

The Commission

Southern Baptist Foreign Missions Journal • June 1971



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COVER: In Mérida, Yucatán, Mexico, Baptist Representative Ervin E. Hasty stands in front of the Monument to the Nation. Around the curved monument are portrayals of famous persons and events in Mexican history, along with pertinent names and dates. Story on Baptists in the Yucatan peninsula begins on page 3. Photo by Warren Johnson.

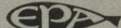
PHOTOS: Warren Johnson, 3, 6-7, 8 (bottom), 9, 10-12, 19-20. Leland Webb, 4, 8 (top). W. Robert Hart, 13-15, 33, 35, inside back cover. William W. Marshall, 16. Gerald S. Harvey, 21-22. Bob Harper, 23. U.S. Army, 28. Britt E. Towery, Jr., 40.

Next Month

Reports on the ministry of Baptist assemblies and camps on foreign mission fields.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1971—Communicating the gospel in East and Central Africa, 1972—Europe, 1973—Career missions as a vocation, 1974—Strategy in foreign missions.

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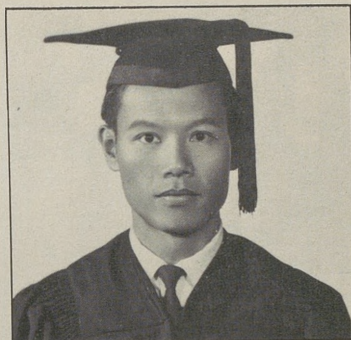
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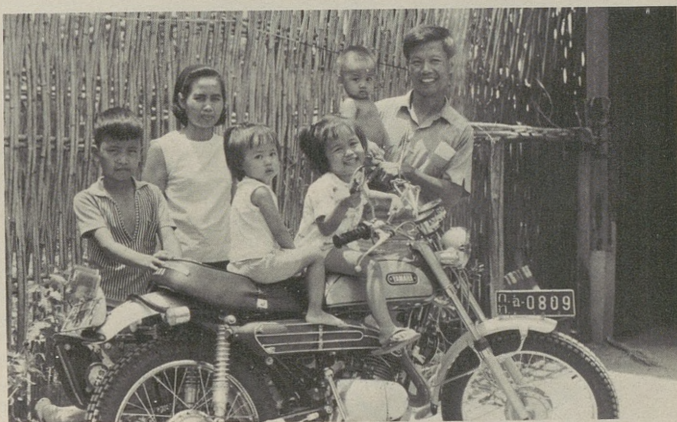
'It is our responsibility to reach our people,' declares the pastor. His venture has shown what Thais can do without Mission aid.

NEW BRIDGE

on the
River
Kwai



Khun Wirapol as seminary graduate.



Pastor Wirapol and family with motorcycle given him by missionary.

By Ronald C. Hill

THE ORIGINAL Bridge on the River Kwai was built during World War II under the guns of Japanese guards by Allied prisoners of war, 80,000 of whom died in the process. The story in the book and the motion picture was highly fictionalized, but row on row of headstones in Kanchanaburi's War Cemetery bear somber testimony that the agonizing construction of the "Railway of Death" was pure history.

Not far from the River Kwai, another bridge is being constructed

today. A Thai preacher is building a bridge from the fellowship of Baptist churches, of which he is a product and part, to a large country village called Nong Prugh.

His span is composed of prayer, faith, and witness. Like that other bridge, sacrifice is an integral part of the process.

Wirapol appears an ordinary sort of man, but he has certain traits that help explain his becoming Thailand Baptists' first missionary. From the time Missionary Judson Lennon led him to Christ, Wirapol's experience with Christ has been vital, and he seems driven to share it. He began to deal with his kin-folk, first winning his wife and then his mother-in-law.

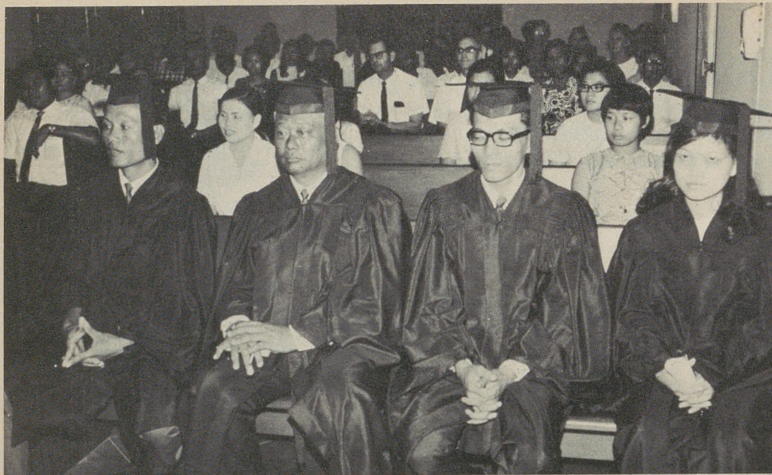
Although Wirapol is quiet and easy-going on the surface, there is an undercurrent of bulldog persistence about him that will not be denied. He is independent in his thinking, but not a loner. His temper, uncharacteristic for a Thai, is matched by a warmth that is win-

some. His directness is also somewhat "un-Thai." He is not an outstanding preacher, but he excels in prayer and face-to-face encounter with individuals and small groups.

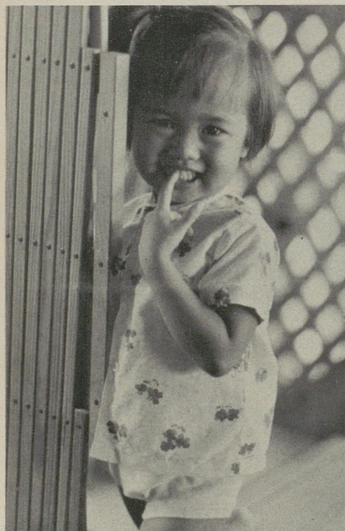
He seems strongly committed to two principles stated by his pastor, Acharn Boon Krong Pitakanon. Boon Krong believes, first, that the Thai people are ripe for the gospel as they have never been. Second, he believes that the major thrust toward reaching them must be by Thai evangelists, not foreign missionaries.

As evidence of the first, Boon Krong cites the fact that Thai people generally have lost faith in Buddhism as a viable alternative in modern Thailand. At the same time they are deeply disturbed and insecure about the threatening situation in neighboring countries and widespread insurgency even in Thailand.

He sees his people as looking for a way out, something in which they can believe. He tells of highly placed friends freely questioning



Graduates (Wirapol, left), Thailand Baptist Theological Seminary, March 1970.



Wirapol's daughter poses.

him on his faith in Christ, rather than showing traditional hostility when Jesus Christ is mentioned.

Wirapol also shares Boon Krong's second conviction: that Thai evangelists must reach Thai people.

They both believe that Christianity has suffered in Thailand from its identification as a Western religion. Somehow it must be freed from this. So Wirapol has asked that no missionaries go to Nong Prugh, at least until the work is firmly established.

He appreciates the loan of the

The author, a missionary to Thailand since 1952, is now stationed at Bangkok.

Mission's Land Rover when large groups of young people have had to navigate the rutty road, and the motorcycle given him by Missionary Dennis E. Elliott, courtesy of a friend in the U.S.

But Wirapol says, "We Thai Christians must feel it is **our** responsibility to reach our people. It's slower at first, but we'll be stronger without the backing of foreign money. We must show them that Jesus is not just the Westerner's God."

In his River Kwai venture Wirapol has put his life on the line to put flesh and blood in these convictions. It was his personal vision, conceived even before he finished seminary study, but when he shared it with his fellow Baptists he found them fresh from a Congress on Evangelism in which they had been challenged by outstanding Asian evangelists to pray for ways to reach their own people.

He located a group of 40 to 50 persons, including several pastors, from Bangkok churches meeting regularly from church to church on Monday nights for prayer and testimony. This fellowship was ready to match the offer of his life with their gifts.

At an impressive service of commissioning for Wirapol, this group pledge \$25 a month to his support. With another \$25 monthly from the rent of his small home in Bangkok, he says he can "almost" stretch finances to the end of each month. Local churches and individuals, in-

cluding some missionaries, have also donated to this cause.

Support has gone beyond money, however. Many young people have traveled to Nong Prugh for week-ends of evangelism. And a focal point of the highly unstructured Monday meetings is the latest report from "Wirapol's work." He often gives this report in person when his motorcycle can make it to Bangkok. A time of prayer for specific needs of "our missionary" follows his report.

Perhaps prayer is a key to what has taken place so far. More than 40 adults made open confessions of faith in Christ during the first ten months. Many others are showing specific interest. Eight persons, including the pastor's wife, were baptized at the first baptismal service.

Wirapol says each one has believed because God has done something specific for him and that he is urging them to have personal experiences of answered prayer and witnessing. He strongly emphasizes Bible teaching and community service—doing something to show that Christians care. About \$100 has been collected for a tin roof, and the believers plan to cut the timber and build a large open **sala** for a meeting house.

Opposition that arose with the first public response has recently abated somewhat. "Never mind the opposition," insists Wirapol. "The news just spreads faster. Even the priests in the temple are talking about Jesus!"

What has this venture done for Baptists in Thailand?

It has demonstrated for them what they, and God, can do without Mission aid.

It has helped give them a self-identity as a group of Christians responsible for teaching Thailand, quite apart from what missionaries may do.

It has made them more acutely aware of the need of an association as a channel for mutual encouragement and outreach.

National pastors are speaking out forcefully about where Baptist work should go. They have recently agreed to give a part of their salaries each month to support another seminary graduate in southeastern Thailand.

The bridge Wirapol has started to build may well reach far beyond Nong Prugh.





Mrs. Ervin Hastey, Baptist representative in Mexico, teaches Bible institute class, Mérida.

YUCATÁN: leading the way

THE determined Yucatán sun forcibly suggests informality—the shedding of coats—even though it is mid-morning in mid-January. Yet inside the building of First Baptist Church, Mérida, Yucatán, Mexico, a different kind of warmth is evident on this Sunday.

Among the buildings along the street, merging in a variety of pastels (yellow, orange, pink, green, tan), the church building is marked by a neon sign (unusual for a church). And, of course, above the barred windows looms the ubiquitous Crusade of the Americas emblem, this one painted on the wall, proclaim-

ing **Cristo la Unica Esperanza** (Christ, the Only Hope).

The warmth inside is an atmosphere to be experienced, not described. It is apparent even during Sunday School. It is intensified at the worship service when more than 300 persons fill almost all available chairs in the auditorium. The attitude of welcome can be felt.

The feeling has a name: fellowship. Or, allowed a cliché, Christian brotherhood.

The spoken language here is

Spanish. The deeper language is love.

This atmosphere is not simply imagined by an English-speaking visitor in an exotic setting. Knowledgeable opinions gathered later confirmed the impression: this is, indeed, an unusual church.

Eleven years old, First Baptist Church, Merida, has 360 members, about one-fourth of all the Baptists in the Yucatán Peninsula. Baptist work in Yucatán began 20 years ago. Now the Peninsula Baptist Association has about 16 churches, four of them organized last year, and perhaps 25 missions, five of

By Leland Webb

which will likely become churches during 1971. There are other preaching points besides.

Thus, statistics support the report that the peninsula area is currently the most responsive to the gospel of any region in Mexico.

The Yucatán Peninsula, the point on the fish-hook shape of Mexico (see map below), beats the rest of Mexico to the sunrise. Jutting eastward into the Gulf of Mexico, the peninsula stretches to within less than 90 miles of Cuba.

Baptist work in the peninsula, pointed out Ervin E. Haste, Baptist representative stationed at Mérida until recently, "was really begun by one man who, until the last few years, had very little help."

That man, like the church, is unusual. Pastor Aurelio Mandujano Hernández stands six feet, two inches tall and weighs more than 200 pounds—a large man among Mexicans. (See interview, page 10.)

Sponsored by the National Baptist Convention of Mexico, he moved to Yucatán "on what was then a salary of almost nothing," Haste related. "He came out of conviction, arriving in the little port town of Progreso with his wife and children. He has remained 20 years, having had opportunities to go to other churches, rather large ones. But he feels a call to stay here.

"I think the ministry of this man has influenced the entire area, both in the number of churches and missions organized, and also in the public relations Baptists enjoy," Haste continued. "He's a figure known by almost everyone in Mérida, a city of 250,000. He has consulted with the mayor and the governor. Not long ago one of the local television stations presented a program about his life."

On this Sunday morning Pastor Mandujano wears a tie, an unusual formality for him, only because he had expected guests (who are al-

most the only others wearing ties).

The auditorium itself is informal, its pole framework supporting a palm-leaf roof, an open patio at one side spread with canvas for shade. Matching tile vases with peach-shade flowers flank the pulpit. Overhead, decorations remain from a **culta quinceañero** (service honoring a girl on her 15th birthday) the night before. Over the pulpit a lighted sign repeats **Cristo la Unica Esperanza**.

Piano (Mrs. Haste playing), a guitar, violin, and accordion accompany enthusiastic singing. Man-

W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, has been invited to speak, an invitation that was extended less than ten minutes after his 9:00 A.M. arrival in Mérida.

As he begins, Bryan speaks words of gratitude for Pastor Mandujano. The pastor responds: "We do not want missionaries sent by the Board; we want missionaries sent by God through the Board." Turning to Haste, he adds, "Brother Haste was sent by God."

Mrs. Mandujano and the Hastes join Bryan and the pastor on the



From drying field at processing plant in Yucatán, workman carries a bundle of dried henequén fibers, used for rope and other products; it is the peninsula's chief crop.

dujano himself plays the accordion during the welcoming song for guests, when North American visitors are invited to the platform. While the congregation sings, church leaders file by to speak a personal welcome.

A presentation service for an infant follows. Mandujano keeps it doctrinally sound and meaningful. While the congregation sings, the mother gently hands her baby to the pastor. After a prayer of dedication he passes the child on to the Sunday School superintendent, signifying enrolment.

Perhaps two dozen Ambassadors of the King (Royal Ambassadors) file to the platform to sing and recite their motto. Mandujano has been working with these boys less than two months, but already more than 30 are enrolled.

The pastor will not preach this morning. One of the guests, Charles

platform in a moving and obviously sincere expression of Christian brotherhood and cooperation between Mexican pastor, Baptist representatives, and an FMB administrator.

A little while earlier Mandujano had told one of the visitors through an interpreter, "I apologize for not speaking English. But it would be better if you would learn Spanish, for it is the heavenly language." Then, discounting the language barrier, "And it is in Jesus that we are one."

The spirit of the Mérida church is reflected in the association.

"This is probably the most closely knit association I have ever worked in, either in the States or in Mexico," Haste mused. In one way or another he has worked in all 16 Baptist associations in Mexico.

"This is more like a family than any situation I have found," he went



Big Step in Mexico

It began with what is now recalled as "the meeting of the 11."

That gathering, really a committee session, became a prayer time.

The resulting suggestion from the group was approved by the executive committee of the Baptist Mission in Mexico (organization of Southern Baptist representatives).

The Mission, at a called meeting in March, overwhelmingly voted for the recommendation.

The relations committee, made up of ten members from the National Baptist Convention of Mexico and ten members from the Mission, endorsed the proposal.

On April 22 the Mexican Convention unanimously accepted the Mission's offer.

The Mission's recommendation: To request the National Baptist Convention to authorize its executive council to work with the Mission in drawing up a plan for the integration of all programs of work. It expressed the hope that a detailed plan would be approved by the Convention in 1972.

The action "will do at least two things," according to one who was present at the initial meeting. "First, it will make possible the unification of all of our efforts under one program. Second, it will eliminate competition of foreign missionaries with the national program, giving to that program the position and importance it deserves."

"Further, it will free missionaries from an administrative ministry and will permit them to give all of their attention to a spiritual ministry."

The Mexico Mission's proposal, it should be noted, is not new to Baptist mission work abroad. The action is similar to procedures already long established in a number of other countries where local Baptist leadership has developed. In such situations Southern Baptist representatives (missionaries) work alongside nationals in a fraternal relationship.

Baptist representatives in Mexico (as elsewhere) have always sought to cooperate with national Baptist leadership. "Basically we are here to stand alongside national Baptists and, insofar as possible, to try to encourage them to take the role of leaders," explained one representative. "Then we work beside or even behind them, offering counsel where we can in a quiet, unassuming way."

The significance of the action in Mexico is that, due to history and a unique set of circumstances, Baptist work there has been fragmented. Until now the Mission and the Convention have cooperated, but each has also carried out its own programs separately.

Workers sent by the Southern Baptist Convention's Foreign Mission Board first went to Mexico in 1880. (It is the Board's fourth oldest field and the first in Latin America.) The National Baptist Convention was formed in 1903.

But Baptist growth has been, to many observers, slower than it needed to be. There are now about 300 Baptist churches with more than 25,000 members—but Mexico's population totals almost 49,000,000.

Missionaries from the American (then Northern) Baptist Convention entered Mexico in 1870. In 1970 American Baptists completed their phased withdrawal from Mexico; their seminary had already been merged into a union theological seminary.

The meeting that initiated the new proposal was actually a session of the Mission's program coordinating committee held February 5 to discuss the best procedure for moving the Baptist Theological Seminary of Mexico from Torreón to Mexico City.

During the committee discussion it was difficult for members to stay on the subject. The seminary program naturally has a bearing on other Baptist work. Dissatisfaction with the status quo was voiced.

The notice to the Mission in polling a vote on whether to call a special meeting described the situation. "Several of the men [indicated] a desire, bordering on desperation, to see a drastic change that would enable the Mission to realize its purpose while giving the missionary a sense of achievement and fulfillment."

After lunch the group returned to a point-by-point consideration of the seminary plan. They never got past the second point. The discussion melted into a prayer meeting. As one man put it, "An unexpected guest was present—the Lord."

One participant wrote later: "Almost at once we were discussing a total integration of the programs of the Mission with those of the National Convention. There arose a

feeling that in our methods of the past . . . there had been a barrier to a coming together for the good of the work. We felt that the time for bargaining had passed, the time for testing had ceased—the time for trust and working together was at hand."

Two days after the Convention's approving vote in April, the Convention's National Council and a Mission committee held their first meeting together to begin the process of the fusion of Baptist programs. "The difference in attitudes was so obvious this time and the unanimity so surprising," wrote one Baptist representative, "that it was obvious that the Spirit continued to guide us."

"We have turned a corner in missionary-national relationships in Mexico," commented Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean.

"The Holy Spirit has accomplished in less than six months what many thought would take six years to achieve. The integration of all programs of work in Mexico will demand mutual trust, maturity, understanding, and sympathetic support of both the national and missionary leadership."

"The basic quest for all concerned must be the achievement of the will of God for the Baptist witness in Mexico. The FMB stands ready to respond to recommendations by its Mexico Mission to supplement what Mexico Baptists are doing for themselves."

What will the new arrangement mean in practice?

Example: The Mission had planned to move the seminary it supports from Torreón to a new site on the outskirts of Mexico City. Now that decision will be up to the Convention. The school may stay where it is, be relocated as planned, be situated somewhere else, even be renamed, etc. But the Mission is committed to following the Convention's decision.

Changes will come at the speed the Convention prefers, probably on a gradual basis.

The new relationship was expressed by one Mexican Baptist leader whose attitude had been markedly "anti-missionary." He said: "We're all going to be Mexican Baptists, and nothing more."

—Leland Webb

on. "The pastors and those laymen who work together have more of a family spirit, almost as of belonging to one organic union.

"There's a closeness, a friendliness, an expression of Christian love that is greater than anywhere else I have worked. It approaches more what I consider to be the New Testament concept of living together in Christian harmony and love than perhaps any other place I've been."

Laymen are active in such joint efforts as evangelistic "caravans." The association's green panel truck, parked at the Merida church, appears ordinary. But it contains loudspeaking system, a movie projector, and other equipment for a caravan.

Preceding a caravan, laymen explore an area where there is no

A project for 1971 calls for beginning four new works in four of Yucatan's larger cities. In each case a nearby church will agree to sponsor the work, and the association will assist with a caravan.

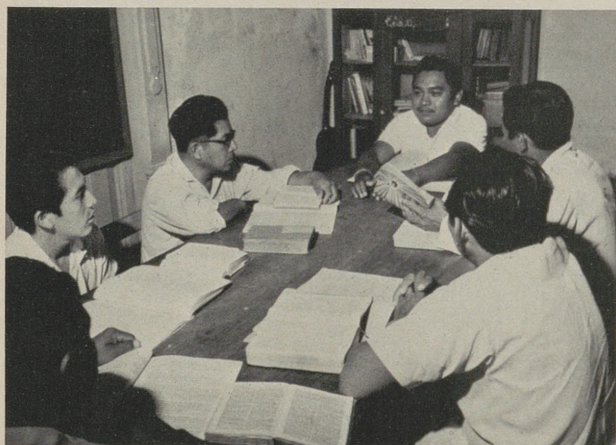
In a house in the town of Izamal meets one such new congregation, born in a concentration last fall at an open-air theater with Mandujano preaching. The October services followed house-to-house visitation, radio announcements from a Merida station, a large billboard advertisement, and notices over the public address system in the local market. In five nights of services 295 persons professed faith in Christ.

The church at Hoctun (pronounced hoke-toon; in this Indian

name the **h** is vocal, unlike Spanish) sponsors the new work. On this Sunday afternoon in January, the Hoctun pastor, Pablo Morales, is conducting the service at Izamal.

The door to the church is troublesome to locate along the narrow street lined with repetitious homes, their front doors opening practically into the roadway. Across from the church the woman of the house splashes cupfuls of water to dampen the powdery dust at her door.

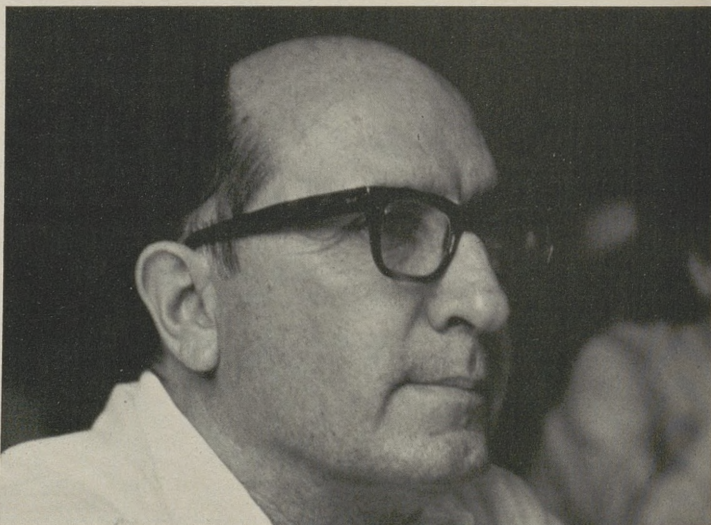
Inside the church building, a former residence rented for \$8 a month, about 30 persons, half of them children, sing while Morales plays his accordion. A Maya Indian, Morales is a graduate of the University of Merida, has taught music there, and now teaches in the Bible

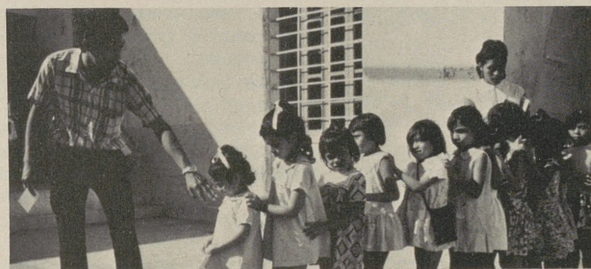


Baptist work. They locate a home in which to hold services. They distribute literature and extend invitations. On a set date several church members arrive to conduct three to five nights of preaching. The goal: to establish a new preaching point, or new "work." Often a layman will be put in charge of continuing the work, to preach and to begin a Sunday School.

Another tactic is the "concentration." A public gathering place is located—an open-air theater, bull ring, even an empty lot—where services can be held a night or two. Publicity is circulated through literature, radio, and television if possible. Visiting choirs or ensembles provide music.

With the aid of such tactics several new missions have been started.





training school in Mérida.

While children sing, he holds a book for them with the words printed large and pictures on facing pages to tell the story in the song. Walls are whitewashed. The slogan **Cristo la Unica Esperanza** has been hand-printed on a cloth covering the table at front; there is no pulpit stand.

Services are held here on Friday nights and Sunday afternoons. When Hasteley preached here the preceding Friday, 80 persons were present. It's mid-afternoon now and Sunday School time; more people are expected for preaching service.

Homes in the towns are adobe, but between towns along the road from Izamal to Mérida stand many round-top homes with palm-leaf roofs, common in Maya land. Inside can be glimpsed an occasional hammock, the customary bed in

Yucatán and a partial solution for the oppressive heat in this area so close to sea level.

On either side of the road stretch henequén plantations, lined with systematic rows of the cactus-like plant, principal money crop in Yucatán. Fibers from the plants' stalk-like leaves are used in making rope, twine, and various mats.

Yucatán lies at the center of what was the home of the Maya Indians. Their remarkable civilization existed from about A.D. 300 to 800. They were advanced in astronomy and arithmetic and were the only Indians in America to develop writing in an advanced form. Ruins of Mayan cities dot the region.

Maya country included the states of Yucatán, Campeche, Tabasco, and eastern Chiapas, and the territory of Quintana Roo in Mexico, most of what is now Guatemala and

Facing page—Left: Class, Baptist Theological Capacitation Center in Mérida. Right: Charles W. Bryan, Foreign Mission Board secretary for Middle America and Caribbean, preaches at Mérida. Bottom: Baptist Representative Ervin Hasteley.

Top: Young Sunday School class recites Scripture verse before worship service at First Baptist Church, Mérida. Above: A student takes test at Capacitation Center in Mérida. Right: Sunday School children line up in church courtyard at Mérida.

British Honduras, western El Salvador, and Honduras.

Modern-day descendants of the Maya—perhaps more than 1,500,000 of them—still live in the area, belonging to various tribes—in Yucatán they are of the Toltec tribe. The Mayan language, still spoken widely in Yucatán, in some places supercedes Spanish.

At the Mayan Baptist Church in Seyé on this Sunday night, Pastor Rogerio Chay occasionally speaks Maya, although Spanish predominates. On request, the choir sings two selections in the Mayan language, but they seem to feel more at home with Spanish.

Thirty-one adults and teen-agers are present, along with 17 children and three or four nursing babes-in-arms. Women sit at one side of the building, men on the other.

The brown-skinned Mayan women are quietly striking in appearance, with their classic Indian features. Most of them wear the customary white Mayan dresses with embroidered designs at neck and hem.

This building, with corrugated metal roof, obviously is Baptist—at least three dozen Crusade of the Americas posters decorate the walls, and **Cristo la Unica Esperanza** has been painted behind the pulpit. Artificial flowers and colored lights decorate the pulpit.

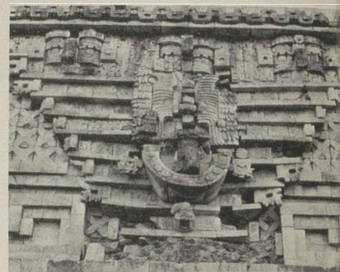
Sounds of children playing outside in the darkness and the noise of an occasional firecracker can be heard above the singing. A Mayan guitarist provides accompaniment, his stolid expression unflinching even during his cadenzas for the choir selections.

Hastey is guest preacher—in Spanish. At the invitation the service pauses briefly while the accompanist attaches the neck cord of his guitar and fishes the thumb pick from his shirt pocket.

In communities like this the Mayan language still lives. "Some of the pastors who speak only broken Spanish can preach wonderfully in Maya," Hastey explained. "They have a relationship with their people that no outsider who does not speak Maya can have, be he American or Mexican."

One full-blooded Indian pastor is Guadalupe de la Cruz, recently ordained and now at Cardenas, Tabasco.

Mayan ruins dot Yucatán area. At right is pyramid-like temple and below is a restored building facade at Uxmal.



"When he accepted the Lord he could not read or write," Hastey recalled. "His wife taught him to read out of the New Testament. Now I suppose he probably knows more Scripture by memory than any other pastor in the association—perhaps in all Mexico."

The scenes on this Sunday—the Mérida church, the new work in Izamal, the Mayan church—are three facets of growing Baptist work in Yucatán.

Hastey points to two main factors contributing to Baptist growth in the region. One is Pastor Mandujano. The other is the **Centro Bautista de Capacitación Teológica** (Baptist Theological Capacitation Center), a type of Bible institute, in Mérida.

The school meets Tuesday through Friday each week during January and February and again during May and June; 35 men were enrolled for the early term this year. Laymen and preachers leave their families to attend the school four months a year. The rest of the time they spend on their church fields. After attending four years, a student receives a graduation certificate.

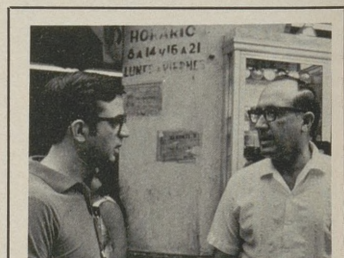
Mandujano directs the school and teaches. Other instructors include Morales, Carlos Cortes, the Hasteyes, and one teacher from the Mexican Baptist Seminary in Torreón. The seminary's extension department recognizes some of the courses for credit; for these the seminary prepares teaching guides.

Courses include Bible introduction, New Testament, sermon preparation, Spanish, doctrine, Old Testament, music, church organization, Christian education, polemics, and theology.

There is no charge to students. Classes meet at the church, where the men sleep, suspending their hammocks from wall hooks in Sunday School classrooms. Meals are prepared in the church kitchen. Students are responsible for keeping the building clean. On weekends they travel to the congregations they serve.

Almost all who have attended the school first enrolled as laymen; many later felt called to preach.

"Limited as they are in secular education, the men are quite disciplined," declared Hastey. "They seem to have a profound purpose for being here. Some give up work,



Author Webb and Baptist Representative Hastey talk in Mérida street. Webb, managing editor of *The Commission*, earlier this year spent two weeks observing Baptist work and talking to Baptist representatives in Mexico. This article is one of several projected about Baptists in Mexico.



Ervin Hastey examines the first Baptist church building in Yucatán, at the port city of Progreso. An attractive new church building now stands in front of this structure.

and their wives must make enough money to sustain the children while the men study."

The school is financed with \$650 a year from the Baptist Mission and from gifts from churches and individuals in Mexico.

"Per student," pointed out Hastey, "this is probably the least expensive school anywhere."

In the peninsula, Baptists are not the only evangelicals, of course, nor were they first.

"The Presbyterians have had a very active work here for 80 years," noted Hastey. "They are the strongest denomination here. Pentecostal groups are strong, as they are in all other parts of Mexico. Sects such as Jehovah's Witnesses and Mormons are active and growing rapidly. And spiritism is growing in Mexico."

Roman Catholicism is the overwhelmingly predominant religion, but according to Hastey, "anywhere between 10 and 15 percent of the population would be a liberal estimate of practicing Catholics."

Although Southern Baptist representatives have assisted in Yucatán over the years, Pat H. Carter, now president of the seminary, was the first to reside in Mérida, from 1963 to 1965. James H. Green followed, from 1966 to 1969. Next came the Hasteyes.

Moving from the high altitude of Mexico City, the Hasteyes arrived in Mérida in July 1970, the hottest

season. The heat almost bested them. They soon understood why residents of Mérida who can, move to the coast for the summer.

But Hastey seems a hardy, determined man who can keep his cool. Appointed by the Foreign Mission Board in 1952, he is just past the 50-year mark. Sitting with arms folded and his glasses removed, he resembles a younger Jack Benny.

He knows how to be flexible. He can still recall the week at a remote village for a revival when at one meal he was served fish—cooked whole, without cleaning. He also recalls that he was not sick once during that week.

His missionary service once held by a thread. While in language school in Costa Rica he confided to a fellow missionary that he was unable to learn Spanish; he had decided he should resign.

Now, after 15 years of speaking Spanish among Mexicans, Hastey has been invited by Mexican Baptists to take up new responsibilities.

The Mexican Baptist Convention in April invited him to become Coordinator of the Program for the Decade. In this capacity he will deal with all Convention programs. Although his furlough begins in June, he has started working with Convention personnel in setting up plans.

Hastey already was director of evangelism for the Convention, so

the national body is aware of the kind of assistance it has invited.

"Mexican Baptists are very conservative in theology and very evangelistic," said Hastey. "In almost every Baptist church in Mexico evangelism is probably the principal interest and activity."

"In 1970 we finished what was known as the Five-Year Evangelistic Missionary Plan, with a goal to organize 50 new churches a year for five years and 500 new missions and preaching points. We did not reach all those goals, but we had much success."

"Now we have launched a ten-year program in evangelism. The first two years have been outlined in detail, and the yearly emphasis for the other eight years has been worked out. For instance, for 1972 we have a detailed program emphasizing evangelism by laymen."

As a regional coordinator for the Crusade of the Americas, Hastey was also in a place of leadership for that effort in Mexico.

How does he rank the Crusade with other evangelistic efforts?

"In Mexico it was a great success," he replied. "The theme **Cristo la Unica Esperanza** found a place and will be here for a long time. In 1969 there were 12,800 professions of faith—not a counting of hands, but individuals who were counseled and followed up with Christian growth materials. For the first time in the history of Mexican Baptists more than 3,000 persons were baptized that year."

During 1970, in two special evangelistic efforts alone there were 5,000 professions of faith; that figure does not count decisions the remainder of the year.

This year a special committee is studying Baptist history over the past five years at national, associational, and local church levels. "We feel that to start this ten-year program we must have an in-depth study of where we've been, what we've been doing, the results, and where we are now, and must define some objectives," explained Hastey.

As Hastey moves to his new position of wider influence he leaves Mérida and Yucatán. But he'll likely not be surprised if, in the Convention's deepening concentration on evangelism, the peninsula continues to lead the way.





Pastor Mandujano leads singing at First Baptist Church, Mérida.

Aurelio Mandujano began Baptist work in the Yucatán Peninsula of Mexico 20 years ago (see page 3) and has been the key Baptist figure there ever since. Early this year the managing editor of *The Commission* talked with Pastor Mandujano at First Baptist Church, Mérida, Yucatán, Mexico. Baptist Representative Ervin E. Hastey served as translator.

Pastor Mandujano, how did Baptist work get started in the peninsula?

Mandujano: I was pastor in Tapachula, Chiapas, and for six years I had been praying that the Lord would take me to some place where there was no Baptist work at all. In 1951 I came to the peninsula to explore the field, arriving at Mérida and going on to Progreso, where I began to hand out tracts. Some people there knew of Baptists because they heard a Baptist radio program from Cuba.

Some who were already evangelicals inquired about becoming Baptists because of the program from Cuba. With those brethren and some new converts, work was begun in Progreso. After a month I baptized 17 people, and I informed the Baptist Convention that there was Baptist work here.

Later I resigned from my pastorate in Tapachula, taking a cut of exactly half in salary. There was no house in Progreso for me and my wife and six children—our youngest was born in Progreso—to live in or to hold services in. We held the

first services under palm trees. Finally we rented a house, but we had to move frequently, for when people would find out we were conducting evangelical services, they would tell us to leave.

One convert in Progreso said to me, "Now that I'm a Christian I offer my house to you. You can be there as long as I live." Each of us took a chair and went to his house to be ready for a service on the next day, Wednesday. There were professions of faith in that service.

But that night the man who offered us the use of his home died. His daughter told us, "As soon as you bury my father you can go wherever you want to, but you cannot stay another moment in this house." So we picked up our chairs and began looking for another place.

Later a church member borrowed money to buy property.

Would you describe some of the recent growth at First Baptist Church in Mérida?

The Lord has richly blessed us. This growth has taken place beginning with the Crusade of the Americas. The church began to pray. We began to look for forgiveness of the Lord. So when the campaign arrived, we had wonderful results. We gave our testimony in the whole city of Mérida under the theme, "Christ, the Only Hope." Two factors contributed most to the growth of this church: we sought God and repented of our sins; we prayed and

trusted in his promise.

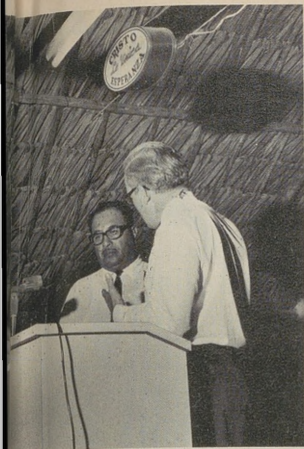
We believe that every single member should be a missionary. As soon as a person is converted we indoctrinate him and try to convince him to become a member of the church. And we make very clear the Great Commission of the Lord.

What are some of the regular activities carried on at the church?

The church has a missionary plan. We have divided the city into four general areas and in each division we have a director. We will try to open four missions in each of these sections. We believe that within the city we can have 16 missions, and later there should be 16 churches. Laymen go out each night and give their testimonies in these places. On Wednesday night we have prayer service in which we ask God's direction in this work.

As pastors [there are assistant pastors at the church] we attend special services, such as thanksgiving services for those who have birthdays. We initiate new work. We attend calls that come from the radio program. We try to unite ourselves in prayer and by putting into practice the plan I call the "prayer twins."

"Twins" in the church have agreed to pray for each other by twos. For example, I go to the home of one brother, that is, my twin. He has a family meeting, and we read from God's Word. We kneel and mention the different needs. The



Area Secretary Charles W. Bryan compliments Pastor Mandujano during Mérida church service.



Mandujano gently holds infant during a dedication service.

following week that family will come to my house, and there we have the same type of service. We've discovered two things: that we are one family and that we trust in the Lord.

How many of the planned missions are now under way?

Presently we only have three. The rest are now only cells, little groups that will come to be missions later. The idea is to preach to people in these different places and invite them to the church. Later they will be organized into a mission, and then we'll go there and attend to the mission. In this way we can also use the students at the Capacitation Center [training institute for laymen and pastors].

The preaching centers now meet in homes. One of the problems we face is in not having property where we can open work. But none of the problems will stop us from doing what the Lord has commanded us to do. If we have to rent houses or buildings in order to fulfill the Great Commission, we will.

Are members faithful in giving?

Yes, and we have tried to teach that. One unusual thing about this church is that they give what is called in the Bible the "firstfruits," as well as tithes and offerings.

I've noticed that when we were working without analyzing our own lives, we had a difficult time in reaching the budget. But when the

church members were revived and returned to God, it hasn't been necessary to preach much on stewardship. Last Sunday my attention was called to the fact we had almost doubled the amount for the budget.

What do you mean by "firstfruits?"

The firstfruit of crops or livestock. For example, one woman has a hen; she brings the first egg to the church as an offering of the firstfruits. When it has to do with animals, owners either bring the first animal born or else sell it and bring the money. This is clear in the Old Testament.

I do not like to recount sad times, but when I came here I passed through some difficult economic times. I taught members of the church that they should bring firstfruits according to the Bible. When I didn't have money and they didn't have money to give me, they brought many things of this type so that I would have something to eat. And they have continued doing this.

Would you describe the church's radio ministry and results?

For six years I preached personally each week for about 12 minutes on a live, 30-minute program. I can tell of some results. For example, Amelio Febles was living on a mountain about 250 kilometers from Mérida. He heard this program, called the Baptist Hour, and bought a radio in order to continue listening.

On the programs we invited peo-

ple to the church. Amelio left his little pueblo and came into Mérida. He didn't know anyone here, but he found us. When he made public profession of faith in Christ at the church he said that the same thing he had felt in the preaching service he had already felt when listening to the programs.

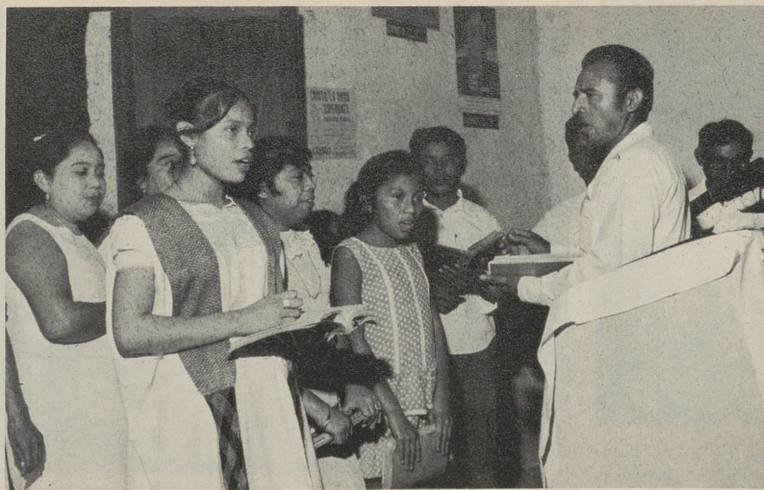
He was baptized and began to study in the Capacitation Center and now is in third year. He is a deacon, the soloist in the choir, and in charge of a mission.

Francisco Balaam also heard the gospel for the first time on this program. On the morning he heard the message that said Christ was the only one who could save him, he knelt down and trusted the Lord. Later he came to the church, made his public profession of faith, and was baptized. He has been a deacon and is now announcer on the radio program and a member of the missions committee. I could relate many other instances.

What are the greatest needs for the Mérida church?

The greatest need is for an adequate building where we can have a lot more people. When we moved to this property six years ago we felt it was too big. We prepared a large room in which to hold services. In a short time we filled that space, and then made what was the patio into a temple. One doesn't feel the heat so much since palm branches were used for the roof.

Pastor at church
in Mayan community
in Yucatán leads
choir in singing hymns
in Mayan language.



We hope soon to pay the debt on this building and then enter into a building program. Already some of the members are making special gifts. If we can have a church building that can be adapted to departments for religious education, we feel that many people of the middle and upper classes who are not attending now might come. We feel a debt toward these people of the middle and upper classes because they also need to know the Lord.

What changes have you seen in Yucatán since your ministry here began?

When I arrived, about the only ones considered evangelicals were Presbyterians. Since we came as a new denomination, it was not easy to begin work. However, the Lord came ahead of us, opening doors and taking advantage of the gift God has given me to make friends. I presented myself to the city's political authorities, and friendship with them has helped to change our situation here.

In the campaigns of evangelism we have used newspaper, radio, television, and announcements in the markets—publicity of all kinds—and in this way have come to be known by just about everybody. This made possible that the people have a clear idea of who Baptists are.

We now have all kinds of opportunities to preach the gospel. The Capacitation Center was begun in

order to open new work and to have someone to take care of it.

What instances of opposition do you recall?

In the town of Conkal 14 years ago I was taken before the priest by about 30 people who did not want the gospel preached there. They had already stoned Adventists and Presbyterians who had gone there wanting to open work. They accused me before the priest of dividing the town and shouted that I should be killed.

I walked up to the priest and told him that I was an ambassador for Christ. I asked him to take his Bible in order that before the people we might discuss the truth of God in Christ. He did not accept this, but did tell the people to leave.

Disgusted, he also told me to leave before the people killed me. I was a bit afraid that they might kill me as I left, but nearly all of them were short, small people. Perhaps they thought that if they began something I could take care of myself. They shouted for me not just to return to Mérida, but they showed me the road leading out of the peninsula.

I consulted with the authorities in Mérida, and they were on my side. In that way the work was established in Conkal.

A few kilometers out of Mérida at a town called Temax the gospel could not be preached. But an ac-

cident made it possible. As I was coming back to Mérida one night I saw a man along the road asking for a ride. No one had stopped because he was drunk. I gave him a ride to Mérida and took him to a hotel.

Sometime later, as I drove to Homun to preach I had to pass through Temax. I was driving the caravan evangelism truck and accidentally struck a two-by-four being used in construction of a bull ring. I stopped and found no one had been hit, but the workmen surrounded me. The police chief came, but when I told them who I was, instead of letting me go they began to hit me and put me and the two young men with me in jail.

When the mayor arrived we were called before him. As soon as he saw us he stood and told the crowd they could leave, that he would see justice done. Next he instructed the police chief to go to the mayor's home and tell his wife to prepare a meal for visitors.

Then he said to me, "You don't remember me, and I am sorry that you have to know me. I'm the mayor. A month ago you picked me up on the highway and took me to Mérida and to a hotel. I haven't forgotten it. As long as I am mayor of this town, the doors are open to you to preach the gospel here."

Instead of going on to our destination, we stayed in Temax, and in that way Baptist work there was begun.



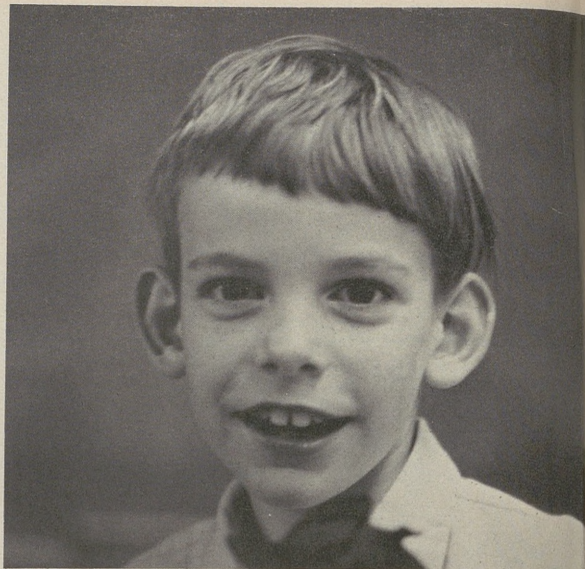
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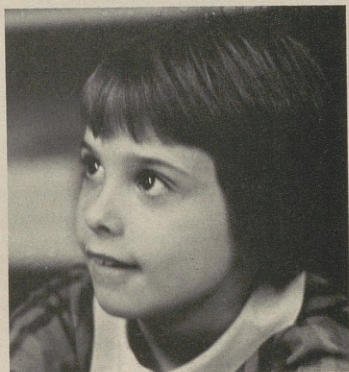
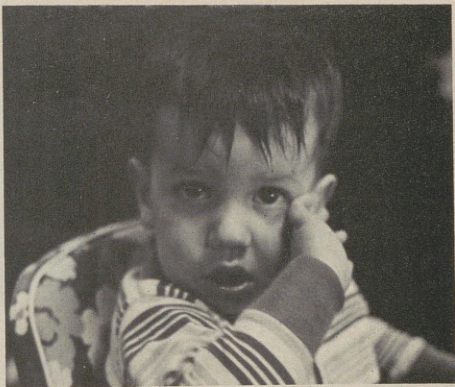
By Bob Hart

While on assignment at missionary orientation center near Pine Mountain, Georgia, earlier this year, Photographer W. Robert (Bob) Hart of the Foreign Mission Board staff made the photos on these three pages. They capture some of the moods of new MKs—children of new missionary personnel preparing to go overseas.



photo essay (cont.)





In the Wake of a Nightmare



Above: At Bishaw Gram, a planned model village in Pakistan, Missionary James F. McKinley, Jr. (in cap), instructs on use of tube well, one of more than 200 wells Baptists provided. Below: Along river in area where tidal wave brought destruction.



THE NEWS of the tidal wave that ravaged parts of East Pakistan broke while I was in Richmond, Virginia, on medical leave last November. Days later Americans began to realize that they had seen some of the horrors on television even before many of the Pakistanis knew about the tragedy.

People the world over wanted to do something. A barrage of phone calls reflected the concern of many who wanted to help through the Foreign Mission Board. Several days passed before communication with Pakistan was adequate to know just what could be done.

Reports came of benevolent Americans who had flown to Dacca to assist, only to be stranded, even more frustrated, without structure in which to work or means of getting to the affected areas. Perhaps for the first time many Americans realized that a newsman's getting close enough by helicopter to shoot a few feet of film did not constitute a significant relief effort.

The government of Pakistan was doing all it could in the face of unbelievable problems. There was nothing to do for the dead but burial.

Early this year the Pakistan Baptist Mission arranged for me to travel into one of the most heavily afflicted areas of East Pakistan—Noakhali district, where roughly three million persons lived. An estimated 80,000 died there.

It was February, still cool at night—cool enough to make a believer of those who doubted the need for

blankets in a tropical climate. Against a naked body, a blanket feels like life.

It was nearly six o'clock by the time we had finished breakfast, packed a light lunch, and headed southwest on the 60 miles from Feni toward the model village which Southern Baptist missionaries have assumed as one of their continuing efforts of relief.

Missionary James F. McKinley, Jr., and his family had been there through it all. He had been named by the Mission to direct relief work. I was glad he had exchanged the old Land Rover for the new VW Microbus, for it would be a rough three-hour trip one-way.

Almost an hour passed before we could see clearly enough through the fog to notice where water from the tidal wave had reached. Tufts of dried grass clung in bushes along the road. The water had come in more than 20 miles, although not at tidal force this far inland.

It was actually the return of the water to the ocean, explained McKinley, that generated so much destructive force on the mainland.

Later we would see groups of poles standing where once had been villages. The more fortunate inhabitants had lived near trees and had climbed to escape the rapidly rising water. The old and the very young had no chance for survival.

Two young men ran out to the bus shouting in Bengali, the chief language of East Pakistan, asking for blankets. More than 3,400 blankets had been distributed in this area by the missionaries; they had purchased the blankets in Pakistan, saving valuable time and also contributing to the local economy. Most relief items were bought outside the country.

Soon we reached one of the 207 tube wells put down in the devastated area with the direct aid and supervision of the missionaries. Without food the people could survive long enough to receive relief; without water, survival was impossible.

The lines of strain on McKinley's face were pronounced as he recounted the daily process of arising at 3:30 A.M., driving a big load of pipes for the wells, working all day, driving back the three hours to Feni,

The author, Bill Marshall, was appointed by the Foreign Mission Board in 1969 to be field representative for the Middle East. He is stationed at Nicosia, Cyprus. He was an associate secretary in the FMB Department of Missionary Personnel 1964-69.

eating, loading the bus with pipe, and finally retiring after 10:00 P.M. His family persevered through those days faithfully with him. Now it was obvious through the temporary fatigue lines that McKinley felt good about what he was doing, that he knew he had his teeth in something that really counted.

He had not worked alone. Pakistanis were employed for the work of drilling the wells, a tedious, hand-operated procedure that sometimes called for going as much as 60 feet into the ground, but more often about 15 feet. Other missionary men had traveled long distances for periodic stays that took them miles into the interior, often on foot, in order to direct the continuing operation. Donald W. (Don) Jones, Carl F. Ryther, Thomas E. Thurman, and R. T. Buckley had contributed many hours away from home at the task. Thurman one day walked seven miles to a tube-well site and slept out on straw with two other men, under one blanket.

McKinley pulled out a map, only a few years old, and pointed to where we were. "According to this map we should now be plunging into water," he noted. Apparently somebody had goofed. Actually, as he pointed out, a wide but shallow river had been here only a few years ago. Gradually, on advice of a local village leader, a retaining wall of dirt was built during the dry season. In ten years the river had been completely rechanneled, and we were driving along the former river bottom.

As far as the eye could see there was flat, silt-rich land just waiting for use. No wonder some experts call East Pakistan the potential breadbasket of the East.

We drove at last onto what appeared to be a small plain. White tents housed the several families there. One of the tube wells, with slightly saline water, was situated at one end. While there, McKinley showed the families how to drain the excess—and now polluted—water away from the well.

They are calling this new settlement **Bishaw Gram** (Universal Village). It is to be a model village for 200 families inundated by the water. It will be elevated somewhat and designed to offer a cooperative approach to living. This is not a new idea for Pakistan, but is new for this area.

Homes will be constructed from earth taken from the tank (small lake) to be dug in the center of the village. Southern Baptists will provide the roofs—16 sheets of tin per family.

The task will not be easy. Even after such a disaster people will need coaxing to leave their former

By

William W. Marshall

locations near the river and outside the earthen dams. Their Muslim faith—"it was the will of Allah"—works against such improvisation.

It is hoped they will gradually accept the idea of women working in the fields, but this, too, is no less than a social revolution. If it works, it could have a profound effect for good upon the quality of life for millions of people.

A good feeling arose from seeing a group of once highly suspicious people greet with warmth the white missionary. They were obviously sorry to see him go as we made our way across the field to the temporary quarters of a prominent official within the Pakistani Department of Agriculture. The tragedy had taken the lives of 22 members of his family. Because his position required that he and his family reside in Dacca, he had escaped.

Perhaps an Easterner can best understand the giant gap between the "upper" and "lower" classes. Such was the contrast between this man and those with whom he was working, eating, and sleeping. The

tragedy had stimulated such a concern for the plight of these people that he was giving his vacation time to be here. His youthful vigor and refreshing insights were a new experience for a Western mind. To see these two men—a missionary and a Muslim leader—embrace was to fire the imagination of what mutual compassion can do for all men.

The nightmare of the storm affected perhaps ten million persons in some way. Conservative government estimates of the death toll reach 300,000. But anyone's guess, up to one million, might not be too far off the mark.

Three districts were hardest hit—Borisal, Patukhali, and Noakhali. The government chose to work through groups already in the areas and to some degree prepared to assist in the disaster. Some may be surprised to learn that it was chiefly through missionary or Christian organizations that so much has been done, all in cooperation with the government. The Lutheran Church of Norway headed the work in Patukhali, the World Council of Churches in Borisal, and Southern Baptists in Noakhali.

More than \$65,000 has been given directly to be used by Southern Baptist missionaries, the money coming not only from Baptist groups but from others, such as the Lutheran Church of Norway, Pakistan Christian churches, some churches in Haiti, and even a group of Japanese kindergarten teachers.

Since relief will go on for years—AID, World Bank, and United Nations are still exploring what they will do—when many may have forgotten Pakistan's problem, McKinley and the other missionaries plan to still be there.

As we made our way back along the dirt road to Feni, the dust rose to hide what lay behind. Because I knew what McKinley and his colleagues were doing about the tragedy, with the help of funds given by caring groups and individuals, even the dust tasted sweet.



PAINFUL CHOICE



By Guinevere Young

The James E. Youngs, appointed missionaries in 1969, served in Yemen for several months while awaiting visas to Pakistan. During that time they were impressed by the opportunities for ministry in Yemen. Here Mrs. Young writes of the resulting difficult decision when permission to enter Pakistan was received. (The James E. Youngs should not be confused with the James M. Youngs, Jr., who have served in Yemen since 1966.)

WHEN we were appointed by the Foreign Mission Board for Pakistan in June 1969, we knew visas often were difficult to secure for that country.

Now we know something harder than waiting for visas.

At appointment we requested that if permission to enter Pakistan had not been received by the time we completed orientation, we might be assigned to a place of service temporarily. Less than two months after orientation we were in Yemen. The missionary who met us said, "You are needed more here than in either Pakistan or Germany." (Germany was another suggestion as a temporary field.)

Yemen had been without Christian witness 1,300 years until the coming of Southern Baptist personnel to begin a medical ministry in 1964. Now there is only one other evangelical group in Yemen, and there is only one other evangelist besides James, my husband.

He has been able to meet some real needs during our short stay. When our visas were finally granted for Pakistan the inner battle began. Would we go to Pakistan? Should we stay in Yemen?

James has the opportunity to visit the patients at the Baptist hospital daily. This encourages these poor, lonely people; some have been brought here by a family that never plans to return for them. One father told his son, "I am never going to take you home with me." The boy has a brain tumor, and his head is twice its normal size. It seems we must stay in Yemen.

But the world's sixth most-populated country is East Pakistan. We must go on to Pakistan and its many needs.

To visit with patients before and after surgery is another experience

James has had in Yemen. During surgery he often prays with family members who may be present. How can we leave?

Then we recall the forceful intervention made to acquire Pakistani visas, and we ask, "How can we not go to Pakistan?"

But the work in Yemen is centralized! When James gives Gospel portions we cannot calculate where seeds may be sown from just one of these gifts. One man from a village a three- or four-day walk from the hospital wanted a Bible. He cannot read, but he treasures a book of his own. When he finally left the hospital, he tucked the Bible into his shirt. In a few days in his village he was seeking someone to read to him daily. Yemen is for us.

Then James stops to survey his qualifications and notes that he is trained for evangelism. In Yemen he must give the greater part of his time to business. Because he lacks the training to keep books happily, he feels he cannot stay. Pakistan is for us.

One person pointed out that it is not a decision of right or wrong, but one of when and where. If this is the case, we ought to be able to stay in Yemen or go to Pakistan.

There are other evangelical groups besides Southern Baptists in Pakistan. Can we leave Yemen?

One missionary in Pakistan writes that he has five areas of work and that he could devote full time to

any one of the five. How can we refuse Pakistan?

Would God have brought us to Yemen if he did not intend for us to stay?

Would God have allowed visas to be granted if he did not mean for us to go to Pakistan?

Two fleeces were put before the Lord; the answer to both was Yemen. We sent a cable to J. D. Hughey (Foreign Mission Board area secretary for Europe and the Middle East), saying, "Staying Yemen."

Then the words of a friend began to ring clearly, "Whether you stay in Yemen or go on to Pakistan, there will be days when you feel you have made the wrong decision." This feeling began to be present daily; it was such a burdensome lack of peace that James prayed one night, "Oh, God, if we have taken the wrong road, give us another chance."

A second chance came. Dr. Hughey wrote to ask that we reconsider; he felt the visa situation might be worse than ever if we refused.

It is not every year that Pakistan gets an increase in missionary staff. Recently three couples resigned, and one single woman was transferred to another field. Pakistan has been counting on us, for they have a shortage of staff.

Daily we have increasing peace in our decision to go. But we have seen Yemen and its needs. Who will be the business manager, for the two doctors have all they can do without that added duty?

Who will relieve the doctor who conducts the Arabic service once a week for the patients?

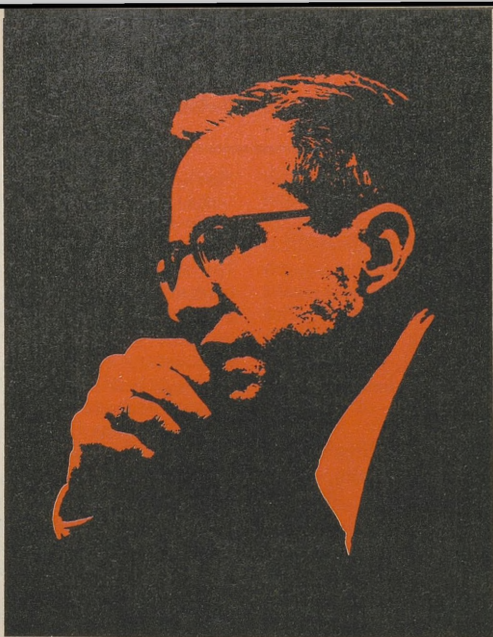
Who will teach the nursing students "The Basic Elements of Christianity" or use **Good News for Modern Man** as textbook for English class?

Who will serve as pastor to the missionaries?

We know we must go on. We wonder if someone will come to Yemen to fill these job openings. We wonder, too, if there are not other crippled Missions besides Yemen that lack the staff necessary to take advantage of opportunities that might lead to winning others to Christ.



FLEXIBLE MINISTRIES IN A REVOLUTIONARY WORLD/by alan p. neely



SOME movements seem to be born senile and arthritic. Rather than the abandon of venturesome youth, they are characterized by a kind of woodenness that afflicts all of us in our more cautious moments.

Whatever else can be said of the early church, this affliction definitely was not a problem. On the contrary, for Christ's community provincialism and stability—either geographically, doctrinally, or organizationally—was impossible. The early Christians hardly had opportunity to drive their stakes before they were forced to break camp and move on.

R. Newton Flew asked in reference to the relation of the ministry to the church: "Does a study of the primitive community encourage the belief that any one form of ministry must always and everywhere be regarded as constitutive of the being of the Church?"¹

In answer he contends that the persecutions and the dispersion of the first followers of the Way not only gave impetus to the missionary expansion of the *ecclesia*, but also "resulted in the growth of new missionary ministries."

In other words, circumstance impelled the church to develop different ministries to serve the frontier situations into which the people of

God were thrust. Instead of a static, crystallized hierarchy (or even "staff"), the ministry of the primitive community was constantly being unhinged to expand the influence and boundaries of Christ's group.

This expansion, to use the words of Flew, took the form of "missionary ministries"—apostles, prophets, evangelists, pastors, teachers, work-

'How easily pilgrim becomes tenant; how quickly tenant aspires to ownership.'

ers of miracles, healers, helpers, administrators, and those who spoke with "divers kinds of tongues" (1 Cor. 12:28). That this diversification was considered by the church to be the work of the Holy Spirit hardly needs substantiation. The Apostle Paul, writing to the church at Corinth, observed: "Now there are varieties of gifts; but the same Spirit."

A STUDY of the primitive church suggests not a static, indurated, or inflexible ministry, but conversely, an evolving, flexible, diversifying ministry, whose forms were determined by the Holy Spirit. Under the guidance of the Spirit, Christ's group was free to develop geographically, doctrinally, and functionally.

The ministry or ministries did evolve and change. Some by nature and need were transient and provisional, while other forms were seemingly permanent. The Scylla and Charybdis was, however, that this form or that form would be regarded as the universal norm—"constitutive of the beings of the church."

Reflecting upon the history of the Christian movement, one finds it difficult at times to comprehend how the people of God, pilgrims by calling, appear to have an innate affinity not only to pitch their tents, but to settle down and colonize as if they could cease to be spiritual Bedouins.

It is so painful to have to break camp and push out, to explore or invade uncharted areas. Also, to be a nomad is to be feared, despised, and opposed by the landed gentry whose whole existence is threatened by those who have no fixed place of residence or no stake in the establishment.

But how easily the pilgrim becomes the tenant, and how quickly the tenant aspires to ownership.

"Let's stop here" soon becomes "let's build here," till finally it is "let's die here."

From tents to temples to tombs. The allurements of permanency is a ubiquitous temptation.

Yet the Spirit of God gave visions to some and pushed them out to "missionary ministries." The writer of the Acts of the Apostles saw this activity and recorded the momentous occasions of the church's breaking out. The story of Peter and Cornelius (Acts 10:1-48), which at first glance is overshadowed by the conversion of Saul of Tarsus on the one side and the mission of Paul and Barnabas on the other, seems hardly significant. But in the history of the church, the mission to Cornelius is the **first** time a non-Jew was "publicly and officially welcomed into the Christian fellowship without conforming to the requirements of the Jewish law. It marks the point at which Christianity dramatically and decisively asserted its independence of Judaism."²

A MISSION to the Gentiles was never considered by the apostles in the incipient stages of the church's growth. Bultmann characteristically contends that not even Jesus gave thought to such a mission. "The mission to the Gentiles came into being only after serious conflicts in the primitive church; and then the assumption was that such a mission was a way of adding to the chosen people, the Jewish Messianic community."³

In the context it is not difficult to discover the motive of Luke for including the Cornelius narrative in his "history." It is, as Martin Dibelius indicates, preparatory to the so-called Apostolic Council of Acts 15, although hardly any other commentators relate the two.

Luke wanted to show how the will of God was made known to Peter in the conversion of Cornelius; . . . Therefore, right at the beginning of the story of Cornelius, God must speak words of authority to Peter, telling him to go to the Gentiles. A mere sermon, preached to a "god-fearing Gentile," would not in itself

have had any far-reaching significance. Philip had no hesitation in climbing into the Ethiopian's carriage and expounding the scriptures to him (8:31ff). Apparently it means much more for Peter to enter the Gentile house. Luke borrowed the revelation which orders him to do so from the vision which was told of the first of the apostles, and which was probably related wherever in the Christian community clean and unclean foods were discussed. Luke does not, however, interpret it in the sense of removing the distinction between *foods*. To him it was (according to 10:28) a sign that God no longer wished there to be any distinction between "clean and unclean" *people*.⁴

Again it should be emphasized that the impetus for the change in attitude was the result of the Spirit's directive. The "voice" which spoke to Peter is identified by Luke in verse 19 as "the Spirit" and in the next verse is personalized as "I." Peter has already addressed the voice as "Lord." As to whether Luke desired to make a distinction between the "angel" who spoke to Cornelius (verse 3) and "the Spirit" who spoke to Peter is indeed a provocative question.

But the real significance of this epoch-making story is that the idea of taking the gospel to a "dirty" Gentile, even though he be a nobleman, did not originate with Peter. "Not so, Lord, for I have never eaten anything that is common or unclean" (verse 14). Nor had he until this time profaned the gospel by offering it to people common and unclean. Clearly, the apostolic group had "tabernacled" inside the walls of Judaism with their good news; and it was the Holy Spirit of God who drove them out.

"Luke wishes this event to be regarded as one of great moment, through which, long before the time of Paul, and in a way which transcends the bounds of man's imagination, God revealed his will that the Gentiles should be received."⁵ One may conclude then that the whole experience had the effect not only of letting the Gentiles in but, more important, of letting God out.

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'The real question: How many new frontiers have we entered?'

THUS early in its pristine life the church was set free to "minister unto" the world, and in this newfound freedom a fantastic creativity characterized this community of Christ. In the world, under the Spirit, the Christ community was free to become itself, to speculate, to formulate, to develop in order to function most effectively in its basic task of communicating the gospel and to bring men under the lordship of Christ. They experimented with prophecy, with tongues, with healing—with almost any "gift" that one could claim. Some of these "offices," or better said, "functions," apparently were subsequently abandoned.⁶ The important factor, however, is that as yet no finalized rigidity of ministries had developed. Flew, speaking of this flexibility, says:

There is nothing in that Greco-Roman world comparable to this community, conscious of a universal mission, governed and indwelt by an inner Life, guided by the active divine Spirit to develop these ministries for the expression of its message to mankind. All the ministries are based on the principle of the universal ministry of all believers. The cup of cold water given to the thirsty, the visiting of the prisoners, the healing of the sick, the maintenance of the destitute at the expense of the community—all are regarded as services rendered to Christ, or in the name of Christ. The sharing of material goods was an expression of the inner sharing in the life of the Spirit, because such a sacramental fellowship, united by allegiance to One whose passionate love always found form in outward act, could never remain inward only. Such a wide conception of ministry naturally accounts for the rapid differentiation of function. Those who were conscious of the guiding hand of God were quick to respond to the monitions which pointed to this man or to that as possessing a gift, a *charisma* from God, which could be used in the service of the *ecclesia*. . . . The call from God was never merely individual, solitary, inward, but within a community which is indwelt by the Spirit.⁷

Perhaps to say that the Christian community experimented with the "ministry" will leave the impression

that they tampered with that which is by essence inviolable or sacrosanct. But the truth is that the ministry is not inviolable. It can be corrupted, profaned, and prostituted; and one of the most obvious corruptions of the ministry of Christ's community is to limit or circumscribe it to certain functions and forms. This is to condemn the ministry to stagnation, whereas "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17, ASV).

So we must compare the exciting involvement of the early church with the present-day Christian community and face the sobering question: "Do we possess any comparable picture of a community conscious of such an authoritative message wherein the opportunity for the full expression of all the gifts granted to individuals was so freely given?"⁸

We are obliged to answer, "Hardly."

Since there are quite enough castigations of the modern church, we can spare the reader the pain of perusing another. Surely we need to look at ourselves honestly, if such a thing is possible; but from one perspective, at least, there are more signs of hope than reasons for despair. In times of disappointment or disgust, probably all of us are inclined disconsolately to chisel over the portal of our church: *Lasciate ogni speranza, voi ch' entrate* ("All hope abandon, ye who enter here"), or to ridicule the army of God as being about as anachronistic as Don Quixote's armor in Vietnam.

When the word "church" is introduced into the conversation, for many the mental image is primarily a middle-class group of 300 people who meet in a very typed Georgian colonial (or sometimes Gothic) building on Main Street with a stuffy minister and three stuffer services weekly.

Why? Because the church developed over a period of generations an unfortunately static form of organization.

For a thousand years the Church of Jesus Christ has been in the

main a village Church. The unit was the small rural community of from two hundred to four hundred people, in which the pastor was one of the natural leaders who could know every member of his flock by face and by name. There are thousands of villages today in which these conditions still obtain. The Church is perhaps the only stone or brick building amid houses of mud and thatch, the centre of life and the natural meeting-place for the whole community.⁹

But this is not the environment of the church in the explosive urban centers of today. "In many cities, large and small, 'the church' appears to be no more than a 'building,' usually empty, that is ignored by most of those who pass by."¹⁰

THE CHURCH at the turn of the century was not prepared, or at times even aware, of the mushrooming development and challenges of an industrialized, materialized, and urbanized type of humanity. Thus, in a century of frontier opportunity, the village church has awkwardly attempted to minister, but not too often has it attempted to understand.

Incongruous in point of identification and relevance in respect to its environment, the church has at its worst seemed worthy of the morbid appraisal of Keats who said of the churches of his day, "They are dying like an outburnt lamp," and at its best worthy of the criticism of being "irrelevant," "ineffective," "morally ambiguous," and "generally absurd."

Yet one is tempted to cry out, "No more crapehangers, please!" For as William E. Hocking said, "The house that is built is less than the house that is dreamed, but it is also more." Why? Because "it is real and not a dream house."

The church will never be what we dream for it. But it is, thank God, more than a dream. It is real—flesh, blood, tears, sweat, suffering, dying, and being resurrected.

Reinhold Niebuhr has said rather humorously (but not too humorously) that his book *Moral Man and Immoral Society* could more real-

'One of the most obvious corruptions of the ministry of Christ's

istically have been called **Immoral Man and Terribly Immoral Society**. The community of Christ is not and never has been in a utopian society. Neither is there any prospect that it will be. This world, God's world, is ugly and depraved. It is a place where some get bread and some starve, where some get justice and some do not, where some get sick . . . and die . . . and nobody gives a damn!

And the gospel, the "good news," just like the wealth, is not being shared. It will not necessarily be shared simply because we can boast having begun 200 more churches this year, or that we have entered our 83rd country with the gospel. Men are not redeemed by ecclesiastical activity or missionary slogans.¹¹

THE REAL question to ask ourselves is: Under the dynamic of the Holy Spirit, how many new frontiers have we entered? Roger Hazelton got to the heart of the issue when he wrote: "Our problem is not to start afresh in a utopian, antiseptic house of God. It is how to reorder and reform the house so that it is more visible, more amenable to the habitation of Christ."¹² And we might add, amenable to the habitation in which it works.

Whatever else the incarnation means theologically, it means in contemporary terminology that God "went native." He became in Jesus Christ a prototype of man—gross, earthly, and base in the eyes of some. The New Testament was written in the street-language of the Greek world. "The story of God's entrance into human flesh is always very much at home in the world. It appears least alive in the place where it seems to be anchored in our time to the 'nice' world, the 'safe' world."¹³

How often do we hear someone bewail the absolute disinterest of the non-churchgoers (and often churchgoers) in our annual evangelistic campaigns—which traditionally are called "revivals" for want of a better term. "People just don't

come to church like they used to." "It's the fault of the automobile, the TV, the pastor," etc.

We could learn from a non-Hebrew prophet: "If the mountain will not come to Muhammad, then Muhammad will go to the mountain." A striking point in the experience of Peter and Cornelius was that Peter went to Cornelius and not vice-versa. He went under the compelling leadership of the Holy Spirit, and in obeying the Spirit, Peter disobeyed the Jewish law.

IT IS NOT an exaggeration to say that the people of God for several generations have "tabernacled" inside the safe, clean walls of the modern church, refusing to face the fact that the church is "like a lady teacher supervising a ball game at recess time. She is there, wanting desperately to participate with her pupils, yet completely hobbled by her dress, her age, and her determined good will."¹⁴

Hardly anyone in our day wants to risk failure or to court the censure of his companions in the Christian community. But some have, and in risking failure and accepting censure, they have proved again that while some are warming up to play taps, the church breaks out afresh. As Harry Emerson Fosdick put it, "The first essential of a quiet funeral is a willing corpse," and the church is not willing to be that.

Many examples of the revivification of the church could be cited, but we choose to mention only some of the more widely known experiments.

Experimentation and imagination are virtually synonymous with the Christian community in Washington, D.C., known as The Church of the Saviour, which Elton Trueblood has described on more than one occasion as the most encouraging Christian fellowship known to him. Not only is it an experiment in ecumenicity, but more significant it is an experiment in evangelism, involving a coffeehouse, a renewal center for emotionally ill, a small workshop for unemployed, and a church-in-a-house—all separated

geographically from the "headquarters," but vitally linked with the group's mission of evangelism.

Nearby, in Annandale, Virginia, the congregation known as the Ravensworth Baptist Church has for more than seven years attempted to shape its ministry around the physical, social, and spiritual needs of the community. The church has resisted the temptation to construct a costly sanctuary which might provide an impressive facade but have little use other than for weekly corporate worship.

Rather, the congregation has chosen to invest in its ministry primarily, and secondarily in functional, low-cost buildings that are absolutely necessary and which are daily used. Thus the church has been free to develop ministries which would have otherwise been impossible.

For the past three years the congregation has sought to evolve an interracial relationship with the First Rising Mount Zion Church, a Negro church located in a ghetto area of the nation's capital. Contacts between the peoples of the two congregations are not limited to afternoon teas, polite conversations, or other white paternalistic activities. Instead, they include joint worship, pulpit and choir exchanges, regular and frank discussion periods, and joint efforts in Christian service.

Members of Ravensworth are also involved in several other continuing community projects, as well as numerous temporary activities. Some of these are basically spiritual ministries, while others are more social in approach.

A curious and significant feature of the church's attempts to minister can be seen in the personnel employed by the congregation to broaden its impact. The staff, the buildings, and the total program—which incidentally extends far beyond the local scene—are determined by the needs around them, and are not limited to well-worn patterns or restricted by heavy debts for little-used facilities.

There is the now-famous mission

to the inner-city, the East Harlem Protestant Parish in New York. Founded in 1948 by a few recently graduated seminary students, it has sought to stem the suburban stampede of the churches from the dirty downtown area. Today almost every major Christian group in the United States is aware of how crucial the inner-city mission is. Of a more recent and dramatic nature is the Teen Challenge which grew out of a need for evangelism among the teen-age gangs in the slums and on the sidewalks of New York.¹⁵

FINALLY there is the experiment of Canon Ernest W. Southcott in his parish in Leeds, England, in which the vicar discovered what it meant "to go to the mountain," as he took his communion kit and small cross, and on the kitchen table of a millworker at 6:30 A.M., celebrated communion. In the evening the pastor returned, and, gathered in the same kitchen, several mill men and their wives discussed the meaning of the Christian faith in the society in which they live.

The laboring class was neglected for years by the Church of St. Wilfrid's, and Canon Southcott sought the Spirit's leadership as to how to bring the church and its life to the people in his parish. House-to-house communion and study was the answer. Every morning this mobile ministry has been carried on by the vicar or his curate.¹⁶

Canon Southcott discovered that the real ministry of the church could often be realized with a half dozen people in a house in a way that it could never be experienced in a large, empty church, "and that when the church is in the house, the church often 'comes alive' in a way it does nowhere else."¹⁷

We have followed a rather circuitous route to the heart of what we want to say, namely, that we are witnessing in our day a thaw in the traditional, frozen concept of the ministry. The winds of the Spirit are melting barriers that have long separated the people of God. Of course, the push to get the church to the outsider can become a fad,

a kind of evangelical mania. The solution is not techniques, but rather submission to the leadership of the Spirit. Hazelton warns:

In our hurry to discover and devise new forms of church and ministry, to overcome irrelevance and nostalgia in the Christian community, let us not fall victim to the old illusion that the renewing of "religion" is an engineering job. It would be a pity, would it not, if after the inner-city had been reclaimed, the far-out coffee houses had opened, and our pastors had become chaplains, we should look back on present-day "religion" with all of its grievous faults and treacheries to the gospel and have to confess: "Surely the Lord was in this place, and I knew it not."¹⁸

When we are honest with ourselves and God we discover that we are like the man in Jesus' parable who is driven to say, "a friend has arrived and I have nothing to set before him" (Luke 11:6). Without the Spirit we are destitute, poverty-stricken. We have our organizations, ideas, techniques, books, brochures, posters, and schemes. But how often we have had the bitter experience that "we can discover the twentieth-century structures, learn the modern techniques, and originate challenging programs, but these in themselves are not enough. They may win people to our organization, but not to the living Christ."¹⁹

E VANGELISM is not begun until one is confronted with the living Christ. It is not consummated until one is possessed by the Holy Spirit. Likewise, we may confidently assert that no group can claim to be a church or a part of the church until it loves enough to identify with the sinful, the religious and moral outcasts, the modern *amme ha-arez* (people of the land), the masses of little and lonely people who infest our parishes.

The church has a responsibility to the wife and children who feel unwanted because the father has abandoned them for another woman; to the not-too-old man who in the pell-mell progress of automation has been "bumped" before re-

tirement age and feels unneeded in the mechanized society; and to the teen-age girl who everyone says is not "too bright" but who knows enough to let rejection bring her to suicide.

"Only he will ever be a witness to so-called outsiders who recognizes and takes up full solidarity with the estranged, ill-advised, shocked, and shocking outsiders. Only while being evangelized ourselves can we hope ever to become evangelist," wrote Barth.²⁰

We, Christ's community, must be evangelized—confronted by the living Christ, possessed by the Holy Spirit. After all, we are not dynamos. We are conductors, wires, channels—and a wire does not have to generate its own power. It simply has to remain attached to the source.²¹

"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things" (John 14:26). 

1. R. Newton Flew, *Jesus and His Church* (London: The Epworth Press, 1938), p. 130.

2. Theodore P. Ferris, *Exposition of the Acts of the Apostles*, "The Interpreter's Bible" (New York: Abingdon Press, 1954), XI, 133.

3. *Jesus and the Word*. Trans. Louise P. Smith and Erminie H. Lanter (New York: Charles Scribner's Sons, 1958), pp. 43-44. The suggestion that Jesus was ignorant of the future and extent of his mission is not an issue here. Bultmann's assertion is cited to support the position that prior to specific direction of the Holy Spirit, the evangelistic activity of the early church was frozen "for Jews only."

4. *Studies in the Acts of the Apostles*. Trans. Mary Ling from *Aufsätze zur Apostelgeschichte* (London: S.C.M. Press, 1956), p. 117-118.

5. *Ibid.*, p. 120.

6. It may have been for reasons of uniformity, abuse, or priority. It appears that at the time of his letters to the Church at Corinth, the Apostle Paul saw that not all "gifts" were regarded as equally valuable by the community and that some were by nature subject to exploitation, misunderstanding, and abuse. (1 Cor. 12, 14).

7. *Op. cit.*, pp. 147-148.

8. *Flew, op. cit.*, p. 148.

9. Stephen Neill, *The Unfinished Task* (London: Edinburgh House Press, 1957), p. 54.

10. Robert McAfee Brown, *The Spirit of Protestantism* (New York: Oxford University Press, 1961), p. 206.

11. Donald McGavran says, "Mobility has been talked about in missionary circles for many years, but the weight of capital investments has encouraged immobility." *Bridges of God* (New York: Friendship Press, 1955), p. 146.

12. Roger Hazelton, "The Holy Spirit and 'Religion,'" *The Christian Century*, LXXXII (Jan. 20, 1965), 73.

13. Robert W. Spike, *Safe in Bondage* (New York: Friendship Press, 1960), p. 106.

14. *Ibid.*, p. 152.

15. Cf. David Wilkerson, *The Cross and the Switchblade* (New York: Bernard Geis Associates, 1963).

16. The full story can be read in his captivating account, *The Parish Comes Alive* (New York: Morehouse-Gorham Co., Inc., 1957).

17. Brown, *op. cit.*, p. 206.

18. Hazelton, *op. cit.*, p. 74.

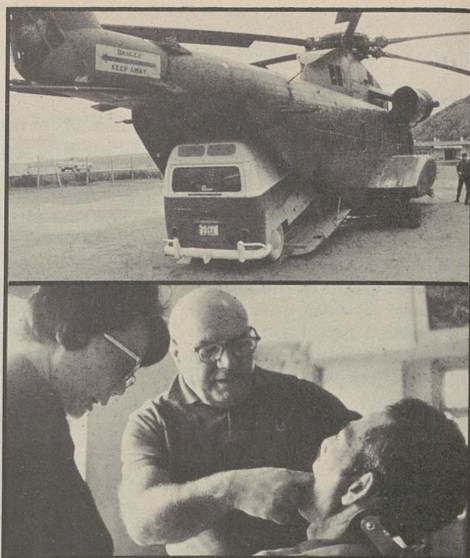
19. Elizabeth O'Connor, *Call to Commitment* (New York: Harper and Row, 1963), p. 85.

20. Barth, *op. cit.*, p. 23.

21. Samuel M. Shoemaker, *By the Power of God* (New York: Harper and Brothers, 1954), p. 136.

'operation pullout'

Top: Vehicle loaded with dental equipment drives into helicopter.
Bottom: U.S. Army dentist treats a villager in northern Okinawa.



FIRST, the supplies are loaded into the VW bus: four portable dental chairs, movie projector, two tape recorders, P.M. radios ("Portable Missionaries," pre-set to the Far East Broadcasting Company gospel station), the portable public address system, tracts, Gospels, food for the crews, dental kits, medicine.

Then the bus is loaded into a Marine Corps helicopter, along with dentist and assistants and five witnessing teams.

The helicopter lands on school grounds in the northern part of Okinawa, where there has never been a gospel witness, and another segment of "Operation Pullout" is in progress.

The effort has been part of the Dental Civilian Action Program of the U.S. Army Medical Center Dental Activity on Okinawa. Volunteers have flown to remote villages in Okinawa every other Saturday to provide dental care for people who might otherwise never see a dentist.

The program began in July 1969 with the cooperation of Central Baptist Church and the commanding general of the U.S. Army in the Ryukyu Islands. Staff Sgt. Fred James, who was mission chairman at the church, helped launch the effort as did Lt. Colonel Felix Neri, officer in charge of a dental clinic.

A 17-village area in northern Okinawa was target as the program began. Few of the some 5,700 residents had ever seen a dentist.

Army dental personnel have participated on their own time, although under no obligation to assist. The church has coordinated villages to be visited, advance publicity, and helicopter transportation, and provided snacks for personnel. The Baptists designated their program "Mission: North."

If dental personnel find too many patients to treat in one day at a village, their solution has been to return in two weeks. The insufficiency of electricity to operate dental machinery and lack of time has limited the dental work to extractions only.

On arrival in a village, the group meets the mayor and sets up shop in the community hall—the dental team in one end of the building, the movie projector in the other.

"As patients come they are given gospel tracts in Japanese and are invited to watch the Christian films, also in Japanese," reported Mrs. Roy T. Edgemon, missionary. "Following each film we play a taped message either in Japanese or Hogen, the ancient Okinawan dialect still spoken by the older generation in northern Okinawa.

"Each person who comes to the clinic receives a witness and hears the gospel as well as seeing it presented on film.

"While the crew assigned to the village hall is handing out tracts, showing films, and playing tapes, the rest of the crew is divided into

pairs, and we go by the VW bus from village to village to distribute tracts, share a Christian witness, and tell people about the location of the dental team."

Added Edgemon, "We cover every house and field of three villages with the witness of Christ and literature. I park the bus in the center of the village and play tapes of music and preaching in the Hogen language. We reach between 400 and 500 persons every trip."

Mrs. Edgemon told how on one trip she and her partner met an elderly Okinawan who had heard the message over the loudspeaker. He insisted that they visit his home.

"As we sat and talked, he told us he was a Christian, the only one in the village," related Mrs. Edgemon. He had recently returned from Peru, where he had first heard about Christ.

"He was so thrilled to meet another Christian in his village and to hear the message over the PA system," said Mrs. Edgemon. He offered us his home as a meeting place for Bible studies or any other kind of meeting. Our only problem is having someone to send."

Explained Edgemon: "We locate the few Christians that are in northern Okinawa and will use their homes as meeting places when we have national pastors or missionaries to start churches in these villages. We have no idea when this will be."



SMILE

FOR A FOREIGNER

THE apostles left the council, full of joy that God had considered them worthy to suffer disgrace for the name of Jesus" (Acts 5:41 TEV).

Such thoughts of far-away and long-ago disgrace were pushed far to the back of the minds of the modern-day, middle-class followers as the closing hymn was sung and the benediction pronounced. They blinked in the bright sunlight of today's "real" world.

As I began the 20-minute walk from church to streetcar in the hot, sticky, Japanese September sun, I was intent only on dodging children and bicycles and taxis and gutters. But I did notice a small boy coming toward me, because the blinding white underwear he wore was in sharp contrast to his dark brown body.

I remembered in time to flash my "God-loves-you-too-little-boy" smile, which I painfully realized was just an attempt to divert his attention to my mouth and away from the light brown of my hair and the whiteness of my skin. But it didn't work.

His four-year-old mouth fairly spit out the accusation as he

The author is a missionary journeyman serving in Japan. Her term ends in June.

By Mary
Lynn
Anderson

brushed past: "Gaijin!" Foreigner!

My impulse was to cry out to him that I was human, too. Did I deserve his sneer?

Then my mind wandered to the questions of a college student anxiously planning his long-dreamed-of trip to America: "What is the difference between Yankees and Negroes? Can they both ride on the buses in America?"

I grimaced inwardly as I wondered what he had read about the U.S., and I realized which side of the color spectrum he associated himself with.

"You can go anywhere you want to in America," I assured him. "You can ride anywhere in the buses. The laws say everyone is the same."

As I spoke I recognized with horror a potential situation to which he was completely oblivious—What American "Christian" would shove him aside as "just another Mexican who can't speak good English"? I made a mental note to suggest that

he always preface his requests with the introduction, "I am a Japanese college student traveling through America." I knew it would appeal to his nationalistic pride, and hoped it would shield him from rebuffs and embarrassment other "foreigners" had experienced in the U.S.

Just as hostile thoughts of bigotry and hypocrisy were ricocheting from every corner of my brain, a white parasol bobbed into my path, and a teen-age girl met my glance and smiled—not the mocking smile I had so often met, but a real we-are-both-human-so-let's-be-friends smile.

Well, maybe there was some hope left in the world after all. And honesty. I wondered if some young U.S. student would smile a human smile like that at my Japanese friend.

I rounded the corner to the streetcar stop. A woman and her small son passed, and I ducked my head to avoid the child's stare and pointing finger.

Suddenly the uplifted arm wasn't pointing. It was waving. And he was smiling, the new, too-big, permanent teeth squeezed and overlapped in his six-year-old mouth.

Smiling. At me. A foreigner. 

ISOLATED

By Sue Austin Wilson

NO ROADS lead to Mapulaca, in the western department (state) of Lempira, Honduras. Rugged mountain terrain isolates the area from the rest of the country. Until July 1969 this had posed no problems, since the commercial centers of El Salvador were accessible simply by crossing the Río Lempa by boat.

Then came war between the two countries.

Mapulaca was invaded. After the cease-fire, shooting incidents continued along the border, and residents were afraid to sleep in town. Nights were spent in the mountains, and many people were ill from exposure.

There are no doctors in the area, and the government nurse, sent in after the cease-fire, had exhausted her medicine supply. Not even an aspirin was available. The Ministry of Health asked the Honduras Baptist Mission to help.

Missionaries Harold E. Hurst, S. Wayne Wheeler, and Ralph A. Wilson flew from Tegucigalpa to Erandique, the closest airport, and from there were shuttled into Mapulaca. The Missionary Aviation Fellowship (MAF) pilot skillfully landed on the 200-yard runway. (Grateful residents later worked on the airstrip.)

Work began immediately. On the first afternoon 219 persons were given measles vaccine, and 26 others received general medicine in the

first five hours. After supper, about 200 persons gathered outside to hear the gospel. Many were children and young people. They had never heard hymns and choruses, so Ralph (my husband) spent a lot of time teaching them **En la Cruz** (At the Cross).

Four more days were spent working 12 or more hours daily; the men stopped only long enough to eat and hold preaching services twice a day. On the sixth day, 38 persons were assisted before the group left.

During the visit about 1,500 persons were helped. A total of 627 measles vaccinations were given; 775 persons received general medicines (34 aspirin only and 87 worm medicine only); 25 others had teeth extracted.

Supplies were purchased with emergency funds furnished by Southern Baptists through the Foreign Mission Board. The men were also able to distribute clothing furnished by a church group and toothbrushes and toothpaste.

Never were missionaries more royally received. Townspeople tried to give each of them a turkey to take home. The pilot solved the dilemma of accepting or refusing the gifts by announcing that the plane could not take on extra weight. The men did bring home a box of 100 eggs, however, individually wrapped in corn shucks. All 100 arrived unbroken.

On the return trip the pilot flew the missionaries out in two shifts to

a longer runway a short distance away; there he could take off with the full load.

Medicine had opened the door to a new area, and there had been 25 professions of faith. But that is not the end of the Mapulaca story.

During the next 14 months Hurst and other male missionaries visited Mapulaca about every six weeks. Doctors from the U.S. have rendered valuable service in the area.

Evangelism has continued. Several persons have been baptized. The highlight was last December 13. Missionaries Hurst and Wilson and Pastor Roman Pineda, recently designated by the Honduras Baptist Convention as its first home missionary, led in organizing the **Iglesia Bautista** (Baptist Church) of Mapulaca (see facing page).

Samuel Sarmiento, a Mapulacan who had just completed his first year in the Honduran Baptist Theological Institute, Tegucigalpa, was asked to lead the church during vacation between terms. He is the first person from the state to have responded for the gospel ministry. His father, Miguel Sarmiento, was the first convert in the town.

No roads yet enter Mapulaca. One small boy received some small cars as a gift, and having never seen a car, he "flies" them like the MAF plane.

Mapulaca continues to be isolated from the rest of Honduras. But it is not cut off from the gospel. 

The author, Mrs. Ralph A. Wilson, and her husband were appointed missionaries to Honduras in 1966.

Item from a Baptist state paper in the U.S.:

First Baptist Church . . . will dedicate its new sanctuary at 2:30 P.M. on December 13. Assisting will be the director of evangelism for the state convention, who will bring the dedication sermon.

After the dedication service the congregation will assemble on the grounds in front of the new building for the unveiling of the cornerstone. After the completion of this ceremony there will be a tour of the building.

First services in the new sanctuary will be held during the morning of Dedication Day, followed with a covered-dish dinner. The ordinance of baptism will be observed in the evening service, with four candidates awaiting baptism.

The new sanctuary and furnishings cost approximately \$116,000. Total value of the church property, including the first buildings and several city lots, is approximately \$200,000. Including the balcony and choir loft, the new sanctuary seats 430. In addition, the building also includes the pastor's office, secretary's office, library, baptism dressing rooms, and four classrooms.

The exterior of the building is Norwegian yellow brick with four white colonial columns in front. The steeple is encased with multi-colored stained glass windows with interior lighting.

The interior of the sanctuary is of colonial design with pale green walls and white paneling on the balcony front, pulpit, and choir loft. Indirect lighting enhances the ceiling, which is of simulated acoustic with a glass glaze. The windows are of hammered cathedral stained glass.

Carpeting throughout the auditorium and offices is red. The pews are white and black walnut trim and gold upholstery.

A new Baldwin M-11 organ and a Yamaha grand piano are among the new furnishings. The building has central air and heat.

The first meeting of this group was on March 29, 1949, with 14 attending, in the home of Mr. and Mrs. . . . who are still active members of the church. . . . Shortly thereafter, increasing attendance made it necessary to secure a tent, which was placed near the present location of the church.

When Harold E. Hurst, missionary in Honduras, saw the article at left in a state Baptist paper, he wrote, "I realized that at the exact time of the dedication of this fabulous church building we were also dedicating a building at Mapulaca, and at the same time organizing a church there. . . . I could not resist writing a report on our church building. I do not mean for the article in any way to be taken as sarcasm but am wondering if perhaps the two articles might appear side by side as a contrast."

CONTRAST

BY HAROLD E. HURST

The First Baptist Church of Mapulaca dedicated its new sanctuary at 2:30 P.M. on December 13. Assisting Missionary Harold E. Hurst was Ralph A. Wilson, missionary serving in Honduras, who also brought the dedication sermon.

After the dedication service the congregation celebrated the Lord's Supper with table glasses borrowed from throughout the community and unleavened bread made from a pound of flour imported for the service.

First services in the new sanctuary were held the same day with the observance of the ordinance of baptism with 16 candidates who were waiting for the occasion.

The new sanctuary—there are no furnishings—cost approximately \$350. Of this amount, \$300 was made available through the giving of Southern Baptists. Including the porch and the horse stall, the new sanctuary will stand approximately 120. In addition, the building includes one small room, which may be occupied by the pastor or visiting missionary.

The interior of the sanctuary is of simple Honduran design with light brown adobe walls. A borrowed table serves as pulpit. Indirect lighting enhances the roof made of plain adobe, since there is no paneling or ceiling to stimulate the acoustics. The hard mud floors of the auditorium and the sleeping room are dark brown. The pews are borrowed benches and/or chairs of no or various colors.

An old six-string guitar and an outdated fiddle are among the furnishings of this simple chapel.

The first meeting of this group was in October 1969 with several hundred attending the service in the open air at the invitation of Miguel Sarmiento, who with several members of his family became charter members of the chapel. Shortly thereafter, through aid made possible by medical caravans of Southern Baptist missionaries, attendance increased, and the first baptismal service was held.

At the same time the sanctuary was dedicated, a Baptist church was organized with 32 charter members.

The church is located a day and a half from the nearest dirt road. But thanks to the generosity of Southern Baptists a Baptist church was born in Mapulaca.

FROM THE EDITOR

Consultant Elected

TRUMAN S. Smith is now the Foreign Mission Board's missionary family consultant. His election to this new position on the administrative staff occurred during the Board's annual meeting held April 19-21 in Louisville, Kentucky.

Smith has become well known among missionaries, missionary candidates, and by Southern Baptists generally during his seven years as an associate secretary in the Board's missionary personnel department. He was elected to the earlier position in April 1964, assuming his duties on June 1 of that year. He had been on the faculty of Southeastern Baptist Theological Seminary, Wake Forest, North Carolina, for five years and director of student activities for three years. He also had been an associate director of field work.



Truman S. Smith

Before employment by the seminary he had been a chaplain assistant at the Dorothea Dix Hospital, Raleigh, North Carolina, assistant pastor at Dauphin Way Baptist Church, Mobile, Alabama, and chaplain intern and resident at North Carolina Baptist Hospital, Winston-Salem.

A native of Harnett County, North Carolina, Smith is a graduate of Wake Forest (N.C.) College (now Wake Forest University in Winston-Salem) and of Southeastern Seminary.

He describes his new duties and services as involved mainly in the "exploration of resources to assist in missionary family life." This includes finding and utilizing resource materials and specially skilled persons for specific problems, such as those involving missionary children, dormitories, etc.

The new staff position is within the Board's Overseas Division under supervision of its director, Winston Crawley.

A Basic Volume

EVERY Southern Baptist church that has a library should have good reasons for regarding that library as a center of information and resource on the subject of missions. One of those reasons should be the availability of the basic book that deals with the origin and development of our denomination's outreach with the gospel beyond the shores and boundaries of our own country.

Such a volume is now available at all Baptist Book Stores. Many church librarians have already placed it on their shelves for missionary education leaders. And many of those same librarians are alerting the memberships of their churches to the fact that this basic work is on hand.

The volume to which we refer is *Advance: A History of Southern Baptist Foreign Missions*, produced and published in 1970 as part of the Foreign Mission Board's observance of its 125th anniversary. We hope that every church librarian will hasten to order a copy before the supply is exhausted. It is good to know about the many persons who have purchased private copies. However, a much wider readership can be anticipated for every copy that is made a part of a church library's circulating system. It sells for \$4.95.

While we are citing what is basic for the missions section of a church library, it seems worthwhile to repeat our recommendation about THE COMMISSION. Every librarian who maintains a system of vertical files needs a triple subscription to this magazine. Two copies of each issue are necessary in order that the various items may be clipped and filed accord-

ing to subject. A third copy is needed to be kept intact and placed on the magazine rack. Later it can be filed or bound with the other issues of the year's volume.

A single subscription to THE COMMISSION for one year is \$1.50. The triple subscription is \$3.50.

Graham Ethic

THE BOOK REVIEW that follows was prepared by Jesse C. Fletcher, director of the Foreign Mission Board's Mission Support Division. It is our hope that this particular volume will be widely read by Southern Baptists.

The Unheard Billy Graham
By W. David Lockard
Word Books, \$4.95

The author is the Foreign Mission Board's director of missionary orientation. As the title of his book suggests, he delves into the seldom-mentioned dimension of social concerns in Graham's preaching.

Lockard did the original research for a doctoral dissertation at Southwestern Baptist Theological Seminary, Ft. Worth, Texas. He feels that a strong personal ethic permeates both Graham's preaching and writing. According to Lockard, Graham's strong evangelistic emphasis has obscured this for many people.

Prior to assuming responsibility for training the outgoing foreign missionaries of the Southern Baptist Convention, Lockard himself was a missionary in Africa. His book points out that although Graham's social strategy begins with salvation for the individual man, it does not end with the "new birth." Graham's message presents salvation as "present as well as future, temporal as well as eternal," according to Lockard. He believes that this makes the famed North Carolina evangelist's preaching intrinsically ethical.

Evangelist Graham's strong social ethic needs to be heard, says Lockard. Viewed as a positive step in that direction, this book is referenced for study. It is recommended as quite readable.

It's in the Timing

IN THAT THE COMMISSION is a subscription publication, the editor's task includes supervision of the expiration-renewal procedures.

The subscriber is sent a renewal reply notice two or three weeks before he is to receive the issue of the magazine that completes his current paid subscription.

If the subscriber waits more than a week or ten days to reply with a remittance, it is almost certain that he will receive a second notice, identical in form, but identified "second statement." Occasionally someone returns the second statement reply to us, expressing either surprise or dismay and advising us that renewal remittance has already been made. It is impossible to avoid such a repeat sequence, particularly if reply to the first notice is delayed very long. It usually means that remittance and the next notice cross in the mails.

In order to assure each person, we now imprint the renewal notice: "If you have already replied to an earlier statement, please disregard this notice."

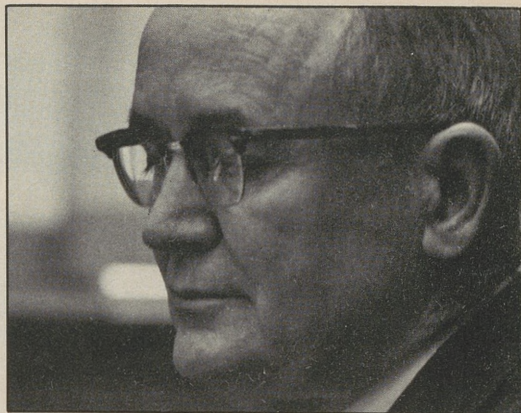
We hope that no one will feel the need for returning any notice received after remittance has been sent.

Corrigendum

PLEASE pardon the In Memoriam discrepancy of dates that appeared in the May issue. Death occurred for Mrs. Grace Sisco Taylor on March 28, 1971. The date given above her picture is in error, but the one given in the biographic account is accurate.

SERVING GOD'S PURPOSE

By Baker J. Cauthen



JESUS laid great stress upon doing the will of God. He said of his own life, "I seek not my own will, but the will of Him who sent me" (John 5:30). The theme of his life could be expressed in the words, "Lo, I have come to do thy will, O God" (Heb. 10:7).

He taught us to pray, "Thy kingdom come, thy will be done, on earth as it is in heaven" (Matt. 6:10). He indicated that doing the will of God opens the door to infinite blessings, for he said, "Whoever does the will of my Father in heaven is my brother, and sister, and mother" (Matt. 12:50).

John, who understood so much of the heart of Jesus, stated, "He who does the will of God abides for ever" (1 John 2:17).

During the crucial prayer struggle in Gethsemane, Jesus cried out, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Matt. 26:39).

The triumphant assurance with which Christ went to the cross is expressed by Paul, as he describes how the Lord Jesus "gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father" (Gal. 1:4).

Confidence in the purpose of God is expressed by the writer of Hebrews as he states how Jesus "for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God" (Heb. 12:2).

Paul clearly states God's purpose in the death of Christ and our continuing responsibility in the words "God was in Christ reconciling the world unto himself, not counting their

trespasses against them, and entrusting to us the message of reconciliation (2 Cor. 5:19)."

The extent of this reconciliation is described by Paul as he states that all the fullness of God was pleased to dwell in Christ, and "through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:20).

God's people are reinforced by knowing that they are serving the purpose of God in their dedication to Christ, "for he has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth" (Eph. 1:9-10).

Our Lord thrust forth his messengers into a broken, divided, discordant world filled with strife, hatred, and evil. The ministry of reconciliation entrusted to us by our risen Lord enables his servants to present Christ as the hope of all humanity, "for he is our peace, who has made both one, and has broken down the dividing wall of hostility" (Eph. 2:14). It is the purpose of God "that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end" (Eph. 2:15-16).

One of the major objectives of the missionary enterprise is to serve the purpose of God. By responding to his call and yielding ourselves to do his will, we are confident that we can be used of God to carry out the purpose for which our Lord came, suffered the death on the cross, and won the

victory in his triumph over death.

This adds dimensions of the greatest significance to our labor. Quantitative measurements fade into insignificance. Worldly standards have no relevance. The important thing is that we are a part of God's eternal purpose and enter into what he is doing.

In an age of despair, disillusionment, and distress, the world cries out for hope and reassurance. Young people seek for meaning and try many strange, exotic pathways in an effort to find it. It is by entering into the will of God that one is caught up in a sense of divine purpose and assurance of victory, because our Lord is triumphant. We are emancipated from the tyranny of having to see all the fruitage of our labors. We simply need not measure quantitatively what we are doing. We can leave it to God, because he is at work in the world.

This serves as a summons for full-hearted dedication to our Lord's commands. Jesus said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28:18-20).

Full commitment to the worldwide labor of our Lord's kingdom must characterize his people. Some are to go, others are to send, all are to pray. Without exception, we must be involved in the world mission of the people of God, for in so doing we are caught up in doing his divine will and are aware that we are serving the purpose of God.

All Scripture quotations are from the RSV.

EPISTLES

*From Today's Apostles
Around the World*

'Why We're Here'

DURING a visit to a primitive village on the island of Bali, another missionary and I were led to the *Djuru Surat Huruf*, meaning printer or writer.

"What do you know about Jesus?" we asked.

"I don't understand," he answered. "Who is he?"

"You mean you have never heard about Jesus Christ?" we pressed.

"No," he replied, with a quizzical look, "Who is he?"

Thus we had opportunity to tell the most educated man in the village about Jesus Christ. There are thousands like that printer. Maybe millions. That's why we're here.

H. WARREN RICE, *Djember, Indonesia*

To Overcome Barriers

AT THE NAZARETH Baptist School everyone was eager to begin the usual Saturday afternoon sports session when two girls, about 20 or 21 years old, walked in the gate. Thinking they were tourists, I offered to show them around and to answer any questions.

We had hardly entered the church when one of the girls asked in broken English, "What is that thing at the front?" I began to explain that it was a baptistry; she seemed to have no idea of what this meant. I tried to explain its purpose and about "believer's baptism."

As we talked, suddenly she asked, "Why do the Christians hate the Jews?"

What troubled me most was not the question but her tone. Her voice was broken, pleading, as if asking, "Why do you hate me?"

I tried to explain that this was not true, that Jesus taught not hate, but love. She retorted, "Then why did my Christian girl friend's mother tell her that Jews eat babies?" It sounded like some cruel joke, but I could tell that she was serious.

So began a discussion that lasted more than an hour. The sports program waited as a group of the older students (all Arabs) gathered to listen. The girls were Romanian Jews who had just immigrated to Israel. They were in a desperate search for meaning in life, especially the one asking the questions. The Romanian Communist schools had had their effect—the girls had been taught there is no God. They were unclear now as to what to believe.

Almost as significant as the conversation was the way in which the young Arab boys, two of whom were Communists and/or of Communist background, listened intently. One or two of the boys tried to offer help in their own way.

Finally, pressed for time, the girls had to leave, but not before the more talkative one had given me her address. I sent her a New Testament and other material.

A few weeks later she returned just as we were about to begin a basketball game with boys from the Gaza Baptist Church. She had read all the way into the Gospel of Luke and was full of questions. We talked for a short time until I had to return to the game.

God is working in Israel. Still there are thousands of years of hate and misunderstanding to overcome between Jew and Christian and between Christian and Muslim. This is not generally done in one day. Yet the power of love through our Messiah can break, and is breaking, through all barriers.

L. DAVID GROSECLOSE, missionary journeyman
Nazareth, Israel

Boom in Guam

TAMUNING Baptist Church was organized from a mission during early 1970. But the membership turnover due to military rotation has been so severe (some had their tours of duty cut by six months) that in December there were but three families and three single persons attending the church who had been present for the Valentine banquet in February. Still, church attendance in October was the largest yet.



Guam has seven military bases, not counting the ship repair facility. This condition requires a lot of military tours. And more than 1,000 teachers have signed up for a two-year teaching tour.

Disregarding the people who are in Guam on work assignments, the number-one industry is tourism. The Guam tourist, ever present, is typified by Japanese honeymooners.

Hotels continue to blossom at an ever increasing rate, each new one bigger and better than the last. Just five years ago Guam had to count cautiously in order to claim 500 tourists a year. In 1970 the expected total was 100,000. During 1971 150,000 are expected. On a per capita basis this tourism rate equals that of Hawaii.

Guam is experiencing a boom. There has been a great importation of workers from the Philippines and Korea, with a few beginning to come from Taiwan. Unemployment does not exist; there are eleven jobs for every nine workers.

RANDALL L. THETFORD
Agaña, Guam

Oblivious to Color

One night recently we were showing two visiting pastors some slides taken at an outing in which youth from their churches had taken part. Manget (my husband) flashed on the screen a picture showing about 40 children splashing in a creek.

Jon, our five-year-old, jumped up. "Wait, Daddy," he interrupted. "Let me show them me." He went to the screen and carefully pointed his finger. "There, look, Brother Paul—that's me right there!"

He was pointing to the only white child in the picture. Oblivious to color, Jon had felt he must identify himself.

Elaine (Mrs. Manget) Herrin
Georgetown, Guyana



A row of MKs pose for Photographer Bob Hart during recent missionary orientation. More photos pages 13-15.

A Rich Man

KOKONG DAMASAU, a senior student at the Baptist Pastors' School, was a small man who walked with a limp, the result of some undiagnosed childhood disease. He had a wife and four children; the youngest, age two, had never walked when she died last year with pneumonia. When we went to sympathize with the family we sat on the floor, for the mother occupied the only chair. All the clothes for this family of six would fit into an average weekend bag.



Kokong became ill, and six weeks later—only two weeks before he was to graduate—he died of cancer.

His legacy to his wife and their remaining children consists of little more than a single bed with a grass mat for a mattress, one straight chair, some pots and pans, his class notes, and twelve dollars. He was buried in a simple wooden box made by the school carpenter.

And yet, Kokong was a rich man. He had accepted God's gift, his Son, and the joy Kokong knew in Christ filled his life. He worked for a while as our gardener, and each day we marked his coming by the sound of his voice, singing hymns of praise to his Saviour. When he didn't sing, he whistled. Even after he became ill, he always had a ready smile of appreciation for any act of kindness extended him.

Kokong represented the real spirit of Christ—he gave. He gave his warm smile and the song in his heart, and we are the richer for having known him.

BETTY (Mrs. Dewey E.) MERRITT
Kaduna, Nigeria

Assuming They Know

ON HER FIRST DAY in our sewing class Alina, a young mother with two small children, selected a pattern for a pair of shorts for her baby. After helping pin the pattern in place, I gave her a few brief instructions on how to cut the material.

A few minutes later I returned to discover that she had cut both the material and the pattern beyond recognition. Then I discovered that she had never before held a pair of scissors.

The incident reminded me of the reaction of a young man in the government hospital in Abidjan. When asked about the significance of Christmas, he responded, "It's a holiday." When requested to give his impression of the holiday, he shrugged, "It's just Christmas."

Often when we talk of Jesus we assume that our hearer has a knowledge of the lordship of Christ, when, in fact, he may have never heard the name of Jesus. First we must introduce to him a God of love and grace to replace his god of wrath and condemnation. Then he is ready for the Christmas story.



WILMA RODGERS
Abidjan, Ivory Coast

Preaching for the Chief

MUWINDWA LUBASI, a member of Kanyama Church in Lusaka, came to us in 1969 to say that he was returning to his home in Senanga, about 400 miles west of Lusaka. He said he wanted to start a Baptist church there, since the nearest church of any kind was 17 miles away. So Don (my husband) taught him something about Baptist beliefs.

After he arrived home, Muwindwa began to write about the great interest being shown. The Kanyama Church voted to send their pastor, Bwanali Phiri, to visit the new work. When he arrived in Senanga, he was introduced to Chief Namabunga, chief in the area.

The chief took the pastor to the local court. Even though it was time for court to begin, the chief had the pastor preach for four days to those who had gathered for court. Eleven persons—including Chief Namabunga and the court clerk—made professions of faith in Christ.

The chief then insisted that the pastor go to the chief's village to preach, but Pastor Phiri explained that time was short and that he must proceed to Muwindwa's village. The chief agreed, but on the condition that the pastor promise to preach in his village on the next visit.

At Muwindwa's village, the entire population turned out for every meeting with Pastor Phiri. There were ten or twelve professions of faith.

Since the pastor's return to Lusaka, letters have come from Chief Namabunga, the court clerk, and Muwindwa expressing thanks for the pastor's visit and asking that a missionary come.

This is another example of the open opportunities here.

SANDRA (Mrs. J. Donald) MASON
Lusaka, Zambia



NEW

MISSIONARY PERSONNEL

Missionaries Appointed

April 1971



TAIWAN: **Herbert L. Barrett**; born: Unionville, Mo., Oct. 24, 1943. Graduate: Northeast Missouri State Teachers College (now Northeast Mo. State Col.); attended Midwestern Baptist Theological Seminary. He was office manager at Windermere Baptist Assembly, Roach, Mo., for a total of more than three years before and after two years in the U.S. Army. Expected type of service: business management. **Alice Nicoletti Barrett**; born: Norborne, Mo., Jan. 2, 1945. Graduate: Northeast Missouri State Teachers College (now State Col.); attended Midwestern Seminary. She worked on the staff of Windermere Baptist Assembly and taught school at Macks Creek, Mo. Marriage: Dec. 26, 1964. Child: Curtis Michael, July 6, 1968. Present address: 5103 N. Oak Street Trafficway, Apt. 4, Kansas City, Mo. 64118.



PERU: **Maurice L. Caldwell**; born: Star City, Ark., June 7, 1935. Graduate: Arkansas A&M College; University of Tennessee (M.S.S.W.); attended Southwestern Baptist Theological Seminary. He served as pastor in Arkansas and Texas and taught school two years. With the Arkansas Department of Public Welfare he was child welfare worker (1961-63), area supervisor (1963-66), and state director of the child welfare division (1965-66). Since 1966 he has been director of the Arkansas Baptist Home for Children, Monticello. He has taught at Arkansas A&M College since 1969. Expected type of service: social work. **Martha Baugh Caldwell**; born: Star City, Ark., Mar. 22, 1937. Graduate: Arkansas A&M College; attended Southwestern Seminary. She has taught school and worked as a secretary and as a dietician. Marriage: Aug. 25, 1956. Children: Marcus, Sept. 18, 1959; Nancy, Oct. 8, 1961. Present address: Box 180, Monticello, Ark. 71655.

ARGENTINA: **Thomas L. (Tom) Cole**; born: Gadsden, Ala., May 2, 1943. Graduate: Mississippi College; Southern Baptist Theological Seminary (M.Div.). He has been



an assistant pastor in Louisiana and a self-employed carpenter (part-time) in Kentucky. Since 1969 he has been pastor of Pleasureville (Ky.) Church. Expected type of service: general evangelism. **Carolyn Barry Cole**; born: El Campo, Tex., July 16, 1943. Graduate: Jones County Junior College; Mississippi College. She was a Home Mission Board summer missionary in Virginia in 1964 and was co-youth director with her husband in Louisiana one summer. She has taught school in Indiana, Louisiana, and Kentucky. Marriage: May 31, 1965. Children: Catherine Elizabeth, Aug. 22, 1967; Charles Thomas, April 15, 1969. Present address: Rt. 2, Pleasureville, Ky. 40057.



KOREA: **J. Virgil Cooper**; born: Water Valley, Miss., Aug. 5, 1943. Graduate: Clarke Memorial College; Mississippi College; New Orleans Baptist Theological Seminary (Th.M.). He was in the U.S. Navy 1965-67. He served as associate pastor in Alabama and has been pastor of four churches in Mississippi, since 1969 at Tangipahoa Church, Summit. Expected type of service: general evangelism. **Amy Gunter Cooper**; born: Andalusia, Ala., Jan. 1, 1944. Graduate: Clarke Memorial College. She was a Home Mission Board summer missionary in Louisville, Ky., in 1963, and has worked as office clerk, stenographer, and secretary in Alabama, Mississippi, and Louisiana. Marriage: Jan. 26, 1964. Children: James Virgil, Jr., Nov. 4, 1965; Christine Lee, Jan. 22, 1969. Present address: Rt. 2, Summit, Miss. 39666.

EQUATORIAL BRAZIL: **Louise Donaldson**; born: McCalla, Ala., Aug. 31, 1941. Graduate: Howard College (now Samford Univ.); New Orleans Seminary (M.R.E.).



She served on the staff of a GA camp in Alabama the summer of 1968 and at Glorieta (N.M.) Baptist Assembly the summer of 1969. She taught school in Alabama 1963-67 and since 1969 has been elementary director at Campbellsville (Ky.) Church. Expected type of service: school chaplaincy. Present address: 620 Maple St., Apt. 2, Campbellsville, Ky. 42718.

MALAYSIA/SINGAPORE: **Robert T. (Bob) Golmon**; born: Lucien, Miss., Oct. 31, 1939. Graduate: Clarke Memorial College; Union University; Golden Gate Baptist Theological Seminary (M.R.E.); South-

ern Seminary (M.C.M.). He was a pastor (part-time) in Mississippi, served in the U.S. Air Force (U.S. and the Philippines) 1960-63, and was a self-employed painter. He has been minister of music for churches in Tennessee, California, and Kentucky, since 1969 at Ridgewood Church, Louisville, Ky. Expected type of service: music promotion. **Angelyn Deaton Golmon**; born: Jackson, Tenn., Oct. 13, 1941. Graduate: Union Uni-



versity; attended Golden Gate Seminary. She was a Home Mission Board summer missionary in California in 1961 and a Baptist Student Union summer missionary in Hawaii in 1962. She has worked as a bookkeeper and office worker and since 1969 has been a state social worker in Kentucky. Marriage: Aug. 15, 1964. Child: Robert Bryan, May 19, 1968. Present address: J-4 Seminary Village, Louisville, Ky. 40207.



NORTH BRAZIL: **D. Fredrick Harner**; born: Orlando, Fla., Oct. 1, 1943. Graduate: William Jewell College; Midwestern Seminary (M.Div.). He was an automobile plant worker 1964-69, and has been pastor in Illinois and Missouri, since 1968 at Green Valley Church, St. Joseph, where he has also taught school since 1968. Expected type of service: general evangelism. **Shirley Butler Harner**; born: Ashmore, Ill., Jan. 11, 1944. Graduate: William Jewell College. She has taught school in Missouri since 1966. Marriage: June 10, 1962. Children: Fredrick Michael, July 17, 1969; Michelle Diane, Oct. 12, 1970. Present address: 1802 1/2 N. 22nd, St. Joseph, Mo. 64505.



PHILIPPINES: **Wayne E. Maness**; born: Kansas City, Mo., April 9, 1941. Graduate: Howard Payne College; Midwestern Seminary (M.Div.). He was a Home Mission Board summer missionary in California in 1961, has worked as inventory clerk (part-time), and has been church music director. He has been pastor in Missouri and Arkansas, since 1969 at First Church, Dell, Ark. Expected type of service: general evangelism. **Jeanne Swope Maness**; born: St.

Joseph, Mo., June 11, 1941. Graduate: Northwest Missouri State College. She has been an elementary teacher in Missouri (1963-67) and Arkansas (1967-69). Marriage: Nov. 26, 1964. Child: Melanie Jean, Dec. 18, 1969. Present address: Box 168, Dell, Ark. 72426.



BRAZIL: James C. (Jim) Shelly, Jr.; born: Atlanta, Ga., July 1, 1936. Graduate: University of Georgia; Southern Seminary (M.R.E. and additional study). He was a newspaper reporter in Georgia and was associate editor for *The Maryland Baptist* in 1964. He served as youth director at a mission and was church student director in Montevallo, Ala. He was campus minister at Florence (Ala.) State University 1964-70, employed by the Alabama Baptist State Convention. Expected type of service: student work. **Patsy McAliley Shelly;** born: Valdosta, Ga., April 18, 1937. Graduate: Alabama College (now Univ. of Montevallo); Florence State University (M.A.). She was a Home Mission Board summer missionary in Louisville, Ky., in 1959. She has taught school in Alabama and Kentucky. Marriage: Sept. 5, 1959. Children: Elizabeth Lynn, July 12, 1960; David Malcolm, Mar. 7, 1963. Present address: 318 S. Birchwood Ave., Louisville, Ky. 40206.



JAPAN: Robert H. (Bob) Sherer; born: East St. Louis, Ill., Nov. 4, 1945. Graduate: William Jewell College; Southwestern Seminary (M.Div.). He has worked at several jobs in Missouri and Texas while in school, including salesman and deliveryman. His parents were Southern Baptist missionaries to Japan 1948-66 and were reappointed in April (see biographical information, column 3). Expected type of service: general evangelism. **Claudia Krueer Sherer;** born: Maryville, Mo., Oct. 10, 1946. Graduate: Oklahoma Baptist University; Southwestern Seminary (M.R.E.). She has taught at the Child Study Center, Ft. Worth, Tex., since 1968. Marriage: June 22, 1968. Present address: c/o Dr. and Mrs. Arthur C. Krueer, 12177 Haldane Ct., Bridgeton, Mo. 63044.

BOTSWANA: Edward L. Smith; born: DeQueen, Ark., Sept. 25, 1932. Graduate: Ouachita Baptist College (now Univ.); Golden Gate Seminary (B.D.). He was a custodian supervisor in California 1956-62. He served as an assistant pastor in California and has been pastor of five churches in Arkansas, since 1968 at First Church, Alma. Expected type of service: general



evangelism. **Charlene Clements Smith;** born: El Dorado, Ark., Aug. 5, 1933. Graduate: Ouachita Baptist College (now Univ.); attended Golden Gate Seminary. She has been organist and pianist for churches in California and since 1962 has been a private piano teacher in Arkansas. Marriage: Sept. 6, 1955. Children: Charles Edgar, Nov. 18, 1958; Kathryn Louise, Oct. 19, 1961. Present address: Box O, Alma, Ark. 72921.



SURINAM: Leo E. Waldrop; born: Borger, Tex., April 24, 1943. Graduate: Southern Oregon College; Southwestern Seminary (M.Div.). He was a Baptist Student Union summer missionary in British Guiana in 1965 and a missionary journeyman under the Foreign Mission Board in Guyana (formerly British Guiana) 1966-68. He was pastor at Bennington, Okla., 1969-70. Expected type of service: general evangelism. **Margaret West Waldrop;** born: Odessa, Tex., Nov. 11, 1945. Graduate: Hardin-Simmons University. She was a Home Mission Board summer missionary in Louisville, Ky., in 1966. She has taught school and worked as a secretary. Marriage: July 22, 1969. Present address: 4501 Warren Rd., Ft. Worth, Tex. 76115.



BELGIUM: Larry C. Yoder; born: Gettysburg, Pa., Feb. 20, 1944. Graduate: Georgetown College; Southern Seminary (M.Div.). He was faculty sponsor at Cedar-more Baptist Assembly in Kentucky in 1967. He has been minister of education at First Church, Danville, Va., since 1969. Expected type of service: English-language pastorate. **Laurabelle Barr Yoder;** born: Paintsville, Ky., Aug. 9, 1943. Graduate: Georgetown College. She was a counselor at Cedar-more Baptist Assembly in Kentucky in 1967, has worked as a home economist, and has taught school in Kentucky. Marriage: Aug. 27, 1965. Children: Erica Anne, Sept. 28, 1966; Marcus Lawson, Mar. 5, 1970. Present address: 21 Brown Lane, Danville, Va. 24541.

Missionary Associates

Employed April 1971



GUYANA: William L. Womack, Sr.; born: Fredericktown, Mo., July 6, 1925. Graduate: William Carey College; Mid-western Seminary (M.Div.). He served in the U.S. Naval Air Corps 1943-45 and worked as a jeweler-watchmaker, interior decorator, and county revenue collector. He has served as pastor or assistant or interim pastor since 1956 in Mississippi, the Bermuda Islands (1958-66), and Missouri, most recently at Chandler Church, Liberty, Mo. (1968-69). He has taught in college and is currently a data processor in Kansas City, Mo. Expected type of service: English-language pastorate. **Elba Walker Womack;** born: Fredericktown, Mo., Feb. 2, 1929. She has worked with several firms in various clerk capacities and has been billing clerk for a Kansas City, Mo., firm since 1968. Marriage: Nov. 8, 1946. Children: William Lloyd, Jr., Sept. 21, 1950 (now married); John Robert, Dec. 14, 1952; Timothy David, Nov. 28, 1964. Present address: 611 N. Grover, Apt. 9, Liberty, Mo. 64068.

Missionaries Reappointed

April 1971

TANZANIA: Frances Hammett (R.N.); born: Greer, S.C., Nov. 6, 1914. Graduate: Furman University; Baylor University School of Nursing; Emory University



School of Medicine (M. T.) attended Southwestern Baptist Theological Seminary. She worked as a nurse in Texas and South Carolina before being appointed for Nigeria by the Foreign Mission Board

in 1944. She served at the Baptist hospital, in Shaki, Nigeria. She resigned in 1965 and has been working at General Hospital, Greenville, S.C., specializing in the intensive care unit. Expected type of service: nursing. Present address: Rt. 4, Greer, S.C. 29651.



JAPAN: Robert C. Sherer; born: Jasper, Ala., Sept. 15, 1917. Graduate: William Jewell College; Central Baptist Theological Seminary (Th.M.). He served as pastor of churches in Missouri from 1941 until 1948,

(Continued on page 39)

LETTERS

Letters to the editor with comments or criticism about this magazine or its contents are welcome.

Congratulations! The April issue of THE COMMISSION is tremendous. Thank you for giving this entire issue to music.

William J. Reynolds, Secretary
Church Music Department
Sunday School Board, SBC
Nashville, Tennessee

It seems that at least half the magazines I read came in today's mail. It is my custom to leaf through all the magazines marking the articles to be read first. There is one exception; I always read Epistles from Today's Apostles before I lay THE COMMISSION down. I was disappointed at first because I could not find this article. After more careful observation I learned that most of the April issue is made up of what I may call "letters" if I wish to humor myself.

I laid THE COMMISSION to my immediate left and began thumbing through *Christianity Today*. An editorial titled "Jesus Is Alive" caught my eye. It began, "The perennial Christian symbol, often fashioned in gold, is a cross. This speaks of death. In two thousand years of church history no one has come up with a comparative resurrection symbol."

As I read on, something about the cover of THE COMMISSION kept nagging me from the corner of my eye. I finally gave up and looked directly at it. I decided that this must be someone's idea of a resurrection symbol. After further study I decided it could well be. Not until I read inside the cover did I realize that this was a music conducting pattern. Even better; for certainly if Christ is resurrected there will be singing.

Take 1 Peter 4:1 with John 12:24 and use a three-beat pattern. It might not work, but wouldn't it make a good conversation starter on the lapel of your coat?

If this letter causes as much as a smile, then you will begin to know how much I enjoy THE COMMISSION.

David E. Keen
Brooklyn, Mississippi

We would like to express our appreciation for the splendid April issue. Would it be possible for us to get a number of copies for use in our Youth Music Camp this summer?

Paul McCommon, Secretary
Department of Church Music
Georgia Baptist Convention
Atlanta, Georgia

The April 1971 issue of THE COMMISSION has just come to my hands.

Congratulations! How very great is the place that music should have in missions enterprise!

How long have I thought that the hymnody on our world fields should go the road of the language of the people and in the idioms of their autochthonous music.

Since 1957 I have been the music editor for this publishing house, and since the first part of 1971 Dr. Edward W. Nelson

has come to us, originally from Chile (as a missionary), to take over the duties of music editor. . . . Ed and I hope to make a survey trip into Latin America . . . this year to sense more closely how this publishing house can more intimately serve the Spanish-speaking world in the limitless field of gospel music.

THE COMMISSION issue now, more than ever, helps to emphasize and confirm this whole approach.

The contributions of Dr. T. W. Hunt of Southwestern Baptist Theological Seminary in this field of music missions is far reaching. I had the great pleasure of being in his home in Barcelona, Spain, while he was on sabbatical and was able to share with him the excitement of this whole field of work.

This issue will certainly remain a treasure item among my music things!

Judson Blair, Director
Editorial Division
Baptist Spanish Publishing House
El Paso, Texas

Thank you so much for a wonderful issue the 20th anniversary of music missions. Since I began subscribing to THE COMMISSION almost four years ago, I have been increasingly delighted with the way it provides valuable and interesting information about the lives and work of our missionaries around the world, and the April issue is the best one I have seen.

It was my experience in learning about music missions that first prompted me to begin reading THE COMMISSION, and as a prospective music missionary, I appreciate your devoting an issue to this most exciting and rewarding phase of mission outreach.

Debby Goss
Shawnee, Oklahoma

Enclosed is my check for a year's renewal to my beloved foreign mission journal. I'm 88; reading is difficult, but I need THE COMMISSION. Long may it keep its wonderful work for God.

Mrs. Minnie T. Speck
Garland, Texas

I have enjoyed receiving THE COMMISSION so much since I've been in Japan, working as a missionary journeyman. It's exciting to be a part of a mission effort, and it's interesting to read of people and

happenings in other places.

My term as a journeyman will be up in June, but I would like to continue receiving THE COMMISSION . . .

Thank you for making THE COMMISSION an artistic and well-rounded magazine.

Mary Lynn Anderson
Fukuoka, Japan

Miss Anderson was not aware when she wrote this letter that her article, "Smile for a Foreigner," was slated for this issue (page 29).

I have enjoyed THE COMMISSION for the last six years. It helps to keep alive my desire for missionary service.

Through living overseas as an Air Force dependent, I met many missionaries. I also met many while I was in seminary. THE COMMISSION has kept me in touch with them and their work.

Sandra Phelps
Athens, Georgia

I thank God and congratulate you for THE COMMISSION. It is a very instructive magazine. I use it to get world missionary information for Baptist Men in Mexico and Royal Ambassadors in my church as their counselor.

Alfredo Lerin, President
National Union of Baptist Men of Mexico
El Paso, Texas

I am an Acteens' study leader. I'm just 13½ years old. When I saw your offer I consulted my fellow Acteens upon whether to buy your magazine. The answer was "yes," so I did so. I am thoroughly pleased with your magazine.

After seeing this first issue, I was overjoyed. There in my hand was my encyclopedia, dictionary, and *Accent* combined. Thank you for producing such a magazine.

Donna Robertson
Vandale, Arkansas

As of March I became a subscriber of THE COMMISSION. I felt the need to begin subscribing to this and other missions magazines because of my connection with a new GA group. I believe the magazines will do much to enlighten us about missions at home and abroad.

Mrs. Bertie Griffin
Somerton, Arizona

NEW ADDRESS?

Moving to a new address?
Let The Commission know so we can keep your magazine coming to you every month.
Paste the address label from the back cover of The Commission in the space provided. Fill in your new address and mail to:

Editor
The Commission
Box 6597
Richmond, Va. 23230

Please allow six weeks for change of address. (If label is not available, be sure to send your old address, including zip code.)

Attach Label Here

(Please print)

Name _____

NEW Address _____

City _____ State _____ Zip _____

MISSIONARY FAMILY ALBUM

Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the **Directory of Missionary Personnel**, published quarterly by the Board's Department of Missionary Education and Promotion. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BANKS, Mr. & Mrs. J. Allison (assoc., *Israel*), Box 468, Lake City, Fla. 32055.
BURGIN, Mr. & Mrs. Robert D. (*Korea*), 1420 Marshalldale, Arlington, Tex. 76013.
COOK, Katherine Sue (journ., *Hong Kong*), c/o H. E. Cook, 1231 S. Kansas, Springfield, Mo. 65804.
CRAIG, Betty Jo (*Nigeria*), 1201 Ave. F, El Campo, Tex. 77437.
CRAWFORD, Frances (*Honduras*), Rt. 1, Box 43, Farmington, Mo. 63640.
CRUSE, Rev. & Mrs. Darrell D. (*N. Brazil*), c/o Dan Brame, 790 Wilson Dr., Madisonville, Ky. 42431.
DURLEY, Rev. & Mrs. Dwight N. (*Japan*), c/o Fifth Avenue Bap. Church, Fifth Ave., S., St. Petersburg, Fla. 33700.
FAIRBURN, Margaret (*Liberia*), c/o Earl Skinner, Rt. 4, Tylertown, Miss. 39667.
FORD, Ruth (*Indonesia*), 1907 Wood Pl., Longview, Tex. 75601.
GARROTT, Dr. & Mrs. W. Maxfield (*Japan*), c/o Alice Garrott, 209 Begonia St., Eau Gallie, Fla. 32955.
JONES, Mr. & Mrs. Donald W. (*Pakistan*), c/o M. A. Brandon, Box 102, Woodbury, Tenn. 37190.
KIRKPATRICK, Mary Frank (*Nigeria*), Box 94, Noxapater, Miss. 39346.
LOVELACE, Rev. & Mrs. Beryl C. (assoc., *Japan*), 3312 Cornelia, Greenville, Tex. 75401.
MOORE, Rev. & Mrs. W. Trueman (*Pakistan*), 1517 S. Houston, Ft. Smith, Ark. 72901.
POULOS, Rev. & Mrs. George W. (*Belgium*), c/o A. N. Singleton, Rt. 1, Box 147, Sulphur Springs, Tex. 75482.
THOMPSON, Sue (*Nigeria*), Box 119, Warrensburg, Mo. 64093.
WESTERN, Blake W. (*Japan*), 604 S. Canadian, Purcell, Okla. 73080.
WHITLOW, Mr. & Mrs. Henry S. (*Hong Kong*), 2055 Vivian St., Shreveport, La. 71108.
WILLIAMS, Dr. & Mrs. Allen G. Sr. (assoc., *Tanzania*), Apt. 14, 1000 S. Allen Genoa, S. Houston, Tex. 77587.

Departures to the Field

COLEMAN, Anita, *Japan*.
EVANS, Rev. & Mrs. Orlynn, *Liberia*.
HARDY, Cora Ney, *Nigeria*.
JOHNSON, Juanita, *Thailand*.
LARAMORE, Rev. & Mrs. John E. (appointed for *Guatemala*), Costa Rica.
MCCULLOUGH, Nina, *Nigeria*.
MOORE, Mr. & Mrs. Doono (assoc.), *Ghana*.
OLIVER, Rev. & Mrs. A. Bruce, *N. Brazil*.
PIERSON, Rev. & Mrs. Abel P., *Mexico*.
ROHM, Alma, *Nigeria*.
SPARKMAN, Louise, *Nigeria*.
STARNES, Fanny, *Thailand*.
THOMAS, Dr. & Mrs. Bill Clark, *Malaysia*.

Transfers

BONNELL, Rev. & Mrs. Dutton A., Jr., *Zambia to Dahomey*, April 20.
EDGEMAN, Rev. & Mrs. Leroy T., Jr., *Okinawa to Japan*, May 1.
FRAZIER, Rev. & Mrs. Billy R., *S. Brazil to Eq. Brazil*, April 30.
JONES, Mr. & Mrs. Donald W., *Pakistan to Sri Lanka*, May 1.
OLIVER, Dr. & Mrs. A. Ben, *S. Brazil to Angola*, May 1.
POOL, Dr. & Mrs. J. Christie, *Nigeria to Liberia*, May 1.
RICHARDSON, Mr. & Mrs. Shelley P., *Peru to Philippines*, May 1.

Field Assignments

ARRINGTON, Dr. & Mrs. Charles A. (assoc.), Lebanon.

Retirements

HALE, Elizabeth N. (*China-Malaysia*), April 30.
LINGERFELT, Rev. & Mrs. James E. (*N. Brazil*), April 30.
MCCAMEY, Dr. & Mrs. Howard D. (*Nigeria*), May 1.
SAUNDERS, Letha M. (*S. Brazil*), April 30.

Assignments Terminated

RUSSELL, Phillip Kay (journ., *Hong Kong*), Mar. 31.

Resignations

HUDSON, Lenora C. (*Japan*), April 30.
KENDALL, Rev. & Mrs. Douglas E. (*Zambia*), April 30.
WATTS, Emma M. (*Nigeria*), May 21.

Births and Adoptions

HOPKINS, Martha Alice, daughter of Rev. & Mrs. C. Turner Hopkins (*Nigeria*), Mar. 31.
JUEGENS, Bonnie Grace, daughter of Rev. & Mrs. Jerry E. Juegens (*Hong Kong*), Mar. 26.
MOORE, Allen James, son of Rev. & Mrs. Euclid D. Moore (*Tanzania*), Mar. 27.
TAYLOR, Delbert Lance, son of Rev. & Mrs. Delbert L. (*Colombia*), Mar. 29.
TEMPLETON, Samuel Lawrence, son of Mr. & Mrs. J. Logan Templeton, Jr. (*Hong Kong*), April 6.
THOMPSON, Charles Patterson, son of Rev. & Mrs. J. Ross Thompson (*Colombia*), Mar. 14.

Deaths

BASSETT, Mrs. Henriette, mother of Edith (Mrs. Russell B.) Hilliard (*Spain*), April 19.
BRYANT, Danny Earl, son of Dr. & Mrs. Thurmon E. Bryant (*S. Brazil*), April 26, São Paulo, Brazil.
BURGIN, Joe H., father of Robert D. Burgin (*Korea*), Mar. 18.
CAMPBELL, Eleanor (Mrs. Charles G.) (assoc., *Thailand*), April 1.
FITTS, Mrs. Raymond B., mother of Marvin E. Fitts (*Peru*), April 27, Algoma, Miss.
GILBERT, Ernest Earl, father of Bobbie (Mrs. James R.) West (*Venezuela*), April 9, Medina, Tex.
POE, James J., father of Thomas F. Poe (journ., *Ghana*), April 28.
SNOW, Mrs. Nannie J., mother of Laura Frances Snow (*Chile*), April 10, Chapel Hill, N.C.
STEVENS, Mrs. D. E., mother of Betty (Mrs. Herbert T.) Blanton (assoc., *Bahamas*), April 12.
THOMPSON, J. M., father of Lanelle (Mrs. Maurice E.) Dodson (*Mexico*), April 7.
WEBB, John Marion, father of Lehman F. Webb (assoc., *Singapore*), April 3, Newport, Ark.

Marriages

SEARS, Mary Annetta, daughter of Rev. & Mrs. Sackwell B. Sears (*Singapore*), to George Kelsch, Jr., Apr. 17.
TROOP, Bruce Allen, son of Rev. & Mrs. J. Eugene Troop (*N. Brazil*), to Louise Goss, Mar. 14.

Article Praises Work

An Ethiopian newsman's article commending the work of Southern Baptist missionaries in Ethiopia for their emphasis on helping people help themselves has appeared in the largest circulation English-language newspaper in Ethiopia.

Melaku Kifle, writing in the **Ethiopian Herald**, examined the work of missionaries in the Menz District highlands.

They are "by no means, missionaries in the classic mold," he wrote. "Their emphasis is on self-help, self-sustained growth, and ultimate self-sufficiency."

Among missionaries in the district are an agriculturalist, a veterinarian, and a physician.

MK Dies in Home Accident

Danny Earl Bryant, 13, son of Mr. and Mrs. Thurmon E. Bryant, missionaries to **Brazil**, died April 26 in an accident at their home in Sao Paulo, Brazil.

The Bryants, appointed in 1958, had returned to Brazil in July after a four-month furlough in Texas. Besides his parents, Danny is survived by three brothers.

In Memoriam

ELEANOR AYERS CAMPBELL

Born Jonesboro, Tenn., April 7, 1932
Died Bangkok, Thailand, April 1, 1971

Mrs. Charles G. Campbell, missionary associate, died April 1 in Thailand of a blood dyscrasia with complications. She would have been 39 on April 7. After a memorial service in Bangkok, the body was flown to Erwin, Tenn., for funeral and burial.

The Campbells had been in Thailand about a year. Prior to employment by the Foreign Mission Board in June 1969 they lived in Florida.

Campbell is involved in Baptist radio and television ministry in Bangkok. He and the couple's four children planned to remain there until end of the school term. The children are David, 14, Alan, 13, Stephen, 9, and Carla, 4. Other survivors include Mrs. Campbell's mother, Mrs. F. R. Ayers, of Erwin, and three sisters.

70 Hymns Submitted

More than 70 new hymns with words and music original to **Indonesia** were received during a three-month contest announced through **Suara Baptis** (The Baptist Voice), a bimonthly Baptist magazine in Indonesia. Special committees are now evaluating the new hymns.

The response "indicates Indonesian Baptists' concern to make their worship a local product, not an import," said Missionary William N. McElrath. As in many other countries, most hymns used in Indonesian churches are translations from Europe and America.

Missionaries Reappointed

(Continued from page 37)

when he and Mrs. Sherer were appointed missionaries to Japan by the Foreign Mission Board. The Sherers served in Kobe, Japan. Since resigning in 1966, he has been associational superintendent of missions at Springfield, Ill. Expected type of service: general evangelism. **Helen Mitchell Sherer**; born, East St. Louis, Ill., Oct. 11, 1921. Graduate: William Jewell College; Central Seminary (Th.M.). She worked as typist and clerk before missionary appointment. Marriage: June 20, 1941. Children: Robert Hollis, Nov. 4, 1945 (now married; see biographical sketch, page 37); Judith Ladean Jan. 4, 1950; Jean Marie, Jan. 25, 1952 (now married); Martha Ann, Jan. 12, 1957. Present address: 3037 Friars Lane, Springfield, Ill. 62704.



Ordained in Macao

Macao's first ordination of Baptist pastors since 1964 took place on April 4. Ordained were Lei Kam-hei (left) of Yi-Lung-Hau Baptist Chapel, and Fan Long-shoi of the Ha-Wan-Kai Chapel in Macao.

Physicians Invited

A medical symposium open to Baptist physicians throughout the U.S. will coincide with the Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly June 17-23. The American Academy of General Practice will grant 12 hours of credit for continuation study. Faculty members and resource personnel include several professors from Bowman Gray School of Medicine at Winston-Salem, North Carolina, physicians from western North Carolina, and furloughing medical missionaries.

Opportunities for personal involvement in medical missions will be discussed, and personal conferences will be arranged as requested. Daily Bible study will be a part of the program. Participants are encouraged to bring their families, said Franklin T. Fowler, Foreign Mission Board medical consultant.

Slight Damage Noted

Fighting in East Pakistan has resulted in only slight damage to Baptist property there, according to a mid-April report by a missionary couple just returned to the U.S. from Pakistan. Mr. and Mrs. Donald W. Jones said that two Baptist reading rooms just outside of Dacca had been broken into, and small fires had been set to some of the furniture. However, no serious damage was done to the buildings.

Three missionary couples have remained in Pakistan throughout the disturbances. Two of the couples are in Faridpur and one is in Feni.

New Studio Being Prepared

The Baptist radio and television ministry in Indonesia by the end of the year should move into its new studio in Semarang, reported Missionary William N. McElrath. For the past three years the radio-TV work has been housed in a former bomb shelter at the rear of Baptist student center property in Semarang.

The new studio, made possible by missionary giving of Southern Baptists, will enlarge the ministry of the first two Baptists assigned to work full time in mass media in Indonesia—Missionary G. Barry Nelson and Mulus Budianto, national pastor who began work in February. Missionary William R. O'Brien pioneered radio-TV work in Indonesia but other duties prevented him from giving it full time.

A part of Mulus Budianto's new job is helping to answer hundreds of letters from listeners. Indonesian Baptists have ten slots per year on government-run television: six broadcasts from Djakarta, the capital, and four from Jogjakarta. Prerecorded Baptist programs are broadcast from radio stations on three major islands of Indonesia and from the Far East Broadcasting Company's transmitters in the Philippines.

Possibility for College in Lebanon Studied

Possible establishment of a Baptist college at the site of the Arab Baptist Theological Seminary, near Beirut, Lebanon, is being investigated by a newly organized study group.

The proposal for a college grew out of the seminary faculty's exploration of its failure to provide educated leadership for Baptist churches. They found that the rising level of education in the general population is surpassing the education level of local pastors.

The seminary usually has 12 to 15 students, while its facilities can accommodate 50 boarders. Faculty members estimated that, with adjustments, 100 day students also could be accepted.

Missionaries and nationals in the 24-member study group expressed both hopes and doubts about a Baptist college, it was reported.

Indonesians Appoint Home Missionaries

The first home missionaries of Indonesian Baptists, Pastor and Mrs. Sarbini A. B., will be sent to Banjuwangi, in extreme eastern Java. Their support will come through the Cooperative Board of Indonesian Baptists. The board's executive committee, on which Indonesians outnumber American missionaries by nine to five, conducted the two-and-a-half-hour appointment service, held in Semarang.

Both Baptist Groups Said Helpful in Russia

Both dissident and regular Baptists have helped improve the climate in which religious bodies must operate in the Soviet Union, was the opinion expressed by Sven Svenson, of Stockholm, Sweden, editor of the Swedish Baptist Union weekly newspaper, *Veckoposten*, after a three-week tour of Baptist churches in Russia.

"The initiatives (dissidents) have shown the authorities there are Christians in Russia willing to stand up and battle for their religious beliefs," Svenson said. "On the other hand, the officially registered Baptist union has succeeded, through discussions with them, in making the authorities aware of viewpoints which they had previously ignored."

In his assessment, Svenson avoided lavishing praise or heaping criticism on either group, noted the European Baptist Press Service report. Instead, he pleaded for good will by Baptists outside Russia toward their brethren within, without regard to sides taken.

Lam Chi Fung Dies

Lam Chi Fung, prominent Baptist layman in **Hong Kong**, died April 17 at Hong Kong Baptist Hospital. He was 79. He had been seriously ill since suffering a stroke in March.

Dr. Lam, as he was usually known, served as vice-president of the Baptist World Alliance for two consecutive five-year terms, 1955-65. A leading banker and manufacturer, he was elected president of Hong Kong Baptist College when it was established in 1956. From an initial student body of 143, it has grown to an enrolment of more than 2,800. Equipment and buildings have been valued at \$10 million.

For about 20 years Dr. Lam served without salary as principal of Pui Ching Middle School, Hong Kong. After Communists closed a Baptist seminary in South China, he helped found Hong Kong Baptist Theological Seminary in 1951. He also founded and directed Pok Ai Village, a refugee project for Christians from mainland China.

He was president of the Young Men's Christian Association in Hong Kong for 17 years. In 1957 he received the Order of the British Empire for service to youth.

He is survived by his wife, six sons, two daughters, and several grandchildren. The Lam family is active in Baptist work.

Recognition Granted

Legal recognition was granted by the Costa Rican government to the Baptist Convention of **Costa Rica** April 3, date of the convention's founding 25 years ago. After repeated delays, the convention's petition for recognition was granted during the week of its anniversary observance.

Cooperation Stressed

For the first time officers of the council of the Association of Baptist Churches in **Israel** reported during the annual meeting of Southern Baptist representatives in Israel, held in Jerusalem. Yousef Qubty, association chairman, emphasized the need for Mission and Association to work together.

He and three other officers projected plans by which the organizations might jointly provide needs of the association's six churches, five chapels, and other preaching points.



At Louisville appointment service Baker J. Cauthen addresses new missionaries.

Board Meets in Kentucky

Before an audience estimated at 7,000 in Freedom Hall at Louisville, Kentucky, the Foreign Mission Board in April appointed 25 new missionaries, employed two missionary associates, and reappointed five missionaries. (See page 36.)

The Foreign Mission Board meeting, including the appointment service, was the first ever held in the Kentucky-Indiana-Ohio area and coincided with the Kentucky Baptist Convention's annual youth night. Several thousand young people were present.

At the close of the meeting 145 young persons responded to an invitation by FMB Executive Secretary Baker J. Cauthen and registered their decisions to serve eventually in church-related vocations.

The Board also approved 74 young college graduates for employment for two-year terms as missionary journeymen, pending completion of training this summer and their commissioning August 1. They are presently assigned to work with missionaries in 37 countries.

Missionary Family Consultant Named

Truman S. Smith, a Foreign Mission Board associate secretary for missionary personnel since 1964, was elected by the Board in April to the newly created position of missionary family consultant, becoming effective May 15. (See page 32.)

Smith said he would be involved mainly in the "exploration of resources to assist in missionary family life." This will include locating resource materials and specialists that can be related to specific problems, such as those involving missionary children.

Award Garnered for Content

An award of merit and two honorable mentions were given **The Commission** by the Associated Church Press during the awards ceremony at the organization's annual meeting in April.

In the mission magazines category, the award of merit was presented for best use of photography for Art Editor Bob Harper's photo feature, "Kids Who Are Going Somewhere," in the December 1970 issue. Honorable mentions were for general excellence and for best article, "An Approach to Witness," by the late Virginia Cobb (Sept. 1970).

Miss Ione Gray, Foreign Mission Board international editor and writer, in April received the Hinkhouse Award of Excellence in newswriting from the Religious Public Relations Council for stories on East Pakistan. Miss Gray also received several awards from the Baptist Public Relations Association in March, including the Douglas Tomlinson award for significant achievement in religious journalism.

Two BPRA awards involved articles appearing in **The Commission**, one to Robert O'Brien for "Impact: Mission 70" (Mar. 1970), and the other to Iohnni Johnson for "To Bridge a Gulf" (Sept. 1970).

. . . Missions Update

AN ALL-TIME HIGH OF \$16,220,104.99 WAS RECEIVED FOR THE 1970 LOTTIE MOON CHRISTMAS OFFERING FOR FOREIGN MISSIONS. FOREIGN MISSION BOARD BOOKS CLOSED FOR THE 1970 OFFERING APRIL 30, WITH FUNDS RECEIVED AFTER THAT DATE TO BE CREDITED TO THE 1971 OFFERING. THE TOTAL EXCEEDED THE \$16 MILLION GOAL AND WAS \$922,546.36 MORE THAN THE 1969 TOTAL. BAKER J. CAUTHEN, FMB EXECUTIVE SECRETARY, SAID THE OFFERING "REFLECTS SOUTHERN BAPTISTS' DEEP DETERMINATION TO MOVE FORWARD IN THE WIDER DIMENSIONS OF THE WORLD MISSIONS TASK AND AFFIRMS AGAIN THAT SOUTHERN BAPTISTS ARE ESSENTIALLY A MISSIONARY PEOPLE."

CAUTHEN SAID THE RECORD LOTTIE MOON OFFERING WILL STRENGTHEN THE COOPERATIVE PROGRAM BY DEEPENING SOUTHERN BAPTISTS' AWARENESS OF WORLD NEED. THAT AWARENESS WILL FIND A CONTINUING OUTLET IN THE COOPERATIVE PROGRAM THROUGHOUT THE YEAR, HE PREDICTED.

APPOINTED MISSIONARIES BY THE FOREIGN MISSION BOARD IN MAY WERE FIVE COUPLES AND ONE SINGLE WOMAN. TWO COUPLES WERE EMPLOYED AS MISSIONARY ASSOCIATES, AND ONE COUPLE WAS REEMPLOYED. THE ACTIONS BROUGHT TO 55 THE NUMBER OF MISSIONARY APPOINTMENTS AND EMPLOYMENTS FOR THE YEAR, 21 MORE THAN THE NUMBER APPOINTED BY THE SAME DATE IN 1970. AS OF MAY 11 THE TOTAL OF OVERSEAS MISSIONARY PERSONNEL STOOD AT 2,497.

THE FMB VOTED IN MAY TO ACCEPT THE ALABAMA BAPTIST CONVENTION'S INVITATION TO HOLD ITS SEMIANNUAL MEETING IN 1973 IN MOBILE, ALA., APRIL 9-11. THE DATES FOR THE BOARD'S 1972 SEMIANNUAL MEETING, ALREADY SET FOR JACKSON, MISS., WERE CHANGED TO APRIL 17-19.

LUCIUS M. POLHILL, FOREIGN MISSION BOARD ADMINISTRATIVE COMMITTEE CHAIRMAN, DIED MAY 9 IN RICHMOND, VA., AFTER A HEART ATTACK. HE WAS 71. HE RETIRED IN 1967 AFTER SERVING SINCE 1955 AS EXECUTIVE SECRETARY, BAPTIST GENERAL ASSOCIATION OF VIRGINIA.

THE VIETNAMESE MINISTER OF SOCIAL WELFARE HAS OFFICIALLY RECOGNIZED AS "A RELIEF AND SOCIAL WELFARE ORGANIZATION" THE ORGANIZATION OF SOUTHERN BAPTIST MISSIONARIES IN SOUTH VIETNAM. THE MINISTER EXPRESSED "APPRECIATION AND SURPRISE AT THE AMOUNT OF SERVICE OUR MISSIONARIES WERE RENDERING WITHOUT REQUESTING SPECIAL FAVORS AND FINANCIAL ADVANTAGE FROM THE VIETNAMESE GOVERNMENT," SAID R. KEITH PARKS, FOREIGN MISSION BOARD SECRETARY FOR SOUTHEAST ASIA. THE MISSIONARIES SOUGHT RECOGNITION BY THE VIETNAMESE GOVERNMENT RATHER THAN THE U.S. GOVERNMENT TO AVOID A WARTIME IDENTITY AND DEMONSTRATE A LONG-TERM INVOLVEMENT WITH THE VIETNAMESE PEOPLE, PARKS EXPLAINED.

MORE THAN 10,500 PATIENTS WERE TREATED BY THE STAFF AT THE BAPTIST MEDICAL CENTER AT NALERIGU, IN NORTHERN GHANA, DURING THE FIRST QUARTER OF THIS YEAR. AN EPIDEMIC OF MENINGITIS AND SEVERAL SNAKE BITES CONTRIBUTED TO THE HEAVY PATIENT LOAD.

SIX NATIONS ON FOUR CONTINENTS WERE REPRESENTED BY THE SEVEN STUDENTS GRADUATING FROM BAPTIST THEOLOGICAL SEMINARY, RUSCHLIKON, SWITZERLAND, THIS SPRING. NATIONS REPRESENTED INCLUDED SOUTH AFRICA, HOLLAND, SWEDEN, BELGIUM, AUSTRALIA, AND ISRAEL.

THE ANNUAL PRAYER RETREAT OF SOUTHERN BAPTIST MISSIONARIES IN CENTRAL JAVA, INDONESIA WAS MARKED BY SPONTANEOUS OUTBURSTS OF TESTIMONIES, CONFESSIONS, REQUESTS FOR PRAYER, AND SONGS OF PRAISE, REPORTED MISSIONARY WILLIAM N. MCELRATH. "THIS SPIRITUAL REVIVAL DOES NOT SEEM TO BE A 'FLASH IN THE PAN,' LASTING ONLY DURING THE PRAYER RETREAT," REPORTED MCELRATH. "SINCE THAT TIME IT HAS MANIFESTED ITSELF IN VARIOUS WAYS, AND SIMILAR EXPERIENCES HAVE SPREAD INTO MANY AREAS OF INDONESIAN BAPTIST LIFE."

A TOTAL OF 2,500 PERSONS HAVE BEEN BAPTIZED IN THE OWERRI AREA OF NIGERIA SINCE THE 30-MONTH-LONG CIVIL WAR THAT ENDED IN JANUARY 1970, REPORTED MISSIONARIES BOB AND RUTH WILLIAMS. THEY REPORTED THAT ONE NEW PREACHING STATION IS BEGUN ABOUT EVERY 15 DAYS.