

# THE COMMISSION

ern Baptist Foreign Missions Journal • January 1972





## ARTICLES

- Call to Commitment** ..... 1  
**Optimism in Dahomey** ..... *W. Neville Claxon* 2  
 First Southern Baptist missionary to Dahomey appraises potential there.  
**'The Williams Sound'** ..... *David P. Daniell* 7  
 A missionary associate and his family make music for the gospel.  
**Investment in Tomorrow** ..... *Thomas W. Nelson* 22  
 Some serious reminders for 'Make Your Will Month.'  
**The 'Fifth Gospel' in Israel** ..... *W. Chandler Lanier* 24  
 Community choir in Israel witnesses through the Messiah.  
**Huaraz, One Year Later** ..... *James C. Redding* 26  
**After Destruction, Reconstruction** ..... *Jean Pitts* 28  
 Two reports on the aftermath of earthquake in Peru.

## COVER STORIES

- Another Medium of Communication: Art in Missions** *Mary Elizabeth Wrenn* 10  
 Introducing a series of reports from mission fields on the use of art exhibits as a means of contact for the gospel.  
**Exhibition in Israel: Silent Witness** ..... *W. Chandler Lanier* 12  
**Exhibit in Senegal: Entrée to Embassies** ..... *Farrell Runyan* 14  
**Exhibit in Brazil: A Way of Contact** ..... *Mattie Lou Bible* 16  
**Exhibit in Hong Kong: Mirror to Modern Man** ..... *Darrell W. Wood* 18

## PERSPECTIVE

- New Brotherhood Leadership** ..... *Baker J. Cauthen* 29  
**From the Editor** ..... 30

## VERSE

- Between Stillnesses** ..... *Cherie McKinley* Back cover

## EVENTS

- News** ..... 36  
**Missions Update** ..... Inside back cover

## MISSIONARY PERSONNEL

- New Missionary Personnel** ..... 31  
 Missionaries appointed and reappointed in November.

## DEPARTMENTS

- Epistles** ..... 32  
**Missionary Family Album** ..... 34  
**Letters** ..... 35

**COVER: "Creative Man,"** painting in black and white acrylics by Bob Harper, art editor of *The Commission*. Series of articles about exhibits of Harper's works on mission fields begins on page 10.

**PHOTOS:** Gerald S. Harvey, 7-9. Warren Johnson, 7-9. Don Kuhn, 14-15. Roberta Hampton, 16-17 (2). James E. Legg, 16-17 (bottom). J. Bryan Brasington, 26. Map: Harold R. White, 3. Art: Ed F. Paxton, 33, back cover.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1973—Career missions as a vocation, 1974—Strategy in foreign missions, 1975—Medical and benevolent ministries.



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## *World Mission of Reconciliation Through Jesus Christ*



**Baptists working together for world reconciliation through Jesus Christ**

### **CALL TO COMMITMENT:**

As chasms of misunderstanding, fear, and hate cleave our world into hostile factions, we boldly proclaim our faith that Jesus Christ is the one hope of reconciliation.

Remarkable spiritual victories in many countries challenge us to intensify our endeavors to fulfill the mission to which Christ calls us.

We acknowledge that some of today's problems and crises result from our failure to proclaim and practice the gospel. We confess that we have not always loved others as Christ loves us, and have often been guilty of inconsistencies with the gospel we preach.

We, therefore, seek divine forgiveness and genuine spiritual renewal. We commit ourselves to the privilege and responsibility of being ambassadors for Christ seeking to bring about reconciliation between man and God, and between man and man.

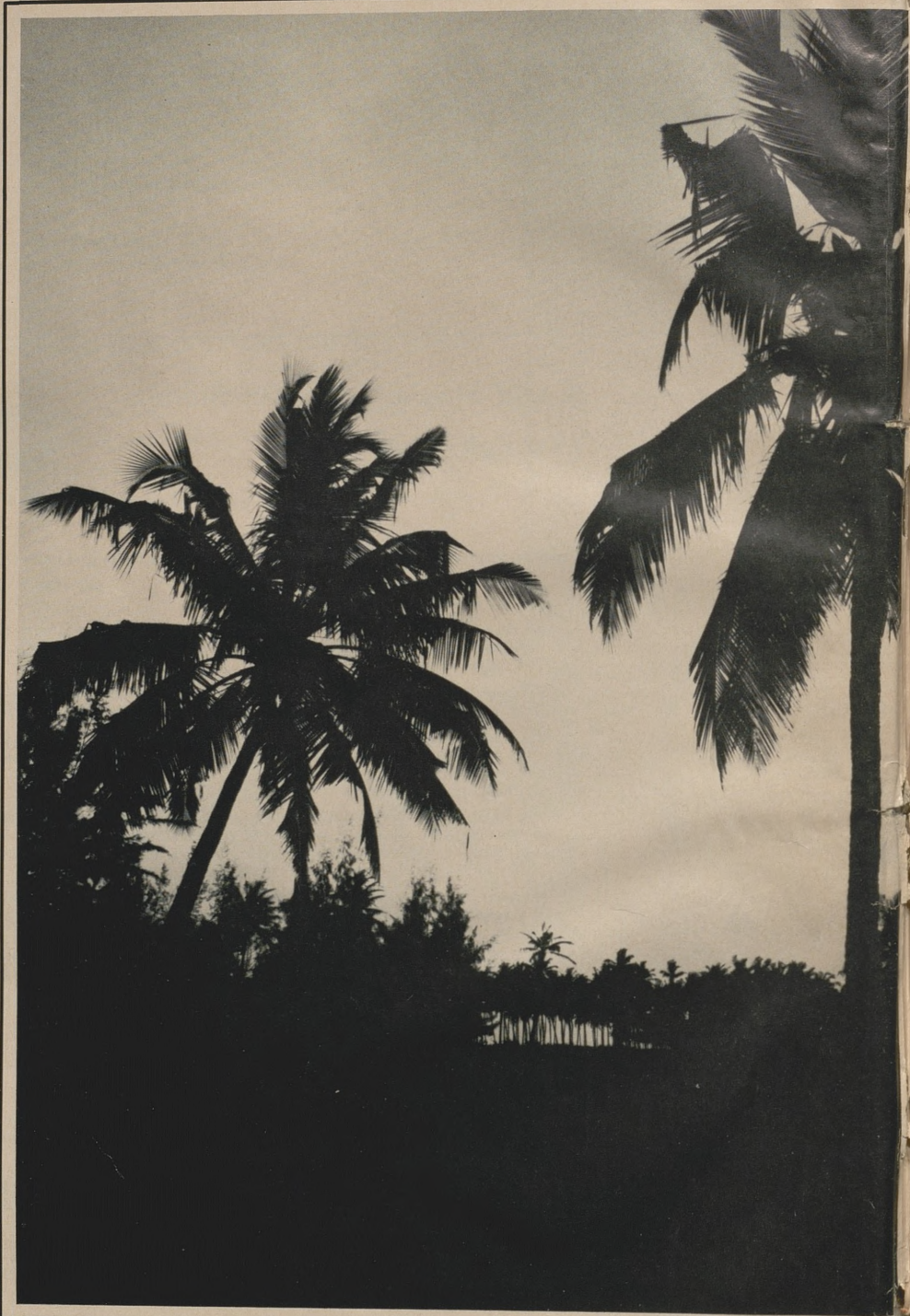
We appeal to the Baptists of the world to unite our resources in a World Mission of Reconciliation through Jesus Christ, dedicating ourselves:

- 1) to seek spiritual renewal through repentance, prayer, and Bible study,
- 2) to express the love of God in positive, practical ministries of reconciliation,
- 3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men,
- 4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing,
- 5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men,
- 6) to seek the transforming of society by challenging all people, individually and corporately, to apply Biblical principles to personal conduct and social relationships.

**A project of the Baptist World Alliance**



PHOTOS BY GERALD S. HARVEY







## *Optimism in* **DAHOMÉY**

By W. Neville Claxon

**F**ROM THE DAY of arrival in Dahomey as the first Southern Baptist missionaries to this country, my wife and I have viewed the nation as a land of promise. This optimism grows out of several pertinent facts.

**Dahomey is looking for progress and working toward it.** The population totals 2,515,000 with only 32,000 of these from outside Dahomey. Just two weeks after we established residence in Dahomey in late 1970 the foundation stone for the new University of Dahomey was laid.

Located about eight miles from Cotonou (pronounced koh-toh-Sunset silhouettes palm trees at Cotonou, one of the key cities in Dahomey.

new), the university is scheduled to open in 1972. The institution will be expected to serve especially Dahomey, Togo, and other French-language countries. To be constructed near the university is an airport, and other government buildings may be erected there.

Meanwhile, at Cotonou, the economic capital (population 125,000), enlargement of port facilities and improvements along the ocean front promise in time to make of the beach boulevard a West African showplace. Construction of unique modern residences and office buildings continues throughout the city.

With an effective Ministry of In-





Above and below: Scenes at the lagoon in Cotonou, a Dahomey port.



formation and Tourism at work, Dahomey is actively bidding for foreign tourists.

Porto-Novo, the present capital, has gained a reputation for its outstanding schools. It was the nation's chief city until development of Cotonou, about 20 miles away.

Not far beyond the university site, at the village of Abomey-Calavi, a motorboat can be secured for the one-hour ride to the picturesque village of Ganvie (gan-vee-ay). Some 20,000 persons reside there in houses resting on stilts in the water. They make a living chiefly by fishing and trading, and carry on business by boat. Other buildings, including the school, are constructed on the few scattered plots of solid ground.

The churches that witness to these residents are not located within the village, and there are indications that many villagers do not know Christ as Saviour. The whole world is invited to visit Ganvie as a tourist attraction. For the missionary, Ganvie offers the challenge of establishing a local place for witness from which to reach out to lost persons.

#### **Dahomey is steeped in tradition.**

An asphalt highway leads from Cotonou to the ancient city of Abomey (ab-owe-may), the traditional capital and location of the Dahomey museum. The drive between the cities requires about two hours.

Within museum walls is displayed the historical record from 1645 to the present. On exhibit are a stool (throne) and symbols of each king during the period. Today craftsmen on the museum premises weave the symbols into colorful fabric for tablecloths, napkins, and other uses, designed for tourist trade.

In the courtyard stands a traditional temple of worship, its ancient walls having once been constructed with the blood of Abomey's enemies, mixed with gold, gems, and clay.

In early eras life at Abomey revolved around the king, who held awesome power. Today's king no longer possesses the same authority, but he holds the office with dignity. The reigning king, an elderly gentleman, cordially greets visitors.

At one time the Abomey king held definite ties with rulers in Nigeria, bordering nation to the east,

The author, appointed by the Foreign Mission Board in 1948, served in Ghana and Nigeria before opening Southern Baptist mission work in Dahomey in October 1970.



particularly with Oyo and Abeokuta. About 1712 the Abomey king began paying annual tribute to the king of Oyo. Later, Abomey's most prestigious ruler, King Ghésô (1818-1858), took advantage of an expedition of his Northern Dahomey neighbors against Oyo and ended the payment of tribute, at the same time establishing an independent kingdom. This monarch also led expeditions against Abeokuta.

It was at the end of this period of wars that Thomas Bowen, the first Southern Baptist missionary to Nigeria, established residence at Abeokuta. Today some 200,000 Yoruba (spelled Yoruba in Nigeria) people inhabit the Dahomey area just north of Abomey and in the vicinity of Porto-Novo, near the coast.

**Dahomey is a land of religion.** Numerous shrines of fetish worship can be seen at Abomey and at Bohican, nine miles south. Conversation with residents reveals their pride in fetishism and in the celebrations connected with the worship. Fetish worshipers, especially women, wear fascinating costumes, featuring beads and other decorations.

Although fetishism abounds throughout Dahomey, Catholic influence is substantial, with congregations established in most areas; the strongest work is near the coast. Catholics numbered about 350,000 in the mid-1960s.

Other religious groups include the Protestant Methodist Church, Assemblies of God (not numerous, although scattered from north to south), the Sudan Interior Mission, a small Baptist group (not Southern Baptist), and Jehovah's Witnesses, some Apostolic churches, and the African syncretistic religions. Some 300,000 Muslims live around Porto-Novo, in the East near Nigeria, and in the North.

To be "a Christian" generally seems to be understood as meaning that one is a Catholic. The Protestant Methodist Church, the strongest non-Catholic body, has congregations at points throughout Dahomey but has not penetrated all areas.

Government officials have been reported as stating that no mission seeking entrance to Dahomey has ever been turned down. Some people have voiced the sentiment that all Protestants (in Dahomey this would include Baptists) should unite



Apartment house illustrates part of the modern face of Cotonou.



Missionary Neville Claxon visits King of Abomey, Gagboidjou Glele.

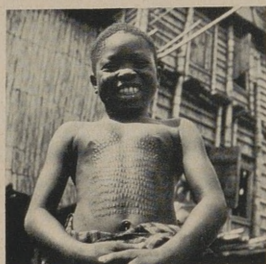




Typical transportation and housing at Ganvie, Dahomey.



The Claxons stop by butcher at Cotonou market.



Youngster at Ganvie displays tribal marks

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in one church. However, strong views to the contrary have been expressed. The desire among the people for a better understanding of the spiritual life supports the argument that there is still room for many more churches (not necessarily groups). It appears that greater numbers can be brought to accept Christ as Saviour by each church's doing everything possible in its own way, rather than for all Protestants to join in one large organization.

**A cordial attitude toward Christian work exists in Dahomey.** Government officials and the citizenry at large show a high regard for a "pastor" or priest among them. **Pasteur**, the term used for a missionary as well as for an indigenous pastor, makes easier the work of missions as a minister travels about.

To open mission work in a country presents problems. Questions arise concerning what, when, and where to begin. But the cordial attitude of the people, their obvious interest in the missionary's intentions, and their response to initial

efforts offer cause for optimism.

Baptists have a decided source of strength in the nine congregations composed mostly of Yorouba people. The Yoroubas, called Nagots (nah-goe), compose the third largest tribal group in Dahomey. Their churches were begun and the church buildings provided by Yoroubas who migrated from Nigeria and by people indigenous to Dahomey who desired to worship as Baptists. Today members of other tribal groups are found in Yorouba congregations. With missionaries to assist and with African pastors to lead, these believers can become increasingly effective witnesses.

In one village the Dahomian owner of the land given to the Baptist congregation told me voluntarily that he was ready to donate more land so that the building could be enlarged. He also expressed willingness to see a congregation begun for people of another local language.

In another village the Baptist church has gathered into its congregation 20 non-Yorouba men. Most

of them are young but mature and need mainly to be guided into a fuller understanding of the gospel.

These churches of the interior, mostly near Togo, Dahomey's neighbor on the west, form a nucleus of Baptist work. For the new missionaries, establishing a congregation at Cotonou, where we reside, became a primary task. Caution was advisable to open the initial work in a strategic section of the city where no other congregation already exercised a forceful witness.

The first worship service was held in the Mission residence at Cotonou on November 14. Twenty-three of those invited from the city attended the service.

Another major task in Dahomey will be to reach young people; in their hands lies their nation's future.

Never have we sensed among any people a greater openness for the gospel, more readiness to listen, or more willingness to assist in establishing mission work than we have found in Dahomey. There is real cause for Christian optimism. □



# 'THE WILLIAMS SOUND'

**I**MAGINE that you are a Mexican **campesino** (farmer) in the state of Michoacán. Generally it's one of Mexico's most beautiful states, but you live in a little village called Hue-tamo (pronounced way-tah-mow) near the Pacific coast where it's hot and dry. It's not pretty; it's rough country. The nearest paved highway is 120 miles down a dirt road that takes eight hours to travel by second-class bus.

When you have a good year your earnings total somewhere in the neighborhood of \$500. You do the best you can to scratch a living from the soil. Your wife and six children live in a modest, one-room, adobe-brick house with a thatched roof.

Life is simple. Work, eat, sleep, and get drunk on the weekends. There are few sources of entertainment so far off the beaten path.

And so you are interested when you hear that a North American is



Gloria, Darlene, Kathleen (at right), and Mrs. Williams harmonize at their home in Puebla, Mexico.

coming next week to show movies and preach religion. Furthermore, he and his wife and two attractive daughters will make music. Not anything refined. Gospel music. Music that speaks to the heart, that lifts the spirit and gladdens the soul.

The North American is James A. Williams, Jr., a Southern Baptist representative in Mexico. Williams is a big, husky, six-foot-plus man who in

By David P. Daniell



his younger days dressed in flashy clothes and preached like a silver-tongued orator. Now his clothes are more simple—slacks and a sport shirt. And more often than not, a pair of tennis shoes.

And his preaching is no longer polished eloquence—it is straight Bible teaching. "I'm doing a lot more doctrinal preaching than in the past," he says.

But it's not stilted book-learning that he gives his listeners. His sermons aim at strengthening the church members and reaching the unsaved.

"You can really tell the difference in the lives of those who have been touched by the Lord—they start bringing you something: eggs, milk, tomatoes, lemons, even chickens. They don't have money, but they give what they've got," says Williams. "They're so appreciative."

**T**HEY have good reason to be. The gospel has given them a glimpse of light in their lives, which up till now have been dominated by the dark shadow of witchcraft and superstition.

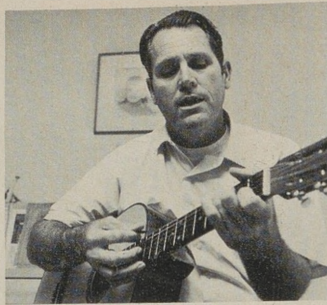
They believe that if you look at another person straight in the eye, a curse will fall upon him. He will then try to touch you to break the spell of death.

The farmers around Huetamo believe that in order to grow good watermelons, a pregnant woman should plant the seeds on a night with a full moon and then dance around the cultivated plot. The belief is that as the pregnant woman grows, so will the watermelons.

They think **chaneques** (cha-nay-kess, gremlins or evil spirits) live near rivers, creeks, or lakes. If a woman carrying a small child comes to draw water, she has to hold the child tightly or the gremlins will steal his soul.

The **campesinos** give this advice on how to catch a gremlin: place a guitar, a bottle of whiskey, and cigarettes and matches on the ground at night. Then hide behind a bush and wait.

The gremlin, it's believed, will see the guitar, cigarettes, and whiskey and will want to have a party. When the gremlin gets drunk and dizzy, then jump out from behind the bushes and grab him. But be sure



James A. Williams, Jr., his wife, Faye, and daughter Kathleen pick and sing.



not to let him go before he promises to fulfill your wish, or else it won't come true.

Williams has come to the Huetamo area in the month of January for four years now. This time he had planned to stay 18 days in the five little **pueblos** (villages), but his visit was cut short by an attack of kidney stones. Before the campaign had to be stopped, there had been 29 professions of faith.

"When the girls go, it adds a great deal," Williams says. "Faye and the girls dress alike, and that gives life and gaiety to the services. And besides, the girls visit and hand out tracts as well as run the movie projector."

The daughters are Kathy, 17, and Darlene, 14. The Williamses have two other daughters, Jo Ann, now married, and Gloria, attending university, as well as an 11-year-old son, James A. III, who spent this year with his older sister in California.

Only a man as big as Williams could manipulate the big accordion

he plays. Mrs. Williams is expert at the guitar, which she has played since she was 13 and performed at rodeos. She and Williams played in a country and western dance band and had a daily radio program.

Then they were converted and came to the belief that this kind of music was "music of the world." So they put away their instruments for some 15 years.

But then it occurred to them that an accordion and guitar were better than no accompaniment at all in small churches without a piano. From that necessity grew "the Williamses sound."

"Their kind of music" still is not accepted by a few of the more traditional, straight-laced, Mexican churches, accustomed to organ music and anthems. But the Williamses receive more invitations than they can accept.

The family's repertoire consists mostly of **coritos**, or choruses, which the people love to sing over and over again. One of them says, "Beautiful words of life . . . they speak of Jesus Christ. They feed my soul. They give me strength and light. . . ."

But recently the influence of two teen-age daughters—both of whom sing in the Williams combo—has forced Williams to think of ways to better communicate the gospel to young people.

The author, stationed in Mexico City, was appointed a Baptist representative to Mexico in 1966.



And so he has written Christian lyrics to already popular melodies like "Blowin' in the Wind." The new Christian title is "El Remedio de Dios" (God's Remedy).

Kathy, the 17-year-old daughter with flowing blond hair, accompanies herself on guitar and sings out its message:

"When I feel trapped in the grip of sin, without hope of escaping . . . When I feel desire that kills the spirit . . . When I use the natural flower (marijuana) that twists the mind and life . . . the remedy of God is Jesus Christ . . . It's Jesus Christ, the Lord."

Each month Williams and his family trek off somewhere for an evangelistic campaign, usually in small towns like Huetamo.

The campaigns customarily last two weeks each—one week in the surrounding missions and another week in the mother church. Often James visits the church a month or two beforehand to get acquainted with the people and counsel the pastor on what preparations are needed.

THE Williamses' "home" away from home is a homemade, 17-foot trailer. They bought the sturdy frame and metal shell from a construction company that was using it to house workmen on the job. Williams, who is as talented a carpenter as he is a preacher, built the interior. On the outside the trailer appears rustic, but inside it has almost all the conveniences—stove, refrigerator, sink, a small washing machine, bath—and it sleeps six.

"It provides little privacy, but boy, has it ever been a blessing!" exclaims Williams.

The girls' schooling is provided by a missionary journeyman-teacher during the six months of the year the family is at home in Puebla, just southeast of Mexico City. Before the journeyman, the Williamses had to teach their own children through Calvert courses.

"It's very difficult to be a parent and a teacher at the same time," Williams observes. "The child doesn't expect his parent to act like a teacher. The kid feels his parent should be more understanding. Instead, the parent becomes a perfectionist and expects too much from his child. It's just not a healthy situ-



Pamela Veal, missionary journeyman teacher, assists Kathleen with lessons.

ation—there aren't any set hours for class and recess. It's a drag for both of us."

The Williams family used to eat almost all their meals in the homes of the church members wherever they were. "We got sick three years ago, and ever since then we've fixed most of our meals in the trailer. But sometimes these fine people won't take no for an answer." At any rate, the Williamses take two Enterobiotoma pills before each meal to prevent upset stomach and diarrhea.

THE Williamses first came to Mexico in 1955 and raised their own support after a rheumatic heart condition prevented their appointment under the Foreign Mission Board. But this wouldn't stop Williams. He prayed, "Lord, if I have to eat cactus and live under a tree, I have to do it."

He laid a map of Mexico on the floor and prayed, "Lord, lead us where we ought to serve." They decided it was Pachuca, in the state of Hidalgo.

They went there and found a family of believers who said they had

been praying for a missionary for five years. "The Lord had been dealing with me for about that same length of time," Williams recalls.

The Williamses would work for five or six months until their food and money ran out, then return to California to hold revival meetings and raise more money.

"Toward the end of one of these six-month periods in Pachuca," relates Williams, "we didn't have even 20 centavos left—but we didn't tell our Mexican friends. Shortly, the brethren brought us a big sack of pan dulce (sweet bread)."

The Williamses were employed by the Foreign Mission Board as missionary associates in 1966 after a physical examination revealed not a trace of James' previous heart condition.

"I don't have any regrets about bringing the family to Mexico," he states.

And neither do his Mexican Baptist brethren. Nor the campesino in Huetamo, who, in the boredom and desolation of his surroundings and in the emptiness of his soul, longs for true happiness. □



# ART IN MISSIONS

*By Mary Elizabeth Wrenn*



**“W**HAT under the sun does this have to do with foreign missions?” muttered a disgruntled Southern Baptist at last year’s Convention.

“Would it be possible to have a two-week showing at the student center and then move the work into our homes for private showings?” asked a missionary in Europe.

Both questions referred to a collection of paintings by Bob Harper, **The Commission’s** art editor. “Symphony of Moods,” an exhibition of 20 pictures, was part of the Foreign Mission Board’s booth at the 1971 Southern Baptist Convention in St. Louis, Missouri. “Faces of Vietnam,” a similar exhibit, was sent to Austria and is one of three art shows which Harper has made available to missionaries overseas.

The gentleman in St. Louis was probably expressing the sentiments of others who wandered past the array of stark black-and-white paintings. If he had taken the time to read the brochure accompanying the show, he would have learned that “art exhibits like this are giving many people around the world their first encounter with Christians and

providing Southern Baptist missionaries an effective tool for communication and witness.”

And he would have discovered that “nationals respond to this where they would not respond to any other medium.”

Since 1969 Harper has been lending his paintings for Southern Baptist missionaries to use in their witness. The list of countries in which they have been shown continues to grow. In the past two and a half years the three exhibits have appeared in Hong Kong, Vietnam, Israel, Brazil, Austria, Zambia, Senegal, Singapore, and Costa Rica. An exhibition was on display in Tokyo’s Budokan Hall during the Baptist World Congress in 1970.

Just now “Faces of Vietnam” is in Africa; “Exposition 13,” a 13-piece exhibit, is being shown in Southeast Asia; and “Exposition 14” is in South America. Each Mission using an exhibit set of paintings assumes responsibility for handling and shipping, working out the cost with other Missions to which or from which the materials are sent.

The paintings have been hung in local art galleries, in parks, at fairs, even in hospitals. Sometimes they are shown in Baptist centers. Mis-

sionaries in Tel Aviv have an ideal spot for an exhibit—the unique art gallery/book store sponsored by the Baptists of Israel (see page 12).

A number of missionaries have discovered that an art exhibition is a medium that penetrates culture levels often not open to Christian witness. The exhibition is usually introduced at a public opening. Announcements are put in local newspapers, and invitations are sent to prominent officials and other community leaders. When possible, the missionaries issue the invitations in person. Often an informal reception at the opening provides occasion for conversation and fellowship.

Newspaper and television coverage has been favorable. In one city the exhibition was filmed for a daily newscast by the most powerful TV station in that part of the country.

Missionaries are amazed at the response of the people who visit the exhibits. Men and women from all walks of life, and especially those in intellectual circles, view the shows with great interest. In one town a group of students stayed for over an hour looking at the paintings from different angles and discussing their meaning. “Discussions have led to real dialogue,” a missionary

The author is editor of missionary education literature at the Foreign Mission Board.





U.S. soldiers in Vietnam gather around Bob Harper paintings mounted on sandbags.

says, "breaking down misconceptions on both sides."

According to one viewer, "This is the kind of art that triggers dialogue." And he is right: the striking portraits demand involvement. Not everyone likes this type of art, but nearly everybody finds himself making some kind of response to it. One missionary points out that "the sharp dichotomy of dark and light jolts the senses of the spectator in a way that disturbs as well as delights."

The paintings in each overseas exhibit, just as in "Symphony of Moods," portray faces—people of all ages looking out on the world. They are the faces of Europeans and Africans, of Orientals and Westerners. The pictures are painted in black acrylic (a fast-drying, water-based paint) on canvas that has been coated with white primer paint.

Perhaps people identify with the portraits because they represent the universal moods of humanity—trust, fear, search, anxiety. The abstract titles often evoke comment from viewers. "I don't agree with Mr. Harper's title, *Skeptic*," said one, "but I admire the simplicity with which he presents human emotions in human faces."

In many places the exhibitions have given missionaries their first real contacts with local officials and community leaders. These people have expressed deep appreciation for this contribution to the cultural

life of their city. The art show has sparked their interest in knowing more about the group of Christians called Baptists.

To quote the "Symphony of Moods" brochure again: "An art exhibit, is not, however, to be thought of merely as an instrument of personal contact. Through his study and enjoyment of the pictures, a person—whatever his nationality—can find his life enriched and his horizons broadened."

Bob Harper has a talent for doing the unusual. A sandbag barrier in Vietnam was the gallery for his first exhibition overseas (see photo).

On a photographic assignment for **The Commission**, he accompanied a missionary to visit U.S. troops at Fire Support Base Panther, in the Mekong Delta. (A photograph made on this mission appeared on the cover of the July 1969 issue.) While there, he set up the group of paintings that make up "Explosion 13." Overcoming their initial astonishment, the men gathered around to look and to talk with the artist and the missionary.

Harper says that his art "is not intended to be mysterious or obscure in message." He feels that people in any part of the world, regardless of their academic or cultural background, can identify quickly with what he is doing. He says that he has spent a great deal of time and research in attempting "to develop a style of art that has both impact and contemporary appearance."

Sometime ago an article about Harper's work appeared in a Richmond, Virginia, newspaper. Wrote the reporter, "Although he is not a missionary, Harper means for his work to be a tool for missionaries, 'a medium of contact between Christians and non-Christians."

"The paintings are to attract non-Christians from every walk of life . . . who will then enter into a personally meaningful dialogue with a missionary."

The paintings seem to be serving just this purpose—all around the world—and **that's** what they have to do with foreign missions. □

The painting at right is the first in a proposed collection to include one piece of outstanding contemporary art representative of each country in which Southern Baptists have foreign mission work. The proposal envisions an International Art Show to be exhibited wherever missionaries want to use it. "If people will respond as they have to one man's art, how much more appealing might they find a show representing many artists," commented Bob Harper.

This painting is *Family*, by Aharon Giladi, an Israeli artist who lives in Holon, a suburb of Tel Aviv. His paintings hang in five museums in Israel and in the Museum of Modern Art in Miami, Florida.





Exhibit in Israel



# SILENT WITNESS

By W. Chandler Lanier

**D**UGITH has passed another milestone. Not one, but two Christian artists have now exhibited at this Baptist art gallery in Tel Aviv, Israel.

As manager of the gallery I had long prayed for a Christian artist to exhibit works at Dugith.\* Since the gallery's opening in 1956 many of Israel's leading artists have exhibited there, but by 1970 no Christian artist had yet been featured.

Then the February 1970 issue of **The Commission** carried an article on Dugith, and Bob Harper, art editor for the magazine, was prompted to inquire about a possible exhibition in the gallery. While on furlough in the States during that summer, I made arrangements for a series of Harper's paintings to be shipped to Israel.

Meanwhile, as it turned out, another Christian exhibit was already scheduled. Daniel Lifschitz, a young man from Switzerland now living in Jerusalem, had been scheduled to exhibit at Dugith. He had been showing his works since 1960 in Rome, Madrid, Florence, Paris, and other European centers and thus was

\*The name means "little fishing boat" in Hebrew and calls to mind the occasion when Jesus preached from his disciples' boat on the Sea of Galilee.



"Faces of Vietnam," exhibit by Bob Harper, on display at Dugith in Tel Aviv, Israel.

well known in Europe but less so in Israel.

Preparations for the exhibit had already been completed when by chance in a conversation I discovered that he is a believer in Jesus Christ.

Lifschitz's exhibition opened early in December 1970, followed by Harper's works on December 22. Two Christian artists exhibiting one after the other—God had answered prayer abundantly!

Lifschitz's quiet pastels formed a perfect complement to Harper's powerful faces.

Repeatedly viewers studying the pastels would ask, "Is this person religious?" The comments caused the Dugith staff to conclude that the Holy Spirit must have been working on the hearts of the Israeli public.

"I see an inner calmness and serenity, another worldliness, in Lifschitz's works," said one widely known Israeli art critic. "Surely he has some inner quietness unusual in this world of ours."

Many persons came to see Harper's work because of publicity (see illustrations) in two succeeding Friday newspapers (equivalent to Sun-





Art exhibits at Dugith regularly draw crowds.

day papers in the U.S., with art news in the magazine section).

Viewing Harper's acrylics on canvas, one Israeli remarked, "Here is a man who has a feeling for people." Added another, "Here is one American who is concerned about the people in that unfortunate land." The series of paintings, titled "Faces of Vietnam," were based on scenes gathered by Harper while on photographic assignment in that country in 1969.

Another gallery visitor commented, "I see the American soldier for the first time just as our own Israeli soldiers, doing a dirty job, not out of choice but because they

have to." This, as might be imagined, came from a uniformed Israeli.

And so it went through the two weeks of Lifschitz's pastels and the two weeks of Harper's faces. God blessed Dugith, and many Israelis were blessed by Dugith.

Letters from Europe, Canada, and the States offer promise that there

may be other Christian artists who will hang their paintings in Dugith, the only Baptist art gallery in the world. Work by Lifschitz and Harper had to be good, for Dugith's standards are high. This is not due to snobbery but because the Israeli public is very critical and a weak showing would have reflected on the witness Baptists are attempting to make in Israel for Jesus Christ.

Now the staff at Dugith looks forward to the time when a steady flow of paintings by artists praising Jesus with their talents will fill the gallery walls. These are sermons to which the Israeli will listen, testimonies to which he will respond. These are evidences of inner faith that will cause strange longings in Israeli hearts. □

The author was appointed by the Foreign Mission Board in 1960 to serve in Israel. He has been assigned to Tel Aviv since 1962.

## דוגית גלריה לאומנות

מודיעה על פתיחת תערוכה  
של הצייר האמריקאי בוב הרפר

"דיוקנים של וייטנאם"

24.12.70 — 7.1.71

ר'ח' פרישמן 43, ת"א

פתוח כל יום בשעות 10—1, 4.30—7.30

Announcements in Tel Aviv newspapers publicized exhibit.

## DUGITH ART GALLERY

announces an exhibition

"FACES OF VIETNAM"

by THE AMERICAN ARTIST

BOB HARPER

43 Rehov Frishman, Tel Aviv, daily 10-1, 4.30-7.30  
December 24, 1970 — January 7, 1971



From "Faces of Vietnam."

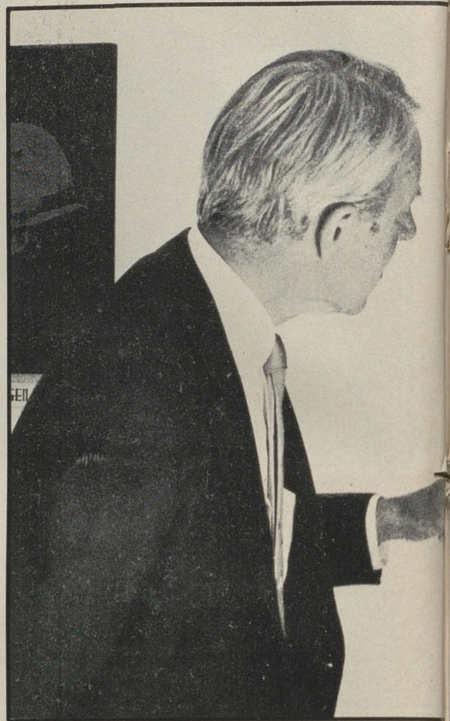


## Exhibit in Senegal



# ENTRÉE TO EMBASSIES

By Farrell Runyan



**A** STRIKING originality and simplicity."

"How moving!"

"It isn't necessary to have a brilliant intellect to understand and appreciate these paintings, for they are as simple as life itself." This remark from a university student.

Such comments reveal something of the impact of the exposition, "Faces of Vietnam," in Dakar, Senegal, from April to June in 1971. The showing was held in the Baptist Center, located in the heart of one of the busiest and most heavily populated areas of Dakar.

The paintings by Bob Harper, art editor of **The Commission**, were sent to Senegal following a showing in Israel.

Invitations to the Dakar exposition went to the President of Senegal, to all government ministers, and to numerous embassy personnel. Delivering the invitations personally, I was afforded many opportunities to contact people I would never have met otherwise.

I was invited into the offices and even into the homes of ambassadors, each of whom was invited not only to the exposition but also to Sunday worship services as well.

At the time of the showing, my wife and I were the only Southern Baptist missionaries in Senegal, and consequently we were unable to devote as much time to preparation and to the exposition as we would have liked. Even so, the event opened the way for many contacts.

Numerous government officials and people from many embassies attended. I had the privilege during the exhibit of talking with South Vietnamese Ambassador Nguyen Qui Thoai for nearly an hour, discussing Christ and Buddha. (The ambassador is a Buddhist.)

This was an unusual opportunity to witness for Christ. It would never have been possible without the art exhibit.

"I admire the paintings of Harper," commented the ambassador, "because they depict what Americans are trying to do for my country."

"A most expressive exposition!"

remarked Edward Clark, U.S. ambassador to Senegal. "The artist has indeed captured the spirit of Vietnam, its people, and those Americans who have shared its triumphs and its tragedies."

Visitors included university and high school students, government officials, businessmen, teachers, and artists. There were Muslims, Christians, Catholics, Protestants, Buddhists, and even atheists who came. Numbers of Europeans from various walks of life viewed the display.

I was most pleased personally, however, that everyday men and women visited the center to see the paintings; many of them struggled over the French used in the information sheets.

Not everyone could understand the significance of all the paintings or agreed with title interpretation, but the art caused them to ponder. "I do not understand what the artist means by **Search**," commented one viewer.

All the viewers seemed to agree that Harper, using both soldiers and Vietnamese as subjects, had presented "Faces of Vietnam" without

The author, after missionary service in Nigeria 1947-63, was reappointed to Senegal in 1968. The Runyans opened Southern Baptist work in Senegal in 1969.



U.S. Ambassador to Senegal Edward Clark together with Missionary Farrell Runyan examines one painting from "Faces of Vietnam."



**EXPOSITION d'ART**  
**15 tableaux "VISAGES du VIETNAM"**  
 par l'Artiste Américain  
**BOB - HARPER**  
**AU CENTRE BAPTISTE**  
 1047 SICAP face de l'entrée du :  
 STADE DEMBA DIOP  
 Le matin — sauf le dimanche : 10 h 00 - 12 h 00  
 Le soir - mardi-samedi-dimanche : 17 h.-20 h 30  
**ENTREE GRATUITE**

Newspaper advertisement invited viewers to exhibit.

showing a bias for or against what was happening there. In these days of sharp conflict, even in the U.S., that takes some doing.

Even so, one university student commented, "What strikes me most is the attention the artist gives in expressing the moral consequences to the war in Vietnam."

The paintings spoke to some in different terms. A Nigerian student noted that **The Orphan** reminded him of the many children made fatherless by fighting within his own homeland.

"The artist knows how to give the paintings the ability to express what mere words can only suggest," one university student commented. "Very expressive and deeply moving," said another.

Remarked one visitor during the closing days of the exhibit, "Congratulations to Baptists for such a superb exposition!"

The city of Dakar has a high cultural bias. I believe that in this community many other forms of art could be presented with great effectiveness as a means of witnessing for Christ. ☐

A Wolof woman views paintings in Dakar, Senegal.







# A WAY OF CONTACT

*By Mattie Lou Bible*

**V**ISUAL ART, like music, is a universal language," Bob Harper has said, "and the strength of its capability should not be overlooked in communicating to and with non-Christians."

I agree wholeheartedly. Experience with art exhibitions in Brazil has proven the value of reaching people we could not reach through other means. It also has meant exposing some people to art who would not otherwise view such an exhibit.

"Explosion 14," an exhibit of 14 black-and-white paintings by Harper, art editor of **The Commission**, was first shown in Brazil at the student center in Recife, Pernambuco, in September 1970.

People from various walks of life, and especially from intellectual circles, viewed the two-week exhibition with interest.

The most powerful television station in the area filmed the formal opening of the exhibit for the evening news. Thus a large part of Recife's population saw the display as the camera focused tightly on each painting.

A variety of comments was heard: "How very interesting!"

"I disagree with some of the titles but am overwhelmed with this type of painting."

"I have never seen such expres-

sions portrayed with only the use of shadows."

"I would like to meet the artist."

The exhibit interpreted Harper's concept of 14 human moods. The paintings were titled **Faith, Solitude, Wisdom, Vanity, Service, Skepticism, Adoration, Rebellion, Anguish, Conviction, Humility, Oppression, Confidence, and Loyalty.**

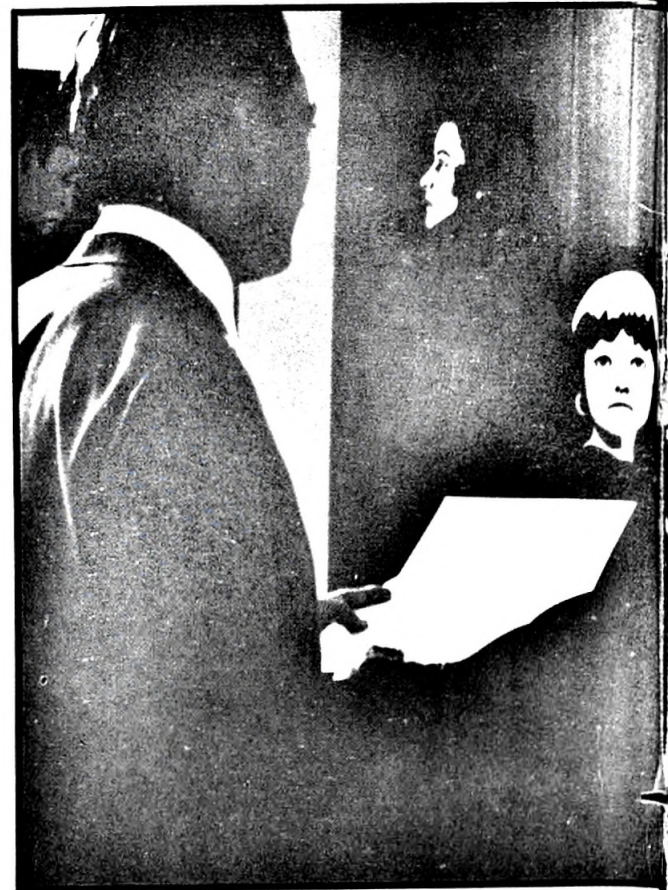
As reflected in some of the comments, viewers did not always agree with the titles but the works produced response.

"That might be rebellion in the United States," said one person concerning the painting **Rebellion**, "but it certainly is not what a rebellion would be in Brazil. Everyone would be yelling."

One group of public relations students stayed for more than an hour viewing the paintings from different angles in an attempt to understand what the artist hoped to communicate. They observed the difference that culture makes in interpreting the various expressions.

"Explosion 14" has also been displayed at Campos, a showing sponsored by the Baptist student center during the annual meeting of the Brazilian Baptist Convention in January of this year, and at Aracajú, Sergipe, this past August.

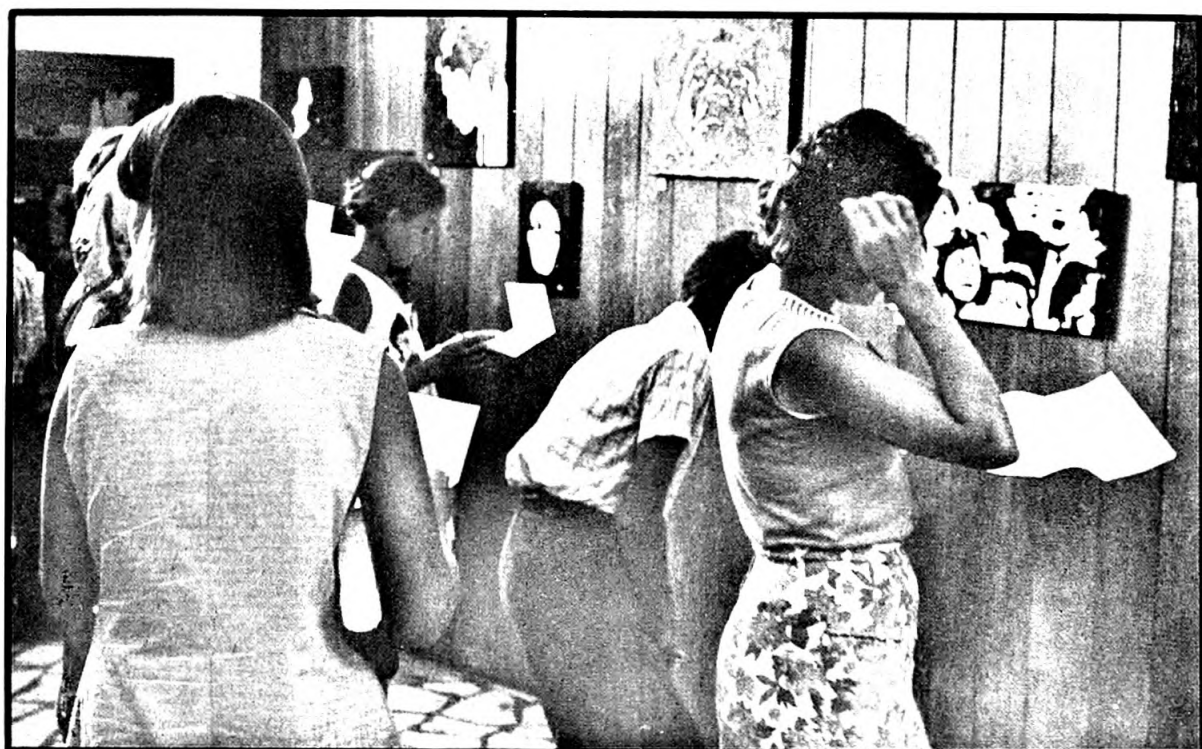
Paintings have provided a way of making contact with people we could not have reached any other way. □







Pastor Jussié Gonçalves de Souza, president of Equatorial Baptist Theological Seminary, and Miss Mattie Lou Bible, missionary, discuss painting during Brazilian Baptist Convention.



Young people study paintings during exhibit at Brazilian convention.



First showing of the exhibit in Brazil was at Recife's Baptist student center.

## ONE VIEWER'S RESPONSE

*This personal response to Exposition 14 was prepared by Noemi Lucilia da Silveira Lopes following the display of the art during the Brazilian Baptist Convention at Campos, Rio de Janeiro, Brazil. She is a worker in the national Training Union department of the Brazilian Baptist Convention, and her mother is president of the Brazilian Woman's Missionary Union.*

In an impetuous encounter of black and white, Exposition 14 brought to Campos a varied display of emotions projected by means of the inflamed paintings of Bob Harper, paintings that show the reality of the individual in the present-day world. Harper paints the very human soul itself. He knows how to identify with each one who contemplates his art. His pictures reflect man in personal and real tones. They individualize personalities and turn themselves into mirrors, revealing the works of the flesh and the works of the Spirit which oppose each other. Bob Harper preaches, using brush and paint as instruments.

Beauty, art, reality could not have come to us at a more opportune time. In the middle of weighty subjects and responsibility during the 53rd assembly of the Brazilian Baptist Convention, an oasis skillfully constructed presented itself to us—Exposition 14. In that room where the bold picture gallery was located, art enveloped us, culture surrounded us. More than that—we received a spiritual uplift.

This was because Harper's art speaks to us of the divine reality in human life—the highest artistic expression, the most beautiful of all arts.





# MIRROR TO MODERN MAN

By Darrell W. Wood

IF ONE PICTURE really is worth so many words—as the Chinese proverb so doggedly insists—then Bob Harper's one-man show, *Explosion 13*, has spoken volumes in recent showings in Hong Kong and other countries of East Asia.

Reactions to the exhibit by Chinese students at Hong Kong Baptist College were as varied as the many moods evoked by the 13 black-and-white portraits on display.

"All in all, the show is novel and revolutionary," remarked one student, himself an accomplished artist.

"It's wonderful," commented a girl enthusiastically. "I especially like the eyes of the pictures. They seem really to say something."

Harper, art editor for *The Commission*, has sought to express through his paintings some basic human emotions in a simple yet striking style. Using black acrylic on canvas covered with a white ground, he has matched medium and message with considerable success. By eliminating all but the essential form, he has created images with strong visual impact in their bold contrast and stark delineation of facial features.

In attempting an appraisal of *Ex-*

*position 13*—or any art of any era—not only the works themselves must be considered, but the artist and those influences which have helped shape his style must be seen in perspective as well. A third and vital facet of any art criticism is a look at the spectator or viewer and his unique cultural environment. This is necessary because the total life experience and cultural framework of one who views a work of art greatly affect his aesthetic response and interpretation.

Some theories of art criticism claim that beauty or meaning is an objective quality found in the work itself, while others treat it as a subjective quality in the mind of the viewer. The latter perhaps is best known by the familiar saying, "Beauty is in the eye of the beholder."

In reality, insights from both views are valid. For this reason, and in order to better understand the reaction to *Explosion 13* in Hong Kong, it may prove revealing to glimpse briefly the artist and his works, as well as the people and culture of this "Pearl of the Orient," nestling at the mouth of the Pearl River estuary on the rim of Red China.

Because Harper was unknown to the Chinese who viewed his art, I

felt my task, as artist for Baptist Press and lecturer in graphic arts in the communication department of Baptist College, was to try to introduce them to the man behind *Explosion 13*.

An excellent photographer, the artist has obviously been greatly influenced by certain photographic processes in developing his unusual technique. The portraits in the show are very similar to those created photographically by a method called posterization. By taking a common photograph (continuous tone) and shooting it as line art (without half-tone screen), the lighter values drop out completely to white and the darker tones become black. The resulting image is one of sharp black and white contrast with no intermediate range of grays. Thus, Harper the painter is indebted to Harper the photographer for the evolution of an exciting visual form.

As a vehicle of expression, this graphic technique could be considered the offspring of an ever-growing family of contemporary creative idioms. The sharp dichotomy of dark and light (*chiaroscuro*) jolts the senses of the spectator in a way that disturbs as well as delights. The abrupt, hard-hitting images of *Explosion 13* share a common earmark and kinship with much modern art. In a world where people have become comfortable with a kind of anemic relativism, the bold, not-so-subtle, visual statements by Harper lend themselves to the task of reaffirming certain truths.

ALTHOUGH a strong believer in missions, the artist does not assume a specifically religious label for his art. However, when the artist is a Christian, his work will in some way document that fact; his belief will enter into the creative process and become inseparable with the emerging images and their interpretation. Because of this phenomenon, the creations of a Christian artist may be either explicitly or implicitly Christian in nature.

In the case of *Explosion 13*, its works have a decidedly implied, or indirect, Christian witness. For instance, if the artist's Christian convictions are known and understood, then the interpretation of such themes as **Joy, Trust, Vision, Hope,** and **Courage** will be seen as attempts to present these truths as possible

The author was appointed a missionary to Hong Kong in 1968 to do publication work.



Christian options in a world that is lost and groping for a sense of direction.

Not only do Harper's portraits offer an oblique Christian clue, but they are basically "religious" in spirit. Perhaps unconsciously he selected such salient themes of existential concern as **Decision**, **Anxiety**, **Search**, and **Insecurity** as titles for paintings, without considering their "religious" significance. But because these are the recurring concerns of man in his struggle and search for meaning, they are by their very nature "existential" and "religious."

Both religion and art provide a language of the spirit that enables man to communicate his deepest feelings and aspirations. Both are attempts to grasp and clarify reality. For this reason, all art in a sense is "religious" art.

This may account in part for the

appeal of *Explosion 13* in Hong Kong. The artist's emotive portraits, presenting these ultimate concerns in bold relief, struck especially responsive chords among many of the Chinese who viewed them. For some, however, it may have had an unsettling, rather than soothing, effect, because one of the functions of contemporary art is not to please so much as to make aware. By acting as a mirror—reflecting their inner being, shot through with feelings of anxiety and insecurity—they may have seen themselves only too painfully in the probing, knowing gaze of Harper's portraits.

**T**HESE haunting existential themes have dogged man's heels throughout his wilderness wanderings in search of the promised land. They are as old as Abraham and Moses and as current as Hong Kong

Chinese in their quest for spiritual and cultural identity. And because Hong Kong is a world within a world—a microcosm of man's larger struggle—the plight of its uprooted people is symptomatic and symbolic of the longings of modern man everywhere.

Due to their particular cultural and political heritage, the milling masses of Hong Kong—a race of refugees—seem to be a people in search of a lost birthright. Instead of the cherished blessing, there is nothing but the stigma of disinheritance. (Of every 30 adults in crowded streets or stores or parks or factories, 20 are refugees.)

The Hong Kong Chinese is a man without a country. He is unable to identify fully with the culture of mainland China or the Chinese culture of Taiwan; at the same time he is unable totally to accept or assimilate





## Most Hong Kong Chinese hold only 'passports to uncertainty.'

late the culture of the West. Thus, thrown into a world fostered by both East and West, many of Hong Kong's four million people have a type of "floating existence," offering little security for today or hope for tomorrow.

This cultural drift from the mainstream of traditional Chinese life is dramatically epitomized by the 150,000 people who make up Hong Kong's "floating population." These are the Tankas and the Hoklos, sea-going fisherfolk who ply local waterways and the deeper, more treacherous waters of the South China Sea. (The Cantonese, Hakka, Tanka, and Hoklo are the indigenous people of Hong Kong and the adjacent New Territories. The Cantonese and Hakka groups are traditionally land-dwellers, whereas the Tanka and Hoklo groups are traditionally boat-dwellers.)

"Boat-people" are born, live their lives out, and die on the thousands of junks and sampans which clog the typhoon shelters of Hong Kong's protective harbors. These people eke out a living in a watery, uncertain world of their own, differing from others not only by physical appearance, dress, and customs, but by dialect as well.

The isolation and estrangement of these "nomads of the sea" symbolize the "floating existence" of Hong Kong's disinherited masses who really have no place to call home. Ironically, the name Hakka, given the earlier settlers of the New Terri-

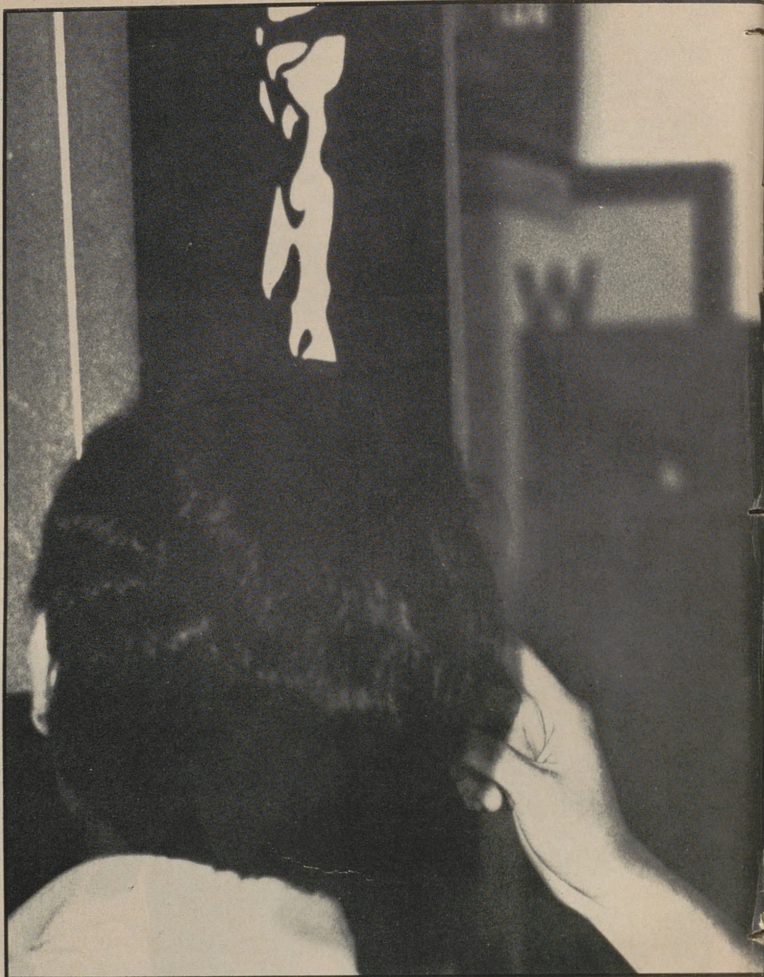
tories, means "strangers" in Chinese. To this day most of them live on poorer land and on the fringes of society.

**T**HE political future of this postage-stamp British Crown Colony remains a question mark. Britain's lease of the New Territories, a vital agricultural and industrial lifeline of Hong Kong, expires in 1997. Hong Kong island and the Kowloon peninsula, the three-and-one-fourth-square-mile toehold on the mainland, were ceded in perpetuity to Britain under separate treaty arrangements.

The New Territories, including over 200 islands, will supposedly remain intact and inviolate until the

99-year lease runs out. At that time, if a new lease on life is not obtained from Peking, nine-tenths of the colony must revert to China. This 355 square miles of rolling farmlands and developing industrial cities ends at the guarded, 17-mile, barbed-fence frontier of China, less than 20 miles from the heart of Hong Kong. The New Territories symbolize much of the hope and fear concerning the future for many people.

Most Hong Kong Chinese have neither British nor Chinese passports. Holding only passports to uncertainty, they must wait for whatever fate the future unfolds—like pawns in a colossal chess game. In the meantime, life goes on at a maddening pace in this prosperous (by







**The great need . . . is that the  
realistic 'art of the fall' may give way  
to a revelatory 'art of redemption.'**

it came to Hong Kong. Hopefully this sketchy look behind the scenes at the cultural context and climate in which Harper's works were viewed will deepen one's understanding of the people of Hong Kong and their response to this provocative exhibit.

At bottom, Exposition 13 is a searching self-portrait of modern man. Its message seems especially pointed for those caught up in the despair and futility of an uprooted "floating existence." Perhaps this metaphor has meaning not only for Hong Kong but speaks to the condition of displaced persons everywhere who live in a borrowed place on borrowed time.

The dilemma of all disenfranchised people is a feeling of being adrift on a shoreless sea. This is no less true of man, who since the fall has often been a castaway—separated from God and fellowman because of sin. Rejecting God's redemption through Jesus Christ, man inevitably flounders in the sea of pride and self-sufficiency.

**A**RT such as Exposition 13—and particularly art of a more explicitly Christian nature—serves a high calling if it points men to God and his redeeming love, and otherwise helps create islands of meaning for those lost in the sea of meaninglessness. When art accomplishes this, it penetrates to the matrix in which all mankind is embedded; then it truly communicates, and man is moved by its message.

The tragedy of much art today is that it is saying the wrong thing. At least, it has nothing positive or morally uplifting to declare because of spiritual and moral bankruptcy. It speaks to the darkness of man's lost condition with a conspicuous absence of any redeeming light.

Much of this art is very "true to life" and speaks compellingly to the issues of the heart. Perhaps its most glaring weakness is that, regarding man's spiritual maladies, it is more descriptive than prescriptive. It may diagnose without offering any beneficial treatment—revealing the brokenness of man but being powerless to suggest a healing remedy.

The great need and hope of our time is that the realistic "art of the fall" may give way to a revelatory "art of redemption." The forms of this revitalized Christian art may be as many and divergent as the shapes which the love of God assumes in the world.

Exposition 13's style may suggest only one of the shapes of the future for such an "art of redemption," if indeed, it is realized at all. Maybe the ultimate significance of Harper's art—and all Christian art—lies as much in its promise as its performance.

One of the noblest services Christian art can render, at home and abroad, is to provide creative and meaningful answers to the missionary cry of the church: "How shall we sing the Lord's song in a foreign (strange) land?" (Psalm 137:4). □

Asian standards), though precarious, world.

Regardless of the terms dealt by tomorrow's turn of events, these hardy people have been conditioned by centuries of calamities and hardships. In the relentless cycle of the seasons they have faced the fierce lashing of monsoonal rains and typhoons that sweep yearly across the South China coast. The Chinese of Hong Kong and Southeast Asia—living within the "Arc of Crisis"—have adopted a heroic brand of stoicism in the face of adversity over the years. Through it all, they have learned to bend like their beloved bamboo in the storms of life.

It was to this kind of world that Exposition 13 was introduced when



# INVESTMENT IN TOMORROW



BY THOMAS W. NELSON

**J**OE AND ANN were college students, both foreign mission volunteers, but they realized that health reasons might keep them from service with the Foreign Mission Board. With the help of the state Baptist Foundation executive secretary they were having their wills prepared by an attorney.

Since Joe and Ann had small children, the foundation representative suggested that the entire estate should be used for the care and education of their children. The couple, however, insisted that a percentage be given to the Baptist Foundation with the earnings for a specified mission cause.

Speaking for both, the wife declared, "We want it written into our wills that we believe in missions."

In December 1970 a check went from the Missouri Baptist Foundation to the First Baptist Church of Warrensburg, Missouri, for \$161.24. This was the Lottie Moon Christmas Offering gift of Mrs. Nellie McGraw, even though she had been dead for more than two years. In planning her estate she had remarked that

one of her great joys was found in making her Christmas offering of \$100 for foreign missions each year. Most of her estate was to go to the Missouri Baptist Foundation with the earnings from its investment to be given through the Cooperative Program. But she requested that \$3,000 be set aside in a special trust, with the earnings from that portion of the estate to be used to make her Christmas offering for her.

Thus, every year we make Mrs. Nellie McGraw's Christmas offering in her place. We also make her offering twice each year for world missions through the Cooperative Program.

Throughout the Southern Baptist Convention, churches will be observing January as "Make Your Will Month." Helpful materials, such as bulletin inserts and informative brochures, may be secured from your state Baptist Foundation. Staff members of these foundations can offer valuable advice and assistance when you plan your estate and have your will prepared.

It is not unusual to find people who feel they have no need to have a will prepared. Some think wills are only for the very old and, since they

are still young, they have plenty of time. Actually young couples with small children probably have more good reasons to have wills than their elders. Their most compelling reason for having wills is to provide for their children. By their wills they can designate the person to be appointed guardian and trustee in behalf of their minor children.

Joint ownership, between husband and wife, is felt by some to be as good or better than a will. This may have merit if there is the guarantee that either the husband or wife will survive the other. But in this day of increasing accidents, who can have this assurance? The big question is—what happens if an accident takes both of the joint owners at the same time? The size of an estate and the estate tax implications must also be considered in deciding on the advisability of jointly owned property.

Some people may realize the need for wills but seem superstitious about discussing it. They feel a sort of dread at facing the prospect of death and find it almost impossible to make decisions relating to what will happen after they are gone. It is a wise person who can face squarely the issues of life and death with a clear mind. "While in health and strength of body and mind," is the way the introduction to wills is sometimes written. This time of "health and strength" is the time to make the vital decisions concerning the deposition of your estate.

**A** WORD of caution is due about wills, for people commonly hold some misunderstandings about them. There are some things wills cannot do.

Recently a young couple, faced with the responsibility of settling the estate of a relative, stated that they were glad their aunt had a will so they would not be bothered with probate court. This is a misconception, for an estate has to go through probate court **with or without** a will. This is not the point that makes the will so important. To transfer property to others by will involves the probate process. This is as it should be, because there are many safeguards that the probate court provides for the security of an estate.

Some people may have heard of a book widely publicized a few years ago, **How To Avoid Probate**, but the lawyer-author was not talking about



doing this through wills but through the use of living trusts. Such a procedure is rather technical and complicated. Your will does not distribute your estate without its going through probate court.

There are other things a will cannot do. It cannot control the distribution of jointly owned property. This property passes to the surviving joint owner. It is not the direction of the will but the right of survivorship that determines the ownership of such property.

This is also true of the proceeds of insurance policies. If there is a living beneficiary on an insurance policy, the insurance company will be guided by this, and a will can give no direction. However, if there is no living beneficiary on the policy, the estate of the deceased becomes the beneficiary, and the will would then control the distribution of the proceeds.

Most states have some restrictions as to who can be left out as a beneficiary of a will. A surviving husband or wife usually has claim on a certain percentage of an estate and can claim that percentage in spite of a contrary provision in a will.

A will cannot eliminate all expenses of administration. There will be some probate court costs and executor's fees, the amount determined by state law. Your will can provide, however, that no bond be required of the executor, and this could mean a good saving for the estate.

**T**HE BEST estate planning involves preparation of a will. Many things can be done by will that would not be done in the administration of an estate without the direction of a will.

Your will can designate the executor of your choice to handle your estate. Without a will the probate court would appoint an administrator, often the public administrator, to be in charge of your estate. You would certainly wish to make your own choice of a relative, a trustworthy friend, or the trust department of your bank to act in your stead in such an important matter.

In your will you can decide where your property goes. The state decides if you leave no will. You can take account of the differing needs of various members of your family. There may be close friends, who

have no legal claim on any part of your estate, you wish to remember in a special bequest.

By the terms of your will you can designate a guardian for any of your children who might be minor at the time of your death. Such an important matter you would not want left to the discretion of a court.

A will can set up trusts for the benefit of surviving family members. A capable trustee can serve well the interests of a surviving wife, children, incapacitated parents, or any designated persons. Such trusts can be tailor-made to fit your special situation.

**T**HROUGH your will you can provide that a part or all of your estate be given for the Lord's work. Many who have tithed their income while working wish to tithe their estates at death; this now happens frequently. Your will might designate the Baptist Foundation of your state as trustee of the portion of the estate designated for Baptist causes.

The foundation would then keep this trust property invested and pay the earnings to the Baptist institution you have designated. In such an arrangement this Baptist institution would receive, in ten to fifteen years, gifts totaling as much as the principal of the trust, and the principal would likely be larger than when the trust began. This would enable you to continue a definite program of giving after your death.

If properly drawn, with appropriate provisions allowed by law, you may save on estate and inheritance taxes. You should become familiar with the inheritance tax laws in your state and the federal estate tax. Some estates are seriously depleted through ignorance of the law or the failure to take advantage of the privileges granted legally in estate planning. Your state foundation executive secretary and your attorney will be able to guide you in making wise plans to avoid unnecessary taxes against your estate.

To begin planning for a will, husband and wife should talk together about the need for wills and basically what they wish to accomplish through them. This will involve making a list of everything they own, both jointly and singly, together with values. They will also wish to list everything they owe, with the

collateral involved in each debt.

Next, they must make some decisions, involving answers to the following questions:

(1) What is to happen with my estate if I die and my spouse survives?

(2) What is to happen with my estate if both of us, husband and wife, die in a common accident?

(3) What is to happen with my estate if my entire immediate family is taken?

A conditional bequest in your will might provide that your estate in its entirety go to your state Baptist Foundation in a permanent trust fund for the benefit of Baptist work in the event the entire family is taken in an accident or disaster.

**A** GOOD beginning place is to call the executive secretary of your state Baptist foundation. He will be glad to have a personal conference with you. He can work with you and your attorney in the necessary details of drawing up your will. In the event you do not have a family attorney, the foundation executive probably will be able to suggest several lawyers with whom he has had dealing at other times. It should be stressed here that you should not draw up your own will. By all means have it done by a good attorney.

The key to stirring interest in the area of estate planning is the pastor. He will want to have his own will prepared as he urges the members of his church to do likewise. Some pastors are enthusiastic at this point, and their people in large numbers have responded in an awareness of estate stewardship.

One pastor, in preaching a stewardship sermon, as one point suggested the possibility of an enduring experience of giving beyond death. As a result of this sermon, one man of that church made a gift, through the state Baptist Foundation, of property valued at \$500,000 for the benefit of a designated mission cause. This pastor, tongue in cheek, calls this his "half million dollar" sermon.

This January you can get around to doing what you have intended to do—make your will. You will consider your family needs, first of all, but be sure to consider the future of our Baptist work. You can make an investment in tomorrow. □



# THE 'FIFTH GOSPEL' IN ISRAEL

By W. Chandler Lanier



Mrs. Murphey rehearses solo with the choir.

**S**O POWERFUL has been the witness of George Frederick Handel's Scripture-based oratorio, **Messiah**, that the music is often referred to as the "fifth Gospel." The story of the way Baptists in Israel have used the **Messiah** to witness for Christ aptly illustrates how the Holy Spirit leads.

From the beginning of Baptist Village in Israel in 1955, when Mr. and Mrs. Milton Murphey ("Murph" and "Marty") brought 19 Arab orphan children from Nazareth to their new home near Petah Tiqva, music played a large part at the home. Every year, usually around Christmas, children at the George W. Truett Home sang for their neighbors in nearby **kibbutzim** (collective farms). The children formed the nucleus of the Baptist Village congregation choir that sang each Saturday at worship services. (Saturday is worship day in Israel.)

During furlough in 1964 Mrs. Murphey located a simplified copy of the Christmas portion of **Messiah**, arranged by James Allen Dasher. After furlough she decided to find out if the 30-voice, untrained choir could manage this simple portion of the oratorio.

From the first performance, the response was breathtaking. The children's choir sang Robert Graham's "Lo! A Star" on the same program. A second performance was necessary the same night to accom-

modate the overflow crowd.

Requests for performances came from the YMCA in Jerusalem and from the local American school. People seemed hungry to hear music they had not heard since being uprooted from their homes in various countries.

A choir committee was formed; Paul Swarr, a Mennonite, served as chairman. The Baptist Village congregation assumed the cost of performances. Plans were made to sound out possibilities of an annual **Messiah** presentation.

All at once singers from virtually every denomination all over Israel were asking to become part of the choir. Mrs. Murphey faced the task of training and directing a 70-member choral group so widely dispersed that they had to practice in small groups in local areas and then assemble as a full choir as often as possible before performances. Group practices occurred three or even four times a week; Mrs. Murphey tried to attend all of them.

"So many singers were non-Baptists that it seemed best to adopt a more descriptive name for the choir," she related. "We settled on 'The Protestant Community Choir.'"

The name has remained, although it is not quite accurate, since several Jews and Arabs from Catholic churches also sing in the choir.

The 1966 **Messiah** season included six performances, still from the

simplified version by Dasher. In 1967, after the Six Day War, the choir sang in churches in both the old city of Jerusalem and in Bethlehem. Much in the thoughts of the singers was the hope that the choir and the music might help bridge the gulf between Jew and Arab.

The **Messiah** performances came of age in 1968. Mrs. Murphey decided it was time to attempt the complete, original score. Murphey conceived the idea of printing programs containing the entire text of the oratorio in English, Hebrew, and Arabic. This way, audiences could understand the words as well as enjoy the music. This has become one of the most important features of the presentations, for it has placed the words of the "fifth Gospel" in the hands of thousands of Israelis.

"The noise of turning pages doesn't disturb the choir," declared Mrs. Murphey, "for it means that the audience is receiving the message."

The first invitation from an Israeli group for the choir to sing the **Messiah** came in 1968 from an organization of educators in Beersheba.

"What a thrill," recalled Mrs. Murphey, "to have the one introducing us say that the choir also loves the prophets of the Bible and was singing not only from love of the music but of the message!"

The choir began to see how closely the Spirit was guiding when, in 1969, the Murpheys were due for





The Protestant Community Choir presents *Messiah*; Paul Hoezley conducts.

furlough but no one was available to direct. Then Paul Hoezley, first tuba player with the Israel Philharmonic Orchestra, appeared. A dedicated Baptist layman, Hoezley accepted the baton from Mrs. Murphey, and the performances continued.

Hoezley brought more than talent. He brought ideas so large that some feared he was reaching too far.

"The Lord deserves the best," he said. "Why not have orchestral accompaniment and professional soloists?" Confronted with hard facts, such as lack of money, Hoezley suggested, "Let's pray about it."

His dream materialized. The performances in 1969 included ten members of the Israel Philharmonic and four soloists from the Israel Opera Company; all donated their time and talent.

After Hoezley came down with a severe case of influenza and it seemed the performances would have to be cancelled, Joe White, who played contrabass in the Philharmonic, heard of the need and responded. Years earlier he had directed the *Messiah* in Japan. As he conducted the choir and orchestra at his first appearance in Natanya, Israel, it seemed his experience in Japan might have occurred just the night before.

Brushing away compliments, he said huskily, "If you knew what it

meant to me, you wouldn't thank me. What a blessing to do something for the Lord!"

For the 1970 season the Murpheys were back from furlough, but since Mrs. Murphey was to sing the soprano solos, she left the baton in Hoezley's hands. A full schedule of six performances was carried out, including one sponsored by the Ashkalon Rotary Club before an Israeli audience of more than 500 paid admissions.

The choir hopes that "in the future, most, if not all, performances will be presented to largely Israeli audiences who will pay to attend," pointed out Murphey. "We have long ago exhausted the ability of the little Baptist Village congregation to support us, and now the Foreign Mission Board is having to assume some of the expense. We want to become self-supporting."

A delightful feature of the 1970 concerts was the bass solos by Professor Andrew White, of the College-Conservatory of Music of the University of Cincinnati (Ohio). (See April 1971 issue of *The Commission*, p. 34.) White was invited to Israel by the Foreign Mission Board to sing in the choir and to give concerts in various Israeli centers.

Memories flood to mind as the Murpheys look back over the *Messiah* seasons. Two New York Jewish students attending the Hebrew University in Jerusalem sang with the

choir one year. Orthodox in their faith, they refused to break the Sabbath by traveling on Saturday. Mrs. Murphey arranged it so the two could come to Baptist Village on Friday before sundown. The students brought their own kosher food, lighted their Sabbath candles in the guest room, and kept the Sabbath according to their custom. At sundown Saturday, marking the end of the Sabbath, they attended choir practice.

"Over 9,000 Israelis have heard the music and read the libretto of the *Messiah* over the past six years," related Murphey even before the 1971 season. "Few activities Baptists have in Israel can match that."

"I don't know of any other project that has so drawn the Christians, especially the Protestant Christians, of Israel together," added Mrs. Murphey. "Why almost every denomination is represented; that is how it should be."

One Jewish believer who was led to Christ through listening to the *Messiah* in England years ago has sung with the choir in Israel almost from the beginning.

"What a joy it gives me to sing over and over again the precious words that led me to Christ," she said.

Israel Baptists and the "fifth Gospel" are being used by the Spirit to sing the praises of the Lord Jesus Christ. □



## HUARAZ, ONE YEAR LATER



**W**E DROVE into Huaraz, Peru, late in May 1971 after a day's hard travel from Lima. Here and there were buildings that had withstood the quake, but the majority of the town we had known before still lay in ruins. Bulldozers were at work clearing the rubble; dump trucks plied back and forth from the center of town to an area that was being filled. Dust hung in the air.

The people seemed unchanged; they still dressed in their colorful Indian costumes; pedestrians crowded the streets. The valley remained picturesque. Fields dotted the slopes and reached up the mountainsides. Cattle, sheep, and lazy donkeys seemed everywhere. The majestic, snow-clad peaks of the Cordillera Blanca (White Mountain Range) loomed to the east.

All of this belied the fact that Huaraz had been nine-tenths destroyed by the May 31 earthquake in 1970. More than 10,000 residents had died.

Our family first fell in love with Huaraz and the Callejon de Huaylas (Corridor of Greenery) when we vacationed there in 1967. We learned of the town's need for a preacher and longed to go. A fishing trip in the valley a year later strengthened that desire. But there were never enough missionaries or national workers to provide one for Huaraz.

Then on that Sunday in May, the world shuddered at news of massive death and destruction in Huaraz, Chimbote, Casma, and Yungay.

Now a group of us were visiting the area a year after the quake. On Saturday we drove north to what had been Yungay and several smaller villages. From a distance we could see the swath cut through the mountains by the millions of tons of rock, dirt, and water that had broken loose from Mt. Huascaran during the quake. The debris had plunged toward the valley, killing and cover-

The author is a missionary to Peru, stationed in Arequipa.

At left, top: Statue of Christ remains outside buried Yungay, Peru. Bottom: A teacher poses with an earthquake orphan.



ing everything in its path. It came to rest on top of the towns, filled the River Santa, and climbed part way up the mountain on the other side.

We walked across the plain created by the surging mud, under which lies buried Yungay and all of its inhabitants, except for about 30 persons who escaped. Alfalfa, clover, and other greenery were beginning to cover the plain, perhaps a mile long and one-half mile wide.

In the distance we could see a man riding his burro along a path worn across the waste. A woman patiently washed her clothes at a small trickle of water escaping from the mass of dirt.

We stood atop what was once a beautiful Andean town, now recognized only by the tops of the four palm trees of the town's plaza that somehow pushed up through the dirt and rocks. Two portions of the cathedral peeped above the dirt.

At the top of the hill toward the river, where the town had built its cemetery, a large statue of Christ (see photo) still stands with outstretched arms. Many small wooden crosses dot the plain with the names of many who perished—most of whom never knew Christ as Saviour.

**B**ACK at Huaraz we attended the night service in the Baptist mission, located in one of the new areas that have sprung up since the quake. The people a year later still lived in prefabricated houses and tents, mostly provided by foreign countries, and waited for more permanent dwellings to be built.

Baptist work in Huaraz began in November 1970, a few months after the quake, as the major thrust of the Second Harvest, final phase of the Crusade of the Americas. The first team of laymen from Lima and Bagua, led by Missionary Thomas L. Watson, made the day-long trip from Lima over the road that winds from sea level up through a 12,900-foot pass and back down to Huaraz, at 9,600 feet. They set up the tent

and the next day announced services over the public address system mounted on the station wagon.

From the start, people filled the tent; many made professions of faith. A second team replaced the first, and then others followed, as laymen from all the cities in Peru with Baptist work participated in the joint effort to help build homes, distribute clothing, witness, and preach.

The group of believers grew. Some were baptized in the icy waters flowing down from the snow-capped mountains. The tent was moved to a better location; later a prefabricated house was donated for a meeting place.

**I**N January 1971, First Baptist Church of Lima adopted the work as a mission, and several laymen took turns directing the services. At times, however, there was no one to make the trip; attendance in Huaraz dropped; some of the converts were lost to other groups.

Then Rubén Espinoza, a schoolteacher in the Huaraz area, agreed to become lay pastor. He had been a Christian believer since the Billy Graham crusade in Lima in 1962, but, with his fiancée, had only recently been baptized at First Church, Lima.

On the weekend of our trip to Huaraz this past May, we visited homes, distributed literature, and announced services for Saturday and Sunday. The group included Juan Maguiña, a lay pastor in Lima who was visiting his father's hometown for the first time; Reynaldo Huarta, a native of Huaraz who had come back to witness to his family (two family members were converted during the visit); Manuel Espinoza, younger brother of the lay pastor in Huaraz; Bryan Brasington, Foreign Mission Board field representative for northern South America; and me.

In three services, 20 persons made professions of faith. Included among the new believers were the father

and uncle of the Espinoza brothers; it was the first time their father had ever attended an evangelical service.

Since that weekend a Young People's Union has been organized. There are prospects of new preaching points in homes of some of the members. Simón Picón, a Peruvian student at International Baptist Theological Seminary, Cali, Colombia, spent his vacation working in Huaraz.

Rubén Espinoza told me about some of the changes in Huaraz. Before the quake there were few evangelicals, and people did not want to know about the gospel. Now they are turning to evangelical churches in large numbers.

We heard of one group of evangelicals whom a group stoned the day of the quake in the belief that God was punishing the city because of the evangelicals. On the other hand, Armado Morales, who accepted Christ during the team's visit in May, said that when his house fell around him during the quake, he supposed that God was punishing him for not having remembered his Lord. "Now," he declared, "I want to be a follower of Christ. I am happy."

**A**FTER more excavation, Huaraz expected to rebuild—with more durable materials, wider streets, larger houses. Yet the scars will remain. Fear and superstition are still there. So are sorrow, personal loss, poverty, and the crippling injuries.

But in spite of the scars—perhaps because of them—there is hope for Huaraz. On the day of the first anniversary of the quake, newspapers announced that the cupola, the only part of the old cathedral left standing, would be made into a monument to the lives lost in the disaster. Meanwhile, the new Baptist meeting house and those of other evangelicals will be monuments to the living Christ and to lives that are being saved by God's power. □





Building of brick and reinforced concrete goes up to replace the adobe structure of Esperanza Baptist Church (old walls in foreground), severely damaged by earthquake at Trujillo, Peru.

# AFTER DESTRUCTION, RECONSTRUCTION

By Jean Fitts

**T**HE EARTH shook violently in Peru on May 31, 1970. Destruction and death were beyond measure. For weeks the world's heart ached with Peru. Other countries sent millions of tons of supplies to assist.

As the months have passed, the world has all but forgotten that tragic Sunday afternoon. But deep scars across the face of Peru will remain for decades.

Most of the more than 60,000 dead remain buried beneath a 40-foot layer of mud that covered them almost instantly when the Andes Mountains shook like kittens in their mother's mouth. Even a year after the quake, thousands of families remained homeless or lived under straw mats tied to poles.

Throughout northern Peru, where the greatest damage occurred, there are small, isolated groups of evangelical Christians. The place of Baptist work nearest the quake's center is the city of Trujillo. There Missionary J. Rodolph Dixon, his wife, and three children stood in the front door of their home that fateful Sunday and watched their car bounce on the driveway.

They went quickly to a nearby park, where most of their neighbors had sought safety, many of them crying or kneeling and praying to saints. When the Dixons returned to their home after the initial shock, they found only limited damage.

In the midst of a dazed community Dixon sought to be of help. He learned there had been no deaths among Baptist families, but considerable property damage to homes and church buildings. The roof of

the Baptist book store had fallen in, covering the store's contents with debris.

In another section of Trujillo Mrs. Julia Medina, a consecrated Baptist woman, watched the roof of her adobe house move up and down. As she listened to the screams of her neighbors, she said confidently to her children. "Let us pray and be calm in the Lord."

After fallen adobe had been cleared from her home's entrance, she walked the mile to Central Baptist Church to see what had happened there. Frightened people seemed everywhere, many saying that it was the end of the world.

At the church building "Sister Julia," as her Christian friends call her, found broken windows and cracked walls. As others arrived, including Dixon, she took part in a spontaneous prayer meeting and testimony service.

At this meeting the Baptists made plans to offer the building as a refugee center. The missionary supplied 20 mattresses. Two church families whose homes had been most severely damaged lived in the vacant pastor's home for two months.

On the basis of a survey among the church families concerning damages, a request for \$5,000 of emergency relief funds was made to the Foreign Mission Board; it was granted immediately. Building materials were bought and distributed through the churches to meet the most urgent needs. Building materials soon disappeared from the market; when they became available again, the prices had doubled.

Complications in securing reconstruction permits caused delays. Mrs.

Medina, with the same spirit of calmness evidenced during the quake, waited patiently for repairs to her home. With her limited financial resources, she would likely never have been able to pay for the repairs.

"First," she said, "I am grateful to God, then to my Christian brothers who have made this possible, then to Brother Dixon, who has worked as a laborer in helping to repair the walls and roof of my humble home."

In the La Esperanza (The Hope) section of Trujillo, the Baptist church building, which had been constructed of adobe by church members, was so seriously damaged the roof seemed ready to collapse. On professional advice, the pastor, church members, and missionaries demolished the building. Some partial walls were left standing temporarily, affording small, semi-protected areas that could be used for classes and worship services during the severe winter. During the summer the congregation met "under the stars."

The Foreign Mission Board made additional emergency relief funds available. Dixon, willing to mix cement, pour foundations, haul brick, and cut rafters, inspired others to help and thus enabled funds to go further. Members did nearly all the reconstruction work. The \$2,500 saved will be used to build additional classrooms. At the building dedication Pastor Orestes Borda presented a certificate of appreciation to Dixon and his wife for their labor.

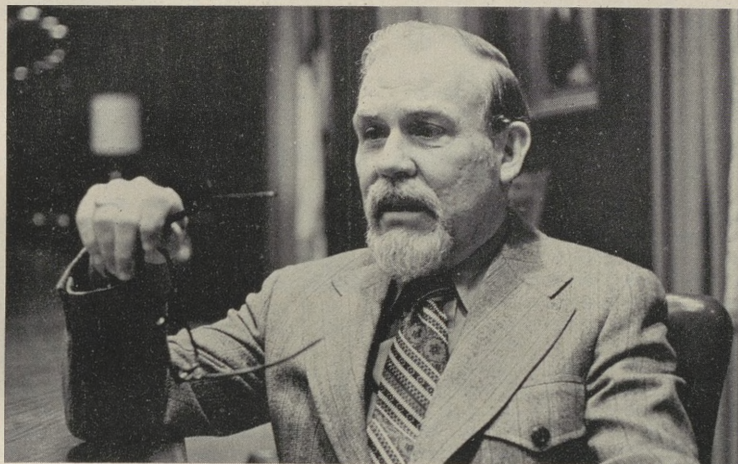
In the community called Hope, when all seemed to be despair, a Baptist church has been reconstructed to give testimony to the love of Christians for their fellow Christians in times of disaster. □

The author, Mrs. Marvin E. Fitts, and her husband are missionaries to Peru, stationed in Trujillo.



# NEW BROTHERHOOD LEADERSHIP

BY BAKER J. CAUTHEN



Glendon McCullough, new executive secretary-treasurer, Brotherhood Commission.

**G**LENDON McCullough takes up his work as executive secretary-treasurer of the Brotherhood Commission of the Southern Baptist Convention with a rich background of missionary involvement.

He served for ten years as Royal Ambassador secretary in Georgia, during which time arrangements were made by Georgia Baptist Woman's Missionary Union through the Foreign Mission Board for him to spend 1951-52 in Japan. His assignment was the teaching of English at Seinan Gakuin at Fukuoka, where opportunity was found both among the high school and university students for a meaningful contribution. In addition to his work at the school, he had a wide range of opportunity in helping to develop Royal Ambassador work for Japanese boys.

Due to his special category, rather than appointed missionary status, he did not go through the usual route of language study, but worked directly in English. Even without facility in the national language, he was able to cultivate very significant relationships and to leave in Japan long-range impressions for good.

His missionary background includes 12 years of service with the Home Mission Board, during which time close relationships were maintained with the Foreign Mission Board, particularly with its Department of Missionary Personnel.

Extensive travel in 32 countries has further given to him a breadth of missionary observation and acquaintance.

His formal education consists of graduation from

Brewton Parker College, Mt. Vernon, Georgia, and Baylor University, Waco, Texas, with two years of study in Southern Baptist Theological Seminary, Louisville, Kentucky, and graduate work at the University of California. He has served as pastor and as associate pastor of churches in Georgia, his native state. He found a very deep place in the prayers of friends when his wife died two years ago following extensive illness, and when he suffered a heart attack only one month prior to election to his new position with the Brotherhood Commission. His recovery from illness, thereby enabling him to assume his new responsibilities, was the occasion of much thanksgiving.

One of the most significant potentials in Baptist life today is found among men and boys. Laymen are demonstrating deep concern for world missions and are seeking ways to involve themselves as meaningfully as possible in worldwide outreach.

The coming of Glendon McCullough to the leadership of the Brotherhood Commission with his rich background and experience in missions gives great promise for the future. It is anticipated that men and young men will continue to grow both in the dimensions of organized work and in the significant involvements which can come to pass through missionary concerns.

Best wishes and many prayers undergird Glendon McCullough in his significant new place of service. May God bless Baptist laymen mightily as they mobilize for greater ministry to a world in need. □



## A View of Basics

A STIMULATING document has recently come out of Germany, indicating the consensus of a number of German theologians and scholars on the subject of missions. Under the title "The Frankfurt Declaration," the authors addressed themselves to "all missionary societies and their coordinating agencies, which are especially called, according to their spiritual tradition, to oversee the true goals of missionary activity."

We present here several excerpts from that document, selected because of their cogency and because they seem to alert us to some trends within the broad context of the world Christian community that could mislead many persons who have insufficient knowledge of the scriptural basis for Christian witness and mission.

We recognize and declare:

Christian mission discovers its foundation, goals, tasks, and the content of its proclamation solely in the commission of the resurrected Lord Jesus Christ and his saving acts as they are reported by the witness of the apostles and early Christianity in the New Testament. Mission is grounded in the nature of the gospel.

We therefore oppose the current tendency to determine the nature and task of mission by socio-political analyses of our time and from the demands of the non-Christian world. We deny that what the gospel has to say to people today at the deepest level is not evident before its encounter with them. Rather, according to the apostolic witness, the gospel is normative and given once for all. The situation of encounter contributes only new aspects in the application of the gospel. The surrender of the Bible as our primary frame of reference leads to the shapelessness of mission and a confusion of the task of mission with a general idea of responsibility for the world.

We recognize and declare:

The first and supreme goal of mission is the glorification of the name of the one God throughout the entire world and the proclamation of the lordship of Jesus Christ, his Son.

We therefore oppose the assertion that mission today is no longer so concerned with the disclosure of God as with the manifestation of a new man and the extension of a new humanity into all social realms. Humanization is not the primary goal of mission. It is rather a product of our new birth through God's saving activity in Christ within us, or an indirect result of the Christian proclamation in its power to perform a leavening activity in the course of world history.

A one-sided outreach of missionary interest toward man and his society leads to atheism.

We recognize and declare:

Jesus Christ our Saviour, true God and true man, as the Bible proclaims him in his personal mystery and his saving work, is the basis, content, and authority of our mission. It is the goal of this mission to make known to all people in all walks of life the gift of his salvation.

We therefore challenge all non-Christians, who belong to God on the basis of creation, to believe in him and to be baptized in his name, for in him alone is eternal salvation promised to them.

We therefore oppose the false teaching . . . that Christ himself is anonymously so evident in world religions, historical changes, and revolutions that man can encounter him and find salvation in him without the direct news of the gospel.

We likewise reject the unbiblical limitation of the person and work of Jesus to his humanity and ethical example. In such an idea the uniqueness of Christ and the gospel is abandoned in favor of a humanitarian principle which others might also find in other religions and ideologies.

We . . . oppose the universalistic idea that in the crucifixion and resurrection of Jesus Christ all men of all times are already born again and already have peace with him, irrespective of their knowledge of the historical saving activity of God or belief in it. Through such a misconception the evangelizing commission loses both its full, authoritative power and its urgency. Unconverted men are thereby lulled into a fateful sense of security about their eternal destiny.

We . . . oppose the view that the church, as the fellowship of Jesus, is simply a part of the world. The contrast between the church and the world is not merely a distinction in function and in knowledge of salvation; rather, it is an essential difference in nature. We deny that the church has no advantage over the world except the knowledge of the alleged future salvation of all men.

We further oppose the one-sided emphasis on salvation which stresses only this world, according to which the church and the world together share in a future, purely social reconciliation of all mankind. That would lead to the self-dissolution of the church.

We . . . reject the false teaching that the non-Christian religions and world views are also ways of salvation similar to belief in Christ.

We refute the idea that "Christian presence" among the adherents to the world religions and a give-and-take dialogue with them are substitutes for a proclamation of the gospel which aims at conversion. Such dialogues simply establish good points of contact for missionary communication.

We also refute the claim that the borrowing of Christian ideas, hopes, and social procedures—even if they are separated from their exclusive relationship to the person of Jesus—can make the world religions and ideologies substitutes for the church of Jesus Christ. In reality they give them a syncretistic and therefore anti-Christian direction.

We do, however, affirm the determined advocacy of justice and peace by all churches, and we affirm that "assistance in development" is a timely realization of the divine demand for mercy and justice as well as of the command of Jesus: "Love thy neighbor."

We see therein an important accompaniment and verification of mission. We also affirm the humanizing results of conversion as signs of the coming Messianic peace.

We stress, however, that unlike the eternally valid reconciliation with God through faith in the gospel, all of our social achievements and partial successes in politics are bound by the eschatological "not yet" of the coming kingdom and the not yet annihilated power of sin, death, and the devil, who still is the "prince of this world."

This establishes the priorities of our missionary service and causes us to extend ourselves in the expectation of him who promises, "Behold! I make all things new" (Rev. 21:5, RSV).



# NEW

## MISSIONARY PERSONNEL

### Missionaries Appointed

November 1971



**JAPAN:** **Wayne L. Hasenmyer**; born: Evansville, Ind., Dec. 15, 1946. Graduate: Campbellsville College; Southern Baptist Theological Seminary (M.Div.). He was a Home Mission Board summer missionary in Austin, Tex., in 1968. He served as pastor of Middle Creek Church, Elizabethtown, Ky., 1969-71. Expected type of service: general evangelism. **Linda DeMar Hasenmyer**; born: Nelson Co., Ky., Nov. 8, 1947. Graduate: Campbellsville College. She has worked as a nurse's aide and secretary and taught school in Kentucky 1969-71. Marriage: Aug. 31, 1968. Present address: Rt. 1, Evanston, Ind. 47531.



**ARGENTINA:** **Bobby T. Hood**; born: Laurel, Miss., Oct. 20, 1940. Graduate: William Carey College; New Orleans Baptist Theological Seminary (Th.M., M.C.M.). He has been part-time music director for churches in Mississippi and church music and youth director in Louisiana. He was associate pastor at Suburban Church, New Orleans, La., 1965-68 (part-time), and pastor of Sylvarena Church, near Raleigh, Miss., 1968-71. Expected type of service: general evangelism. **Sue Bates Hood**; born: Elkmont, Ala., June 13, 1941. Graduate: William Carey College. She worked as a secretary 1963-68 and was a church kindergarten teacher in Kenner, La., one year. Marriage: July 13, 1963. Child: Lauri Suzanne, Jan. 16, 1969. Present address: 1206 Augusta Road, Ellisville, Miss. 39437.



**PARAGUAY:** **Gail P. Joule**; born: El Reno, Okla., Sept. 25, 1936. Graduate: Oklahoma State University; Southwestern

Baptist Theological Seminary (M.R.E. and further study in theology). He was a radio operator and chaplain's assistant in the U.S. Army 1959-62, including service in Germany. He was music director for churches in Oklahoma and Texas, music, education, and youth director at Second Church, Ponca City, Okla., 1966-68, and music and youth director at Inglewood Church, Grand Prairie, Tex., 1968-71. Expected type of service: religious education promotion/student work. **Jerry Divine Joule**; born: Perry, Okla., Aug. 7, 1941. Graduate: Oklahoma Baptist University; attended Southwestern Seminary. She taught third grade in Pawnee, Okla., and Axle, Tex. Marriage: April 7, 1962. Children: Donna-Gail, Feb. 9, 1963; Steven Edward, Oct. 27, 1967. Present address: 1111 S. Miles, El Reno, Okla. 73036.



**BRAZIL:** **William D. (Bill) Mosely**; born: Wauchula, Fla., May 10, 1938. Graduate: Mississippi College; Golden Gate Baptist Theological Seminary (B.D.). He was a staffer at Ridgecrest (N.C.) Baptist Assembly the summer of 1956 and taught school in Mississippi 1967-68. He has been pastor of missions in California and churches in Mississippi, including Crenshaw (Miss.) Church 1967-69 and Byhalia (Miss.) Church 1969-71. Expected type of service: general evangelism. **Barbara Cooke Moseley**; born: Lambert, Miss., Aug. 2, 1940. Graduate: Northwest Junior College. She was a G.A. summer camp counselor in Mississippi in 1960 and was secretary at the Mississippi Baptist Convention offices, Jackson, Miss., 1961-63. She taught school in Byhalia 1969-70. Marriage: Aug. 17, 1963. Children: Rachel Elizabeth, July 17, 1964; Rebecca Ann, Mar. 1, 1966; William Lucius, Jan. 13, 1968. Present address: c/o E. F. Cooke, Rt. 2, Box 46, Lambert, Miss. 38643.

*These four newly appointed couples will begin missionary orientation on January 10. They may then be addressed: Missionary Orientation Center, Pine Mountain, Ga. 31822.*

### Missionaries Reappointed

November 1971

**UGANDA:** **Charles A. Tope**; born: Catron, Mo., Aug. 30, 1926. Graduate: Ouachita Baptist College (now Univ.); Southwestern Seminary (B.D.). He served in the U.S. Navy 1944-46 and was pastor of churches in Arkansas and Texas before he and Mrs. Tope were appointed by the Foreign Mission Board in 1959. After language study in Tanzania, the Tope served in Kenya, 1961-63 and 1964-67, in Tanzania, 1964, and in Uganda, 1967. They resigned in July 1970. He has been pastor of First Church, Biloxi, Miss., 1970-71. Expected type of service: general evangelism. **LaVerne Warnecke Tope**; born: St. Louis, Mo., Dec. 26, 1928. She attended South-



western Seminary. She worked as a receptionist and secretary before missionary appointment in 1959. Marriage: Aug. 7, 1949. Children: Cynthia LaVerne, May 23, 1950; Charles Alvin, Jr., Aug. 3, 1951; Carrie Noel, Dec. 6, 1955; Joseph Howard, April 26, 1960.

### 'MK Weekend' Held

Ninety-nine MKs (missionary kids) who have spent most of their lives overseas got together in Richmond, Virginia, over the Thanksgiving holidays to enjoy each other's company and talk about common concerns.

The occasion was the second annual "MK Weekend," held at Foreign Mission Board headquarters for the benefit of college freshmen. The students represented over 50 colleges, most of them in the South and most Baptist-related.

Several upperclassmen and former missionary journeymen served as "resource persons," in addition to FMB staff members and two featured speakers. David Stewart, a Louisville, Kentucky, psychiatrist, and Ed Seabough, of the Home Mission Board in Atlanta, Georgia, led discussions.

MKs shared their views with each other in small group "rap" sessions. According to several student spokesmen, some Southern Baptist churches don't make very good grades compared with churches the students were used to overseas. For example, one MK mentioned that churches in the States are more concerned with one's appearance.

"Some of us feel we don't really belong to any culture," the MK continued. "We're not really a part of American culture—we don't think and don't see things the way Americans do. Yet we're all happy to be MKs."

The whole group applauded when one MK said those in her talk sessions had agreed that, overall, they were happy to be MKs. As one of the upperclassmen put it, "We have had opportunities that most kids haven't had. We can understand why some things are going on, and take the best of two cultures."

Truman S. Smith, missionary family consultant for the Board, was chiefly responsible for planning and carrying out "MK Weekend."

The MKs were given answers to questions about Margaret Fund scholarships by Rogers M. Smith, administrative associate to the Board's executive secretary. Board Medical Consultant Franklin T. Fowler advised on medical expenses while they are studying in the U.S.



# EPiSTLES

ABOUT 130 PERSONS from First Baptist Church, Pensacola, Florida, including dentists, doctors, young people, and counselors, came for a two-week special project in August.

The 92-voice youth choir presented a concert in the National Palace before Dr. Joaquin Balaguer, president of the Dominican Republic. After the concert he insisted on meeting each of the young people personally. The choir sang for concerts and rallies all over the country, as well as on radio and television. They received an enthusiastic response at every performance.

The doctors and dentists were kept busy in seven medical clinics. A team of young people assisted each doctor. One of the physicians, an ophthalmologist, came to remove cataracts. [A total of 22 patients had their sight restored.] One elderly woman in Bonao said she would be able to see her grandchildren for the first time in two years because of the operation.

[The visitors, divided into 17 medical teams, treated more than 2,000 patients, according to an estimate by James Pleitz, pastor of the Pensacola church. The four visiting dentists pulled an estimated 1,680 teeth.]

As a climax to the two-week stay, President Balaguer invited the Pensacola group and the missionaries for an eight-hour Caribbean cruise on board his yacht. He also invited the group to the National Palace again the night before they left to bid them farewell personally.

JIMMIE L. (Jim) RICHARDS  
*La Vega, Dominican Republic*



THE GOSPEL COMES in many different packages to villagers of East Java, Indonesia. About two years ago Baptists began work in the southernmost area of Java among people living in the midst of a large coffee plantation. In traveling to several remote areas we came in contact with hundreds of people who had never heard the story of Jesus.

We are attempting to share the gospel through varied methods. Bible studies are being conducted at several points a few miles from the church by laymen who carry a small cassette player with prerecorded tapes loaned them by the Mission. At a typical gathering the layman will play two 15-minute programs—one music and one a study from the Gospel of John—for perhaps 150 people. He also gives his testimony.



A second "package" is a hand-cranked record player; the Mission has provided five. Each week five church members receive on loan for a week a player with a set of eight records in the local dialect. Each understands that he may use the player in his home as much as he likes, but that he is obligated to play two records in the home of a neighbor and to share his personal testimony about Christ.

Recently I spent a week at the church. Bible was taught in morning classes. At night slides were projected, showing the members building their cement baptismal pool and presenting their Christmas program. I explained why Christians are baptized and the meaning of Christmas. For many in the audience it was their introduction to the gospel. Everyone received an evangelistic tract. Two motion pictures about Moses were shown. Each night, despite rain, nearly 2,000 persons watched.

Eighteen new converts were baptized in late October; at two previous services 84 and 56 persons had been baptized. More than 500 persons watched each service and heard a brief explanation about the decisions made by those being baptized. This congregation has grown to include 158 believers. Hundreds of others are inquiring about forgiveness of sin.

BOBBY L. JONES, *Malang, Indonesia*

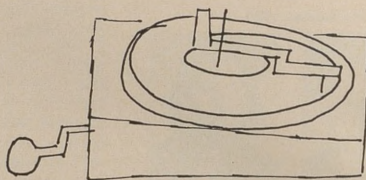
THERE ALREADY had been a sermon, an invitation for persons to accept Christ, and a motion picture with a Christian message. Then the Brazilian pastor with me summarized my sermon, reviewed the film, and called for another hymn. Next he restated the invitation to accept Christ.



This time an older man responded by raising his hand. Then he signaled a woman in front of him; she motioned to another woman, who also responded to the invitation by raising her hand. I learned later that the man and the woman who raised their hands were husband and wife. The other woman had invited the couple to the church services that night.

After the service the woman who had seen her witness bear fruit expressed in one sentence how she could witness despite being illiterate. She exclaimed, "I can't read, but I can talk about Jesus!"

BEN E. HOPE, *Campo Grande, MT, Brazil*





IN MY MIND I had always associated Dutch-speaking people with windmills, tulips, dikes, and wooden shoes. But when we came to Surinam we found Dutch-speaking people in a land of rain forests, rivers, rice fields, and sugarcane. Hindu temples and Muslim mosques dot the countryside.

East Indian emporiums, Lebanese textile shops, and scores of gold-and-silver smiths line city streets. Deep in the jungle or in clearings beside the numerous large rivers can be seen palm-thatched African huts or Amerindian settlements, where bows and arrows are used for fishing and woven hammocks take the place of beds and chairs.

Surinam, sandwiched between Guyana and French Guiana, lies on the north-eastern coast of South America. About the size of Pennsylvania, it has nearly 400,000 inhabitants, three-fourths of whom live along the coastal area. The country is largely composed of thick forests, unexplored mountains, and swampy plains.



Originally settled by Lord Willoughby, English governor of Barbados, in 1651, the colony was organized around a plantation economy based on slave labor, for which Negro slaves were imported from Africa. The Indian aborigines (now called Amerindians) were regarded as free people, although they withdrew to backlands for safety. In 1667, during a war with Britain, the Dutch captured the colony. In peace negotiations the Dutch were so keen to keep Surinam that they traded it for New Netherlands in North America, taken in the same war and later renamed New York.

Because of abuse, African slaves escaped into the jungle in such numbers that they were able to organize and harass the plantations. The colony's government



was eventually forced to negotiate for peace. The different tribes into which the Africans had organized themselves were recognized as tribes of free people, under rule of their chosen chiefs. Today they provide the only example of African social organization and culture in the Western Hemisphere.

After the abolition of slavery, the plantations recruited Chinese workers from Java and then directly from China. Groups of laborers from India, some Hindu and some Muslim, were recruited. They proved such good workers that when their contracts expired they were offered land grants to remain and settle in Surinam. After India halted recruitment of laborers, the Surinam government turned to Java, then also under Dutch rule. Many of the Javanese remained in Surinam after their contracts expired. Numerous Chinese and Lebanese have settled here in the last 50 years.

All this adds up to a colorful inheritance from a colonial past, a population that is multi-racial, multi-religious, and multi-lingual, with Dutch the official language.

We took up residence in Paramaribo, the capital, in March 1971, choosing to do language study in the country where we would be serving. One of our language teachers expressed the feeling of many Surinamers when she asked, "Why have you come? We have so many religions and churches here. Surinam is a very 'religious' country."

We tried to explain that we had not come to bring another "religion" but to tell of Jesus Christ.

MARTHA (Mrs. Harold W.) LEWIS, Paramaribo, Surinam

WHEN SEVEN TRUCKLOADS of dynamite and munitions exploded in Cali, Colombia, several years ago, one of the firms destroyed was the electrician's business of Sr. Banguero. In 1959 Banguero took his indemnification, bought a plot of land in Yumbo, north of Cali, and built a two-room, mud-and-bamboo home with tile roof and lean-to kitchen. A sincere Christian, Banguero dreamed of having a Baptist church in Yumbo, an industrial town of some 50,000 residents. He asked First Baptist Church, Cali, to sponsor a mission in his home.

Men of the church made crude wooden benches, and a group went each Sunday afternoon to Yumbo for services held in the kitchen.

Believers were won; a house was rented. Two years later, in a larger rented house, the church was organized. But members wanted a church home. Borrowing funds from the Baptist Loan Board, they bought a house, roofed the patio for a meeting hall, and built a rough brick room at the back for a school.

The work grew. Banguero became a city council member and a man of influence. A full-time pastor was called. More than 200 people jammed into the small rooms each Sunday. Finally, using funds contributed by Southern Baptists and the church's building fund, property was purchased and a building constructed.

At the inaugural service every seat was filled. Members looked with satisfaction at the clean brick walls, the sturdy columns, the shining windows, and the tile and terrazzo floor, lovingly cleaned by women of the church. This was their building—the result of their dream, created through their prayers, work, and gifts, as well as through gifts of Christian brothers in the States whom they had never seen.

Yumbo Church has established five missions: Buenaventura, five hours away on the Pacific coast, now a church; Popayán, a tradition-bound city three hours to the south; Barrio América, squatters' town on the mountainside; Puente Tierra, in the Andes, where Banguero is lay pastor; and Buenos Aires, in Cali.

It began with the dream of a displaced electrician.

CREA RIDENOUR  
Cali, Colombia





# 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

BATEMAN, Mr. & Mrs. Dallas L. (Kenya), Rt. 6, Franklinton, La. 70438.  
BICKERSTAFF, Nona K. (Bahamas), Rt. 1, Bullard, Tex. 75757.  
BOONE, Dr. & Mrs. Hal B. (Uganda), Box 86, Friendswood, Tex. 77546.  
CROSS, Rev. & Mrs. Eugene M. (Philippines), 254 Montclair Ave., San Antonio, Tex. 78209.  
FLORENCE, Rev. & Mrs. Frank T. (assoc., Colombia), c/o Bruce Whitlock, 5516 Innwood Dr., Louisville, Ky. 40214.  
HAGOOD, Dr. Martha (Nigeria), c/o Mrs. W. F. Oakley, Columbia, Ala. 36319.  
HALE, Rev. & Mrs. S. Dennis (Spain), c/o Larry Cooper, 221 Dogwood Dr., Auburn, Ala. 36830.  
HAWKINS, Rev. & Mrs. James W. (assoc., S. Brazil), 2250 New Clinton Rd., Macon, Ga. 31201.  
HIGGINS, Virginia (Japan), 221 Petree Rd., Winston-Salem, N.C. 27106.  
MEIN, Dr. & Mrs. David (N. Brazil), c/o Mildred E. Mein, Box 281, Mars Hill, N.C. 28754.  
MUSEN, Mr. & Mrs. James D. (Kenya), Gen. Del., Smiths Grove, Ky. 42171.  
SANDERSON, Rev. & Mrs. John C. (Trinidad), 1006 W. Main, Murray, Ky. 42701.  
SCHOOLAR, Dr. & Mrs. John E. (Okinawa), 608 N. Court St., Louisville, Miss. 39339.  
SHELTON, Rev. & Mrs. Ray E. (Uruguay), 5237 Carousel, Apt. 1, El Paso, Tex. 79912.  
STELLA, Rev. & Mrs. Anthony, Jr. (Korea), c/o Box 6597, Richmond, Va. 23230.  
WATANABE, Rev. & Mrs. George H. (Japan), c/o George M. Konishi, 1818 Whiting St., Honolulu, Hawaii 96813.

## Departures to the Field

BECKETT, Rev. & Mrs. Charles A., Taiwan.  
EDGEMON, Rev. Roy T., Jr., Japan.  
MC TYRE, Rev. & Mrs. John H., Chile.  
OGBURN, Georgia Mae, Chile.  
PRICKETT, Lynn (journal.), Yemen.  
WILLIAMS, Sue (journal.), Rhodesia.

## Field Assignments

PRICKETT, Lynn (journal.), Yemen.  
WILLIAMS, Sue (journal.), Rhodesia.

## Resignations

DONEHOE, Rev. & Mrs. W. Wilson (Colombia), Dec. 31.

## Missionary Orientation

The following new missionary personnel (listed below with the name of the country for which they have been appointed or employed) may be addressed during the period January 10 through April 14 at: Missionary Orientation Center, Pine Mountain, Ga. 31822:

BRYANT, Rev. & Mrs. Douglas A. (Ghana).  
COBURN, Mr. & Mrs. James E. (assoc., Uganda).  
DILLMAN, Mr. & Mrs. John H. (Kenya).  
DOUGLAS, Rev. & Mrs. Ray M. (assoc., Guatemala).  
HASENMYER, Rev. & Mrs. Wayne L. (Japan).  
HOALDRIDGE, Rev. & Mrs. Vernon M., Jr. (Israel).  
HOOD, Rev. & Mrs. Bobby T. (Argentina).  
JACKSON, Mr. & Mrs. Thomas T. (Korea).  
JOLE, Rev. & Mrs. Gail P. (Paraguay).  
JOYE, Mr. & Mrs. Raymond D. (Nigeria).  
KIRKPATRICK, Rev. & Mrs. Vance C. (E. Africa).  
MCATEE, Mr. & Mrs. James E. (Indonesia).  
MCCOY, Dr. & Mrs. John F. (Nigeria).  
MONROE, Dr. & Mrs. John W. (Rhodesia).  
MOSELEY, Rev. & Mrs. William D. (Brazil).  
RANDALL, Dr. & Mrs. Maurice L. (Rhodesia).  
UPTON, Rev. & Mrs. Samuel T. (Malawi).  
WATSON, Rev. & Mrs. James D. (Mexico).  
WILLIAMS, Mr. & Mrs. Joy H. (Jordan).  
WOLF, Rev. & Mrs. J. Michael (Taiwan).  
YAGI, Rev. & Mrs. Dickson K. (Japan).

## Births and Adoptions

BEDSOLE, Paul David, son of Dr. & Mrs. Jerry P. Bedsole (Ethiopia), Nov. 2.  
HARBUCK, Mark Clifton, son of Rev. & Mrs. George C. Harbuck, Jr. (Paraguay), Oct. 14.

PARSONS, Donald Lloyd, son of Rev. & Mrs. Everett L. Parsons, Jr. (Ecuador), Sept. 9.  
RICE, Benjamin Andrew, son of Mr. & Mrs. Lawrence E. Rice (Venezuela), Oct. 22.

## Deaths

GRIMES, Mrs. Cordelia, mother of Alta Lee (Mrs. L. August) Lovegren (Jordan), Nov. 23.  
JONES, Mrs. Lewis C., mother of Marjorie L. Jones (Eq. Brazil), Nov. 12. Baton Rouge, La.  
SHULTS, Joseph McKinley, father of Rev. N. Mack Shults (N. Brazil), Nov. 29, Cleveland, Tenn.  
VAN LEAR, Mrs. W. H., mother of Marie (Polly) Van Lear (Nigeria), Nov. 5, Clifton Forge, Va.

## Marriages

APPLEWHITE, Charlotte, daughter of Dr. & Mrs. Calvin W. Applewhite (Indonesia), to Johnny Dale Hewitt, May 29.  
BAKER, William Glen, son of Dr. & Mrs. Dwight L. Baker (Israel), to Carol Sue Robinson, Aug. 6.  
CALLAWAY, Joy Kathleen, daughter of Rev. & Mrs. Merrel P. Callaway (Yemen), to Blake Goodbold, Oct. 16.  
HARVEY, Judy Carol, daughter of Rev. & Mrs. Gerald S. Harvey (Rhodesia), to John Craye, Sept. 25, Rhodesia.  
RAGLAND, Rebecca Jo, daughter of Dr. & Mrs. James K. Ragland (Lebanon), to Steve Cherry, July 24.  
RAGLAND, James Kelley, son of Dr. & Mrs. James K. Ragland (Lebanon), to Joyce Putz, Aug.

## Gift Made to Seminary

Earl Parker, an emeritus foreign missionary, has made a \$1,000 gift to Southern Baptist Theological Seminary, Louisville, Kentucky, to underwrite a student loan fund. Parker, who now resides in Lineville, Alabama, graduated from Southern Seminary in 1922. He served in China about 20 years and later served in Korea.

Responding to the gift, Duke K. McCall, seminary president, expressed the hope that "in the providence of God, one of the students" benefiting from the loan fund "will replace you in China at some future date."

## Scripture Distribution Jumps

More than three million portions of Scripture were sold in 1971 by Thailand Bible House in its first year under a Thai secretary. Sales represented a 50 percent increase over 1970, according to Missionary Ronald C. Hill, press representative.

Bible House exceeded its distribution goal by almost a million copies. Many types of Scripture are completely out of stock, reported Boonkrong Pitakanon, secretary.

Many portions are being sold in schools, upon invitation of teachers and administrators.

Boonkrong listed several possible reasons for the increase: the working of the Holy Spirit in hearts of Thai people, giving them a new openness to Christian truth; a longing among Thais for a "way out" of international and internal problems; attractive new formats for Bible portions, including cartoon books of Bible stories; a new awareness and zeal within Thai Baptist churches. Boonkrong said most of the Scriptures have been distributed by volunteers from the churches.

## REQUEST YOUR FREE COPY NOW!

### Annual index of *The Commission* for 1971 (Vol. 34).

The index is published separately rather than as part of any one issue. In it every item appearing in *The Commission* during the year is listed by month and page number, according to author, country, and topic. The index becomes a valuable reference guide for foreign mission materials.

To request your copy, fill out coupon and mail to: Editor, *The Commission*, Box 6597, Richmond, Va. 23230.

(Copies of the index will be sent automatically to: editorial offices and libraries of all SBC boards, agencies, and seminaries; Baptist state paper editors; church libraries with subscriptions to *The Commission*; state WMU headquarters.)

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## LETTERS

Letters to the editor with comments, suggestions, or criticism about this magazine or its contents are welcome. Address: THE COMMISSION, Box 6597, Richmond, Va. 23230.

I may not be the first to give my reaction to your editorial in the July issue, but I want to register my reaction with you and all who would call a retired missionary a former missionary. I am not yet retired, but I shall be in 1973, and I know that I'd resent being referred to as a former missionary—our commissioning is for life, just as the ordination of a minister is for life. You never hear a retired minister referred to as a "former minister;" he may be the former pastor of such and such a church but not a former minister if he is a retired minister. . . .

In many ways we are more missionaries than some who are active on the field. I am going through the frustration, tears, and ache of pulling up stakes in order to be retired in 1973 after this last furlough. It is the hardest experience that I have had since I became a missionary. Leaving the U.S.A. 35 years ago wasn't painful like leaving these dear friends and this country that is more my country than the U.S.A. . . .

I bought a new rug to put under our coffee table so that I can bring home the used one that I have had for 22 years. Our little maid said, "Miss Tilford, you buy a new rug and take the old one home? How strange!" I told her that it was the emotional attachment for the rug, for I had brought it out of the mainland in 1951 and that I do not have many of my mainland things anywhere. Then Shiou Rung said, "When you leave, you will leave your heart in China." . . .

I hope that THE COMMISSION will adopt the policy of referring to the retirees not as former missionaries but as retired missionaries. . . . We have to leave, but we do not have to be "former."

Lorene Tilford  
Taichung, Taiwan

Our family has been receiving THE COMMISSION since January 1969 . . . . We have appreciated the magazine—what it stood for and its contents.

We must comment on some of the photos included [in the photo story on new missionary journeymen, November, p. 15], the top photo on page 19 showing the group in orientation in particular. We feel the photo of the girls with the positioning of the skirts and legs certainly takes away from the purpose of the article. There should have been another angle from which this could have been taken. The photo on page 18, though it be true to life, is distracting.

We wonder why the young ladies do not realize what temptation they present and how unchristian it appears when such positions are taken. You shall call us prudes or old stuffies. We at 37 years of age sense the responsibility of our physical appearance. We feel it is part of our Christian witness and that we should be neat and clean in appearance, but not pleasing to the world just because this is what all the others are wearing.

Dave and Gloria Callaway  
Lexington, Missouri

The picture of Ted [Mashburn] on the cover of the November issue is fabulous! . . . It's one of the finest pieces of photographic art I've ever seen.

Robert B. Ford, Jr.  
Livingston, Alabama

### Camp Held in Northern Ghana

Sixty women, pastors, and missionaries attended the first Woman's Missionary Society camp in northern Ghana, held recently. The women heard descriptions and explanation of Baptist work and institutions in Ghana, as well as talks on nutrition, health, and child care. Worship, a workshop, singing, and handcrafts completed the schedule.

### Evangelism Planned in Poland

Evangelism was the main topic at the triennial conference of the Polish Baptist Union held in Warsaw, Poland. Plans were made for participation in the World Mission of Reconciliation, four-year program of the Baptist World Alliance. In 1972 the first attempt will be made to organize evangelistic campaigns in all local churches of the Polish Baptist Union.

## Reflect...



Birth  
defects  
are  
forever  
...unless  
you  
help.

give  
to the  
March  
of  
Dimes

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# NEWS

## Churches Organized

Six Baptist churches were organized in **Paraguay** during 1971 (by mid-November), a 50 percent increase over the number established during the preceding 25 years of Southern Baptist missionary witness there.

Sajonia Baptist Church, the 18th and newest among Paraguayan Baptists, began with a Vacation Bible School in December 1968. Conducting the school were Dr. and Mrs. Wilbur C. Lewis, former missionaries, and Justino Frutos, then a theology student, now pastor of the new church.

## Offering Set

The 1972 domestic mission offering raised by Ecuadoran Baptist women will be used to help establish a Baptist witness in the oil-rich Lake Agrio area. No Baptist missionary is yet assigned to the area, center of operations for **Ecuador's** developing oil industry, but a parcel of land has been set aside for a mission. The sparsely settled jungle region is expected to grow in population as a result of a new highway and the oil boom.

Decision concerning the offering was one of the first actions by the newly organized Ecuadoran Woman's Missionary Union in its first national convention. The offering is called the Betty de Smith offering in memory of the late missionary, Betty (Mrs. Shelby) Smith.

## Baptisms Result

A series of evangelistic services in 19 Baptist churches in **Ivory Coast** has resulted in about 200 persons awaiting baptism. The baptisms will be the first in the churches in more than three years, it was reported.

All the baptismal candidates are Yorubas, Nigerian tribespeople who have settled in Ivory Coast to engage in trading and who, over the years, have established churches.

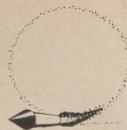
## Rockets Attract Attention

Skyrockets traditionally are used in **Ecuador** to announce a fiesta or an important event about to take place in a Catholic church. In one rural community, however, they announce Baptist activities.

Skyrockets proclaimed the opening of a week of evangelistic services in Paradise Baptist Temple, a mission in the rural community of Nausha. Present to lead services were Pastor Angel Robles, of Guayaquil, Ecuador, and Missionary Gerald W. Doyle.

Robles suggested the rockets. "When the people hear an explosion, they know something is going to happen, and they head for the action," he explained. Events proved him correct. People soon began to arrive on open-sided buses until the congregation numbered 50.

Robles said skyrockets would be used on a future Sunday afternoon to announce baptism of believers in a nearby stream.

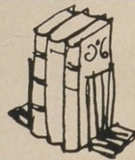


## Session Held for Clarification

A called meeting of Southern Baptist missionaries in **Indonesia** was held in Bandung "to resolve questions and clarify misunderstanding growing out of unusually far-reaching decisions" made at the regular Mission meeting in July. The missionaries spent hours discussing plans for seminary extension centers to complement the resident seminary at Semarang, Java. They also heard reports on efforts to start small "house churches," projected as the Mission's main future thrust in evangelism and church development.

## International Gatherings Scheduled

Plans of the men's department of the Baptist World Alliance call for four international meetings in four years, according to announcement by David Wong, of Hong Kong, department chairman. The meetings begin with the Pan-American Baptist Men's Conference at Cali, **Colombia**, July 17-22, primarily for men from the Western Hemisphere but not limited to them. A similar regional pattern is planned in successive years. Sites under consideration: Jerusalem, Israel, November 1973; Hong Kong, October 1974; Stockholm, Sweden, July 1975.



## School for Pastors Opens in Togo

The new Baptist Pastor's School of **Togo** opened with six students, five from Togo and one from Ivory Coast. Ten other students are enrolled in a part-time program offering courses two nights a week.

Located on the outskirts of the capital, Lomé, the school's facilities include a classroom building with two classrooms and two offices, two buildings for student housing, and a missionary residence. Small plots are available for student gardening.

Missionary Bill Bullington serves as school principal, and Missionary G. Clayton Bond, who directed construction of facilities, assists with the teaching. Missionary Journeymen W. Wayne Bryan and Kenneth D. Peterson also teach. Morris G. Pruitt, missionary, is advisory committee chairman.

The part-time training program, begun in January 1969, is being continued for those who either cannot attend full-time classes or do not believe they are called as full-time pastors. Men who began study in the part-time program are now leading work in six villages; some of these men are enrolled in the new school.



## . . . Missions Update

Deciding to remain in Dacca, EAST PAKISTAN, as of Dec. 12 were several Southern Baptist missionaries. In the India-Pakistan conflict the situation was uncertain, but the missionaries reported they were together and safe. They include the James F. McKinleys, Troy C. Bennetts, and Thomas E. Thurmans (and a total of seven of their children with them), J. Howard Teel, and John D. Freeman (missionary to Thailand visiting Dacca).

Appointment of eight new missionaries and employment of two missionary associates at the Foreign Mission Board's December meeting brought to 226 the number of missionary personnel added during 1971. The total includes 120 career missionaries, 28 missionary associates, 67 missionary journeymen, nine former missionaries reappointed, and two persons for special medical service. As of Dec. 14, the anticipated net gain for the year was 25. Retirements, deaths, resignations, and the termination of the 1969 journeymen accounted for the losses.

Accra, GHANA, Baptist Centre's new facilities have been dedicated in a busy suburb of the capital city. The centre had been housed in rented quarters since 1964.

Solo Uno (Only One), the new coffeehouse of Mexican Baptists, has been opened in MEXICO CITY near several schools with a student population totaling 45,000. The project began a year ago in the minds of Evangelist Alfonso Victor Munoz and Mrs. Lorena Chambless, a Southern Baptist representative in Mexico. Originally the project was to provide a place for dialogue and Christian witness to Mexican young people on drugs, but the ministry has since been expanded to all young people.

Opened in Jerusalem, ISRAEL, recently was Jerusalem House, a Baptist-run student center. It houses a lounge and coffeehouse, along with a New Testament research library and museum, directed by Missionary Robert L. Lindsey, who is engaged in New Testament research. The center is accessible to students of several institutions. Missionary Norman Lytle serves as general director of the center.

Two RUSSIAN Baptist leaders died in November. Alexander Karev, 77, general secretary of the All-Union Council of Evangelical Christians--Baptists, died Nov. 24. Sergei T. Timchenko, 68, a vice-president of the Baptist union, died Nov. 9. Both resided in Moscow. (Timchenko visited FMB offices in Richmond, Va., in January 1970.)

The American Baptist Foreign Mission Society has announced it will resume commissioning of new missionaries. This follows a moratorium of more than a year, largely the result of shrinking financial resources. The moratorium followed a cutback in missionary staff from more than 300 to about 250.

Baptist churches in BELGIUM reported 21 converts during 1971, a 40 percent increase as compared to 15 in 1970, reported Missionary Rudolph M. Wood. The Belgian Baptist Union includes eight churches and four mission points.

Organization of an International Baptist Fellowship for English-speaking residents of Seoul, KOREA, is viewed by Southern Baptist missionaries there as a step toward starting an English-language Baptist church for the city's international community.

A free copy of "Dios Llega al Hombre" (God Becomes Accessible to Man), a version in Spanish of the popular "Good News" version of the New Testament, was sent to every evangelical church in SPAIN, made available through Madrid offices of the United Bible Societies. The version, first published for Spanish-speaking people of the U.S. in 1966, has been adapted to the Castilian form of Spanish used in Spain.



### Between Stillnesses

Roaring out of the Bengal sunset they came,  
Two black dots on a warm summer evening.  
Some children stop their playing to set clear eyes  
upon them,  
In awe watching the pair, soaring over rice  
fields and straw huts,  
Like finches looking for someplace to rest their wings.  
But suddenly, as they spot the tiny town,  
Their nature changes, and now, like vultures,  
They screech and dip down upon it.  
A piercing wail rings out and then  
Boom!... Boom!... Boom!...  
The children scatter like frightened ants  
into their homes,  
Amid the constant shattering and blasts.  
Flinging themselves upon the floor,  
They lay frozen in fear,  
Their faces ghastly, their blood cold, their heads  
buzzing with the question, "Why?"  
While outside the vultures peck at their prize,  
A mother tries to comfort a whimpering child  
with shaking hands.  
The only steady comforting sound is the thunk,  
thunk, thunk of the father's feet  
Pacing the floor.  
Again and again the planes dip  
and again and again  
Boom! Boom! Boom!  
Then in the same mysterious way they appeared,  
they are gone.  
All is quiet. The world seems dead.  
But... off in the distance comes the clattering  
of wheels on the old road,  
And the jingling of bells.  
Like water from a broken dam  
The living gush into the countryside,  
Trying to escape from the smell of death and blood.  
Some crying, some with faces of white stone,  
They all plod along together,  
Not saying a word,  
Not having to, because their grief is written  
on their faces.  
Slowly they filter away.  
The night comes, the stars twinkle,  
A cool breeze blows from the south.  
The only irritating sound is the crickets  
which seem to say,  
Love your enemies, love your enemies, love your enemies.

By Cherie McKinley

Miss McKinley, just turned 13, was in the backyard of her home in Feni, Pakistan, when the air attack she describes began. Her parents are Mr. and Mrs. James F. McKinley, Jr., Southern Baptist missionaries to Pakistan.

