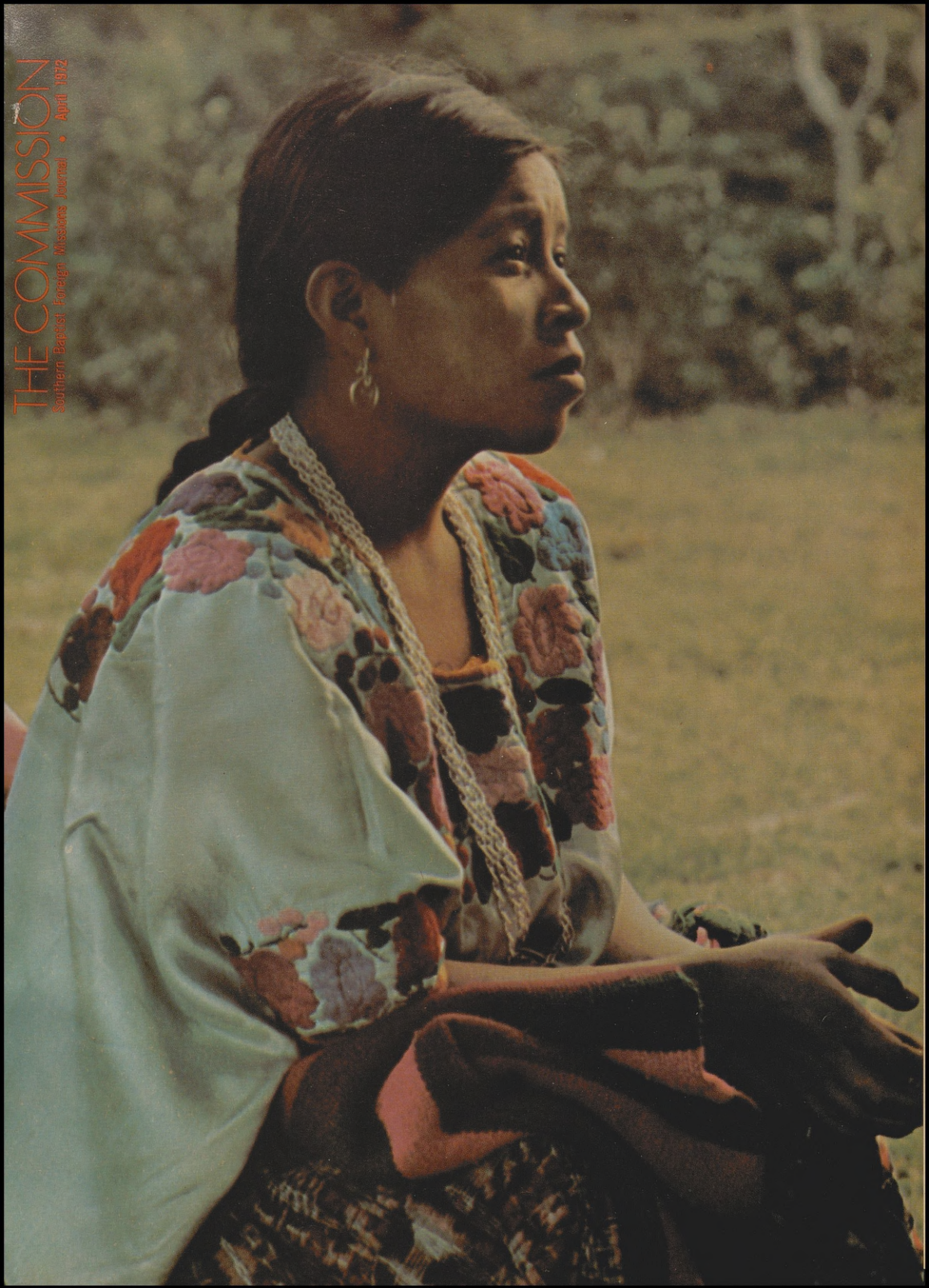




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THE Commission

VOLUME XXXV

FLOYD H. NORTH, Editor

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The Commission, Southern Baptist Foreign Missions Journal, published 1849-51, 1856-61, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, U.S.A.

Published monthly by the Department of Mission Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, The Commission published at 3806 Monument Avenue, Richmond, Va. 23230. Second-class postage paid at Richmond, Va. and additional mailing offices.

Change of address and all other correspondence should be addressed: The Commission, Box 6597, Richmond, Va. 23221.

SUBSCRIPTIONS—Single subscriptions: \$1.50 a year for three years. Addresses in foreign countries \$2.50 a year. All families Church Budget Plans: Eight cents a copy, applicable only when church includes in its budget a complete list of families in active membership. Single copies: 15 cents, prepaid. Make checks and money orders payable to The Commission.

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The 'Not Yet' Optimists of Guatemala

By Leland Webb

BREAKING through the late-afternoon clouds, the sun spotlights the pole-and-leaf home at the top of the hill. The reddish hues of the low sun intensify the golden shades of the palm-leaf roof, creating a vista almost unreal in its vividness.

Two children and a woman stand at the door and peer down the trail toward the approaching visitors. Even before the two North American missionaries reach the hilltop house, they are joined by the first of the men gathering for tonight's worship service.

The clouds of the Guatemalan rainy season and the mountains rimming the Pocolá Valley cause the night to close in abruptly. But men, women, and children continue to arrive, materializing out of the blackness as they enter the doorway of the two-room home.

In the kitchen (also the sleeping room), a woman



stirs a mixture in a dingy pot over a wood fire. She is making **atole**, a thick, corn drink, and will let it simmer until after the service. Tonight's host, Miguel Coc Macz, will gladly share what little he owns with fellow believers.

In the main room, perhaps 12 by 18 feet, more than 30 people sit on the floor or have squeezed onto one of the low, log benches around the perimeter. This is Spanish-language Guatemala, yet none of the Guatemalans in the room speaks Spanish. These eager, friendly faces belong to Kekchí (keck-**chee**) Indians, a portion of the 55 percent of the Guatemalan population that is Indian.

"These people are childlike in their faith," remarks Missionary Richard R. (Dick) Greenwood to a visitor from the States. "In their eyes, anyone who has had the privilege of knowing the gospel more than two years has authority. When they ask, 'What do you think about this or that?', it's frightening. I turn to the Scripture."

Kekchí believers are fundamentally optimistic. Ask one whether his neighbor is a Christian, and the reply isn't "no," but "not yet."

Tonight's congregation includes men, young people and children, and several women, wearing the silver necklaces and multicolored, embroidered blouses typical of the Kekchí culture.

Miguel, conducting the service, at one point sings his testimony (a popular custom). Missionary Wendall C. Parker leads the Kekchí, who love to sing, in several hymns new to them. He recites each verse, for no Indian present can read Kekchí.[†]

To the evening offering a woman adds her tithe from the sale of some chickens—one dollar, equivalent to two days' wages.

Rain falls gently outside; the breeze between the poles that form the walls becomes cooler, but warmth from the hissing kerosene lantern rebuffs any chill.

"Is anyone happy in their heart who wants to tell about it?" asks Miguel. A man stands. "The Lord has made me happy in my heart for two years now," he declares, "not

[†] Three missionary families have begun a joint effort to teach Miguel how to read.

Preceding page: Kekchí woman shapes a tortilla for lunch for missionary guests.



Hilltop home near Pocolá in Guatemala provides site for evening worship service.

just a little happy, but much happy."

Before dispersing, the worshipers linger for a gourdful of **atole**. Then the missionaries slip down the mud-slick trail to the road and begin the 90-minute drive to Cobán, where they reside.

Cobán is definitely not at a crossroads. After one leaves the main highway that leads northeastward from Guatemala City, a single road turns north, curling up and over three mountain ridges toward Cobán. Part of the highway is new; the remainder of the old section, still unpaved, offers a lurching, dusty trip.

A 400-year-old city at the southern edge of the Kekchí area, Cobán stands more as a gateway than a crossroads. Spanish language and culture have penetrated but not absorbed the Kekchí domain. By a liberal estimate, says Greenwood, perhaps no more than 20 percent of the 200,000 Kekchí-speaking people can even understand Spanish.

IN the region out from Cobán, Southern Baptist missionaries carry on Kekchí dialect work through the Greenwoods, the Parkers, and a third couple, the Donnell N. Courtneys, new missionaries who moved to Cobán last September to begin Kekchí study. The Parkers, with a little more than a year of dialect study behind them, anticipate moving north, to Sebol, later this year.

A survey of the Cobán area by Missionary Ted Lindwall in 1964 revealed a need for workers among the Kekchí.* In Cobán proper, although evangelical Christian groups and sects were present, all but one of the churches were Spanish-language. Nazarenes had been witnessing in the area for more than 50 years and outside Cobán sponsored several congregations; perhaps 2,000 Kekchí were Nazarenes. Most of the Nazarene witness among them is now carried on by Kekchí pastors. There is also Assembly of God and Mennonite ministry in the area.

"Our relationship has been good with these different groups," Parker said recently. "We try not to duplicate where they are working, but there are so many places where there is no evangelical witness that this is no problem."

Lindwall began exploring possibilities by conducting services at two **fincas** (coffee plantations). Evangelical friends went along to translate. His helper at one **finca** was reinstated by the Nazarenes, and the budding congregation became Nazarene.

At the other **finca**, Chajcar, initial response lagged. The foreman, Rafael Coc, had accepted Christ

* It is likely that the first Kekchí believer in Christ was a Baptist. Frederick Crowe, a British sailor, was converted in British Honduras in the 1800s and became a Baptist. Speaking neither Spanish nor Kekchí, he entered the Indian territory, reaching Cobán with a supply of Bibles. According to a published account, he had one convert—a Kekchí Indian, who was later killed, perhaps martyred. Baptist missionaries reentered Kekchí work almost exactly 100 years later.



Outside her home, a Kekchí woman talks with Mrs. Wendall Parker, missionary.

Left: Young Kekchí in Pocolá Valley.



while in Guatemala City. A second believer, Pedro Ico, through Rafael's witness had been converted the week of Lindwall's first visit.

The missionary showed films on the life of Christ and preached. One night Rafael, who could speak Spanish, nodded toward Lindwall's Bible and said, "I have that Book. I've talked to the men here about God, but they are not interested."

From then on, Rafael and Pedro stood beside Lindwall while he spoke. The missionary suggested that the two hold services in their homes between his weekly visits.

Not long afterward, when Lindwall gave an invitation to accept Christ, a whole family walked forward. In Kekchí fashion they held up their hands as they came and declared, "*Tinpab li kacua Jesús* (I will believe and obey the Lord Jesus)."

Two other men inquired about Bibles. The following week they and their families professed faith in Christ. A week later another family responded at the service held on the coffee-drying yard.

Later Lindwall learned that the first believers had been holding services not in their own homes, but in the homes of unbelievers. The experience led the missionary

to develop a philosophy and materials concerning presentation of the gospel to family units. (See "Family by Family," **The Commission**, Feb. 1971).

Even today, "Most of the services during the week are in different homes," Parker pointed out. "The Kekchí ordinarily do not live in villages, but scattered out, two or three people on one hill, some more on another. They meet in this fashion even when there is an organized congregation.

"They are slow to believe by individuals, because this is foreign to their culture. When they are ready to believe, usually it means several family members at one time, if not the whole family unit. This is the way they do things."

The early converts showed "absolute joy in singing," Lindwall reported. On his visits he would sing a hymn for Pedro two or three times. ("Sing it again," urged Pedro.) By the next week, Pedro had taught the song to the congregation.

Plantation workers earn fifty cents a day (good local wages), but probably work only 100 days a year. The **finca** provides each worker a plot of land where he can raise corn and beans. Still, Lindwall felt the Kekchí should be aware of tithing, so he preached one Sunday on the biblical teaching.

A few weeks later, he noticed a card Rafael held that bore the names of seven families. Explained Rafael, "It is the list of tithers." The list included every member!

THE missionary also realized that the congregation should have a concern beyond their community. To these new Baptists, he described the Cooperative Program of Baptists in the U.S. and the similar plan of the Guatemalan Baptist Convention.

The following Sunday Rafael met Lindwall to ask, "Will you give me the names and addresses of the other churches?"

"Why?", asked a puzzled Lindwall.

"The members talked it over," said Rafael, "and agreed that we want to send money to other churches."

To these generous believers, probably averaging \$100 a year in income, counting crops, Lindwall ex-

plained that there is a common fund through which to share.

Donald and Barbara Simms joined the Lindwalls in Cobán in 1965, serving there for two and a half years before transferring to Spanish work. The Greenwoods moved to Cobán in August 1966 as the Lindwall family left for furlough; after furlough the Lindwalls returned to Spanish work. By the time Lindwall left for furlough (mid-1966), nine or ten families had been baptized—perhaps 36 believers.

A kind of dispersion followed that has led to expansion of the Baptist witness. Official opening of the region around Sebol held out the promise of land for settlers. In the mass exodus from the *fincas*, all but one family from the mission, now located at Chacalté, moved north. Remaining were Roberto Quinich, his brother, and their mother.

The Chacalté congregation has grown since the mass movement, although not yet to its previous size. Meanwhile, the Baptists who moved north opened work in La Esperanza (hope), have a congregation of about 100 persons, and have begun to evangelize the area, recently opening a new mission and helping to construct its building.

When Greenwood and Parker conducted a Bible conference at La Esperanza last summer, one man attending walked 16 kilometers to bring friends back to the meeting. Four of them made professions of faith. Now the La Esperanza congregation recognizes this man as their mission worker.

AS A further link in the continuing chain reaction witness, the Baptist congregation in Pocolá Valley resulted from the migration. Former Pocolá residents who had moved to the hot, lowland areas to homestead farmland on visits back home encouraged laborers on the coffee plantation to come work for day wages in the lowlands during slack times on the *fincas*.

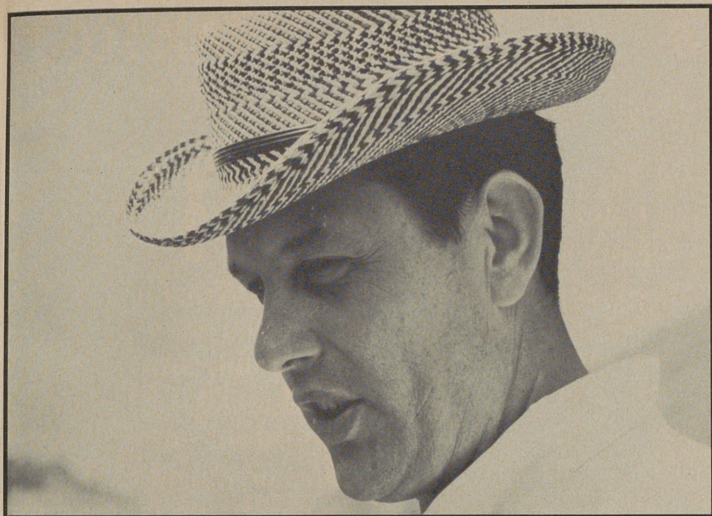
So a group of Pocolá men traveled to the homestead area for three weeks. As it happened, they worked for some Baptist farmers, who invited the newcomers, "Come with



In a hilltop home, Missionary Richard (Dick) Greenwood (standing) speaks to Kekchí Indians in their own dialect. Seated is Missionary Wendall C. Parker.



Right: Mrs. Parker helps woman (who is wearing customary jewelry) to follow the words to hymn during a worship service.



us tonight and learn some new songs." In their homes, the Baptists sang hymns, explained the message of the music, and offered their Christian testimonies.

When the men returned to Pocolá, four were believers in Christ. One was Miguel Coc Macz, the gracious host at the Pocolá hilltop home.

"These men began to tell others in their extended families about the gospel and began to invite neighbors to hear the new gospel songs," said Greenwood. "In a year's time there was a congregation of 35 be-

lievers in the Pocolá Valley."

On their own initiative and at their expense, the group secured land and constructed a small chapel. After local opponents burned the chapel roof, the believers' reaction was, "We are going to have to pray more for them." The Baptists returned to meeting in homes while planning to rebuild.

This mood of self-sufficiency, the Kekchí preference, encourages the missionaries. "We want to make the work self-supporting," insisted Greenwood. Besides the investment

of personnel, the Baptist Mission in its Kekchí endeavor has purchased one tin roof, costing less than \$200, for the Chacalté chapel.

Chacalté is but a 50-minute drive over a rocky, winding, one-lane road from the nearest town, San Pedro Carchá; Cobán is only a 15-minute drive further from Carchá. Yet Roberto Quinich, leader of the chapel, has never traveled as far as Cobán.

Quinich, his family, and some other believers met the missionaries at the chapel for a short morning service the same day of the Pocolá meeting. Sturdy wooden benches, a stout pulpit rail, and a pulpit stand, all of unpainted wood, furnish the chapel. White-plank walls bear **Cristo la Unica Esperanza** (Christ, the Only Hope) posters and Scripture verses in Kekchí. Men's straw hats lined up on a rear bench provided an index of attendance.

"Kekchí don't count noses, they count families," Greenwood pointed out. "When you ask, 'How many are here?', they will reply something like, 'Five families.'"

Quinich, typically small of stature, his sleeves rolled up, led the brief service. His mother, Rosa, barely taller than the pulpit, asked if she might sing her testimony. In a plain but steady voice she rendered several verses of a hymn.

Then the Quinich family and the missionaries (the Greenwoods and

Smiling Kekchí pose in front of home. Third from left is Roberto Quinich, congregational leader.





Missionary Greenwood explains use of cassette player to Quinich.

the Parkers) followed a sometimes faint path three-quarters of a mile generally uphill through fields of corn for lunch in the Quinich home. The house, constructed of saplings and split tree trunks held together by vines and bark, rests on a modest slope rising from among the surrounding cornfields. Seven members of the family live here.

The Kekchí language has existed in written form for years, perhaps first prepared by the late Bill Sedat, who was a Nazarene missionary. Sedat translated the New Testament into Kekchí. Some of the Wycliffe Bible Translators who now serve in the area have assisted Baptist missionaries in dialect study.

But familiarity with the spoken dialect requires constant alertness. During this visit, the missionaries, especially Mrs. Greenwood (Lahoma) and Mrs. Parker (Jane), continually inquired about Kekchí words, expressions, and pronunciation.

At the Quinich home, from a small wooden box of family keepsakes Roberto produced some care-

fully wrapped papers—official government forms supposedly confirming the ages of family members. But no one in the family could read, so they still did not know what the papers indicated.** During lunch of coffee and tortillas with beans, Greenwood read the ages aloud. Rosa seemed disappointed; she had supposed she was older.

The prevalent illiteracy has prompted a program of teaching by cassette tape-recordings. The Mission began by securing four small cassette players, each with a built-in amplifying system, for use in congregational teaching. Among the lessons on cassettes are biblical doctrine and the gospel of Mark. The newest cassette, produced by the Parkers, carries tunes from the Kekchí hymnbook.

Congregations bought the play-

** Greenwood told of José María Ba, pastor of the largest Kekchí congregation, who had been exposed to only one year in a Spanish-language school. "After he became a believer, he realized that he needed to learn to read God's Word," reported Greenwood. "So every night he would take his Kekchí New Testament and try to read, praying with all his heart, 'God, show me how to read your Word.' To this day he says, 'I cannot read anything but the Bible, but God has revealed to me how to read his Word.' He is probably one of our most fluent readers."

ers with their own resources and purchase new cassettes as they become available. The people may listen as a group, or the lay leader may play the tapes several times and then teach his fellow believers, expanding on the ideas as he goes. More players are on order.

The missionaries make available replacement batteries on their visits to missions. Purchase of the materials by the believers lets them continue to be self-supporting. The missionaries also make available such items as aspirin and mandle for lanterns at cost. Whenever a new congregation builds its own chapel, the Parkers and Greenwoods donate a pressure-type kerosene lantern, a prized possession, since many families do not even use candles because of the expense.

Two two-week institutes for Kekchí believers were held at the Greenwood residence in Cobán last year at a minimum of Mission expense. Eleven leaders from various congregations attended the January session. Congregations, even some which could not send a representative, furnished food.

The simple courses presented the life of Christ, the life of Peter, and some homiletics. Practical studies included recognition of certain types of illnesses, maintenance for lanterns, and even some basic information on birth control. During the afternoons, participants made evangelistic visits in the community. Preaching services were held at night in one area of Cobán.

When the Parkers first began visiting the Cobán area, while the Greenwoods were on furlough, they were impressed by the warm reception of the Kekchís, even though the Parkers could not speak the dialect.

On every visit to a congregation, "there would be 12 to 15 new believers ready to be baptized. Without any missionary visiting them regularly, the people were witnessing," Parker recalled.

"In initiating new work, usually we begin by contacts the Indian believers have made themselves," he noted. "It is thrilling to see how interested they are in working."

Then he summed up the open secret of Kekchí Baptist growth: "Wherever they go, they witness."

GUATEMALAN PRIORITY: PREPARED LEADERS

By Leland Webb

THE CLOUDY NIGHT is pitch black as the Carryall obediently follows its headlights down the semi-road through the cornfield and stops in a clearing. Passengers find it wise to stay close to whomever carries the Coleman lantern, so they can stay on the one-lane path to the small, adobe house.

Even before they can discern the shadowy hulk of the building, the missionary and the group with him hear voices from inside, given an electronic push over a small speaker attached to a pole.

The Xecaracoj (shay-ca-ra-coh) Mission is meeting on a Friday night in a home several miles from Quetzaltenango, in western Guatemala. Perhaps 50 people wedge themselves into the single room. (Ten, including Jesús Boj, who will preach, rode from the city with the missionary couple.)

The burnt-almond shade of skin and ebony hair accent the Indian features of individuals in the congregation. Six of the women cradle babies in their

At Xecaracoj Mission in Guatemala Donald M. Simms, missionary, takes part in service.



arms or in shawls across their backs. Quezaltenango, Guatemala's second largest city, is the capital of the old Quiché (key-**chay**) Indian kingdom. Today some 500,000 Quiché reside in the area.*

There is enthusiastic singing and the introduction of recent converts. Two laymen of the community take part in the service. Celebrating her ninth birthday, a girl wearing an orange dress and a charming smile lays a coin on the pulpit.

Missionary Donald M. (Don) Simms, sporting a Texas-style black string tie, speaks briefly; this is his first visit since returning from furlough in the States. But he declines the invitation from Boj to preach in his stead.

"We don't do anything the people can do for themselves," he explained later.

Boj, in his mid-20s, combs his coal-black hair to just above the eyebrows. Tonight he preaches on Nicodemus. A former student at the Guatemalan Baptist Theological Institute in Guatemala City, Boj is pastor of Betania (Bethany) Mission in Quezaltenango.

XECARACOJ Mission illustrates both the potential of local initiative and the need for local leadership. When the congregation began more than three years ago, the homeowner made this building available; he and his family move into smaller outbuildings so services may be held.

Soon the room was supplied with benches, provided by the believers, not by Baptist Mission funds. Now a small public address system has been added; Simms does not know how the members managed it.

The initiative goes further. Xecaracoj, a mission of a mission, sponsors services in two other **cantones** (communities). Betania Mission, which sponsors Xecaracoj, is itself a mission of Bethany Baptist Church in Guatemala City.

"If I start a study in my home," Simms pointed out, "I'm providing table and lights and chairs. That's subsidy, although a subtle form. The longer this goes on, the harder it becomes to move into the homes of the people."

"So we start in their homes. They

* The Quiché tribal name is sometimes confused with Kekchi, a tribe of Indians further east in Guatemala. (See story, page 1.)

provide the candles, the chairs, the meeting place.

"The Mission cannot afford to build a building for every congregation," he went on. "Besides, this centers everything at the building. Many people in villages would never go into a church building of any kind, but they will enter another person's home. If you suggest, 'Let's

church never took action until they had consulted another man in the congregation. This second individual, Simms realized, was the real leader by common consent.

"The Lord is preparing people, and you must find where he is working," he reflected.

Simms feels that the primary needs are to train leaders and put usable



Four Cakchiquel Indians wear characteristic, matching clothes in Patzún, Guatemala.

study the Bible together at your house,' people will likely agree."

Despite the progress of Xecaracoj Mission, its members must travel to Bethany Mission in Quezaltenango for Sunday School, since there often is no one available in the mission community who is trained to teach.

Simms is field missionary for four departments (states) of Guatemala, in which there are four Baptist churches, four missions, and some preaching points. But there are only two ordained pastors; the remaining congregational leaders are laymen.

Finding leaders is a common task faced by missionaries throughout Guatemala.

"You don't select leaders," cautioned Simms. "They rise like cream to the top of milk."

In one congregation, among 65 new converts only one man could read or write, so Simms nominated him for lay leader and "felt good about it." Later he observed that the

materials in their hands. They will reach their people.

An Indian convert who could not read once asked Simms to accompany him to a community to preach. "You'll have to bring your light and read the Scripture," he advised the missionary. At the service the Indian stopped Simms after every few verses to expound on that portion.

"In this culture," declared Simms, "you do not have to pump someone to get them to witness. Just find a way to channel what comes naturally to them."

The situation in the Quezaltenango area concerning the need for leaders and training is common to Guatemala. The Guatemalan Baptist Convention includes 38 churches and 62 organized missions with nearly 3,500 members. This is a considerable advance from the seven churches and 350 members when the convention was formed in 1946. But many of the churches



Guatemalan women enjoy sharing news while washing clothes near Totonicopan.

and missions today are led by laymen with little or no formal theological education.

Of the 38 churches, perhaps 22 have pastors, summarized William W. (Bill) Stennett, vice-chairman of the Baptist Mission (organization of missionaries). Of those pastors, only about six receive full financial support from their churches, he added. The remainder of the pastors must work at secular jobs to supplement their incomes.

Part of the backdrop for the situation lies in the echoes of that word "subsidy." The Baptist Mission in early years followed the policy of subsidizing salaries of pastors, at first paying the money directly to pastors and later through the churches.

The aid at times had little relationship to the local congregation's ability, commented Missionary Ted Lindwall. "A pastor might receive \$100 a month, whereas the church would never be able to pay more than \$25 a month."

The Mission, endeavoring to end some churches' dependence on Mission funds, embarked on a plan to phase out pastoral subsidy over a five-year period, beginning in 1962. Some of the stronger churches in Guatemala City told the Mission they no longer wanted pastoral aid.

In many a small church that could not match in salary what the Mission had provided, the pastor faced a decision—he could seek a larger

church, find secular employment, affiliate with another denomination, even leave the ministry. Or, as some did, he could stay and lead the church to develop in stewardship. Some men followed this course at considerable personal sacrifice.

DURING the transition many rural churches lost their pastors. In the resulting vacancies, "The churches began to provide their own leadership from among the laymen," related Lindwall. "Perhaps some churches had felt the pastor should do all the work when he was getting the check. But when a layman had to lead, all the laymen realized they needed to help."

Among Indian churches, congregations often reverted to the Indian dialect, leaving Spanish, even with its higher cultural status. Returning to the local language meant that churches again began to contact the community rather than to isolate themselves culturally.

"The laymen began doing missionary work," said Lindwall, "and the number of churches and missions grew."

Unfortunately, some rural churches came to disdain the ministry, calling on an ordained minister only for weddings, baptisms, or the church anniversary (a special event in Guatemala).

A second handicap was that "churches reach a limit with un-

trained laymen," said Lindwall, "the limit of his concept and training."

"The greatest need we have in our convention is for the preparation of pastors," declared Daniel Moscoso, pastor of Bethany Baptist Church in Guatemala City and past president of the Guatemalan Baptist Convention.

"The work is growing, and we have a real need for pastors," he added. "Some pastors have left Guatemala. That provides a crisis in the convention. We need more students in the theological institute."

Linked to the need for trained leaders is the evangelistic potential. "As students are called and prepared from the institute, we need the opening of many more missions," Moscoso emphasized. "We have some departments where there is not even one Baptist church."

Enrique Díaz, academic dean at the Guatemalan Baptist Theological Institute in Guatemala City, assigns preparation a priority position among needs for Baptist work in his country. He also points to "the need for a greater missionary vision within the country—wider extension, evangelistically."

As an optimistic note, about 5 percent of Guatemalan Baptists are now taking part in some kind of theological training program.

Guatemalan Baptists presently have three means of training pastors and laymen. The first, the theological institute, was opened in 1947. "Most of the capable Guatemalan Baptist leaders are graduates of this school," stated Lindwall.

The institute occupies a two-story building in the capital city. The student body last fall numbered ten men, three single women, and four pastors' wives. A dormitory on insti-



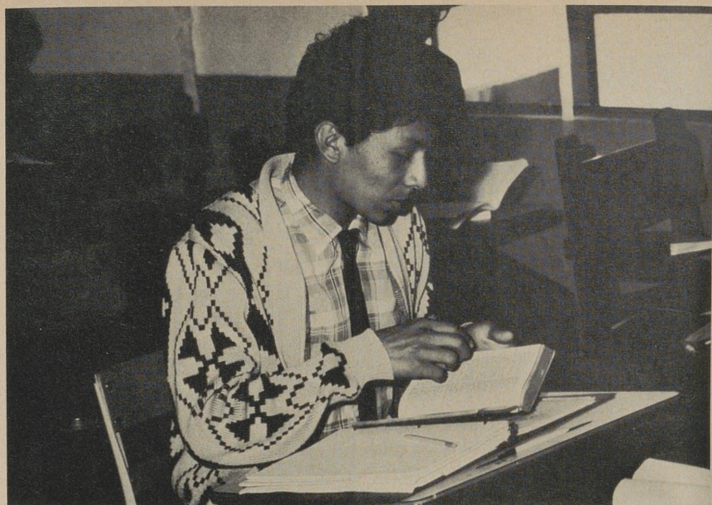
tute grounds provides housing for married couples and single students.

Until recently, three years of class-work (two years for women) and one year of practical experience on the field have been required for graduates. "This year," reported Missionary Harry E. Byrd, who directs the institute and serves on the faculty, "we are trying a plan that calls for four months a year in the classroom for five years."

One recurring problem has been that a young man, after three years in the city at the institute, may not want to return to his home, especially a rural one.

The institute continues to search for the best approach in training. It is preparing to offer an enlarged program of practical activities for resident students. It also is planning a course for university students and is renewing a program of post-graduate studies for pastors.

"It is my hope that the institute can be the place of preparation for pastors who will feel fully prepared as they serve," commented Dfaz. "And I'm not speaking just of pastors. I'm thinking also of people who can serve as ministers of education, ministers of music, and people who would be able to work in social min-



Student in class at Guatemalan Baptist Theological Institute, Guatemala City.

istries—in any type of ministry by which the church might be able to serve."

A second major effort for training is the Paul Bell Baptist Theological Institute, serving chiefly rural pastors. The institute, at Lake Atitlán, holds three-week sessions three times a year, so that participants will not be away from home, church, and livelihood for long at a time.

"Some men who are pastors and

some who have natural gifts for the pastorate have yet to be convinced to come and get training at the institute," commented Lindwall, who directs the Paul Bell facility. "There are two reasons: first, since they have to support themselves, to come to the institute means an interruption in their jobs; second, it means leaving their churches.

"Some make the sacrifice, however. Many have been blessed for having done so."

Attendance at the Paul Bell session this past winter offered encouragement: 28 men, the largest enrollment ever.

Lindwall is currently exploring the possibility of a program of colportage for rural pastors. The plan is still theory, but if it works as he hopes, it could enable some pastors to serve a church while partially supporting themselves by selling Bibles and other literature. The approach would incorporate house-by-house witnessing.

THE third and newest method of training laymen began during 1971 with the opening of three theological extension centers under sponsorship of the institute in Guatemala City.

Classes are held for only three or four hours each week, usually on one night, meeting in church facilities. Missionaries, institute faculty, and local pastors teach the classes. Course credit is granted through the institute. An average of 12 students were enrolled in each center last

THE DEATH OF PEDRO BOH

By Ted Lindwall

Missionary to Guatemala

The old man is dying in an Indian home,
Lying on his bed, his body growing numb.
Pedro Boh, anciano, a weaver of rope,
Pedro Boh, village elder, is dying without hope.

No doctor attends him, no priest is there;
His wife weeps softly, stroking his hair;
No spiritual solace is offered here,
They both face the hour with unbounded fear.

The old man dies, a neighbor woman shrieks.
Now, bottles are opened, and the cabin reeks
With the smell of a mountain corn drink;
Wife, children, and friends into a stupor sink.

Grandchildren play outside the door.
From old Pedro's lips they have heard the lore
Of the Quiché people, five hundred thousand strong,
How they fought the Spaniards and the Indian throngs.

The old man is dead, but his kindred live on,
And over those thousand villages could come the dawn
Of hope, of life, of joy in God himself:
Pedro's sons could one day know eternal wealth.

So, who will go? Who can Christ send
To be God's man, the Quiché's friend?
Remember Boh, anciano, who died without hope.



Street scene,
Totonicopan,
Guatemala.

year. Location of the courses allows the student to remain in his home community and carry on whatever secular work or other responsibilities he may have.

Under the new schedule at the theological institute, "the faculty will devote the months February to May exclusively to extension centers," reported Byrd. "This year we will have at least nine extension centers." (Byrd not only works with the institute but also serves as field missionary for an area stretching from the border of El Salvador to the Mexican border along what is called "the south coast," meaning toward the Pacific Ocean; the field includes seven churches and numerous mission points.)

Convention President Moscoso recognizes "a new interest among laymen," reflected in the number of men and women attending the extension centers. "This shows us that the layman wants to work, but he lacks preparation," he said.

If the group gathered in a back room at Emmanuel Baptist Church in Escuintla, Guatemala's third largest city, on a Thursday night last September can be considered typical, the extension program offers great promise. Five men and four women sat around the long, low table for a class led by Byrd. Among

those present were a barber (see page 12), a taxi driver, two factory workers, a student and part-time carpenter, a domestic worker, and a pastor's wife.

Bibles, resource books, and workbooks lay in front of them on the narrow table as the students eagerly took part in discussion led by Byrd. The workbook study method em-

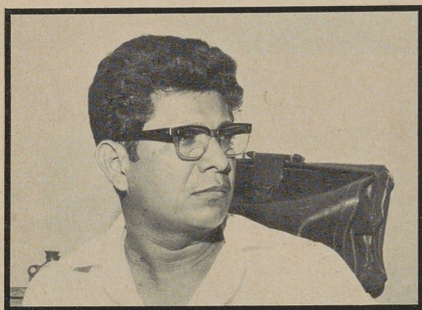
ployed places the study burden on the individual—reading must be done and questions answered between weekly class sessions.

But the willingness of these men and women, and others like them in the other extension centers, to make the effort bodes well for the future of Baptist witness in Guatemala. □

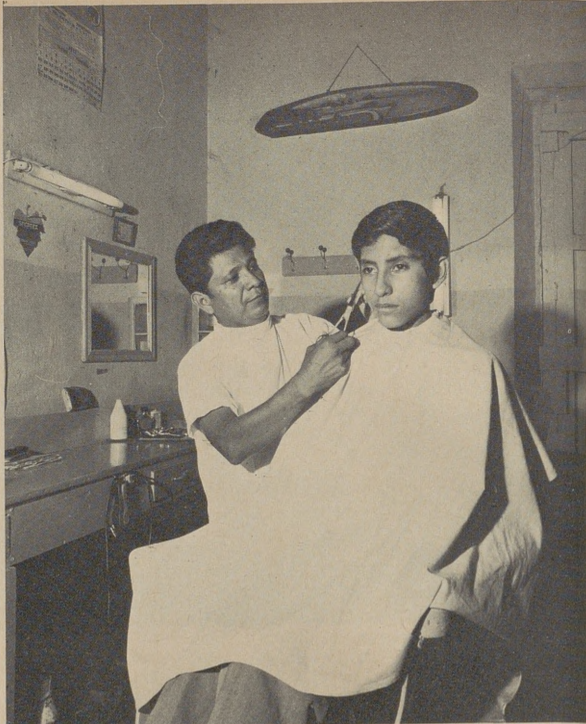


Enrique Díaz (right), dean, and Missionary Harry E. Byrd, director, talk at Baptist Theological Institute, Guatemala City. Both men teach.

Photos by Warren Johnson



Lobos attends theological extension class.



Manuel Lobos at work in his barbershop in Escuintla, Guatemala.

The Barber of Escuintla

MANUEL Jesús Lobos is a very busy man. For a starter, he is a barber, operating a shop near the center of Escuintla, Guatemala.

Then he and his wife not only have the responsibility of caring for their own eight children, but also have taken two more into their home.

And Lobos runs a small grocery store at his home. While he is barbering, his wife or some of the children look after the store.

All of this might overload the schedule of a lesser man. But Manuel Lobos makes time for a great deal more.

He serves as a deacon of Emmanuel Baptist Church in Escuintla. And he is a lay preacher. Ataulfo Hinestroza, pastor at Emmanuel, turns the pulpit over to laymen for four

or five services a month, and Lobos is among those who preach.

But the barber doesn't stop there. He looks after a mission of Emmanuel Church a block from his home. And he preaches frequently at mission points outside Escuintla.

To secure better preparation for his church tasks, the barber attends the theological extension class held at Emmanuel Church every week, sponsored by the Guatemalan Baptist Theological Institute in Guatemala City. During the week, Lobos must find time to study the workbook lessons, prepare the week's assignment, and be ready for class discussion.

So if you wanted to say that a man has a full schedule, you could express it: "He's as busy as a barber in Escuintla." □

—Leland Webb



At the small grocery store he operates in his home, Lobos serves a customer.



At a mission near his home, the barber reads Scripture.

More Than Dentistry

By H. Thomas Sutton



In Poptun, Guatemala, residents wait their turns at Baptist dental clinic.

YOU know," mused the man waiting his turn to see the dentist, "I have heard of Jesus Christ, but I never really knew who he was. The things you have been telling me are what I have been searching for, a long time.

"I'm going back to my village and tell everyone there what I have found out today."

The waiting room was situated in Poptun, a community in a rather underdeveloped section of northern Guatemala. It was not an ordinary waiting room. It was temporary. The dentists were visitors from the United States. Their service was free. And while the man was waiting, others in the group of visitors took the opportunity to tell him about Jesus.

His response illustrates the kind of results that have been realized through the volunteer medical program carried on by the Guatemala Baptist Mission.

Over the past decade dentists

from the U.S., visiting Guatemala at their own expense, have gone to an estimated 51 villages and treated some 6,800 persons. Among the dentists have been such men as Dr. Neal Goss, of Panama City, Florida; Drs. R. E. Hamilton, Hugh Doris, and Russell Snow, of Marietta, Georgia; Dr. Bennie Norton, of Smyrna, Georgia; and Dr. Ray Odle, of Rockford, Illinois.

The medical team that left Guatemala City, the capital, early one morning last October to visit Poptun was a rather large one. In the group were two dentists from Georgia, Dr. Snow and Dr. Norton, and their sons, Russ Snow and Steve Norton, who would act as dental assistants. Carlos Quilo, director of the home missions department for the Guatemala Baptist Convention, went along, as did Missionary William W. (Bill) Stennett and his son, David, and I to act as translators and general helpers. (MKs become involved in mission work more than

most people realize.) The translation chore was lessened somewhat this trip, since Dr. Snow had studied Spanish in an effort to enhance his ministry on these visits.

We drove along a splendid black-top highway toward the Caribbean coast until about noon. Then we turned northward along a single-lane, unpaved road, crossed the Rio Dulce (Sweet River) by ferry, and were soon deep into the tropical rain forest of northern Guatemala.

Why travel to such a remote place when there are needs all around us in Guatemala?

For the same reasons Dr. Snow and Dr. Norton came to Guatemala. They could have gone down the street or around the corner in the cities where they live and have ministered to needs of those who are economically deprived. Instead, they take time from their professional practice and incur considerable expense in travel and other necessities in order to give one or two weeks of professional dental service in Guatemala.

The purpose is to do more than just provide a social service, although that is good in itself. Our desire is to reach people with a message that will not only satisfy an immediate need but will also have an everlasting benefit.

Many times the persons who are assisted medically do listen to our message of Christ's love and do forsake their old religions and superstitions in order to follow Christ. The medical ministries program is another way of reaching those who might not otherwise listen. Some people, it seems, will allow us to be concerned about their spiritual welfare when we demonstrate concern for their physical well being.

Many factors impress those who

The author, employed as a missionary associate in 1969, is stationed in Guatemala City, Guatemala.



Author Sutton (right) serves as translator, while Dr. Bennie Norton treats patient.

are assisted on these dental trips. First, they notice the professional competence of the visiting dentists. The array of shiny, sterile instruments, the bottles and jars of drugs and medicine, and the painless technique of the dentists all combine to create an atmosphere of confidence and trust.

Second, the people are struck by the fact that these men would leave their homes in the U.S., the land of fabled riches and ease, and give of their time and talent to minister to people in Guatemala without cost.

The natural question that arises in the minds of the patients is, Why? This wondering provides opportunity for us to share the message of God's love and concern for them. Even as we demonstrate concern for an individual's physical health, we also desire to impart the answers to life's greatest need—being reconciled to God by way of Jesus Christ.

The response is not always so positive. In one small Indian village, Santa Catarina, the civil authorities were not sympathetic to our visit, and the villagers were hesitant and uncertain. As a result, not more than 25 residents of the community had availed themselves of the free dental service being offered. I expressed disappointment in the small turnout.

Then a villager put things into better perspective: "If you have helped two or three, that's more than anyone else has done for us."

But resistance by authorities is the

exception. The experience at Poptun is more like the usual response.

Our journey to Poptun ended in late afternoon. Immediately upon arriving, we located Saturnino Lopez, a Baptist layman who has moved into the area in order to try to begin a Baptist work. He supports himself by selling Bibles and Christian literature, and he receives gifts from First Baptist Church, Guatemala City. He also teaches people to read, free, in order to establish his good intentions and gain opportunities for witness.

We had notified Lopez of our coming; he had prepared the way. The mayor of Poptun turned his office and waiting room over to the Baptist group for the clinic. The mayor in every way showed consideration and receptiveness.

Was the project worth all the hot,

dusty miles of travel and the nights spent in an abandoned building?

Definitely. The compensations far outweighed the discomforts, and the rewards were some of the highest we had experienced—such as the man in the waiting room who found the answer to his search.

Also recalled is the time on another medical trip, to San Luis, when services were being held after a day's work. The dentists were giving testimonies of their Christian experiences. About this time, a little Indian woman stood up.

"I appreciate so much what these men have done for me today," she declared. "I know that I can't pay them, but I would like to sing a special song for them tonight."

She sang, not in Spanish, but in her native dialect. None of us in the visiting group understood the words, but we knew she was paying us a special tribute.

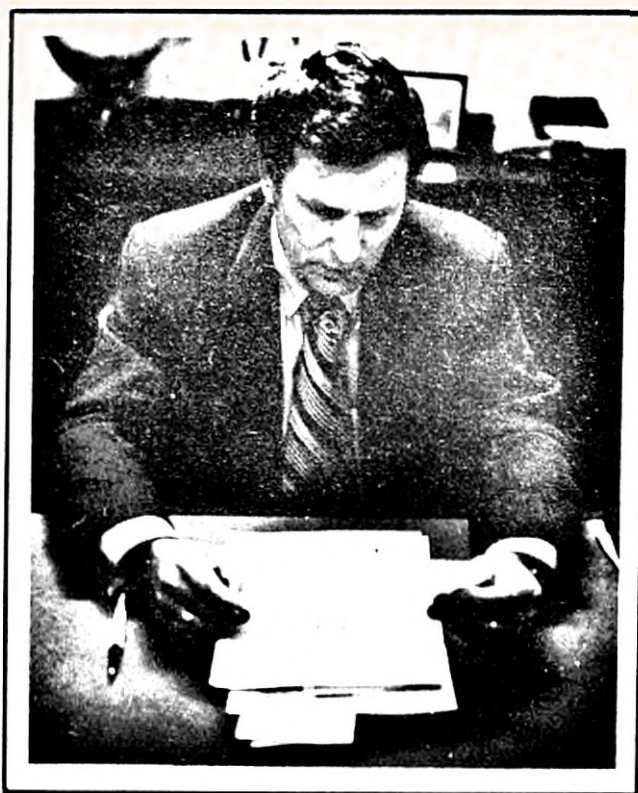
As a direct result of the dental clinic in Poptun, Lopez has reported, one family has accepted Christ, and others are considering it. This is the way New Testament churches are begun—one or two people or a family, then two families meeting together, studying together, with the help of the Holy Spirit. This is a natural growth pattern.

Missionaries may come and go, governments change, a nation's course be altered, but New Testament churches continue as they have for centuries through a person-to-person sharing of the reality of Christ. In Guatemala we are grateful for the professional men who have come to give of themselves to help us in sharing that message. □

Dr. Snow and Carlos Quilo deal with patient; Russ Snow readies instruments.



Correspondence and other paper work demand much of the director's attention, but Associate Director H. L. Hardy (below) shares responsibility for day-to-day operations. Hardy and his wife are missionaries on furlough from Chile.



Director on the Run

TALL pines whisper in the breeze, a jet high above draws a vapor trail across the blue sky, and only the call of a bobwhite breaks the stillness of the moment. Beyond the closed doors of nearby buildings, however, men and women are being prepared to take one of the biggest steps of faith in their lives—departure to foreign countries to live and work among people with unfamiliar languages, beliefs, and customs.

This is the Foreign Mission Board's Missionary Orientation Center. Here appointees of the Board are engaged in a period of special orientation for their new ways of living abroad. They live in individual family cabins and receive their training in buildings situated in a corner of the Callaway Gardens recreational site in Georgia.

Directing the MOC is 46-year-old W. David Lockard. With his smile and steady eye-to-eye communication, Lockard conveys sensitivity and self-confidence, a low-key but unfaltering command of the situation. (Lockard and his wife were missionaries in Rhodesia for 14 years. They and their colleagues established the African Baptist Theological Seminary, of which Lockard was president.)

When Lockard began directing orientation in early 1967, the center was housed at Ridgecrest Baptist Assembly in North Carolina. He supervised the program's relocation to Callaway Gardens in 1969, a move that effected economies.

Orientation periods lasting 14 weeks are held each spring and fall. Foreign Mission Board staff members, furloughing missionaries, college and seminary teachers, and others lead various aspects of the program. These members of the visiting faculty arrive and depart almost daily.

Lockard lives with his wife, Susie, and their children, Doug and Barbara, in a house about a mile from the center. Their church and the children's school are in nearby Pine Mountain. □

The author is senior editor in the press relations office of the Foreign Mission Board.



In his frequent role as adviser, Lockard listens to couple soon to begin their work overseas.

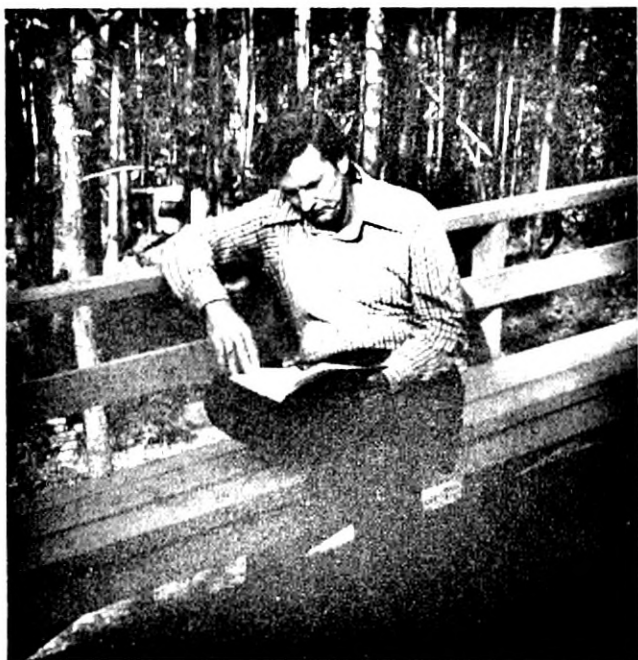




Ed Anderson, who joins the orientation faculty briefly to coach missionary appointees in linguistics, explains a technical point to Lockard as they listen to playback of a lab session in which appointees practice sounds.



Mealtimes allow "fellowshiping" around the table. Lockard gets to know new missionaries personally so that he can share their individual concerns and offer them advice on an informal basis.



Back porch of Lockard's house offers retreat for study on a sunny afternoon.



There is so much to be communicated in so little time before the new missionaries take up assignments overseas. With a small group Lockard draws upon his own experience to intensify a point—something he may have no other chance to tell them before they leave.



The orientation day begins with devotional study, music, prayer, and announcements. Lockard often speaks during these sessions.

TEXT BY MIKE DIXON
PHOTOGRAPHED
BY BOB HARPER

FAREWELL BANQUET

WHEN the missionary orientation program of the Foreign Mission Board moved to Callaway Gardens in Georgia in 1969, the churches of Columbus Baptist Association expressed an interest in getting to know the new missionaries and in honoring them in some way.

As a get-acquainted measure, special days were designated on which most of the missionaries visited various churches in the association. To honor the group, the association planned a farewell banquet in early December, just before the missionaries completed orientation.

The banquet has become an annual event. The photos on this page were made at the banquet held last December at City Auditorium in Columbus, when some 900 persons were in attendance. Acteens waited tables. A nursery for young MKs was provided at one church. The new missionaries presented most of the program in song and testimony, and the Missionary Orientation Center choir performed.

"As the missionaries and their families sit with the people from the various churches, many have an opportunity to really get acquainted with a newly appointed missionary for the first time," pointed out W. David Lockard, director of orientation.

"It is just as important," he added, "for the missionary to be reminded of the people in the churches who undergird his going and who support the ministry of the Foreign Mission Board."

Forty-seven churches make up the association, with a total membership of close to 30,000. Kenneth Gibbs, past moderator of the association, helped initiate the banquet arrangements. Richard Hearn is present moderator, and W. Howard Ethington is the new superintendent of missions. □



W. David Lockard (center), director of missionary orientation, talks with Kenneth Gibbs (left), past moderator of the Columbus Baptist Association, and Richard Hearn, who is the present moderator.



Some 900 persons attend the banquet honoring new missionaries last December.

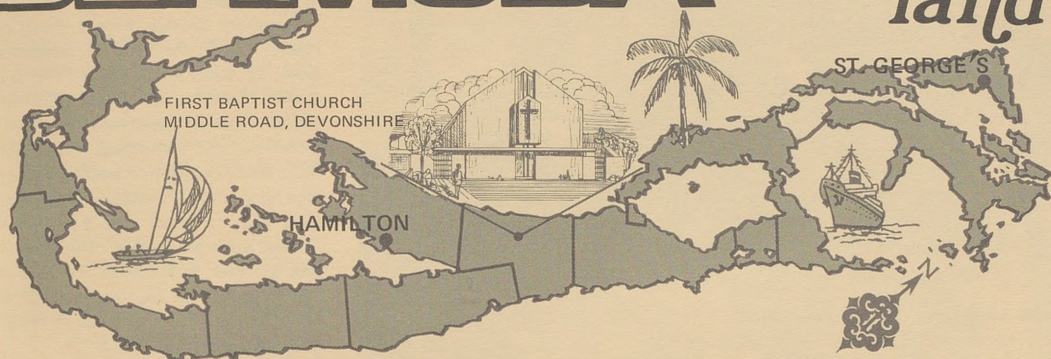
The choir made up of missionaries at orientation sings at the banquet.



BERMUDA

chosen
land

BERMUDA



Grouped in the shape of a fishhook some 600 miles off the North Carolina coast, the Bermuda Islands are hard to locate and are sometimes omitted from maps because of their size. All of the 300 islands are quite small, except for seven connected by bridges and measuring 22 miles in length.

MISTAKEN IDENTITY

Old World vessels avoided Shakespeare's "still-vex'd Bermoothes"¹ because of the dangerous reefs that surround them. Many were caught in these snares and sank to the ocean floor with their valuable cargo. The sounds of the wind and the cawing birds calling out in the night increased the anxiety of the seamen, who thought there were demons ashore.

The name, "Bermuda," had come from a Spaniard, Juan de Bermúdez, who sighted the islands in his early sixteenth-century travels. There were no inhabitants until a second group of settlers bound for Jamestown in 1609 was shipwrecked on the reefs and forced to stay through the winter.

Contrary to rumors, they found the climate delightful and the resources ample. News circulated that Bermuda was not a "devil's isle," but a paradise. There were wild hogs, fish, and birds to eat; and the quiet beauty of the beaches and coves, accented by shrubs of all colors, began to attract people to come and live.

CROWN COLONY

The Towne of St. George's was founded in 1612 and was named for the admiral of that first fleet, Sir George Somers, and for the king of England. A British governor was chosen, Richard Moore, who ordered the construction of forts all around the islands. Bermuda became a colony; her parliament was the first in the New World; and from the earliest days the Church of England was represented in each of Bermuda's nine parishes.²

Never again would this land be isolated from the rest of the world, nor immune to major crises. Even epidemics were brought across the waves by traders and soldiers. The American Revolution found Bermudians on both sides of the struggle; during the United States' Civil War, Confederate loyalty was strong in the colony. Since World War I there have been American military bases on the islands on land leased by the Bermuda government, and now there is a U.S. satellite-tracking station there.

MAGNETIC ATTRACTION

Though whaling, shipbuilding, farming, and even "privateering" were tried as means of support, the main source of Bermuda's income has been the tourist trade. When the center of government was moved to the centrally located Hamilton Harbour in 1815, one prophetic citizen

wrote: "Along its shore unnumbered ships shall place rich produce. Then shall Bermuda sons supply every want that scattered ships deny."

Nearly all employment is centered around the visitor: his hotel, his recreation, and his transportation — be it motor-bike, taxi, or carriage. Immigration laws require that a Bermudian get first chance at all jobs, and there is consequently very little poverty. Bermuda now has her own decimal currency. The American dollar is also accepted, though its value may vary slightly from time to time.

Some tourists spend all their time in the exotic shops of the islands. Some dive, fish, or golf on some of the world's best courses. Many simply want to go up and down the narrow lanes (which limit traffic to 20 miles an hour), looking at the pink-coral beaches and the pastel cottages with their slanted roofs to catch the rain. Others browse in the old churches and museums or visit with the Bermudians, who often complain that some things about the country are changing. The visitor knows, however, that the scars of the years are less visible here than in the other places which have kept in step with the pace of the world.

BERMUDA PEOPLE

The peoples who are being blended into twentieth-century Bermuda culture are, in addition to the British, for the most part of African and Portuguese backgrounds. Most of the darker-skinned Ber-

¹ever-stormy Bermudas; *The Tempest*, Act 1, Scene 2

²subdivisions constituting units of local government



Congregation; First Baptist Church, Devonshire

mudians' ancestors came by way of one of the Caribbean Islands. While their history contains slavery and struggle, it also records outstanding achievements and significant contributions to the life of the colony. Many of them belong to the African Methodist Church, and they comprise more than half of the nearly 60,000 people in Bermuda.

The Portuguese originally came as farmers from the Azores Islands, and theirs is the second language spoken. Most of them are Roman Catholics. Even though immigration laws require that a man work in Bermuda seven years before he brings in his family, the Portuguese can now claim a part of the land, for they have been partners with God in tilling the soil and conserving the beauty of the islands.

BAPTIST WITNESS

Although there are several churches in every parish, there are still thousands who do not know how to trust in Christ. It is these people to whom the First Baptist Church in Bermuda is reaching out.

Begun in 1956 by American military families, the church had strong early ties with Texas Baptists and became affiliated with the Corpus Christi Association. During the first decade, membership grew rapidly under the leadership of the pastor, Bill Womack. Then in 1966, a missionary pastor was requested, and the Southern Baptist Foreign Mission Board sent Robert Harris, with his family.

When the new sanctuary was built on Middle Road in the Devonshire Parish, practically the center of the island, the congregation became more Bermudian. The doors opened the first morning with Vacation Bible School, and all the children in the neighborhood were welcomed by a

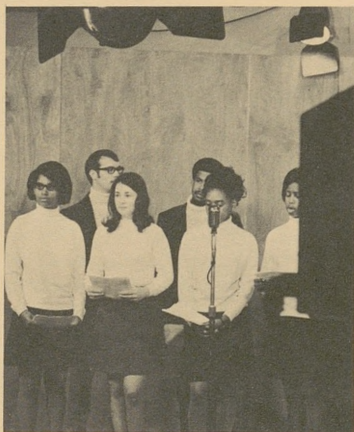
faculty eager to share Christ's teachings and love.

Now, the majority of the members of the Vacation Bible School and Sunday School faculties are Bermudian, and this is a stabilizing factor since military families rotate. One of the deacons is the son of Mr. John de Silva, a church trustee and retired farmer, who once owned all the property around the church, including the pastor's home and the annex (which was purchased later for Sunday School space).

The church with the cedar cross in front is known throughout the islands as a place where the gospel of Christ is clearly preached. Several youth crusades with simple but fervent witnessing have been especially blessed. When the activities of the First Baptist young people include recreation, choir, or evangelism, there is always a good response from others as well, and motorbikes line the church driveway.

A large percentage of the church membership consists of new Christians, a factor

Baptist television program; Hamilton



that offsets the losses felt by military transfers. Another blessing experienced by this congregation is that from its number God has chosen men to give their lives in his ministry.

Southern Baptists have a strong outreach, also, in the field of communications. On Saturday evenings "This is the Answer," a television series, offers films, choice musical inspiration, or Christian interviews and counseling. Most Bermudians see this program at least occasionally. One-minute radio messages three evenings each week are also very well received.

Two Southern Baptist missionary couples are now in Bermuda. The Kenneth Caseys joined the Harrises in December, 1971, to serve in the areas of religious education and church music.

There is one other Baptist church, Emanuel Baptist, which is in the downtown area. Joint activities between the two groups have included First Baptist Church's participation in Emanuel's fortieth anniversary observance. The First Baptist choir sang at the service, and its minister spoke.

LAND WITH A MISSION

For more than three centuries Bermuda reflected the outside world, but today — for a network of reasons — she is a strategic land. Because of her unexcelled beauty and limitless treasures, tourists will continue to come for their portion of peace and happiness. Also, her military bases and her position in the British Commonwealth identify her with the Free World.

However, in a third area, that of human relationships, she has the potential of taking a leading position. Bermuda is ahead of most other nations in facing crucial national issues. Her size and location make even greater her opportunity to show to the world the kind of wisdom, understanding, and brotherly love which comes only from the Savior. Bermuda Baptists long to be used of the Lord in reconciling man to his Creator and man to his fellow man.

— by Mrs. Robert L. Harris

DETACH AND FILE FOR PROGRAM USE. Reprints of this material are available free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230. This is the Board's first leaflet on Bermuda.

SINGAPORE

in the jet age

SINGAPORE

Singapore has thrust itself into the jet age. From every corner of the world come the planes — one every five minutes — carrying tourists, business executives, and professionals to this jet-age island republic. The airport has been extended and developed to accommodate any type of jet aircraft, and jumbo 747s join in the traffic of people and cargo. Twenty-five major airlines operate scheduled services through Singapore.

But the international airport is not the only busy place. In what is now the third largest seaport in the world, the throb of ships' engines keeps pace with the jets overhead. An average of about 45 ocean-going vessels call every day. Over 200 shipping lines representing more than 50 countries use the port, and cargo is handled around the clock.

PROSPERITY IN THE JET AGE

Singapore entered the 1970s with confidence. In a decade its per capita income increased from \$1,262 (1959) to \$2,620 (1970) — well above the amount regarded by the United Nations as the dividing line between rich and poor. Singapore is not only the wealthiest nation in Southeast Asia, it is, after Japan, the second most affluent country in all of Asia.

The propelling force has been the government of Singapore, setting the pace of progress for this multiracial nation. The government has built high-rise apartment blocks, housing over a third of the more than two million population. It is anticipated that by 1990 the population of Singapore will reach 3.3 million. With only 225 square miles of land, the country is one of the world's smallest developing nations. The rate of population growth on this limited island area makes urban renewal and high-rise building imperative.

RELIGIONS IN THE JET AGE

Many races, with different languages, traditions, cultures, and religions provide for the tourist in Singapore an experience of "Instant Asia." Of the nation's total population the majority are Chinese — with Malays, Indians and Pakistanis, and others from Asia and Europe making up

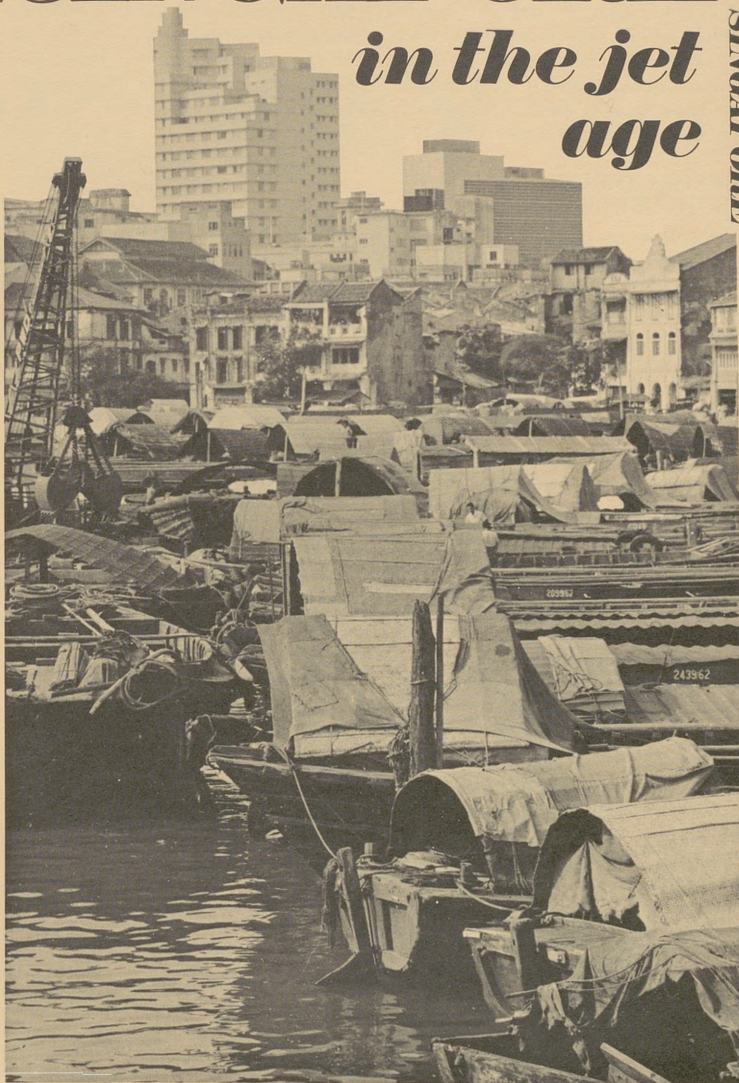
the rest. Each group has its own religious tradition; and mosques and Muslim prayer halls, Buddhist and Hindu temples, are scattered throughout the island.

There are perhaps 1.3 million Buddhists in the republic. Temples are being modernized and redecorated; Buddhist Sunday schools and youth groups are well organized; and there is an upsurge of Buddhist missionary zeal.

Hinduism, too, has moved along with the times. The oldest Hindu temple, dating back to the middle of the nineteenth

century, has been redecorated by artists especially brought from South India. Singapore's 100,000 Hindus celebrate many holy days. Their festival of Thaipusam, during which devotees parade through the streets, their bodies pierced by sharp steel needles, has become a major tourist attraction.

The call to prayer from mosques and prayer halls resounds from loudspeakers, reminding Singapore's Muslims of their religious duty. Islam has been practiced here since before the coming of Sir



Stamford Raffles, who founded Singapore in 1819. The Muslim population of the republic is estimated at about 300,000.

Stately cathedrals and ultra-modern places of worship, especially Catholic churches, also indicate the move into a new age. Approximately 117,000 members are to be found in the churches of Singapore. Of this number 1,500 are Baptists.

BAPTIST THRUST IN THE JET AGE

The first Baptists in Singapore were among the overseas Chinese who had migrated from China. At first they worshipped with other Christian groups. In December, 1937, over 30 people who had been members of Baptist churches in China met to organize the Oversea (Swatow) Chinese Baptist Church of Singapore.

Soon, a call for help to develop a Baptist witness in this area went out to pastors, missionaries, associations, and conventions in mainland China, Hong Kong, Taiwan, and the United States. The largest group to respond has been the Southern Baptists, whose first missionary arrived in 1950. One missionary couple of the American Baptist Convention has been stationed in Singapore. The Baptist Bible Fellowship International has sent two missionaries, and the Harvesters International Mission had one couple, who established a Baptist church.

Other missions have had Baptists serving in their ranks. Missionaries of the Overseas Missionary Fellowship (formerly the China Inland Mission) have helped as teachers of Bible classes, preachers for Chinese- and English-language services,

and as pastor-advisors in Baptist churches without full-time pastors.

Baptists on the staff of the Singapore Bible College have served in the churches, and persons connected with the Far East Broadcasting Company, Inc. have joined Baptist churches while in Singapore and have actively participated in their programs.

Among others who have contributed greatly to the Baptist witness in this land have been members of the British and Australian armed forces stationed here and business and professional men who have come with their families for terms of one to three years.

Most Baptists from America who live in Singapore have joined International Baptist Church, whose membership includes British, Irish, Canadians, Australians, Malaysians, and Singaporeans. All services are in the English language, and a Southern Baptist missionary associate serves as pastor. Calvary Baptist Church is also an English-language church, but its membership is mainly Singaporean. English is used also in the nine Chinese-language (Mandarin, Cantonese, Teochew, Hokkien dialects) churches, and in the two Baptist chapels.

Some of the Southern Baptist missionaries in Singapore are in evangelism and church development, either working through established churches or opening new points of outreach. Some are in special ministries, serving in student work, as book store manager, and as business manager of the Mission (organization of missionaries). Missionary wives are engaged in homemaking and church work.

The Singapore Baptist Book Store was officially opened for business in 1967, in a building with shops on the ground floor and apartments above. Other Christian book stores in Singapore are operated by the Methodists, Anglicans, and the Scripture Union, but the Baptist Book Store ministers primarily to the literature needs of the Baptist churches.

The Mission's "strategy of the seventies" includes working with the Singapore Baptist Churches Fellowship in developing existing churches and in outreach into new areas.

Calvary Baptist Church is one of the first churches to begin sponsoring a witness in the Toa Payoh New Town which, when fully developed, will have 36,000 apartments for about 180,000 people.

Lay-leadership training has already been started in three areas of Singapore. Week-



Chinese teacher in language study for missionaries

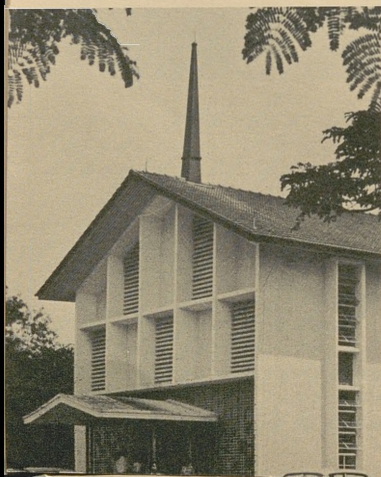
day ministries, such as classes for children and ladies, language classes, counseling service, and reading rooms, are being considered, with missionary personnel and church members sharing in an effort to meet the needs of this densely populated, industrialized nation. In view of the heavy concentration of population in new towns and government plans for three other new towns by 1975, the Singapore Mission has asked the Foreign Mission Board for a missionary who is an urban specialist.

More than half of the population of Singapore is under 19 years of age. These are the youths of a jet age. For their education, besides primary and secondary schools, there are technical and vocational schools, pre-university courses, and a national junior college. Eight more junior colleges are to be built by the government. Higher-education facilities include two universities, two technical colleges, and a teachers' training college.

The people of Singapore — and especially the students — are responsive to the Way, the Truth, and the Life which the gospel proclaims. To help meet their needs, Baptists must move out into the mainstream of life in this progressive multiracial nation — and the thrust must come NOW.

— by Lillie O. Rogers

Calvary, one of Singapore's Baptist churches



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A LONG WAY IN COCÓTOG

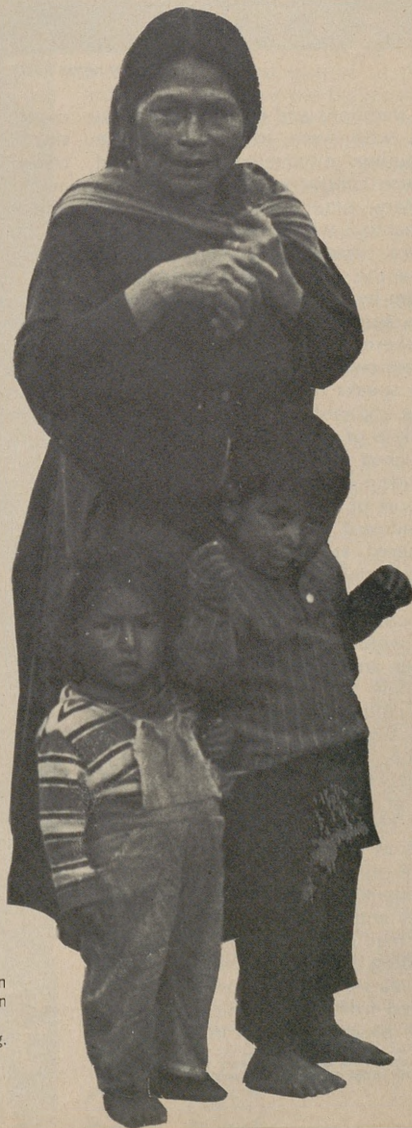
By Stanley D. Stamps

HE HAS come a long way in his preaching," William F. (Bill) Martin, Jr., whispered to me as we sat in the Sunday morning worship service of Belen Baptist Church in the rural Indian community of San José de Cocótog, Ecuador.

Preaching was José Alberto Simbaña, a layman who had been named as one of the church's two co-pastors when the church was constituted a few months ago. Indeed he had come a long way. The sermon, based on Jeremiah 3:16-21, included clear and simple exposition. The illustration and application came directly from the life and experience of the inhabitants of this farming community just 16 kilometers (ten miles) from Quito, Ecuador's capital.

The worship service, the congregation of over 60, and the adequate church building were testimony of the power of the Holy Spirit to change lives, to open doors, and to allow the gospel to be preached in heretofore forbidden territory—among the Quechua-speaking Indians of Ecuador's high Andes.

A proud people, the Quechua and their bilingual sons and daughters are slow to lay aside many of



Indian woman
and children
from church
at Cocótog.



Indian boy herds livestock along road near San Jose de Cocotog, Ecuador.

the traditions and customs of ancestors who were here long before Columbus discovered America and Pizarro conquered the Inca Empire.

Many older people speak only Quechua, which was the lingua franca (trade language) imposed upon the conquered tribes of the Andes by the ruling Incas from Peru, who spread their domain as far as northern Ecuador during the fifteenth century. The younger generation speaks both Spanish and Quechua—Spanish in public and in the markets of Quito and at school, and Quechua at home and among friends.

Most of the men have long since abandoned the **moño**, long hair gathered together in back into a long pigtail-like roll, but they still use the colorful poncho to ward off the chill of the thin mountain air. The women hold to traditional costumes and ways.

While the women stay at home and cultivate the small five- or six-acre farm plot, where the family's adobe, clay-tile-covered house stands, the men board an outsized bus at 4:00 A.M. each day to go into Quito. There many of them work as gardeners, stonemasons, or some other type of laborer.

Separated from Quito by only ten miles and a steep mountain ridge, the small community of San José de Cocotog and many others like it are still years—perhaps generations—removed from the technical and cultural progress found in Ecuador's

colorful capital. Aside from the transistorized radio, motorized public transportation, the treadle sewing machine, and a few other modern innovations, life in the valley goes on much as it has for generations. Bound by centuries of customs, religious tradition, and a hold-out, resistance language, the Quechua-speaking Indians have constituted a world of their own in the midst of twentieth-century encroachments.

Out of this setting came the young lay preacher I was hearing—José Alberto Simbaña, a gardener in Quito. On occasions he would stay overnight in the city or live there for short periods. During one of these stays José heard the gospel. He later

accepted Christ but would not be baptized. He wanted to wait until he could give that testimony publicly in his home community.

In the meantime, the Lord was preparing the way for Simbaña's dream to be realized. Another gardener, Miguel, worked for years in the garden of Missionary James P. Gilbert. Through Miguel, who lived at Sambiza, a community near Cocotog, Gilbert became concerned about the valley. On occasions he visited there and talked about Jesus with many of the men. But years were to pass before his prayers for a work there were answered.

Manuel Uziña, a resident of the valley community who had migrated



Boy rolls tire rim in front of the Belen Baptist Church building in Cocotog.

The author has been a missionary to Ecuador since 1962. He is now stationed in Guayaquil.

as a youth to the coastal city of Guayaquil, was converted and became a member of Calvary Baptist Church. There he learned about Christian stewardship and evangelism. His heart yearned that his mountain village home might one day respond to the gospel. The owner of a small tract of land at Cocótog, Uziña decided to donate some of it to the Baptist Mission for the purpose of establishing a witness there. Years passed before the legal paper work could be cleared up and the title transfer made.

Early in 1969 Betania Baptist Church, where the Gilbert family at-

tended, decided to start a mission in the nearby valley. A student from the Baptist Theological Institute in Guayaquil visited the valley on weekends and conducted worship services in a borrowed house. Progress was slow; opposition was felt from the start.

Simbaña by now was taking an active part in the new mission and witnessing to family and friends. Slowly, others began to embrace the faith.

Gifts of money from some churches in the States made possible construction of a building for the mission. Members and other

believers, men and women alike, joined hands during spare time to make adobe-cement blocks for the wall. **Mingas** (volunteer work details) even met on Sunday morning before services to help with the building.

Bill Martin, educational missionary assigned to the Baptist Primary School in Quito (see March, p. 24), and his wife, Vivian, began to attend the services at Cocótog and to supervise construction. Moved by compassion for the people, whose spiritual and physical needs were overwhelming, they began to search for other ways to minister.

First they opened literacy classes for the many illiterates among the more than 300 families of the valley. But the natural distrust of the Indians for strangers, fed by generations of suppression and abuse, contributed to the failure of this effort.

Next came the building project. Supervising construction involved a number of trips to the building site. When Martin's school duties prevented him from attending to the construction, Vivian could chauffeur their Land Rover over the mountain and down the valley to Cocótog. These repeated trips began to "melt the ice." Slowly confidence developed.

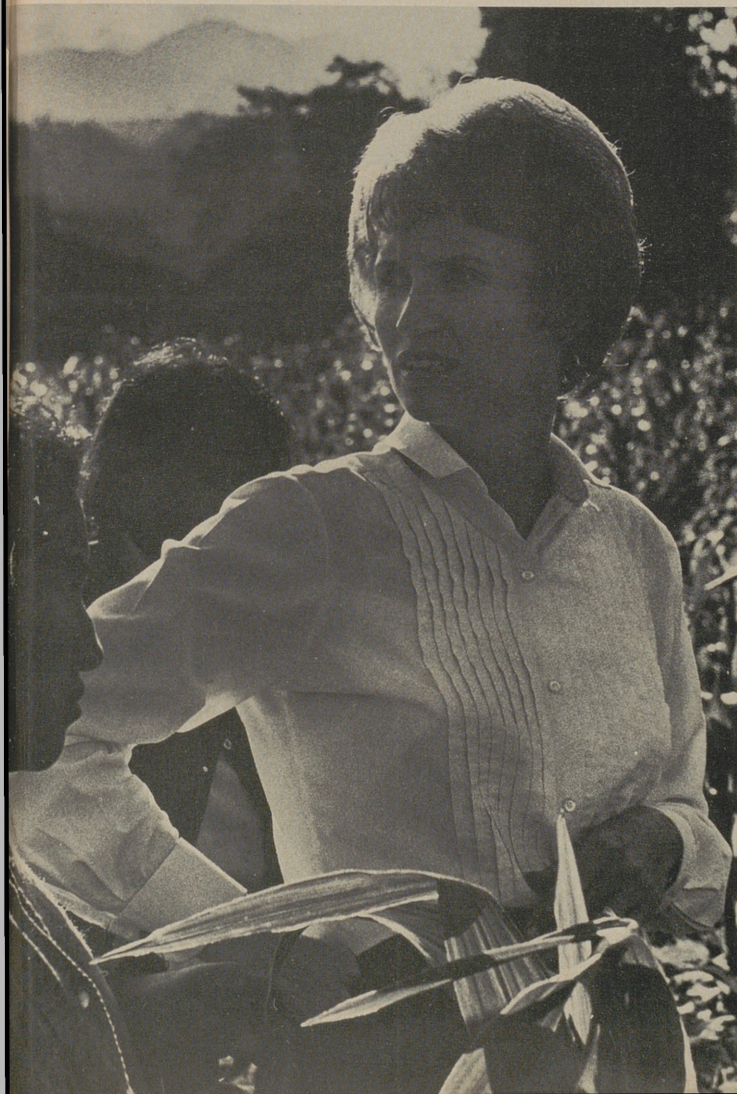
"The thing that really broke the ice," related Vivian, "was the Vacation Bible School we held in September 1970." A two-week VBS was planned but soon met opposition. Children were told by parents that if they attended they would be punished. (When word got out about the VBS, a priest from nearby began to offer mass, which he had done only on special occasions or for fiestas.)

An enrolment of 50 was planned for, but only nine showed up on opening day. Twenty-one finally finished the school. After the VBS, however, people began to stop the Martins as they visited in the community and ask when something else was planned.

"This opened the door," exclaimed Vivian. She added, "I'd walked their roads and eaten in their homes." Slowly she began to meet confidence among a naturally suspicious people.

Mrs. Martin began to look for organizations that could offer advice and help. She and the farmers turned to Ecuadoran governmental agencies

Mrs. Vivian Martin, missionary, inspects demonstration corn plot.





Missionary William F. (Bill) Martin talks with laymen in Cocótog.

that specialize in agriculture. Accompanied by Vicente Prado, a member of the University Baptist Church, Quito, and an agronomy student, and by community leaders from Cocótog, they made the rounds of the agencies. Warmly received, they were shown methods and materials that would help the farmers who still used primitive methods and equipment.

At the Santa Catalina Agricultural Experimentation Station south of Quito they were given four different types of seed corn developed in Ecuador for high altitudes. This corn was planted on the Indians' own farms in control plots to determine the variety best adapted for the valley. The farmers had been using seed corn from the same stock for generations. It had degenerated so that the average cob was five inches long and the grains were irregular and of various colors. However, dry weather handicapped the experiment.

Commercial fertilizer had never been used on the farms, so Mrs. Martin, Prado, and the farmers visited another agency, which sent a team of specialists to the community to demonstrate use of chemical fertilizers. Experimental plots of the improved strains and of native

Churchgoers pause after service to enjoy *fritada* (fried pork meat) and hominy.



corn were planted, using fertilizer to demonstrate how yield can be improved, even on the native corn.

On another occasion a team of veterinarians met with the farmers at the mission chapel for a session on animal care. Other specialists have been invited to visit the community and give talks and demonstrations on better agricultural methods.

A Christian dentist, Dr. Washington Vejar, a member of University Baptist Church, also visited the community to share his personal testimony and to talk about proper dental care.

Since the chapel is the center of the community, all public meetings are held there. This helps break down prejudices toward the Baptist faith and increases confidence in the lay pastor and the missionaries.

A few months ago a hog cholera epidemic all but wiped out the swine population. A Baptist student of veterinary medicine, Humberto Santana, held a clinic at the chapel to vaccinate the remaining pigs to save the herds from total destruction.

A medical and dental clinic conducted at Cocótog by a team from Orlando, Florida, effectively demon-

strated Christian-international concern and helped a number of people with physical problems. Dr. Harold Talton, dentist and member of First Baptist Church in Orlando, extracted more than 100 teeth during four clinic periods at late afternoon and at night. A physician, Dr. Jack Mahan, treated a number of patients with physical problems about which they had not been able to consult a doctor. A vaccination clinic was less successful, due to the fear of the residents of the vaccination gun and their lack of knowledge about preventive medicine.

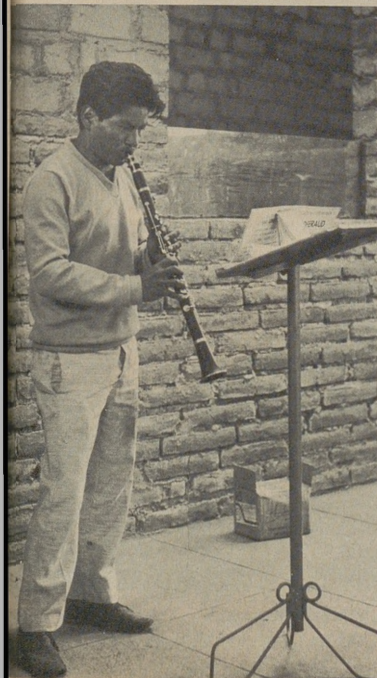
Help has not been limited to the physical. The Martins have encouraged the congregation to use their native language in worship services. Some of the singing is in Quechua; the preaching is in Spanish. In November 1970 an evangelistic campaign was conducted by a Quechua-speaking team from an evangelical church at Colta, near Riobamba, with good results. Mrs. Martin has recorded some of the original music used by the evangelists and has had it written for publication.

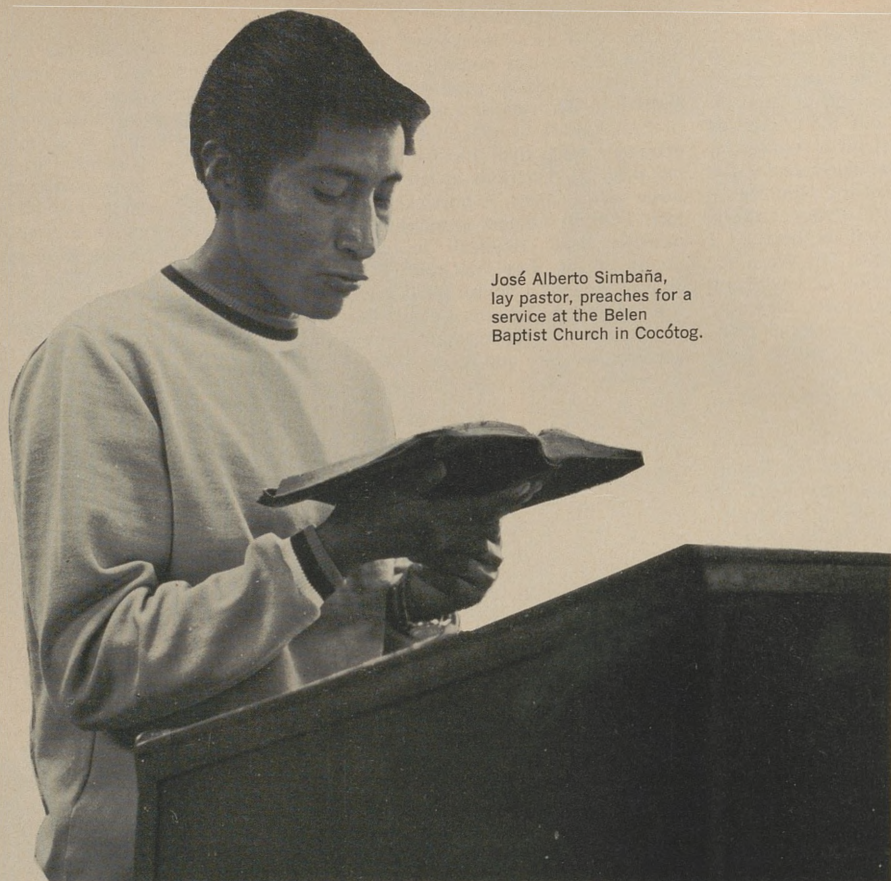
From the outset the work met opposition, both verbal (threats and insults), and physical (rock throw-

Cobblestone road that winds out of Quito leads to the Cocótog area.



New believer plays clarinet solo for the congregation at the church in Cocótog.





José Alberto Simbaña,
lay pastor, preaches for a
service at the Belen
Baptist Church in Cocótog.

ing and bodily attacks). Parents threatened to punish their children if they attended the evangelical services, but many attended anyway. One boy in particular was threatened with a beating by his father if he should attend. Nevertheless, he slipped away to services. As a result, today the whole family attends services.

Many new believers faced opposition from their former drinking partners because they would not join in a **trago** (a drag on the bottle). Last July one elderly man was assaulted by some former drinking buddies, angry that he had abandoned the custom of buying drinks for them.

As construction of the church building neared completion, a neighbor who had been drinking started throwing rocks and bricks at the roof one Sunday afternoon. Members pleaded with him to no avail.

They appealed to the **Teniente Político** (local Justice of the Peace), but this also failed. Finally police from Quito were brought out, and the disturbance was ended late that night.

Two weeks later a beligerent group threatened to attack the church and the congregation. Martin had to bring police from Quito to contain the mob of 200. The police captain in charge of the detachment confronted the group. "I'm a Catholic, and most of you are Catholics," he said, "but this group has a right to worship and to have their own religion."

After that, most of the opposition seemed to die down. As a result, the evangelical believers gained sympathy among many of their neighbors.

"Our whole approach has been to let them do as much for themselves as they could," stated Mar-

tin. "We don't teach Sunday School classes. Instead, we have shown them how to teach and let them do the best they can." In the long run this has paid off; the small church has five well-attended classes; adults and young people outnumber children.

"Little by little they've come a long way," Martin continued. "I've seen some of these men so drunk they couldn't stand up."

While he talked, a community band blared away nearby to announce a drinking party at a neighbor's house. As the band played loudly outside, inside the adobe chapel a believer of only one month valiantly stood before the appreciative congregation and played "We Praise Thee, O Lord" on a clarinet on which he previously had played worldly music. The effort was stumbling but sincere.

As he finished, Manuel Alvaro, the

song leader said, "Before, he played for the crowds; now he plays for the glory of God."

Although "breaking through" with the gospel in Cocótog has been slow and at times difficult because of the oppression, superstition, and alcohol, there is optimism for the future. Plans are taking shape to establish missions in nearby villages.

"We want to fill the gap with the joy of Christ," summarized Vivian Martin. "Then they will see the need to leave the emptiness of alcohol and superstition." □



Indian women sell fruit and other food on street corner at northern edge of Quito.



Congregation at church in Cocótog sings hymns during a worship service.

SUNDAY AT EL VOLCAN

By Charles E. LaGrone

WHAT is a missionary ministry in action? This point of irresolution is but one of the more troublesome questions confronting every missionary. Whether he lives in a distant country with strange customs and habits or seeks to serve God in his home state, the missionary faces the same question.

For some, only preaching or teaching constitutes a true ministry. Others feel it is ministering to what has been referred to as "the whole man" that best follows their Lord's command. For all Christians, worldwide, any single act of ministry in action must fall somewhere between these two points of definition.

One of the small, important, simple, and complex studies of God's Word took place near El Volcan, Argentina, in the province of San Luis. An assemblage of roughly 40 persons made their way along the powdery trails. Some climbed two or three miles, picking their way through the craggy hills. All were going to an afternoon Sunday School class. They went to learn more about a newly discovered Jesus Christ and a God who loves them.

The setting for this story is in the western hills of Argentina. The common ranch home of Argentine hill country is unpretentious. Its single brick walls, sometimes covered with colorful lime plaster, and its open-raftered roof offer a minimum of living comfort. Seldom are floors anything but packed dirt or stones placed closely together. The only heating comes from a stone oven or pit, often outdoors, for cooking meat and bread. Because of the lack of rain in the semi-arid province, securing water is a continual problem. The major livelihood is raising sheep or goats.

Turn back the clock of your memory 40 years if you can, and recall the farm family going to a

"Sunday meeting" to learn about God. Search your memory, or read the history, of how some walked, some went by horseback, some by the new tractor. Now add to your mental image modern automobiles carrying workers from the nearby city church, and you are a part of one single act of ministry in action, as it is known in San Luis.

The action of serving, in the case of those members from Rivadavia Baptist Church, is as simple as sharing a place in Sunday School with those who are new in Christ. Involvement for these does not mean only "preaching points," but also "teaching points," which must often precede a deeper understanding of God's Word.

The national workers, of the Argentine Baptist Convention, are aware their ministry may never result in church buildings among those who have such a difficult life. The ministry is the same among the hills of Argentina as in the ghettos of a dozen metropolitan areas around the world, or among displaced families in the U.S.

It is a ministry of building lives. The sounds and sights—children singing about the love of God, a young person asking questions about life, or an adult with an understanding nod—spell out the significance of Christ's commission, "Go ye."

To any stranger walking among the hills of western Argentina, time may come to a halt. Should he listen intently to the sounds of singing and carefully blend the feeling of fellowship, he will easily feel a flight of time to the days when the Master Shepherd gathered gently about him those who also wanted to learn. Having put aside their duties of the day, the shepherds of the fields and the fishermen of the sea also sat upon the hillside to hear the words, "How happy are those who know that in spirit they are poor, for the kingdom belongs to them." □



At a Sunday School class on a hillside.



The author was appointed a missionary to Argentina in 1967. He is currently on furlough in the U.S.



Judy Ritchie, seated at the pump organ, poses with students who took part in a music recital before Miss Ritchie left Brazil.

Training Organists

By Joe E. Tarry

I SURE hope you are who I think you are." Those were the first words we heard from Missionary Journeyman Judy Ritchie. She was standing alone at the Governador Valadares airstrip when we arrived; we were late because of misinformation from the airline office. Judy had chosen to wait at the lonely spot, even though Brazilians had offered rides, for she was unable to understand much Portuguese.

At the time a journeyman was requested for Governador Valadares, a city of 140,000 people in Minas Gerais state in Brazil, there were six Baptist churches. Five of them had pump organs, but four of these did not have a regular organist. A journeyman was needed to teach organ lessons.

We immediately put Judy to work playing the piano for the mission that met in our home. At first we had to tell her the page numbers in English, but she soon mastered counting in Portuguese. She studied the language earnestly under the supervision of a Brazilian for six

months; after the first two months she could begin music lessons.

More than 40 church members signed up for lessons, with each of the five churches assigned one afternoon a week. After the seventh church was organized and an organ was loaned to them, the schedule was rearranged (some students had dropped out) to allow members of the new church to study.

Later, at the request of the pastor, Judy began to go to First Baptist Church in Teofoli Otoni, about 100 miles away, to give lessons weekly.

From the time of her arrival, she was asked to play for weddings, not only for Baptist couples but also for some Presbyterian couples. She became well acquainted with the Baptist young people, served as organist for youth rallies, and helped plan the programs.

For a while she assisted Central Baptist Church as choir director. She also served as organist and, in the second year of her term, as music teacher at the Bible institute held each September. One of her chief contributions was the syllabus she prepared for the music course.

From the first, Judy assisted my wife (Leona) with the children in the mission that met in our home; after about eight months Judy became teacher for the primaries. When the congregation moved into a church building, Judy's home church provided a pump organ so she could teach some of the members to play. In our home she encouraged our children in music.

Most Baptist churches in Brazil have a men's quartet, but Judy organized a woman's quintet that became known all over the state of Minas Gerais. The quintet sang once on television and was invited to sing at several state meetings.

Judy was elected music director for the Sweet River Valley Association, with 47 churches. During the last three months of her term, which ended last summer, Judy was invited to help with the music program at South Brazil Baptist Theological Seminary, Rio de Janeiro.

Through her teaching and other work, Judy Ritchie left much fruit of her efforts in and around Governador Valadares. We are glad she came to Brazil. □

The author was appointed a missionary to Brazil in 1968. He is stationed in Governador Valadares.

EPISTLES

THE BRAZILIAN BAPTIST Convention has been carrying on a denominational program to lead those who made decisions for Christ and the new churches resulting from the recent period of expansion to become involved in the Christian life and the work of the denomination. Also it was a frank effort to raise the level of support for the total work of the denomination. It was basically a stewardship program—stewardship of the individual, the church, and the denomination.

The plan was to reach the leadership of each state with a program that would fortify the churches in stewardship and church financial administration, missions, denominational involvement, and spiritual growth. The church and its members would be reached through its leadership.



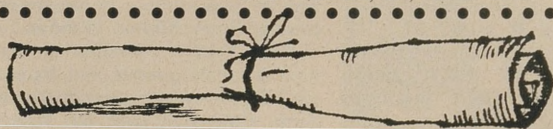
To do this, congresses of pastors and church leaders (treasurers and deacons) were held in each state. In some of the larger states more than one congress was held. These state meetings generated others in the associations and churches, conducted by local leaders.

Three men made up the team—João Falcão Sobrinho, who is general secretary of the convention's Executive Board, Paulo Corrêa de Araujo, and I. Basically this plan was followed: Pastor Falcão explained the purpose of the campaign—to strengthen the local church and increase the spiritual growth of individuals through the practice of Christian stewardship. Then I spent about three hours in a study of biblical stewardship and a program for stewardship development in the churches. The next portion dealt with the churches' financial planning and administration. Paulo effectively pointed out that the church is also a steward and ought to plan and organize its financial administration.

The final session was given to a study of the denomination and its work, led by Pastor Falcão. One goal of the campaign is self-support, mainly for national and state work, since the number of churches without self-support is fairly small.

By December the congresses (30 in 21 states) had reached 600 pastors, about a third of the total number. With the work being done in the states, perhaps as many as 80 percent of the pastors will be reached.

O. D. MARTIN, JR., *Rio de Janeiro, GB, Brazil*



TWENTY-FIVE men and 15 women completed their four years of study at the Baptist Pastors' School in Kaduna in December. One is Bawa Lanjo.

Christianity came to Bawa's village when he was a small boy. His mother died without ever hearing the name of Christ, but Bawa's father, a pagan, sent Bawa to church each Sunday, even though the father himself did not go. When Bawa was in the fifth grade, he was baptized and considered himself a Christian. But in 1961 he had a real encounter with Christ and made a public profession of faith. Eight years later he had the happy privilege of winning his father to Christ.



Bawa was working at Kaduna Textile Mills at twice the salary he will make as a beginning pastor when he quit to follow God's call into the ministry. He, his wife (Binta), and their two children will go to the ancient city of Kano, with more than 200,000 population, where he will be pastor of one of the two Baptist churches there.

ELIZABETH (Mrs. Dewey E.) MERRITT, *Kaduna, Nigeria*

OUR LITTLE MISSION continues to grow. There are 28 members, a net increase of ten since we moved to our new building in September 1970. Attendance runs from 20 to 25 each Sunday. Everyone in the area knows where the church is. Almost every week someone new comes.



Sunday School for children through sixth grade is held at the church and in the housing area where the mission used to meet. The two groups total 80 or more children weekly. Almost all the church members serve as teachers.

Each Sunday I pick up one three-year-old along the way. Her mother is a Christian; the father and grandmother are not. The child insists that they have grace before meals and sings songs she learns at Sunday School.

A few weeks ago the family wanted her to miss Sunday School so they could go to a special celebration. The child told her family they could wait until after she had attended Sunday School. And they did!

JUNE COOPER, *Chiba-ken, Japan*

A NIGERIAN woman, whom I had taught in elementary school about 19 years ago, recently returned from the Philippines, where she and her husband had studied for three and a half years before he died suddenly in a hospital. She told of his witness to the unbelievers and how he had prepared a sermon just before he died.



She radiated Christ and his strength as she triumphantly told of the funeral and what the Lord's grace and power had done for her. As she was reunited with their young children, she explained the situation to them and shared her deep faith.

What an inspiration, witness, and encouragement she has been to those of us who have heard her testimony of "victory over death!"

CAROL LEIGH HUMPHRIES
Kaduna, Nigeria

THE FIRST African missionary of the national Baptist convention in Kenya, organized in March 1971, started work in early May 1971 in Bungoma, a large, densely populated district in western Kenya. Four small groups of different denominations already there totaled about 100.

The town is located near a former slave-trading center and an ancient Arab trading route. Thus the Muslim influence has been strong. The city council beer hall, large and constantly filled, is the center of the town.

A group of national leaders and I spent a week in Bungoma in an evangelistic crusade in July to help get the work under way. There was preaching in the marketplace, and religious films were shown, but the main approach was in personal witnessing. There were many conversions.

The first week in November a group of us returned to witness the first baptismal service of 25 people who had been converted during the crusade. One of those baptized was Yakobo Bundu Macho, about 95 years old. "I now have great joy to be a soldier for Jesus here on earth," he said when he was baptized, "and will soon be one there in heaven." Also baptized was his little girl, as he called her; his daughter is perhaps 60 years old.

Another man baptized had admittedly been in the habit of abusing his wife and children when he had been drinking. Since Jesus has become his Lord, his whole family testifies that he is a changed man, a new person. He invited Christian friends to his home while he burned the utensils he had used in making home brew. His wife also was baptized.

WILL J. ROBERTS, *Nyeri, Kenya*



A PASTOR in our area was converted at a market while selling vegetables during the "New Life for All" crusade in 1970. He left his vegetable stall, like men in New Testament times, and went back to his village to share the good news. He now preaches and sells Bibles and religious books. He travels by bus, bicycle, and on foot mile after mile.

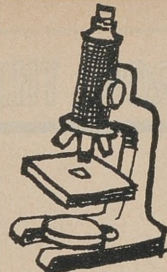
"What does your wife think about your being gone from home so much?" I asked, with sympathy for his wife.

He looked at me with surprise. "But, madam, this is the Lord's work!"

JUDY (Mrs. Darrel E.) GARNER, *Lilongwe, Malawi*



In Guatemala City, Tim (left) and David look over the stamp collection of their father, Missionary Ted Lindwall (see p. 1, p. 7). Both boys are also philatelists.



SOME REAL progress is evident at the Baptist Hospital in Ogbomosh, Nigeria. The laboratory has been upgraded. In 1970 a well-trained Nigerian technologist was secured. All types of bacteriological procedures, blood chemistry, serum electrolytes, and other sophisticated tests have been added.

David Akande, the first Baptist Nigerian trained for hospital administration has become administrator. He is doing a superb job.

The hospital is now teaching at three levels—medical students, interns, and residents. During the past three years one or two medical students have passed through the hospital. Now there should be about 16 a month (beginning in January). This will give opportunity to touch the lives of some 100 students a year. The university pays their room and board.

We have been fortunate in having Dr. W. M. (Bill) Hilbun, a pediatrician from Amory, Mississippi, as a Special Project Doctor. Since he has been here, the pediatrics department has been recognized and approved for teaching.

We have been fortunate in house staff. Dr. Kunle Obadina was president of the Christian Medical Society while in medical school. He served his internship at this hospital last year and stayed on as a resident in surgery. He holds a Bible study in his home every Thursday; about 20 persons attend.

Dr. John Ajayi, an intern who came from a different medical school, was president of the Christian Medical Society in his school. Dr. Segun Feyesitan, from the medical school in Ibadan, succeeded Dr. Obadina as CMS president. Dr. Victor Adebimpe, an intern, is the son of one of the Woman's Missionary Union leaders.

All of these (and Dr. Ogunleye, not mentioned previously) finished in the upper percentile of their graduating classes.

EDWARD P. (Bud) DOSHER
Ogbomosh, Nigeria

Begetting Liberality

ONE of the strengths of Baptists generally, and Southern Baptists in particular, is the openness with which they can approach any subject. In this climate some have been asking if special church offerings for missions have had adverse effects on the Cooperative Program.

Some encouraging answers to this question have emerged from a recent survey of more than 6,000 churches. The survey was conducted by Orrin D. Morris, secretary of the Home Mission Board's Department of Planning Services. According to the report circulated by Baptist Press, Morris stated that "until a more extensive research project is designed, promoters of the special mission offerings and promoters of the Cooperative Program should not be viewed as competitive but as supporters of one another."

One of the survey's findings shows that a church which gives a large amount through the Cooperative Program also contributes more to other causes. Morris indicated that nothing in the survey showed that the approved special offerings for missions have adverse effects on other giving.

Such a report inspires us to advocate that several times a year every church review the percentages in its budget, motivated by the desire to channel a larger proportion of its funds through the Cooperative Program for mission causes beyond the local church. An examination of these percentages is in order at any time. If resources and circumstances allow, the church can make a midyear correction, establishing a growth pattern of mission support. Mid-course corrections are more in order today perhaps than anytime before.

Some serious adjustments are having to be made by every Southern Baptist agency because of inflation within our own national economy and across the world. To offset the effects of these developments every church should keep current the

application of its mission support potential. This means that church members should keep current with trends and changes in their personal income. If salary scales are escalated to keep pace with cost of living factors, Christian stewardship should keep pace on a current basis. A conscientious effort to do this at all levels will prevent the necessity for state, Home, and Foreign Mission Boards to curtail ministries and witness to which they are assigned and committed.

At this particular season a great opportunity is afforded all of us for demonstrating our concern for the spiritual needs of our own country. The Home Mission Board is striving to fulfill the tasks assigned to it by the Southern Baptist Convention, to reach every possible locality and every type of spiritual need in our country with the ministries and witness of God's reconciling and healing gospel. Simultaneously, with effective, fervent, prayer support, we can implement these objectives by responding with the greatest liberality on record for the Annie Armstrong Offering.

As Morris has assured us through the findings of the survey he directed, an overflowing liberality for this offering does not jeopardize or threaten the flow of basic support for all Southern Baptist causes through the Cooperative Program. If anything, the liberality for this particular occasion should beget greater liberality on a month-by-month basis in the churches. Faithful in stewardship, they will make midyear adjustments for an increased flow of funds through the Cooperative Program.

It is neither corny nor piously puffy to say that God pours out blessings upon people and churches who liberally share their resources to support what he wants done through mission and missions.

For More Libraries

WE MIGHT as well face it. The day is far off when we shall have succeeded in getting every Southern Baptist family to subscribe to THE COMMISSION. But that does not mean that we are going to quit trying. It is still our goal.

We are more than a little bit puzzled, however. From many thousands of Southern Baptists comes a great and marvelous flow of material support for the mission outreach of their churches. Yet only a few of them actually keep in touch with the outcome of that support. Of every 240 Southern Baptists, only one subscribes to this publication. That is well below one-half of 1 percent.

Our motive for such a statistical report is a positive one. We are trying to bring about a great increase in the number of persons who keep themselves currently knowledgeable on the subject of foreign missions, made so by continued reading of this publication. What a difference could be realized if their kind were doubled or tripled in number.

The statistic given above points out an amazing phenomenon. It doesn't seem to fit into the regular behavior pattern of persons who have made substantial investments in other kinds of enterprise. True, the cause of missions is not an investment scheme for deriving financial dividends and profits. Instead, it is a part of God's plan for investment in life, the kind that supersedes any value that may be calcu-

lated on the basis of personal gain. The task of mission is by directive from our Lord and is in the center stream of God's outflow of love to the world. Therefore, our main concern is for a better informed constituency—a constituency that knows what is happening now as the investment of resources comes to fulfillment in missionary outreach.

Having said all this, we feel that a suggestion is in order. We are anxious and waiting to hear from every church library that does not maintain a subscription to THE COMMISSION. A current copy should be on display at all times and ready for anyone to read. This is for every church library, regardless of its size. As more libraries do this, many more church members will have an opportunity to update their awareness of the foreign missions task they support. The fact that so few of them are subscribers intensifies the need for every library to become their resource center. What counts most is that they read and learn the facts, whether they subscribe to the magazine or not.

Some church libraries subscribe for multiple copies of THE COMMISSION. This is advisable for the large church and for the library that has a high rate of use.

Missions is the heartbeat of any church. The library can be a source of strength for that heartbeat, keeping it regular and making it ever stronger. Without shared knowledge the beat will weaken, and the church will regress.



MAKING DISCIPLES

By Baker J. Caughen

THE MAIN emphasis of the Great Commission is upon making disciples of all nations.

This seems so obvious that one might consider it unnecessary even to stress. A moment's reflection, however, indicates that overlooking this main emphasis might be tragic.

Some might consider that going is the chief emphasis. If this were the case, one would consider his missionary service to have been accomplished merely by tourism. While there are real values in making tours, if they are thoroughly dedicated to God both before, during, and after the tour has been made, this could not be a substitute for making disciples of all nations. One could make a tour, observe many things, and return to his homeland, having failed to witness even once in the Master's name.

This is particularly important as we view the world today. Some people could be inclined to think that other matters should claim priority over making disciples. Some would feel that ministering to the deep humanitarian concerns ought to claim priority attention. Others may feel that efforts to influence social, economic, and political structures should become the chief emphasis.

It is clear that we must address ourselves to ministering to human needs. The reading of the parable of the Good Samaritan drives forcibly into our thinking our Lord's attitude toward ministering to suffering humanity. The unforgettable words of Jesus as recorded in Matthew 25 clearly state that our ministry to the hungry, the thirsty, the stranger, the sick, the prisoner, and those lacking clothing is ministry to the Lord Jesus Christ, but our

neglect of these is neglect of Christ.

Christian service in the world today would be making a tragic blunder if it should address itself only to the proclamation of the gospel, without concern for the tragedy of human need and suffering.

Efforts should be made to influence the social order. The abolition of the slave trade, the education of girls and women, the elimination of foot-binding, the outlawing of infanticide and widow burning all bear tribute to the strong emphases made by messengers of the gospel as they stirred the consciousness of mankind concerning human misery.

It is right to undertake to call governments to an awareness of their stewardship before Almighty God and to lay before them the responsibility that rests upon people in power to right wrong, remove injustices, and provide opportunity for every man. The stirring words of the prophet Amos and the clear instructions of Micah make it clear that holding before people in every station of life their clear responsibility before God is both commendable and urgent.

With all of this, however, the main emphasis of the Great Commission is upon "making disciples of all nations." No amount of ministry to the social, economic, and political order can be expected to produce the transformation of human life that can come about only as individuals respond to Jesus Christ through personal faith. When people do respond in earnest faith toward Jesus Christ, their hearts are open toward all other types of responses, as they come to be aware of the wider dimensions of discipleship.

Making disciples places great de-

mands upon the messenger. It requires of him deep love for his fellowman, genuine faith in the gospel of Christ, earnest prayer for the leadership of the Holy Spirit, and diligent effort on behalf of all mankind. Concern for people should be addressed both to the large multitudes who have never heard and to specific individuals who need the Master's touch.

The remarkable thing is that making disciples and ministering to all the other responsibilities in Christian service are supplementary and not contradictory. The messenger of Christ is enriched as he carries all these concerns in his heart. He will find that by giving priority to the making of disciples he is enabled to utilize all his ministries toward other needs to strengthen this major objective. By holding this objective in view, he is given courage to keep working diligently at the ministries that demand his skill and faithfulness, because he has in view winning people to the knowledge of Jesus Christ. This is why medical missionaries are often some of the most diligent soul winners to be found on the mission fields. They recognize that a ministry to the body is introductory to deeper and more important ministry to a person's spiritual need.

It is important that we remember that we must make disciples "of all nations." We cannot content ourselves with an abundant harvest field near at hand and become oblivious to the wider dimensions of missionary responsibility. Our place of service begins where we are and encircles the earth. Every Christian should be deeply involved through prayer, giving, love, and personal effort in making disciples of all nations. □

'EXPOSURE TO THE WORLD'

By Johnni Johnson

MONDAY evening of the Foreign Missions Conference at Glorieta was billed as "Exposure to the World." From supper till dark, it was a walk-around happening: Music in the patio. Conference guests visiting exhibits arranged by the 100 furloughing missionaries present for the week. Maps. Flags. Costumes. Curios. Sights and sounds and, at the East Asia exhibit, the smell of another part of the world.

Even a facility as spacious as Glorieta's Holcomb Auditorium was somewhat crowded, because "Exposure" proved more than a stroll-through event. People stopped to talk—sometimes the friendly chit-chat of friends long separated. Sometimes the chance exchange with a stranger who turned out to be somebody-who-knew-somebody who was a friend. Often a question for a missionary: What about these reports of revival in Jordan? Do you really think missionaries will ever go back to mainland China? Those Indonesian singers I heard at the BWA Congress in Tokyo—why can't they visit churches in the United States? Are you sure Europe is a mission field?

"Exposure" was one of many experiences planned for the week last August at Glorieta (N.M.) Baptist Assembly to deepen awareness of the

world today—its people, its challenging opportunities for Christian proclamation and witness, its hang-ups, its joys, its wonderful diversity here and there reconciled in Christian oneness.

Overall, the conference theme, "Openness to the World—Freedom under the Word," provided a frame of reference. Morning convocations emphasized the current Southern Baptist Convention theme: "Living in the Spirit of Christ." Evening sessions focused on the freedoms missionaries find to try new approaches to people with the gospel. Bible study, age-level conferences, and missionary testimony times were a part of the daily schedule.

Foreign missions conferences, with their sharp focus on Southern Baptists' concern for the countries beyond the borders of the U.S., have been a part of the Ridgecrest and Glorieta summer assembly schedules for years. The Glorieta conference dates from the first season of the assembly's operation. In 1971 there were 2,584 attending at Glorieta, representing almost every state in the Convention. (At Ridgecrest, registration totaled 2,419.)

"Exposure to the World" came to a close in the auditorium. There was music and a parade of flags from many nations—a parade of missionary families, many in costumes of the countries where they serve and



Author Johnni Johnson interviews a father and daughter from California at Glorieta. "Our family was here last year, and it's so much fun we're back," Miss Johnson was told. "We're going to tell our church about 'Exposure' and all these missionaries. We've met some of them."

some carrying the flags of their adopted nations. Those carrying the flags walked to the platform, introduced themselves, and identified the flag they carried before being seated.

During this event and as the last missionary took his place on the platform, hundreds of flashbulbs exploded (no telling how many Baptist congregations now have pictures of this impressive sight).

Then Jesse C. Fletcher, director of the Foreign Mission Board's Mission Support Division, stepped to the microphone. "This is a Bible," he began, holding a book in his hand. "The voice is a man's, but the word

The author is assistant to the director of audio visuals at the Foreign Mission Board.



Missionary families carry flags of their adopted countries to the platform.

is the Word of God."

He read from Isaiah 49 and then likened the "Exposure" happening to the simulation flights familiar to airplane pilots.

"But there are some things we can't simulate: the cries of people that have wrung the heart out of these missionaries here, the bone-grinding poverty, the description-defying suffering these missionaries tell us about, the kind of aimless hopelessness that can go on in the

midst of the most affluent culture where people don't know Jesus Christ," he said.

"Somehow, though," Fletcher continued, "God can communicate the essence of life without Christ to your heart and bring the demands of radical obedience to the forefront of your vision to give you a hint of the possibilities before you."

His invitation—one of several decision times at the conference—was twofold. First, to those who, in

response to the flags, see a world somehow brought near by God's unique working and must follow to a distant place. And second, to those willing to commit themselves to the risk-taking necessary to support the going.

Borrowing the analogy of one who co-signs a note, Fletcher concluded, "Ladies and gentlemen, if you are not a co-signer of the note these missionaries and their families have signed in obedience to the Lord Jesus Christ's command to go into all the world as his witnesses, sign it now. And call it what it is: radical obedience."

Some did—publicly. And many left with a deepened awareness of openness to the world in the context of Christian freedom. □

Similar opportunities for exposure to foreign missions realities will be afforded at the Foreign Missions Conferences this summer, with a new theme and a varied program. The conference at Ridgecrest (N.C.) Baptist Assembly will be June 22-28 and at Glorieta (N.M.) Baptist Assembly August 10-16. Reservations should be made now.



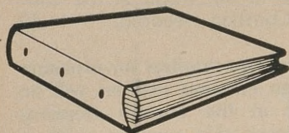
Wearing national garb, Rev. and Mrs. Paul S. C. Smith, missionaries to Jordan, talk about their field.

NEWS

School To Be Closed

The vocational high school at Baptist Village, Petah Tiqva, Israel, will not be reopened in September, Southern Baptist missionaries in Israel have voted. Cited as reasons: the increased operating cost, which left the school in debt at the end of 1971, and inability to attract enough qualified students.

The school was accredited by the Israeli minister of education last November, but introduction of free education and ninth- and tenth-



grade levels in government schools has made it harder for the Baptist school to attract students.

A senior class of ten is to be graduated in June. The present student body includes 31 Muslim and Christian Arab boys.

Some of the present activities of Baptist Village are to be expanded, including a church, a camp and conference center, and a 75-acre farm, according to Milton Murphey, missionary coordinator.

Nigerians Appointed

"Nigerian Baptists greatly strengthened their mission work in Sierra Leone with the February appointment of two couples, Mr. and Mrs. Etim Udoh and Mr. and Mrs. E. O. Odeunmi," reported Missionary Robert M. Parham.

Both men, who will be engaged in field evangelism in Sierra Leone, are graduates of the Nigerian Baptist Theological Seminary and have been serving as chaplains in Nigerian Baptist institutions. Mrs. Udoh is interested in doing literacy work. Mrs. Odeunmi, a certified teacher, will serve at the Baptist school at Bum-buna.

"Nigerians are sharing the gospel with others of West Africa," said Parham. "The other day a Nigerian said to me, 'We have a vision and God is blessing our vision.'"

Chapel Springs Up in Hamlet

Within a year's time 50 residents of the hamlet of Ly Thuong Kiet, Vietnam, have been baptized by Missionary Robert R. Compher, the group has organized as a congregation, and it has installed a Vietnamese pastor and constructed its new building. Nearly all of those baptized are above 15 years of age; 20 are the heads of families.

The work began when a Vietnamese man visited Compher in the spring of 1971 to talk about Baptist work and the possibility of a large number of his friends and relatives becoming Christians. The man is now treasurer of the congregation.

The membership supports the chapel and its pastor. Funds allocated by the Foreign Mission Board were used to buy land. Members of Trinity Baptist Church in Saigon and other sources contributed toward construction of the building.

The congregation began operating a sewing school as a social ministry in Quinhon city March 1. Board funds have been used to buy sewing machines. A Vietnamese tailor is teaching three daily classes; clothes made at the school will be donated to an orphanage in Quinhon.

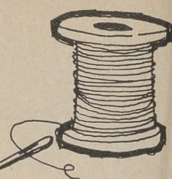


Young adults join in singing during a missionary journeyman regional conference in Dallas, Texas, in February. A similar conference, attended by persons exploring the possibility of service as missionary journeymen, was held in Richmond, Virginia, the preceding weekend. (Missionary journeymen are college graduates 26 years old and under who for two years assist foreign missionaries on the field.) The Foreign Mission Board in April is to issue invitations to individuals to begin the eight-week session of journeyman training on June 10 at Meredith College, Raleigh, North Carolina.

Convention Secretaries Selected

Men to head the five units of the Portuguese Baptist Convention's new organizational structure have been chosen by the convention's executive committee. They include two nationals—Manuel Alexandre Junior, secretary of missions and evangelism, and Antonio dos Santos, secretary of communications—and three missionaries: John M. Herndon, general secretary, Lester C. Bell, secretary of education, and Grayson C. Tennison, chairman of administration and finance.

Alexandre Junior is dean of the Portuguese Baptist Seminary and pastor of two churches. Santos is editor of the monthly Portuguese Baptist paper, *Semeador* (The Sower), the voice for two radio programs sponsored by the convention, and pastor of Third Church, Lisbon, the largest Baptist church in Portugal.



Support System Under Study

Differences between the missionary support system of the Foreign Mission Board and the common salary system used in the United States were explained at the February meeting of the Board by Winston Crawley, director of the Overseas Division.

The salary system common in the United States, said Crawley, pays a certain salary to a person for filling a certain responsibility, regardless of the employee's family situation or special personal needs. In contrast, the modified support system used by the Board adjusts the amount provided to reflect the various needs of the individual and his family. Varying individual and family needs are met by special fringe benefits and allowances, such as child allowances and medical expense provisions.

Crawley noted that a special Board subcommittee has been studying the whole structure of missionary support for months. "Our concern," declared Crawley, "is to strengthen the missionary support structure and to upgrade the missionary support level as the Foreign Mission Board is able to do so."

Students Surveyed for Media

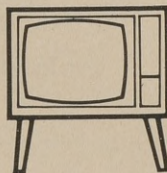
To help Baptist leaders shape mass media planning for reaching the rapidly growing **Latin American** student population, students in eight countries have been surveyed to determine interests and preferences.

According to the survey, the students prefer "contemporary youth sounds" in music. Their first choice in literature is romantic novels. Their main areas of concern are centered on family, education, politics, sex, and economics.

The particular language in which a song is recorded seems of little importance "as long as it is a great song," noted Alan Compton, Foreign Mission Board radio-TV representative for Latin America, but those recorded in Spanish have a better chance of becoming hits.

The survey was a joint project of the student literature department of Baptist Spanish Publishing House, El Paso, Texas, national and missionary student workers in the countries involved, and Compton.

Compton reported a growing interest in audience research among missionaries and nationals in Latin America. A radio industry survey is under way in Colombia. Others have been conducted in Uruguay and Venezuela in connection with special campaigns using mass media.



French-Speaking Workers Confer

Southern Baptist missionaries in five French-speaking countries of West Africa (Dahomey, Ivory Coast, Senegal, Togo, and Upper Volta) held their fifth annual Francophone Conference at Cotonou, **Dahomey**.

The conferees, reported John E. Mills, missionary field representative for West Africa, "took a good, hard look at each of the five countries to evaluate what is being done now, the stage of development in each, and the needs of the immediate future." Special attention was given to publication projects, leadership training, and to sharing of new methods that are proving successful, said Mills.

Response Continues in Akepe

In a single service in Akepe, **Togo**, 54 persons were baptized in a coffin-like, collapsible baptistry. Missionary Billy L. (Bill) Bullington conducted the service, as he did a similar one a few months ago in which he baptized 30 villagers.

Response to the gospel has been good in Akepe, Bullington said. "Some of the first converts are energetic leaders and have been greatly used of the Lord in reaching others for Jesus Christ."

In Memoriam

EDITH O. WEST

Born Smithfield, Pa., Sept. 6, 1890

Died Pittsburgh, Pa., Feb. 19, 1972

Miss Edith O. West, an emeritus missionary to Brazil, died Feb. 19 at a Baptist home for the elderly in Pittsburgh, Pa. She was 81.

Appointed by the Foreign Mission Board in 1920 to teach in the Baptist-supported Colegio Americano in Victoria, in the Brazilian state of Espirito



Santo, she soon accepted the additional assignment of leading Baptist women's work in that state. She traveled through the rugged interior by train, car, truck, oxcart, barge, horse, mule,

and on foot.

She moved to Rio de Janeiro in 1942 to teach religious education in the girls' department of Shepard Baptist College and in a Baptist training school.

Retiring in 1960 she returned to her home state of Pennsylvania, residing in Linesville until moving to Pittsburgh four years ago. She had taught school in Pennsylvania for several years before going to Brazil.

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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

BRUBECK, Rev. & Mrs. Roger W. (Uganda), Box 34, Freeman, Mo. 64746.
CARTER, Rev. & Mrs. William P., Jr. (Chile), 800 N. Mountain View Cr., Johnson City, Tenn. 37601.
CRUCE, Rev. & Mrs. Billy F. (Uganda), 520 W. Oak Dr., Lakeland, Fla. 33803.
HALE, Dr. & Mrs. Broadus D. (S. Brazil), 1804 W. Broadus, Ft. Worth, Tex. 76115.
MCGLAMERY, Dr. & Mrs. Roy C. (Gaza), 1532 Sheffield Dr., Jackson, Miss. 39211.
MERRITT, Rev. & Mrs. Dewey E. (Nigeria), 3902 Fleetwood, Amarillo, Tex. 79109.
PEARSON, F. Faye (Taiwan), 1113 Meadow Dr., Lake Charles, La. 70601.

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PEMBLE, Peggy (Eq. Brazil), Box 446, Leesburg, Fla. 32748.
SCAGGS, Josephine (Nigeria), 136 W. Lafayette St., Fayetteville, Ark. 72701.
SCHLEIFF, Rev. & Mrs. G. Eugene (Rhodesia), 911 Glendale, Jonesboro, Ark. 72401.
SPAULDING, Rev. & Mrs. James E. (assoc., Trinidad), 335 W. Broadway, Danville, Va. 40422.
SPURGEON, Rev. & Mrs. Harlan E. (Taiwan), c/o Mrs. Shirley Carson, 519 W. Broadway, Bolivar, Mo. 65613.
TEEL, Rev. & Mrs. J. Howard (Bangladesh), 2833 Colten Ct., Louisville, Ky. 40206.

Departures to the Field

BUCKLEY, Rev. & Mrs. R. T. (Bangladesh).
CASTLE, Mr. & Mrs. James E., Philippines.
COX, Rev. & Mrs. Theodore O., Japan.
FARIS, Rev. & Mrs. A. Kent, S. Brazil.
GREER, Jennell, Thailand.
HAWKINS, Rev. & Mrs. James W. (assoc.), S. Brazil.
MEIN, Dr. & Mrs. David, N. Brazil.
PAGE, Mr. & Mrs. Robert J., Philippines.
PHLEGAR, Rev. & Mrs. Donald V., Thailand.
RUBLE, Dr. & Mrs. W. Eugene, Indonesia.
TOPE, Rev. & Mrs. Charles, Uganda.
VERNON, Rev. & Mrs. Vance O., S. Brazil.
WALDROP, Rev. & Mrs. Leo E., Surinam.
WOMACK, Ruth, Nigeria.

Transfers

SPAULDING, Rev. & Mrs. James E. (assoc.), Bahamas to Trinidad, Feb. 15.
WATTS, Dr. & Mrs. John D. W., Switzerland to India.

Resignations

BICKERSTAFF, Nona Kay (Bahamas), March 15.
CHAMBLESS, Mr. & Mrs. V. Walton, Jr. (Mexico), Feb. 1.
DIXON, Rev. & Mrs. Curtis L. (S. Brazil), Feb. 29.
HENLEY, Sarah Lou (Nigeria), Feb. 8.
SANDERSON, Rev. & Mrs. John C. (Trinidad), Mar. 14.

Births and Adoptions

ABLES, Raymond Edgar, Jr., son of Rev. & Mrs. R. Edgar Aables (Ecuador), Dec. 8.
BILLINGS, Michelle Rene, daughter of Rev. & Mrs. Herbert D. Billings (Guatemala), Feb. 7.
COOPER, Nathan Andrew, son of Rev. & Mrs. Jackie B. Cooper (Costa Rica), Feb. 9.
HARDEMAN, Lynna Faye, daughter of Rev. & Mrs. George W. Hardeaman III (appointed for Guatemala), Feb. 2.
LEE, Jonathan David, son of Rev. & Mrs. Carl G. Lee (Indonesia), Dec. 18.
MANN, Eric Carl, son of Mr. & Mrs. Lloyd W. Mann (Dominican Rep.), Jan. 22.
SWAFFORD, Angela Denise, daughter of Rev. & Mrs. Gary K. Swafford (Malawi), Feb. 25.
WILLIAMS, Keith Andrew, son of Mr. & Mrs. Joey H. Williams (Jordan), Feb. 26.

Deaths

AUSTIN, Zeb V., father of Stella A. Austin (Nigeria), Jan. 29.
BEENE, Carol C., father of Leta (Mrs. Yandall C. Hill) Woodfin (Switzerland), Jan. 22.
COY, John Albert, father of Rev. R. Frank Coy (Chile), Jan. 31, Oklahoma City, Okla.
COY, Mrs. John A., mother of R. Frank Coy (Chile), Jan. 15, Oklahoma City, Okla.
ERNEST, Mrs. Frank Hurd, mother of Mary Lee Ernest (Singapore), Jan. 23.
JOHNSTON, J. Walter, father of Rev. James D. Johnston (Nigeria), Feb. 22, Dade City, Fla.
LUCAS, Mrs. Thelma, mother of Sally (Mrs. Markie G.) Conley (Kenya), Feb. 6.
MASSEY, Charlie J. Sr., father of Clara (Mrs. Barney R.) Hutson (Argentina), Feb. 15, Spring, Tex.
PENNELL, Mrs. Walter Ralph, mother of Wayne A. Pennell (Indonesia), Feb. 12.
SMITH, Ruil H., father of Dr. Lewis R. Smith (Hong Kong), Dec. 21, Eatonton Ga.
WEST, Edith O. (emer., S. Brazil), Feb. 19, Pittsburgh, Pa.

Marriages

BAKER, Pamela Ann, daughter of Rev. & Mrs. Frank J. Baker (Zambia), to Jeffery A. Froeschle, Jan. 22, Iowa City, Iowa.
CARTER, Charles Callaway, son of Rev. & Mrs. William J. Carter, Jr. (Chile), to Mar del Carmen Walker, July 22, Johnson City, Tenn.

Business Manager's Father Dies

Elbert Joseph Wright, the father of E. L. Wright, mission manager for the Foreign Mission Board, died February 27 in Richmond, Virginia, at the age of 92. The elder Wright had been a pastor in Virginia and for 30 years was secretary of the Virginia Baptist Training Union.

LETTERS

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

I have read with great appreciation your emphasis of our emphasis concerning Race Relations Sunday [Feb.]. I am particularly pleased with the space you have given to it. Even more, I am grateful for what you have had to say here supporting our broadening of the emphasis beyond one Sunday. Then, too, I am struck by your last paragraph where you set the whole matter in perspective with reference to the teachings and example of Jesus Christ.

All of this is helpful to our Baptist people who read THE COMMISSION and support the cause of missions around the world.

Elmer S. West, Jr.
(Christian Life Commission, SBC)
Nashville, Tennessee

I have enjoyed THE COMMISSION this year. It has been a thrill to me to read the magazine. And ever since I started reading THE COMMISSION, it seems like that the call of God for me to go and preach his Word has grown stronger and stronger. . . .

I would like to thank all of the people who made it possible for me to read and find out what God is doing in other countries of the world.

William (Bill) Traywick
Huntsville, Alabama

In the article "Starting from Scratch" (Feb.) there is a slight error. It appears that the rent for the student center is only \$10 a month. It is more like \$100.

Stanley D. Stamps
Guayaquil, Ecuador

The error occurred in editing. Author Stamps provided the correct figure, \$100, for his article.

Please renew my subscription, as it would be hard to get along without [THE COMMISSION].

Mrs. S. A. Mills
South Bend, Indiana

It's a great magazine. I really have a blessing to read it.

Susan Todd
West Palm Beach, Florida

Ingoufs' Daughter Critically Ill

Prayer for the critically ill daughter of Mr. and Mrs. John E. Ingouf, missionaries to Indonesia, has been requested by R. Keith Parks, Foreign Mission Board secretary for Southeast Asia. The extended illness of Ann Ingouf, ten years old, has been diagnosed as a malignancy of the lymph system.

The Ingoufs, engaged in publication and promotion work, said they planned to remain in Indonesia and obtain treatment for their daughter there.

"We are praying for a miracle," stated Missionary Dr. Oliver E. Gilliland, Jr., one of the attending physicians at the Baptist hospital, Kediri, Indonesia.

. . . Missions Update

The United Church of Christ in Japan (Kyodan) will again invite missionaries for evangelistic work in Japan, according to a vote of the Kyodan executive committee. The action follows a two-year moratorium during which the Kyodan surveyed church attitudes toward the practice. According to Ecumenical Press Service, missionary personnel secretaries concluded that the two most desirable qualities for missionaries in Japan are flexibility in mind and activity and creativity. The report said that after a period of dependence and independence, Japan has entered a third stage--the age of interdependence, or "we need each other." (The Japan Baptist Convention, with which Southern Baptist missionaries cooperate, is not a part of the Kyodan.)

The English-language Munich (Germany) Baptist Church is offering its facilities as a place where participants and spectators at the Summer Olympics, Aug. 26-Sept. 10, may find information, consultation, relaxation, and fellowship. The German Baptist committee planning for the Olympics is scheduling special events for several evenings.

The Southern Baptist Convention Executive Committee has recommended a record Cooperative Program budget goal of \$33,042,506 for fiscal year 1973, including \$16,319,959 for the Foreign Mission Board. The Convention will consider the proposal in June.

Baptists of Salzburg, Austria, have dedicated a new church building that will seat 200. One-half the cost came from Southern Baptists through the Foreign Mission Board. The building was planned after the previous one was torn down to make room for a new city stadium. The church waited eight years for a permit to rebuild. Missionary William L. Wagner worked closely with Pastor August Hirnbock on the project.

Alexander Bichkov has been elected general secretary of the All-Union Council of Evangelical Christians--Baptists in the Soviet Union, succeeding the late Alexander Karev, who died in November. Michael Zhidkov, of the Moscow Baptist Church, and Andrew Klimenko were elected vice-presidents.

Through 22 telecasts missions messages were beamed to practically every home in west central Mississippi and southeast Arkansas during the Central Delta World Missions Conference, sponsored by eight Baptist associations in the area. By pooling resources and ideas the missions conference steering committee purchased television time to communicate with a massive audience, in addition to a series of area, association, and church meetings. Owen Cooper, of Yazoo City, Miss., steering committee chairman, called the approach a new dimension in taking world missions to all the people. . . .

. . . Appearing on the telecasts were six denominational leaders, eight foreign missionaries, four state Baptist leaders; ten mission films were shown. Because many people in the area operate farms, agricultural missions received special emphasis.

Responding to the need for a library in the South Vietnam province of Binh Dinh, where there was no library for one million people, Bob and Priscilla Compher, Baptist missionaries, established a library in the Baptist activities center at Quinhon. By the end of the first year (in March 1971) the library had 650 members and was financially self-supporting. Spurred by this response, and with help from some Baptist library workers, Binh Dinh Province Cultural Center organized a library; two schools in the area now also have libraries. All Protestant books available in Vietnamese are on hand in the Baptist library; tracts are placed in all the books periodically.

The first national to assume duties as a Baptist pastor in Sabah is Isaac Yim Yee Sart, at Tawau Baptist Church in Sabah, a Malaysian state. A recent graduate of the Malaysia-Singapore Baptist Seminary, Yim replaces Missionary Charles H. Morris.



“a family affair”

FOREIGN MISSIONS WEEKS-1972

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