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Baptist Foreign Missions Journal • October 1972





# EUROPE

# NOW

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

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."

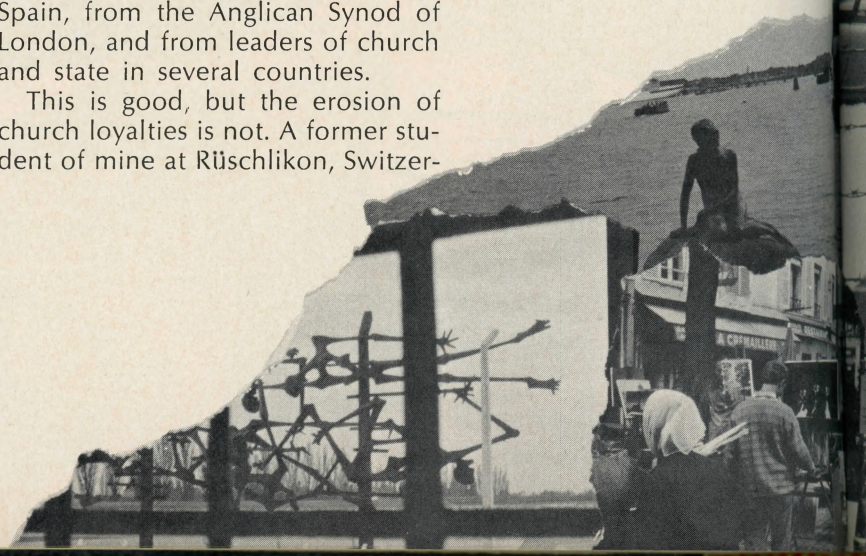
The decline of "official religion" is not altogether bad. Christianity in Europe has depended too much on the support and prestige it could get from governments. During recent months calls for separation of church and state have come not only from irreligious persons but also from influential members 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 churches, 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 destroyed."

\* **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.





## 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 Rüslikon 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

The strong wind of secularism would break it down."

strong winds of secularization are breaking down trees in the New trees and new forests are grown.

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 Europe and the spiritual recession is more here than anywhere." In 1950 there were 100,021 Baptist members in Wales; now there are 51,272. Williams emphasizes that the situation is a clear call to evangelism.

Dr. Thobois, president of the European Baptist Federation, told the assembly of that body, "This situation does not dance when we play our flute. We have thought

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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 bin appealed to Catholics to "stop the evil deeds that are done in the 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 interests of either religion.

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



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Salzburg, Austria, as viewed from Hohensalzburg Fortress.

at effect will the enlargement  
 Common Market have on  
 is?  
 will certainly have more  
 with each other and, there-  
 more opportunities to learn  
 cooperate. In spite of lan-  
 barriers which will remain,  
 will doubtless be more coop-  
 in evangelism, including  
 casting, education, and publi-  
 The international projects  
 by Southern Baptists—the  
 gical seminary, the broadcast-  
 ter, and the press service in  
 kon—may take on added  
 ance.  
 Common Market will be-  
 an economic unit that will  
 the United States. Trade with  
 may decline, and other re-  
 ships may diminish.  
 dollar, which has been reel-  
 dangerously in Europe, may  
 more unsteady still. In ad-

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

Not long ago Pastor Henri Vin-  
 cent, 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 Prot-  
 estantism 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 re-  
 turned 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 any-  
 where) may spread across the  
 border!

A Baptist church of enthusiastic,  
 dedicated Americans has been es-  
 tablished in Athens, Greece—the  
 only Baptist church in that land.  
 After Baptists had formed a congre-  
 gation, 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 gov-  
 ernment has not yet granted official  
 authorization, but there is a good  
 likelihood that the church will re-  
 main and will be the means of es-





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

establishing 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 the Southern Baptist Theological Seminary, Louisville, Kentucky, assuming 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

# I N T E R A C T I O N

**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.





This lack of vitality is identified with the secularization process—which may be good, if by it we mean attention to this world, though not exclusively so, and the freeing of society from ecclesiastical domination.

At the same time, a discernable restlessness suggests that the decline of Christian conviction and influence has allowed irreligion to sweep the continent. Further, the materialistic philosophy, obvious in Communist countries, is no less serious in Western nations where, despite the churches, multitudes of people either deny the existence of God or act as though he did not exist.

There is one ray of hope: This present secularization will prepare people now turned away from traditional religion to sense their need of faith.

Text by J. D. Hughey in *Europe—A Mission Field?* Adapted for *The Commission* by Johnni Johnson. Photography by W. Robert Hart, Warren Johnson, and Fon H. Scofield, Jr.

## society and persons







## past and present

For the word of the Lord is faithful  
and all his works to be trusted. . . .  
His own designs shall stand for ever,  
the plans of his heart from age to age.

Psalm 33:4, 11  
Westminster Press, 1964



BY THEO SOMMERKAMP

ANY AMERICAN going as a "missionary" to Europe should first review his basic history course. Who first "missionaried" whom? Didn't Christianity first flow westward over TWA's "Atlantic River"?

Europeans, much more history conscious, know they were regarded as "Christian" long before the Boston Tea Party, Bunker Hill, or Yorktown. Some of them react negatively to a non-European constantly parading himself as a "missionary" to Europe.

Does this mean Europe is not a missionary field or that European witness should be left entirely to Europeans?

The answer to both parts is no. So-called Christianity in Europe appears to be a book cover without any pages, the kind which adorns bookcases in furniture sales showrooms.

In calling for vigorous home missions by his fellow Europeans, a Baptist evangelism leader in Europe estimated only 5 percent of the continent's 460,000,000 people are committed Christians. "Committed" is the key word.

In Scandinavia, the state-maintained Lutheran church counts 90 to 95 percent of the populace as members. Yet church attendance remains only 3 to 6 percent of the population on Sunday. A church auditorium of 300 seats may serve a parish of 30,000.

Europe is too vast, too varying for the 5 percent to reach the 95 percent without help. Europe and America offer a stark contrast.

An American is used to one language, one currency, one Master Charge, one Supreme Court to ultimately define the law as he travels from Savannah to Seattle.

Europe contains more than 20 lands. Each is a sep-

arate government, with separate laws, a separate kind of money—three different francs, for instance. Customs change suddenly when one crosses a river, if that stream happens to form a border.

Kingdoms, rightist and leftist dictatorships, and republics abound. Boundaries through the ages have shifted widely, including drastic revisions after 1945.

Gasoline for the motoring tourist may be bought on credit cards in Scandinavia, but they are generally unknown elsewhere in Europe, even in Great Britain. But things are changing, and a "Mastereurocard" for this and other purchases will surely emerge with the newly made trade alliances.

There are a score of national languages with hundreds of local dialects in Europe, so that the resident of Sicily and the inhabitant of Turin—extreme reaches of a single country—cannot understand one another in regional dialect.

In this tower of Babel, as someone jestingly spoke of it, opportunities for international Christian witness are severely hemmed in by politics, language, and financial restrictions.

European committed Christians do want, even welcome, outside help. But they do not relish outside interference.

"Help" means the outsider contributes, but the European defines the need and determines how to meet it. "Interference" consists of the outsider laying down the law, and the European complying.

Baptists of Europe already know what "missionary" means. There are eight Baptist societies engaged in foreign missions, reaching countries with names familiar to Southern Baptists (Brazil, Japan) as well as

# AN AMERICAN IN EUROPE



unfamiliar to them (Rwanda, the former Congo, Cameroon).

Two national Baptist groups in Europe had very low (good) missionary ratios, that is, one missionary for fewer than each 200 members in the supporting body, according to a survey in 1970.

The Oerebro Baptist Society of Sweden (second in size to the Baptist Union of that country) had 130 missionaries and 19,238 total members of affiliated churches. Ratio, 1 missionary for every 147 members.

In next-door Norway, the Baptist Union (convention) with 6,563 affiliated church members supported 33 missionaries. Ratio, 1 to 198.

The Southern Baptist Convention in the U.S., with its record missionary force just passing 2,500, had a ratio of missionaries to total membership of 1 to more than 4,000.

**A**N AMERICAN who would witness effectively in Europe must identify himself with Europeans. If he is a duly appointed career missionary to a certain country, then he must learn its languages and customs. He must become as much a part of its life as he can.

If he is a businessman or serviceman, traveling internationally, which means no more than crossing a state line in the U.S., he needs to identify on two levels.

First, he will want to absorb as much of the customs and speak as much of the language of the land of his alien residence as he can.

But he will avoid too close an identification with that country when traveling beyond its borders into other parts of Europe.

An American living or based in West Germany, able to speak German, should rely on English when traveling in Denmark, France, or Holland, all of which

border Germany. He may fall back on German when the person he wishes to talk with speaks German but no English.

The American tourist who goes to Europe is all too often one of whom it's said, "This is Tuesday, so it must be Brussels." Rigid group-tour schedules permit only limited acquaintanceship with the people of a country. For solid financial reasons—group tours being cheaper than individually planned ones—an American's visit to Europe more often follows that pattern.

The American tourist may want to see Baptist churches, attend services, meet local Christians, but the group tour schedule is inflexible. Or during free time the tourist may try to locate Baptists and succeed only after great difficulty in some instances. The language barrier, the unfamiliar maze of the European city, and the obscurity of Baptists create the difficulty.

In West Germany there is one Baptist among nearly every 1,000 people; in Holland, 1 in 1,300; in France, 1 in 15,000; and even in Sweden, where the most favorable European ratio exists, still 1 in 160. In Texas, by contrast, there is one Baptist among every six persons.

Having a church's address is all-important to finding the church. The European Baptist Federation has issued an address book, which has serious gaps but is still invaluable. Those emplaning for Europe should contact the Baptist World Alliance well in advance about buying a copy of the inexpensive address guide. Armed with this guide and enough patience, determination, and time, the tourist can hurdle all barriers and find churches on his own—even the unregistered church in Spain which cannot display a sign.

The American tourist who derives the most spiritual benefit from his European visit either (1) spends most of his time in a limited geographical area, which he learns to know fairly well and in which he locates the churches; (2) travels by Eurailpass, figures his own schedule as he goes, and wends his way to back country places as well as key cities, arranging always to

The author, serving as a missionary associate, was director of European Baptist Press Service, based in Rüschlikon, Switzerland, from 1965 to 1971. He is now on the staff of the Annuity Board of the Southern Baptist Convention, Dallas, Tex.



At left: In West Berlin, a flag and statue adorn top of Brandenburg Gate, closed by Berlin Wall. Above: Paris policeman. Right: Street scene in Barcelona, Spain.



find churches; or (3) goes on a special, church-oriented group tour.

Attitude matters greatly. If, in considering himself a "missionary," career or non-career, the American feels he is somehow superior spiritually or technically, he will cause, not solve, problems.

The notion that American Christianity has only something to export, and that in great abundance, has blinded Americans to seeing some very good points about their brethren abroad, in Europe and elsewhere.

Evangelism at home, as well as abroad, continues, even though few European churches have open, "come-forward" invitations after each sermon.

According to another 1970 survey, Spain had the most favorable (lowest) baptism ratio among Baptists in Europe, 1 to 12, meaning it took 12 Baptist church members to lead one non-Christian to conversion that year.

Several other countries had a better ratio than the 1 to 31 ratio (368,225 baptisms, 11,489,613 membership) in the Southern Baptist Convention. Baptists in Austria had a ratio of 1 to 25; in France, 1 to 17; in Portugal, 1 to 18; in the Netherlands, 1 to 27; in Ireland (including the entire island), 1 to 19.

Have you ever deplored the rush to the auditorium exits when the pastor announces the invitation hymn? In many European Baptist churches, especially in Germany and Switzerland, church worship concludes with a quiet dignity—the congregation remains seated a full 90 seconds after the benediction, while the organist plays a postlude helpful to meditation.

A VISIT to Europe would help Baptists in America appreciate their unity more, and do more to preserve rather than disrupt it. For a pastor in Florida to accept a call to a church in California is no longer rare among Southern Baptists.

But for one to cross an international border, involving no more distance than from Texarkana, Arkan-

sas, to Texarkana, Texas, could be extremely difficult in Europe. Consequently, European Baptists know comparatively less of each other because of language, restrictions on freedom of movement, and political and monetary differences.

Baptists in America multiplied and rose to the ranks of a majority denomination in a climate of frontier adventure and rejection of close connections between church and state. Moreover, Baptists in the U.S. trace origins back 300 years.

Baptists in Europe have developed slowly in an atmosphere of traditional and centuries-long dominance of a state-supported denomination (be it Protestant, Orthodox, or Roman Catholic). European Baptists have always been not only a minority but also have often been discriminated against. Except in Great Britain, Baptist work in Europe generally dates back less than 150 years.

Europe is Americanizing, and America is Europeanizing today.

The smorgasbord is increasingly harder to find in its native Sweden, but there is a chain of popular Sweden House buffet restaurants in America, even though the cuisine may not be too Scandinavian.

Frozen Georgia fryers compete in price with European chickens in Swiss supermarkets. Even the coming of the supermarket to Switzerland, a stronghold of small specialty markets by tradition, itself points up the ebb and flow of ideas and methods across the Atlantic.

Pizza (though not exactly identical to home country style) is better known in America, 5,000 miles from Italy, than it is in Denmark, less than 1,000 miles away. The same holds true in reverse for Danish pastry.

As these tides occur in business and commerce and other areas of secular life, Christians on both sides of the Atlantic will be blessed by coming to know, understand, and share more in witnessing to a society that thinks only in secular terms. □







**S**OUTHERN Baptists are generally informed about many aspects of their own missionary endeavors around the world, thanks to an organized system of public information. But are they aware of the missionary outreach of other Baptists who do not have the benefit of such an information system?

Southern Baptists know what the statistics are and something of the type of work done by their own representatives on mission fields. But do they know what others are doing and how Southern Baptists play an indirect part in the missionary task, for example, of European Baptists?

A word should be said about these two aspects of modern mission work.

Baptists in America have earned a rightful place of respect for their effectiveness and long history of mission work in so many lands. They have been united and strengthened by the continuation of this outreach. But they certainly have no monopoly on it. They share with their brethren in Europe a vision and concern for carrying the good news around the world.

Baptists in Europe are not as

strong, numerically or financially, as Baptists in America, but have a very impressive mission record. Europeans' cultures are different, and their methods of communicating the gospel may vary, but their mission principle and Christian compassion are the same as among Americans.

Baptists in America will find much in common with their brethren in Europe, missionary-wise.

Generally, Christians in Europe do not like to measure things in terms of numbers, but we Americans often understand statistics better than words. Perhaps a few figures from a recent informal study will illustrate the point.

Combined figures from Baptists in Great Britain, Holland, Scotland, West Germany, Denmark, Sweden,

Norway, Finland, Spain, Portugal, and Switzerland showed a ratio of one missionary sent out to a foreign field for every 534 Baptists at home. In Scandinavian lands together, every 220 Baptists have their own foreign missionary!

When the financial and numerical difficulties of these, our European colleagues, are taken into account, this sort of record of missionary support is most impressive. One student noted that if such a ratio of even one missionary to every 500 Baptists were applied to 12,000,000 Southern Baptists, it would mean at least 24,000 foreign missionaries!

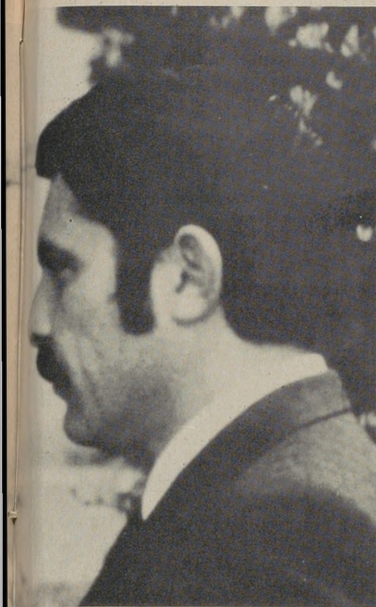
Numbers are deceiving, of course, and the issue is not as simple as it might appear. Certainly missions cannot be fully evaluated by the

# RÜSCHLIKON'S ROLE

**BY G. KEITH PARKER**

The author, appointed by the Foreign Mission Board in 1969, is a professor at the Baptist Theological Seminary, Rüschlikon, Switzerland.





Above: Missionary Jane (Mrs. V. H., Jr.) Moorefield (left) converses with Saverio Guarna, a student at Rüsclikon seminary, and his wife, Betsy, daughter of Alice and the late Dewey Moore, missionaries to Italy. Right: After finishing studies at Rüsclikon, Samuel Högberg prepares to return to his mission work in Brazil by way of Sweden and his native Finland.

numbers of persons sent out. There is far more to it than that. But to recognize the relative nature of things, one can see how near missionary outreach is to the heart of European Baptist life.

Southern Baptists play a unique and relatively unknown role in this European missionary enterprise through the Baptist Theological Seminary at Rüsclikon, Switzerland. The seminary has a mission in this missions task.

The purpose of Rüsclikon has been and is simply to provide opportunity for higher theological education for Baptists in Europe. The seminary has met and is attempting to meet this task. Most of the graduates find their "mission," as it were, in the pastoral ministry.

Many of the graduates have been selected by their colleagues for positions of leadership. A recent study indicated that among the presidents and executive secretaries of European Baptist groups were 19 alumni

of Rüsclikon. This represents approximately one-half of the chief executive positions in European Baptist circles.

Another 26 graduates are teaching in seminaries and universities. About one-third of the teachers in Baptist seminaries in Europe are Rüsclikon graduates.

A total of 11 percent of the alumni are serving in these executive and teaching capacities. If one adds the positions of youth leaders, social and medical work, and publishing houses, the figure is raised to 17 percent. This does not mean there is any emphasis or training for such work, but rather that, after some effective ministry by the graduates, the national Baptist unions respect them enough to elect them as leaders.

**B**UT WHAT of that role in more specific missions?

One cannot escape a sense of mission at Rüsclikon. This is not necessarily because there are missionaries on the faculty or because of any strongly organized program to "push" missions. It exists primarily because so many of the students are missionaries themselves—or will be in the near future.

A quick glance over the student

list for the recent school year (1971-72) shows that almost 40 percent of the student body was made up of experienced missionaries or candidates preparing to leave for a mission field other than their homeland. This figure does not include those who will do pioneer or urban mission work inside the borders of their own countries.

Who are these people? Why do they come to Rüsclikon for study?

Perhaps some clues can be found in the examples of a few students.

Kjeld Grarup came from a long line of Danish Baptist pastors but felt strongly the call to Africa. He was appointed by Danish Baptists to serve in an isolated part of Burundi, in East Africa. After he had finished seminary work in Denmark, and Mary Kay, an American girl of Danish descent, had completed nurse's training, the two decided he should not go out alone. In the first 12 months of their married life, Kjeld comments wryly, they saw only four Europeans inside their home. A daughter blessed their home later and broke the initial loneliness.

After three and a half years of hard pioneer work, they were due a furlough and were anxious to prepare themselves better for the next term and a new work in inner city



missions in that growing, struggling African land. They felt the best possibilities were at Rüsçlikon. There they could both study for their specific needs, and he could get the bachelor of divinity degree.

He looks forward not only to his return to Africa to serve with other Rüsçlikon graduates from Denmark, France, England, and other nations, but also to the contacts with Southern Baptist missionaries in adjoining East African countries.

Another Scandinavian couple, Samuel and Caroline Høggberg, took time off from mission work to finish seminary studies. They met in Brazil while serving with the Orebro Baptist mission group from Sweden. Samuel contracted a rare tropical disease shortly after their marriage in Brazil, and they returned to Europe to enable him to recover in a milder climate and for them both to further their studies.

He has fully recovered and has his advanced diploma in practical theology also. They have returned to her native Sweden for the arrival of a second child and will then tour his native Finland in deputa-tion work before returning to Brazil next winter.

OTHER Scandinavian couples hope to head for the field for the first time when their studies are finished. Johnny and Ingrid Jonsson are both studying for the bachelor of divinity degree and hope to go to Japan with the Orebro Mission group from their native Sweden.

Markku and Mai-Britt Vehkaoja, Finnish students, are studying for the same degree and hope someday to go to Africa for their place of service, if the support can be found.

Marie-Louise Alenljung came to Rüsçlikon from her native Sweden to do advanced study before going to Japan with the Orebro Mission. In April 1972 she received not only an advanced diploma in practical theology but also a fiancé, Johan Pedersen, of Norway. He hopes to complete his advanced diploma in the same field soon, so that they can be on their way to their mission post.

There are also a number of "short-timers" who choose to study at Rüsçlikon for a year or so while on their way to the mission field.

Inge Nedergaard is on her way to Africa for a teaching assignment with Danish Baptists. Billy Taranger and Gunnar Eines will finish their studies in Norway before leaving with their wives for the field. The list could go on with names and life stories as unique as the personalities themselves.

WHEN one thinks of missions at the seminary, however, it is not always in terms of those mentioned above or even in terms of education for future mission work. Many "do their mission thing" while they are at Rüsçlikon. Somehow they find time and energy to reach out into areas of need and to minister as a normal part of their theological study.

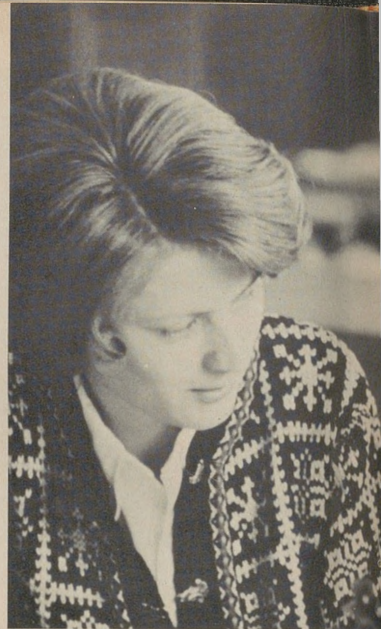
One example is the Guarna family. Severio and Betsy are working with Italian migrants in the area and actually serve two churches, one in Thalwil and one in Zürich. Betsy is the daughter of Mrs. Alice Moore and the late W. Dewey Moore, Southern Baptist pioneers in children's work in Italy. Betsy received her diploma in April.

Her husband, a former instructor in the Taylor orphanage in Rome, hopes to finish his master's degree soon in order to devote more time to the complex work and many opportunities with the thousands of Italians in the Zürich area. Already his effective ministry has resulted not only in his election to the Executive Committee of his native Italian Baptist Union, but also the honor of serving on the Swiss National Committee for the problems of migrant workers.

Another Latin student who works with migrants is Alfredo Mira. He travels regularly to Basel to work and minister to Spanish migrants in the area.

This type of ministry cannot be overlooked, as more and more foreign workers, speaking only their mother tongue and finding themselves frightened and frustrated, pour into Switzerland and Germany from their homelands. Some few are Baptists; most are nominal Catholics or profess no religious affiliation. All have need of the gospel and pastors who care for them in the great stress of a foreign land.

This ministry seems to be expanding even more. Armando Marques,





At left: Johan Pedersen, Norwegian student at Rüşchlikon, and fiancée, Marie-Louise Alenljung, of Sweden, plan future mission service in Japan. Below: Student Saverio Guarna speaks with church member before conducting services at Italian Baptist Church in Thalwill, Switzerland.

from Portugal, has begun to gather Portuguese-speaking people together for yet another pioneer mission work.

One of the unique forms of mission outreach by students is that of Jim and Nada Williams. They carry on a very active ministry to Yugoslavians. Their outreach is primarily through Trans-World Radio from Monte Carlo. The Williamses handle all the correspondence from Yugoslavian listeners and find themselves having to apply immediately much of their education in an attempt to be counselors, teachers, preachers, and evangelists—by mail. Responses from the radio listeners are handled individually in a caring, Christian fashion. This is both evangelization and follow-up at its best.

**B**UT not to be overlooked are the many other members of the student body who faithfully teach, preach, and work when given the opportunity and when the "language gap" is overcome. Groups travel periodically to German-language churches to give testimony in word and song. Much of the preaching is done by such regulars as Rainer Ebeling, of Germany.

There are Heinz Langenbach, a master of theology student from Germany who is pastor of a Swiss congregation, and Siegfried Karg, also from Germany, who works with Swiss youth in religious instruction. And Peter Gehri, a former Swiss student now assistant to the librarian, is frequently in the pulpit where needed, especially in congregations without a regular pastor.

The involvement of Rüşchlikon students in numbers of Baptist churches in Switzerland and southern Germany, both in their beginning and early years, indicates the scope of outreach. In the recent installation of a new pastor in Konstanz, Germany, for example, it was noted that in the early years of the churches in that area, Rüşchlikon students were the lifeline of ministry.

Then what of the alumni? What

of the meetings conducted by faculty members from Germany to North Africa? Or of the Bible studies and prayer meetings held with university students? Or outreach by the Scandinavians to others of their own tongue in the Zürich area? And what about the pioneer urban survey made by Pastor Højberg in a suburb of Copenhagen, Denmark, that has many implications for evangelism in the other cities of Europe? The list seems endless.

In fact, the list seems to expand with an increasing tempo. Rüşchlikon receives most of its support from the Foreign Mission Board (and could not survive without it) but is, in fact, well-integrated into the life of European Baptists. For instance, much of the history of the European Baptist Federation (EBF) and, to a degree, the European Baptist Missionary Society, has been written at Rüşchlikon.

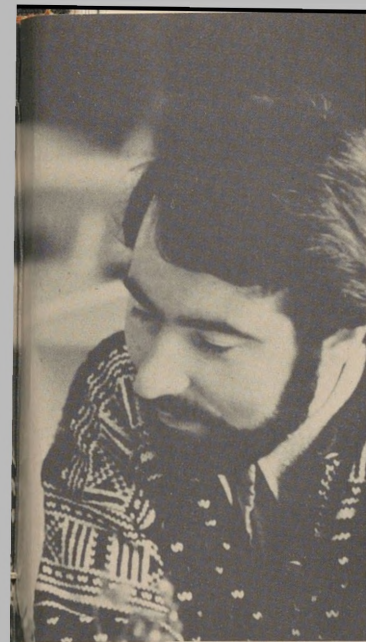
The formation and growth of several significant committees of the EBF, such as those on evangelism, Christian education, youth work, and lay ministry, have been largely due to efforts of people at Rüşchlikon and the conference program that brings together so many leaders. It is not without significance that Claus Meister, Swiss member of the faculty and president of the Swiss Baptist Union, is incoming president of the EBF.

Obviously committees and offices do not carry out all of the work, but they are vital to the orderly planning and coordination of an effective mission outreach, both at home on the continent and abroad. Rüşchlikon plays a key role in the mission task in Europe. Here mission is more than an abstract term, more than an isolated part of education.

Rüşchlikon is part of the application of the gospel of Christ here and now as well in the future. More and more it becomes a practical mission task in missions.

**W**HAT is happening today? Is there a new trend?

Admittedly the past year at Rüşchlikon was unusual, yet more students are coming from the field for this new year. In the past, for every thirteen and a half Rüşchlikoners who went into the pastorate, one went to a foreign mission field. The rate seems to be increasing, as







At theological seminary, Rüsclikon, Torsten Højberg (right), a Danish student, shows results of pioneer mission survey to Emil Ibsen, Danish pastor and student.

is the mission outreach in Baptist life in Europe.

What is happening at Rüsclikon seems to be a part of a general outreach by European Baptists. More and more young couples are hearing the call to serve at home and abroad. They respond deeply to the cries of modern man and feel the love and compassion of Christ for him. Many are coming to Rüsclikon and wrestling with the cultural crises and the educational process, along with Christian fellowship and responsibility.

In a neutral land and under the call of a neutral Christ they find that the world knows no neutrality. They discover within their own beings the residue of hundreds of years of hatred, wars, and prejudice, wrapped up in cultural mores and sometimes baptized with a cloak of home-grown religion.

Most of those who come are able to face this in the crucible of classroom and campus, in prayer and worship, in work and mission, and in the very grace of God. When they go, they go with a deeper sense of God's love and call. They can better understand and translate the love of God to other cultures and other peoples.

There is a new generation of people coming to teach an older one about tearing down walls of separation. They are Christians with a vision and a call. They are young men and women who take seriously not only the deeper meaning of the Word of God, but also its radical implications for man now. They are our teachers.

It is no accident that in the daily chapel service, conducted by the students, faculty, and staff representing 22 different cultures, one song seems to be chosen with more frequency than any other:

**In Christ there is no East or West  
In Him no South or North;  
But one great fellowship of love,  
Throughout the whole wide earth.  
Join hands, then, brothers of the  
faith,  
Whate'er your race may be:  
Who serves my Father as a son  
Is surely kin to me.** □



# At the 'Gateway to Europe'

By Kenneth Emerson



Rhein Valley Church meets on the second floor.



Worshippers gather in church's redecorated quarters.

**G**ATEWAY to Europe" is the title given the Rhein Main Air Base in West Germany. The air base and the Frankfurt International Airport are adjacent, their runways shared by hundreds of commercial and military aircraft. The Rhein-Main area is the first European stop for every American serviceman and for many tourists.

Near the air base, on the corner of Ludwig and Kelsterbacher streets in Walldorf-Hessen, stands a German **Gasthaus** ("beer hall"). It is similar to others in Germany, except that the second floor is the meeting place for the Rhein Valley Baptist Church.

This congregation attempts to meet the need for an English-language Baptist church in an area where more than 4,000 American families are living near Walldorf and surrounding villages. Begun in 1964 as a mission of Emmanuel Baptist Church, Wiesbaden, the congregation became a church in 1965.

Almost two years ago members began an extensive building renovation. Limited by the owner's requirements and by building regulations prohibiting alteration of the main structure, members poured gallons of paint on thirsty walls. Contact paper, giving the illusion of light-filtering stained glass, disguised huge, ugly windows.

A carpet concealed the worn floor, and an Air Force sergeant constructed eight wooden-and-glass chandeliers that hang from the 25-foot ceiling. Wiesbaden's Emmanuel Church donated its beautiful, old, German pine pews.

The program of Rhein Valley Baptist Church is like that of many other South-

ern Baptist churches. Feeling that Christianity cannot be contained within four walls and that people should share Christ with those who do not know him, the congregation established outreach as its number-one priority.

There is a fully graded Sunday School. A Baptist men's organization and women's organizations, complete with age groups, provide mission teaching. Saturday activities might include a father-daughter hike or a Royal Ambassador snake hunt or camp-out.

The youth program has provided opportunities for American and German youths to have fellowship during a visit to a German Baptist church, a winter ski retreat in the Bavarian Alps, and a tour of Paris during Thanksgiving holidays. On occasion youths lead the worship services. They sponsored revival services with a youth team from Austria.

The congregation sponsors a **Kinder Kirche** ("children's church") with between 40 and 60 boys and girls between three and eight years of age attending.

On any Sunday more than 200 worshippers from as many as six or seven nations gather for fellowship. Local Germans frequently are present in services, and one German family attends all services. American military personnel comprise the majority of members, but there are also a few civilians.

Rhein Valley Church is a part of the European Baptist Convention (English-language), and its doctrinal position is Southern Baptist. The church is self-supporting and gives at least 15 percent of all income to missions outside the local church. The Cooperative Program is the main channel of missions giving, and the church observes the weeks of prayer for missions and receives offer-

ings for these causes.

Rhein Valley offers a "watchcare" program to provide fellowship to Christians of other denominations who make a statement of their faith in Jesus Christ as Saviour. The need for such a program became evident in the absence of local English-language churches of several other denominations.

The church's primary mission is to reach Americans living in Europe, but members realize the importance of demonstrating a Christian spirit in dealing with German neighbors. A cheery "**Guten Tag**" or "**Auf Wiedersehen**" goes a long way toward good relations.

A Goodwill Language Class is conducted weekly, in which conversational German and English are offered to Americans and Germans. While sharpening each other's language, participants create a wholesome Christian fellowship, which is the purpose of the class.

In a "bus ministry" without buses, one member coordinates needs in various housing areas and calls church members to use their automobiles to bring people to church.

Rhein Valley boasts of being "the finest and friendliest Baptist church in all of Europe." It is not unusual for the people to stay for as much as one hour after services to visit.

The people at Rhein Valley have learned that a building is not a church. They have further learned that God will bless a church that pays attention to the things the New Testament says are important. They have sponsored three missions, and two of these have become churches. They have come to see many people—even Americans in Europe—responding today to the simple gospel of Jesus Christ. □

The author is pastor of Rhein Valley Baptist Church, Walldorf, West Germany, and is president of the European Baptist Convention (English-language).



**T**ODAY I saw an old friend. For those of us in the military, that's nothing new. In different parts of the world we see those we've known through the years. If we go to Japan, Korea, or any post in the United States, we will see someone we know. But this particular friend is special.

Perhaps I should start at the beginning. During my first ten years in the army, I was spiritually lost; life had little meaning. But on December 23, 1959, I let Jesus direct my life.

Since that day, life has taken on a different meaning. Not long afterward, God called me to preach. I wanted to run instead. I told God I wasn't very educated. I had only eight years of formal education. But he knew that. Then I told him I didn't know anything about the Bible—not even how to find John 3:16. He knew that, too.

I struggled. Then I surrendered. On September 10, 1961, I was ordained to the gospel ministry by Parkview Baptist Church, Waynesville, Missouri.

That was the same year the Berlin wall went up. I received orders for Germany and left the U.S. in October. I was a little disappointed. How could I "sing the songs of Zion" so far from home? I had found Christ in Missouri, and I couldn't picture his being the same over there.

I was stationed in Munich, Germany, where there was not even a Baptist church. I contacted the Southern Baptist fraternal representative in Germany. We followed his suggestion that we start holding Bible study and prayer meeting in our home.

In April 1962 I began my first experience with a Baptist congregation in Europe when the church in Furth, Germany, needed someone to fill the pulpit for a few weeks until the pastor they had called arrived from the U.S. Furth Church sponsored the Neckar Valley Mission in Stuttgart and asked me to be its representative at the mission's organizational service. To see the birth of a church is a moving Christian experience.

That September I was transferred

## OLD FRIEND

By  
Bob  
Swader



Author Swader.

to Stuttgart. On the first Sunday there I was asked to consider becoming pastor of the church, and I agreed. This was my first pastorate since my ordination.

The church met in an old machine shop set in an alley; the building was cold in winter and hot in summer. During the winter I often preached wearing my topcoat. But to me the building was the most beautiful anywhere.

The pulpit was a large and sturdy one someone had made. I grew to love it.

In 1964 the congregation began meeting in the well-equipped building of the German Baptist church

of Sindelfingen. I would have liked to take the old pulpit along, although some might have thought it out of place in the beautiful new church building. But when we heard that the Baptist church in Mannheim needed furniture, we took a station wagon-load to them—including the old pulpit. My heart ached when we loaded the pulpit for the trip.

The next October I was transferred to Ft. Riley, Kansas, and was called as pastor of First Baptist Church, Ogden, Kansas. The man who had been pastor was also in the army and had received orders to Stuttgart. He was called as pastor of the church I had just left, and I was called where he had been.

Soon, however, I was back in Stuttgart myself. This time God had a place of service for me in a little mission in Karlsruhe. The mission became a church in late 1966. Many were added to God's kingdom there.

The European Baptist Convention (English-language) held its annual meeting in 1967 in Augsburg, Germany. When I walked into the church building, there stood my old friend—my former pulpit. The church in Mannheim had given it to the Augsburg congregation. "Look! Look!" I exclaimed to the people with me. They probably thought I had lost my mind.

After the meeting I went up to say "hello" and stood holding onto the pulpit's sides, as I had done so many times before.

Late in 1968 I left Germany for duty in South Vietnam. In April 1970 I was sent to California, but longed to be back in Germany, to me one of the greatest mission fields anywhere.

In April a year later I was allowed to return to Germany. One of the old friends I went to see was Jack Bryant, pastor in Mannheim, who invited me to speak at the church's anniversary service.

When I walked into the building for that service, I grabbed my wife's arm. "Look!" I directed. She looked and saw nothing. "That's my pulpit," I explained.

The church in Augsburg had given the pulpit back to the Mannheim congregation. It felt good to stand behind it again and speak from God's Word, as I had done so often before. It was like renewing acquaintance with an old friend. □

The author returned to the States earlier this year for retirement after 20 years in the U.S. Army. He made plans to attend Southeastern Baptist Theological Seminary, Wake Forest, N.C., this fall.



**T**his is Lebanon. . .

The snow on the mountains and the sand of the beach in sight of one another, with a city of a million people in between.

The latest in luxury apartments stacked one upon another in Beirut, and the colossal ruins of an ancient civilization in Baalbek.

An extravagance of brilliant fruits and vegetables piled in the markets or pushed up the street on carts, and in the alley between the tin-can shacks, hungry children squabbling over an apple.

A Muslim boy who loves Jesus telling his Baptist teacher, "I'm afraid."

Arabic music. American movies. French commercials.

Fifty ships standing in the harbor. Ten thousand taxis blowing their horns.

A red fez and baggy peasant trousers. Bell bottoms and mini-skirts.

Young people with money in their pockets walking the streets, looking for something to buy, something to do, something to happen.

Headlines screaming about war on the borders.

Wildflowers among the rocks in February and almond blossoms blowing in the wind.

Hatred written on the walls with red paint.

The smell of coffee and garlic and oranges and corn roasting on charcoal.

A Muslim laborer kneeling on a little rug beside his pile of stones.

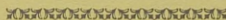
On Sunday nights, the voices of the Baptists singing in Arabic, "How Great Thou Art." . . .

This is Lebanon, a tiny country of two-and-a-half million people, a microcosm of cultures — beautiful, independent,

ambitious, restless, materialistic, and spiritually complacent.

Yet, a word of hope spoken on the shores of Lebanon is like a pebble dropped into a pond. Its meaning ripples away across the mountains and fields and sands of the Arab East and falls at last into the heart of a brother far away.

The analogy is not a bit of hopeful imagery but a practical truth with important bearing upon the Southern Baptist approach to the Middle East. For Lebanon is a gateway into the world of the Arabs.



Lebanon is a gateway, first of all, as a natural result of its **LOCATION** at the eastern end of the Mediterranean Sea. For 4,000 years it has been an important center for trade between Asia and Europe.

Today Beirut, the bustling capital of Lebanon, is both seaport and airport on world shipping and travel routes. The world's largest planes land a few minutes apart during the busiest hours of the Beirut International Airport. Pipelines from the rich oil fields of Iraq and Saudi Arabia end in Lebanon.

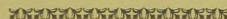


Lebanon is a gateway by virtue of the **FREEDOMS OF ITS SOCIETY**. About half of the people of Lebanon are Christian, while all other Arab countries are either totally or predominantly Muslim. The government of Lebanon, in which representation is by religion, is therefore also predominantly Christian. This means that Lebanon is more receptive to Christian mission organizations than any other country in the Arab world. Not only Baptists, but other evangelical Christians, have found here a base of operations for programs aimed at the Arabic-speaking world in general.

Lebanon is a gateway because of the relative **SOPHISTICATION OF ITS CULTURE**. For instance, many magazines and newspapers are published in Lebanon and distributed throughout the Arab world. In this way, thousands of people with hungry hearts have heard about a Baptist correspondence course in the life of Christ and have requested it from a Beirut box number.

The technical advancement of Lebanon makes it possible to achieve tasks which would be extremely difficult if not impossible in most Arab countries. For example, Baptist Publications in Beirut can produce high-quality materials because of the availability of skilled printers, modern color-reproduction processes, artists, and educated writers and translators.

Lebanon's many universities, especially the American University of Beirut, have made the nation an educational center. Because students come from many countries, an effective program of witness to students could result in converted, educated youth returning to other Arab lands.



Lebanon is a gateway also because of its **VARIETIES OF PEOPLE** and their close contacts with people of other countries.

Such people as the Armenians, Jews, Kurds, Palestinians, and Druze Muslims have strong communities here. Each group maintains its own character and distinctiveness as well as its own ties — whether family, religious, or political — with the still larger group from which it is exiled. Consequently, these minority groups not only challenge Christian missions to minister meaningfully to such varied cultures in one small area, but they offer an opportunity to influence, through them, the whole Middle East.

# Lebanon

## GATEWAY TO THE ARAB EAST



City of Sidon



All these factors have resulted in the establishment in Lebanon of three **BAPTIST INTERNATIONAL MINISTRIES** whose responsibilities, while including Lebanon, cover as much of the Arab world as they can reach. Each is directed by an international board of directors.

*Baptist Publications* is a publishing ministry producing Christian materials in the Arabic language. These include Sunday School literature, Christian novels, philosophical and theological works, devotional books, Bible study guides, a Bible atlas, hymnbooks, and children's books. In addition, a correspondence course flows out steadily to inquirers all over the Arab world.

*The Baptist Center for Radio and Television* also goes into all the Arab world through its broadcasts from stations in such places as Cyprus, Monte Carlo, the Seychelles Islands, and Ethiopia.

Listeners are invited to write to the Center if they wish to study the Scripture, and from that point the Baptist Center and Baptist Publications work together to provide the Word of God for seekers.

*The Arab Baptist Theological Seminary*, in its first 11 years of operation, trained pastors and church leaders who are serving in Egypt, Jordan, Syria, Palestine, and Lebanon. Students have come also from Morocco, Algeria, and Iraq.

Southern Baptists have provided a seven-acre campus, ten miles from the center of Beirut, where students live and work, as well as study. The curriculum of the seminary parallels most of the courses required for a B.D. degree in Southern Baptist seminaries in the United States.

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What missionaries and national believers see in the varied population of Lebanon is two extremes of **NEEDY HUMANITY**. For most of the country's people are either locked by tradition into formal religions embellished by paganism and superstition or have forsaken worship entirely and devote themselves to the idols of modern materialism.

The Christians of Lebanon are, for the most part, not converts from Islam but descendants of the pre-Islamic Christians of the Middle East. The Maronites are the largest single group and make up about one third of the population. Their church is affiliated with the Roman Catholic Church. A second major group is the Greek Orthodox Church. Including its members in other Arab countries, this is the largest Christian group in the Middle East.

The Muslims make up at least 49 percent of the population of Lebanon. They



Member of Baptist congregation in Baalbek

represent a mission opportunity unparalleled in the whole Arab world because of their proximity and daily contact with believers in Christ. In Lebanon, Muslims can and often do attend Christian schools or even Christian churches.

Nevertheless, social pressures make it extremely difficult for any individual to step out of his own religious group into another.

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**THE BAPTIST WITNESS** in Lebanon is borne primarily through the work of the churches, schools, and social ministries.

*Churches:* The first Southern Baptist missionaries to Lebanon in 1948 found 22 believers who were the fruits of a work begun by a Lebanese who had found Christ while studying in the United States. By 1972 the number had grown to more than 500 members in 11 churches. Each church has a national pastor. In many areas of Lebanon where there is no church the Mission and the Lebanese Baptist Convention work together to maintain preaching stations.

*School:* The Beirut Baptist School is a coeducational institution from nursery through high school. Through Bible study, worship, and personal counseling, the school introduces its more than 500 students to the fundamental truths of the Christian faith. The Beirut Baptist School meets a serious social need in Lebanon, because in its cosmopolitan atmosphere students of all faiths are learning to live together without strife or bitterness.

*Social Service:* Baptist social ministries in Lebanon have sprung up spontaneously, not as organized programs so much as just the response of individuals to the people around them. For instance, in countless homes children and adults had nothing constructive to read; in one community the young people were inquiring about English lessons to supplement school courses; in another, the children needed summer recreation; in hospitals old people were spending their last days in loneliness; in the refugee huts young people said, "Do you really love us? Then help us study so we can pass the government exams."

To such obvious needs of their neighbors Southern Baptist missionaries in Lebanon have offered in humility a few obvious answers: libraries and reading rooms, English classes, a summer drama program in a missionary home, friendship to the ill and aged, and — in the poorest slums — classes in math, English, handwork, hygiene and grooming, and Bible.

What message do the people get from such services? A missionary only hoped that it was the right message until she overheard one refugee girl ask another, "What do they teach in those classes?" Without hesitation her friend replied, "God is Love."

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Inside the Near East Baptist Mission things are happening. Missionaries are willing to think and rethink and grow and dream and try new things. One young man had a dream about sharing Christ through the arts and making a truly Christian contribution to the culture of Lebanon. With the backing of the Mission he established RECONART, a program of Reconciliation Through the Arts. Another missionary is organizing Christian young people to knock on doors in the big apartment houses of Beirut. Books for sale will be their door-opener, and enlisting people in home Bible study groups will be one of their immediate goals. Such missionaries, through soul-searching and brainstorming and hard planning meetings, are seeking the leadership of the Spirit and thinking big about the future.

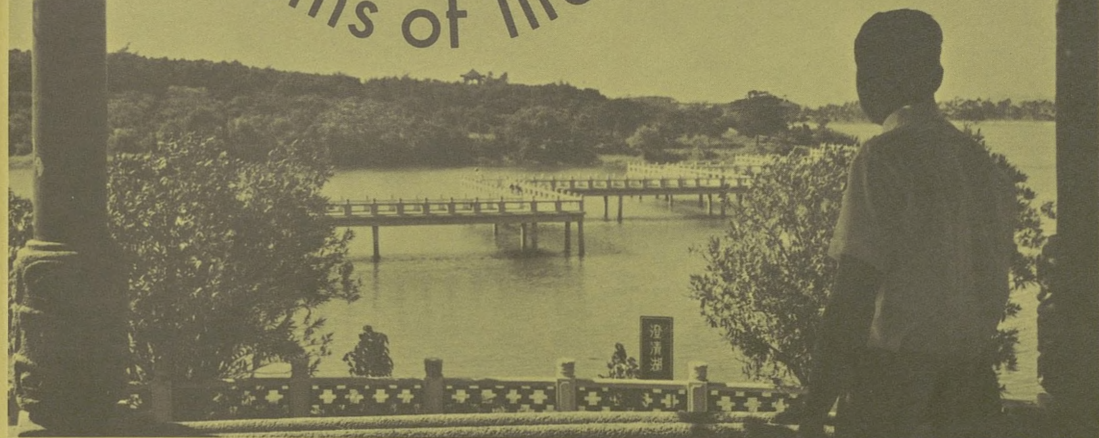
In Lebanon there is a lot of room for ideas, big ideas, new or old. In the Baptist Mission in Lebanon there is a lot of room for creative response to the Spirit of God. The combination is unbeatable. The future is wide open.

—by Frances Fuller

Reprints of the above material are available from the Department of Missionary Education, Foreign Mission Board, Box 6597, Richmond, Va. 23230. This leaflet replaces the Board's former pamphlet on Lebanon.



# Streams of life on TAIWAN



Only one 20th of the Chinese people live in the free world today, and about half of these are on the islands of Taiwan. Yet, the world is becoming conscious of that large mass of China that for more than 20 years has been effectively closed to the rest of humanity. Now, the warmer streams of history seem to be penetrating the vastness of that land.

Taiwan (sometimes called Formosa or Free China) is an island province of China, lying less than 100 miles off the mainland coast. This is the only part of China today where Chinese and their free-world friends may come and go as they wish.

The lush productivity of this country attracted the Japanese and in 1895 a peace treaty with China gave them Formosa (Portuguese for "beautifully green"). By this time, Canadian and English Presbyterians had been preaching Christ to the Chinese farming and fishing population for 30 years. During the period of Japanese occupation, members of a Japanese Holiness group began Christian work.

By the time World War II was over, there were about 30,000 Christians on the island, and the gospel message had spread to the mountain tribes of head-hunting aborigines. When Formosa was returned to China in 1945 and Christian mission-

aries began to join with national Christians to take up their interrupted mission, they found 5,000 tribesmen who had accepted the message of Christ. Tribal Christians had preached among them, in spite of Japanese threats and persecution.

After but a few years of uncertain peace, the China mainland began to fall to the advancing Communist armies. More and more Chinese from the mainland provinces were pouring into Taiwan, and in 1949 the Nationalist government of China moved to the island.

Along with the displaced persons came additional Christian groups. Today, more than 60 evangelical organizations have programs of Christian witnessing. Among them are Southern Baptists, the North American Baptist Association, and Conservative Baptists. As many as 600,000 people, perhaps — divided about equally between Roman Catholic and Protestant groups — are touched to some degree by the gospel. And yet, this still leaves more than 95 percent of the approximately 15 million population unreached by the message of Christ.

As the Communists cut off the streams of communication with the mainland, other streams were flowing on Taiwan.

*Streams of a new evangelism.* Baptist witness began to reach the island during those years of uncertain peace. Miss Bertha Smith, of the Southern Baptist Foreign Mission Board and Pastor Yang Mei Tsai, of the China Baptist Convention Frontier Missions Society, were sent to Taiwan in 1948. There followed years of reaping for the gospel, the like of which had never been seen before in China.

The displaced millions from the mainland were distraught to the point of despair. Many turned to a gospel heard since childhood but never heeded. Others heard the story for the first time, and responded. In the first few months after a cottage prayer meeting began, 12 people were baptized. In 10 years this handful of Baptists had grown into the Taiwan Baptist Convention, with 18 churches and just over 7,000 members. More than 1,300 people were baptized in one year. The young Baptist convention, weak and — some might say — wishfully organized, sent its first missionary couple to a prison colony on Green Island, just off the east coast of Taiwan.

These years of rapid growth swallowed reinforcements faster than they could be supplied. Several missionary families from mainland China were reassigned to this new area. A faculty and staff were gathered, and the Taiwan Baptist Theological





Bible study group, Ling Tou Assembly grounds

Seminary received its first class of more than 30 students in the fall of 1952.

Gains and needs outstripped each other. Even as a new missionary couple came to study Chinese, there was a demand for missionaries who could work with the Taiwanese in the language of their birth. When missionaries began learning Taiwanese, there were still the Hakka and tribal communities waiting for a gospel witness. Also among the missionary reinforcements were some called into English-language work.

*Streams of testing.* The years between 1952 and 1972 were filled with all sorts of testing. Much of it had to do with development of physical facilities, which the young denomination needed for its growth.

An adequate seminary campus was completed. The Baptist assembly at Ling

Tou (Little Ridgecrest) achieved its basic development. Lay training became a serious business. Literature and school work grew with little Mission help or money. Nine book stores and numerous libraries were opened. Two Christian schools were being encouraged by the Taiwan Baptist Convention.

Some churches were already paying their own way and most congregations were beginning to realize that the day would come when they would be self-supporting rather than receiving subsidy. Yet they were willing to designate about 10 percent of their total gifts to causes other than local needs. The estimated per capita gift of Taiwan Baptists in ratio to average income was about double that of Southern Baptists.

Although overall growth was slowed, this period saw a refining of the churches

in their responsibilities. Less easily measured was the growing maturity of laymen. Today — 1972 — there are more than 100 congregations (churches and mission points) served by over 100 seminary graduates. The Taiwan Baptist Convention now has a total membership of about 10,000. Careful work has been done in Bible-study training and in evangelism. But the pressures of modern-day living — schooling of the young and multiple jobs for the adults — make for slow growth.

*Streams of renewal* are flowing in the Mission and the Convention. Mass-media evangelism has a good start in radio, and the groundwork for a new television ministry is already in place with a half-hour program every week. For several years, churches have been preparing for a deeper evangelistic thrust. As many pray, new leadership is taking heart.

The more than 60 Southern Baptist missionaries now assigned to Taiwan are organizing their ministry in a new way. They will work from a few well-defined goals for deeper penetration. Necessarily, these are only the essential goals, as there is neither time nor personnel now for any extras. Other missionaries are in training on Taiwan to work with Chinese elsewhere in East and Southeast Asia.



What does the future hold for Baptists on Taiwan? Possibly, through their prayers and faith, these flowing streams will bring forth revival.

Perhaps these streams can one day reach that great mass of humanity living in mainland China. As the warm seas of the trade world begin to penetrate China's isolation, what will be the result? What currents in the seas will affect China? What currents will China impart to the stream of history?

If we as Christians are to meet what may be our greatest challenge in the next century, we may be sure it must be met through the Chinese language, Chinese thought-patterns, and Chinese Christian witness. Our opportunity now is to influence the Taiwan stream of Chinese civilization.

—by Charles L. Culpepper, Jr.

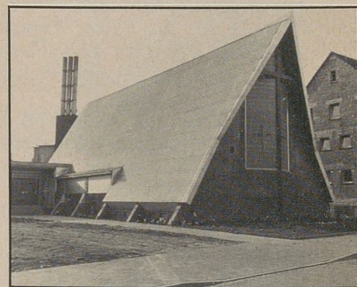
Baptist layman leads service



Reprints of the above material are available from the Department of Missionary Education, Foreign Mission Board, SBC, Richmond, Va. 23230. This is a revision of Dr. Culpepper's former pamphlet on Taiwan.



Buildings for English-language Baptist churches in Europe include one in Heidelberg, Germany (left), Emmanuel Church, Paris, France (right), and Bethel Church, Frankfurt, Germany (bottom). Congregation is at Emmanuel Church, Paris, with Missionary Hal B. Lee, Jr., preaching.



THE PRESIDENT lives near Frankfurt, Germany, the treasurer in Berlin, the vice-president in England. How did they all get together?

The European Baptist Convention (English-language) is composed of 40 churches in six countries. In October they "all get together" for a convention meeting to elect officers, adopt a budget, and have fellowship. Annual conventions are usually held in Germany, where the majority of the European Baptist Convention (EBC) churches are located.

Executive committee meetings, scheduled in January and during Easter vacation, are in "far-away places," such as Little Stukeley, England; Brussels, Belgium; Paris, France; or Rome, Italy. Kenneth (Ken) Emerson, EBC president, sets long-range plans to help the six-nation convention run smoothly.

The convention was begun in 1955 when English-language Baptist churches in Wiesbaden and Frank-

furt, Germany, met to form an association. Most of the local members of EBC churches are expatriated Americans who are in Europe for several years, after which they will be transferred. Others will come to fill their places.

Most members are connected with the military, except in the churches outside Germany. Some members are with businesses. Others are students or teachers. While in Europe these Baptists want to witness, and they seek fellowship with other Christians.

Unable to speak the language of the country where they are temporarily living, these overseas Americans started their own churches. Churches call pastors from the U.S. "Trial sermons" are sent on tape, and the pastor is called sight unseen, but with sheaves of references and letters from the pastor-applicant and others. Congregations build or rent church buildings (which may be remodeled stores or dance halls) and carry on energetic missions programs.

Convention committees plan for missions giving, for new pastors, and for joint projects. Budgets are ap-

## THE AMAZING EBC

BY HELEN RUCHTI

The author, Mrs. W. C. Ruchti, Jr., currently on furlough, was appointed a missionary to Italy in 1960. She is editor of *Highlights*, the publication of the European Baptist Convention (English-language), in which the material in this article first appeared.



proved at convention meetings. In recent years convention funds have been well over \$60,000 annually. At least \$10,000 of this budget is distributed among national Baptist unions in Europe. About \$3,000 is sent each year for the Cooperative Program of the Southern Baptist Convention. Special Woman's Missionary Union offerings are channeled through the EBC treasurer to the SBC treasurer and on to Home and Foreign Mission boards.

**R**ONALD Goulding of the Baptist World Alliance staff in London, expressed appreciation for the significant contribution of the EBC to European Baptist work. "You're looked on not as distant cousins, but as an integral part of Baptist life in Europe," he said.

Current home mission monthly expenditures by the EBC include:

- \$200 for work of the Belgium Interior Mission for ministry in under-churched areas, particularly in eastern Belgium.

- \$25 for the evangelical orphanage in Obote, Portugal.

- \$25 for the Taylor Orphanage in Rome. A project of Italian Baptists, the institution also includes a home for the aged.

- \$100 for the radio and Bible ministry of Jeremie Hodoroaba for work with Romanians. Hodoroaba lives in Paris and broadcasts over Trans World Radio to Romania.

- \$50 to the Gunton Baptist Church, a British congregation in Lowestoft, England.

- 300 Deutschmarks for work among Spanish-speaking people in the Frankfurt area. Francisco Robles has been in charge of the work among migrant workers for more than a year.

A realized goal of \$2,000 for the September 1972 European mission offering was to provide a car for an orphanage in Portugal.

Mission giving reached a high point this year. According to EBC Treasurer Luther H. Morphis (a missionary associate), the largest EBC Lottie Moon Offering ever was sent to the States—\$11,242.

The EBC Woman's Missionary Union meets annually in conjunction with EBC meetings. A special project of the WMU for the last two



Missionary Rudolph Wood chats with members of English-language church, Belgium.

years has been an Acteen "Come Together." The house party last year was in England. This year they met in Frankfurt.

Churches in the EBC find many ways to witness. A convention-sponsored evangelism conference in Frankfurt in May brought together German and American Christians to plan for evangelism. Another convention-sponsored effort was set for September when a WIN (Witness Involvement Now) institute was to be conducted.

Rhein Valley Baptist Church, Wall-dorf, Germany, slated an area-wide crusade in June, held in a 1,000-seat tent. (See page 17.)

**T**HE Frankfurt church provides an unusual ministry to U.S. Army prisoners. Weekly for several years, laymen have taught Bible at Gutleut stockade. Cooperating with these men is Army Maj. (Chaplain) Duane Redding, assigned to Gutleut Kasern. Evangelistic results have reportedly been good.

The Kaiserslautern Faith Baptist Church recently saw its mission in Pirmasens, Germany, become an organized church. A new church in Salzburg, Austria, has been started through efforts of missionary personnel. In Belgium, two English-language churches are aligned with

the EBC. These churches were begun when U.S. military personnel moved from France to Belgium a few years ago.

Unusual ways of reaching out in the community have been tried by various congregations. In April the Hahn Baptist Church held a religious book sale, available to all personnel stationed at Hahn Air Force Base, Hunsruck, Germany.

When the Summer Olympics met in Munich in August and September, participants and spectators found hospitality at the Munich Baptist Church, where television sets for a view of the games were installed. A snack bar offered refreshments. The German Baptist Olympics planning committee scheduled special evangelistic events for several evenings.

A German pastor who ministers to both Germans and Americans in two congregations is Traugott Vogel, in Bitburg, Germany. In recent months the Bitburg American congregation has been stimulated by a successful visitation program that has brought a number of enthusiastic young people into the fellowship.

Worship and study with Europeans is not easy when a language barrier exists. In England, however, five American congregations work along with the EBC. These American churches on English soil cooperate





in various ways with their English counterparts. Youth rallies, parties, harvest festivals, seasonal celebrations, and choir programs bring together church members and English neighbors.

Vacation Bible School in Suffolk was held in late summer when English children on holiday could attend with American children. The American congregation in Suffolk now conducts at least three services in English churches weekly. At times there may be three or four laymen preaching in churches in the area. Eight laymen now regularly "ride their circuits" in Britain.

In Italy two English-language churches have problems and challenges entirely different from English-language churches in England.

**A**N international congregation in Rome gives a positive witness in a cosmopolitan city. (See page 26.) A new, eight-rank pipe organ enhances worship services and attracts music lovers from the sidewalks. An Italian member of the church, Fortunato Grossi, has begun an Italian church in the northern section of the city. This mission of Rome Baptist Church reflects the congregation's interest in reaching Italians, explained Pastor William C. Ruchti.

In Milan, Missionary John W. Merritt was pastor of a church that meets in a former Catholic chapel. The congregation, mostly business personnel and students, has majored on fellowship and mission projects. Merritt is the newly elected EBC executive secretary and recently moved to Germany.

In Paris, suburban Emmanuel Church ministers to the resident English-speaking population. To meet the needs of the tourists and transient Christians in the summer, the church has a special Sunday-evening fellowship hour in a central hotel. Pastor Hal B. Lee, Jr., a missionary, teaches weekly Bible studies in English and French.

One of the most unusual attempts by Americans to witness to Europeans was made by youths from several churches in Germany. Seventeen singing "Sojourners" traveled in Yugoslavia to share their faith in Christ. Made up of soldiers and military dependents, all of them

members of EBC churches, the Sojourners presented musical programs in 13 Yugoslavian Baptist churches in ten days. They sang to more than 1,700 people, many of whom had never been in an evangelical church or heard the claims of Christ.

In an effort to cover the 3,000 miles economically, the Sojourners camped out and took their food with them. Traveling in two Volkswagen buses and one sedan, the group often bumped over rough roads to isolated churches or drove on paths and then walked the remaining distance.

One church told the Sojourners they were the first musical group to come in its 70-year history. In another church the group attracted the town's Communist Party leaders, who came to hear what these young people had to say about Christ.

One Christian teen-age Yugoslavian boy went to every house in his village and neighboring villages to advertise the meeting. As a result, though only four young people usually attend church services, 50 came that night.

**Y**UGOSLAVIAN Baptist Union leaders seemed pleased with the visit. One leader said churches often ask, "Why do not our brothers and sisters in Christ come and visit us?" He explained many cults send foreigners to their churches, but the number of Baptists who have come can be counted on one hand.

Missionary work in Yugoslavia is allowed under mild government restriction. As yet, no evangelical missionary is known to be working in the country. Commenting on the need for help, one teacher said, "We do not know how long we will have this religious freedom. We must act now."

For two summers (1969 and 1970) Ray and Lois Badgero directed the Sojourners. Ray was pastor of churches in Giessen and Butzbach, Germany. He had been in Yugoslavia a number of times and felt the need of taking a youthful singing group to help build fellowship and unity of believers in Europe. Currently the Badgeros are studying the Yugoslavian language in Zagreb.

In Germany, a coffeehouse des-

ignated "Kerygma Keller" was opened last February in the basement of Giessen Baptist Church, jointly sponsored by the church and a military group. Pastor Robert Ferguson explained the coffeehouse mission as "a Christ-centered approach to reach servicemen with the claims of Christ."

Last year the EBC youth program included six major retreats and two rallies. More than 600 young persons took part in retreats in Germany, France, and Switzerland.

**F**INDING themselves in a European setting, many Southern Baptists in military, business, or government service are grateful for the English-language churches they find in their area. People who have never thought of teaching or leading in church life find themselves accepting responsibility because of the sheer necessity of their leadership. "We'd never really been active in our church at home," is frequently heard in EBC churches.

Several civilians who were pastors of EBC churches in Europe now serve under the Foreign Mission Board in other areas of the world. Many former servicemen-pastors now serve churches in the States. Many others continue their service elsewhere or pursue further training.

Rudolph M. (Rudy) Wood, missionary in Belgium, feels the European-American contacts afforded through meetings with European Baptist friends are helping Europeans "to see Americans, not just as rich, easy marks, but as Christian brethren, vitally concerned for the work of the kingdom."

Scattered all over Europe, EBC churches are giving significant witness that will endure in the lives of those touched by transplanted English-language churches. When transferred, hard-working members carry a certain contagious enthusiasm to other places of service.

Sgt. Ralph Vasquez, formerly in Walldorf, Germany, and now stationed in Jacksonville, Ark., has expressed it: "Praise God for keeping us scattered abroad to preach the Word, and to enjoy Christian fellowship with other baptized believers wherever we go." □



# SERENDIPITY IN ROME

BY DALE MOODY

I GUESS the word **serendipity** is used enough for most people to know that it has something to do with a situation in which a person looks for one good thing and is surprised to discover another thing that is even better. At least **Rome** is a word well known, and serendipity is what we discovered in Rome.

In October 1969 my wife and I arrived in Rome for a very unusual purpose. I had been invited to teach a seminar on baptism at the Pontifical Gregorian University. My book on **Baptism**, published by Westminster Press in 1967, had come to the attention of Jan Witte, a Dutch professor teaching at the "Greg," so he had carried out "the spirit of Vatican II" by asking the first Baptist in history to teach in the university that had educated half the popes since the Protestant Reformation. I accepted.

Professor Alberto Soggin, president of the Waldensian Seminary in Rome, had opened another door by asking me to occupy the rooms usually reserved for Oscar Cullmann, the famous New Testament professor in Basel, Switzerland, with whom I studied in 1948. Again I accepted, wondering if Witte and Soggin knew I was a **real** Baptist. Apparently they did, and the invitations were premediated and deliberate.

My wife, Mildred, was none too happy about a year in Rome. The city is not famous for its married clergymen, and she could see herself sitting around with nothing to do, while I lectured, wrote, read, and kept company with theologians. A lot of that did happen, but serendipity turned the year into one of the best in her life and mine.

I resolved to look up some congenial friends for

her. Mrs. Soggin, a friend to my teachers in Basel, took her in at the very beginning. Soon we looked up the Judson Allen family. Judson is the son of Clifton J. Allen and is a medieval scholar I got to know rather well when we were students together in Oxford University.

Immediately "Jackie," Judson's practical and devout Baptist wife, told my wife how wonderful we would find Rome Baptist Church. We knew there was an English-language Baptist Church in Rome, and we had already looked it up, but I had not come to Rome for that purpose. With Jackie's enthusiasm we soon found ourselves involved in a Bible class that met that week in the Allens' apartment.

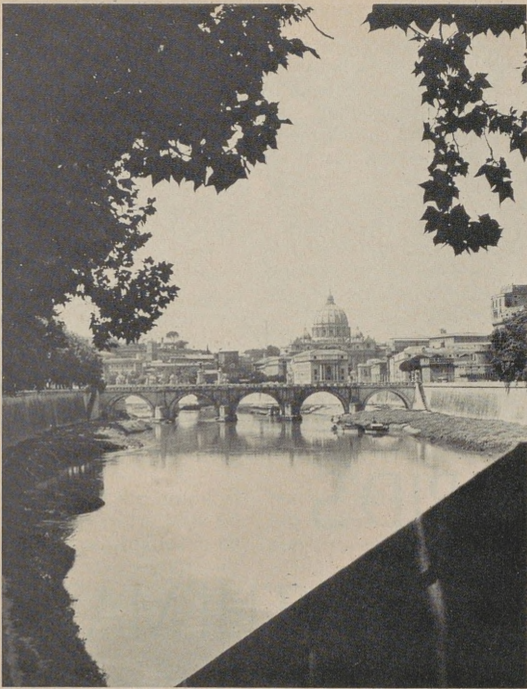
I walked Bill Beckman, who was to lead the study that night. He turned out to be an authority on fish for the Agricultural and Food Administration of the United Nations. The Richard Martins were there; an expert in economics, he served at the American Embassy. This was my first knowledge of the type of people who gathered at the Rome Baptist Church on Sunday and often in homes for Bible study during the week.

My "reputation" greatly increased as I started getting calls from such places as the American Embassy. The maids at the Waldensian Seminary took a second look at us after that!

On one occasion we brought the Bible class to the Waldensian Seminary as our guests, and what a group we had! By this time a cultured Swiss lady, Rose Marie Zinggeler, had become a dear friend, and she had passed the word around that some of the most important Americans in Rome belonged to Rome Baptist Church and our Bible study group.

The author is the Joseph Emerson Brown Professor of Christian Theology at Southern Baptist Theological Seminary, Louisville, Ky.





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St. Peter's Cathedral  
as viewed from a  
bridge over the Tiber  
River in Rome.

And that was true. How many groups back home could have people like the Beckmans and the Martins, along with Aung Din from Burma, in forestry with the Agriculture and Food Administration and a regular Bible teacher, too? Incidentally, Mrs. Aung Din's Christianity goes back to the ministry of Adoniram Judson.

Regularly in our group we had two opera singers; C. R. Hage, managing director for a large engineering company; William Evelyn, an oil explorer, educated at Massachusetts Institute of Technology; other personnel with the American Embassy; gifted people in Rome for study; and Italians who understood English.

But the Bible class was just a beginning. Before we found the Allens, we located the Rome Baptist Church in Piazza San Lorenzo in Lucina; we went to see about our old friend, Missionary W. C. Rucht, Jr., and caught him by total surprise. In his effervescent way he threw all the doors of welcome open and offered to "look after" us in Rome. That he, his wife, Helen, and their daughter, Peggy, almost did for several months.

I doubt that even the United States has had better ambassadors of good will in Rome than the Ruchtis, to say nothing about the blessing they have become for our Baptist work. It is quality work at the highest level, both in evangelism and in Christian nurture.

My wife and I became regular members of the Rome Baptist Church, and soon I found myself busy teaching the Bible class during the week and often on Sunday. On occasions I preached, but W. C. did most of that, as I tried to give him moral support from the congregation.

Out of the year of Bible study I finished my commentary on "Romans," now a part of Volume 10 in the **Broadman Bible Commentary**, wrote my book on

**The Letters of John**, now published by Word Books in Waco, Texas, and did some of the most original study I have ever done on Paul's Prison Letters (Philippians, Colossians, Philemon, and Ephesians). I became convinced they were written from Caesarea, not Rome!

I had gone to Rome to discover what the ferment in Roman Catholicism was all about. I learned much about that, especially through a member of my seminar, Charles Dullea, now Superior of the Pontifical Biblical Institute and a beloved friend who is gifted in opening hearts as well as minds and doors of opportunity. Incidentally, I was associated with Dullea while he did his important study of conversion on **W. F. "Billy" Graham's "Decision for Christ,"** published in Rome in 1971 by the Gregorian University.

But my wife and I agree that the fellowship with people at Rome Baptist Church was serendipity for both of us.

The Ruchtis saw that we got to know about other Baptist work in Italy. Missionaries Roy and Lillie Mae Starmer were soon part of the circle of friends that gave a glow to our lives, and they, too, made a great impression on us with their steady and solid leadership. Often they would come by the Rome Baptist Church just to "touch base" after they had attended services at the Italian-language church where they were members.

It was Roy, I think, who made it possible for me to spend a few days at Rivoli, near Turin. There I lectured and saw our Baptist work in a setting very different from Rome. The deep snow and the Waldensian valleys symbolized the purity of Christian faith and the independent freedom that Holy Scripture and Holy Spirit alone can produce. □



A "mathematical" church—that's First Baptist Church, Madrid, Spain. It adds, divides, subtracts, and the final result is multiplication. That's God's mathematics!

Religious liberty came to Spain (at least briefly) 103 years ago, following a revolution. That year, 1869, William Knapp, "scholar and educator" of the American Baptist Convention in the U.S., began work in Madrid. First Baptist Church was organized August 10, 1870, in a rented hall in a section of Madrid known as Lavapies. Knapp was pastor; there were three deacons among the 33 members.

After seven years Knapp resigned and returned to the States. The new church was left under the leadership of Manuel de Canecia. A period of great difficulty followed. Other missionaries were sent from the States to try to maintain the work, but in 1898 the American Baptist Missionary Union stated in its annual report that nothing remained of the work of Knapp and his associates.

It is inconceivable that there were no Baptists in Madrid from 1898 until 1914, but there is no record of any activity. In 1914 a young Swedish missionary, G. T. Vickman, opened an independent Baptist mission in a private home. Soon there were as many as 100 interested people attending services. Three months later the church moved to a new location, where regular services were held and a primary school was established.

Twenty-six people were baptized in April 1915 in a huge, iron vat members had bought in Madrid's "Flea Market." With these members the "second" First Baptist Church of Madrid was established. The next year the church moved back to a location in Lavapies. Meanwhile, Vickman moved to Valencia.

In 1931 First Church moved to its present location: Number 18 on General Lacy Street. Francisco Fernández, a gentle man of great vision, courage, and patience, became pastor. He was limited in preparation

but wholly dedicated to the preaching ministry and personal witnessing.

The tensions that would lead to the Spanish Civil War were felt even in 1931 by pastor and church members. The new meeting place on General Lacy seemed enormous to some members. "What will we do with so much space?" they asked.

A section of the card file Fernández kept provides brief glimpses into his ministry during years of the civil war (1936-39):

*July 6, 1936:* Pastor Fernández and José Gutiérrez went to visit in the Soria Province and to minister to scattered believers whose

*February 1938:* Fernández left for Albacete to carry out his military duties in the Hospital Corps.

*April 6, 1939:* At 3:00 A.M. the pastor came back from military service in Uraruga (Albacete), accompanied by the two children, who had spent a year and a half in Murcia.

As a result of the war, church membership was greatly reduced. Some members were on battlefronts; some fled to villages; others were afraid to go to church.

While Fernández was away on medical duty at the battlefield, some sympathizers of the gospel who had not fully understood its

## MADRID'S

## 'MATHEMATICAL' CHURCH

SIZE FOR  
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only spiritual intake was limited to their Bibles and occasional visits from the Madrid pastor. These two men also did the work of colporteurs of the British Bible Society in cities and villages where there were no believers.

They were caught in the midst of the revolution of July 27 and were immediately put in prison. After eight days they were released and were able to go by foot to Sigüenza with great difficulty and considerable danger. In a most providential way, they found a friend among the soldiers, a sympathetic railroad official, and a guard who had once studied in an evangelical school in Logroño. These three men helped arrange for the preachers to return to Madrid in a truck, and they arrived in good health.

*August and September 1936:* Prayer meeting held at the church every day because of exceedingly difficult times.

*December 1936:* Because of the danger from bombing and lack of food, the two children of the Fernández family were taken to Murcia, a city 350 miles south.

*June 12, 1937:* The sad news was announced by the family of Samuel Sans that, after being held prisoner for several months, he was shot by a firing squad.

*November 12, 1937:* We had the wonderful news from our young brother and colporteur friend, Alfonso Gómez, who was thought to be dead, that he is alive and well in Pamplona.

meaning took their Bibles and hymnbooks to the pastor's wife and asked her to destroy them. They feared persecution if such evidence were found in their possession. Mrs. Fernández refused, and tried to encourage the group to remain faithful to the message of the Bible.

Despite all the difficulties, a small group of believers, led by the pastor's wife and faithful laymen, continued holding worship services. Often bombs fell too close for comfort. Once or twice the church building took a direct hit, but nobody was injured.

After the civil war ended, April 1, 1939, the church took an upward turn in growth and activity.

The building at General Lacy, 18, was rented on a monthly basis until 1948, when it was bought and reconditioned under direction of J. D. Hughey, then a missionary in Spain (now Foreign Mission Board secretary for Europe and the Middle East). The church became self-supporting in 1951 with 250 members.

Fernández died of cancer in late 1951. During his last days he seemed

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.





A Sunday-morning scene at No. 18, General Lacy Street, Madrid, Spain—First Baptist Church.

very concerned about the future of Baptist work in Madrid. He let it be known that he was praying for three Southern Baptist missionary couples to come to Spain, at least one to work in Madrid.

"Why don't you pray for just one couple at a time?" he was asked. "Then you can ask for the other two when that prayer is answered."

"For one thing, I don't have that much time left on this earth," replied Fernández. "Anyway, it's just as easy for the Lord to send three couples as it is for him to send one."

Fernández did not live to see the arrival of those three couples, but they came in 1953.

At the time of Fernández's death, Juan Luis Rodrigo, a young man, was working in a mission of First Church. After serving for several months as interim pastor of First Church, he was invited to become pastor in November 1952. Rodrigo was extremely hesitant, feeling he did not have the necessary preparation or experience. But he accepted, and continues in the role until today. He is a dynamic, evangelistic preacher and a good pastor.

Perhaps the strong points of First Church, Madrid, in 1972 could be described under three important headings.

**The church is generous.** Included in the congregation are children and elderly people living on limited pensions, so that their tithe amounts to little, except in spiritual value. But the 500 members are generous. In 1955 offerings totaled 97,136 pesetas (at present, about 65 pesetas equal \$1.00, U.S.). In 1960 the offerings

reached 260,867. They rose to 537,686 pesetas in 1965, and last year they totaled 950,000.

The church generously assists members who want to begin new works in other parts of the city. When a group sees the possibility of organizing a new congregation, the mother church helps rent or buy a meeting place and assists in renovating the facilities.

**The church is missionary.** In the decade of the 1950s, 12 Baptist churches in Spain were closed by government order, and it was absolutely forbidden to make any public manifestation of a non-Catholic faith. In a bold statement for those days Rodrigo said with conviction, "We have only three Baptist churches in Madrid, but we need ten."

Now there are five Baptist churches in Madrid, and First Church sponsors four missions.

Rodrigo's vision has kept pace with the times. He now states, "We should not allow ourselves even to consider anything less than 50 Baptist churches in Madrid as our goal."

Ten churches have come into being that were first missions of First Church. There are currently four growing missions in the city that look toward becoming churches soon.

First Church has been a seedbed for pastors. During the past two decades, 20 young men from the church have entered the ministry.

**The church is evangelistic.** Pastor Rodrigo shows evangelistic fervor, and to the members of the congregation this seems the normal thing for a New Testament church. Rodrigo extends fervent and sometimes

long invitations at the close of worship services. When a guest has preached and the pastor feels the invitation should be extended, he does not hesitate to do so.

A "tradition" occurs each time there is a baptismal service—the number of people who make professions of faith during the service always exceeds the number of those being baptized. In this Roman Catholic country, baptism by immersion is a sensational happening, so relatives of the ones to be baptized fill the church for the service; thus they have opportunity to hear the message of salvation.

The church is widely known in Madrid. If a person tells a cab driver to go to a Protestant church, likely that cab will head straight for General Lacy, 18.

Besides its regular mission program, First Church provides a home in a spiritual sense for many exiled Cubans on the way to the U.S. Cubans attend services at the church, and once a week there is a worship service especially for them. There is also a "clothing shop—used but useful" for Cubans in need.

"We recognize that we could not have come so far but for the abundant blessings of our Lord," declared Rodrigo with feeling. "We owe much to those who went before us and poured out their very beings in sacrificial service. We appreciate the support of Southern Baptists in the United States, as they have helped us with missionaries and money.

"Freely we have received; just as freely must we give. We owe so much to so many!" □



# DON VICENTE,

## Spanish Pioneer

BY  
INDY  
WHITTEN

SAVE FOR  
MISSION STUDY  
1972

In Plaza Cataluma in Barcelona, Spain, pigeons receive a handout.

ANY ROLL CALL of heroes of faith would include Don Vicente Francés, a Spanish Baptist pastor living in retirement in the beautiful Mediterranean city of Valencia.

Don Vicente is 78, his wife Doña Lola 72.\* Together they served the Lord in a dozen different pastorates over a 40-year period. Their lives of love and service read like a fiction piece in an early Christian setting, but that only offers proof that truth is more interesting and more inspiring than fiction.

Vicente Francés was born in the small town of Navarrés (Valencia) January 6, 1895. Since his father was a simple, small-scale farmer, practically no education was available for the children.

Vicente grew up working in the fields. The family attended the only little Catholic church available in the village. Their contacts were limited; they never even traveled to the provincial capital, less than 60 miles away. Barcelona and Madrid seemed places on the other side of the world.

As he grew up, Vicente never dreamed of anything but being a farmer like his father. Of course, he supposed he would eventually marry a girl of the village. Healthy as a child, he grew into a strong young man, very intelligent, despite the fact that he did not learn to read until he was 19. When he did learn to read, his textbook was the Bible.

During Vicente's growing-up years evangelical Christians were much in the minority, and all kinds of false rumors were circulated about them. If anyone had told Vicente or his parents that they would become Protestants, they would have thought the idea ridiculous.

While in his late teens, Vicente, working aboard ship for his passage, traveled to Argentina. He stayed only three months.

Back home in Navarrés, he asked his family about the church they had always attended.

\* Don and Doña in Spanish are titles of respect.





Columbus monument and a replica of the Santa Maria grace harbor in Barcelona.



"Son, we don't go to that church anymore," they told him. "We have found something better."

"What could be better?" asked Vicente, amazed.

"We have found the Word of God, and we have found Jesus as our Saviour," they replied.

So Vicente read the Bible. As a result, he, too, was converted.

He had expected to be required to enter military service, but the number of "draftees" was reduced that particular year, an event that seemed providential to Vicente.

He worked long hours in the fields, but he thought day and night about how he could serve God. He had no money, no education. He knew his parents needed him to help make a living, and he did not dare tell his father what he was thinking.

Finally one day he blurted out, "Dad, I must tell you that God is calling me to serve him."

He expected his father to object and to forbid it. After a long pause his father answered, "Son, if you feel that way—well, go and serve God however you can."

The only Baptist pastors Vicente

knew lived in Carlet and Valencia, so he decided to go where they were and offer his services. He left home with the clothes he wore, one shabby change of clothes, and six pesetas in his pocket.

People in Carlet told him he could sleep on a bed in the church, except that he would have to sleep somewhere else whenever a pastor or missionary came to visit the village. Vicente readily agreed. He did any kind of work available, including labor in the fields and in the orange groves. During this period he studied in a sort of Bible training course from the pastors he knew, chiefly the one from Valencia, John Uhr, a Swedish missionary.

Soon it was decided that Vicente could sell Bibles in the surrounding region. A representative of the British Bible Society agreed that Vicente could keep 25 percent of the money he took in from the sale of Bibles. This turned out to be practically zero, however, since nobody wanted to buy a Bible.

Vicente's income was meager as he traveled about to sell Bibles. He spent a total of perhaps 20 cents a day. He ate no breakfast and bought a small loaf of bread every two days. At noon and at night he ate a sardine and possibly a piece of fruit. He paid a few centimes (Spanish penny) at night to sleep in a barn or stable on a pile of straw.

Several times he was jailed, accused of being a heretic and of disturbing the peace. Once a man caused a vicious dog to attack him. Vicente encountered all kinds of opposition. He worked hard all day, walking or traveling by horseback to offer the Scriptures for sale. More often than not his offer was rejected.

But there burned in his heart the vision and the assurance that God had called him and that he must serve God with all his strength. He was handicapped because of lack of preparation and funds, but he was strong because he felt he had found something his countrymen needed.

The Francés family had made its first contact with the gospel through friends in the neighboring village of

Sumacarcel. As it turned out, Vicente and Lola García, the daughter of that family, fell in love and were later married.

Vicente was able to attend the Baptist Institute in Barcelona, and then he began his lengthy service as a pastor.

Even in retirement Don Vicente Francés is not inactive. He is a member of First Baptist Church, Valencia, and often preaches.

As one benefit of living in the area, the couple can see some of the fruits of their labors. They have heard of people in some of the small villages whose families bought Bibles from Vicente 50 years ago and have handed them down from parents to children to grandchildren.

Don Vicente and Doña Lola rejoice to see the Baptist work in Spain grow and to see that present-day pastors face better opportunities.

They have three daughters: Juanita García lives in Sumacarcel; Raquel Gómez is a midwife in Alicante; Esther Borrás is a professor at the Baptist Theological Seminary in Madrid and wife of the president of the Spanish Baptist Union, who also is a seminary professor.

Recently Vicente was asked, "If you could live your life over, would you choose the ministry?"

"Oh, yes!" he insisted. "If I had another life to live or many, I would give them all to the service of my Lord and Saviour, Jesus Christ."

What advice does he have for young men considering entering the seminary to prepare for the ministry?

"My advice," mused Vicente, "would be that they be absolutely sure of their calling to the pastorate, and that they be willing to give their all to it. If these are lacking, perhaps they should do something else."

In the Baptist work in Spain, Vicente and Lola Francés "went the first hour" and served faithfully until quitting time. They were tireless and fruitful. From the looks on their faces in 1972, they have already entered into the joy of the Lord. □



**L**UIS José Valério travels nearly 200 kilometers (125 miles) and preaches nine times each week to maintain the only Baptist ministry in southern Portugal. Faro, an appropriate name for the city where he lives, comes from the Portuguese word for lighthouse. Valério's pioneer ministry keeps the Baptist lighthouse glowing in a region 300 kilometers from any other Baptist church.

Valério preaches in two churches and one mission every Sunday. He also conducts a service somewhere every night of the week except Saturday. He pointed out that he never preaches the same sermon twice during the week, even though there are four different places.

Keeping pace with Valério on a Sunday demands energy, wakefulness, and good timing. The day begins in mid-morning and ends about 11:00 at night.

First, children and adults assemble in their attractive new building in Faro for the Sunday School Bible hour. The morning preaching service follows.

After lunch Valério, his wife, Rute, their ten-year-old daughter, her two younger brothers, and at least one other person stuff themselves into the Valério family's small Volkswagen and set out for Sao Bras, 17 miles north. The service in Sao Bras starts at 4:00.

Valério came to Faro in the summer of 1960 after finishing study at a theological seminary in Lisbon, Portugal. This seacoast region, known as Algarve, was strange to him; he knew no one; there were no Baptists in Faro, which has 25,000 people.

Even while struggling to develop a congregation in Faro, Valério began praying for guidance in planting work also in surrounding towns. He has actively sought buildings to rent in which services could be held.

The first such place to rent became available in Sao Bras in 1964. The Valérios were childless at the time, also automobile-less. They pedaled bicycles uphill to Sao Bras; it took 45 minutes. It was dusk or dark when they returned seaward to Faro—downhill in only 30 minutes.

With the help of friends, Valério acquired first a motor scooter, then later his present automobile. His wife now works as an office accountant in Faro to enable them to make monthly payments on the car.

As is necessary for such work, the pastor's wife sacrifices to make progress possible, living in an area far from relatives and fellow Baptists. She also has a prominent role in her husband's ministry. She plays the organ or piano for all the church services. She used her technical training to prepare designs for the pulpit and other church furniture when the Faro building was being adapted for worship.

She and Pastor Valério, as he is called among Portuguese Baptists, have compiled a small songbook con-



On a normally busy Sunday, Valério pauses beside the VW that carries him on his preaching itinerary.

# PORTUGAL'S PREACHINGEST PASTOR

By  
**Theo Sommerkamp  
and  
Lester C. Bell**

This article was prepared by Theo Sommerkamp for European Baptist Press Service while director for EBPS. For use in this issue it has been updated by Lester C. Bell, missionary to Portugal since 1968; he was missionary to Brazil 1950-67.



aining almost 100 choruses. The book has been widely used in churches, youth meetings, and camps.

After the 4:00 P.M. service in Sao Bras, Valério drives the 18 kilometers to Alfandanga, a crossroads settlement which does not even appear on most highway maps. If not delayed in leaving, the Valérios have just enough time for a cup of coffee at a roadside cafe.

The service in Alfandanga begins at 6:00 P.M. After the service Valério completes the triangle by driving 17 kilometers back to Faro, where the night service starts at 9:00, a customary time in Portugal. The pastor usually eats a snack before the final Sunday service.

Between Alfandanga and Faro, Valério's route takes him through the coastal town of Olhao, just east of Faro. Early in 1971 he began conducting services on Monday and Friday nights in a rented meeting hall in Olhao. The Olhao Mission has received five converts during the past year and now has a total of 11 baptized believers.

On Tuesday nights Valério leads the midweek service in Alfandanga; the midweek service for Sao Bras falls on Thursday.

With this busy schedule Valério has no time to visit among church people in the three outlying locations, except in emergencies.

Faro and its two missions of Sao Bras and Olhao now have a total of 67 members. At Alfandanga, the only location where there was a Baptist family to help launch the work, the congregation was constituted as a separate church in 1967. The 17-member church has land on which to build, but currently rents a building from one of its members.

Valério has not stopped looking for new places to begin Baptist work. One of the next most likely possibilities is Tavira, between Faro and the Spanish border. Other than being a progressive town in its own right, Tavira is the center of specialized military training for the Portuguese army. From 5,000 to 10,000 soldiers spend several months there annually for their training, and Pastor Valério sees a tremendous opportunity for Baptist witness.

In a Catholic country such as Portugal, property owners are sometimes reluctant even to rent buildings to Protestants, and, so far, this has blocked work in Tavira. Far from being discouraged, Valério has made repeated appeals to Portuguese Baptists to send reinforcements to help in starting a ministry in Tavira and other towns in the region. The increased demand on Valério's time requires him to turn more and more to laymen. In order to launch a new work in Tavira, for instance, he would have to ask laymen to take charge of services in Sao Bras.

Church people did as much work as possible in building the new church in Faro and in rearranging the rented building in Olhao to make it suitable for church purposes. So much labor by church people in

building projects is exceptional, rather than commonplace, in Portugal.

Work in Southern Portugal moved forward slowly, and results were very small the first several years. Only after nation-wide Baptist revivals in 1967 did the work establish a foothold, related Valério.

There has been no active opposition to Baptist work in the south, only indifference. After a particularly well-attended service in 1963 attracted their curiosity, police questioned Valério once but did not interfere with the worship, nor have they questioned him further.

Thirty-six-year-old Valério is the only minister in the Portuguese Baptist Convention who is pastor in a pioneer field. The small Baptist union, made up of 36 churches with 2,000 members, paid costs of launching the work in Faro. The Southern Baptist Foreign Mission Board also aids financially.

No other Baptist pastor in Portugal preaches as many times a week as Valério does.

"Not everyone has the gift for launching new work where there are no people to start with," mused Valério. He believes he has the gift and should use it.

When the debt on the new building in Faro has been reduced, Valério is willing, he said, to go anywhere in church development, even to one of Portugal's African provinces.

"We need ten more men like Valério to help us reach other cities in Portugal where there is no Baptist work," said a Baptist leader in evaluating his impact.

Pastor Valério is by no means superficial in his pastoral work. Perhaps as much or more than any other Portuguese Baptist pastor, he has been successful in conserving the results of his evangelistic efforts. In a simultaneous evangelistic campaign in the two churches and two missions of his field in May 1971 there were 37 professions of faith, or "manifestations," as they are called in Portugal.

Valério realizes that, in a field like Portugal, these "decisions" do not represent genuine conversion in every case, but may be only "manifestations" of interest in the gospel. So he set out on a course of indoctrination and conservation following the campaign, and, as a result, has already baptized 19 of the 37.

With so much to absorb his interest and time, it would be easy for Valério to develop a ministry of isolation. On the contrary, he is a loyal participant in the denominational program of Portuguese Baptists and leads his churches to do the same. Although having to travel much farther than other cooperating pastors, he attends most important convention activities and serves on several committees.

Two young men from his field are volunteers for the ministry and are preparing to enter the seminary. Perhaps one or both may be the answer to Valério's plea for reinforcements. □





# 'SPIRITUAL MARINERS'

By Lester C. Bell

DATE FOR  
MISSION STUDY  
1972

THE EMBLEM of the Portuguese Baptist Theological Seminary, located in a suburb of Lisbon, Portugal, shows the "Monument to the Discoveries" superimposed over a map of Portugal. The monument is located near the Lisbon harbor, from whence sailed the famous Portuguese navigators nearly 500 years ago.

Hopefully the example of these ancient mariners will inspire today's seminary graduates as they go forth with the gospel.

Four young men recently received their certificates in theology from the seminary at the first graduation exercise for this newest of Foreign Mission Board-sponsored seminaries in Europe. The school was organized just three years ago.

The navigators' symbol appeared on each certificate. The graduates already are following the spirit of the emblem.

One of the four, Firmino Chife, is soon to return to his native Angola, in Portuguese West Africa, where he will have an important responsibility in proclaiming the gospel among his people. Prior to seminary training, Firmino had not traveled far from the immediate area of his birth. Coming from a tribal background, he was 14 years old before he learned Portuguese.

Three years ago, as a 25-year-old single man, he came to Portugal to attend the seminary. He needed help in order to complete his high school education, along with his theological studies.

While in continental Portugal, he served in churches, teaching Sunday School, preaching, and conducting revivals. He was well received, even in larger churches, and is recognized as an outstanding personal worker in evangelism.

Firmino has come a long way. Now, well prepared, he returns to his homeland, where, according to him, magic

and superstition still have a firm grip among tribal people.

Another of the graduates, Jorge Leal, began his seminary training in Italy in a school then in operation at Rivoli, because there was no Baptist seminary in Portugal. Later he returned home to enroll at the new Baptist seminary in Lisbon.

He was recently called to a relatively new church in Amadora, a rapidly growing subdivision of Greater Lisbon. The church is the only Baptist witness in the mushrooming community that already has 120,000 residents. His wife, Vivian, a trained nurse, has faithfully worked to help support the family (the couple has two children) so that Jorge could finish his study. She is already seeking means whereby she can use her training and experience in an effective evangelistic and social outreach alongside her husband.

Emídio Francisco, another graduate, is serving two small churches in east central Portugal. He feels this field of widely scattered provincial towns and villages to be his "parish" for the immediate future.

The fourth graduate, Alberto Velosa, youngest of the group, has had success in preaching and in revival work as a student evangelist during his seminary training. He will soon enter the army for three and a half years of compulsory military service. Military duty likely will take him for two years to one of the three Portuguese provinces in Africa—Guinea, Angola, or Mozambique.

While in Africa, Alberto will have opportunity to witness. If he is fortunate enough to be stationed near one of the few Baptist churches or missions, he can take part in the church's ministry. Sometimes Portuguese Baptists, while serving in the army in Africa, have been so impressed by the needs there that they have returned later, either as active lay-

men in the churches or as pastors or missionaries.

These men make up only the first small group of graduates. There will be others. Six new students are expected next term, including two more from Africa and two from northern Portugal.

The first young woman is soon to be enrolled in the theological course. She says God has definitely called her to go out in a mission of love, perhaps to Africa as a missionary. So determined is she that she was forced to leave home due to serious opposition from her parents, who are not Christians.

God will surely raise up others. Twenty-five attended a recent, weekend conference on Christian vocations at the seminary. Some of these will be entering the seminary within the next few years.

The seminary, under direction of the Portuguese Baptist Convention, was organized in 1969. The faculty is composed of Missionary Grayson C. Tension and me, two Portuguese Baptist pastors, and a woman missionary supported by the Brazilian Baptist Foreign Mission Board.

The seminary is now housed on the second and third floors of the building occupied by Queluz Baptist Church, near Lisbon. On the second floor (facilities belonging to the church) are housed the classroom, chapel, offices, and library. The third floor, which is rented, serves as an apartment for boarding students. Money from Southern Baptists has now become available for acquiring permanent facilities for the school.

The Portuguese Baptist Convention numbers 37 small churches with slightly fewer than 2,500 members, but steady growth has been shown of late. Several churches are pastorless, and many other cities should be entered by Baptists.

The need is urgent for "spiritual mariners" to go forth in Europe and Africa with the gospel. □



# MINISTRY OF RELIEF

By Baker J. Cauthen

ONE of the major shocks that comes to missionaries in many parts of the world is that of seeing massive human misery. This is not true in all countries, but it is the case in many, particularly where vast population has brought about a very low standard of living for the majority of people. Under these conditions, disasters plunge thousands of people into distress in which they are practically helpless.

Missionaries in Bangladesh have done a monumental work in the ministry of relief, particularly in helping to provide housing for the homeless, following recent hostilities in that land. Ten million people fled to India for safety and after return to their home country were in great need, because most of them had lost everything.

With an expenditure of approximately \$200, a simple shelter is provided, with most of the work being done by the refugees themselves and only essential costs being met with relief funds. While such a house is totally inadequate by the standards to which we are accustomed in this country, it makes the difference between shelter and exposure to the elements for families with little children already existing on substandard diet and facing the dangers of illness.

Ravaging floods in the Philippines have brought great suffering. Funds have been appropriated by the Foreign Mission Board to assist in emergency relief. Many people have been helped and are grateful for assistance given.

Relief needs in Vietnam have long

been served by missionaries. The sight of refugees fleeing for safety with only a handful of their possessions is frequent. Missionaries have sought to extend help as widely as possible.

Other parts of the world have become familiar to Southern Baptists as areas calling for relief. Much has been done in Nigeria and the Middle East. Earthquakes in Chile and Peru have occasioned major relief efforts.

At almost every meeting of the Foreign Mission Board, funds are appropriated to take care of emergencies occurring in some part of the world.

Sometimes there are designated funds at hand which have been given for relief. These are very helpful and are used entirely for the purpose indicated. More frequently, however, it is necessary for regular mission funds to be appropriated to meet relief needs. We are always left with a feeling of inadequacy, because the needs are more than the resources available. Even now the missionaries in Bangladesh are indicating that their needs for housing call for funds far in excess of the amount available.

There is a fine line between relief and the regular programs of mission work. Approximately one million people annually receive attention in mission medical establishments. Some of the patients are hospitalized, but most of them come for outpatient attention.

More than 90,000 students are enrolled in Baptist schools on mission fields. Among these students there are many who would have no hope for education except through the ministries

extended through missionary service.

Good will centers, day nurseries, programs of agricultural missions, literacy programs, and many other expressions of love give occasion for the outflow of regular mission efforts that are meeting basic human needs. In many fields, even though there may not be a current major disaster, there are continuing needs because of the grinding poverty to which many people are exposed.

Relief work is very difficult. Missionaries everywhere bear witness to the numerous problems connected with it and the physical and emotional drain that is inevitable in dealing with it. The resources are so small and the needs so vast that the administration of relief places great strain on those who are responsible.

In administration of relief, concern is for the need of the individual. People are helped because they are hungry, sick, homeless, and in need of clothing. They are helped whether they are Christians or non-Christians. They are helped because they are human beings for whom God is concerned and for whom we are concerned because we belong to God.

As the story of missions is fully told, it is appropriate to include a high place of regard for the ministries of relief. We lift our hearts in thanksgiving to God for those who pray and give. We are grateful for those whose hearts are touched and make possible this ministry as it flows into a world of suffering. □



**T**HE NAMES of projects on the calendars of Southern Baptist churches throb with action.

They're activities with titles like WIN, Extend Now, People to People, Mission Action, Youth Music Festivals, Family Ministry Clinics, and Vocational Guidance Workshops.

They reflect outreach and mission action, using bold, creative approaches.

These projects have another thing in common. They describe what Southern Baptist churches are doing to carry out the 1972-73 denominational theme, "Living the Spirit of Christ in Faith and Conquest."

Denominational planners predict Southern Baptists can expect to experience new dimensions in living the Christian life and sharing their faith if they seriously seek to live out the national theme.

For the non-Christian the theme means getting the opportunity to hear, understand, and experience the real life Jesus spoke of.

The term "RealLife" describes the theme which finds its biblical roots in the words of Jesus in John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The denominational theme is the fourth in a series of ten spanning the period of 1969-79 under the banner of "Shaping the Seventies."

It caps a four-year period of seeking to live the spirit of Christ in various ways. In 1969-70 it was in belief and relevance; in 1970-71, openness and freedom; and in 1971-72, expectancy and creativity.

The themes the first four years reflect a principle of sequence. During the first year the emphasis was upon understanding the basic truths of the gospel. The second year the concern was to develop skill in communicating the truth to others. The third year the desire was to establish relationships with non-Christians for effective witness and ministry.

This is the year for doing what is difficult and daring through evangelism, using the best traditional methods along with new ones, planners point out.

Southern Baptists seeking to make the theme a reality are undertaking a major effort to win to a saving faith in Christ and to church membership the non-Christian who has reached the age of accountability and to enroll new members in church program organizations for study and for performing the work of Christ through his churches.

The increase in church membership and enrollment in the program organizations should reflect the degree to which each person has witnessed and each

# THEME FOR ACTION

BY ROY JENNINGS



church has attempted the difficult and daring for Christ.

One of the secrets to implementing the theme well is to break the revival-only pattern of evangelism and develop a variety of methods of witnessing with a focus on personal involvement, planners advise.

College campuses are a challenging area. Faculty and students must be reached if churches are to seriously influence the nation.

Planners also feel any church that continues to restrict its invitation to membership on the basis of race, color, economic, or social factors will find its

witness falling on deaf ears of an unbelieving generation.

The new denominational projects prepared for churches are designed to give help in these three areas.

People to People is a church plan to reach more people for Christ and church membership. It includes projects for locating unreached persons, enlarging the Sunday School organization, winning persons for Christ, and involving them in the kingdom's work.

Similar enrollment projects exist for other church program organizations. For instance, the Brotherhood project, Treasure Hunt, describes a plan for enrolling Baptist men and Royal Ambassadors for mission study and mission activity.

Witness Involvement Now (WIN) leader and member schools in associations and churches offer the opportunity for motivating trained Christians to share their faith. Using guidance material prepared under the auspices of the Home Mission Board, Christians in WIN schools learn how to share their faith in laboratory-type experiences.

Extend Now is a Southern Baptist church extension plan using Bible study fellowships, mission Vacation Bible Schools, mission action activity, music witnessing projects, day camps, and preaching stations.

Specific campus evangelistic activities involving Baptist students are under way, guided by Baptist National Student Ministries and the Home Mission Board.

Mission action conferences are contributing to a greater witness and ministry intensity and preparing church members to extend the invitation of church membership to all Christians who sincerely desire it.

What are the characteristics of a church that's witnessing effectively in the 1970's?

Researchers listed these three:

—An effective form of witness may be for churches to accept their prophetic role of calling attention to the evils within the community and then calling men to repent as Christians and unite to rid the community of these evils.

—The church that is leading in, rather than resisting, needed social reform will be seen as relevant and its witness heeded by the sensitive non-Christian.

—A church which expresses a concern about social, civic, and economic problems in the community and which takes a position in trying to solve these problems bears a witness to the love and concern of Christ for the total needs of man.

Southern Baptists can expect difficulty in trying to enroll new members in church program organizations, to witness and to win persons to a saving faith in Christ in the seventies, but, planners remind, there will never have been a time when it was more urgent. □



# NEW

## MISSIONARY PERSONNEL

### Missionaries Appointed

August 1972



**ARGENTINA: Robert W. Crockett;** born: Memphis, Tenn., June 22, 1940. Graduate: Ouachita Baptist University; Southwestern Baptist Theological Seminary (M.Div.). He served as church youth director for a summer and taught school in Arkansas. He has been pastor of three churches in Arkansas, and was pastor of La Junta Church, Azle, Tex., 1968-72. Expected type of service: general evangelism. **Annette Perkins Crockett;** born: Wynne, Ark., April 27, 1943. Graduate: Ouachita Baptist University. She taught school in Arkansas 1966-69 and at Azle 1969-72. Marriage: Jan. 21, 1962. Children: Melanie Robinette, Jan. 15, 1963; Michelle Diane, Oct. 13, 1967.



**ETHIOPIA: William D. (Bill) Curp;** born: Utica, Mo., Jan. 12, 1943. Graduate: Southwest Baptist College; Ouachita Baptist University; Midwestern Baptist Theological Seminary (M.Div.). He has worked as machinist, mechanic, and service station manager. He has served as interim pastor and pastor in Missouri, including being pastor of Browning Church, Turney, Mo., 1970-72. Expected type of service: general evangelism. **Beverly Stephens Curp;** born: Cowgill, Mo., Sept. 15, 1943. Graduate: Southwest Baptist College. She has been employed as a professor's grader and typist and as a waitress. Marriage: Sept. 8, 1962. Children: Stephanie June, Nov. 23, 1964; William Anthony, Feb. 1, 1967; Robin Annette, Jan. 15, 1970.

**NIGERIA: John W. McFadden, Jr.;** born: Monroe, La., June 26, 1939; graduate: Mississippi State University; University of Mississippi School of Medicine (M.D.). He was intern (1965-66) and pediatric resident (1966-68) at the University of Texas Medical Branch Hospitals, Galveston, Tex. In 1967 he was pediatrician with an Australian surgical team in a volunteer project in Vietnam, under the U.S. Agency for International Development. He was in private



practice in West Point, Miss., 1968-70 before being employed by the Foreign Mission Board as a special project physician; he served at Baptist Hospital, Eku, Nigeria, 1971-72. Since his return to the U.S., he has been in private practice in Hattiesburg, Miss. Expected type of service: medical evangelism. **Alice (Fonce) McPhail McFadden;** born: Tulsa, Okla., Jan. 20, 1939. Graduate: University of Southern Mississippi; University of Mississippi School of Medicine (certif. M.T.). She has worked as a medical technologist at Jackson, Miss., and at Galveston. She accompanied her husband to Nigeria 1971-72. Marriage: July 27, 1963. Children: Alice Elizabeth, Mar. 24, 1965; Rebecca Jane, June 16, 1966; Martha Lynn, Aug. 27, 1968. Present address: 2407 Pearl St., Hattiesburg, Miss. 39401.

**ZAMBIA: Cheryl L. Ray;** born: Altus, Okla., May 10, 1946. Graduate: Amarillo College; North Texas State University; Southwestern Seminary (M.R.E.). She served in Amarillo, Tex., three summers as a counselor at a YWCA camp and one summer as a park supervisor. She has taught school at Amarillo and Dallas, Tex., and was activities director at Cliff Temple Church, Dallas, 1969-71. Expected type of service: social work.



**MALAWI: Ernest A. Sibley;** born: Houston, Tex., July 2, 1939. Graduate: University of Corpus Christi; Southwestern Seminary (B.D., M.Div.). He has been a substitute schoolteacher and was a Home Mission Board summer missionary in Oklahoma in 1959. He has served as pastor of three churches in Texas, including Bethany Church, Houston, 1967-72. Expected type of service: general evangelism. **Auttie Aston Sibley;** born: Ft. Worth, Tex., April 23, 1943. She has worked as salesclerk in Ft. Worth and Houston. Marriage: Aug. 18, 1962. Children: Samuel Edward, June 28, 1964; Alicia Louise, Oct. 21, 1969.

**PARAGUAY: Charles E. Smothers;** born: Memphis, Tenn., June 13, 1939. Graduate: Clarke Memorial College; William Carey College; New Orleans Baptist Theological Seminary (Th.M.). He and Mrs. Smothers were summer workers in Shelby County Baptist Association, Memphis, in 1962. He has taught school in Mississippi and Louisiana,

and was church youth director one summer in Tennessee. He was student intern at Carver Good Will Center, New Orleans, La., for the Home Mission Board 1968-69. He served as pastor of Concord Church, Pelahatchie, Miss., 1970-72. Expected type of service: general evangelism. **Eulene Wells**



**Smothers;** born: Sebring, Fla., Aug. 11, 1942. Graduate: Clarke Memorial College; Union University. She has taught school in Mississippi and Louisiana. Marriage: May 27, 1961. Children: Charles Edward, Jr., Sept. 27, 1962; Richard Alan, Sept. 9, 1969; Gregory Wayne, July 29, 1971.



**ZAMBIA: Thomas A. (Tom) Waddill;** born: North Garden, Va., May 9, 1934. Graduate: Virginia Polytechnic Institute; Southeastern Baptist Theological Seminary (B.D.); attended School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem. He was a pilot in the U.S. Air Force 1955-59, stationed in North Carolina, and served in the Air Force Reserve 1959-61. He was pastor in Virginia 1961-65 and from 1965 to 1972 served as music and education director for churches in Virginia, including Marion Church 1967-72. Expected type of service: general evangelism. **Lucille Howard Waddill;** born: Duplin Co., N.C., Sept. 15, 1934. Graduate: Highsmith-Rainey Memorial Hospital School of Nursing, Fayetteville, N.C. (certif.); became R.N. in N.C. in 1957. She has been a nurse's aide, has served as staff nurse for hospitals in Fayetteville and Durham, N.C., and was a relief nurse at Smyth County Community Hospital, Marion, Va., 1969-72. Marriage: Nov. 2, 1957. Children: Thomas Albert, Jr., July 10, 1959; Howard King, April 15, 1964; Sallie Ann, May 28, 1965.

### Missionary Associates

Employed August 1972



**ZAMBIA: Delos D. Brown;** born: Mansfield, La., Aug. 2, 1933. Graduate: Louisiana State University (B.S., M.S.); University of Georgia (Ph.D.). He served in the U.S.

(Continued on page 39)



# MISSIONARY FAMILY ALBUM

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

## Arrivals from the Field

AMIS, Dr. & Mrs. Robert E. (Nigeria), Box 457, Taylorsville, Ky. 40071.  
BARKER, Rev. & Mrs. Herbert W. (Taiwan), 617 N. Main, Mtn. Grove, Mo. 65711.  
BARRON, Rev. & Mrs. James R. (Ghana), 12 Frances St., Newport News, Va. 23601.  
BARRON, Rev. & Mrs. Thomas O. (Indonesia), Box 181, Richton, Miss. 39476.  
BOATWRIGHT, Rev. & Mrs. Claude S. (Japan), 6353 Glenridge Dr., Atlanta, Ga. 30328.  
BOXLEY, Robert M. (Japan, Botswana, terminated June 30), 124 Mooreland Dr., Hopkinsville, Ky. 42240.  
BROWN, Rev. & Mrs. Ernest E. (Bahamas), 1014 Atlanta Rd., Marietta, Ga. 30060.  
BRYAN, Jo Von (Japan, Kenya, terminated June 30), 6023 Hanson Rd., Amarillo, Tex. 79106.  
BRYAN, W. Wayne (Japan, Kenya, terminated June 30), 4013 W. Sono Dr., Phoenix, Ariz. 85019.  
BRYANT, Dr. & Mrs. Thurmon E. (S. Brazil), Rt. 4, Box 297, Liberty, Mo. 64068.  
BURNHAM, Rev. & Mrs. James L. (Israel), Rt. 1, Villa Rica, Ga. 30180.  
CARTER, Joan (Kenya), Box 333, Madison, Ga. 30650.  
CHERRY, Rebecca (Japan, Tanzania, terminated June 30), Box 356, De Berry, Tex. 75639.  
CLAXON, Rev. & Mrs. W. Neville (Dahomey), 116 E. Third St., Frankfort, Ky. 40601.  
DARNELL, Rev. & Mrs. James (Ivory Coast), 2341-F W. Pensacola, Tallahassee, Fla. 32304.  
DEVORE, Samuel A. (Japan, Kenya, terminated June 30), 709 S. Oak, Effingham, Ill. 62401.  
ELKINS, Jennifer (Japan, Nigeria, terminated June 30), 1831 LeGrand Rd., Columbia, S.C. 29204.  
ERNEST, Mary Lee (Singapore), 500 Ft. Dale, Greenville, Ala. 36037.  
GROSSMAN, Rev. & Mrs. Paul H. (Senegal), 3436 Queen's Way, Owensboro, Ky. 42301.  
GUSTMAN, Ronald P. (Japan, Kenya, terminated June 30), 1719 Index Ave. NE., Renton, Wash. 98055.  
HAMMETT, Rev. & Mrs. J. Hunter (Taiwan), 4931 S. Broadway, Apt. 110, Tyler, Tex. 75701.  
HENSON, Carol (Chile), Rt. 1, Box 135, Ooltewah, Tenn. 37363.  
HILL, Mr. & Mrs. James M. (assoc., Kenya), 6812-A S. Juanita St., Tampa, Fla. 33616.  
HOLLEY, Rev. & Mrs. Herbert H. (Malaysia), 3304 Fifth Ave., Tuscaloosa, Ala. 35401.  
HOOPER, Annie (Japan), 3008 E. Fourth St., N. Little Rock, Ark. 72114.  
JENNINGS, Grace (Japan, Zambia, terminated June 30), 8118 Anacortes, Houston, Tex. 77017.  
JOHNSON, Leon R. (Japan, Tanzania, terminated June 30), 1128 Normandy, Blytheville, Ark. 72315.  
KEATHLEY, Monica (Japan, Ghana, terminated June 30), 1100 Kinzer St., Poplar Bluff, Mo. 63901.  
LACHINA, Vincent J. (Japan, Kenya, terminated June 30), 313 Joan Ave., Birmingham, Ala. 35215.  
LITES, Mr. & Mrs. Milton A. (Taiwan), 1903 W. Seminary Dr., Ft. Worth, Tex. 76115.  
MIDDLETON, Rev. & Mrs. Charles R. (Malawi), 2206 Samford Ave., Shreveport, La. 71103.  
MILLS, Rev. & Mrs. Dotsion L. (Jamaica), Cambridge Box 135, St. Augustine Univ., Deland, Fla. 32720.  
MOORE, Mr. & Mrs. Dono (assoc., Ghana), Rt. 1, Box 285, Duncan, Okla. 73533.  
MUSGRAVE, Rev. & Mrs. James E. (S. Brazil), 1901 W. Seminary Dr., Ft. Worth, Tex. 76115.  
PEACOCK, Rev. & Mrs. Billy R. (Korea), 3302 Vincennes Pl., New Orleans, La. 70125.  
PHILLIPS, Rev. & Mrs. Marshall (Tanzania), Gen. Del., Shelbyville, Ky. 40065.  
PLAMANN, Rev. & Mrs. Richard T. (S. Brazil), Golden Gate Bap. Theol. Sem., Strawberry Point, Mill Valley, Calif. 94941.  
SAUNDERS, Rev. & Mrs. Davis L. (field rep., East & Central Africa), Box 583, 2825 Lexington Rd., Louisville, Ky. 40206.  
SIMONEAUX, Mr. & Mrs. Michel S. (Japan), 3427 Somerset Dr., New Orleans, La. 70114.  
TAROR, Dr. & Mrs. Charles G. (Korea), 3911 Fritz St., Winston-Salem, N.C. 27104.  
THORNDYKE, Rev. & Mrs. Randall L. (Guam), Silver Dome Mobile Pk., Rt. 2, Box 59, Denton, Tex. 76201.  
WASSON, Lynda (Japan, Nigeria, terminated June 30), 210 Valley View, N. Little Rock, Ark. 72118.  
WESTER, Rev. & Mrs. William S. (Malawi), 1014 E. Powhattan Ave., Tampa, Fla. 33604.

WIGGER, Rev. & Mrs. L. David (Vietnam), 429 Wilson, Liberty, Mo. 64068.

## Departures to the Field

BANKS, Mr. & Mrs. J. Allison, India.  
BITNER, Rev. & Mrs. James H., Chile.  
BLANKSHIP, Rev. & Mrs. Harold L. (assoc.), Libya.  
BOZEMAN, Betty (Japan, Kenya).  
BRADLEY, Rev. & Mrs. Rolla M., Korea.  
BROWN, Jeryl E. (Japan, Israel).  
BROWN, Katherine (Japan, Ghana).  
CHESER, D. Wayne (Japan, Togo).  
CHOY, Rev. & Mrs. Samuel, Korea.  
CLARKE, Dr. & Mrs. Coleman D., Japan.  
CLEMENTS, Margaret (Japan, Peru).  
CLUCK, Terry W. (Japan, Kenya).  
COWART, J. Mison (Japan, Ghana).  
CRAIGMYLE, Rev. & Mrs. James P., Yemen.  
CURLEE, Shirley (Japan, Guatemala).  
EMANUEL, Rev. & Mrs. B. P., Japan.  
FAILE, George M. (Japan, Korea).  
FIELDER, Dr. & Mrs. L. Gerald, Japan.  
FISHREETS, Elizabeth (Japan, Zambia).  
FOX, Mary P., New Guinea (Japan, Micronesia).  
FRY, Dr. & Mrs. Marion G., Jr., Rhodesia.  
GAVENTA, Dr. & Mrs. William C. (spec. proj. dr.), Nigeria.  
GREEN, Vickie Lynn (Japan, Malawi).  
GRAVES, C. Dudley (Japan, Italy).  
GREEN, Rev. & Mrs. Urban L., Ghana.  
GWATHMEY, Ellen (Japan, Japan).  
HALL, Mr. & Mrs. Robert L., Jr. (Japan, Kenya).  
HALL, Thomas E., Jr. (Japan, Morocco).  
HARNAO, Elizabeth (Japan, Mexico).  
HARRELL, Rev. & Mrs. Ralph W., Kenya.  
HARRIS, Emogene, Nigeria.  
HENDERSON, Ronald D. (Japan, Austria).  
HINES, James F. (Japan, Ghana).  
HOGUE, Dr. & Mrs. LeRoy B., Taiwan.  
HOPE, Rev. & Mrs. Ben E., S. Brazil.  
HOPKINS, Patricia (Japan, Philippines).  
HUNT, Susan (Japan, Malawi).  
ICHTER, Rev. & Mrs. William H., S. Brazil.  
ISELL, Marcia (Japan, Hong Kong).  
KELLUM, Douglas L. (Japan, Vietnam).  
KIRKPATRICK, Rev. & Mrs. Van C., Kenya.  
KLEIN, Elizabeth (Japan, Tanzania).  
LEGGETT, John L. (Japan, Togo).  
LIDHOLM, Elaine (Japan, Kenya).  
LOCKHART, Mary Guy (Japan, Rhodesia).  
McCANN, Rodney E. (Japan, Belgium).  
McCULLOUGH, John E. (Japan, Tanzania).  
McMANNIS, Mr. & Mrs. E. Leo (Japan, Botswana).  
McNEALY, Rev. & Mrs. Walter B., S. Brazil.  
MARCHEANDI, Frances (Japan, Ecuador).  
MARLER, Rev. & Mrs. Mark, Park, Guam.  
MASAKI, Rev. & Mrs. Tomoki, Japan.  
MASTERS, Helen, Nigeria.  
MEREDITH, Sue Ann (Japan, Peru).  
MILBY, Joanna (Japan, Eq. Brazil).  
MILLER, Mr. & Mrs. E. Wesley (assoc., radio-TV rep., Europe & Middle East), Switzerland.  
MILLER, Gary D. (Japan, Tanzania).  
MIXSON, Daniel J. (Japan, Indonesia).  
MORTON, Kathy (Japan, Peru).  
MOTTE, Darrel W. (Japan, Philippines).  
MUSEN, Mr. & Mrs. James D., Kenya.  
NEWMAN, Diane (Japan, Colombia).  
OWENS, Mr. & Mrs. J. L., Mexico.  
PANJIC, Lucile (Japan, Hong Kong).  
PEARSON, Faye, Taiwan.  
PEGRAM, Linda (Japan, Vietnam).  
PERRY, Martha (Japan, Rhodesia).  
QUICK, Dr. & Mrs. Oswald J., Taiwan.  
RAMSEY, Mary Anne (Japan, Korea).  
REEVES, Linda (Japan, Argentina).  
RICKETSON, Mr. & Mrs. Samuel A., Taiwan.  
RUNYAN, Dr. & Mrs. Farrell, Senegal.  
SHEPARD, R. Gerald (Japan, Kenya).  
SHURLING, Rebecca (Japan, Korea).  
STEPHENS, Martha (Japan, Mexico).  
STEPHENSON, James L. (Japan, Kenya).  
TAYLOR, Pamela (Japan, Eq. Brazil).  
TENNISON, Dr. & Mrs. Grayson C., Portugal.  
TESSENRE, Susan (Japan, N. Brazil).  
TOWNSEND, John M. (Japan, Korea).  
TURNER, C. Edwin, Jr. (Japan, Okinawa).  
TYLER, Phyllis (Japan, Vietnam).  
WALES, Beverly (Japan, Honduras).  
WATSON, Rev. & Mrs. James D. (appointed for Mexico), Costa Rica.  
WATTS, Harriet (Japan, Tanzania).  
WHEELER, Rev. & Mrs. S. Wayne, Honduras.  
WILLIAMS, Brenda (Japan, N. Brazil).  
WILLIAMS, Mary Ruth (Japan, Philippines).  
WORTHY, Rev. & Mrs. Charles C., Israel.  
WRIGHT, Andrew C. (Japan, Vietnam).

## Transfers

DEANE, Gary T. (Japan, Eq. Brazil to N. Brazil, Aug. 1).  
FRIERSON, Rev. & Mrs. Leon R. (assoc., Japan to Ghana, June 27).  
FULLER, Rev. & Mrs. Ronald W. Vietnam to Hong Kong, Aug. 15.

## Resignations

BENFIELD, Dr. & Mrs. Leroy (Philippines), July 31.  
COWHERD, Rev. Charles P. (Hong Kong), July 29.

FISHER, Mr. & Mrs. Maury J. (Thailand), Sept. 15.  
GARRETT, Rev. & Mrs. Marvin L. (Rhodesia), June 30.  
RICHARDSON, Mr. & Mrs. Shelly P. (Philippines), July 31.  
SPURGEON, Rev. & Mrs. Harlan E. (Taiwan), July 31.  
WALKER, Rev. & Mrs. Richard E. (Eq. Brazil), Aug. 31.

## Missionary Orientation

The following new missionary personnel listed below with the name of the country for which they have been appointed or employed may be addressed during the period through mid-December at: Missionary Orientation Center, Pine Mountain, Ga. 31822.  
ASHLEY, Rev. & Mrs. Clinton M. (S. Brazil).  
BOSTICK, Rev. & Mrs. Ronnie K. (Uganda).  
BROWN, Mr. & Mrs. Delos D. (assoc., Zambia).  
BURNES, Rev. & Mrs. Norman N. III (Israel).  
COAD, Rev. & Mrs. Norman L. (Nigeria).  
COHEN, Martha (Mrs. Charlton L.) (assoc., Taiwan).  
CROCKETT, Rev. & Mrs. Robert W. (Argentina).  
CUPP, Rev. & Mrs. William D. (Ethiopia).  
DANE, Rev. & Mrs. Michael (Thailand).  
GARY, Rev. & Mrs. Alvin L. (Leeward Islands).  
HARMS, Dr. & Mrs. W. David (Honduras).  
HOLLOWAY, Rev. & Mrs. Ralph W. (Japan).  
JONES, Rev. & Mrs. J. Randall (Paraguay).  
KEY, Mr. & Mrs. Michael (Chile).  
KINNSON, Rev. & Mrs. Jack W., Jr. (Laos).  
KIRKPATRICK, Rev. & Mrs. Thomas D. (Bangladesh).  
LONG, Rev. & Mrs. Charles P. (Belgium).  
LONG, Rev. & Mrs. J. Sharon (Chile).  
MOYE, Rev. & Mrs. Jerry E. (Hong Kong).  
NORWOOD, Rev. & Mrs. John V. (Indonesia).  
PARK, Rev. & Mrs. James A. (Liberia).  
KIRKIN, Rev. & Mrs. Duane B. (Eq. Brazil).  
RAY, Cheryl (Zambia).  
REYNOLDS, Rev. & Mrs. W. Raymond (assoc., Belgium).  
SIBLEY, Rev. & Mrs. Ernest A. (Malawi).  
SIBENMAN, Mr. & Mrs. Paul C. (Dominican Rep.).  
SMOTHERS, Rev. & Mrs. Charles E. (Paraguay).  
TILLINGHAST, Dr. & Mrs. John D. (Yemen).  
WADDILL, Rev. & Mrs. Thomas A. (Zambia).  
WALLACE, Rev. & Mrs. David R. (Uganda).  
YARBROUGH, Rev. & Mrs. Teddy E. (Guatemala).

## Births and Adoptions

BATEMAN, Lari Lane, daughter of Mr. & Mrs. Dallas L. Bateman (Kenya), July 21.  
KEY, Michael Lawrence, son of Mr. & Mrs. Mike Key (Eq. Brazil), Aug. 23.  
TIDENBERG, Trisa Lee, daughter of Rev. & Mrs. James G. Tidenberg (Kenya), July 19.

## Deaths

BURNETT, Dr. Sibley, father of Mary (Mrs. Trent C.) Butler (Switzerland), Aug. 21, Nashville, Tenn.  
DODD, Dr. Albert, father of Dorothy (Mrs. Deaver M.) Lawton (Taiwan), July 31, Taipei, Taiwan.  
HAWKINS, Lou Ellen (Mrs. Thomas B.) (emer., Argentina), Aug. 16, Rosario, Argentina.  
HAYS, Sam W., father of George H. Hays (Japan), Aug. 15, Kahoka, Mo.  
INGOUF, Ann Catherine, daughter of Rev. & Mrs. John E. Ingouf (Indonesia), Aug. 9, Kediri, Indonesia.  
LEGG, Mary (Mrs. L. Gene) (Nigeria), Aug. 9, Mt. Pleasant, Tex.  
MAYHALL, Nathaniel G., father of Rev. David N. Mayhall (Nigeria), Aug. 19.  
PIERCE, Dr. Ethel M. (emer., China), Aug. 8, Savoy, Tex.  
ROBINSON, Jay A., father of Ann (Mrs. Hubert A.) Fox (Thailand), Aug. 16, Nevada, Mo.

## Marriages

COWHERD, Rev. Charles P. (Hong Kong), to Margaret Handsome, July 29, Yorkshire, England.  
CRANE, John Earls, son of Rev. & Mrs. James D. Crane (Mexico), to Nancy Rightmeyer, Aug. 20.  
CROSS, Elizabeth Ruth, daughter of Mr. & Mrs. Eugene M. Cross (Philippines), to Blake Eugene Paul Brewster, July 1, San Antonio, Tex.  
HEISS, Paula Joyce, daughter of Rev. & Mrs. Donald R. Heiss (Japan), to John David Fox, Aug. 24, Shawnee, Okla.  
HURST, Daniel E., son of Rev. & Mrs. E. Harold E. Hurst (Honduras), to Marcia Jean Hayes, July 29, Liberty, Mo.  
RIDEFELL, Joe Roy, son of Rev. & Mrs. Gerald F. Ridel (Chile), to Carol Estelle Obenhaus, Aug. 12, Friedland, Tex.  
TENNISON, Laura Jane, daughter of Dr. & Mrs. Grayson C. Tennison (Portugal), to Bruce Pierce, Aug. 13, Ft. Worth, Tex.

## Degrees Conferred

DAMON, William J. (S. Brazil), received the doctor of religion education degree from Southwestern Baptist Theological Seminary, Ft. Worth, Tex., in absentia, July 21.



# In Memoriam

## LOU ELLEN COMBS HAWKINS

Born Randolph Co., Ala., Nov. 29, 1896

Died Rosario, Argentina, Aug. 16, 1972

Mrs. Thomas B. Hawkins, emeritus missionary to Argentina, died in Rosario, Argentina, Aug. 16 at the age of 75. She had taken a medical retirement in Argentina in 1963 due to her ill health. Although confined to her home by illness for several years prior



to retirement, she continued her witness for Christ to the people who visited her. Her husband died in 1964.

Appointed by the Foreign Mission Board in 1921, Mrs. Hawkins served 42 years in Argentina, first at Rafaela, where her husband was stationed as a field missionary. She helped in a good will center and led in organizing Baptist women's work in Rafaela.

In 1939 she and her husband moved to Rosario, where she subsequently served as director and teacher in the Baptist women's training school. The couple moved to Buenos Aires in 1952 to teach in the International Baptist Theological Seminary, and returned to Rosario in 1956.

Mrs. Hawkins is survived by three daughters and a son.

## ETHEL MARGARET PIERCE

Born Chinkiang, China, Mar. 24, 1893

Died Savoy, Tex., Aug. 8, 1972

Dr. Ethel Pierce, emeritus medical missionary to China, died Aug. 8 at a nursing home in Savoy, Tex. She was 79.

She was born in Chinkiang, China, of Southern Baptist missionary parents, the late Rev. and Mrs. L. W. Pierce, but spent much of her childhood in Yangchow (later called Kiangtu). She attended the Woman's College of Richmond, Va. (now Westhampton College of the University of Richmond), Baylor University, Waco, Tex., and the University of Texas Medical Branch, Galveston, and graduated from Baylor University College of Medicine, Dallas, Tex. (now located in Houston, Tex.), with the doctor of medicine degree.



Dr. Pierce was appointed by the Foreign Mission Board in 1920. She did medical-evangelistic work in Kiangtu until she was interned by the Japanese early in World War II. Repatriated in 1942, she did not return to China after the war. She retired in 1958.

## New Missionary Personnel

(Continued from page 37)

Air Force 1956-60, stationed in Texas, Florida, Montana, Japan, and Taiwan. He was research associate at Louisiana State University 1960-63, and senior scientist in food research for a food processing firm at Oakbrook, Ill., 1963-68. Expected type of service: agricultural evangelism. **Wanda Smith Brown**; born: Baton Rouge, La., May 8, 1940. She has been employed as a salesclerk. Marriage: Jan. 18, 1959. Children: Cherri Ann, Aug. 9, 1960; Bruce Lane, Sept. 16, 1962; Robin Lynn, Jan. 12, 1966.

**TAIWAN: Martha Collier (Mrs. Charlton L.) Cohen**; born: Toccoa, Ga., Mar. 19, 1962. Graduate: Armstrong Junior College of Savannah (now Armstrong State College) (A.A., B.A.). She has done secretarial work



and from 1950 to 1960 was employed by a Savannah, Ga., firm as clerk, typist, and stenographer. She was on the staff of the Georgia Department of Labor at the Savannah Manpower Center 1961-72, working as contingency

claims taker, interviewing clerk, employment interviewer, and selection and referral officer. Marriage: Dec. 5, 1947. Her husband, a flight engineer in the Georgia Air National Guard, was killed in a military air crash in Alaska, Aug. 26, 1970. Child: Susan Lee (now married), Sept. 30, 1949. Expected type of service: secretarial.



**BELGIUM: W. Raymond Reynolds**; born: Lexington, Ky., July 11, 1931. Graduate: University of Florida; Southern Baptist Theological Seminary (B.D. and further study). He worked two summers (1948, 1949) as a staffer at Ridgecrest (N.C.) Baptist Assembly (now Conference Center). He served in the U.S. Navy 1951-54, stationed in Maryland and Virginia. He was assistant pastor of a chapel in Kentucky and served 1959-68 as pastor of churches in Indiana,

## Daughter of Missionaries Dies

Ann Ingouf, 11-year-old daughter of Mr. and Mrs. John E. Ingouf, missionaries to Indonesia, died in Kediri, Indonesia, August 9 following an extended illness. The family had been living near the Baptist hospital in Kediri since last February, when Ann's illness was diagnosed as a malignancy of the lymph system. They moved to Kediri from Bandung, where Mr. and Mrs. Ingouf, appointed in 1960, were engaged in publication and promotion work.

Besides her mother and father, Ann is survived by two sisters, Susan, 14, and Julie, 5, and a brother, John David, 9. Her missionary aunt, Mrs. Glenn L. Hix, serves in Taiwan.

# In Memoriam

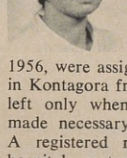
## MARY LEIGH ANDERSON LEGG

Born DeKalb, Tex., Jan. 5, 1930

Died Mt. Pleasant, Tex., Aug. 9, 1972

Mrs. L. Gene Legg, 42, missionary to Nigeria, died Aug. 9 in a Mt. Pleasant, Tex., hospital. She had suffered from a brain tumor since late 1970.

Mr. and Mrs. Legg and their three children—Beth, 19, Lloyd, 15, and Leigh, nearly 7—had resided in Mt. Pleasant since early last year, when they returned to the States because of her illness.



The Leggs, appointed by the Foreign Mission Board in

1956, were assigned to Baptist Hospital in Kontagora from 1960 to 1970. They left only when a personnel shortage made necessary the hospital's closing. A registered nurse, Mrs. Legg was hospital matron, nursing instructor, and pharmacist. Legg served as business manager and maintenance supervisor.

Mrs. Legg held the B.A. degree from Baylor University, Waco, Tex., and the B.S. degree from Baylor's nursing school. Before missionary appointment she was nursing supervisor and instructor at the hospital in which she died.

Florida, and Georgia, before becoming pastor of the English-language Neckar Valley Church, Sindelfingen, Germany, 1968-71. He was interim pastor in Indiana 1971-72. Expected type of service: English-language pastorate. **Helen Moses Reynolds**; born: Orlando, Fla., Mar. 15, 1935. Graduate: University of Florida; Southern Seminary (M.R.E.). She served with a Baptist Student Union revival team the summer of 1956, and was children's director for a Baptist chapel in Kentucky. She has taught school in Kentucky and Florida and at Nelligan American School, Stuttgart, Germany (1968-71). Marriage: June 13, 1959. Children: William Raymond, Jr., June 17, 1961; Charles Edmond, July 31, 1962; Ruth Elizabeth, Mar. 17, 1966.

*All these new missionary personnel, except for Dr. and Mrs. McFadden, are currently attending missionary orientation and until Dec. 15 may be addressed at Missionary Orientation Center, Pine Mountain, Ga. 31822.*

## Professor Assists Professors

LeRoy Ford, on leave from the faculty of Southwestern Baptist Theological Seminary, Ft. Worth, Texas, is teaching professors of the Venezuelan Baptist Theological Seminary, located at Los Teques, how to prepare programmed materials to train laymen in evangelism techniques. The curriculum will be used in eight study centers in Venezuela to provide seminary training to laymen where they live.



## A Healthy View

**W**HAT are the signs of health for a church? An exhaustive answer to the question might well require enough pages to make a large book. But we can at least make brief reference here to a few of those signs.

In this editor's opinion, there is a pervading atmosphere of joy in a healthy New Testament church. The gospel of Jesus Christ, for those who have believed it, brings soul-filling gratitude and a song to the heart. A church that has lost its radiance at this point needs to cry out, member by member and collectively, with Psalmist David, "Restore unto me [and unto us] the joy of thy salvation." Never should an unbeliever attend one of our church services without an impression that he has been among some of the happiest people in the world.

But that same unbeliever needs also to have discovered that those happy people punctuate their joy with evidence of concern for his need of God's redemption.

Perhaps this is inevitable in a church that truly overflows with praise and thanksgiving to God for his reconciling grace. In such a fellowship the Holy Spirit can move with great power and can do wonders. There are churches like this. Their witness and ministries are dynamic and fruitful both in the local community and to the ends of the earth.

These signs of health appear only where the Bible and prayer are the basic daily diet. Malnutrition and starvation are the only alternatives for any group of people that would turn to another source for their light.

The signs of health thus far cited are those identifying a church that is committed to the fullest possible outreach of the gospel of Jesus Christ. The Great Commission is a thrilling challenge, not an obligatory drain. Such churches are constantly challenging themselves to do more than ever to

reach the world with the message of Christ.

Within the fellowship of Southern Baptist churches there is a plan for worldwide mission support that has proved what healthy, vibrant churches can do together. Their joy in the Lord has been demonstrated across the years in a voluntary sharing of resources for world missions, making possible the greatest missionary force ever supported by a denomination of free and independent churches. It is called the Cooperative Program.

There always have been thousands of churches in the Southern Baptist Convention that, on their own, could never have sent or supported a missionary overseas. Yet they have been doing just that through the Cooperative Program. Their gifts channeled to missions in this manner are every bit as significant as the larger sums directed into this same support stream by churches with large memberships. This fellowship of giving has been beautiful to behold through the years.

To the signs of health already cited we would add another. It will appear for the church that joyfully decides to channel a larger proportion of its total budget into world missions through the Cooperative Program. Never has our witness and ministry through foreign missions been more urgent. The year ahead presents the largest challenge ever for more missionaries and for intensified effort overseas. We believe that Southern Baptists will meet that challenge, over and above what is required to offset the massive drain of worldwide inflation.

Our assurance of the greatest response ever through the Cooperative Program is that God's power can move his churches. He can lead them into such measures of liberality that their joy will overflow.

## They Didn't Know

**DURING THE MONTH** of July we received two letters that caused us to wonder. One was from the aunt of a foreign missionary now serving in South America. She said, "For some time I have been trying to find out where I might get *THE COMMISSION* magazine, but no one seems to know." She then described a rather extensive effort on her part just to find someone who knew what to suggest.

The missionary relative came to the States on a short furlough and visited with this aunt. Not until then did our inquirer receive the information needed. She had sought it from various members of a number of nearby Southern Baptist churches. She commented that among all the persons she queried not a one knew of *THE COMMISSION*.

The other letter came from a man who lives in an area that has a high concentration of Southern Baptist churches. Identifying himself as a member of the First Baptist Church in a large city, he stated, "We have the Lottie Moon Offering once a year and an occasional speaker from the foreign field, but I know nothing of what our missions are doing."

Both letters were typewritten and indicated that their authors are persons who are alert but want to be better informed

about their involvement in missions. We wonder how many more there are like these two.

Two suggestions immediately come to mind. One is that the pastor might do or say whatever is necessary to make his congregation aware that such a magazine as this exists and is available on the basis of subscription. We will gladly send sample copies to any church in order that the members may know how well informed they can be about their overseas outreach through foreign missions.

The second suggestion is that every church library have in its periodical section at least one copy of the current issue of *THE COMMISSION*. This is the one magazine devoted entirely to reporting developments on Southern Baptist foreign mission fields. No other arrangement is likely to afford such an opportunity for numerous persons to have access to a single copy of any periodical.

If your church library is not receiving *THE COMMISSION*, perhaps you can encourage the librarian to make it a priority item immediately.

The subscription rate is only \$1.50 a year, \$2.75 for two years, and \$3.50 for three years.



## Resolution Released in Israel

The text of a resolution against anti-Semitism was released recently by Southern Baptist missionaries in Israel. The resolution, denouncing anti-Semitism as "a sin against Christ," as "a sin against the Jewish people," and as "a denial of the spirit and teaching of Jesus," was adopted some weeks earlier by the Baptist Mission in Israel, officially called the Baptist Convention in Israel.

The resolution was not released earlier pending ratification by Baptist churches, institutions, and officials in Israel, explained Missionary Dwight L. Baker, chairman of the Mission's resolutions committee. Although many Baptist bodies and individuals have signed, some have yet to take action, Baker said, but the Mission decided to announce the resolution without further delay.

Baker said the 29 Southern Baptist missionaries assigned to Israel hope that the resolutions, "which firmly express the solidarity of the local Baptist body and its sponsoring church body in the United States with the Jewish people, will mark a new milestone in positive, reciprocal, Jewish-Baptist life encounters.

"Even more," he continued, "we hope that these resolutions will help open the way for an activated deeper fellowship between the people of our closely related faiths."

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# THE Commission

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October

1972

No. 10

FLOYD H. NORTH, *Editor*

LELAND F. WEBB, *Managing Editor*

BOB HARPER, *Art Editor*

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COVER: "View from a Gondola," a scene from Venice, Italy, introduces this month's emphasis on Europe. The emphasis offers supplemental materials for this year's Foreign Mission Study topic: "Baptist Witness in Secular Europe." Artist: Virginia Poehler, of Richmond, Va.

CREDITS: Photos—W. Robert Hart, 2-4, 5 (l, r), 10. Warren Johnson, 5 (cent.), 7, 14, 23 (2), 24. Fon H. Scofield, Jr., 5 (r), 6 (cent.), 11, 20, 23 (2), 29, 30-31. G. Keith Parker, 12-16. Joseph B. Underwood, 19. Gerald S. Harvey, 21-22. European Baptist Press Service, 32.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated. Scheduled topics: 1972—Baptist witness in 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

For agricultural rehabilitation in BANGLADESH, \$10,000 was appropriated by the Foreign Mission Board in September. The amount "is a partial reply to a request from our missionaries for \$200,000 in additional money for rehabilitation," said J. D. HUGHEY, FMB secretary for Europe and the Middle East. Since February the Board has voted \$116,499 for relief in Bangladesh, following other amounts approved for that purpose last year. Other thousands of dollars in special gifts have been forwarded by the Board to missionaries in Bangladesh for relief work. Hughey called missionaries' work in village reconstruction "one of the most significant projects Baptists have ever engaged in." . . . The Board also voted \$5,000 for flood relief in KOREA and formally approved an earlier appropriation of \$5,000 for flood relief in the PHILIPPINES.

Baptized in a stream near HWACHON, SOUTH KOREA, were 502 soldiers of the Republic of Korea. All had completed a study course led by Chaplain SHIN NUNG HONG, the only ROK chaplain representing Korean Baptist churches. . . . Baptist Hospital in GAZA has opened the only full-time physical therapy facility for both inpatients and outpatients in Gaza. The unit can care for 50 patients a day.

During a three-day agriculture fair in LUSAKA, ZAMBIA, 5,200 persons signed up at the Baptist Mission of Zambia booth for the initial Bible Way Correspondence School Course, "Who Is Jesus?" Cumulative enrollment in the school, begun in 1965, has passed 24,000. Of this number 60 percent are active students who have continued study beyond the initial course, which is free. Since students often share their books with others, it is impossible to know exactly how many persons have used the materials.

The NEW YORK-based Anti-Defamation League of B'nai B'rith has praised the Baptist Convention of ISRAEL's resolution denouncing anti-Semitism.

JAMES IRWIN, Apollo 15 astronaut, now in a full-time program of Christian witnessing, will travel as a Foreign Mission Board emissary to several ASIAN and PACIFIC countries this fall. He will travel with JOSEPH B. UNDERWOOD, Board consultant in evangelism and church development, who will be meeting with Baptists overseas in connection with the World Mission of Reconciliation through Jesus Christ. Irwin is also to visit the MIDDLE EAST in December and BRAZIL and AFRICA early next year.

Journals and letters of GEORGE C. PEARCY, second foreign missionary appointed by Southern Baptists, have been given to the Jenkins Library at Foreign Mission Board headquarters by MRS. J. R. TANKARD, great-granddaughter of the Percys, and by MISS EVELYN PEARCY, granddaughter of the couple. The Percys served in CHINA 1845-55.

One year after making sweeping changes in strategy, the INDONESIAN Baptist Mission (organization of missionaries) met to review results thus far. With the phasing out of Mission subsidy to local churches, there were many reports of Indonesian Baptists meeting the challenge of self-support. In the plan for expansion of theological training to include extension centers along with a resident seminary, students now enrolled at the SEMARANG campus are being graduated on an accelerated schedule. Several faculty members have been reassigned to other cities and are preparing to open extension centers.

In the first meeting since the Association of INDONESIAN Baptist Churches was formed in July 1971, the group's full executive committee projected several plans, including the association's first triennial convention, set for next January.

The European Baptist Federation Council held its biennial meeting in NOVI SAD, YUGOSLAVIA, the first time such a large number of Baptists have met in an Eastern European country for an international business meeting. CLAUS MEISTER, professor at Baptist Theological Seminary, RUSCHLIKON, SWITZERLAND, was elected president for a two-year term.