

The Commission

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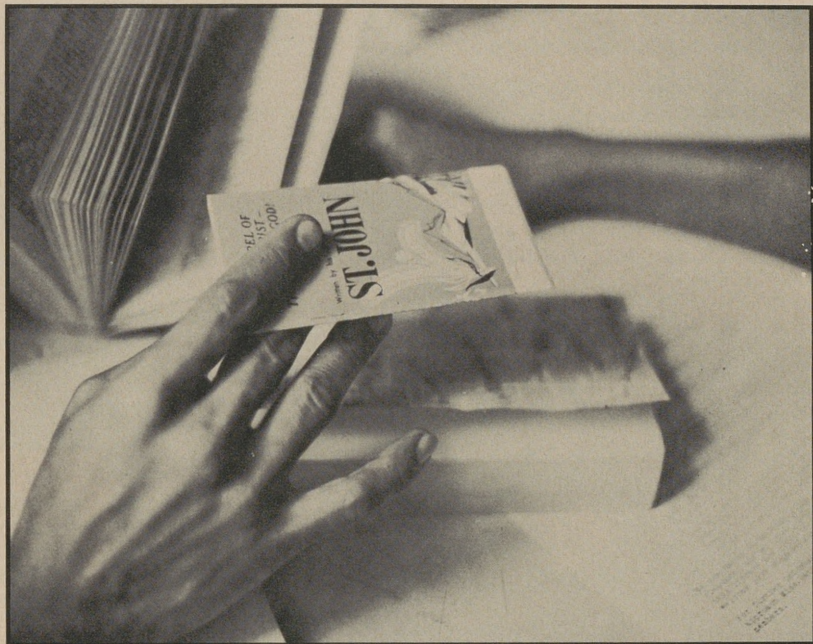
A PLACE TO FIND HELP



By Robert L. (Bob) Stanley



PHOTOS IN THE PHILIPPINES
BY W. ROBERT HART



WE ARE AGAINST U.S. AGGRESSION IN VIETNAM!!!! shouted one banner. **"ITIGIL AND PAGBOBOMBA SA BIYETNAM!"** ("Stop the bombing in Vietnam!") said another.

The scene in front of the U.S. Embassy was a familiar one in Manila. Such rallies occur frequently these days in the Philippines as activist groups parade their views on everything from America's role in Vietnam to reforms in their own government. Sometimes, when

marchers and police clash, the casualties have been high.

Not many months back, Rey Mariano and Anna Maria Villapena were taking part in these demonstrations—sincerely believing they were seeking what was best for their country.

Rey started out as a "moderate" activist, concentrating mainly on rallies and demonstrations, but joined a more radical group when he decided that force and violence were necessary to bring about change.

A gifted speaker, he became a spokesman at rallies and demonstrations in front of the Philippine

Left: Students crowd the sidewalks in the university district of Manila. Above: A Gospel of John is given a student during orientation at Baptist Student Center.

Congress building and at Plaza Miranda (a large public square in downtown Manila). During a rally in March 1969 he was severely beaten by police and spent some time in a hospital recuperating.

"I was the kind of activist who was full of hopes that in order to bring about change, we need to rise up in arms and pursue a violent revolution," Rey recalls. He cared little for education, welcomed opportunities to skip his classes, and was a follower of Mao Tse-tung's philosophies.

But in spite of all this activity, Rey confesses, "My life was an empty one."

Then one afternoon in March 1971 Rey found himself inside the Baptist Student Center in the university district of Manila. He doesn't remember who brought him there—or why—but in the center he met Noel Angeles, a young man who shared his testimony of how Christ had changed his life. It wasn't an organized presentation of the gospel, but because Noel's experiences were similar to Rey's, the testimony had a profound effect. In the good news of Jesus Christ, Rey says, he found a substitute for all he had been doing.

Rey accepted Christ, started asking his friends to come with him to the center, and went back to his classes. A fourth-year law student with a brilliant mind, Rey feels that God wants him to pursue a political career. Someday he hopes to run for president.

REY'S parents, though Catholics, were overjoyed at the change they began to see in their son's life. Rey's lack of interest in his studies and his activism had angered his father to the point that he had threatened to kill him. Rey left home for a time until his father sought a reconciliation. But it wasn't until Rey accepted Christ that he was willing to do what his parents wanted. Now there is a closeness in his family, and his father has become interested in reading the Bible.



Many Filipino parents are not this happy when their children accept Christ and are baptized. Anna Maria Villapena, for example, has experienced persecution in her home. As a first-year student at the Philippine College of Commerce, she had attended "teach-ins" on the advantages of communism. Although she never considered herself a radical, she favored peaceful revolution and often took part in demonstrations.

Anna came into the Baptist Student Center one day with a friend for a reason that only a person who has been to the Philippines would fully appreciate: her friend had told her the center had clean restrooms. Once inside the building, Anna saw that everything was clean and attractive; what's more, there was a library and study area. Deciding she'd like to come back, Anna signed an application form for orientation.

"Orientation" at the center is more than just an explanation of what the center has to offer—it in-

cludes a clear presentation of the gospel of Jesus Christ. During her interview with Emelda Cabalang of the student center staff, Anna asked many questions. When she was convinced, she accepted Christ.

During the follow-up interviews, Anna showed real interest in the Bible, but she took some time to decide to be baptized. In a Catholic country, being baptized signals a complete break with church and family teaching. After Anna's baptism she ran into trouble at home. Her whole family, except for her father, looked down on her and did not want her to read the Bible. Although her father understood her and sympathized, it is often the mother who rules the Filipino home. Her mother began to apply various pressures when she found ridicule alone wouldn't discourage her daughter.

She reduced Anna's allowance and gave her so little money for textbooks Anna couldn't buy those she needed for studying. One day Anna was so discouraged that she

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A missionary to the Philippines since 1966, the author resides in Manila.



The BSU INVITES ALL STUDENTS



FREE! FREE! FREE!
INQUIRE INSIDE HOW TO USE
THESE FACILITIES

RECREATIONAL FACILITIES
 chess, scrabble, dama, checkers,
 brañbuster, four of Luzon, etc.

LIBRARY FACILITIES (air conditioned)
 Wide reading area at the 2nd floor
 college textbooks, religious books
 newspapers and magazines

COUNSELING — GUIDANCE
 Spiritual and Moral guidance

MUSICAL INSTRUMENTS
 piano, guitar, and accordion.

Above: Sign on student center lists facilities. Left: Missionary William R. Wakefield counsels student. Below: Student at center finds a soft seat and a magazine.

came into the center crying. Mrs. Cabalang, trying to encourage her, told her to trust the Lord.

A few days later, Anna returned, joyfully telling how the Lord had taken care of her. One of her professors had an extra textbook, and he announced to his class that he would give it to the one whose name he drew out of a hat. While he was stirring up the names, Anna prayed, "Lord, you know how much I need that textbook, and I'm asking you to cause my name to be drawn out."

The teacher then pulled out the paper and read the name: "Anna."

EVERYTHING hasn't been that easy, however. At Christmas everyone in the family except Anna received a present. On Sundays her mother refused to give her transportation money and told her not to leave the house until she had done all the work. So early on Sunday Anna would get up, clean the downstairs, prepare breakfast, clean the kitchen and the upstairs, go to



the market and buy food for the day, and then cook it before leaving. Recently, though, Anna's mother has shown some signs of softening her attitude. Now she allows her daughter to attend Sunday morning services at University Baptist Church.

Despite all of these hardships,

Anna's Christian witness has remained constant. After learning the witnessing method used at the center, she began to counsel with students, particularly those from her school. She has told the center's leaders that even when several come in at one time she will witness to them all—because she under-

stands them. In the five-month period after her baptism she won 25 students to the Lord.

These 25 were among 929 young people who made professions of faith at the center this past school year.

"We are finding the students extremely open to the gospel," reported Missionary William R. Wakefield, director of the center.* "This is due in part to a lack of confidence in the Catholic faith, and in part to social changes which are taking place and which are breaking down old patterns, leaving an opportunity for the introduction of new ideas. The Catholic faith itself, in its belief in God, the Bible, and Jesus as his Son, has had a large part in preparing the soil for such a response."

OUT of 1,178 students interviewed this year, he noted, 75 percent accepted Christ. If sufficient counselors had been available, even more of the 4,691 students who applied for identification cards to use the center could have been interviewed.

The center's witnessing technique is simple and direct. As the student comes for his orientation interview, he is told that the center has three purposes:

- (1) To help him in his studies.
- (2) To help him find a place to relax or help him in his social needs.
- (3) To help him in his spiritual needs.

As the spiritual purpose is explained, the student is given a Gospel of John, either in English or in his dialect.

The Filipino student, Wakefield explained, is authority-oriented. His professor is an authority figure, not to be questioned. In the family, the parents' authority is seldom challenged.

"So our witness is based on the authority of the person of Jesus," Wakefield said. "We begin with the words of Jesus (John 14:6), and on the basis of his words show the student that:

—Jesus alone is our way to God, eternal life, and salvation.

—Since this is true, then the way

*On September 1 Wakefield takes a new position, becoming a field representative in Southeast Asia, having been elected by the Foreign Mission Board in June. He will serve as a personal link between some 395 missionaries in Southeast Asia and administrators at Board headquarters in Richmond, Va.

through which he has been seeking eternal life (through good works and the church, as many Catholics believe) cannot be true.

—This then clears the way to introduce the idea that one relates to God through faith in Christ alone.

"Our approach," Wakefield continued, "is not based on reason so much as it is on the Billy Graham-type approach, 'Thus saith the Lord.'"

As an aid to witnessing, Wakefield and his wife, Delcie, and others who assist at the center have worked out a small witnessing guide, which is stapled into the front of each Gospel they give to applicants. The tract has already been translated into Tagalog, which the Wakefields speak fluently, and will soon be available in the other major dialects spoken in the Philippines.

When the student makes a profession, he is invited back for further Bible studies designed to assure him of his salvation, show him how to grow as a Christian, and lead him to baptism and church membership. If a student is willing, he may be baptized through the University Baptist Church, which meets at the center, or at any of the 22 other Baptist churches and chapels in the Manila area.

During the past school year, 37 students were baptized at the church. The student center is definitely not satisfied with the small percentage this represents of those who have made professions of faith.

"Accepting Christ," Wakefield stated, "is not seen as contradictory to the Catholic faith, while baptism clearly, and many times painfully, alienates them from their friends and relatives. At the same time, he added, "the small percentage indicates a weakness in our follow-up program that we are just now beginning to deal with."

Mario Barbaran, the Baptist Student Union president, is one of those who chose to be baptized even in the face of family opposition. Raised by his grandmother after his parents died, Mario had to live with relatives when he moved to Manila from his home in the far northern province of Cagayan to attend Far Eastern University. Although he received Christ in 1968

through the witness of Associate Director Henry Cabalang, Mario still dreads the lectures he receives when he goes home.

His family has cut off his allowances, and he depends upon his job at the center and occasional money his cousins give him for his financial support. Now he's having a difficult time going to school and is not sure whether he can continue his medical studies. Despite these problems, Mario is faithful to University Church, where he serves as treasurer, and has influenced many other students to follow Christ.

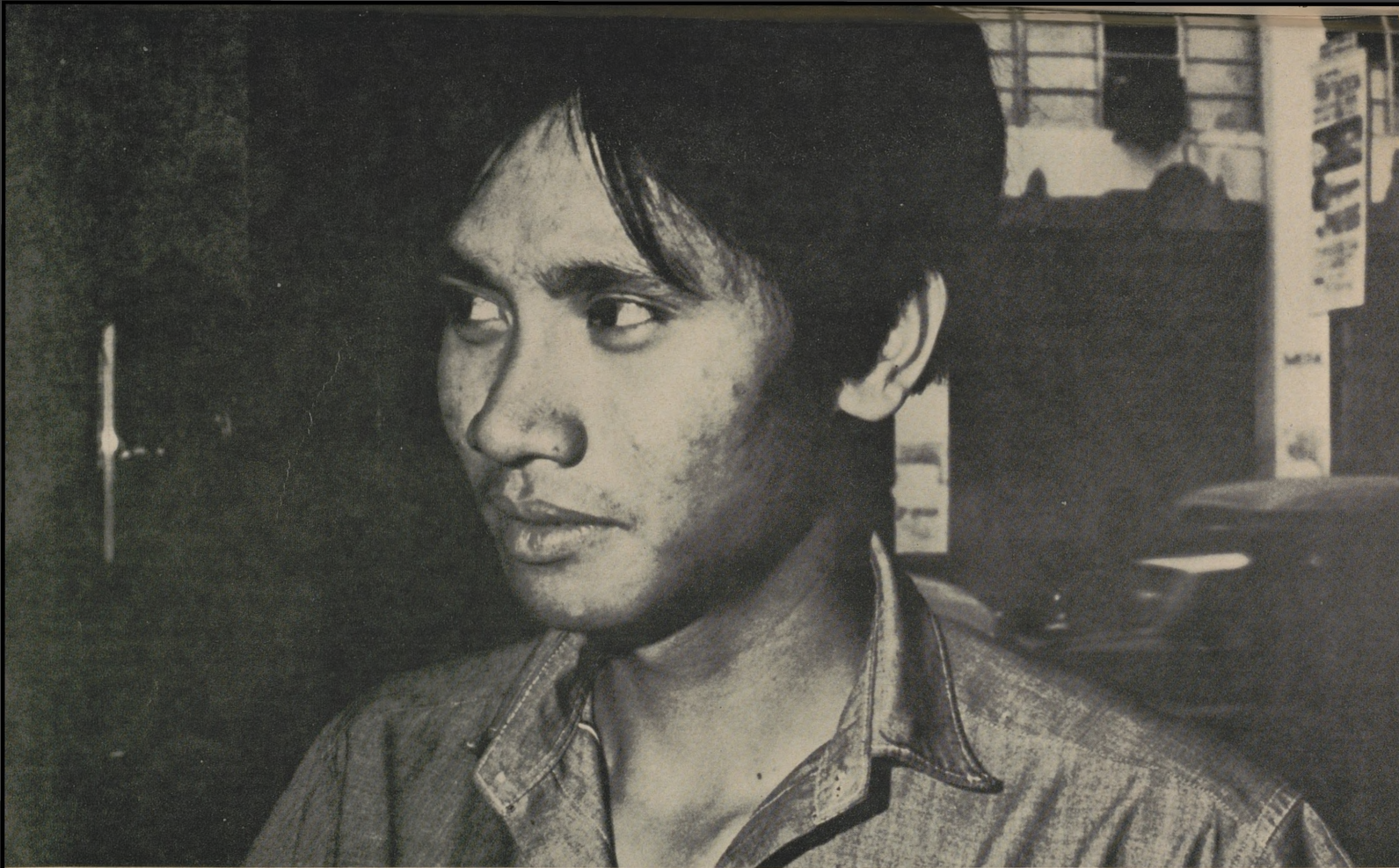
SOME of those won to the Lord at the center feel led to full-time church service. Danny Muego, for example, is now attending the Philippine Baptist Theological Seminary in Baguio City with his wife and small daughter. It was quite a contrast for a young man who had been to church only twice in his life (once to a marriage and once to a relative's funeral) when a friend brought him into the student center to play chess.

Danny liked the games, refreshment stand, and friendly atmosphere of the center and the fellowship times there. It was not long until he began to help a member named Vergie with her publicity posters. Vergie, the daughter of a preacher from another denomination, had had no personal experience with Christ until she came to the center.

During an evangelistic meeting Danny first was confronted with Christ, but he wasn't won to Jesus until about three weeks later, when a new Christian took just one verse (John 3:16) and explained God's love to him. After accepting Christ, Danny came to all the Bible studies. Soon he shared his new faith with another prospect at the center, and this person also accepted Jesus.

Painfully shy before he came to the center, Danny became a different person. After he and Vergie were married, he felt that the Lord was leading him into full-time church work.

For the Wakefields, decisions like these bring a sense of fulfillment—a feeling that the ten years they've invested in developing a student program in the Philippines is beginning to bear fruit. □



Rey Mariano: "My life was an empty one, because it had no goal, purpose, meaning. . . . I was the kind of activist who was full of hopes that in order to bring about change, we need to rise up in arms and pursue a violent revolution. I was the kind of radical who found joy and excitement in rioting, destroying private properties. . . . One afternoon (in) March 1971 I found myself inside this (student) center . . . where I found happiness and joy, the center where I found peace. . . . Now my life is full of meaning and purpose. Now that Jesus has set the path and goal of my life, what more do I have to ask him?"

CENTER FOR STUDENTS



WHEN William R. (Bill) and Delcie Wakefield started work with students in Manila, Philippines, in 1962, they had no building, no student organization—only a tremendous mass of “prospects.” The prospects were the thousands of students who crowd into dingy dormitories and relatives’ homes in Manila each year to seek

a better way of life through education.

“We just began with what we knew—the American Baptist Student Union type of program, which mainly works with Christian students,” Wakefield commented. “We invited the students from our various churches to meet with us, and we spent the years from 1962 to

1964 developing a strong BSU Council of Christian students, while at the same time seeking others.”

For a time they rented quarters for a small student center on the third floor of an office building in the Sampaloc student district, where it is estimated that some 250,000 students attend schools within a ten-block sector. But they soon

By Robert L. (Bob) Stanley



found that to have an effective student ministry they needed a well-located student center building—on the ground floor and, if possible, near one of the bigger schools.

Missionaries from other denominations tried to discourage them from using the student-center approach. Students wouldn't respond, they said, and besides it would be too difficult to find property to rent—much less to buy—in a good location.

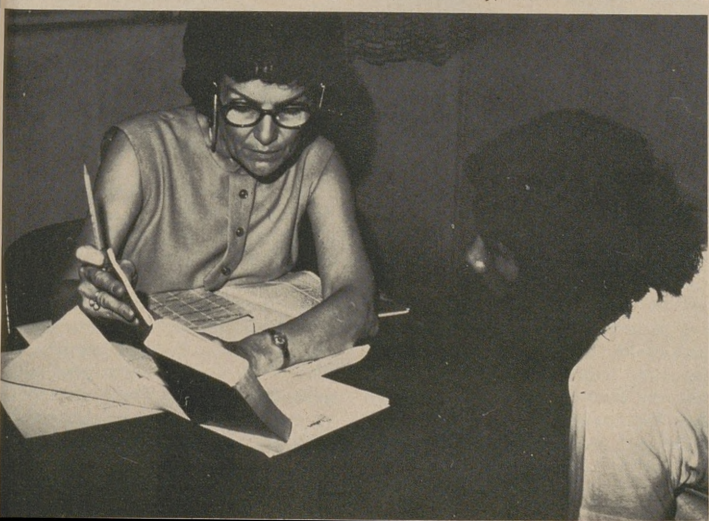
But the Wakefields still felt the Lord was leading them toward a student center. Walking through the crowded streets of the area, they marked Xs on a map to indicate places which seemed most desirable for such a center. Sometimes they got that panicky feeling, Wakefield remembers—fearful that nothing would be available.

Then, with the aid of a pastor who sold real estate as a sideline, they located a small lot 350 square meters in size with a dilapidated building on it just two houses away from the spot they'd marked as one of the "perfect" locations—directly across from 37,000-student Far Eastern University.

Getting money for such a purchase can sometimes take years, and they had only a two-week option to buy. The Lord must have been in it, Wakefield has said, for in a matter of weeks the purchase received the go-ahead from both Philippine missionaries and the Foreign Mission Board.

After gaining possession of the property in 1965, the Wakefields made use of the old building as a temporary student center until money could be obtained for a new structure. A daily program was started, featuring either a gospel message or a Bible study, and revivals were held twice a year. In 1965

Above: Students meditate in Catholic chapel at university. Left: Students provide music at center. Below: Mrs. Howard D. Olive, missionary, witnesses to a student.



professions of faith were made by 20 students. During the next school term another 70 accepted Christ, as more individual counseling was attempted.

When the center's new, two-story building was opened in October 1969, increasing numbers of students were attracted. More than 3,400 applied for activity cards the first year, and a better-organized interview procedure was set up to provide opportunity for witness.

Filipino students are accustomed to showing their ID cards, so they don't object when the center's system is explained to them. As the student enters the center, ropes guide him to a reception desk, where he is given an orientation ID card that permits him to use the center's facilities while he is awaiting his interview. If he has time, he may be interviewed on this first visit. At the end of the interview, whether he accepts Christ or not, the counselor attempts to schedule another follow-up conference with him and recommends that he be issued a student-center privilege card.

THE CENTER has two types of permanent membership cards.

The pink card for associate membership is granted to those who have made professions of faith and have taken all five lessons in the orientation program, to other Baptist young people who are not students but who would like to use the facilities, and to Christians from other denominations.

The white card indicating full membership is given only to students who are baptized members of a Baptist church. Only holders of this type card can serve as chairman of a committee in the BSU, a policy which keeps BSU leadership in the hands of Baptist students.

"Hippies" and high school students are given only temporary cards until they complete five orientation studies. If they are willing to take the five lessons, they can get a permanent card. "Our target is the 'straight' student," Wakefield explained. "We have found these students eager for the gospel, and we cannot serve both these and still emphasize the 'hippies' or the younger students."

In an effort to reach more students for Christ, the center has de-



Above: Student strums a guitar at the Baptist center. Below: Bill and Delcie Wakefield chat with students. Right: Center provides place for a serious game of chess.



veloped a five-step, counselor-training program. Some 35 students were taking the training this past school year, but none has yet completed the fifth step.

After undergoing the entire training program, a counselor would be sufficiently trained not only to witness and win a person to Christ but also to lead a small, house-church type of congregation.

Several Manila area pastors and

some of the missionary wives have helped the past year as counselors at the center, spending one morning or one afternoon a week witnessing to students. This coming year the center hopes to enlist more counselors through a pastor internship program being planned with Jack S. Branan, Manila area evangelistic missionary. The plan calls for 12 pastors to spend one day a week each at the center to counsel with



students and learn how to witness more effectively.

Such reinforcement is needed if the center is ever to witness to all the students who seek to use its facilities, Wakefield thinks. Even though the Wakefields and their staff associates spend almost half their time just in orienting new members, they still can interview only about three-fourths of the total number of applicants.

But with an increased number of counselors, Wakefield believes the center could witness to at least 3,000 students a year. "And from this, based on past records, we could expect between 2,000 and 2,500 professions of faith," he predicted.

A second goal for the coming year is to increase the percentage baptized. Many now drop out after the first counseling session, even though they may make a profession of faith in Christ.

To improve its follow-up with these new Christians, the center is planning:

- A personal letter to each per-

son who misses a counseling session to encourage him to continue his Christian orientation.

- A Christian fellowship night, including a supper, for those making decisions each month.

- An overnight retreat about twice a semester at the center.

- A full-time staff member who would seek to create an atmosphere of fellowship among the students.

The entire program of the BSU is unashamedly evangelistic. "Our kids don't see anything abnormal about witnessing—they don't know anything else!" Wakefield said.

But since many of those won to Christ at the center have little if any acquaintance with God's Word, Bible studies are held on Tuesdays and Thursdays in addition to the regular Bible-study-prayer meetings on Wednesdays.

Leadership training, as in the States, is carried out through the BSU Council, which was composed of 48 students this past year. By working on council committees, students learn how to plan and execute the programs.

"We expect this to have direct carry-over into the churches," Wakefield pointed out. "It has borne fruit already, but the greater numbers should help even more in church planting and development."

The student director foresees further development of the building to accommodate more students. When funds are available, a mezzanine floor will be added, and the rooftop will be used for Ping-Pong tables and similar recreational equipment. With these additions, he feels the center could take care of 10,000 students a year—about double its present capacity.

The Wakefields shrug off any suggestion that they personally should receive credit for the center's success.

"We've just been instruments in the Lord's hands here in our student work," he commented. "It hasn't been a hard job, like pushing a wagon up a hill. Rather, the feeling we've had has been that of trotting down the hill with a hand on the wagon. This is just something the Lord has done." □

HEADING for the youth center, I wound my way through the maze of crooked, narrow, crowded streets of downtown Salzburg, Austria. As usual, my pace was not only slow but frustratingly spasmodic, as bicycles and shoppers darted across the street in front of the youth center bus I was driving.

Illegally parked cars forced me at times to drive with two wheels

on the sidewalk, creating additional confusion, since the sidewalks were also overflowing with people— young mothers pushing their little ones in miniature, customized carriages; farmers and their wives in town to sell and buy fresh produce in the “Old Market;” American tourists with city maps spread out, desperately searching for their favorite “Sound of Music” sights.

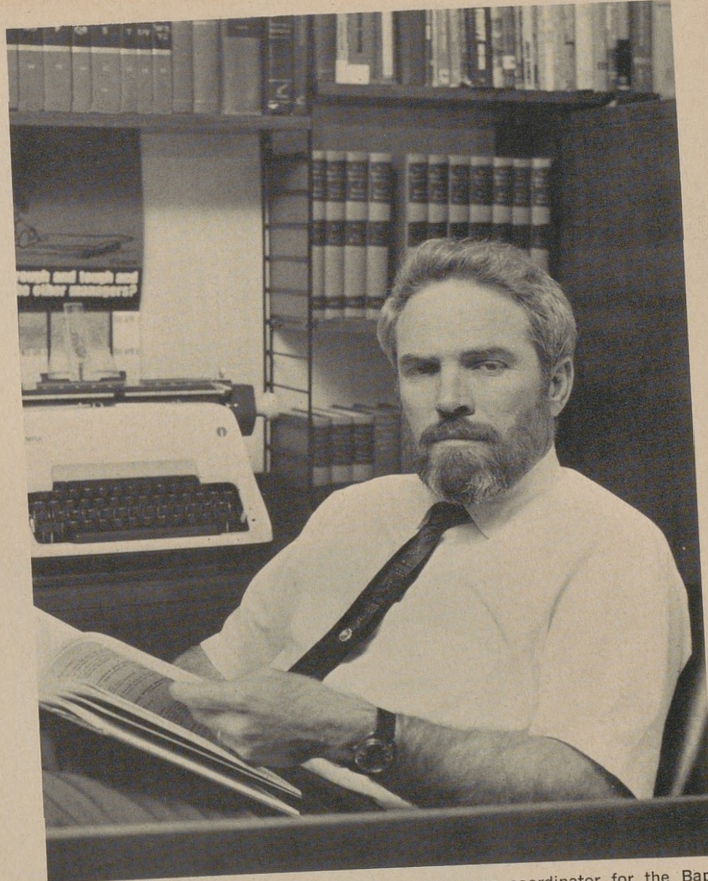
And there were young people— scores of young people!

Above the murmur and pace of the downtown action the bells from every church tower in the city began their gentle reminder that it was 12:00 noon. Shutters on store windows began to close. Almost mysteriously the streets started to empty of the young mothers and babes. The farmers and wives

A TWO-WAY DOOR AT NO. 11

BY JERRY D. JONES





Above: Missionary William L. (Bill) Wagner serves as coordinator for the Baptist-sponsored youth center in Salzburg, Austria. At left: Guitarist Emanuel Wiesner provides music during youth service at a Baptist church in Salzburg.



During a Bible study in his home, Author Jerry D. Jones (left), missionary journeyman, converses with Peter Kostyan and Jochen Hofbauer.

headed back to the country. Tourists sought out "Peterskeller" or "Cafe Glockenspiel" for a quick bite to eat.

But the Salzburg young people remained, and their number increased. A two-and-a-half-hour lunch break had begun.

Among the mass of youths were a handful who were headed in the direction of Bergstrasse 11, my destination. "Servus" was the greeting I heard from those waiting at the entrance as I parked the bus and crossed the street to the center. Those waiting for me were not only some of the "regulars," but with

The author in June completed his two-year term as a missionary journeyman in Salzburg, Austria.

them came new faces, new hands to shake (the Austrian way), new individuals with whom to share Christ.

It was lunch time, and the location at Bergstrasse 11 again became the Salzburg Youth Center. During the open hours several young people made their way to the center, coming in groups of twos and threes or maybe alone. Some came for help with a specific problem. Some stopped by out of curiosity. But most came to seek fellowship with other Christian youths.

The center quickly became alive with a variety of activities.

Downstairs jumped with excite-

ment as the continual search for Salzburg's table tennis champ made progress. Several young "Mozarts" banged away at the piano, playing their own latest version of "Chopsticks." The living room area downstairs became a more lively living area than upstairs.

Some needed quiet time to finish a school report or prepare for an exam, and this was provided upstairs in the newly decorated Austrian-style, coffee-bar setting.

The upstairs prayer room offered a quiet place for private or group prayer; many realized the importance of talking with God during the middle of their busy day at school

Young people gather for tea and conversation at the youth center.



or work. The room also became a natural spot for personal sharing with friends brought to the center during lunch break.

For two and a half hours each afternoon the youth center is located at Bergstrasse 11, downtown Salzburg. If I could take you on a personal tour of the center, the two-story building, recreation-coffee bar combination would be only a brief introduction. We would have to leave the center, walk those narrow, crowded streets of Salzburg, and discover on our own the many other locations of the Salzburg Youth Center.

I would take you to meet Walter.

On the way to his school I would share briefly with you that only a year ago Walter quit his job at Ford Motor Company, feeling the Lord leading him back to school for further education. In one year seven of Walter's classmates have come to know the Christ he continually talks about. These seven boys are not only a living witness to Christ in their school life but also in the Salzburg Student House where they live. They frequent the youth center and bring friends to share in the Christian fellowship.

While at the school, I would take you by Doris' classroom so she could share with you blessings she's

receiving from writing her **matura** paper (thesis) on the book of Romans. She might ask that you pray with her that the paper will be a witness to her professor and class.

Next door, Monika could share reactions from her professor and fellow students about her English final—an oral report on the Jesus Movement and "Who is Jesus Christ?" She feels the report afforded special opportunity to share her Christian beliefs.

We could stop at Karl's classroom, where a Christian motion picture is being shown. Karl arranged for the showing through Austria's Billy Graham film office in Salzburg.



At Baptist church in Salzburg two young people talk. Standing in the background is Werner Hopfgartner, youth work director for Austrian Baptists.

SAVE FOR
WOMEN STUDY
1972

Showing a Christian film is extremely uncommon in Austrian classrooms. Karl will be the first to tell you that it is an answer to much prayer. He will have opportunity to tell his classmates that similar films are shown in the youth center on Friday nights.

At the insurance office I could introduce you to Peter. In the six months he has been a Christian he has not only been a forceful witness for Christ in his work, but has also helped to start house Bible studies in connection with the center's program. Meeting on Thursday nights, these groups have helped involve several of Peter's co-workers, as well as many other youths, in weekly Bible study.

To help in your discovery of other "locations" of the youth center, I would take you to one of Austria's military casserns near Salzburg and let you meet Herwig or Gunter. They would not only tell you about some of the difficulties of living a Christian life in the military environment, but would also relate some of the joys they have experienced in sharing Christ with their peers. They are free on weekends to attend Saturday-night and Sunday-night youth meetings at the center and at the church. They bring friends with them.

Before returning to Bergstrasse 11, I would want to visit Robert's home and let you see first-hand the continuing struggle he faces in living for Christ in the midst of parental

disapproval. Robert has experienced a new love for his parents. He has faith that someday they will discover why his reactions to their sometimes violent disapproval of his following Christ are love-centered.

Where is the Salzburg Youth Center?

Is it in various parts of Austria on weekends, when teams from the center travel to share? Is it in the classrooms, where youths strive to relate a new discovery of life in Christ with professors and classmates? Is it on the streets of Salzburg, where young people witness to those God leads to listen?

Is it in the homes, where youths share a deeper love and understanding with mom and dad? Is it in the Bible school in Salzburg, which in its first years of existence has given many young people of the city a deeper grasp of God's Word and its relevance to life in this day?

Where is the Salzburg Youth Center?

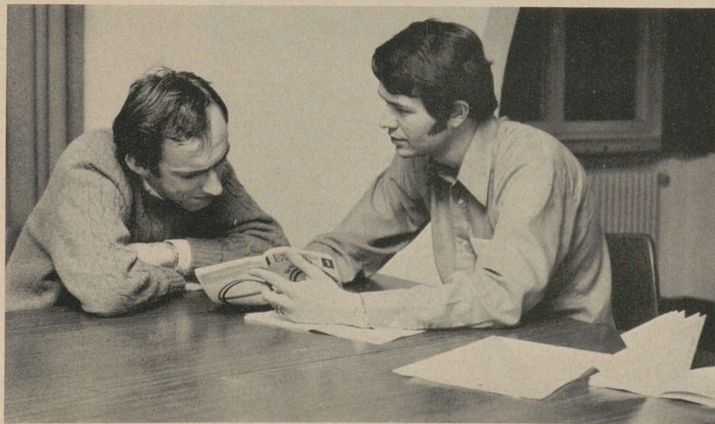
The door below No. 11 on Bergstrasse is a two-way entrance. Young people come through the door only because young Christians with a burning desire—a love to share—go out the door.

The center constitutes a circle that is never completed, a location that winds through those crooked, narrow, crowded streets of Salzburg and back again. □

In a Salzburg shopping district Mrs. William L. (Sally) Wagner strolls a "walking street," where auto traffic is restricted.



Journeyman Jones helps Guntram Knellinger to learn English.





MISSIONARY FITNESS

Six mornings a week Missionary William L. Wagner follows a rigorous schedule of physical exercise on a course at Salzburg, Austria. People of all ages utilize the course, built for community residents by a life insurance company. Signs along the jogging trail call for additional exercises, with equipment provided. Wagner, a track star in college, follows the routine to keep in shape, a factor that helps him identify with, and keep up with, the young people who come to the Baptist Youth Center in Salzburg.



AFTER celebrating 25 magnificent years in summer missions, we are entering the second half-century of the program. The 1972 "crew" of summer missionaries were the 26th such group sent out by their fellow students through campus and state Baptist Student Union organizations.

The BSU-sponsored summer mission program began in the summer of 1947 when 12 students from the mainland were sent to the Hawaiian Islands.

This first step developed after five enthusiastic students from Texas had served in Hawaii as speakers and singers for a Christmas revival in 1946. William Hall Preston of the student department at the Sunday School Board, Nashville, Tennessee, had accompanied the group. He remained after the revival for consultation with missionaries in their annual Mission meeting.

The missionaries asked Preston to suggest ways to capitalize on the experience and enthusiasm resulting from the revival. He proposed that college students from the mainland be invited to come to the islands the following summer to help in Vacation Bible School work. The missionaries enthusiastically agreed.

Thus began the BSU-sponsored summer missions program. In the years to follow, this program was to capture the imagination and dedication of thousands of college students. Many would invest their summers in person. Many more would give money so that others could go to represent them on the mission fields.

Among the early innovations in summer missions was the sending of teams of students to one location. State BSUs usually sent these students, who worked on construction jobs for 40 to 50 hours a week and spent their "spare time" in Bible study, prayer, worship, and projects that ministered to the people in the community near the construction sites.

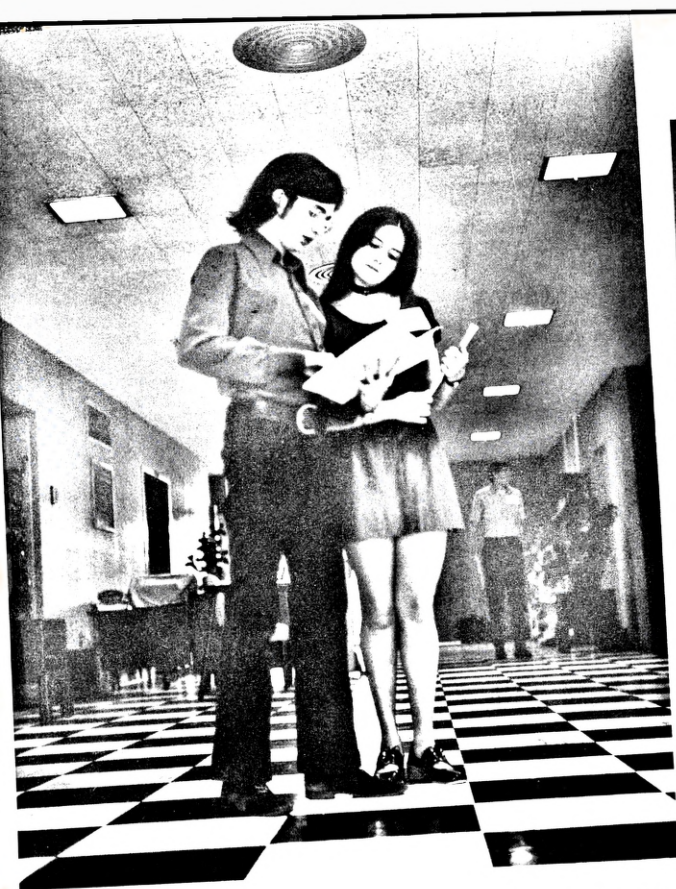
One such group built a church building along the Mississippi River for a congregation composed mainly

SINCE THE SUMMER OF '47

By Doyle Baird



The author is consultant for church-campus ministries, National Student Ministries, Sunday School Board, Nashville, Tenn.



At the orientation for Baptist Student Union summer missionaries at Foreign Mission Board offices last March, students fasten name tag, check program, talk with FMB staff member (above), meet in session led by Stanley Nelson, associate secretary for missionary personnel.



of American Indians. A summer later the student department in Tennessee again organized a work-camp; this time the crew built a Baptist student center. At one time some Florida students replaced a washed-out bridge, which had isolated a community from medical services. Work camp groups have traveled as far as Alaska and Korea.

The early summer missionaries conducted Vacation Bible Schools, taught study courses, held revivals, worked in youth camps, took religious surveys, and performed other such "religious" or church-related service. Thus it was a considerable innovation when some state groups began to enlist and send missionaries for service in hospitals and medical clinics on foreign mission fields. This opened opportunities for nurses and medical students, in the final stages of their training, to serve in a ministry of healing.

By the time summer missions registered its 20th year of service, the BSU-sponsored students involved with the Home Mission Board and the Foreign Mission Board had increased from the 12 who served in Hawaii in 1947 to 155 assigned to 25 countries and to every state where Southern Baptists had established work.

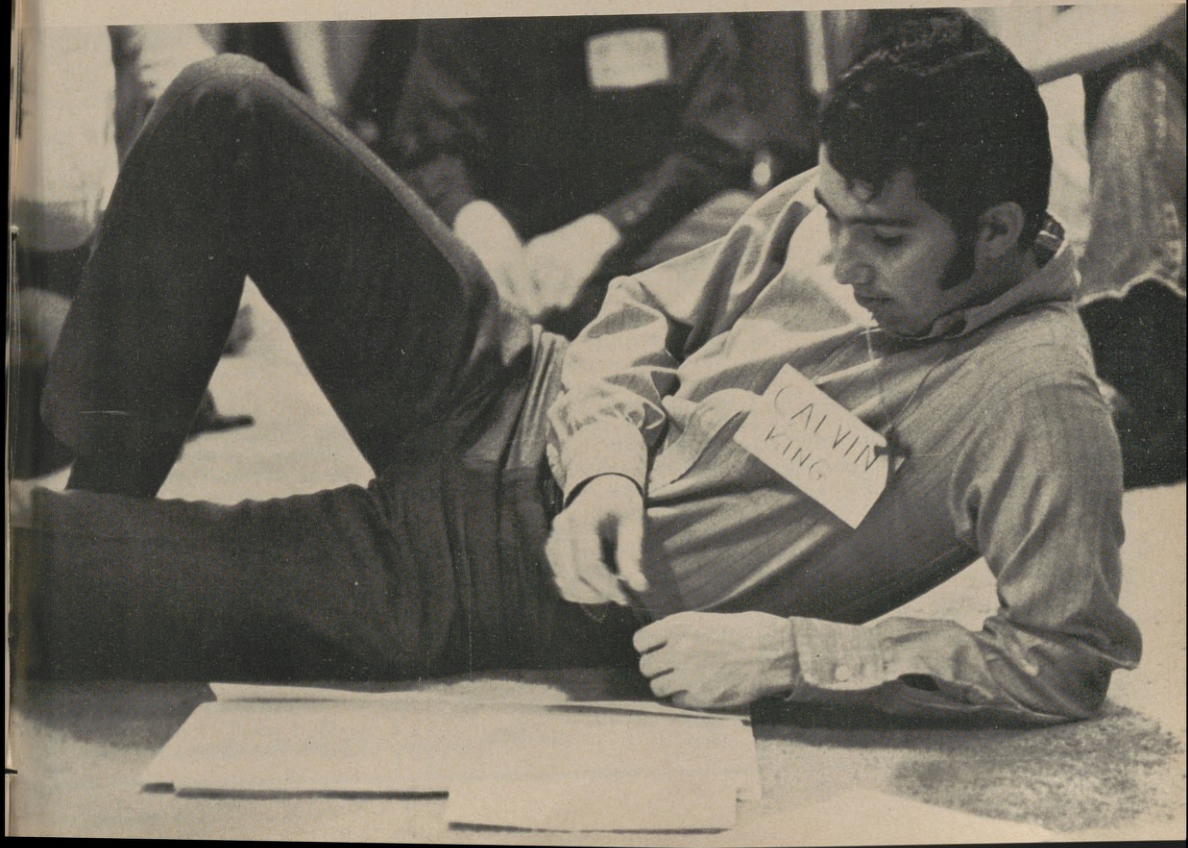
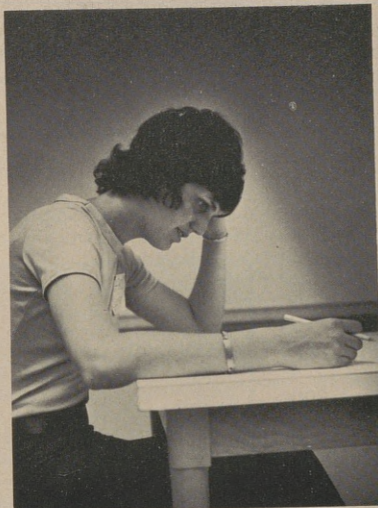
The end of the story of summer missions is not in sight. Summer missions is still the heart of the present "student missions program." The new, more inclusive title has come into use as students have become more and more involved in projects making use of their available time other than that in summer.

Teams of students now go, during short vacations and breaks in the college year, to perform a number of types of service. Student teams travel to beaches and other resort areas with witnessing in mind. Music groups, coffeehouses, and informal "rap" sessions lend themselves well to this type work.

Other teams go to do physical labor, work camp style, to improve the living conditions of people, and to give their Christian witness. Some



During the orientation students talk in small groups, fill out information forms, stroll outside FMB offices, and concentrate during a group session.



teams go to the inner-city situation. Some assist with the beginning of new BSUs, missions, and churches.

During the summer of 1972 there were 202 students, sponsored by BSUs, working in home mission areas. They served in both traditional and innovative ways. Serving in foreign mission fields were 65 students in 18 countries. The calls for this year's group included special needs for more men, more married couples, more black students, and more medically oriented students to fill requirements.

Many other projects, arranged by state groups, involved still more students. In addition to the medical service, other unique types of overseas ministry have made room for students who eventually plan vocations in fields other than the traditional, church-related ones, such as in agriculture.

Recruitment of students is done essentially by campus and state Baptist Student Unions. They care for the expenses of the students in traveling to their fields at home and abroad. The students do not receive salary for their work.

National Student Ministries at the Sunday School Board coordinates the work as go-between for BSUs and the mission boards. The student section also promotes the program through materials, periodicals, and field engagements.

The Home and Foreign Mission Boards orient and train the summer workers. Employees of the boards and workers on the mission fields supervise and direct the work. Expenses of the students while on the field are cared for through the boards and the Missions.

The purposes of the summer missions program continue much as they have been through the years. The program is intended to enable a student to (1) perform a service to people on the mission field; (2) determine his future role in missions, vocational or otherwise; (3) share experiences with others, especially on campus and in churches upon his return home, creating additional interest in missions; (4) assist career missionaries and bring information and inspiration to them and their families.

Students are sought to serve as summer missionaries who meet particular qualifications:

—Upperclassmen between the ages of 18 and 25 who have 60 semester hours (90 quarter hours) or more of college credits. (Some exceptions may be approved by the Home Mission Board.)

—Mature Christians who are active members of Southern Baptist churches.

—Leaders and active workers in Baptist Student Union and campus activities.

—Persons in good physical and emotional health.

—Persons with adaptability and common sense.

(Individuals serving with the Foreign Mission Board are required to

attend an orientation program in early April at the expense of the Board.)

The commemoration of a quarter of a century of summer missions should not be lost or submerged in the celebration of the 50th anniversary of Southern Baptist student work. Rather, it should be a major part of the celebration, for one can hardly think of the significant achievements of Baptist student work without giving recognition to the summer missions program. Summer missions surely has provided impetus to the entire program of Baptist student work for the last 25 years. □

IOWE a deep debt to the Baptist Student Union. It was through BSU that I really became aware of God's claim upon my life. While attending a spring retreat for members of the Kentucky BSU councils, I first dedicated my life to God. Later in Texas, where I was completing college work, this claim of God upon me became more deeply rooted. The Texas BSU selected me to be a summer missionary to Hawaii. That summer proved to me even more that God's opportunity for me was in foreign missions.

Soon after high school graduation I went away to college, but after a few months decided to call it quits. Four years later I tried it again. This time I became active in BSU, and life took on new meaning. In BSU I found young people who cared for me. This I had not found four years earlier.

In my involvement in BSU in Kentucky I had deep respect for the evident concern of Chester Durham, the state secretary. There was no doubt—this man cared for young people. His concern was proven through his patience, his willingness to trust us, and his personal dedication to God.

In Texas one man always stood out to me when I was a student. W. F. Howard was one of the students' best friends. Young people have a way of knowing those who really care for them. I never had any doubt about him.

Sam Choy, missionary to Korea, was student secretary on my campus in Texas. I vividly recall his patience in working with me while I served as BSU president my senior year.

Patience and trust are essentials for those related to college students. These three men had these qualities. They were men whom God had touched. Through them God touched others.

James F. McKinley, Jr., missionary to Bangladesh

WHEN I enrolled in East Texas Baptist College, Marshall, Texas, I immediately became involved in the BSU program. Since the college did not then have a BSU director, students did all the planning and organization. From this small denominational college, the list of persons serving as missionaries is a long one, and BSU played a big part in their preparation.

Through BSU I learned of the Texas Invincibles, college students who conduct Vacation Bible Schools and revivals during the summer in Texas. Serving two summers as an Invincible was another step in preparation for foreign mission service.

Each fall when I returned to college, more BSU opportunities came my way. My memory flashes back to the many faces of people who influenced me through speeches, discussions, personal interviews, and conferences.

The highlight came when I was selected to apply as a student summer missionary. That summer's experiences will always bring a thrill to my heart as I remember the people of Jamaica and the other 35 BSUs who went with me. Through this experience I was even more convinced of my calling to missions.

What has BSU meant to me?

I can honestly say it has meant an open door through which God led me to where I am today.

Sally (Mrs. Garland M.) Threlkeld, missionary to Ethiopia

WHEN are you coming back, teacher?" called a Junior-age boy as we drove off following commencement service at a Vacation Bible School in a small Cuban village. The question was particularly poignant, because I knew there was no missionary or worker available for regular, or even frequent, visits to that village. A VBS had been possible there only because summer missionaries were available.

The truth was, as I suspected, that I would never see that boy again. I would never return to his village. I would never teach him more about Christ. So his question cut as an arrow into my heart.

He had called me "teacher," so there must have been something I had communicated to him in our few days together. But was it enough? How I wanted to stop and go back right then! I remember how the boy, obscured by the dust of the road, receded as the car carried me away from the necessity of admitting to him that I probably would never be back. Many times I have prayed with the hope that someone would go back there.

This experience epitomized the needs and opportunities in thousands of other such villages and of millions of people in villages and cities and in remote isolation in all parts of the world. The experience is as vivid today as 20 years ago and became symbolic of my call to foreign missions. The scene has brought me back repeatedly to the reality of my call and to the real purpose for it.

I was a BSU student summer missionary to Cuba in

1952. The previous summer I had experienced a definite call to foreign missions, and through the intervening year I had been facing decisions related to that call.

By the summer of 1952 things were falling into line, and I was passing from the phase of pondering and planning into the phase of following through on the decisions. I was becoming fully involved in preparation for foreign mission service. Summer missions provided the challenge of living and working in a foreign language and culture to share my Christian experience.

The net effect of the summer was a strengthening of my call to missions, a recognition of the varied knowledge and experience useful in a mission setting, and insight into the practical aspects of overseas missionary life. These impressions gave needed direction and motivation.

Many times in subsequent years of preparation I went back in my memory to the summer in Cuba. Many times questions and challenges to my mission commitment were resolved by answers rooted in experiences of that summer. The summer mission experience was the single most meaningful experience in the period after my call to missions.

To the boy who asked, "When are you coming back, teacher?", my unvoiced reply had to be, "Never." But largely because of that inescapably recurring question, my purpose held. The effect of that summer was felt long after the weeks in Cuba had passed and contributed in no small way to my being on the mission field today.

Merrill D. Moore, Jr., missionary doctor in Gaza

WHEN in 1951 I had the privilege to serve as a summer missionary sponsored by the Florida Baptist Student Union, I had not yet felt a call to service on a foreign field. To a large extent, various speakers had greatly influenced me to consider God's will for my life.

It was in the summer of '51, while my partner and I were holding Vacation Bible Schools in southwestern Mexico, that God used the words of a Junior-age girl to engrave indelibly on my mind a searching question. I had taught her, and she had accepted Christ. When the VBS was almost over, she turned her tanned face to me and looked up with big, brown eyes. She asked innocently, "Brother Bridges, when are you coming back?"

My answer stopped in my throat. I knew that no one had been in that state capital city to hold a Bible school the year before. Furthermore, there would be no one to hold a Bible school in years hence, unless someone answered a call to Mexico. I thank God for the experience that summer missions provided me to find his will.

Incidentally, my partner that summer was James C. Ware. He also returned to Mexico as a Baptist representative and is now serving as a missionary in Colombia.

Julian C. Bridges
Baptist representative to Mexico

THE experience of being a student summer missionary did something special for me. It helped me realize that a commitment to Christ and his will for one's life is not something that can be relegated to some misty, ethereal, pie-in-the-sky-future. It's right *then*—a commitment that begins at the moment you say, "Lord, here I am; use me anywhere, in any way."

It seems strange that I could have been an MK myself and still have so many misconceptions about missions. As a child in China, I saw my parents (the Harold Halls) deeply involved with the Chinese people in evangelism. To my childish eyes this seemed like everyday work—Mother teaching my brother and me at home, working with WMUs, visiting in homes; Daddy going to the villages for weeks at a time and coming home so weary.

I remember thinking, "This is like so much work. When I grow up I want to be a missionary, but not in China. Lots of folks come here. I'd rather go over those distant purple mountains to Tibet, where no missionaries have been."

My first summer as a student missionary in Kansas and Nebraska and my next, in Hawaii, finally brought the whole matter of missions into proper perspective for me. I realized it isn't a matter of geography or glamor or age. It's a matter of commitment, involvement, and willingness.

Hawaii, of course, isn't really foreign soil, but a definite part of the U.S. However, there, as in possibly no other one place on earth, can be found a cross-section of cultures and work with people from a multitude of backgrounds. During those ten weeks I was able to get a feel of foreign cultures and a taste of how to work with people who don't necessarily look, feel, and react as I do.

I can see how unfortunate experiences as a summer missionary might "turn a student off." But summer missions "turned me on." Feelings that had been far in the background before, ideas I had only played with, seemed to come into focus. I felt, more definitely than ever, "Foreign missions is where the Lord wants me."

I'm a believer in student summer missions, for it was through this program that I met my husband! Bob came as a summer missionary to Oklahoma, where we were then living. Of course, one rule is that, because of the limited time of service, students are not to date. Bob and I couldn't date, but we had a number of conferences. Three and a half years later we met again at a student world missions congress; a year later we were married.

How grateful both of us are, not just that we met through the student summer mission program, but that the Lord revealed so clearly to us, through our years as summer missionaries, his future will for our lives.

Rosalie (Mrs. Bob W.) Hunt, missionary to Taiwan

IT WAS while I was preparing to go to Jamaica as a BSU summer missionary that the Missionary Journeyman Program first came to my attention. Prior to that summer in 1969 my sheltered life at college had kept me ignorant of much of the missionary outreach of Southern Baptists. The Foreign Mission Board's activities were just memorized segments of GA programs.

During the orientation for summer missionaries I met both new and former journeymen. I quietly filed the information about the program in my memory as an exciting choice to be made in the not-too-distant future.

Teaching English in Henrietta Middle School in Hong Kong cannot be even remotely compared with improvising Vacation Bible Schools in the Caribbean. However, the experience of being a summer missionary lessened the impact of the problems I faced in preparing for journeyman service in the Orient.

For one thing, I was no longer a sheltered little girl from Murray, Kentucky, leaving home for the first time. I had eaten strange foods and

slept in strange places. I had cleared customs in two countries and had already experienced a mild form of culture shock.

Not even the fact that both governments are based on the British system can trigger a comparison between the two cultures. But getting to know and love the people of Jamaica, to look beneath the skin that was darker than mine, to listen behind the British accents, and to feel with them the joy of knowing the same Christ, gave me faith that, even with Hong Kong's language barrier, I could relate to the Chinese and share with them my Christian experience.

In addition I did not have to wait until I came to Hong Kong to learn that missionaries, whom Southern Baptists tend to deify when they return to the States for furlough, become mortal again when they return to their fields of service. What a relief to know that, as I landed at Hong Kong's Kai Tak Airport, the airplane would not be escorted in by angelic, white-robed missionaries carrying the contents of Lottie Moon's trunk! How wonderful to hear them complain

about the heat and traffic and to know that I would be accepted, imperfections and all, as a co-worker on the mission field.

My family also benefited from that early experience in foreign missions. They were not happy to see me go halfway around the world to spend two years, but the initial break had already been made.

I've been asked if I plan to come full circle from summer missionary to journeyman and finally to career missionary. I don't know. My early involvement in the program of foreign missions has given me unparalleled insights into life and work on the mission field. Any future involvement in foreign missions will be based on educated faith and should produce fewer surprises.

If I decide against a career in foreign missions, I will still be able to give a first-hand account of two of our Southern Baptist mission programs and encourage other young people to make early, active, commitments to the missionary task.

Rebecca Tarry, missionary journeyman to Hong Kong

MY SUMMER in Hawaii in 1954 was definitely a turning point in my understanding of the will of God for my life. Not only did I see mission needs first-hand, but I had opportunities to talk with foreign missionaries. A year later I was invited by the Hawaii Baptist Convention to return as interim pastor at Hilo, and this, too, assisted me in knowing God's will and seeing the needs of the world. God's call is still very real to me, and I feel most grateful to summer missions.

Harold T. Cummins
Missionary to Kenya

IN 1956 I was chosen along with five other students to do Vacation Bible School work in Juarez, Mexico. It was my first experience in mission work outside the U.S., and it helped prepare me in several ways for my future missionary career. One way was to help stimulate and encourage me on toward the goal I had already chosen. Working in a strange culture and using another language made me aware of some of the difficulties that would later face me. Spiritually I gained because of the association of my co-workers in sharing Jesus Christ with many children and adults there.

John D. Freeman
Missionary to Thailand

It was a summer to remember: sights, sounds, smells, food, churches, people—everything was different. And it came at a time in my life when I needed to enlarge my world. I had already felt God calling me to be a foreign missionary. I had gone so far as to make this public in my college church. But the summer in Jamaica gave me a special opportunity to be sure. I went back for my senior college year completely committed to foreign missions.

Eighteen years have passed, but some of the memories are still vivid—the lights of the lanterns as people, silhouetted by the full moon and framed by stately palms, slowly made their way up the mountain for an evening service; the sound of the pump organ in the old mountain churches; those wonderful people who put in a full day's work but still walked long distances to hear us.

Even more important were the lessons I learned. First, there was the importance of missionary places on intercessory prayer. Around the breakfast table we held hands, bowed our heads, and Missionary C. W. McCullough prayed, "Thank you, God, for those at home who remember us in prayer today." Since coming to Peru we have had experiences that have made us more aware of the importance of intercessory prayer, and I have come to appreciate even more the sincerity of that prayer I heard so long ago.

Second, I learned the necessity for a good sense of humor. The group, 35 of us, had been on the island less than two hours when, through a freak bus accident, our suitcases were destroyed. Most of the clothes were left intact, but we had no suitcases. But all I can remember were the McCulloughs with big smiles and never a defeatist attitude.

Third, we learned what it was to live among a people who had so much less than we had always had, not just in material wealth, but in the everyday things we take for granted in our churches in the States.

Finally, there was the opportunity to watch soul-winners at work. In the group was a fellow nicknamed "Squirrel" (Milton E. Cunningham, Jr., now a missionary in Africa). He had been invited along to preach in evangelistic campaigns. I remember watching the way he witnessed—he never crammed a tract down anyone's throat, but he never seemed to miss an opportunity to witness. Whether looking at the hats in the straw market, talking with a group of children on the street, or riding in a taxi, he always managed to get the conversation around to the living Saviour.

This was as it should have been. After all, sharing Christ is what summer missions is all about.

Shirley (Mrs. L. Steve) Ditmore, missionary to Peru

THE realization that God was calling me to be a missionary came during my teen-age years. It was a gradual revelation but had become a firm conviction by the time I entered college. Following my junior year, as one representative of the Missouri BSU in the summer of 1950 I spent ten weeks in Cuba. My main work was Vacation Bible Schools, Sunday School work, and camp programs. Most of my time was spent in the homes of national pastors, but I also had contact with missionaries and their families.

This memorable experience gave me insights into overseas mission service that helped me as I prepared to become a career missionary. It is somewhat inevitable that commitments to mission service made in childhood or early teen-age years carry a romantic aura, even though the commitment is sincere and real. Serving overseas gave me opportunity to see mission work and the mission field as it really is.

I saw both the challenge and opportunities of the work, as well as the difficulties involved in communicating the gospel in a different language and culture. This experience heightened my desire to serve overseas and affirmed my conviction that God truly was calling me to this task. I believe it helped my husband and me after we arrived in the Philippines to make a quicker adjustment in learning the language and in identifying with the people. It aided us as we related to our fellow missionaries.

I thank God for my experience as a student summer missionary and for the way he has used it, together with other experiences, in preparing me for service in the Philippines.

Delcie (Mrs. William R.) Wakefield
Missionary in Southeast Asia

IT WAS a sunny day in June 1969 when I stepped onto the plane in Atlanta, Georgia, to start on my way to Bangladesh (then East Pakistan). As I waved good-bye to my family I wondered, "Am I sure I want to leave my home and my country for three months to travel thousands of miles to be a summer missionary in a country I know almost nothing about?"

I was frightened, but I remembered Joshua 1:9, "The Lord your God is with you wherever you go" (*The Living Bible*). This was to become the theme of my summer, a summer that was to have profound influence on my life.

In Bangladesh I began to understand the strategy and structure of missions. I began to see missionaries as human, not as little gods we should put on pedestals. This was enlightening, because I realized that even with my mistakes and blunders, maybe even I could contribute something to God's kingdom through mission work.

During the first few weeks in Bangladesh the sights, sounds, and smells were difficult to become accustomed to. I had been briefed on culture shock, but even that did not prepare me for the sights and experiences of the summer. I had to learn daily to accept the people and their way of life. It wasn't my job to change them to Americans, but to meet them where they were and help present Christ to them.

Working primarily with missionaries at a social welfare center on the outskirts of Dacca, I came to love the Bengali people. Although I could not speak to them, I tried to show them through smiles, handclaps, and prayer that I, through God, loved them.

After ten weeks of service I went home with an awareness of the world and its needs—particularly its spiritual needs. As I began my senior year in college I started to plan what I would do after graduation. The experiences of the summer in Bangladesh came periodically to mind, but were quickly pushed aside.

Then I heard about the Missionary Journeyman Program—two years of work in a foreign country. "That's too long," I thought. But I knew only too well that the Lord was leading me into foreign mission work again, this time as a journeyman to South Vietnam.

As I struggled with my decision, I recalled Bangladesh—the country, the missionaries, the people, the peace and satisfaction that come from knowing you're where God wants you. Then I realized Bangladesh and summer missions were not an end, but a stepping-stone to Vietnam. God was preparing me during those three months in Bangladesh for two years in Vietnam.

While working in Danang, Vietnam, I learned to love Vietnam and the Vietnamese people. As in Bangladesh, everything was different—smells, customs, sights, people. And there was again the initial adjustment period. But friends learned to accept me, as I learned to accept them.

The two years are over now—two years of teaching English to Vietnamese students, establishing a library at the Baptist Activity Center in Danang, working with missionaries and MKs, struggling to learn basic Vietnamese.

As I look back on my work in Bangladesh and Vietnam, I see similarities among the experiences. Two experiences, summer missions and the journeyman program, are linked together with the knowledge that God used one as a foundation for the other. I wonder—is my journeyman experience but a link to something else?

Elaine Housley, missionary journeyman to Vietnam, 1970-72

SINCE I did not have the privilege of growing up in a church with missionary organizations, my knowledge of missions and the needs of the world were quite limited. At the same time my home and my church gave me a strong basis for later development.

In college days, when I was offered the challenge of Vacation Bible School work in Georgia in the summer, it seemed a natural thing for me to accept, although I did not feel at that time the Lord was calling me to full-time service. I was preparing to teach.

With two years of VBS summer work behind me, and active participation in BSU and a larger church program with mission emphasis, the door was opened to serve as a summer missionary in Jamaica. Feeling unqualified, I was slow to accept the challenge, but with encouragement from others I applied. By this time I had seriously considered giving my life to a vocation in the Lord's work,

but was unable to see clearly how it could be possible.

Jamaica was just the experience I needed to clear up many doubts in my decision as to what I would do with my life. For the first time I came to the firm conviction that really all I had to do was dedicate my life completely to the Lord's will, and he would guide me step by step. To my surprise, I found there was a place of service for someone like me. I was able to see that the need of a living Saviour is the same everywhere. Only the setting changes.

Summer missions gave me an opportunity to serve, to live in another culture, to have contact with a "real, live missionary," and to find purpose in my life. All of these were experiences that contributed to a complete surrender of my life to the Lord's work and later to his service in a foreign land.

Peggy (Mrs. Paul W.) Stouffer, missionary to Brazil

WHERE THE WORK BEGINS

By L. Laverne Gregory



Group attending the Functional Student Conference poses with San José in the background.

IN that the United States of North America has been exploiting Latin America for years," questioned the student, "what attitude should we take on this matter to orient our church people concerning this problem?"

"I had just about lost hope in establishing a meaningful student work in our city," one student worker stated, "but this conference has challenged me to renew my efforts."

These widely divergent statements were expressed during the first Functional Student Conference for Middle America and the Caribbean, held in San José, Costa Rica, during the end-of-the-year holidays of 1971.

Under the direction of Miss Ann Swenson, Department of Student Work, Baptist Spanish Publishing House, El Paso, Texas, the functional conference drew 45 university students and student workers from six countries—Mexico, Guatemala, Honduras, Costa Rica, Nicaragua, and the Dominican Republic.

La Posada, a rustic motel overlooking San José, was the conference site. Alfredo Diaz, then president of the Costa Rica university group, and I directed local arrangements.

Foy Valentine, executive secretary of the Southern Baptist Chris-

tian Life Commission, provided the "cutting edge" of the sessions through his conferences on practical Christianity and by fielding questions from the students. The question whether there is an obligation to prepare the church membership to confront North American imperialism in Latin America was an example of inquiries by the students.

Providing the theological stimulation through daily sessions on the Holy Spirit was Bob E. Adams, professor, International Baptist Theological Seminary, Cali, Colombia.

Julian C. Bridges, student worker in Mexico City, Mexico, led daily sessions concerning the books and literature of the Baptist Spanish Publishing House available for students. Leading sessions on personal evangelism was A. Clark Scanlon, field representative for Central America and Mexico.

To climax the evangelistic aspect, on New Year's Eve the entire group went to Zapote, a suburb of San José, where carnival and bull ring had been installed for traditional end-of-the-year festivities. There the conferees joined Costa Rica Baptists at their literature stand to provide music, pass out Christmas portions of Scripture, give testimonies, and witness personally to the people.

The group returned to the motel

for a testimony service of how the Holy Spirit had worked during the evening's experiences. Some expressed "fear and trembling" at the prospect of such an activity, for it was a "first" for them, but told how the Spirit had given them courage for the opportunities of personal testimony. Many names and addresses of contacts made during the evening were left with the local Baptist leadership.

As the new year arrived, the group, gathered around candlelight tables, was eating the traditional Costa Rican tamales.

The week was comparable to a lab session, since a functional conference is where the action and work begin, in striking contrast to a convention, where there is an ending.

All participants expressed appreciation to the Foreign Mission Board for making possible the conference. It was refreshing to hear their testimonies of how they would return to their countries with a greater vision of the ministry to the student world in Latin America.

Bringing the week to a fitting climax was one student worker. He said he had about lost hope of establishing meaningful work in his city, but added that "the conference has challenged me to renew my efforts."

The author has been a missionary to Costa Rica since 1958. He is stationed in San José.

CHOOSING THE BEST PART



SIXTY-SIX young people, all college graduates, have just stood at the Foreign Mission Board to be commissioned as missionary journeymen. Two years of overseas service await them. They have responded to calls to work in well-defined tasks on mission fields in Asia, Latin America, Europe, Africa, and the Middle East.

Seven weeks of training have given occasion to search their own motivation to be sure they are drawn to this undertaking by their love for Christ and desire to communicate his message of life to a world in need.

Enthusiasm, radiance, zeal, and zest for life characterize these young people as they turn their faces across the world. They go sharply aware of the grim realities of our present day, yet with the joyful affirmatives of faith overflowing in personality and testimony. They approach the world with hearts full of blessing, ready to share a life they know in rich experience with Christ.

They have chosen the best part! They have found liberation from the bitterness, despair, negativism, and disillusionment which come about when people face the grim realities of this world but do not know Jesus Christ as Saviour and Lord.

Actually they are only representatives of a great host of young people who in today's world are choosing the best part. Those who are privileged to travel widely and visit churches throughout this entire land, with opportunity to see large groups of young people assemble in the name of Christ, are deeply convinced that millions of young people are choosing to follow Christ in dedication and service.

Today's youth have been strangely publicized. Small minorities, comparatively speaking, engage in such exotic and unusual behavior that they are given great publicity, with the result that the casual observer might conclude that they represent the mainstream. Sometimes small

groups of those whose behavior is exotic and radical penetrate larger groups of young people and by their activities capture the spotlight of publicity, so as to give to the entire assembly a distorted image. Under such circumstances, some who are highly impressionable and easily influenced fall in with the ranks of those whose strange behavior is publicized and are caught up in their activities.

Let us make no mistake: Modern young people have not rejected Jesus. They still thrill to hear his wonderful name and offer themselves to do his will. In a recent Foreign Missions Conference at Ridgecrest, North Carolina, more than 400 of them responded publicly to invitations—some to profess faith in Christ, many to offer themselves for foreign mission service or other types of labor in the Lord's kingdom, and many to seek a closer walk with the living Lord.

Nobody should think response to the Lord Jesus is limited to young people from only certain groups and categories. Jesus still captures people of one talent or ten. He brings full satisfaction to the most astute and penetrating mind. He comes to those who deeply desire him and shows his own evidences of truth and reality. He fully satisfies the searching inquiry of the most earnest heart and sharpest mind.

Some young people miss the way. Some are deflected from their zeal and loyalty by circumstances, influences, confusion of mind, or temptations which allure. Thanks be unto God that the Word of our Lord deeply implanted in their hearts continues to exert an influence and will not be destroyed, but will rather one day spring forth into flower, beauty, and fruitfulness for the glory of the Master who watches over his own.

Christ continues victorious in young people's hearts. Let us praise his name and face the future with confidence and high expectation. □

In the past 19 years William M. (Bill) Dyal has held a chain of responsible positions, attesting to his capabilities. In 1953, at the age of 24, he was appointed by the Foreign Mission Board as missionary to Guatemala, where, after a year of language study, he served 1953-57. He then was transferred to Costa Rica, where he served 1957-59. He became the Board's first field representative in January 1961, assigned to the South Field of Latin America and stationed in Argentina. Resigning in August 1962, he became an associate secretary in the Board's missionary personnel department for one year. He then became a member of the Southern Baptist Christian Life Commission staff for nearly four years.

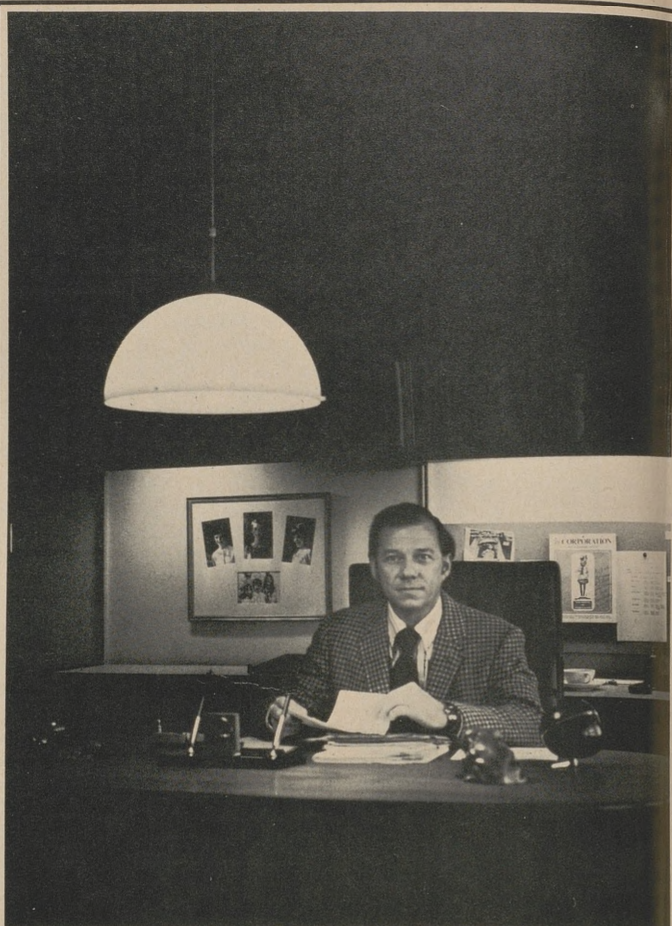
In 1967 he transferred to the Peace Corps, serving first as director in Colombia and next as regional director for North Africa, the Near East, and South Asia. Since March 1971 he has been president of the Inter-American Foundation.*

Early this year, members of *The Commission* staff interviewed Dyal, now 44. A condensed portion of that interview follows. Admittedly out of touch with the foreign mission enterprise, Dyal is nonetheless candid in his comments. Changes and new approaches are already coming about at many of the points where he expresses concern.

Dyal's remarks are his personal views. They are presented here as a dialogue with an individual who has served both on the foreign mission field and in government posts of considerable responsibility.

* The foundation, with offices in Rosslyn, Va., is "a non-profit government corporation set up to support indigenous private and semi-autonomous institutions and organizations of Latin America and the Caribbean engaged in promoting and achieving enlightened social objectives for their people."

Editor Floyd H. North (center) and Managing Editor Leland Webb interview William M. Dyal in his office.



William M. Dyal at his desk in Rosslyn, Virginia.

AN EXPANDED POINT OF VIEW

The Commission: Are there ways in which your experiences as a missionary have carried over into the other types of work you have done?

Dyal: To use one of the current buzz words, I got "turned on" years ago to Latin America in a depth way, and it has been like a giant rubber band pulling me back again and again. After being in the States for about five years after missionary service, I ended up back in Latin America in Colombia as Peace Corps director. Even at that point the new identification with Latin America had to trace back to the earlier impact of the years there and the mark they left on me.

As a missionary my relationship was more with students, pastors, and people within the congregations, only occasionally with officials. In the Peace Corps period the relationship was not only with Peace Corps volunteers, but also there was occasion to relate to **campesinos** (farmers), students, and slum dwellers, as well as to the highest officials of the country. In my present position, I once again relate at all levels but in a different fashion.

My basic philosophy is a concern for the personhood of every man and the awareness of who he is—that he can never be an object, that he must be related to as a person for whom God cares and, therefore, for whom I must care. That kind of human compassion, that understanding of the dignity and worth of every individual, which I trace to my Christian faith, I believe is very important in the kind of thing I am doing now.

Why did you go to the mission field in the first place?

When I was in high school, back in the '40s, the only route open for service, if you had a Christian orientation, was to be a preacher. Because I was so service-oriented and felt such a strong compunction to do something with my life, I went the route of ordination and theological degree. In spite of my tiny Texas provincialism at that time, a Japanese friend at Baylor made me aware of a larger world. I guess I had always had keen interest in Latin America, living near the Mexican border while growing up in West Texas. The mission field seemed the most appropriate to me

of the choices and seemed to me to be God's leadership at that time. I would probably do it all over again.

Do you feel that going in the direction of theological preparation and missionary service is still a valid basis for a young man?

Yes, I think it is. I think there should be more alternatives open, and there are now. . . . I committed myself insofar as I could see at that time.

Did you become disillusioned as to what you might be able to accomplish in your service orientation?

Probably not so much early. I was very young and green. I did become disillusioned, though, with time, and that disenchantment in many ways grew in terms of myself and my fellow missionaries. I felt there was too much holding on to command positions by missionaries, rather than getting in the wings and allowing national leadership to try its wings and learn to fly. I think there is still too much missionary authority and leadership in the countries, and I'm not sure how long it can last, given the rising tide not only of nationalism but also of capable national leaders who ought to be holding the real leadership positions.

The invitation to be in a country must come also from the nationals. I have a feeling that at times missionaries feel as though they have a special passport with a heavenly stampmark that allows them to move across borders and assume certain command posts that are really not indicated by the invitation to be in that country.

How would you verbalize your interpretation of "call" today?

I live very much in a secular world, and I deal with people who, for the most part, have no theological content or context to their lives. Thus it is difficult for me to verbalize in the old jargon. I find myself thinking about where I am and what I am doing, and as I express it to myself, it is very much a sense of rightness under God for me and what I'm doing.

Do you feel your biblical orientation is still the core in your philoso-

phy, or has it been modified by your involvement with a secularistic crosscut of cultures?

What has meant most to me in many ways is a kind of ongoing, one-line philosophy from Herbert Butterfield: "Hold fast to God in Christ, and for the rest be uncommitted." I don't think my understanding of God in Christ and the revelation of God in Christ has shifted a great deal. It is a kind of core. I'm aware of this in unusual ways as I try to make decisions. I'm concerned about the ethics of my decisions; I'm concerned about the way I relate to people; I'm concerned about the way this organization functions—its truth, its reality, its ethics. I think that comes from the "hold fast to God in Christ." My "uncommitment" really pertains to the problems of structures, organizations, and methodology.

In your Peace Corps roles did you have opportunity to observe mission work, both of Baptists and of others?

To some extent. One interesting and troubling thing was the invisibility [of missions]. As a missionary, it was so visible I was sure everyone knew what we were doing and was aware of us, that there was impact. But in Colombia, for example, in the secular countryside [there is] practically no knowledge of what is happening in the work of the churches, because it is so miniscule. That's not true in every country. Certainly the impact of the evangelical church in Brazil has been strong. And I have met many, many people who are Christians.

One impressive factor I don't know how to interpret is the aura of Christianity I have experienced from many people who were not professing Christians. Within the Peace Corps, for example, there was a community that came as close to being what I believe is the ideal kind of Christian community—fellowship, relationship, give-and-take, forgiveness—that I have experienced almost anywhere. Far too often within the missionary community I found divisiveness, gossip, poisonous relationships, lack of forgiveness, political actions taken, many times against each other. Sometimes the contrast has been a little unnerving for me as I discover in the secular world the fruits of

Christ and the Spirit of Christ, found in unusual places.

This is the reason I talk a great deal about how important it is to recognize that God has witnesses in many ways and many places, and they are not labeled. I began to feel that, for me as a denominational employee, labels were getting in the way of other kinds of expressions I felt I needed. I want to make it plain that I am not saying this about anybody else or any other group, except about myself, my own personal experience. This is the route I have had to go to be right and fulfilled. I'm very happy, very fulfilled, but I don't think it would be either correct or appropriate for everyone to try to go this route. . . .

In keeping up with hundreds of former [Peace Corps] volunteers, I've been amazed at how many of them have come back into the mainstream of either U.S. or international life. Many have changed the course they originally planned. Perhaps 25 percent of the now 50,000 former volunteers around the world are involved in meaningful ways in the well-being of a community or other people's lives in socioeconomic value. This is an impressive array of people who've had their world stretched and know that the U.S. is only one piece of the action in the world.

Is a foreign missionary relevant any longer in today's world?

Foreign missionaries can be relevant today. The kind of foreign missionary I was in the '50s will not work today. Here at the foundation we have taken the role that we are participant, a contributor to programs devised in Latin America by Latin Americans. There is a concern for responsiveness in this new kind of approach. In Buenos Aires, a businessman who is a leader of the Argentine Development Foundation said, "You really seem to mean what you say! You are the first gringo that has been this way in a long time that wasn't selling something."

Now, missionaries are selling something, but it seems to me the capacity to be heard lies very closely not to authority they have by virtue of the title or the role or even the sending body, but by capacity to be a part of a community, to speak a

language, to have understanding, true compassion and not paternalistic charity, and to get a hearing on the basis of the worth and dignity of their own lives, as well as the truth of the message.

Could it be that problems in approach do not necessarily stem from the fact one is a Christian or a Baptist or a missionary, but perhaps

largely because he is an American?

You cannot separate the life of the church from the secular world. You cannot separate the North American missionary from the political life of his country.

There can even be missionary intervention just as there is Marine intervention in a country. That missionary intervention, as I see it,



occurs when a decision is made and communicated or actions are taken from [a position of authority]. You can do it with buildings, with budgets, with organizations, or with decisions.

Do nations need the help of missionaries now, or does that depend on the stage of development?

It very much depends on the stage of development. Even at advanced stages of development they may well need certain kinds of help. . . . If a Baptist convention has between 50 and 100 years (of history) and generations of pastors and lay leaders, . . . I do not believe we have the right to be involved except by invitation. At earlier stages, obviously, there is a different kind of role. What I feel critical of is an unchanging role for missionaries at all stages of development, in some instances without care for the growth of national life and organization, although I think this is changing in pattern.

One of the things I would say is important for Southern Baptists is a much less glamorized and ethereal approach to what we are doing. I've been careful over the years in what I have said, because I recognize that it could be described by some as the sour grapes of a has-been, and yet that isn't the way I mean it, because I certainly have learned something from these years of being in a new world, yet with a kind of objective view, with a sense of belonging. I think that kind of objective criticism and concern expressed ought to be heard—if the ideas are relevant, fine, and if not, forget them. I'm really out of touch with the Foreign Mission Board and the foreign mission enterprise, so what I am saying may not apply at all. But if it does apply, I think the application should be made.

Do you have a recommendation as to a more effective way we can go about conveying the message of Christ?

Maybe in today's world that which makes the most sense is a New Testament expression of "treasure in earthen vessels," the humanizing of the Christian message. The witness of Christian faith has to be in earthen vessels that relate to the common problems men face every

day. Men have to see that faith at work in some ways, in the healing of bodies and the healing of minds, in the healing of human relationships, in political, social, and economic life.

The impact of that faith in other countries needs to be expressed less in preacher terms and more in terms of the earthiness of life itself—where men live, make their decisions, sweat, die, are sick, and all the other things. To me that doesn't seem far removed from the New Testament concept of what the faith was and how it was expressed in earlier days by tentmakers, physicians, traveling people, and others.

A U.S.-type church—congregation, building, organization, administration—makes very little sense in a lot of countries, but that's exactly what we are perpetrating. I think that's a kind of intervention of sorts. Why not let that expression be closer to the cultural context? The proclamation side obviously has to be there, but it seems to me it's got to be expressed in the life concerns and the daily problems and needs of people. It's not as though it hasn't been done; it's been done in many places. Southern Baptists have been too rigid in the exportation of U.S. Sunday School and evangelism methods—really very U.S.-culturally oriented.

What is the best use of money and personnel and the right kind of impingement or generative effect in terms of true Christian experience and church growth in a setting other than the U.S.?

I don't think you can write a universal evangelism manual to be applied by all Southern Baptist missionaries. Here in the foundation every single member of my staff who relates to different countries took six months to find his way in, to know who the people were. I have insisted that he take time to find his way and adjust what he understands in terms of background to the realities of that country in its particular moment of development. . . . We've approached the world from the church many times as though it were one man, one culture, one listening post, and one understanding.

What do you see as the future of the foreign missions enterprise? Will

there be more countries excluding missionaries? Do you see a change-or-die approach?

I think there will be increasing exclusion. I doubt actual official exclusion will be as much of a problem as just ignorance—being lost in the woodwork, difficult to get visas and paper work expedited because they keep getting moved to the bottom of the pile. It's tremendously important for missionaries to do a better job of interpreting what their role and place is to officials in some of the countries. It can't be done in all of them surely, and probably it ought not to be done by missionaries as much as by the people of that country.

This is important: The interpretation of the role of the missionary in a country has to be made clear to officialdom by national leaders in that country. The need and presence and role of missionaries needs to be clearly asserted by nationals.

Do you feel we have been in error in failing to recognize the world generally as a secular world?

Definitely. When the church starts talking about the problems of life and death and food and clothing and education, we come closest to being understood.

I remember sitting down during language school in Costa Rica in 1953 and looking at a batch of sermons I had brought along, all in English, of course. I was to give my first sermon in Spanish. I started digging through those sermons and realized that none of them made any real sense in the context I was in—ideas and seed thoughts and major purposes, yes, but the clothing and the language, no. In a kind of symbolic act I burned the whole lot. It was like starting over.

I found myself doing the same thing in this country when I was working with the Christian Life Commission on the crucial areas of race relations in the early 1960s. I found myself again trying to address the Christian message to issues where jargon had become utterly meaningless.

This touches again the thought about treasure in earthen vessels—the expression of faith in the earthiness of life itself. Many preachers and missionaries have been able to do this in remarkable ways. I could wish there were far more of them. □

A SOWER IN BURGOS

By Indy Whitten



Leopoldo Vidal and helpers: a soldier, women from Madrid

BURGOS, Spain, a historic old city 144 miles north of Madrid, has no Baptist church. In fact, there is no Protestant church of any kind in Burgos.

Burgos was the capital of Old Castile until 1087. When Columbus returned from his second voyage to America, Ferdinand and Isabella welcomed him in the great hall of the **Casa de Cordón de Burgos**.

El Cid, the national hero of Spain, was born in Burgos and is buried in the cathedral there. The cathedral is indeed one of the wonders of Spanish Gothic art.

Considering the fact that Burgos is a provincial capital, an important market center of north-central Spain, and has 175,000 people, Spanish Baptist leaders felt that a work should be begun in this thriving city.

The Spanish Baptist Theological Seminary was moved from Barcelona to Madrid in the summer of 1971, and from the first group of students after the move, Leopoldo Vidal was chosen to go to Burgos on weekends.

Leopoldo, age 32, the oldest of the students in the seminary, was chosen because of his temperament, experience, and stability. But even for one possessing many ad-

mirable qualities, it is far from easy to begin a Baptist church in a city like Burgos. It is a question of beginning from scratch, with not one evangelical Christian to help.

Leopoldo leaves Madrid every Saturday immediately after his classes are finished. He does not own an automobile, so he takes the train to Burgos.

When he was assigned to Burgos, he had the names of relatives of church members in different places; so far, none of these people have shown much interest.

Leopoldo cannot conduct a worship service and invite people, because he has no place for it. He has no funds with which to rent, even if he could persuade a person in that fanatically religious city to rent to him. The seminary pays his travel expenses and the price of a boardinghouse on weekends. On the first few trips Leopoldo returned each time to a modest boardinghouse, but after a few weeks he changed places. He was asked why, since the second place was less desirable.

"The owners of the first place had no interest at all in what I am trying to do," he explained. "At the second place the owners are very much interested. Besides, they have seven children and many grandchildren. If I can see a breakthrough with them, I will be well on my way toward a church."

The question comes to mind immediately—how does a person begin something from nothing?

There is always the possibility of handing out tracts on the street, selling New Testaments, Bibles, or Christian books, or just striking up a conversation with people wherever they can be contacted.

One of the best ways to establish a good contact in Spain is through the use of a correspondence Bible course, which has been shortened in Spain to the initials CEBICO (each letter stands for a word in Spanish). A simple printed card is put into the hands of as many people as possible. The question on the card—"Who was Jesus—a revolutionary or the Prince of Peace?"

People are invited to sign the card and send it to a central address in Madrid. Replies to the cards are given to pastors and churches or to workers beginning new work. These Christian workers visit those who have sent in the cards and talk to them about enrolling in the correspondence course. The lessons teach about the life of Christ and lead the pupils toward accepting him as Saviour.

The course was started by Missionary S. Dennis Hale during the time he was beginning a work in Vigo. It is a translation and an adaptation of a similar course used in East Africa.

The author, Nella Dean (Mrs. Charles W.) Whitten, has been a foreign missionary since 1947, serving in Argentina before moving to Spain in 1953. She and her husband are now stationed in Madrid.



style eating becomes the fashion during trip to Burgos. Baptist young women from Madrid pose on way to Burgos.

In general, Leopoldo is well received by persons who request the course. Sometimes those who ask for it think it is promoted by the Roman Catholic Church.

One aristocratic woman who requested the course said on Leopoldo's first visit to her house, "My four daughters are going to be very pleased that I am taking more interest in religious matters."

"We Baptists think it is very important to study the Bible," replied Leopoldo.

"What! Did you say Baptists?" exclaimed the woman as she stood up abruptly. "I can't talk to you any more. My four daughters, who are nuns, would be horror-stricken to know that I had a Protestant right here in my house talking to me."

But Leopoldo didn't leave. He stayed and reasoned with her. "Surely we can talk together if we both want to let the love of God be in us and want to see the truth of God prevail," he pleaded. The meeting ended with the woman telling him he could visit there any time he wanted to.

One weekend a group of Baptist young women of First Baptist Church, Madrid, planned a "missionary journey" to Burgos to help Leopoldo visit and distribute literature.

Early Sunday morning Charles (my husband) and I left Madrid with

two carloads of young women. The clouds hung low and the wind blew, and before the group returned they had been in rain, sleet, and snow.

The arrival at Burgos was "late-American" or "early-Spanish." At 1:30 Leopoldo was waiting for the group in front of the cathedral, and by his side was a soldier from a small church further north. This young man, doing his military service in Burgos, joined the group.

No food was bought during the trip, because any extra expense would have made the missionary journey impossible for some of the girls. Bread, ham, cheese, and cookies taken were enough to feed everybody, and drinks were bought. Hot coffee was most attractive in that cold, windy city, even in April.

Two-by-two the group did house-to-house visitation. The response was polite in most places, but cold and uneasy. A few books were sold. Most everyone accepted the card about the correspondence course and a free tract about how to be saved. Some, thinking the girls were Jehovah's Witnesses, refused to take anything they offered.

The young women also went from apartment house to apartment house, putting cards about the correspondence course in mailboxes.

As they went from door to door in one of the new sections of Burgos, the group often found it hard

to persuade people to accept the literature, but on the street it was easy to assemble a crowd of spectators. At the beginning, Leopoldo placed his literature suitcase on the sidewalk to remove the materials and divide them among the workers. When he straightened up, he was surrounded by children and young people who stuck out their hands to receive anything he had to give.

One of the best parts of the journey for the girls was the time they spent in the boarding house in Bible study and prayer before they began visiting. They all crowded into one room and talked about how white the harvest is in Burgos. Great emotion came over the group when they talked of how little the people of Burgos knew about the living Lord.

"God is not willing that any should perish," it was said, "and we should not sit smugly down in Madrid and neglect this mission field."

The trip encouraged both Leopoldo and the Baptist young women, whose organization had almost ceased to exist in the immediate past.

They returned to Madrid telling everybody about the experience. The young people in First Baptist Church are in agreement, "This is an experience that we want to repeat -soon and often." □



Formal style eating becomes the fashion during trip to Burgos. Baptist young women from Madrid pose on way to Burgos.

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THE MEMORIES of Hungarian Baptists will long retain scenes from last November 9-11. During those days they celebrated 125 years of modern Baptist witness in Hungary. The witness began with Janos Rottmayer and his friends, who returned to Hungary in May 1846 from Hamburg, Germany, where they had come under the influence of Johann Oncken, founder of the modern Baptist movement on the continent.

The anniversary celebrations began officially with a large rally in one of the Baptist churches in Budapest. The overwhelming impressions were of youth, music, and fellowship. The congregation included hundreds of young people.

The choirs each night were magnificent. The performances were impeccable, with impressive tones, balance, feeling, and sheer musical quality. An interesting and unusual feature was the series of poetic recitations, mainly by young people, executed with great skill and impact.

In his presidential address, "Thanksgiving and Hope," Janos Laczkovszki laid stress on the ways God has led the Baptist people through various trials to their present position. He spoke of some of the postwar building developments in the churches of Hungary, the development of the Baptist theological seminary, the old people's homes, and Bible translation work.

DURING the celebration the story of Baptist work in Hungary was recalled and described as falling into several periods.

(1) **The sowing of the seed:** 1846-1880. These were difficult days, though rich in spiritual life, for Baptists. Oncken had a plan of mission for the whole of Europe, based on the spreading of the Bible, of which he personally distributed more than two million copies.

Hungarian Baptists followed this example, letting the Bible convince men of the truths of believer's baptism. In spreading the Bible the Scottish Mission and the National Bible Society of Scotland were also very active in Hungary.

(2) **The confessional period:** 1880-1905. This period produced many

AT WORK IN HUNGARY

By
Andrew
D.
MacRae

characters who suffered deeply for their faith, physically and materially. But a valuable lesson was learned in these years, namely, "When the church is not a confessing community, she is not a church any longer." Toward the end of the period, thanks to the work of Heinrich Meyer, Baptists came to be more recognized and respected, though often harassed, by the larger churches.

(3) **The period of crisis:** 1905-1919. In these years of relative peace, the Baptists (as they have so often done) divided against each other. Hungarian-speaking and German-speaking Baptists divided on a near-nationalist basis, though questions of theology were also involved. There developed tension between the old and the young Baptists, and in 1907 the Baptist World Alliance tried to reconcile the groups, succeeding only in 1920.

(4) **The period of expansion:** 1920-1938. The work of the theological seminary, the healing of the divisions, and gifted leadership all contributed to a period of growth between 1918 and 1938, when the number of Baptists doubled from

7,000 to 14,000. The war years were confused and difficult, seeing little progress.

(5) **The modern period.** The liberation from Nazi domination in 1945 created a new situation. With the new Socialist regime all religions were declared equal, and Baptists held the same position as other groups. A Ministry of Culture and Religion was founded, and later a Council of Free Churches, which confirmed the equalization of religious groups.

The old antagonists of the Baptists, as represented in the Reformed Bishop, sought forgiveness openly in 1953 for previous maltreatment of the Baptists. Today there are officially 20,000 Baptists in the Hungarian Baptist Union. Scattered all over the country, they bear their witness to all men, while contributing in every way they can to the life and well-being of the community.

TODAY God is truly at work in Hungary. In a situation where the state is based on an atheistic view of the world, the gospel is still "the power of God for everyone who has faith." I do not here speak of the special problems of Baptist life in Hungary. We all have problems of our own. I simply pay tribute to all in that land who love the name of Christ and who seek to bear witness to him both by their life, individual and corporate, and by their contribution to society, as those commissioned with the "word of reconciliation."

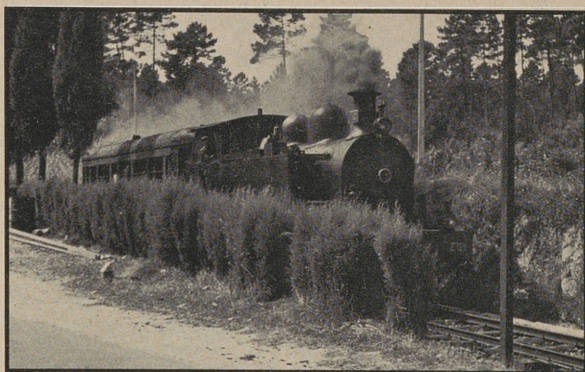
In the beating heart of beautiful Budapest, and across the great plains and countryside of Hungary, Christ is still recognized as Lord of life by many truly committed Christian people.

One of their early peasant-prophets was Mihaly Kornya (1844-1912), a man who, though untrained in the academic niceties of life, baptized 10,000 believers. With a going seminary and many young people, how the Baptists of Hungary long to keep such a spirit of devotion to the gospel alive in our day!

Never fear that the church is dead in eastern Europe. To the church at Philadelphia it was written, "I have set before you an open door, which no one can shut" (Rev. 3:8). That promise is true for the church in every age. □

ALONG OLD WAYS

By Lester C. Bell



This one-car train for a time carried Mário Pasocal to churches he serves.

ARCHAEOLOGICAL finds in Portugal prove that ancient peoples inhabited this section of the Iberian Peninsula thousands of years before the time of Christ. And many signs, still visible to the visitor, show that the Romans had a flourishing civilization in many sections of Portugal during the first three centuries of the Christian era.

These signs consist of old Roman roads and bridges, some of which are still in use, some few public buildings still standing here and there, and a large number of ruins all over Portugal. An entire Roman city, called Conimbriga, is still being excavated and is an outstanding tourist attraction.

In the area of Portugal where Roman occupation was most extensive stands the ancient city of Tondela. There Mário Pasocal, a second-year student at the Baptist Theological Seminary, Lisbon, serves as pastor of the local Baptist church. The 27-member congregation valiantly seeks to bring new life to the people of the village, as well as to residents of scattered hamlets around it.

Mário Pasocal, together with his young wife, Ermelinda, plays a vital role in this ministry.

Before Mário acquired his small European car to better minister to the two small churches he serves (the other church, Lageosa, is in a village about 30 miles from Tondela) and a mission, he often traveled on the old train in the area. The first time he rode this "nineteenth century limited" he bought first-class tickets, since his wife and baby went

along. Upon boarding, they were shown to their first-class seats—beside the conductor in a booth at the front of the lone passenger car. All other seats were second-class.

During the trip Mário discussed with the conductor events of the day, and his son occupied the conductor's lap a part of the journey. At times the engineer would stand at the door of the cab to watch for potential passengers who might want to flag the "limited" at other than scheduled stops.

At one spot in his area, Mário drives over a Roman bridge built in the second century and still in use. Nearby stands an ancient mill, also dating from Roman times. The mill still grinds flour between giant rocks turned by a waterwheel.

Farming methods employed at the time of Christ can still be seen here and there around Tondela. The land is cultivated by hand or by oxen. Seed is scattered by a sower, similar to the one described by Christ. Grain is cut by sickle. Wine makers tread the grapes. Women fetch water at village fountains and carry it home in pots on their heads. Life in many hamlets plods along in the same old way and at the same pace as hundreds of years ago.

In one hamlet, Varzea, a portion of an old stone building was rented not long ago for Baptist services. It seemed that practically the entire village turned out for the first worship service, marking the dedication of the chapel. Several persons in their 70s and 80s were among those who gathered to hear the young seminary student preach.

Most of the people along the

ancient ways in Portugal are traditionally Roman Catholic, as their forebears have been for hundreds of years. Little Protestant influence has filtered into the section around Tondela. None of the people know much about the "new face" of the Catholic Church nor of today's ecumenical spirit. Many tend to be deeply suspicious of the presentation of Baptist doctrine. The influence of Catholic saints, of visions and traditions such as Fatima, and of church customs in general, maintain a firm grip upon these simple folk.

But the evangelistic efforts of Mário Pasocal and of the church members in Tondela and Lageosa have produced remarkable results. Mário baptized ten new converts in recent months. Attendance to hear the gospel is usually good.

Mário reports the two churches would be much larger had not so many converts left for other places. Many people in the older rural sections are moving to the populous and industrialized areas of Portugal or abroad, where they can seek better employment.

Yet many stay behind. Besides those bound to the land through property ownership or business or professional ties can also be found the elderly, the women, the children, the crippled, and the less enterprising. Other workers like Mário are needed to enter the many other hamlets with the gospel.

Mário lives and works along the "old ways" in Portugal. Yet he carries a living message. It is as old as the Word of God, yet as new as the current needs of the sinful human heart. □

The author has been a foreign missionary since 1950, first in Brazil, and, since 1968, in Portugal.

EPiSTLES

MARTA, a daughter of a Hindu family, became a Christian sometime ago but was not allowed to remain in her home because of her stand for Christ. As she grew in Christian grace, she continued to witness to her Hindu parents.

Recently her mother entered a hospital for a serious operation, but surgery could not be performed until a specified amount of blood had been donated in her name. None of the members of her family could donate, due to various ailments. A plea for blood was broadcast on the radio for three days, with no results.

The need was made known to two missionaries, Milly Milam and Pat



Taylor, who had given Marta a home. They began to contact other missionaries concerning the need for blood and the urgent situation—the woman would be removed from the emergency surgery list if no blood were donated soon.

Many missionaries volunteered, but some were rejected for various reasons. One single woman, who is a schoolteacher with West Indies Mission, and I were allowed to donate blood. The two donors and the willingness of so many others convinced the hospital the woman should be returned to the surgery list.

A most rewarding thing happened to the woman that day, although surgery was yet to come. She admitted that Ramah (one of many Hindu gods) had not answered her prayer but that Jesus Christ had. She accepted Jesus as her Saviour—a most difficult decision to hold to in the future, but a delightful choice for a sin-sick heart and a physically burdened body.

The act of donating blood was such a small way to be of service. We had no idea it would lead to an encounter with the One who shed his blood for many. But then we do not need to know what things will lead to. We need only to trust the One who leads.

LEO E. WALDROP

Paramaribo, Zuid, Surinam

THIS YEAR has been one of adventure and experimentation for the former Baptist Student Center near the National Polytechnic Institute and the National Teachers College in Mexico City. After arduous months of work by Lorena (Mrs. V. Walton, Jr.) Chambless (former missionary) and those who labored with her, the center was ready for formal opening as a coffeehouse called *Solo Uno* ("Only One"). Attractive murals, psychedelic lights, brightly colored cushions, and small rustic tables at which to drink coffee are designed to appeal to youths.

After the interior decorating was completed, activities at the coffeehouse have been almost entirely under supervision of Alfonso Víctor Muñoz. Those who have worked rather exclusively in the cafe have been members of Muñoz' *Grupo Nuevo Nacimiento* ("New Birth Group"), an evangelistic organization. Financial backing continues largely from the Baptist Mission.

When the cafe was first opened, large crowds came to see what new "happening" was taking place. In the last few months these crowds have thinned out considerably, though there are frequent occasions when the coffeehouse still fills up completely.

Many decisions have been made in the cafe since the opening. In the first seven months of operation more than 1,500 New Testaments have been distributed to those who made some sort of decision for Christ. A large number of these have neither returned nor given much evidence of a radical change in their lives. Nevertheless, the names and addresses of those who desire to give them are recorded, and Bible study is provided on Wednesdays and Fridays for those who wish to grow in their faith.

Other positive, concrete results include: (1) At least 20 workers for Christ who now collaborate with the cafe were won to Christ in the coffeehouse. (2) A number of these young people have already been baptized. (3) Thousands of tracts have been distributed, not only at the coffeehouse entrance and inside, but also on buses, in the subway, and in the streets and parks of Mexico City. (4) A spirit of enthusiasm and revival prevails among a significant number of young people in some of the local churches. (5) Seven young men and women are planning to enter the Baptist theological seminary this fall, who, had they not worked in the coffeehouse, would probably not be planning to do so.

Carlos Larrañaga directs the cafe, though he is often assisted by Juan Manuel Sour, Jorge Navarro Caballero, and others. Perhaps one of the most significant conversions as a result of this ministry is that of Navarro's mother. She now offers her home, in a neighborhood of upper-class and middle-class homes, as a meeting place for a new church.

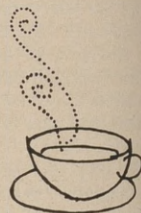
There are thorny problems in the cafe approach, but let us thank God that "by all means" some are being saved and changed in Christ's name.

On the basis of the coffeehouse ministry's success, we have recently adapted the student center across from the 80,000-student National University of Mexico in order that this center may function as a coffeehouse at night.

Brightly colored murals, black lighting, floor cushions, and low-level coffee tables are a few of the features that help attract to the center many university students who had never entered before. We are simply calling the cafe "Life," which sounds even better when translated into Spanish—*Vida*. Daniel León is serving as national director at the center.

Musical groups of young people perform two nights a week, and a testimony and "rap" session is held. Alternate nights are used to counsel more in depth those who make decisions the two nights the coffeehouse is open to the public. In the first week of operation there were a number of professions of faith in Christ.

JULIAN C. BRIDGES, Mexico City, Mexico



MISSIONARY FAMILY ALBUM

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

Arrivals from the Field

DAMS, Dr. Bob E. (Colombia), Box 73, Siloam Springs, Ark. 72681.
ALEX, Rev. & Mrs. Walter E. (Kenya), 312 Lillian St., Dallas, Tex. 75211.
LILLIAN, Rev. & Mrs. Clarence A. (Kenya), 8 Ivy Dr., Little Rock, Ark. 72209.
GOWELL, Caroline (journal, Rhodesia), terminated June 30, Rt. 1, Box 188, Piedmont, S.C. 29673.
WRIGHT, Mr. & Mrs. J. Franklin, Jr. (Tanzania), 204 Catalpa Rd., Lexington, Ky. 40502.
HEDENBAUGH, Rev. & Mrs. Charles W. (Tanzania), 125 W. Earle St., Greenville, S.C. 29609.
HICKERS, Rev. & Mrs. Howard B., Jr. (Malawi), 2804 Stanley Ft. Worth, Tex. 76115.
HUSWELL, Rev. & Mrs. James B. (Peru), Rt. 3, Box 259, Stafford, Va. 22554.
MAUGHTON, Rev. & Mrs. C. T. (Malaysia), 340 Central Ave., Hot Springs, Ark. 71901.
HARRIS, Rev. & Mrs. L. R., Jr. (N. Brazil), 1001 Beveridge Rd., Richmond, Va. 23226.
BROWN, Rev. & Mrs. Bradley D. (Liberia), % First Bap. Church, 10914 Georgia Ave., Wheaton, Md. 20902.
BROWN, Dr. Nobel D. (Nigeria), Rt. 2, Box 2484, Oroville, Calif. 95965.
BURT, Rev. & Mrs. Daniel H., Jr. (S. Brazil), 1230 E. Chambers, Cleburne, Tex. 76031.
COMPERE, Rev. & Mrs. W. Arthur (Nigeria), 2220 Corcoran Pl., Jackson, Miss. 39204.
CONLEY, Rev. & Mrs. Jack G. (Kenya), 3146 Green Ter., Shreveport, La. 71108.
CORLEY, Rev. & Mrs. Marion L. (Colombia), 2552 Dorrington, Dallas, Tex. 75228.
DORSEY, Rev. & Mrs. G. Clavian (Kenya), 4644 Frazier, Ft. Worth, Tex. 76115.
DAVENPORT, Sharon (journal, Argentina), terminated July 31, % R. B. Davenport, Rt. 3, Church Hill, Tenn. 37642.
DAVIS, Mr. & Mrs. W. Ralph (Ghana), 700 Grace Ave., Hattiesburg, Miss. 39401.
DOLIFKA, Rev. & Mrs. Donald R. (Tanzania), % Mrs. W. A. Dorsey, Rt. 2, Gatesville, Tex. 76528.
DOTSON, Rev. & Mrs. Clyde J. (Rhodesia), % Dr. Tom Warren, 1064 15th Ave., NW, Hickory, N.C. 28601.
DUVALL, Dr. & Mrs. Donald G. (Indonesia), 4504-B Seminary Pl., New Orleans, La. 70126.
EUBANK, Jackie (Nigeria), Appling, Ga. 30802.
EVANS, Rev. & Mrs. Charles E. (Kenya), 2622 Huber St., Lithonia, Ga. 30058.
GANN, Rev. & Mrs. M. Dale (Tanzania), Box 302, Ozark, Mo. 65721.
GIANNETTA, Rev. & Mrs. A. Amelio (S. Brazil), % Mary Camarca, Fellowship Towers, Apt. 602, 22 E. Indianola, Phoenix, Ariz. 85012.
GILES, Dr. & Mrs. James E. (Colombia), Box 104, Gruver, Tex. 79040.
GROBER, Rev. & Mrs. Glendon D. (Eq. Brazil), 20 Barbara Dr., Little Rock, Ark. 72204.
GULLATT, Rev. & Mrs. Tom D. (Japan), 581 Mamford Rd., Atlanta, Ga. 30310.
HAMPTON, Rev. & Mrs. James E. (Tanzania), 18 Barbara Dr., Little Rock, Ark. 72202.
HARLAN, Mr. & Mrs. R. Dean (Venezuela), Rt. 6, Box 110, Burnsview, N.C. 28714.
HENDERSON, Sandra (journal, Rhodesia), terminated July 31, Rt. 2, Canadian, Tex. 79014.
HICKEY, Mr. & Mrs. Robert D. (journal, Rhodesia), terminated June 30, 1002 E. Carter, Marion, Ill. 62959.
HOLIFIELD, Rev. & Mrs. Robert A. (Italy), Rt. 4, Box 150 B, Hattiesburg, Miss. 39401.
HOLLAND, Mr. & Mrs. Robert M. (Japan), 825 Ashland Ave., Shelbyville, Ky. 40065.
HOLT, Katherine (journal, Japan), terminated July 30, % C. W. Holt, 7326 Bradshaw, SE, % Zia Park, Albuquerque, N.M. 87116.
HOOTEN, Rev. & Mrs. Jimmie D. (Uganda), 5115 Alcott St., Dallas, Tex. 75206.
HOUSER, Mr. & Mrs. James L. (Kenya), 3322 Pleasant Dr., Dallas, Tex. 75227.
JACOBS, Robert R. (journal, Nigeria), terminated July 31, Box 1244, Bartlesville, Okla. 74003.
JONES, Rev. & Mrs. Thomas A. (Kenya), 614 E. Doyle St., Toccoa, Ga. 30577.
KIRKSEY, Mariolis (S. Brazil), Box 427, Throckmorton, Tex. 76083.
LEIBER, Mr. & Mrs. James F. (Turkey), 618 Fifth, Dayton, Ky. 41074.
LENNON, Rev. & Mrs. S. Judson (Thailand), 506 Hermitage Ct., Charlotte, N.C. 28207.
MITCHELL, Margaret (journal, Argentina), terminated July 31, % Mrs. F. H. Mitchell, 1805 W. 11th

Ave., Pine Bluff, Ark. 71601.
MYERS, Rev. & Mrs. S. Payton (Nigeria), 4654 Summer Pl., Jackson, Miss. 39209.
NIXON, Helen (Argentina), 403 30th St., Snyder, Tex. 79549.
NOFFSINGER, Carolyn (journal, Liberia), terminated June 30, 319 W. Fourth St., Beaver Dam, Ky. 42320.
NORMAN, Dr. & Mrs. William R. (Ghana), 2237 St. Charles Ave., Montgomery, Ala. 36107.
OLIVER, Dr. & Mrs. A. Ben (Angola), 5024 Brooks Dr., Waco, Tex. 76708.
OWENS, Rev. & Mrs. Carlos R. (Tanzania), 2116 Belmont Dr., Clarksville, Tenn. 37040.
PARK, Rev. & Mrs. Jarrett D. (assoc. Malaysia), 6701 SW. 71st Ct., Miami, Fla. 33143.
ROPER, Dr. & Mrs. John A. (Jordan), 31 Pinckney St., Greenville, S.C. 29601.
SCHNICK, Rev. & Mrs. Homer L. (assoc., Hong Kong), % Mrs. T. Davis, 1421 Spring St., Little Rock, Ark. 72203.
SCHWEINSBERG, Dr. & Mrs. H. W. (Spain), 1701 Leo Lynn, Tyler, Tex. 75701.
SHEARER, Ronald R. (journal, Zambia), terminated June 30, Rt. 2, Coldwater, Miss. 38618.
SMITH, Rev. & Mrs. J. Boyd (Indonesia), 715 E. Northside Dr., Jackson, Miss. 39206.
STEWART, Mr. & Mrs. R. Jay (Kenya), 2826 Luray St., NE, Roanoke, Va. 24012.
SUMERLIN, Janis (journal, N. Brazil), terminated July 31, Box 506, Georgetown, Tex. 75750.
SUTTON, Rev. & Mrs. J. Boyd (S. Brazil), Haywood Rd., Box 209, Hendersonville, N.C. 28739.
SWICEGOOD, Rev. & Mrs. Glen M. (N. Brazil), % Kinsey Bap. Church, Rt. 2, Box 44, Dothan, Ala. 36301.
TELLER, Rev. & Mrs. James O., Jr. (Argentina), 206 SE Dallas, Grand Prairie, Tex. 75050.
TURMAN, Mr. & Mrs. Joe G. (Vietnam), Rt. 1, Brownsville, Tenn. 38012.
WALKER, Rev. & Mrs. Fiddie (Tanzania), 521 Bankney Hwy., SE, Mableton, Ga. 30059.
WATSON, Rev. & Mrs. James M. (Spain), First Bap. Church, Lawton, Okla. 73501.
WELCH, Rev. & Mrs. Norvel W. (S. Brazil), 1804 Dallas, Brownwood, Tex. 76801.
WELBY, Dr. & Mrs. George, Jr. (Hong Kong), 7300 N. 51st, C-44, Glendale, Arizona 85301.
WOMACK, Rev. & Mrs. Jack (Uruguay), Box 295, Alexander City, Ala. 35010.
WOOD, Mr. & Mrs. Darrell W. (Hong Kong), 2900 Northside Blvd., Independence, Mo. 64052.
WORLEY, Rev. & Mrs. Robert D. (Spain), 3823 Dempster Ave., Dallas, Tex. 75211.

Departures from the Field

ABELL, Dr. & Mrs. John C., Nigeria.
BRYANT, Rev. & Mrs. Doug A., Ghana.
CALLAWAY, Dr. & Mrs. Tucker N., Liberia.
CARLIN, Rev. & Mrs. C. Gerald, Ghana.
CARTER, Mr. & Mrs. J. Dale, N. Brazil.
COMPTON, Mr. & Mrs. Alan W. (radio-TV rep., Latin America), Mexico.
COWLEY, Mr. & Mrs. W. A., Nigeria.
COY, Rev. & Mrs. R. Frank, Chile.
DAVIS, Rev. & Mrs. H. Victor (field rep., Brazil), Brazil.
DIXON, Rev. & Mrs. J. Rodolph, Peru.
FLOURNOY, Rev. & Mrs. H. Marshall, S. Brazil.
GIEGER, Mr. & Mrs. James W., Jr., Ecuador.
HALE, Rev. & Mrs. S. Dennis, Spain.
HENDERSON, Dr. & Mrs. Richard C., Philippines.
HOPPER, Rev. & Mrs. John D., Austria.
HULL, Rev. & Mrs. Wendell R., Tanzania.
MCMILLAN, Rev. & Mrs. J. Donald, Zambia.
MASON, Rev. & Mrs. J. Paul H., Nigeria.
MOORE, Rev. & Mrs. Euclid, Tanzania.
MOORE, Dr. & Mrs. R. Cecil (emer.), Chile.
MOSELEY, Rev. & Mrs. William D., S. Brazil.
NEWTON, Rev. & Mrs. Joseph A., Jordan.
NICHOLSON, Mr. & Mrs. Kenneth R., Liberia.
OLIVER, Virginia (Mrs. John S.), Eq. Brazil.
PARSONS, Rev. & Mrs. Everett L., Ecuador.
PARTAIN, Rev. & Mrs. Jackie G., Tanzania.
PIKE, Rev. & Mrs. Harrison H., Angola.
RABER, Rev. & Mrs. Dick A., Zambia.
ST. AMANT, Dr. & Mrs. C. Penrose, Switzerland.
SAMPSON, Mary, Taiwan.
WHITE, Rev. & Mrs. Daniel R., Spain.
YARNELL, Rev. Carl F., Jr., Malaysia.

Resignations

BROWN, Dr. Nobel D. (Nigeria), June 30.

Births and Adoptions

BLUNDELL, Cynthia Ray, daughter of Rev. & Mrs. C. Ray Blundell (Uganda), July 9.
HUCKABY, Allison Adams, daughter of Mr. & Mrs. S. Eugene Huckaby (Chile), July 7.

Deaths

DRUMGOLD, Mrs. William E., mother of Marlene (Mrs. Ronald N.) Boswell (S. Brazil), July 5, Dallas, Tex.
FORD, Mrs. Lutie C., stepmother of Rev. Marvin R. Ford (Ecuador), July 19, Charlottesville, Va.
GUEST, John L., father of Rhonda Guest (journal, Mexico), July 8, Alabama.

HARNER, Frederick Michael, son of Rev. & Mrs. D. Frederick Harner (N. Brazil), July 28, Campinas, Brazil.
PHILLIPS, Mrs. M. H., mother of Marian H. Phillips (Nigeria), July 15.
PHILLIPS, Mrs. Sam F., mother of Joy (Mrs. Charlie W.) Fenner (Japan), July 18, Longview, Tex.
STARNES, W. F., father of Fanny L. Starnes (Thailand), July 13.
TRIVETT, Rev. & Mrs. Fred B., father of Ethel (Mrs. Michael J.), Ledbetter (Mexico), June 18.
WHEELER, Mrs. Ruth, mother of Rev. S. Wayne Wheeler (Honduras), July 23, Macon, Ga.

Marriages

DICKSON, Janet Marie, daughter of Rev. & Mrs. Charles W. Dickson (N. Brazil), to David Alan McGinn, July 15, Abilene, Tex.
DOSHTY, Judson Price, son of Dr. & Mrs. Edward P. Dosher (Nigeria), to Karen Morrison, June 28, Tchien, Liberia.
ENGSTROM, Jon, son of Mr. & Mrs. G. Edwin Engstrom (assoc., Philippines), to Judy Lewis, June 20, 1971.
ENGSTROM, Karen Elizabeth, daughter of Mr. & Mrs. G. Edwin Engstrom (assoc., Philippines), to Melvin Shupp, Dec. 24, 1971.
HAYS, Virginia Ruth, daughter of Dr. & Mrs. George H. Hays (Japan), to Thomas Fred De Bartolo, July 2, Liberty, Mo.
MCNEELY, Linda Susan, daughter of Rev. & Mrs. Gerald A. McNeely (Spain), to Charles Russell Hoffman, Jr., July 1, Louisville, Ky.
MITCHELL, David Barry, son of Rev. & Mrs. H. Barry Mitchell (N. Brazil), to Nancy Rosenwald, June 3.
OLIVER, Anna Joyce, daughter of Virginia (Mrs. John S.) Oliver (Eq. Brazil), to Archie Stevens, May 26, Southern Pines, N.C.

Correction

In the biographical sketch of the Coleman D. Clark, which appeared in the "New Missionary Personnel" section, July, page 32, the birth date of the Clarkes' daughter, Jennie, should have read Mar. 25, 1947, instead of Feb. 25, as printed.

Missionaries' Young Son Dies

Fredrick Michael Harner, three-year-old son of Mr. and Mrs. D. Fredrick Harner, missionaries, died in Campinas, São Paulo, Brazil, July 28. Death apparently was the result of pneumonia. The boy first became ill with a cold. He was staying with friends of the family while his parents were on a trip in their missionary field.

The Harners were appointed by the Foreign Mission Board in 1971. They have another child, Michelle Diane, nearly two.

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The Student Way

OUR EMPHASIS within this issue of THE COMMISSION amounts to a twofold commemoration. First, we salute the Southern Baptist program of student work on the occasion of its 50th anniversary. Second, another salute. We address it to a special development within the student program—Student Summer Missions, inaugurated 25 years ago.

There is little we can say to enhance the meaning of the student program, except to provide a few facts about the beginnings that may be unknown to some of our readers.

As the 1920 Southern Baptist Convention met in the District of Columbia, it received a joint proposal from the Foreign, Home, and Sunday School Boards asking that an inter-board committee be formed to conduct a study of the needs and possibilities for a cooperative work among college and university students. The proposal was approved, and such a committee was created for the intended purpose. Included on that committee were representatives of the agencies that presented the joint proposal and of Woman's Missionary Union.

Out of that study came the Convention-wide program inaugurated in 1922. It was officially named the Inter-Board Commission. Frank H. Leavell was chosen to be its executive-secretary, with an office in Memphis, Tennessee. He continued in that capacity until his death in 1949.

In 1925 the name Southern Baptist Student Union was adopted. Year by year BSU became more widely known, proving to be a denominational program that God could use. It is a matter of record that he has continued to use this channel of leadership and service to awaken and develop the spiritual resources of thousands of students on hundreds of campuses.

The Inter-Board Commission became the Department of Student Work of The Sunday School Board in 1928, and the office was moved from Memphis to Nashville, Tennessee. In 1970 the department was renamed National Student Ministries.

It is impossible for this editor to reflect upon the historical verities of our denomination's program of student work as a mere set of facts. It has been a matter of personal involvement, first as a college student and later as a Baptist student director in a large university center. In both settings God saw fit to use the organizational channels to implement a dynamic spiritual movement that involved the lives of many students. Today they can be found across the world in many settings, fulfilling God's will for their lives through service and leadership. The memories of involvement with them in the earlier days are rich, and their recall is refreshing.

A new and exciting dimension came to student work in

1947, when BSU-sponsored student summer missions began. For that summer and the next the fields of witness and service were limited to the United States. Then in 1949 several young people were sent by their fellow students to overseas fields.

On other pages of this issue appear several articles that attest to the meaning of student summer missions in the broader context of foreign missions. In the various testimonies it becomes obvious that a number of today's overseas missionaries learned of God's will for their lives through their experiences as summer missionaries. Thus God's Spirit has moved among students and among the leaders of student work to bring about an awareness of God's missionary purpose and calling.

Almost without exception the college students who go as summer missionaries are prayerfully chosen, each one by the other Baptist students on his campus. They see it as one way to help fulfill their Lord's command to make his gospel known on a worldwide scale. The element of personal involvement is of high value to them.

It is both gratifying and inspiring to know that these same students, after selecting their special summer messengers, provide the funds for travel to and from the mission fields, domestic and foreign. With this finite financial item provided, the student summer missionary goes to the foreign field to serve without salary. His housing and living costs while on the mission field are provided out of the budget of the mission in which he serves.

There is an exciting weekend every spring at the Foreign Mission Board's headquarters building in Richmond, Virginia, when the students that have been selected for overseas fields converge there for two days of orientation. During that time they experience intensive, basic preparation for what is ahead of them. From highly qualified Board personnel they receive basic guidelines and information to help them know how they can best apply themselves to assisting career missionaries and to effectively witnessing for Christ in strange cultures.

How grateful we are for all that is done each year by the department of National Student Ministries, the student leaders of each state convention, and the local campus directors, all of whom God continues to use so effectively for the cause of world missions. Truly they are a part of his matchless plan for bringing many young persons into the mainstream of awareness about, and involvement in, his redemptive purpose.

We feel that many Southern Baptists join us in a commitment to pray for the work of National Student Ministries and, in particular, the department secretary, Charles Roselle, and his entire staff. The shape of the next half century of student work is largely in their hands.

secular Europe. 1973—Career missions as a vocation. 1974—Strategy in foreign missions. 1975—Medical and benevolent ministries. 1976—Schools and student work.

... Missions Update

A request from missionaries for \$5,000 in relief funds to aid victims of disastrous floods in the PHILIPPINES has been approved by the Foreign Mission Board. The floods left homeless an estimated 290,000 persons. . . . Participation in the Baptist World Alliance's World Mission of Reconciliation through Jesus Christ, 1973-75, has now been voted by 94 Baptist conventions and unions in 83 countries.

As is the custom in many Latin-American countries, a memorial service was held in SANTIAGO, DOMINICAN REPUBLIC, on the anniversary of the deaths of PAUL and NANCY POTTER, Southern Baptist missionaries murdered last July. The Potters' work has been maintained by other missionary personnel.

Eighteen new missionary personnel were added by Foreign Mission Board action Aug. 1. . . . The Board approved reorganization of its missionary education department, now with two sections: publications; audio-visuals. As of mid-September, there will be three sections: publications; program and product development; resources and services. FON H. SCOFIELD, JR., for 24 years director of audio-visuals, will become associate secretary for program and product development. G. NORMAN PRICE will continue as associate secretary for publications. An associate secretary for resources and services will be named.

The Board also voted that, effective Jan. 1, missionaries will receive an allowance based on length of service. The allowance, in the form of pay increments, will be \$300 at the end of ten years of service, plus \$150 after every five years of additional service. This means a missionary couple with 20 years of service will receive an additional \$1,200 beginning next year. WINSTON CRAWLEY, Overseas Division director, explained that as missionary children grow up and assume responsibility for themselves, "child allowances" are no longer paid to missionary families. Thus the family's income drops at a time when parents in other occupations might feel a letup in financial pressures. This is also a time when the need to save for retirement is a matter of growing concern.

Laymen from 20 Latin American countries and three North American Baptist conventions met in CALI, COLOMBIA, in July for the second congress of the Pan American Union of Baptist Men. Reelected president was OWEN COOPER, Southern Baptist Convention president. . . . Cali newspapers gave the congress front-page coverage daily. Attracting most interest was Apollo 15 Astronaut JAMES IRWIN, who is entering full-time Christian evangelism. "No evangelical group in Colombia has ever received such coverage," said Missionary ROY B. WYATT, JR.

During the nine-month period, November through July, 90 persons were baptized by Southern Baptist missionaries in the IVORY COAST. The previous high number of baptisms for any year was 13 in 1969. A missionary attributed the increase to African-led revivals and an increase in missionary personnel. . . . KOCO AUGUSTIN KOBENAN has become the first Ivoirian pastor of any of the 22 churches related to Southern Baptist mission work in the Ivory Coast. He recently completed seminary study in GHANA.

Sixty-six missionary journeymen to work in 29 countries were commissioned for two-year terms in a service at RICHMOND, VA., July 28.

For dedication of the first Baptist church building ever erected in LUANDA, capital of ANGOLA, 600 persons crowded into the 500-seat auditorium. Funds from the Southern Baptist Cooperative Program and the Lottie Moon Christmas Offering helped in constructing the \$60,000 building. Two churches in the States contributed furnishings.

For the first time since World War II, Scriptures have been produced in an East European Communist country for export to a Bible society outside the continent. The country is CZECHOSLOVAKIA, where 1,000 copies of the New Testament in Kuranko were to be dispatched from PRAGUE to SIERRA LEONE, in West Africa.

THE COMMISSION

Southern Baptist Foreign Missions Journal • October 1972



EUROPE NOW

spent a long time dealing with "Life in the Year 2000." The Christian church was not mentioned a single time. Someone commented, "It was as though it had ceased to exist—or existing had ceased to be relevant to life."

The decline of "official religion" is not altogether bad. Christianity in Europe has depended too much on the support and prestige it could get from governments. During recent months calls for separation of church and state have come not only from irreligious persons but also from influential members of the Roman Catholic hierarchy in Spain, from the Anglican Synod of London, and from leaders of church and state in several countries.

This is good, but the erosion of church loyalties is not. A former student of mine at Rüschlikon, Switzer-

land, a Russian who is now a professor in Hawaii, wrote me recently that secularism is worse for Baptists and for other denominations than my book suggests.

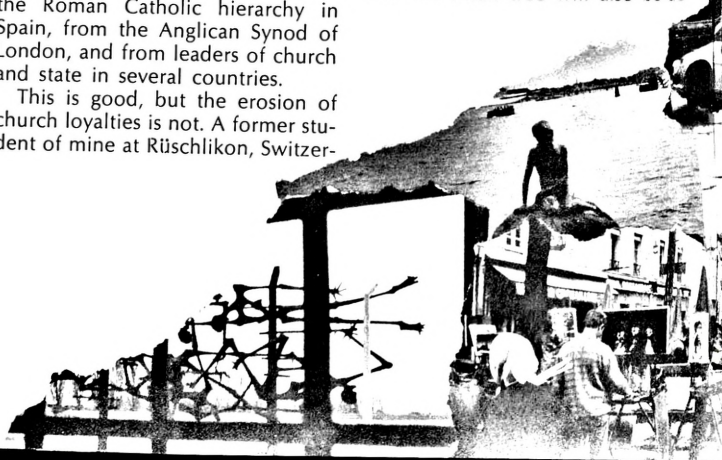
Thinking of the small Baptist groups in Europe, he said, "Baptists, together with all other small brothers, thrive under the protection of the big denominations, as a small tree thrives in the neighborhood of a mighty forest. Destroy the forest, and the small tree will also be de-

UNFORTUNATELY, the statistics given in **Europe—A Mission Field?** have changed little since the manuscript was completed a year and a half ago.* I say "unfortunately" because I regret there has been no startling growth anywhere in Europe.

The trend toward secularism in "Christian Europe" continues. Most people are not interested in religion and are indifferent or even hostile to the church. In a study prepared for the Lutheran Church of Finland, Pastor Martti Lindqvist said that Europe can "hardly be called a Christian territory if the criterion is the religious consciousness and the congregational activity of the population."

An international conference of scientists in Sweden not long ago

* **Europe—A Mission Field?** is the book for adults in the 1972 Foreign Mission Graded Series. The author, J. D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, has prepared this article updating the book. Hughey served as a missionary in Europe before becoming area secretary.



BY J. D. HUGHEY

it sufficient to find new tunes to play, believing results would follow. If we do look for new tunes, let us also look, above all, for a new outpouring of the Holy Spirit in his divine and irreplaceable power."

A conference on evangelism held in Rüschlikon last May with representatives of 14 nations present, declared: "A new awakening is evident in many areas of Europe. We believe these open doors given by God make it urgent that we find ways to bring persons to Christ and reconcile them to one another as a part of this awakening."

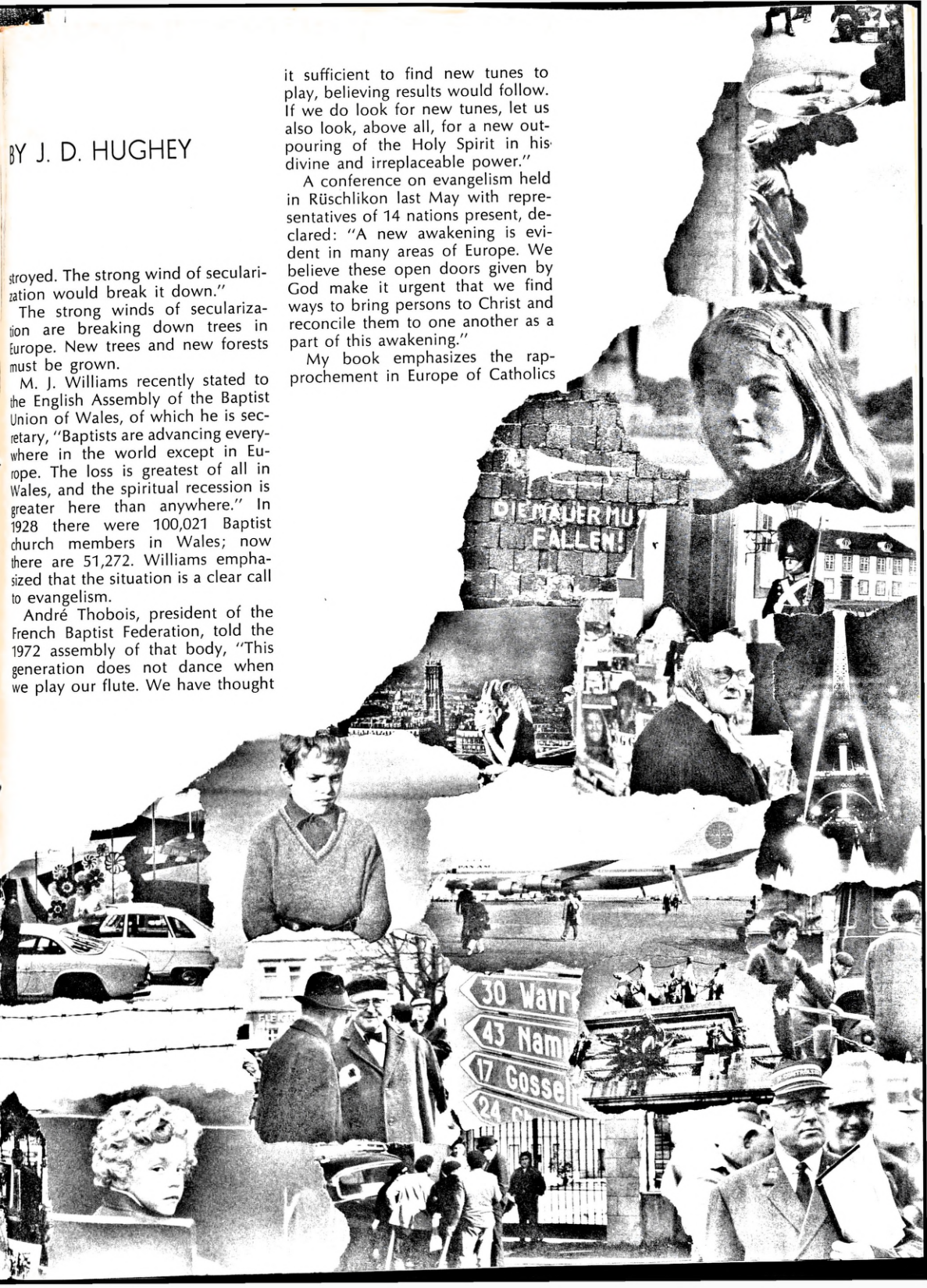
My book emphasizes the rapprochement in Europe of Catholics

stroyed. The strong wind of secularization would break it down."

The strong winds of secularization are breaking down trees in Europe. New trees and new forests must be grown.

M. J. Williams recently stated to the English Assembly of the Baptist Union of Wales, of which he is secretary, "Baptists are advancing everywhere in the world except in Europe. The loss is greatest of all in Wales, and the spiritual recession is greater here than anywhere." In 1928 there were 100,021 Baptist church members in Wales; now there are 51,272. Williams emphasized that the situation is a clear call to evangelism.

André Thobois, president of the French Baptist Federation, told the 1972 assembly of that body, "This generation does not dance when we play our flute. We have thought





At Geneva, Switzerland, the boat harbor on Lake Geneva accommodates boats and swans.

and Protestants, including Baptists. I suggested that bloody civil conflicts and wars between nations over religion are things of the past. The rapprochement is real, but not in Northern Ireland!

In recent months there has been almost daily news about the killings of Protestants by Catholics and of Catholics by Protestants in Northern Ireland. Religion is involved, but so are political and social issues.

Bernadette Devlin is certainly not a very good representative of Catholicism. Nor is the political firebrand and religious fundamentalist, Ian Paisley, very representative of Protestantism.

In July, when the violent death toll for this year reached 263, Ro-

man Catholic Bishop William Philbin appealed to Catholics to "reject the evil deeds that are done in our name and supposedly in our interests." Evil deeds are done in the names of Catholicism and Protestantism in Northern Ireland. However, they do not represent the spirit of either religion.

Another important development in Europe since my book was written is the enlargement of the European Economic Community (the Common Market). The original six—France, Germany, Italy, the Netherlands, Belgium, and Luxembourg—will be joined in January 1973 by Great Britain, Ireland, Denmark, and Norway. Europe is moving fast toward unity.



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Salzburg, Austria, as viewed from Hohensalzburg Fortress.

What effect will the enlargement of the Common Market have on Baptists?

They will certainly have more contact with each other and, therefore, more opportunities to learn and to cooperate. In spite of language barriers which will remain, there will doubtless be more cooperation in evangelism, including broadcasting, education, and publications. The international projects supported by Southern Baptists—the theological seminary, the broadcasting center, and the press service in Rüschiikon—may take on added significance.

The Common Market will become an economic unit that will rival the United States. Trade with America may decline, and other relationships may diminish.

The dollar, which has been reeling dangerously in Europe, may become more unsteady still. In ad-

dition to the recent 18 percent decline in buying power of the dollar in some countries of Europe, there will probably be further devaluations of American money. This will mean an added strain for the support of missionaries and curtailment of fraternal assistance to European Baptist work, unless Southern Baptist generosity increases.

Not long ago Pastor Henri Vincent, of Paris, received a letter from a woman in central France saying she thought she was a Baptist. There is no Protestant church in her town, but she had read books about Protestantism and also a book about Baptists. She searched in the Paris telephone directory for the address of a Baptist church. In due time she was instructed by the pastor, made to the church her profession of faith, and was baptized. She returned home happy in her faith and in her relationship to a congregation

of believers in Christ. The Baptist message still has great appeal.

A Baptist church of Albanians has been established in Yugoslavia close to the Albanian border. Albania has completely eradicated all outward traces of religion, but the influence of the new church (probably the only Albanian Baptist church anywhere) may spread across the border!

A Baptist church of enthusiastic, dedicated Americans has been established in Athens, Greece—the only Baptist church in that land. After Baptists had formed a congregation, they asked for the help of the Foreign Mission Board. Two short-term pastors were followed in July by Missionary Associate Charles A. Arrington and his wife. The government has not yet granted official authorization, but there is a good likelihood that the church will remain and will be the means of es-



One of the world's most famous landmarks, the Eiffel Tower, dominates this Paris panorama at sunset.

tablishing a permanent Baptist witness in Greece.

A new event in theological education is the graduation of the first class of the Baptist Theological Seminary in Lisbon, Portugal, last June. (See page 34.) The school has been using quarters loaned by a church near Lisbon but this year has been granted funds by the Foreign Mission Board to acquire property.

An indication of growing religious liberty in Spain is the beginning of weekly Baptist radio broadcasts on two local stations. This is a wonderful supplement to the shortwave broadcasting done from an international station. Concerning the effect of broadcasts in Albacete, Missionary Joseph W. Mefford, Jr., wrote, "New people are in attendance, and

there is great involvement . . . on the part of all the church members."

A few churches of Europeans are experimenting with missionary pastors. Isam E. Ballenger finds that being pastor of a German church helps him as Southern Baptists' fraternal representative to German Baptists. Rudolph M. Wood has recently become pastor of a Belgian church, and this will doubtless facilitate his work as fraternal representative of Southern Baptists to the small Belgian Baptist Union.

It might be added that, though only nine missionaries are assigned to Belgium, it may be Southern Baptists' fastest growing Mission in Europe. One missionary couple received appointment in 1971, and two couples, plus a journeyman,

have been designated for Belgium this year.

The Baptist Theological Seminary at Rüschlikon has a new president. Penrose St. Amant, formerly dean of Southern Baptist Theological Seminary, Louisville, Kentucky, assumed his new responsibilities in July. As a former guest professor at Rüschlikon, he was so much appreciated by the faculty and the students that they unanimously recommended him as president. Under his leadership the Rüschlikon seminary is likely to have an even more vital role in European Baptist life than it has thus far. (See page 12.)

Europe is an exceedingly challenging mission field for European Baptists—and for us who offer a helping hand. □



tradition and discovery



land and people

Europeans share a rich cultural heritage.

Beautiful buildings and great works of art surround them.

Universities, flourishing in Europe before America was discovered, and cathedrals and statues all speak of the ancient and still living culture of Europe.

Christianity, a major influence in this cultural development, boasts many imposing buildings, many villages still built around churches.

In the Middle Ages—an age of faith—the state church prevailed in Europe, and religious dissent was dealt with harshly. In the sixteenth century the Protestant Reformation divided Europeans, some countries becoming Protestant and others remaining Catholic. Almost simultaneously the Baptist movement arose, first in England, because certain men and women believed church members should be true Christians in faith and conduct.

Today the buildings of the Christians continue in Europe, but Christianity is not vital for the majority of her half-billion plus.