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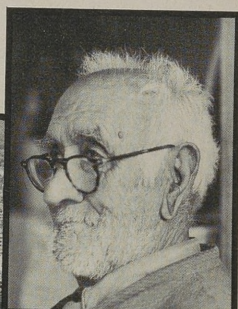


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Mexico photography
by Bob Harper

Aerial photo
by Gerald S. Harvey



THIS IS MEXICO

During its four years of study of mission fields, the Latin America Church Development Depth Study Committee prepared a report on each of the 13 countries studied. From those findings Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, some months ago presented to the Board a profile report on Mexico. A condensed version of that report begins on this page as an introduction to one mission field and as an example of some of the information contained in the in-depth reports prepared by the study committee. (See August 1972 issue, p. 7, and December 1972, p. 38.)

SCHOLARS and students from the United States have studied Mexico from almost every possible angle. Anthropologists, tourists, photographers, historians, students of language, and students of church growth have studied the country.

One reason for the popularity of these studies is the proximity of the southern neighbor to the U.S. But, beyond location, Mexico holds a fascination that draws people from distant points of the earth. Its rich history that blends Old and New Worlds, its heroic efforts at development, its struggle with problems of church and state, agrarian reform, industrialization, nationalization, the tug of war between central and federal concepts of government—all have attracted students to the Mexican scene.

In the midst of this fascinating milieu, the Church Development Study Committee spent weeks in preparation and two weeks in Mexico searching for answers to some central questions: How are men and women being drawn to Christ in Mexico? What is the pattern for the development of the churches? What groups seem the most responsive? By what methods is the Baptist Mission (organization of Southern Baptist representatives) approaching the opportunities of Mexico?

These questions are all cast against the Mexican background.

Sketching a Nation's Profile

MEXICO is the third largest country in area in the Americas, exceeded only by the U.S. and Brazil. Mexico's area covers some 760,000 square miles, about one-fourth the size of the U.S. In a continent characterized by rapid population increase, Mexico stands high with a ten-year average of 3.5 percent. Total Mexican population is now posted at 54,300,000.

Mexico's population is young. With projections for 1975 it has been estimated that 42.4 percent of the population will be under 15 years of age,





an additional 53.5 percent will be between 15 and 64, and only 3.3 percent will be over 65.

The population is also varied ethnically. Between 55 and 60 percent of the population are *Mestizo*, a combination of Spanish and American Indian stock. Some 30 percent are considered racially and culturally Indian; 10 percent are considered totally European in origin—that is, American, English, German, French, Spanish, and Italian.

Along with the population increase has come rapid urbanization. According to one source, in 1900 less than 5 percent of the population lived in Mexico City or Guadalajara, the only two cities with 100,000 or more residents. By 1963 more than 25 percent lived in large cities. By the first of this decade there were 14 cities above 200,000 in population and another 12 cities larger than 130,000. Among the large cities: Guadalajara, population 1,400,000; Monterrey, 1,080,000; Ciudad Juárez, 480,000; Mexicali, 425,000; Puebla, 410,000.

But the giant among the urban centers is Mexico City, its population conservatively estimated at 7,000,000—more than 14 percent of the national population. The capital city, dominant economically and politically, is key to much of the nation's life.

Nevertheless, the small village has traditionally been an important base in Mexican life. A large number of Mexicans still live in villages with population of 200 or fewer. Oscar Lewis, the late American anthropologist who studied the subculture of Mexico's poor, pointed out that many of the urban dwellers are still rural in orientation.

Donald McGavran, a missions strategist, has warned, "The urban masses are an important part of the Mexican mosaic, and the evangelical churches should give them greater attention."

A significant movement of population in Mexico is that of the migration toward the northern border. The highest per capita income in Mexico is listed in the Mexican states along the U.S. border. This attraction of economic improvement has caused a stream of population toward this area. Many Mexicans move into the United States in one of three categories: (1) residents; (2) "wetbacks" (*mojados*), illegal entrants; (3) *braceros*, seasonal workers.

By 1969 life expectancy in Mexico had risen to 61.1 years at birth. Infant mortality rate had dipped from 7.52 to 6.49 percent.

The past decade in Mexico was characterized by rapid general economic expansion. Between 1961 and 1968 the gross domestic product expanded at the rate of 7.2 percent per year. By 1968 the per capita income had reached nearly \$550 (U.S.). Also in the past decade Mexico has become less dependent on foreign trade. The Mexican peso is one of the world's most stable currencies.

But general characteristics do not tell the individual story. One very poor man, after meditating on the impressive national figures about the increase in per capita income, remarked, "This may mean that per capita we had two chickens per person; but that could mean you had four chickens, and I had none."

Although Mexico has continued its agrarian

reform, with the distribution of millions of acres into *ejidos* (public lands), many citizens still do not own land and are pressing to the cities. Continued efforts at raising minimum wages and improving social services have helped, but the rapid population increase has absorbed much of this. Many people are unemployed, and others continue to live in grinding poverty.

In education, Mexico's advances have provided inspiration to many developing countries. By mid-1969 some 77.5 percent of Mexican people 15 years of age and older could read and write. This was a marked advance over the 1960 census report of a literacy rate of 63.3 percent. This progress is even more remarkable when the rapid population growth is considered. Primary education in Mexico is free and compulsory up to 15 years of age. In 1970 the nation counted 36 universities.

Tracing the Historical Perspective

IN THE SAME way that modern, urban Mexico erects its skyscrapers and modern, glass-and-steel buildings on the ruins of Indian civilizations of past civilizations, so modern Mexican life and culture are built on the base of the Aztecs, the Toltecs, the Mayas, and other long-forgotten peoples.

Mexico's history certainly did not begin when Hernán Cortés pushed off in his 11 ships from Cuba in 1519. The Aztec and related civilizations, with progress in the arts, construction, the use of calendars, and social organization, are part of the knowledge of even the most casual student of Latin American history.

Mexican history represents a long road of travail from Hidalgo's "*grito de Dolores*" in 1810* to the time of republic in 1824. The second battle in the fight for human rights began under the sturdy Indian president, Benito Juárez, in 1867 and grew to a ground swell from the 1910 revolution against Porfirio Díaz onward.

One might say Mexico has had at least two revolutions that were accelerations in its evolution. The first was against the political and economic domination of Spain. Mexico won independence from the mother country in what might be termed the Independence or Emancipation. The second revolution, beginning in 1910, was a reform. It sought to break the power of the three-headed ruling clique, composed of the landed families, the military, and the Roman Catholic Church.

The new constitution of 1917 set up stringent measures that, while intended to limit the power of the Catholic Church, had their effect on all groups. The constitution declared: (1) all church buildings and property belong to the nation; (2) ministers of religion must be Mexican by birth; (3) religious leaders are forbidden to express opinions against the government and its program. This constitution is still in vigor today.

* Priest Miguel Hidalgo on Sept. 16, 1810, rang the church bell at Dolores, and the poor parishioners crowded the church to hear him ask, "Will you make an effort to regain the lands the greedy Spaniards stole from your forefathers three centuries ago?" He called for "liberty" and "emancipation" and within two months had an Indian army of 100,000 men. He was later defeated, but the "cry from Dolores" resulted in independence in 1821 (republic in 1824) and continues to echo down the corridors of Mexican history.



Evangelical Witness in Mexico

After many years of struggle, Mexico has realized a number of years of stability and progress. For the last several presidential terms, the Institutional Revolutionary Party (PRI) has dominated the political scene. This party has broadened its ranks to include a wide gamut of political thinking. Luís Echeverría took office as president in 1970.

Any consideration of Mexican history is not complete without some reference to relations with the United States, in which Mexico lost territories, suffered more than one invasion, and has been dominated in many respects. Although current relations are much better, this history provides a backdrop against which we must understand the missionary's role and acceptance in Mexico. Most Americans find it difficult to realize, for instance, that in 1845, when the Mexican-American war took place, the U.S. and Mexico were roughly equal in size, in population, and probably in financial resources.

Although one can go to extremes in setting out the characteristics of a people, since a nation is made up of many individuals, authors repeatedly point out certain characteristics of Mexican personality that might affect the approach and presentation of the gospel to the people.

Because Mexico is a developing country, hunting for its place in the sun, and because it has known a past in which it had to fight for sovereignty, an intense nationalism has developed.

Other traits, such as hospitality, an inclination to place personality over programs, individualism, and *machismo* (an extreme emphasis of everything manly), could be cited. When outsiders working with the Mexican people comprehend these traits, personal and Christian relationships are greatly facilitated.

ONE OF THE first efforts in evangelical witness in Mexico was the shipment of Bibles into Mexico in 1826. James Hickey, a Baptist working with the American Bible Society, opened work in Mexico. Born in Ireland, Hickey studied for the Catholic priesthood. Disillusioned by what he found in the church and casting about for the truth, he was led to Christ by a Lutheran woman. Later he decided to become a missionary.

During U.S. Civil War years he entered Mexico from Texas and began work as a colporteur of the American Tract Society and the American Bible Society. In 1862 he accepted the invitation of two young Englishmen, Thomas and John Westrup, to preach in Monterrey. As an outcome of these meetings, the first evangelical church was formed.

Hickey "organized the English-speaking Christians of Monterrey into a capital society for evangelization, led them in Bible study twice a week, and helped them cultivate a concern for the Spanish-speaking people," wrote Frank W. Patterson, recently retired as director of the Baptist Spanish Publishing House. "He preached the first Protestant sermon heard in Monterrey on March 1, 1863. A Sunday School was organized on March 8, and preaching services were conducted in English and in Spanish on April 19, 1863. . . .

"Over the protests of his pedo-Baptist friends of the Society for Evangelization, on January 29, 1864, [he] baptized Thomas M. Westrup, José Maria Uranga, and Arcadio Uranga, who, with Mr. and Mrs. Hickey, became that day the first evangelical church in Mexico. This church was not called Baptist . . . at first, probably due to the fact that Hickey was a servant of the American Bible Society. . . . It was in effect, however, a Baptist church."

The American Board of Commissioners (the group that sent the Judsons to Burma) began work in Mexico in 1872. In 1870 the American Baptist Home Mission Society had established a mission in Monterrey. Later that work spread to Mexico City



and Guadalupe. The Presbyterian Church in the U.S.A. sent two couples to Mexico City in 1872. A year later Presbyterians U.S. opened a field in southern Mexico. The first Pentecostal missionaries arrived in Mexico in 1915. Today Wycliffe Bible Translators, Assemblies of God, Methodists, Free Methodists, Lutherans, and Seventh Day Adventists also have work in Mexico.

On a general evaluation of growth in Mexico, B. H. Glover writes, "All the evangelical denominations in Mexico are experiencing rapid growth; but the independent sects, Pentecostal in varying degrees, are growing even more rapidly. These sects are completely indigenous, something that appeals to the Mexican people at this stage of their development."

One study, *Latin American Church Growth*, by Read, Monterroso, and Johnson, seeks to divide the current Mexican evangelical scene by broad segments: the Faith Missions, with some 3,090 communicants, 1.8 percent of the total; Pentecostals, with 267,638, or 63.9 percent of the evangelicals; the newer denominations, 20,034, or 4.8 percent; the Adventists, with 33,960, or 8.1 percent; and the traditional denominations, including Baptists, Methodists, and Presbyterians, 24 percent. By denominations these totals are given: Seventh Day Adventist, 38,467; Presbyterian, 33,263; Methodist, 26,979; Baptist, 20,034; Apostolic Church, 16,500; and the Assemblies of God, 12,000.

While many Baptist leaders feel these figures are very low for Baptists, the securing of more accurate figures is extremely difficult. The number of communicants, according to the study by Read, *et al.*, increased by a total of 224,827 in the six years between 1960 and 1966. It is estimated that the Pentecostal churches constituted more than 50

percent of that increase. Of evangelical churches, the Presbyterian Church in Mexico is the largest: 170 organized churches, 500 congregations, 300 missions, and 755 church buildings. In presenting some of the responsive areas, the study points out that evangelicals have generally been less successful in establishing churches in the heartland of Mexico. An exception to this seems to be Mexico City.

Some Christian groups in Mexico are stagnant. Other groups are growing much more rapidly than Baptists. This point of reference concerning the general evangelical picture in Mexico is helpful to know what Baptists might hope to seek in the way of growth.

U.S. Baptists at Work in Mexico

AMERICAN Baptists began their witness in Mexico in 1870 in Monterrey and later extended their work to Guadalupe and Mexico City. They have cooperated with the Mexican Baptist Convention in the ministry of high schools, theological education, medicine, publications, and evangelism.

Several dates of importance in the work of Southern Baptists in Mexico include: 1880—Southern Baptist Convention's first missionary goes to Mexico. 1894—David A. Wilson publishes *El Expositor Biblico*, Sunday School quarterly. 1901—Baptist seminary is established in Torreón. 1903—Mexican Baptist Convention is organized. 1946—After ten years of exile, the Mexican Baptist Theological Seminary returns to Mexico. 1949—Dr. E. Lamar Cole is appointed for medical work. 1956—Southern Baptist missionaries enter Mexico City. 1958—Mexican-American Baptist Hospital is dedicated in Guadalajara.

After the Westrups were baptized by Hickey in Monterrey, Thomas Westrup became a representative of the American Baptist Home Missionary Society. His brother, John, became the first missionary under the Southern Baptist Foreign Mission Board to serve in Mexico.

A short time afterward, in December 1880, John met death at the hands of either bandits or religious fanatics. William D. Powell, state Sunday School secretary for Texas Baptists, went to Mexico to investigate. In Westrup's diary he found a note reporting four baptisms, with the reminder, "Go back next week and teach them." The unfulfilled ministry helped formulate a call to Powell. Not only did he go to Mexico, but he became one of the key figures in the development of Mexican Baptist work at that stage.

Powell, according to a study by G. W. Paschal, was an outstanding personality. He seems to have had good rapport with government officials, both state and national. He made long missionary trips and baptized new converts, organizing them into churches in towns and on ranches. He sought to

Part of exhibit
at museum
in Ciudad Juárez.



train Mexican pastors as he went. He ranged great distances in his work as an itinerant missionary.

With the growth of the missionary staff, however, Powell, the pioneer, was called on to work with other missionaries. He became the center of a missionary controversy. The missionaries found themselves hopelessly divided, and 11 missionaries returned to the U.S. as a result.

The Foreign Mission Board sent out 47 new missionaries from 1898 to 1910. During this period there was a great deal of shifting of missionaries from one area to another in order to fill vacancies and meet urgent needs. The years 1911-17 were years of revolution and internal disorder nationally. This unrest made missionary operations difficult. American missionaries were counseled to return to the U.S.

Southern Baptists have generally worked in conjunction with American Baptists in aiding the development of the Mexican Baptist Convention. The fields of work were divided roughly along a line drawn north and south through modern Mexico City. Southern Baptist missionaries generally worked to the west of the line and American Baptist missionaries to the east. Since its organization in 1903, the Mexican Baptist Convention and the associations have been the denominational organizations through which most Mexican Baptists have cooperated.

Southern Baptist missionary staff has increased greatly in recent years. From 1940 to 1944 Orvil Reid was the only permanent, active, Southern Baptist missionary living in Mexico. During the following 12 years, the staff was greatly enlarged. By 1970 it included 77 Southern Baptist representatives in 13 different stations.

Examining Southern Baptist Strategy

TWO successive Foreign Mission Board area secretaries set out the general Southern Baptist goals for the area. In 1943, Latin American Secretary Everett Gill, Jr., in a report to the FMB, enumerated: "(1) A few selected missionaries to cooperate with the nationals in developing their work. . . . (2) Assist national evangelists and pastors in leading their churches to self-support. (3) Assist in the erection of chapels. (4) Train their leaders in the El Paso Seminary. [The Mexican seminary was relocated for a while in El Paso, Tex.] (5) Furnish Baptist literature through the [Baptist] Publishing House in El Paso. (6) Plan for the promotion of student homes in large centers to which children of believers can come, attending the public schools." Shortly after that time, medical missions were added to this program.

After Frank K. Means succeeded Gill as Latin American secretary in 1955, Means listed six statements of the Board's general approach and objectives for Latin America, which then included Mexico: (1) To face the world with realism—the kind of realism that Christ himself possesses. (2) To open new work in unoccupied areas. (3) To develop strong national Christians. (4) To strengthen existing work which has already attained a degree of maturity. (5) To reinforce the missionary staff from among the finest young people in churches and schools in the Southern Baptist Convention. (6) To engage in long-range planning.

Through the years, the Baptist Mission in Mexico has employed many and varied approaches: field evangelism, educational work, student homes, university student work, mass media, camps, publications, youth work, men's work, and women's work. In carrying out these approaches, Baptists have aided in local-church and mass-evangelism campaigns; established a publishing house, a seminary, and university student centers with directors; built a hospital; and placed trained personnel in the mass media at the disposition of Mexican Baptists. In earlier times, when permitted, the Baptist Mission worked in schools. Currently, through the seminary and field missionaries, it seeks to promote training of laymen for outreach.

As early as 1961 the Baptist Mission named a committee to "study mission strategy in relation to the indigenous church." This committee eventually broadened the scope of its activities and became the strategy committee. During 1962 and 1963 the committee entered into various studies and brought recommendations that were later considered by the mission.

In 1963 the mission authorized the development of a strategy manual to unify and coordinate the various programs of work into a single comprehensive plan of strategy that would seek to achieve the goals set forth in the basic statement of purpose. The manual is comprehensive and clear-cut and provides both the biblical basis and the philosophical undergirding for the work of the mission. The manual also describes the major programs of work and presents a job description for the missionaries who lead in these programs.



The manual states this purpose of the Baptist Mission: "To win people to Christ and to cooperate in establishing and strengthening New Testament churches that will be self-governing, self-supporting, and self-propagating. The Mission will cooperate in such agencies and institutions as in its judgment are necessary or highly useful as media of evangelization."

Among the basic programs:

1. *Field evangelism.* That Southern Baptists consider field evangelism, with its establishing of new works and planting and developing of churches, to be most important finds proof in the fact that, from earliest times, their missionaries have been engaged in this type of work. Today Southern Baptist representatives

Below: Ornate metal grillwork is common in Mexico. One dealer turned a car into a rolling advertisement for his product.

in Mexico reside in 13 stations, ranging from Mexico City and Guadalajara to smaller cities and large towns.

Many of the field missionaries serve as coordinators or promoters for the churches of one or more associations. Their "fields" often stretch for several hundred miles. The need for more personnel in this type of work is considered critical by the mission.

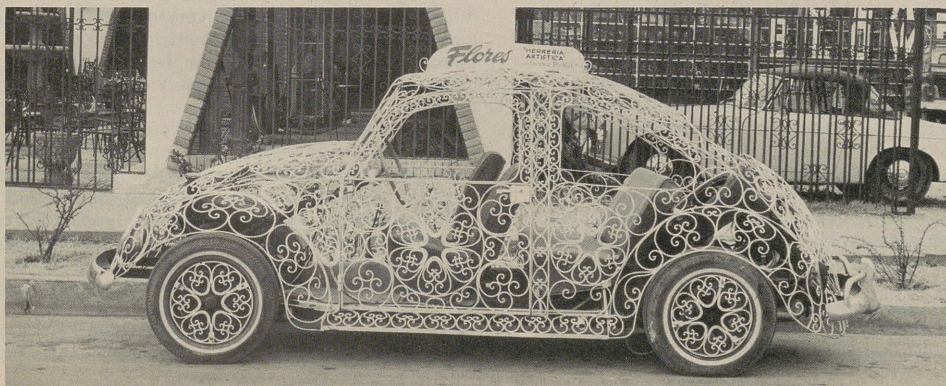
2. *Literature ministry.* From Edgar Davis's kitchen printing press in 1905 to the modern Baptist Spanish Publishing House of today that sends tons of material into Mexico, Baptists have realized the importance of the printed page in the extension of the kingdom of God. Although unrest during the revolution caused the publishing house to be moved across the border to El Paso in 1916, it remained a part of the Mexican Mission until 1949.

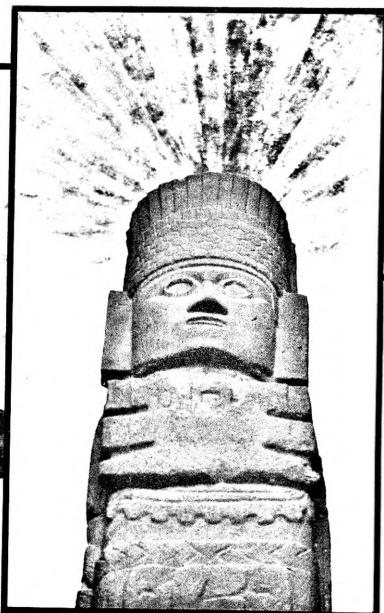
The Baptist Mission's recognition of the power of the printed page has given expression to two major programs. One is the book stores, located in Mexico City, Guadalajara, and Torreón. The other is a colportage ministry, still in embryonic stages, in which churches are shown how to distribute literature for sale and then are encouraged to do so.

3. *Healing ministry.* Mrs. Hallie Neal, wife of Charles L. Neal, an early Southern Baptist missionary to Mexico, was a physician. In spite of difficulties, persecution, and red tape, she carried on a ministry of healing in Toluca for nearly 20 years.

In 1946 Dr. E. Lamar Cole was appointed to medical missions in Mexico. After a long and discouraging process he finally secured his license to practice medicine in 1953. Five years later the Baptist hospital building in Guadalajara was dedicated.

4. *Ministerial training.* A Baptist theological seminary was founded in Torreón in 1901. Over the





following years the school was closed, moved, and exiled, and then returned to Torreón. (Construction of a new campus is now under way in Mexico City; see p. 10.) The impact of the seminary can be seen partly in the fact that some 70 to 80 percent of the churches have graduates of the seminary as pastors. The faculty is made up of Mexicans and Southern Baptist representatives.

Identifying Factors in Church Growth

THE STUDY committee found wide variance in the life of the churches in Mexico. Church vitality on the low side included the moribund, where only a few members seemed to be holding the bastion against death. No single factor seems to hold the explanation for the existence of, or the lack of, vitality in a church. Explanation varies from congregation to congregation. At times, the explanation apparently revolves around the resistance or responsiveness to the gospel in a total area. At other times it seems to concern the pastoral leadership; at still other times it apparently touches the lay involvement in the church's missionary expansion. Frequently the moral life of the members was given as one reason for growth or non-growth.

Certain factors seem to contribute to Baptist work in Mexico.

1. *Evangelistic zeal and an emphasis on evangelism.* In numerous areas the team found pastors and laymen actively engaged in both a witness to their

community and in a desire to extend the gospel to nearby or distant regions.

2. *Spiritually dynamic pastors.* In numbers of interviews with both nationals and missionaries, especially with regard to growing churches, the respondents mentioned that the greatest human cause of growth was a spiritually dynamic pastor.

3. *A growing spirit of dependence upon God, rather than on outside resources.* In a number of areas a church has manifested a healthy spirit of independence in starting new congregations without depending either on a missionary or on finances from the Baptist Mission.

4. *Increase in missionary staff.* The same years represented by increase in missionary force are also the years of marked acceleration in total membership of the churches and in the number of baptisms.

5. *Proximity to the U.S.* Although this factor has both positive and negative aspects, it has contributed favorably to the reception of the gospel. This observation is borne out by the fact that border areas have been responsive in the past.

One study of the movement of *braceros* indicated that the areas from which the largest concentration



of seasonal workers had come to the U.S. were also areas that showed a responsiveness to the gospel. Mexican workers and visitors to the U.S. often have special opportunities for contact with the gospel. The border ministry of Southern Baptist churches in the U.S. has made contributions in some instances, although sometimes the generosity of American churches has stifled local initiative.

6. *Receptivity of Mexican young people to the gospel.* When pastors analyzed the characteristics of the last ten people to become members of their churches, the study revealed that young people are responding to the claims of Christ.

7. *Personal evangelistic emphasis and special nationwide programs of evangelism.* The study committee did not find the current growth so often attributed to the thrust of the Crusade of the Americas as it had found in some of the smaller countries. But it did find that Mexican nationals feel evangelistic campaigns are an effective means of contacting people and winning them to allegiance to Christ.

8. *The organizations of the church, especially the Sunday School.* Most pastors indicated in interviews that they are using the church organizations in

reaching lost persons and in developing Christians. Sunday School growth roughly paralleled membership growth. It would seem that in Mexico, as in most other Latin American countries, Sunday School has been one of the principal instruments of enlisting lost people into the Bible study program of the church and in reaching them for Christ.

9. *The promotion of Christian stewardship.* Both total contributions and the number of members giving have increased remarkably since 1959. Various programs of teaching and promotion are producing excellent results in this area of Christian life. The number of self-supporting churches has also increased steadily, although not dramatically, since 1960. This growing assumption of responsibility by Mexican brethren can be expected to express itself in vitality and in other areas of the Christian life.

10. *Mexicans serving as pastors and their increasing role in other areas of denominational life.* The fact that only a Mexican can be a pastor or priest has contributed to the development of national leadership.

11. *Training by the seminary.* In the various areas of Mexico, with a limited number of exceptions, the study committee found that the pastors most effective in development of churches had received their training in the Mexican Baptist Theological Seminary. The seminary's program of theological education by extension through various centers and individual study seems to promise much help in the life of churches in the years ahead.

S EVEN HUNDRED years ago Aztec Indians crossed what is now the Mexico-United States border and headed south. They were looking for a home. As the days passed, the travelers grew more weary. But their prophets insisted they keep marching. Somewhere ahead, went the prediction, they would come upon a sign from heaven.

Then came the day the Aztecs stopped dead in their tracks. Before them, on the banks of an immense lake, was the sign they had been expecting—an eagle perched on a cactus tree and holding a snake in its beak. On the shores of that lake they founded the city of Tenochtitlán.

Seven years ago the Mexican Baptist Theological Seminary in Torreón, Mexico, began seeking God's will for a new location. God gave a sign, and new seminary facilities are under construction in Mexico City, that Aztec-founded city, now the capital of Mexico and one of the world's largest cities.

Moving is no new experience for the Mexican Baptist seminary. Established by Southern Baptist representatives (missionaries) in 1901, the seminary was soon caught up in the convulsions of the Mexican Revolution and its aftermath. Over the next 30 years the school moved several times: first to Monterrey, then to Saltillo, then back to Monterrey.

Finally, in 1935, because of chaotic relationships between church and state, the seminary moved out of Mexico—to San Antonio, Texas. A few years later it packed up again and traveled to El Paso, Texas, and occupied the buildings that now house the Baptist Spanish Publishing House.

By 1946 the Mexican government had begun easing its pressure on religious groups. The seminary moved back to Torreón and has been there ever since, in a city that now has 260,000 residents.

Just what should determine the location of a theological seminary on a mission field?

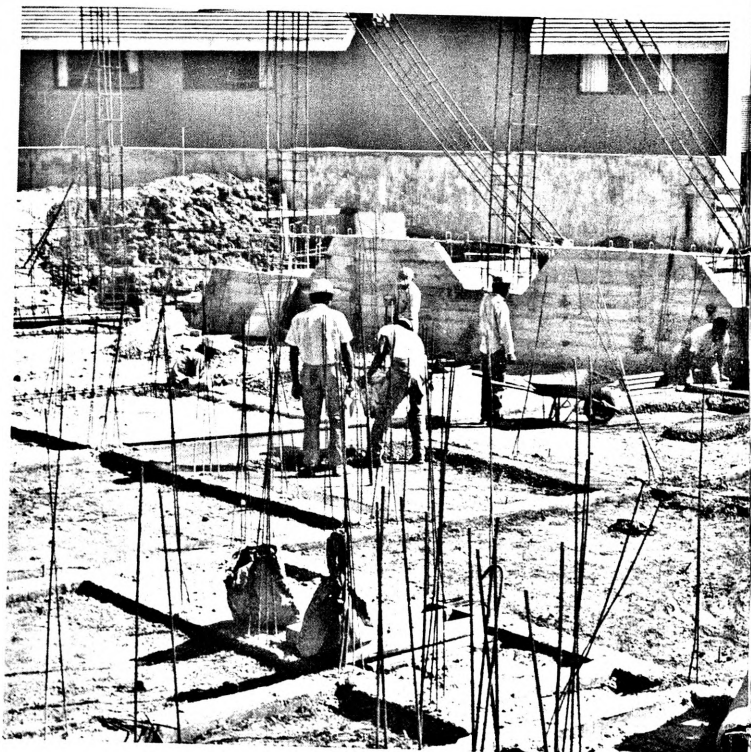
Thirty years ago in Mexico, the most urgent consideration was a liberal environment. Torreón fit this requirement perfectly. Young

First phase of construction is well under way in Mexico City for new location of Mexican Baptist Theological Seminary.

Torreón to Mexico City: about 615 miles. But the decision to move the Baptist seminary that distance has traveled a rocky road—to a surprisingly smooth end and a bright hope for the future.

A New Home, A New Day

BY PAT H. CARTER



by Mexican standards, it was isolated from the rest of the nation by a vast desert. Its major industry was agriculture. Its open, friendly people tended to forge their own destiny, without intervention of the government or the Roman Catholic Church.

In the past 15 years, however, startling changes have come in Mexican life. As a result, geographical isolation has become a disadvantage for the seminary.

Persecution by the Catholic Church is practically non-existent, and the government has relaxed restrictions. In earlier days a man was not allowed to preach in a public building or on the street; now such evangelization is common.

And, just as is happening in other parts of the world, Mexico is becoming an urban-oriented nation. More than half of its 50,000,000 people live in cities.



To study the possibility of a change in location, the seminary board of trustees in 1965 named a special committee. After two years the committee reported—the seminary should move to another city.

A number of reasons were given: (1) Students need to study in an environment more typically "Mexican." (2) An urban setting is preferred over an agricultural one. (3) The seminary should be in a location that affords work opportunities. (4) A location more nearly in the center of the nation is desirable. (5) Above all, the seminary needs the challenge of a greater missionary opportunity.

Where should the school move? Logic suggested Mexico City.

Located in the heart of the nation, Mexico City is the economic, educational, and cultural hub of the country. Ten million people live in the metropolitan area; another fifteen million live no more than an overnight bus ride away. For various reasons, Baptist church growth in Mexico City has lagged behind that of other Latin American cities of comparable size.

On the other hand, logic also waved a red flag. Because of complex interchurch relationships, a move to Mexico City would be opposed by some.

But what did God want? In the months before the 1967 annual meeting of the Baptist Mission (organization of Southern Baptist representatives in Mexico), "prayer was made without ceasing." Shortly before the meeting, all the missionaries received a letter from one seminary teacher. Until a week before, he wrote, he had been opposed to the move. Then God spoke to him in a definite moment at a definite place and told him the seminary should move. Other missionaries were experiencing a similar change of attitude.

At their annual meeting in Guadalajara the missionaries debated the move for two days. Before taking a vote they agreed the proposition must have a three-fourths majority for approval. When votes were counted, there was exactly the percentage required for approval. One more negative vote would have killed the motion.

The author, appointed a missionary in 1958, has been president of the Mexican Baptist Theological Seminary since 1967.

THE following months were difficult. Criticism came from some of the most respected Baptists of Mexico. A committee appointed by the convention met with the missionaries to discuss the move and decided to ask them to reconsider.

At the 1968 annual meeting of the Baptist Mission, three days were spent in prayer and agonizing reappraisal. Meanwhile, the pastor's conference of the second largest city in Mexico extended an urgent invitation to the seminary to relocate there. For a time it appeared that invitation would be accepted as a logical compromise.

But on the third morning of discussion, shortly before lunch, everyone sensed an electrifying presence of the Holy Spirit. Someone raised his hand. "I move we vote immediately," he said. The vote was taken. Once again the move to Mexico City was approved by exactly three-fourths of those present.

If God had spoken so strongly to these missionaries, surely he would speak to others! But the Lord wanted to teach patience, for yet another testing was to come. In its annual meeting in 1970 the National Baptist Convention of Mexico voted no longer to name trustees to the seminary board.

At that moment God was preparing a revolutionary change for Baptist life in Mexico. No one suspected it, of course, certainly not the ten glum missionaries who met in a small room in Mexico City on February 5, 1971. Representatives of the ten phases of work carried out by Southern Baptist representatives in Mexico, they had been called into emergency session.

All morning they discussed the bleak situation facing Baptist work. Harsh words were exchanged. Several spoke of resigning.

Suddenly, in early afternoon, the missionaries stopped talking and stared at one another in surprise. They had just realized that everyone was saying the same thing: The time had come for total integration of the work sponsored by the missionaries with that of the National Baptist Convention.

Impossible! For years the missionaries had been discussing a



partial integration and had been unable to agree on even the first step. How could they ever agree on total integration?

One started to speak but broke into tears. Another did the same. "Brethren," murmured the presiding missionary, "God is here. Let's pray."

The following month all Southern Baptist representatives in Mexico attended a called meeting to discuss the proposed integration. Another surprise awaited—overwhelming sentiment in favor!

"What of the seminary?" someone asked. "Are we going to submit the move to the vote of the convention?"

"Oh no," somebody cried, "not after all we've been through!" A seminary professor raised his hand to speak. "A month ago I would have agreed," he began. "But one day as I pondered the matter this thought came to me—we've insisted that the Lord told us to move the seminary to Mexico City. Now we're saying that he's told us to integrate our work with that of the Mexican Baptist Convention. I don't believe God contradicts himself. If he told us to integrate, he'll tell the convention that the seminary should move."

Most of the missionaries present

nodded their heads in agreement.

A joint committee of Mexican Baptists and Southern Baptist representatives spent a year studying the implications of total integration. In April 1972, in the annual meeting of the Mexican Convention, the committee recommended acceptance of the missionaries' offer. The convention voted approval with little debate.

But as the various programs of work were considered one by one, tension began to crackle in the air. Surely there would be a long debate over the seminary.

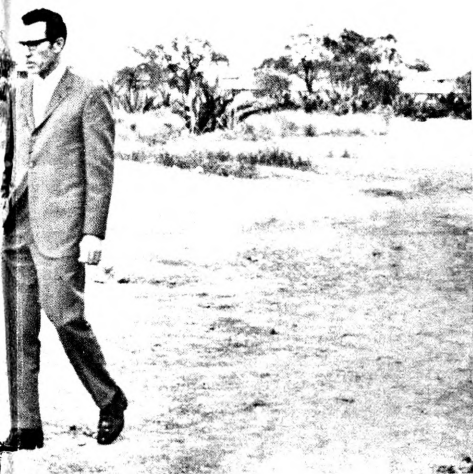
The committee chairman presented the seminary program for discussion; someone proposed that the convention approve the move to Mexico City; a second was heard. "Any discussion?" inquired the presiding officer. A few questions were asked. "Are you ready to vote?" he asked. They were. The motion passed. There was not even one dissenting vote!

Four months later, on a green hill overlooking Mexico City, a joyous groundbreaking service was attended by representatives of the seminary, the national convention, and the churches of Mexico City. Librado Ramos, pastor of First Baptist Church and president of the seminary board of trustees, gave a brief message.

"I consider the placing of the first stone in this marvelous place an act of profound importance," he began. He finished with these words: "Let the enemies of faith in the Word made flesh murmur, shout, discuss, reason, and rave. Here in this Baptist theological seminary that is being built for the glory of the Most High God will shine the pure light of the Spirit that springs from the heart of God to give life in Christ to all those who receive him as their personal Saviour."

Tentative plans are being drawn for moving the seminary to Mexico City in the summer of 1974. Realization of this timetable depends upon giving by Southern Baptists. Meanwhile, the seminary staff, along with missionaries and pastors in Mexico City, are drawing up a project for a missions assault upon that immense capital and its environs.

Seminary enrollment reached a record 75 this school year. Indications are that enrollment will increase substantially in the years ahead. These students, along with the staff of 15 Southern Baptist representatives and five national families, will join with the churches in their effort to reach the millions of unsaved persons living within a short distance of



Early in 1971 Charles W. Bryan (center), Foreign Mission Board area secretary, and missionaries survey the then-empty lot due to become the new home for the seminary. Below: Seminary student in meditation.



the new seminary location.

Encouraging to the seminary staff is the fact that five new churches have been organized in the last two years in the section of the city where the seminary will be located. The seminary chapel will serve as a temporary meeting place for one of these churches. As soon as that church has secured its own property, a new mission will be started in the chapel.

Since the seminary will be located in the heart of one of the fastest-growing sections of Mexico City, it is expected that the chapel will serve as the womb for a number of new churches.

MEXICO City has been compared to an octopus, consuming most of the vital energies of the entire republic. The city could have a similar effect on the seminary. A guarantee that this will not be the case is the extension program.

Begun in 1968 and christened "The Plan of Dispersion" (Acts 8:1), this program's impact has increased year after year. Texts and guidebooks prepared by the faculty are used by 350 students. A chain of 22 centers of study, stretching from Juárez to Yucatán, has been

established since the program's inauguration. Other students study in their homes under guidance of a pastor or a missionary. Leading the program is Gamaliel Orozco, who for six years was director of missions for the National Baptist Convention.

In the immediate future the program of on-the-field training will be greatly expanded. The next goal is for the placement of a dozen full-time field workers. Two 1973 seminary graduates are to be the first of these.

As soon as the seminary moves to Mexico City, a rotation program will be inaugurated for faculty members. Most of them will alternate between extension work and teaching at the seminary campus. Their places will be taken by local pastors and missionaries teaching on a part-time basis. Presently, in response to a request originating from the seminary, the Foreign Mission Board is seeking four new missionaries who will dedicate themselves to supervising extension training in the field.

The seminary wants its students to realize that their most important task is to prepare God's people to do his work. Therefore, all students will spend 16 months of their seminary careers in the field, working with the supervisors

of extension training. During this period they will continue their regular seminary studies by extension, while gaining first-hand experience in training laymen and in missionary outreach.

Baptists in Mexico recognize increasing evidence of a great spiritual awakening. Evidently God intends for the Mexican Baptist Theological Seminary to play a key role in his plan.

Director Orozco explains what he sees this role to be: "For six years, as director of our convention's Department of Missions, I watched dozens of missions begin with great promise, only to die for lack of trained leadership. That's why I decided to accept the direction of the seminary's extension program.

"More than 400 people are now preparing themselves, not only to establish new work, but also to assure its continued growth. Within a few years the number of students will double.

"When I think of what it will be like five years from now, with the seminary involved in an extensive program of training and missionary outreach, starting in the heart of the nation and radiating to all parts of the country, I am convinced that we are witnessing the dawn of a new day." TC



The Belgian Scene Today

By Leland Webb

THE second-floor chapel was chilly when the missionary arrived in early evening and lighted the gas stove. Before long the room would be comfortably warm on more than one count—both from the fire and from Christian fellowship.

A pulpit decorated simply with a plaque of praying hands stood at the front. Through the large window at the rear could be seen the rail depot just across the tracks.

One by one the men arrived: the schoolteacher who had promoted the church's Christian music festival last summer; a bank clerk; three paper mill workers, including an African from Ruanda, who has lived in Belgium 11 years.

Starting time was casual. The men enjoyed random conversation before getting down to the purpose of the gathering—Monday-night Bible study at the Baptist church in Nivelles, Belgium. For two hours the six men studied Scripture together, discussing implications for daily living.

On the way home to Waterloo, Missionary Rudolph M. (Rudy) Wood marveled at the insights the men had expressed. He explained for his guest (who had

not understood a word of the French) that the men had reflected on how most people live as spectators—a non-involved, detached existence without risk.

To the observer it became clear that night that any account of Baptist work in Belgium would not focus on numbers, but on quality—not on volume, but on depth.

A half-dozen men sitting in an upper room studying God's Word may not seem too important at first. But another small group meeting in another upper room a long time ago turned out to wield considerable impact on history.

Mrs. Wood (Helen) had already warned, "We have no stories to tell that begin, 'The chief begged us to come preach in his village.'" History and the religious climate in Belgium don't allow for that. There are only about 300 Baptists in the 13 congregations in the entire country.

The church at Nivelles, by the way, was not Baptist until recently. The Woods first became aware of the independent congregation because the children of one couple who attended went to the

same school as the Wood children. Later the members asked Wood to lead in Bible study. Discovering that they were really Baptists in viewpoint, they accepted his guidance in affiliating with the Belgian Baptist Union.

Belgian Baptists face a shortage of trained leadership. Besides the Southern Baptist missionary personnel, Brian Goodall, a young pastor from England, and Mikolaj Stebelski, a native of Poland working with Polish people in Belgium, few pastors have thorough ministerial training.

One reason is that "the churches over the years have not been able to provide an adequate living for the men who served them," Wood explained. "Consequently the men have had to earn their living elsewhere, which means they have had less time to devote to the church, less time to prepare."

As a result, "the people have not been educated in their responsibilities as Christians. There

is a low-range vision of Christian stewardship, what it means to be a witness, and the idea of reaching out in church development or in winning others."

Missionary personnel (called fraternal representatives) have also been in short supply. The Woods moved to Belgium from Luxembourg in 1967. Larry and Laurabelle Yoder arrived early in 1972. A missionary journeyman, Rodney E. McCann, came last August. Two more couples, Charles and Sandy Long, career missionaries, and Raymond and Helen Reynolds, missionary associates, arrived in January.

"The fact that reinforcements are on the way is the only thing that sustains us," said Wood last fall. A broad-shouldered, soft-spoken man, Wood, only 38, sports prematurely silver hair, except for dark sideburns.

Reynolds' assignment is English-language work, and the Longs will work in English while learning French. This will release Wood and Yoder to move more deeply into work with Belgians. Yoder also is already developing a ministry among university students.

Two of the 13 Baptist congregations are English-language. International Baptist Church in Casteau began as a mission in 1967, growing out of the shift of NATO military personnel from Paris, France, to new headquarters near Mons. The church was to enter a new building in February. About 100 persons weekly attend the International Baptist Church in Brussels, meeting in rented quarters.

There is a Polish-speaking congregation and a German-language mission. The remaining nine congregations are French-language.

THE Belgian environment, like that of so many European nations, nourishes state-supported churches, both Catholic and Protestant, and in some ways makes life harder for the "free churches"—denominations that choose not to accept government support.

In fact, individual Baptist churches do not have legal standing by themselves. To be legally recognized in Belgium, an organization must be either a type of corporation or a non-profit

association. In the case of Baptists, the Belgian Baptist Union stands as the non-profit organization, and the churches have their legal standing by their relationship to the union.

This is, as Wood phrased it, "a little hard on the idea of local autonomy, yet the churches maintain an independence, almost fiercely so." They are not controlled by the Baptist Union, but they have their legal standing through it.

A part of the "low-range vision" is evident at the point of a general reluctance to seek out converts. Mrs. Wood told of a meeting where a group of Baptist women were asked to name people with whom they might share their Christian faith. Only one name was mentioned, and that person was a declared Protestant. "They would not think of approaching anyone not already a Protestant," she explained.

Wood doesn't classify this reluctance to witness as peculiar to Belgium, however. "It was true in many churches I had contact with in the States," he said. "I suppose it would be

Facing page: Missionary Rudolph M. Wood (then with beard) directs touring cyclists.

Right: Headquarters for European Common Market in Brussels.



Ticket collector
at Wellington Monument,
Waterloo, Belgium,
site of the 1815 Battle
of Waterloo. The
Wood family resides
only a short drive
from the monument.



sort of a universal feeling, with the exception of a minority of people who are very bold and want to speak out in witness."

In Belgium, however, the attitude is perhaps accentuated by a residue of Nazi occupation. During World War II Belgians became cautious about sharing their feelings with strangers, not knowing whether they might be collaborators or part of resistance forces.

"Most everyone notices there is a great reserve among people," said Wood. "Maybe this is oversimplification, but I think this attitude is engendered by their having lived through a time of occupation."

BELGIUM'S capital, Brussels, is on its way to becoming the "capital of Europe."

The NATO political headquarters were relocated there after eviction from DeGaulle's France. Most obvious symbol of the change is the modernistic, 14-story, Y-shaped, predominately glass headquarters building for the European Economic Community in downtown Brussels. (The glass walls are better to look at than work behind. An afternoon sun can turn the non-air-conditioned building into a furnace.)

The cultural changes that might be expected in such fluid times have not yet had full impact on Belgium. One reason is the country's size—so small that many a worker in the metropolitan area can commute to his job and remain a resident of his home community.

Still, there are observable changes in life-style, "from a very individual-oriented society to a mass society," Wood noted. Perhaps as recently as ten or so years ago, only a small minority of Belgians owned cars. Now the majority have cars available, "a rather radical change in life-style in a short time—to be suddenly mobile."

An increasing number of women work outside the home. Probably most families now have two incomes, a near necessity in view of the lofty price index. "Homes traditionally have been close-knit, the family ties strong," observed Wood. "This will have to change with both parents working."

Urbanization and other changes in society have sometimes produced a climate for evangelization in other countries. As individuals change their way of living, they often tend to be less bound by tradition, including religious tradition.

"The evangelical understanding of the nature of the gospel and the freedom that is in Christ" has a message to meet "the needs of the man who will be increasingly lost in a mass society and with a greater need to express his individualism," said Wood.

"The free-church tradition is better equipped to allow one to express his faith individually than some of the more liturgical traditions. This should be an opportunity for evangelicals in meeting the needs of people in the next ten to twenty years."

Having lunch with the Woods one day, Bryan Goodall, pastor of two small congregations, told of members who had accepted Christ after some degree of uprooting of their way of life. An elderly couple, for instance, were converted at the age of 70, after having retired and moved to a new community.

He also spoke of at least one avid witness, a woman who has retired after keeping shop all her life. To have something to do, she sells brushes door to door. Since she likes to talk to people, she also manages to share her Christian faith in the process.

(Goodall thought of coming to Belgium in order to study French so he could serve in a French-language area of Africa for the British Missionary Society. He became interested in Belgium and came as a pastor instead.)

TO WOOD, the most encouraging sign on the Belgian Baptist horizon is the development of a program by the European Baptist Federation. In light of the situation and potential, the federation has declared



SAVE FOR
MISSION STUDY
1974

Belgium one of its mission fields. A federation committee helps to foster development of Baptist work. Included on the committee are representatives of Baptists in France, Germany, and Holland, three neighboring countries with relatively stronger Baptist groups.

To promote this work more efficiently, the federation some two years ago established an "interior mission," a kind of home missions committee, headed by Wood.

"It is a twofold effort," Wood explained. "First, it's an effort to establish new work on a firm basis. Second, it is to help the churches become more aware and concerned for missions within their own areas, as well as elsewhere.

"Most of the financial support for the interior mission program comes from outside the country—a good bit from the (SBC) Foreign Mission Board, some from other groups, and a considerable amount from other areas of Europe, particularly the European Baptist Convention (English-language)."

There also has been the beginning of support from local churches within Belgium. The eventual goal would be for complete support

from within the country.

The interior mission sponsors three mission posts. One is in Brussels, a sprawling metropolis of one and one-fourth million people. Other than the English-language church, Baptist work in Brussels related to the Baptist union is represented by a single mission of perhaps 15 members.

Two other missions are in eastern Belgium, in areas formerly German-language and where much German is still spoken. The German Baptist Union financially supports one of these missions and also has enlisted a couple through its "Time for God" program. Under this plan, Baptist laymen go into new mission areas, give their time to pioneer mission projects, and work to support themselves. German Baptists carry on this program within their own borders and were willing to extend it into Belgium.

Also in the eastern section, a pioneer mission has sprung up from almost nothing in Malmady. A young pastor sponsored by the interior mission is now working there.

Another task of the interior mission is to oversee use of a large tent, donated to Belgian Baptists a few years ago by the English-language convention. The tent is used for evangelistic campaigns, primarily in summer.

The interior mission is a "fledgling thing that has a long way to go before it can fly," said Wood,

"but there is the potential for it to move on its own. 'It's encouraging to see the way others have responded toward trying to help get it off the ground.'"

In other evangelical efforts besides that of Baptists, "There are many matters stirring," acknowledged Wood. "Other denominations are sponsoring meaningful programs." He cited as examples the Assemblies of God Teen Challenge, "which has far outgrown the limitations of one denomination," and Campus Crusade, which has launched a major effort in Belgium. "Some other denominations are intensifying their activity in outreach," Wood added.

"There is an openness. The country is officially listed as 95 percent Catholic, but young people working with an interdenominational organization to cover the nation with a visit or a tract found a receptiveness not only on the part of the people, but also by the Catholic clergy.

"There is a climate conducive to outreach," declared Wood. "Whether we can capitalize on it remains to be seen, but it is encouraging just to know there is an openness."

The report on Baptists in Belgium cannot yet use impressive numbers. But in potential and quality, there are signs of hope. The Baptists at work there do not want sympathy. They would like enlightened interest that would result in prayer support.

Even if the five laymen meeting for Bible study at Nivelles are the exception rather than the rule, where there is such sincere interest and growing understanding, a spirit of outreach should not be far behind.

A Young Convention Grows

BY WILL J. ROBERTS

A MKA! Na Kristo atakuan-gaza!" ("Awake . . . and Christ shall give thee light") (Eph. 5:14) was the theme for the first annual meeting of the Baptist Convention of Kenya at Limuru, Kenya. The meeting gave evidence that Baptists of Kenya are awakening to their responsibility to spread the light of the gospel in their own land.

On the lawns between sessions, the messengers spoke their own tribal languages. But when they met together, they spoke with one language (Swahili), in unity saying, "Let us awake and go forward to do the Lord's work."

At the session in April 1972, the convention could look back on many accomplishments in the short space of one year since the convention was formed on March 25, 1971.

The progress and unity were not accidental. They were the result of years of preparation. They were the outcome of the sweat and life's blood of missionaries and Kenyans working side by side to win people to Christ, to train them, and to organize them into churches.

It did not require a much longer look to glance back over the comparatively short time Baptists have been working on the eastern side of Africa. Only in 1956 did the first Southern Baptist missionaries—the

Wimpy Harpers, the Davis L. Saunders family, and the Jack E. Walkers, all transferred from Nigeria—open a Baptist witness in the eastern area. Other new missionaries soon followed into what proved to be a "field white unto harvest."

Community welfare centers and a hospital soon were opened. The main thrust, however, focused on establishing churches, so there came a theological seminary and a high school, and later Bible schools for training leaders. Since new converts needed to be taught, a publishing house was established to print literature and tracts for teaching and evangelism.

An evangelism committee, made up of missionaries and Kenyan leaders, worked for several years in seeking ways to bring the churches together in cooperation to evangelize Kenya. Long hours were spent in drawing up a constitution that would be acceptable and would inspire and unite the Baptists of Kenya. Hatred, jealousy, and suspicion between the many tribes were obstacles to be overcome before there could be a united convention.

Even at the first anniversary meeting, recollections of the organizational session in 1971 were still clear in the minds of most of us. We recalled how, after two days of lively discussions about formation of the convention, the time had come for the vote. Messengers from the

churches were seated in the center of the auditorium; more than 125 observers sat along the sides.

The question was called for. The secretary read the names of the 111 churches that had sent a total of 127 messengers. Each messenger, identified by a special badge, was asked to stand as the name of his church was called. The tellers counted to make certain no one who was not a messenger would be able to vote.

The chairman put the question to a vote: "Do the Baptists of Kenya want to unite by forming a convention? Would all those messengers voting yes please stand?" Tension ran high. Would all the tribes choose to work together or not?

One by one, messengers began to stand. A few were still hesitant, but at the count all 127 had voted, "Yes, we want a convention."

The convention's first year was rewarding. At the 1972 meeting a spirit of love and unity prevailed. Re-elected for second terms were Pastor Morris Wanje, of Mombasa,



The author was appointed a missionary to East Africa in 1962. He is stationed in Nyeri, Kenya.

as president; Pastor John Kariuki, of Nairobi, as secretary; and the author, as treasurer.

The convention welcomed 32 new churches into its fellowship, raising the total number of cooperating churches to 143.

The main purpose for forming the convention had been to enable the Baptists of Kenya to work together in an effort to evangelize their own nation. They decided the best way to raise money for their mission work was through a special Christmas offering. Special offerings had been tried before without much success, for it had been difficult to persuade people to give for causes beyond their own local needs. The majority of the churches are located in rural areas where most of the people live on a subsistence level. Many of the churches provide little financial assistance for their pastors.

The goal set for the first Christmas offering in 1970 was considered by most people certainly to be a challenge; some even considered

it unrealistic. The Kenyans asked Southern Baptists to assist them in their mission work by matching whatever amount the churches were able to give for evangelism.

In the first Christmas offering, Baptists of Kenya exceeded their goal by more than 60 percent. This enabled them to send their first African missionary, Nathan Koyyi, to Bungoma, a heavily populated, unevangelized area in western Kenya. (See Epistles, April 1972, p. 33.)

Because the churches exceeded the goal, during the first year the convention was able to save one-third of its money for construction of a church building on a plot of land that has been donated to the new church in Bungoma. Koyyi baptized more than 40 people in the first year and has developed a strong congregation in the Muslim-and-Catholic-dominated area.

For the 1971 Christmas offering, the convention decided the goal should be double that of the previous year. This would make the

actual amount about 40 percent more than what was actually given the first year. The theme for the offering: "God gave his only begotten Son. You—what will you give?"

There were questions in the minds of many: "Would the churches continue to give the second time? Would they give enough to support a second missionary family and to strengthen the existing work?"

The churches answered with an overwhelming yes. Many of the messengers brought their Christmas offering to the first anniversary meeting of the convention. On the final day the announcement came that the goal had been reached.

A familiar Swahili proverb says, "*Umoja ni nguvu*" ("In unity there is strength"). The Baptists of Kenya still have a long way to go, but they have demonstrated the truth of that proverb. And they may add, "Through Christ, all things are possible."

TC

Messengers from 141 churches making up the Baptist Convention of Kenya.



Meet the Leaders

LEADERS of the young Baptist Convention of Kenya are men I would like to be able to introduce to Southern Baptists.

One of them is *Morris Wanje*, the convention president.

When Missionary James E. Hampton first went to Mombasa, Kenya, in 1957, Wanje was recommended to him as an evangelical Christian who might assist as an interpreter and in other ways. Wanje was then working in the government customs office.

It was through the invitation to help Hampton, says Wanje, that God called him into evangelism. He worked with Hampton in Mombasa on the coast. In 1960 Wanje was asked to begin work in Malindi, 70 miles north.

This work began "under the clouds of hatred of the Muslims," he says. Nevertheless, churches were begun, and preaching stations were opened. From the first, Wanje urged each small church or preaching point to collect *nauli* ("bus fare") so that the new Christians could travel to other villages to preach.

"Since the convention was organized, much has been accomplished," declared Wanje one year after formation of the convention. "Now there is a great, wide-open door for Kenyans to work more for God.

"These are days of gospel fire! The missions committee of the convention has led several revival meetings. The first one, in Bungoma [where the convention sent its first home missionary], showed us the need to serve the people. The second, in Malindi, confirmed that the aim of the convention is to spread the gospel.

"Another series of meetings in Bungoma were *moto, moto* ('fiery, fiery') and truly ignited a fire. More than 200 people received Christ as

By Joan Carter

Saviour; 25 have been baptized."

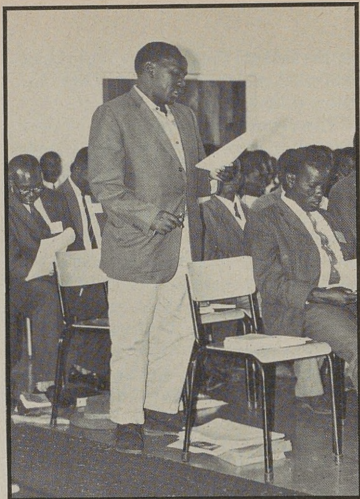
Wanje's feelings about the responsibility of Kenyans to witness to their own people were reflected in a letter he wrote to Baptists in his country: "If the [Baptist] Mission, composed of people from other countries, came to help in God's work and not to be served, surely the nationals should answer God's call to service to reach other Kenyans."

Daniel Mathuku, another of the leaders, is a convention trustee and pastor of Shauri Moyo Church, Nairobi. He has shared his thoughts about the future of the young convention and added practical observations.

"If we work with unity," he said, "we can accomplish much. It will take a while for us to assume full responsibility for some areas of the work, such as publications and high schools, because we do not have trained personnel. But we can evangelize now.

"We can preach and do mission work, not only in Kenya, but also in neighboring countries, if people give. We can go faster with evangelism than anyone else, because we understand the problems of our own people."

I asked Mathuku if he thought the convention should confine its outreach to areas where there are no other groups at work, rather than entering towns where churches are already located.



"Many Kenyan people have been taught religion without knowing Christ," he responded. "If we leave them out, we will be making a bad mistake."

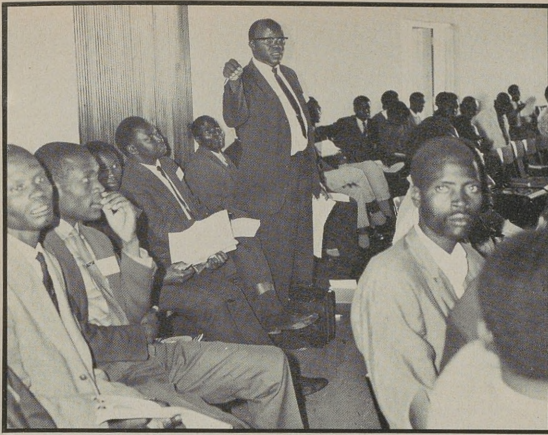
It is not Mathuku's way to leave anyone out. His cheerful disposition and sound advice, plus a patient, easy-going wife, result in having his home constantly filled with people—fellow pastors passing through the capital city, Christians coming for fellowship and sharing, and individuals needing help with problems.

A first love in his ministry is witnessing to the crowds of people who come to the Baptist clinic in Mathare Valley, an area of 60,000 destitute people who have become squatters in the heart of Nairobi.

John Kariuki was given the responsibility of reading the welcome address for the representative of the President of Kenya at the organizational meeting of the Baptist convention in 1971.

"Your Excellency," went part of that address, "the financing of all these projects [several had been named] has been and is being done by Christian brothers and sisters in the United States through the Foreign Mission Board of the Southern Baptist Convention, for which we are very grateful. It is our hope, Your Excellency, that after the formation of the Baptist Convention of Kenya, these faithful Christians will continue to support us, morally and

The author, now on furlough, was appointed a missionary to East Africa in 1961.



Facing page: Arthur Kinyanjui, a trustee of the Baptist Convention of Kenya, explains a point during session.

Left: Daniel Mathuku, another trustee, speaks from convention floor.

Above: Officers of the convention include Morris Wanji (center), president; John Kariuki, secretary; Missionary Will J. Roberts, treasurer.

materially, as they have done before.

"It is also our hope that we shall continue to maintain the relationship which has existed with those other Baptists of other lands. It is our hope, too, that the present missionary personnel now in Kenya—those willing—will continue to work with us within the convention."

A year later Kariuki, the young man elected as secretary of the convention for a second term, reiterated the need for missionaries to work with Kenyans in spreading the gospel.

"The main thing people in Kenya need is the gospel," he stressed. "Rich and poor lack something to make them happy. Some have money and comfort but nothing else, while the Christian people have love. We still need missionaries to come and spread the gospel."

Kariobangi Church, where Kariuki is pastor, is located in an area of crime and poverty in Nairobi. The pastor and his wife are known throughout the community as friends and leaders.

Changed lives have resulted from their witness. When I asked Kariuki to tell of one of the more dramatic changes, he cited the case of Eva, a prostitute who has lived in many towns in Kenya. During the evangelistic crusade of 1970 she made a profession of faith in Christ. Her life since that time has caused people to remark, "If the Lord can make a

person change like Eva has changed, then this faith is the real thing."

Because of the spiritually poor background of the church members, Kariuki has stressed Bible study to bring answers to bear on daily problems. He meets with members in a home once a week, with as many as 25 persons crowded into a small room.

"Kiubi continued to make and sell illegal *pombe* ('beer') after her conversion," the pastor related. "It was during an informal discussion in a home Bible study that she was convicted of the damaging effect of this activity on her witness in the community."

Arthur Kinyanjui, a convention trustee, serves as combination evangelist and associational missionary in the Nakuru section. Although a relatively new area of work, Nakuru led in gifts during the convention's first year. I asked Kinyanjui how it happened that they led all Kenya in giving.

"I have taught that the responsibility for the work is theirs," he explained. "The missionaries come to begin work. Then it is up to the people to carry it on."

There were 780 baptisms in the Nakuru area in 1971. During the first six months of 1972 there were more than 500 baptisms there.

Kinyanjui felt a call to preach shortly after becoming a Christian in 1949. He worked first with African Inland Mission (AIM), preaching in

detention camps during the turbulent period prior to national independence. Next he worked in the AIM radio department.

When Baptists began work in Kenya, he helped open preaching points in Nairobi and served as pastor. But he felt a heavy burden for tribes which had never heard the gospel. In 1963 he accompanied H. Cornell Goerner, Foreign Mission Board secretary for Africa (now secretary for West Africa), in a survey of an area of Uganda where the primitive Karamajong tribe lives. Kinyanjui and his family served there for five years; he also began preaching points in many other parts of Uganda. He returned to his present field in Kenya in 1968 and began many of the churches in that section.

His hopes for the convention, he says, are that it will enable Kenyan Baptists "to take the gospel to places where it has not been preached; to go to places where the missionaries cannot go; to take the load the Mission bears financially and in other ways; and to teach the people the Bible and stewardship."

"The Bible is the first thing in the convention and in the churches. We have no knowledge without it. It is the lamp that leads us."

The prayer of the missionaries is that these leaders and others like them will continue to let God's Word lead them, so that they will become a true spiritual force in Kenya.

TC

WOMEN UNITED

By Joan Carter

ONE HUNDRED and thirty women, representing the major tribes of Kenya, approached the building in unity, singing joyfully, dancing enthusiastically, and praising God.

What was happening? The place: Baptist Assembly, Limuru, Kenya. The date: February 1, 1972. The setting: the chapel, where behind the pulpit hung a huge picture of an African woman praying, and the words in Swahili meaning, "I want to know Jesus," the first line of the women's hymn, "More about Jesus." The occasion: organization of the Baptist Women of Kenya.

As the women reached the chapel door, each entered quietly, and the historic meeting began.

For several years Baptist women in Kenya had considered organizing on a national level, but missionary women counseled that they wait until a convention was formed, since the women's group would be a part of the convention.

Kenyan Baptist women began holding an annual assembly in 1969. A program committee was elected each year to plan the assembly. This same committee wrote a constitution for presentation to the women at the 1972 meeting, after the Baptist Convention of Kenya had been formed the previous year.

The constitution was presented, discussed, and revised. In a hushed atmosphere the women voted unan-

imously to accept it, creating the organization now known as Wana-wake Wabatisti wa Kenya, or, in English, Baptist Women of Kenya.

Division by tribes had been a major concern of the planning committee. They prayed that a spirit of love and unity would mark the meeting. To avoid jealousy and encourage togetherness, officers and executive committee members were elected from every section of Kenya.

Rachel Markos, from Kisumu, was elected president. The mother of four active boys, she has worked for many years with WMU.

She and her husband were living in Dar es Salaam, Tanzania, at the time her second baby died. Although she had been a member of a Pentecostal church for years, she realized in the time of sadness that

she had never truly trusted in Christ. After making a profession of faith and joining the Magomeni Baptist Church, she became a leader of Baptist women in Dar es Salaam.

Later Mrs. Markos returned to Kenya, her homeland, when her husband began working in a hospital in Kisumu. After the meeting of the Baptist Women's Union of Africa in Limuru, Kenya, in 1967, she said she felt God wanted her for some special work. She found her opportunity in Kisumu.

She has served as an associate to Missionary Phyllis (Mrs. Eric) Clark, who works with women in two large, rural associations. Mrs. Markos travels with the missionary to every church to interpret and to teach. She has also taught women's groups at the Bible School there.





Women attending organizational meeting for the Baptist Women of Kenya.

The woman who was elected secretary, Beatrice Njuki, also has had a definite sense of calling to work with women. She and her husband, a pastor, live on the far side of Mt. Kenya at the small village of Chuka. No missionary lives nearby.

Before she attended the Baptist Theological Seminary in Arusha with her husband, the women in the area teased her, asking, "When you learn everything there, are you going to come back and teach us?"

Mrs. Njuki did not consider it a joke. Immediately after completing the seminary course, she began organizing women's groups in her area. She maintains a regular schedule for visiting the groups, teaching their leaders, distributing their literature, collecting their offerings, and encouraging them, even though

she must make special arrangements for her own small children and must travel many miles on foot.

Each of the other six officers of Baptist Women of Kenya is a leader in her own church and association.

In the organizational meeting the women heard reports on special projects. For the second year women from each church had brought money to help send representatives to the continental meeting of Baptist women in August in Malawi (see Nov. issue, p. 20). Mrs. Markos (the president) and Elizabeth Muriu, chairman of the first Baptist Women's Committee in Kenya, were chosen to attend.

The wife of the first Kenyan home missionary reported on work in Bungoma. The women were pleased to have had a part in the conven-

tion-sponsored Christmas offering that supports the mission couple.

The women's Week of Prayer offering helped buy milk and vitamins for babies and children treated at the Mathare Valley Clinic, a Baptist medical work that serves in a squatters' village of an estimated 60,000 persons. The women praised God for the success of this project and for the enlarged ministry of a Sunday School there.

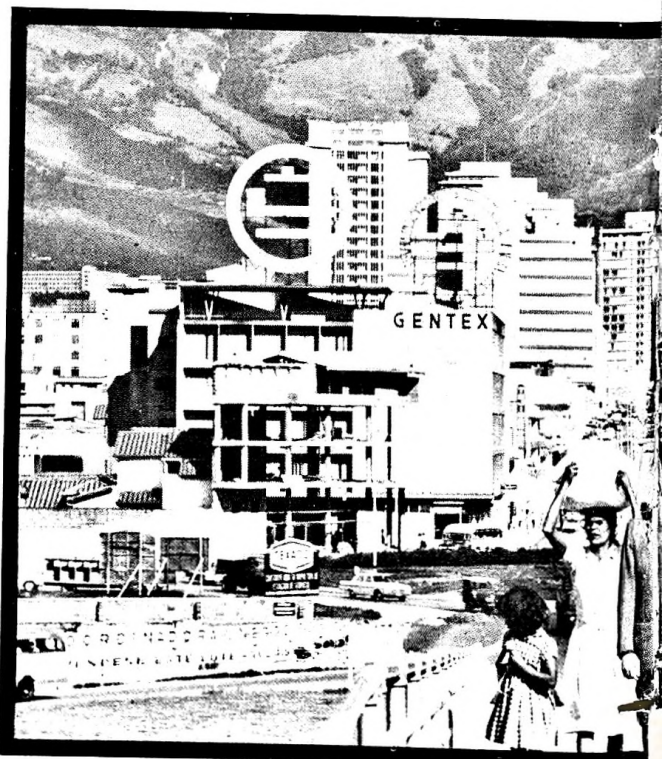
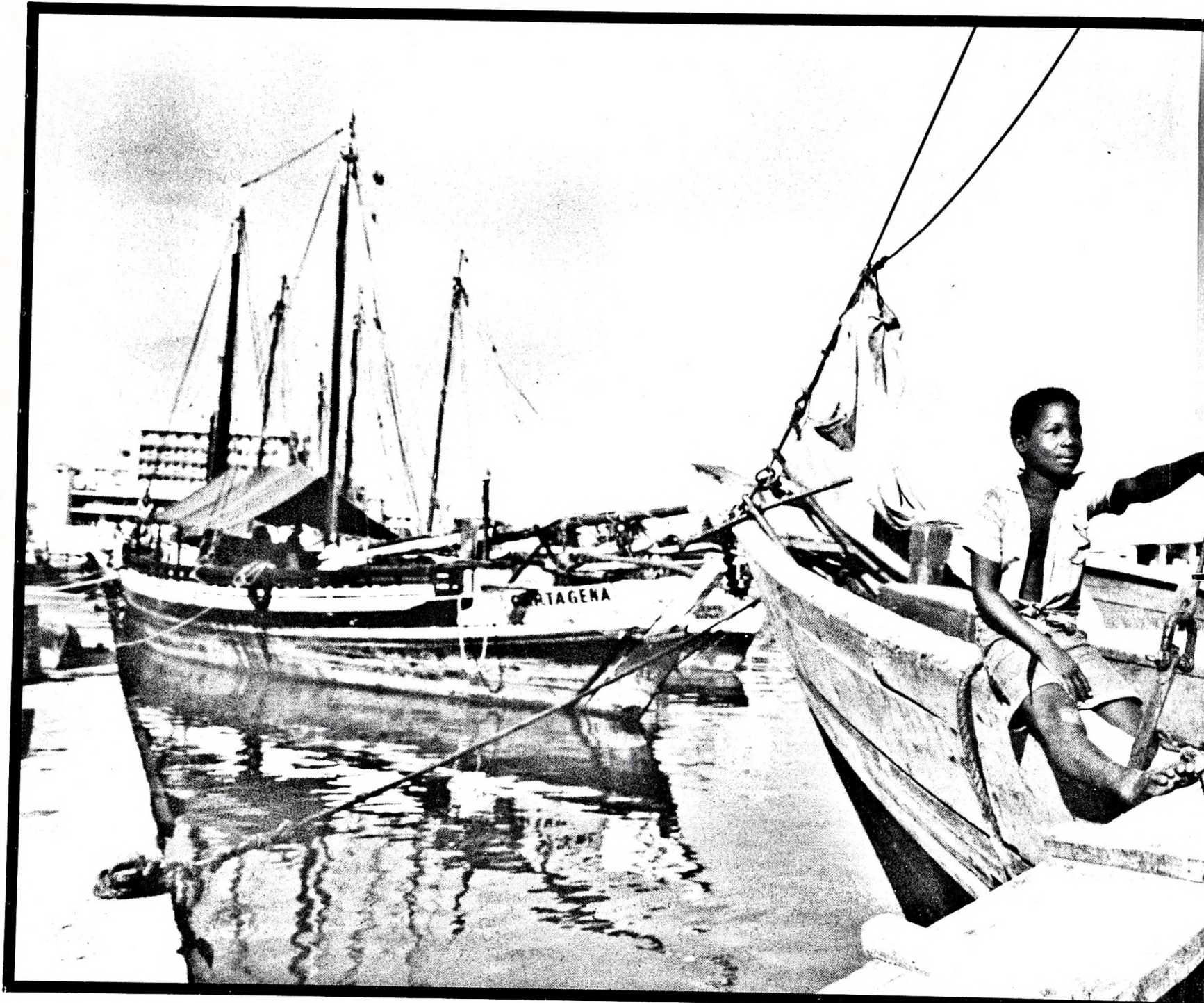
There were reports from Convention President Morris Wanje and from Missionary W. Boyd Pearce, chairman of the Baptist Mission. Mrs. Sheba Sibale, chairman of the Baptist Women's Committee in Tanzania, told of work in that country. Miss Jo Von Bryan, missionary journeyman 1970-72, who once served as a summer missionary in Malawi, reported on Baptist work there.

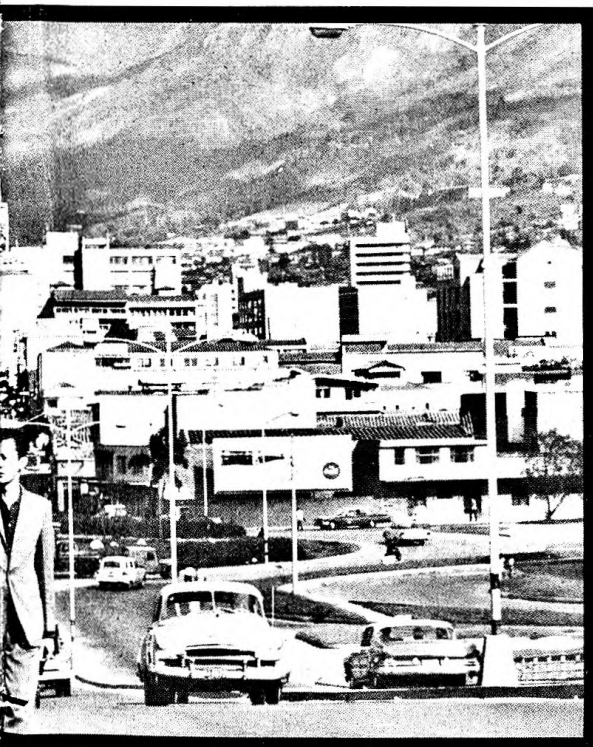
The executive secretary of the Woman's Missionary Union of Georgia, Miss Dorothy Pryor, who was on tour in East Africa, brought special greetings and presented a WMU pin and gavel guard to the president, to be passed on each year to the new president.

Bible study stressed ways to know Jesus better. Several women brought messages. A playlet planned by one Kenyan woman demonstrated the difference in the outward and inward Christian life. Two women with little education but with marvelous testimonies told how God had used their lives in his witness. One of them, a woman who is both elderly and handicapped, serves as pastor of two churches she organized, growing out of prayer meetings in her home.

Any misgivings about the unity of the women were overcome when we saw all the women joining to sing and dance between sessions. Women of each tribe took part in the songs of other tribes.

We felt we had actually learned "more about Jesus," as the theme song suggested. With the interest in learning from Christ and following him, Baptist Women of Kenya will have a meaningful part in carrying out his commission in this land. TC





SOUTHERN Baptist witness in Colombia began in 1941. The more than three decades since have encompassed "prayer-soaked beginnings," growth, *violencia*, and new freedoms, according to Missionary John G. Magyar, mass media coordinator for the Colombia Baptist Mission.

Some months ago he recorded an interview with two other missionaries—Miss Crea Ridenour and John N. Thomas—whose years of service provide a perspective on the work in Colombia. The interview that begins on this page is a condensation of that conversation.

Crea Ridenour, the daughter of mountain missionaries in Tennessee, responded readily when God called her to a mission career. Writing materials about Colombia while a seminary student, she was challenged with the thought of working in the beginning of a new mission. She applied to the Foreign Mission Board, was appointed in 1945, and has served in Colombia since that time.

She has served as an education worker, a director of elementary schools, and organizer and director of choirs. In 1953 Miss Ridenour joined the faculty of International Baptist Theological Seminary, Cali, Colombia, where she teaches music and religious education. She has played a leading role in Baptist women's work in Colombia and has served for several years as treasurer for the Colombia Baptist Mission.

John Thomas, born in England, was brought up in the Anglican Church. At age 17 he was converted in an interdenominational mission in Liverpool. When he was 19, he began to feel God's leadership toward mission service, and in 1936 he went to Colombia under appointment of the Worldwide Evangelistic Crusade, of London.

He began an association with Southern Baptist work in Colombia in 1946 which led to the appointment of him and his wife, Evelyn, as Southern Baptist missionaries. Thomas has worked as field missionary in several sections of Colombia. He was the first pastor of the strategic First Baptist Church, Cali. He now serves with his wife on the Colombian island of San Andrés.

John Magyar was appointed a missionary in 1969. He returned to Colombia in January after a four-month furlough in the U.S.

COLOMBIAN PERSPECTIVE

• **Magyar:** Southern Baptists entered Colombia in 1941. But an American seaman, Cuban Baptist missionaries, and the Baptist Spanish Publishing House paved the way.

Thomas: Yes, if we think of beginnings, we must go back to 1844 and a man named Philip Livingston, an American seaman, who visited San Andrés island, just off the Nicaraguan coast. The island is a possession of Colombia today. Livingston, a Baptist, was appalled by what he saw—the pitiful conditions of the slaves held on San Andrés by various colonial powers which had controlled the island throughout its history.

Livingston returned to New York and shared his burden with the church where he was a member. With no one else to send, they asked that Livingston himself return as a missionary. Not without severe trouble from the slave owners, a determined Livingston did go back and identified himself with the physical and spiritual needs of the slaves. He preached to them many times at night. Soon a number of them became Christians, were baptized, and became the first members of what is now the Mission Hill Baptist Church on San Andrés.

Today on San Andrés and on the neighboring island of Providencia there are five Baptist churches and several missions, a living testimony to the vision of an American seaman turned missionary, who pioneered Baptist work almost 130 years ago on what is now Colombian soil.

Magyar: Cuban Baptists left their mark, too, didn't they Crea?

Miss Ridenour: Two Cuban Baptist missionaries arrived in Colombia in 1930. They worked in secular jobs to

Top: Dock area scene, Cartagena, Colombia. Far left: Women wash clothes in a rural area. Left: Main street, Medellín.

support themselves and did mission work on the side. Because of fanatical resistance, they had to return to Cuba. But they left a little group of Baptists in Santa Marta on the northern coast. That group of Baptists wrote the Foreign Mission Board requesting that missionaries be sent to Colombia.

In addition, there were others attracted to Baptist doctrines through literature printed by the Baptist Spanish Publishing House (now in El Paso, Tex.). When our first missionaries arrived, they found many who were definitely Baptists and others who were Baptist sympathizers, thanks to Livingston and these Cuban pioneers.

Magyar: And at the same time, God was preparing a group of Southern Baptist missionaries.

Ridenour: At that very time three couples—the Harry Schweinsbergs, the Thomas Neelys, and the Roy C. McGlamerys—were becoming interested in Colombia. They felt that their calling was to Colombia. They prayed together concerning Colombia, and they forged a mission strategy that has become a guideline for us to this day.

They planned for the establishment of strong churches in strategic cities. There were plans for a seminary, a hospital, and a book store. All this was in the minds of these founders of Southern Baptist work in Colombia, before any of them set foot in this country.

Magyar: And the first to arrive were the Schweinsbergs. Where did they begin work?

Ridenour: They arrived in 1941 and settled on the northern coast, in Barranquilla, a city known for its openness. They began with a small group of interested persons in their home. A house was soon rented to accommodate a larger group. A church was formed within a year.

Magyar: It would seem as if the work moved along well from the beginning.

Thomas: Not always. In cities like Cartagena the advances were slower, as Spanish colonial tradition was brushed by the fresh winds of New Testament Christianity.

Ridenour: But there was growth. In Cartagena, Missionary Thomas L. Neely

found a group of people who were Baptists. Some spoke English and some Spanish, but the problem was resolved by holding services and Sunday School classes in both languages.

Thomas: Today the Alcibia Baptist Church, with Victor Martínez as the fervent and dedicated pastor, is proof of the power of the gospel. Between 600 and 700 attend regularly, making it the best attended Baptist church in Colombia today. With a building provided by funds from Southern Baptists, the church, which also maintains a school, is almost completely self-supporting. Miss Helen Meredith, a missionary, has served as director of the school and has worked as a faithful member of the Alcibia congregation for many years.

Magyar: So with these beginnings on the coast, Baptists gained a firm beachhead to advance to the interior.

Ridenour: That advance began in 1945. A group of us were asked to move to Cali that year to begin Spanish-language study and to open work. Although the John Thomases were not missionaries with our Board at that time, they began an association with that led to their appointment in 1951.

Thomas: We had already had a number of years of experience in the interior of Colombia, and we knew something of the people and some of the problems. My wife and I were thrilled when we reached Cali to see that these Southern Baptist missionaries were anxious to get something going. We all realized that Cali was strategically located and was a good choice for development of the work in the interior. Over two decades of steady advance in Cali and the surrounding area has borne that out.

But in the beginning it was difficult even to rent a meeting place. We spent five months looking; no one wanted to rent to us. Finally one person agreed to rent us a house. We didn't know it then, but it was located on the main street that today leads to the International Baptist Theological Seminary. I recall well our inaugural service—15 or 16 people seated on benches in the open patio, for there was no room

large enough to accommodate us all.

Within three weeks we began to feel the pressure of religious persecution. Many times there were hundreds of people demonstrating against us just outside the door. After a period of praying and searching we came upon a building still under construction. The builder drew up a contract, and we signed it; four months later we moved to the new site.

The location was much better, but we soon found it necessary to cover the windows with galvanized steel sheets to protect against rocks thrown by those who did not understand our purposes. This group of believers in 1948 was organized into First Baptist Church, Cali.

Magyar: John, describe the events surrounding that first baptismal service in Cali.

Thomas: It was impressive. In those days it was difficult even to find a place where we could baptize in an open stream. But I happened to know of a small stream; incidentally, it ran within 200 yards of what is today the seminary. I found the property owner, and he gave us permission to come in with a big bus loaded with people.

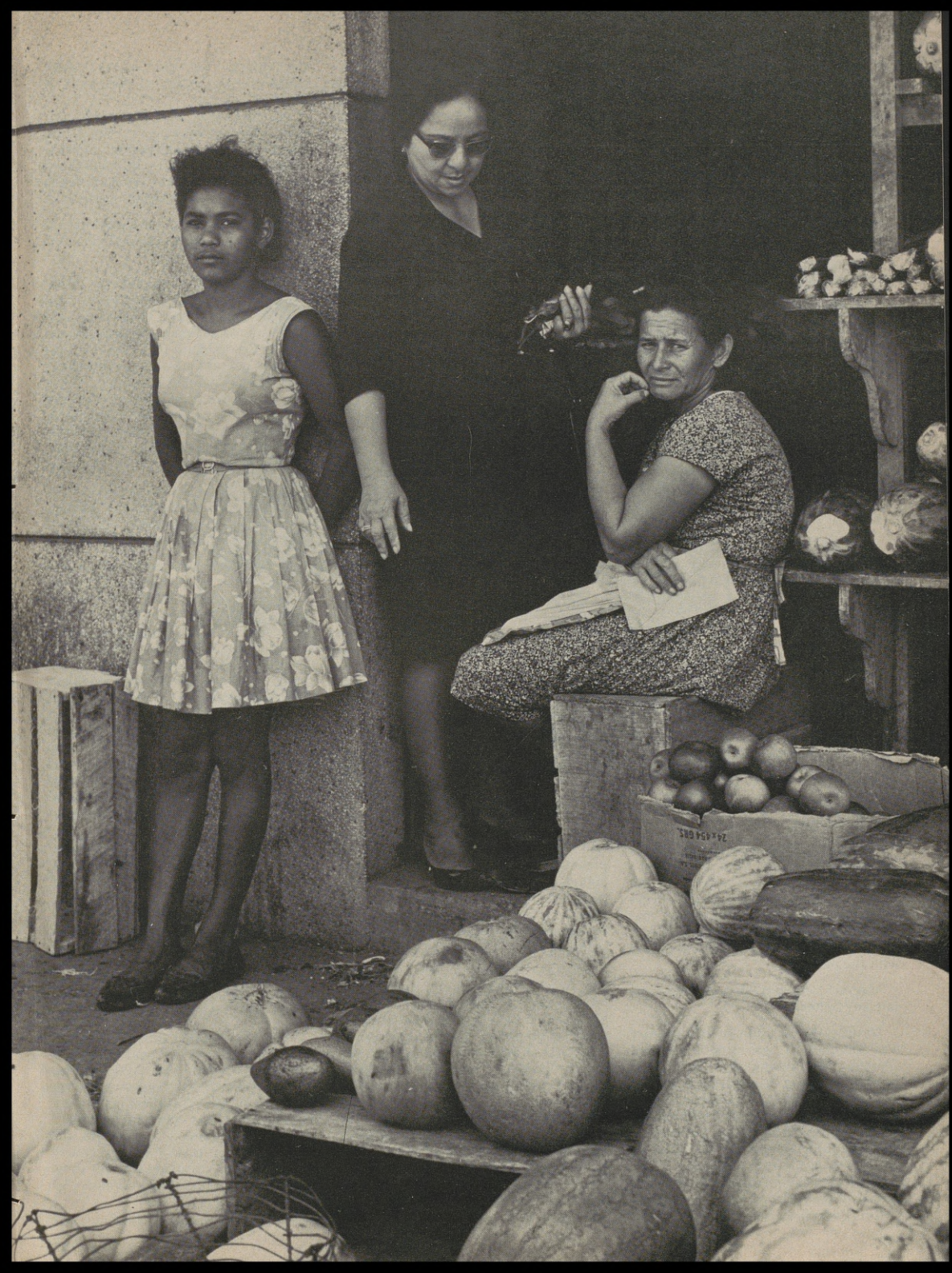
As we drove up the road, I noticed a beautiful, tree-lined avenue and saw a field where cows were grazing. I had the impression this would be a perfect place for a seminary—close enough to the city to be accessible, far enough away to be quiet. Not long afterward, the plans were presented and accepted. I felt the years invested in the Lord's work were beginning to take shape in a more tangible manner. That field was purchased in 1949.

Magyar: And how about the church?

Thomas: It wasn't big; we had 70 to 80 in Sunday School. But with a gift of funds from the States, we purchased a piece of property in the center of Cali, where First Church is located today. It is wonderful to look back and realize how God was leading us in the ordinary details. It makes us consciously aware of our insufficiency but also aware of God's unfailing leadership in guiding us each step.

Magyar: Crea, 1948 was the year when the great decade of violence, or





violencia, as we call it here, broke out. What caused it, and what problems did it bring for evangelical believers?

Ridenour: The violence was basically political. It broke out after the assassination of a prominent presidential candidate in Bogotá, the capital. As the conservative-liberal factions squared off, evangelicals were caught in the crossfire, since many found themselves identified with the liberals.

Magyar: Specifically, how did this affect the individual evangelical Christian?

Ridenour: Many of our church members attempted to have services in their homes, which by that time was against the law. Sometimes we got away with it; sometimes we didn't. In one place we held services about 7:00 P.M. At two o'clock the next morning the house was attacked by a mob with machetes. The owner's possessions were destroyed, and the family had to flee for their lives. Yet in that same period of time there were started in homes about five or six different missions that have grown to be churches.

Magyar: Crea, you have said that you had to break the law many times as Christians during the years of the *violencia*. Beyond holding meetings in homes in disobedience of the law, what are some of the other things you had to do?

Ridenour: It was actually illegal to have services outside the walls of the churches, so when we held any kind of religious service in a home, it was against the law. It was illegal, too, to hand out a tract on the street.

Magyar: Or to sell books?

Ridenour: Selling evangelical books was illegal, too.

Thomas: We were supposed to get the required permit from the mayor's office; however, we could never get one. We tried, but we were always turned down. We felt, however, that we had an obligation before God and man to share the blessings of the gospel with the people.

Magyar: John, did the rural Christians fare any better?

Thomas: Persecution in the country was alarming. I was pastor of First Church, Cali, during that time. One Sunday morning I received a phone call from a veteran missionary friend telling me that hundreds of Christians from the countryside where his mission had established churches had fled to Cali to escape direct violence.

Some of these refugees told me personally of seeing loved ones slaughtered before their eyes because they would

not deny their evangelical faith. Many were chased from their farms. They saw their cattle stolen, their crops burned, their homes put to the torch. Many of them fled with whatever they could carry. They walked through the mountains for days, keeping away from the highways. Eventually many of them reached Cali and sought help from my missionary friend. Some of the people had not eaten for days; many were poorly clothed.

That Sunday morning at First Church, I asked that instead of having Sunday School we go to the aid of our fellow Christians. We took up an offering; I know many gave money that was destined for personal needs. We organized teams of members to buy food in the market. Others went home to search cupboards and to bring clothing. Soon we had a station wagon full of supplies.

When we arrived to deliver these gifts of love, my missionary friend broke into tears openly. Within hours of their arrival the refugees were being clothed and fed. We thanked God we had opportunity to share with them in their trial.

Magyar: Yet the seminary in Cali was born in the midst of this crisis.

Ridenour: During the worst of the *violencia* the seminary began in 1953 with a faculty of five and a student body of three. Julius R. Hickerson was to have served as president, but he died in a plane crash in northern Colombia in 1951. On March 2, 1953, with Ben H. Welmaker (missionary) as president, the seminary came into being.

The first classes were held on the third floor of First Church, Cali. Little by little, the student body grew, but not without being toughened by effects of the *violencia*. For example, one student, now pastor of First Church, Cali, preached in a chapel north of Cali the Sunday before the chapel was burned to the ground. The congregation was scattered, but a number of churches in existence today were started by that scattered band of believers.

Thomas: Undoubtedly the purpose of God was fulfilled during those long, bitter years of persecution. He knew there would be a day of new liberties, and was preparing the evangelicals. In the midst of their tears, the people began to visualize a new day when persecution would move to new triumphs.

We are now in that era. It began [about six] years ago. We began to sense a new attitude toward evangelical Christians. Now, more and more, evangelicals form part of national life. You can hear people talking with admiration about the Baptists and others who have come through difficult years, prov-

ing along the way their spiritual dedication and the reality of their faith in Christ.

The panorama today is totally different. We are moving on with confidence to an ever-expanding ministry. I feel it will be a ministry that will move increasingly toward one led completely by responsible Colombian leadership.

Magyar: Where do we stand today in regard to missionary-national relationships?

Ridenour: Many missionaries have worked diligently in trying to develop national capacity and know-how, and there are some very capable leaders among Colombians now. In the past we were perhaps a bit too paternalistic, but this has changed drastically. There is a strong spirit of cooperation and mutual understanding we have never before enjoyed with our national brethren. The Colombian Baptist Convention has reached a high level of maturity.

Magyar: John, as you see them, what are some of the strengths, and perhaps some of the weaknesses, of Baptist work in Colombia today?

Thomas: Any new work grows and expands from a trial-and-error basis. There is no perfect plan at the beginning of any new work. There are adjustments, changes, disappointments—and victories. We have always been concerned that churches would move speedily toward self-support or financial independence. This has not evolved as fast as we might have hoped, but there are encouraging signs. Only a few years ago there were only one or two churches at a level of self-support; now we can point to five or six. In the next two years or so there will probably be 12 to 15 churches completely self-supporting.

A favorable number of Colombian Baptist churches are committed to stewardship. This is the key. When we look at people in the States, many times we see much less than full commitment. In Colombia we are trying to implement new ideas and teach biblical methods to church members with little or no Bible orientation prior to conversion. We have every reason to feel encouraged by the progress.

Ridenour: Another encouraging factor is the movement toward seminary extension courses and lay-leadership training. One of our biggest problems has been to find qualified leaders for the churches. Now seminary professors and graduates are going where the people live, to train them as church leaders. In this way many who for some reason cannot attend the seminary or

Facing page: Newsboy in Bucaramanga.



meet seminary requirements are able to study in their own towns through extension courses designed to fit their practical needs. Initial results are quite encouraging.

Magyar: Are there other bright spots?

Ridenour: Work among young people and students is taking on new force. There are evidences of real involvement by our young people in the social and spiritual needs of Colombia. This is exciting to watch. One-half of the Colombian population today is 15 years of age or younger, so if our young people catch fire with their faith, there will be some profound effects on the youth of Colombia who have not yet found Christ as Saviour.

Magyar: John, it looks as if some Colombian home missionaries will soon be appointed.

Thomas: We recommended to the executive committee of the Colombian Baptist Convention that they name a national missionary couple. The recommendation was received with genuine interest. I trust we soon will be sending home missionaries.*

Ridenour: In the great eastern plain, 600 miles across, live thousands of people without the gospel. Home missionary personnel will add sufficient numbers to our ranks so that we can

* Since this interview, the Colombian Baptist Convention at its annual session in 1972 established a home mission board. The convention also laid plans for its foreign mission board to open work in Ecuador and Peru, and funds were budgeted for social assistance in national emergencies.

begin to reach into this vast, untouched area.

Magyar: There are plans for an air ministry to this area, too.

Ridenour: An air ministry would stretch what one person could do many times over. Many of the vast ranches in the *llanos* ("plains") already have airstrips.

Thomas: We will have to concentrate on the big cities, too. In Bogotá, for example, we have only four churches in a city with nearly three million people. We must concentrate on the cities and large towns, as well as try to anticipate the opportunities of the *llanos* and other vast rural areas, where today's villages will be towns and cities tomorrow.

Ridenour: The work increasingly will have to move in the direction of social, as well as spiritual, ministry. I believe that when a person becomes a believer, his own self-concept changes. Because he is someone in God's sight, he becomes someone in his own sight.

I have seen people transformed not only in their spiritual lives but also in their day-to-day lives because they have a self-respect and dignity they lacked before. For example, they want to have their children educated. Often, if we can reach people at the level of physical need, we can reach them at the spiritual level as well.

Magyar: How are Baptists in Colombia attempting to meet social need?

Ridenour: Our hospital in Barranquilla is doing a great deal. Its outpatient clinic program and clinics held in local churches offer much help. The Woman's Missionary Union holds a combined program of Bible study and nutrition classes. There is a growing awareness among our Baptist people that we must press forward to meet physical, as well as spiritual, needs.

Thomas: I am confident that as our work progresses we will reach more and more professional people from the middle and upper classes of Colombian society. Then it will be possible to provide many social services, such as medical and dental services and legal advice, along with our evangelistic thrust.

Colombia is in desperate need spiritually and physically. I am frankly excited to have a part in the challenging task God has given Baptists here. People are responding to the gospel. The convention is maturing. God is moving among us.

Magyar: Hearing you both speak with such excitement makes me want to ask this question: Have either of you ever wished you would have been called of God to work in another country?

Ridenour: I have never wanted to be anywhere else.

Thomas: I wouldn't have to think twice about it. I have traveled in other parts of Latin America, and every time I come back to Colombia, I thank God that he called me here. TC

Looking into the Plaza de Ecuador in Cartagena, Colombia.



Missions Update . . .

New opportunities for evangelistic work and good prospects for its success may arise during the transitional period between war and peacetime in SOUTH VIETNAM, said R. KEITH PARKS, Foreign Mission Board secretary for Southeast Asia. "We feel an urgency to get as many missionaries as possible into Vietnam during this time," added Parks. He emphasized that the projected withdrawal of American personnel in no way means that Southern Baptist missionaries will pull out. "The uncertainties which lie ahead" call for "more prayerful support by the people at home," he said.

A spiritual retreat, the first nationwide gathering of its kind among Vietnamese Baptists, was held recently at CAMRANH BAY, SOUTH VIETNAM. "A new concern for the lost multitudes of Vietnam could be sensed" among the 92 participants, reported Missionary Associate JAMES F. HUMPHRIES.

Messengers attending the Colombian Baptist Convention annual meeting in January learned that monthly subsidies now available to churches through the organization of Southern Baptist missionaries in COLOMBIA will be discontinued after 1976. Colombian Baptists, who have long strived for self-support, voted to take over such aid through the convention, possibly by next January. The convention's home mission board outlined plans to open pioneer Baptist work in the northwest. The convention's foreign mission board called for volunteers for an initial mission endeavor in ECUADOR.

DOMINICAN REPUBLIC President JOAQUIN BALAGUER has appointed Missionary HOWARD L. SHOEMAKE to represent the country's Protestant churches on a six-member committee to supervise national prison reform. Shoemake has been active in prison visitation and considers this an avenue for Christian witness.

RECONART, a Baptist project of "Reconciliation through the Arts," begun in BEIRUT, LEBANON, in 1972, is being organized into four areas--drama, music, literature, and art and photography. The first major public event of the project was presentation at the Christmas season of the cantata "Night of Miracles," translated into Arabic.

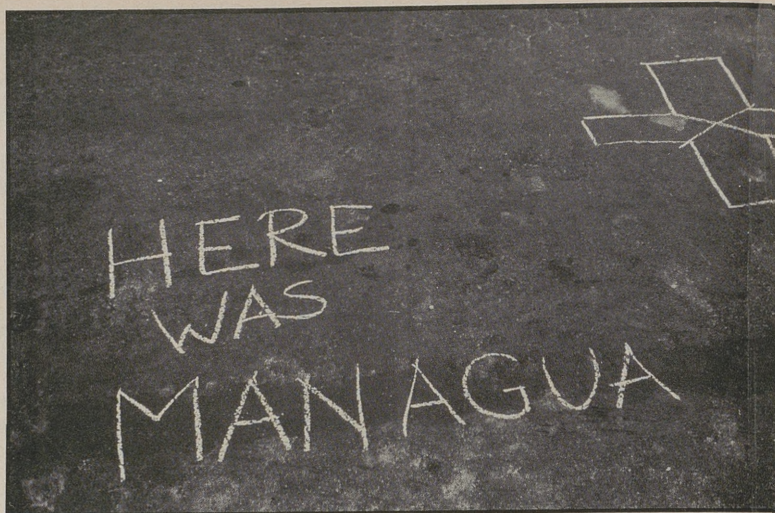
During his first 18 months on the field, AMBOKILE MWAKATWILA, first missionary of the Tanzania Baptist Convention, baptized 39 into the fellowship of the Baptist church at DODOMA, TANZANIA. His appointment was one of the first actions of the Tanzania Baptist Convention after its formation in mid-1971. . . . A total of 1,560 men viewed two evangelistic films at a school for noncommissioned military officers in TAEJON, KOREA; 284 indicated acceptance of Christ as Saviour. The men, their parents, and nearby churches will receive follow-up correspondence, reports Missionary ROLLA M. BRADLEY.

A weekly, 15-minute telecast over the Italian state television network (RAI) was begun in January by the Evangelical Church Federation of ITALY after a lengthy period of negotiation. It is the first Protestant TV program on RAI.

Membership in Baptist churches in ANGOLA nearly doubled during the past year. Membership in the Angolan Baptist Convention's 14 churches grew from 774 to 1,450, with 249 of the new members coming by baptism. Missionary HARRISON H. PIKE reports most of the new members are from Baptist groups active in Angola before the revolt and terrorism of 1961. Since these groups have not resumed work in Angola, former members are now uniting with existing Baptist churches.

A medical missions conference, one of two sponsored annually by the Foreign Mission Board, will be held in RICHMOND, VA., April 6-7. The first was held in HOUSTON, TEX., in February. Invited are students and practitioners in the fields of medicine, dentistry, nursing, hospital administration, and the paramedical fields, pre-nursing and premedical students, and Baptist campus ministers. . . . R. ALLEN ORR, Baptist campus minister at the University of Colorado, BOULDER, will become a Foreign Mission Board regional personnel representative, effective April 15, based in KANSAS CITY, MO.

Story and
photos by
A. Clark Scanlon



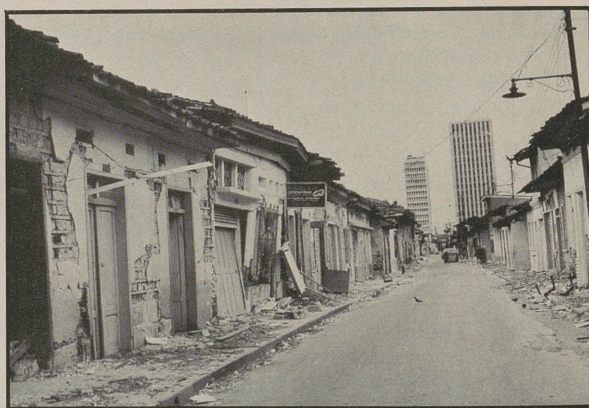
THE SMALL SIGN neatly chalked on the asphalt pavement in front of a destroyed home was a literal translation from the Spanish. It read, "Here was Managua." The macabre humor told the story succinctly, but not the whole story.

An earthquake turned the Managua, Nicaragua, Christmas festivities into a nightmare just after midnight on December 23. The main story—a city of nearly 500,000 in rubble, of 5,000 or more dead, of 300,000 streaming to the homes of friends and relatives in the provinces—has already reached the eyes, the ears, and in some cases the hearts of the world through radio, television, and press. But the drama is composed of many personal dramas of both tragedy and heroism.

In the city of León, 54 miles from Managua, Pastor Oscar Espino's son-in-law told me of seeing a father sitting on the curb weeping beside the body of his wife. Then the man returned to the ruins of his home to dig out the bodies of his children one by one and lay them in the street.

As Rubén Díaz, president of the

The author is field representative for Middle America and is stationed in Guatemala City, Guatemala.



Street in Managua after the quake.

Guatemalan Baptist Convention, and I returned from viewing the destruction, René Dávila, a university professor, emerged from the shell that had been his house carrying a few dirt-covered papers, a baseball bat, and some electrical wire.

Like thousands of people living in Managua, Dávila and his family awoke to shaking walls and falling plaster and ran to the door to find it off-center and jammed shut.

He explained their escape: "I have always believed in prayer, but now I have experienced God's answering miracle in my own life. As we prayed, a large section of the front wall fell out, but it was

too high for us to reach. Then more plaster fell, and we were able to climb safely out of the hole and into the street."

Later that day he secured a truck that moved the household effects to the town of Masaya, 15 miles away, where, he said, "We are refugees, camped out at the Baptist school."

Dávila did not entirely escape personal tragedy. He lost a grandmother and an aunt in the earthquake. "My grandmother was asleep in her bed," he related. "The roof fell directly in on her and crushed her. We had to dig her out to bury her."

Dr. Gustavo Aparajón, a Baptist physician in the Baptist hospital of



René Dávila, president, Nicaraguan Baptist Convention, points to hole in his house that enabled his family to escape.



One of the refugee camps set up on the outskirts of Managua.

Managua, has a small office set up in the one undamaged building of the Baptist school. There, with hospital-like efficiency, he leads the Evangelical Emergency Committee, trying to find pastors and members to organize relief efforts for Protestants. Young and with a slight limp, Aparajón's consuming concern is to help as many people as possible in the best manner possible.

He explained the pressing needs: "There were 500,000 people living in Managua at the time of the earthquake. There are still some 200,000 living in Managua and its immedi-

ate environs. The market burned, the supermarkets have been destroyed or looted; there are no lights and no water.

"The problem is not only immediate, but long range. Here are approximately 500,000 people who will need a pound of food a day each until more permanent arrangements can be made.

"The situation has been complicated by the fact that Nicaragua had suffered two years of drought with very poor crops. We will continue to need food, antibiotics, and tents."

As he was speaking, Juan Pablo

Tamayo, energetic pastor of the First Baptist Church of Managua, came up to a group of workers to say, "I am a pastor of scattered sheep. My congregation is all over Nicaragua, and I am trying to find them to minister to them."

In the streets workmen and soldiers are at work, removing debris, checking water installations, and

The Foreign Mission Board in its January meeting appropriated \$10,000 for relief of Nicaraguan Baptists who suffered losses from the earthquake. (This included official Board action on \$5,000 provided earlier.) A. Clark Scanlon, Board field representative for Middle America, who is stationed in Guatemala City, traveled to Managua to consult with Baptist leaders and coordinate Southern Baptist relief efforts. The Nicaraguan embassy in Guatemala provided necessary documents for Scanlon to take a shipment of food and medical supplies to Nicaragua. Southern Baptists also provided through the Board a utility truck shipped by plane from San Antonio, Texas, to be used by the Baptist hospital in Managua. (Southern Baptists have no missionaries in Nicaragua, El Salvador, or British Honduras, but are represented in the other Central American nations.)

working on power lines. The Nicaraguan government has declared 1973 as the year of "Hope and Reconstruction." Plans are under way to rebuild the city, with more areas left for parks, broader streets, and earthquake-resistant structures.

Perhaps a day will come again when it can be said, "Here is Managua." Baptist churches will appear in that new city when it is built. TC

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's Department of Missionary Education. The Directory is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

ALDERMAN, Jennie T. (Taiwan), 101 Adams St., Sumter, S.C. 29150.
BLOUNT, Martha A. (S. Brazil), 404 Eatherly Dr., Nashville, Tenn. 37229.
BURCH, Dr. Vella Jan (Hong Kong), 1468 Ragley Hall Rd., Atlanta, Ga. 30319.
COOPER, Rev. & Mrs. Jackie B. (Costa Rica), 2 Berkley Ave., Sans Souci, Greenville, S.C. 29609.
DODSON, Rev. & Mrs. Maurice E. (Mexico), 918 Martha, Deer Park, Tex. 77536.
DOWELL, Rev. & Mrs. Theodore H. (Korea), 321 N. 13th, Guthrie, Okla. 73044.
EDMINSTER, Mr. & Mrs. Herbert C. (Rhodesia), 305 W. 20th St., Houston, Tex. 77008.
HENDERSON, Dr. & Mrs. William G. (assoc., Hong Kong), Box 74, Ridgecrest, N.C. 28770.
HICKMAN, Rev. & Mrs. William A. (Paraguay), 1021 Chichester, Orlando, Fla. 32803.
HUNT, Betty Jane (Korea), 609 Erie St., Wylam, Birmingham, Ala. 35224.
KILPATRICK, Rev. & Mrs. Frank (Zambia), 2207 Lillian, Pasadena, Tex. 77502.
MCALL, Mr. & Mrs. Louis E. (Guam), Box 385, So. Bap. Theol. Sem., 2825 Lexington Rd., Louisville, Ky. 40206.
NICHOLS, Rev. & Mrs. Gilbert A. (Paraguay), Box 162, Cabot, Ark. 72023.
OWEN, Evelyn W. (Japan), 3626 Peachtree Rd., N.E., c/o Wieuca Rd. Bap. Church, Atlanta, Ga. 30326.
RABORN, Mr. & Mrs. John C. (Hong Kong), 2311 Wayside Dr., Bryan, Tex. 77801.
THOMPSON, Rev. & Mrs. J. Ross (Colombia), Rt. 1, Atlanta, Mo. 63530.
WILLIAMS, Clara L. (N. Brazil), Rt. 7, Jackson, Tenn. 38301.

Departures to the Field

ATNIP, Rev. & Mrs. Logan C., Rhodesia.
BOSTICK, Rev. & Mrs. Ronnie K. (appointed for Uganda), Kenya.
BURNHAM, Rev. & Mrs. James L., Israel.
BURT, Rev. & Mrs. Daniel H. Jr., S. Brazil.
DANE, Rev. & Mrs. Clifford H., N. Brazil.
GIANNETTA, Rev. & Mrs. A. Amelio, S. Brazil.
HALE, Dr. & Mrs. Broadus D., S. Brazil.
HAMMETT, Rev. & Mrs. J. Hunter, Taiwan.
HARLAN, Mr. & Mrs. R. Dean, Venezuela.
HELLINGER, Dr. & Mrs. Richard H. (assoc.), India.
HENSON, Carol J., Chile.
HICKEY, Dr. & Mrs. Glenn E., N. Brazil.
HUNKER, Dr. & Mrs. W. Carl, Taiwan.
LEPPER, Rev. & Mrs. James F., Turkey.
LENNON, Rev. & Mrs. S. Judson, Thailand.
MCQUEEN, Betty, Nigeria.
MAGYAR, Rev. & Mrs. John G., Colombia.
MARGRETT, Anne (Mrs. H. G.), Argentina.
MOORE, Alice (Mrs. W. Dewey), Italy.
MUSGRAVE, Rev. & Mrs. James E., S. Brazil.
NEELY, Rev. & Mrs. Herbert W., Rhodesia.
NORWOOD, Mr. & Mrs. John V., Indonesia.
PARTIN, Rev. & Mrs. Duane B., Eq. Brazil.
PEMBLE, Peggy, Eq. Brazil.
PHILPOT, Mr. & Mrs. James M., Mexico.
SCAGGS, Joseph, Nigeria.
SCHLEIFF, Rev. & Mrs. Gerald E., Rhodesia.
SCHNICK, Rev. & Mrs. Homer L. (assoc.), Hong Kong.
STOFFER, Rev. & Mrs. Paul W., S. Brazil.
TURMAN, Mr. & Mrs. Joe Garner, Vietnam.
WALLACE, Rev. & Mrs. David R. (appointed for Uganda), Kenya.
WELCH, Rev. & Mrs. Norvel W., S. Brazil.
WHITLOW, Mr. & Mrs. Henry S., Mexico.
WITT, Mary M., N. Brazil.
WORLEY, Rev. & Mrs. Robert D., Spain.

Transfers

CARROLL, Dr. & Mrs. Daniel M., Jr., Jamaica to Bap. Spanish Pub. House, April 15.
LOCKHART, Maxine, Nigeria to Liberia, Jan. 9.

Resignations

ANDERSON, Dr. & Mrs. Maurice J. Anderson (Hong Kong), Jan. 31.

ARTHUR, Rev. & Mrs. George E. (Indonesia), Jan. 31.
JOHNSON, Rev. & Mrs. Maurice E. (Mexico), Jan. 31.
MAYHALL, Rev. & Mrs. David N. (Nigeria), Jan. 31.
SOLESBEE, Rev. & Mrs. W. A. (Philippines), Jan. 31.

Births and Adoptions

AMIS, Evelyn Carol, daughter of Dr. & Mrs. Robert E. Amis (Nigeria), Jan. 5.
BILBARY, Daniel Boyce, son of Rev. & Mrs. C. Don Bilbary (Cuyana), Dec. 29.
HASENMYER, Michael Gene, son of Mr. & Mrs. Wayne L. Hasenmyer (Japan), Nov. 25.
LEWIS, James Carlton, son of Rev. & Mrs. T. Leighton Lewis (Eq. Brazil), Dec. 14.

Deaths

LLOYD, Mrs. Ethel Mae Phillips, mother of Ruth (Mrs. Jackie G.) Partain (Tanzania), Jan. 13, Little Rock, Ark.
LOVEGREN, Mrs. Ida Langsea, mother of Mildred E. Lovegren (Taiwan), and Dr. L. August Lovegren (Jordan), Dec. 14.
MCQUEEN, George S., father of Bettye A. McQueen (Nigeria), Dec. 29.
QUARLES, Helen (Mrs. James C.) (Argentina), Jan. 16, Richmond, Va.
SIMMONS, L. L., father of Bobbye (Mrs. Jerry A.) Rankin (Indonesia), Dec. 29.
WAINWRIGHT, Newman D., stepfather of Dolores (Mrs. Clint) Kimbrough (S. Brazil), Nov. 28.
WILLIAMS, Mrs. Sadie, mother of Betty (Mrs. Claude S.) Boatwright (Japan), Jan. 11, Greensboro, Ga.

Marriages

BOZEMAN, Barbara Lynn, daughter of Mr. & Mrs. O. K. Bozeman, Jr. (Korea), to Stewart Lloyd Robinson, Nov. 25, Baton Rouge, La.
HUNKER, Joyce Lynn, daughter of Dr. & Mrs. W. Carl Hunker (Taiwan), to Phillip Wayne Maslin, Dec. 30, Kansas City, Mo.
KIRK, James Robert, son of Rev. & Mrs. James P. Kirk (N. Brazil), to Elizabeth Margaret Hegenhart, Dec. 30, Belmont, N.C.

Cobbs Reports on Personnel

In the wake of the first annual net loss in Foreign Mission Board missionary personnel since 1937 (see facing page), Louis R. Cobbs, secretary for missionary personnel, noted some of the causes and pointed to a hopeful trend in his report to the Board in January.

The Board during 1972 sent out 171 new missionary personnel in all categories; the total in 1971 was 226. At the end of 1972 the missionary force numbered 2,507, which is 19 fewer than one year earlier.

Cobbs attributed the 1972 figure to a reduced number of church vocation volunteers among Southern Baptist college and university students in recent years and a slump in seminary enrollments in the mid- and late 1960s. He said an upward trend in the number of volunteers and seminarians improves the outlook for appointments during the mid-1970s.

"There is now a change in mood among college and seminary students," said Cobbs. He pointed to participation in youth revivals, WIN evangelism clinics, student mission projects, Bible study groups, and evangelism programs.

Of the new missionary personnel added in 1972, about 80 percent of the men, excluding journeymen, were appointed for field evangelism.

Volunteer Dies in Venezuela

Mrs. Edith McMillan Walker, who had just arrived in Venezuela to begin several months of volunteer work for the Foreign Mission Board, died in Caracas January 17 of a heart attack. She was 63. She chose an early retirement from the Baptist Sunday School Board, Nashville, Tennessee, in 1968 after 34 years as an employee.

In Memoriam

HELEN TAYLOR QUARLES

Born Jefferson Co., Ky., Aug. 22, 1881
Died Richmond, Va., Jan. 16, 1973

Mrs. James C. Quarles, retired missionary to Latin America, died Jan. 16 in a Richmond, Va., nursing home at the age of 91. She and her late husband retired in 1952 after serving 44 years in Argentina and Uruguay. He died in 1970.

She and her husband were appointed by the Foreign Mission Board in 1908,



two weeks after their marriage. They spent most of their missionary careers in Argentina, but they lived for several years in Uruguay, pioneering Baptist work there. They returned to Argentina in 1918.

Mrs. Quarles did evangelistic work among women and young people in Argentina and Uruguay. She also assisted in publication work and in a boys' school in Buenos Aires. For nearly 20 years she was superintendent of the Woman's Missionary Union of the Cuyo district in Argentina.

She is survived by a daughter, Mrs. William H. Ferguson, Jr., of Richmond, and a son, William Taylor Quarles, of Henderson, Ky.

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WHERE DO WE GO FROM HERE?

By Rogers M. Smith

FOR THE YEAR 1972 the Southern Baptist foreign mission enterprise suffered its first net loss in missionary personnel since 1937. One hundred and seventy-one persons were sent out, and one hundred and ninety were lost through death, retirement, resignation, or termination of service for missionary journeymen, missionary associates, and others in special project categories.

The Foreign Mission Board and staff are giving careful and prayerful consideration to this matter, for they are convinced that the world situation demands that Southern Baptists keep moving forward in their ministry and witness around the world. The world population is to double in the next 30 years. Will we have a worthy part in sharing Christ with these additional millions?

On January 1, 1973, the overseas staff stood at 2,507, including husbands, wives, and single missionaries. These are located in 76 countries and territories around the world, including such nations as India (550 million), Indonesia (121 million), Japan (103 million), and Brazil (95 million).

Is this an adequate number of missionaries for a denomination with 12,000,000 members? We think not.

The state of Virginia has a population of 4,648,494. When Baptist pastors, their wives, and other voca-

tional church workers are counted, their total is equal to the number of Southern Baptist missionaries in all overseas mission areas.

Where do we go from here?

We go to each individual Southern Baptist and confront him with the missionary task. He has a right to know of the needs and opportunities around the world. He cannot make an adequate decision with inadequate knowledge or information.

We go to each pastor and request his prayerful consideration and help. Is he qualified for overseas service? Will he and his wife prayerfully consider a missionary assignment? Will he preach on missions? Will he keep the needs of the unevangelized masses overseas before his people, along with the needs around him and in our country? Will he challenge his church to support the missionary enterprise with love, concern, prayers, and finances?

As loves the pastor, so loves the church.

We will go to each person in leadership roles in the church and plead for the inclusion of foreign missions in his teaching, training, or service. How will the people know of the needs and opportunities unless these leaders, along with the pastor, inform them?

We will go to Southern Baptist colleges and seminaries and remind them anew of their role in the world

mission enterprise. They were established to help provide trained Christian leadership for the homeland and the world. Is it too much to ask all those related to these institutions to help "call out the called?"

We will go to our Baptist teachers and Baptist student workers on the campuses of state-supported and privately endowed institutions and remind them of their opportunities to help. Approximately 90 percent of all Southern Baptist students are enrolled in these institutions. We will say to these professors, student workers, and the Southern Baptist churches adjacent to these campuses that they must help us to secure the workers needed. It is a fact that many of our finest missionaries are coming from these schools through the influence of the Baptist Student Union, Baptist professors, and dynamic churches in the college communities.

Where will we go?

We will go to all our people and trust them and God to supply the personnel required and the prayers, love, concern, and resources to undergird them in their service as ambassadors for Christ and representatives of Southern Baptists.

Where will we go?

We must go forward.

The people need it.

The situation demands it.

The Bible teaches it.

Christ expects it.

The author is administrative associate to the executive secretary of the Foreign Mission Board.

For Our Homeland

THE SOUTHERN Baptist Convention was organized in 1845 "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel. . . ." This broad statement of purpose is in the introduction of the Convention's constitution.

In more specific terms Article II states, "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God."

With such purpose that first Convention in Augusta, Georgia, created the Foreign Mission Board and what is now known as the Home Mission Board. So, from our beginning as a constituted denominational body, we Southern Baptists have had an agency through which we might channel our resources for reaching our own nation with a witness for Christ. Year by year the efforts to reach America with the gospel become more demanding and more expensive.

This is the special season for every Southern Baptist to show his concern for our nation's vast spiritual needs. Programs of prayer for home missions have been prepared and will be observed, we trust, in all Southern Baptist churches during the month of March. We can direct our prayer energies in this special way to support the programs of ministry and witness projected by the Home Mission Board.

Surely we will respond liberally through the Annie Armstrong Offering for Home Missions. America is one of the world's largest mission fields.

Pastors and Families

IN THE JANUARY ISSUE we presented on this page a suggested plan that churches may use to enhance their prayer support for missions. The eight-step approach was part of a treatise recently written by Maurice Smith, Southern Baptist missionary, at present on leave from Ghana.

We now present another section of that monograph, suggesting "some positive things a pastor can do to pray more effectively for world missions."

1. Every pastor should believe in missions enough to try to get acquainted with what is happening in this regard. This is a big job. No pastor will know everything about missions, but every pastor should know something. As simple as it seems, much of the dearth among Baptists in the area of knowing and caring and praying for missions is due to a lack of awareness on the part of many pastors.

2. A pastor should develop and follow some schedule of study and prayer for world missions. This can easily be correlated with the church program, but in some measure should anticipate the church program. Ultimately it means that a pastor must pray for missions more than his church does. He must study about a certain area of missions and

pray about it as advance preparation for what the church will do through prayer. There is really no way for one to enlarge his praying for missions without growing in the whole scope of his prayer life.

3. Every pastor should read books on mission principles, missionary biographies, and current mission work. This will enrich his own heart. No pastor can read of Adoniram Judson in prison in Burma and not pray better; no pastor can read Raymond Davis' account of what God is doing in Ethiopia (*Fire on the Mountain*) and not pray more. One of the most inspiring incentives to pray for missionaries and their work comes out of the biography of Hudson Taylor, founder of the China Inland Mission.

The pastor has a ministry to his people in this regard, beyond the enrichment of his own spiritual life. He learns about missions so that he may pray personally for missions; but in the adventure he becomes a more able shepherd.

4. A pastor can pray publicly for world missions, mentioning definite, timely, and important places, work, people, needs, and victories. In the worship services, in prayer meetings, and in small groups, let the pastor pray for missions and for missionaries in a spirit and manner that magnifies them as being important.

Maurice Smith also lists some practical things a family can do to pray more meaningfully for world missions.

1. The most important suggestion is that you pray. Decide to pray; plan to pray; and then pray. Pray about many things; pray about all things; pray about world missions.

2. Have some workable pattern to guide you, inform you, and encourage you when you pray. There are several possibilities and combinations.

(1) Select a prayer calendar and follow its suggestions.

(2) Make a list of missionaries you know personally (or whose names you recognize) and pray for one each day. Make an extra effort to become acquainted with his country or area of work. Let the children in the family occasionally prepare reports on items relating to the places.

(3) Look up information about Baptist work and missionaries in places currently in the news. Let the newspaper and the television newscast remind you of real objects of prayer where missionaries serve.

3. Secure information literature available through your church and subscribe to *Home Missions* and *THE COMMISSION*. Read them and discover that learning about missions can be an enjoyable and inspiring quest for your family.

Just in Case

IN OUR CONSTANT effort to keep *THE COMMISSION's* mailing list current, we keep discovering that duplicate copies of the magazine are going to some pastors. Particularly is this the case for some of those who hold pastorates simultaneously of more than one church. If this is true of you, please notify us immediately, indicating the church address at which you wish the magazine delivered.

Please note that the address label now bears the church name and address, not the pastor's name and residence address.

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EMPHASIS: Mexico

This Is Mexico

Charles W. Bryan Cover II

A New Home, A New Day

Pat H. Carter 10

ARTICLES

The Belgian Scene Today

Leland Webb 14

A Young Convention Grows

Will J. Roberts 18

Meet the Leaders Joan Carter 20

Women United Joan Carter 22

INTERVIEW

Colombian Perspective

John Magyar, Crea Ridenour,

John Thomas 24

PERSPECTIVE

Where Do We Go from Here? ...

Rogers M. Smith 35

From the Editor

36

EVENTS

Missions Update

31

Here Was Managua

A. Clark Scanlon 32

DEPARTMENTS

Missionary Family Album

34

In Memoriam

34

COVER: "Reality," painting in acrylics by Art Editor Bob Harper. The subject is a Mexican woman in Chihuahua, and the cover introduces this month's emphasis on Mexico. The painting is part of the "Symphony of Moods" exhibit, first shown at the 1971 Southern Baptist Convention.

CREDITS: Photos—Gerald S. Harvey, Cover II (center photo), 13, 24-25 (1), 29-30. Bob Harper, Cover II-p. 3. E. Richard Steel, 10-11. Cover III: Warren Johnson, 12-13. W. Robert Hart, 14-17, 24-25 (2), 27. Carlos R. Owens, 18-21. James G. Tidenberg, 22-23.



Each article to which this symbol is attached is recommended for use in the Foreign Mission Study of the year indicated.

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

Why does Baptist work flourish in some places and wither in others? What historical, cultural, and religious influences in a country affect the response of people to the gospel? What can be learned from the history of Baptist work in a mission field?

To seek the answers to such questions, the Latin America Church Development Depth Study Committee spent four years in a close study of 13 mission fields in Central and South America. One subject country was Mexico. Some of the findings about Mexico and Baptist work there are summarized in this month's opening profile article.

Mexico City lies something more than 600 miles southeast of Torreón. But moving the Baptist theological seminary that distance signifies a great deal more than just mileage. This month, beginning on page 10, the seminary president tells



Construction has begun in Mexico City for the seminary's new home.

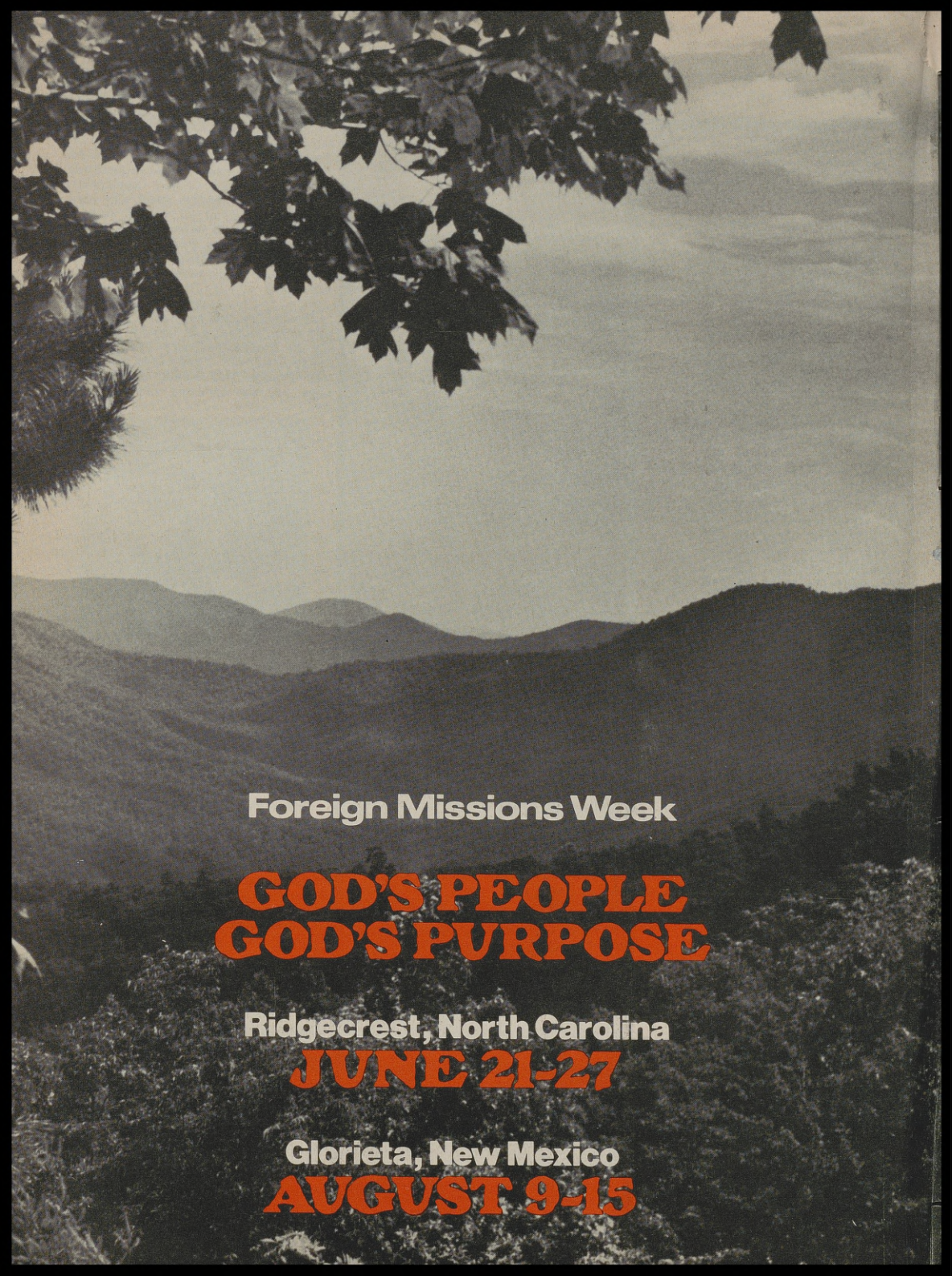
about the decision to move and the surprising way agreement came about. He also points to the promise for the future of Baptist work in Mexico that is affected by the move.

One of the greatest satisfactions for a missionary is to watch Baptist work in a country grow to the point that local Baptists step out in leadership. The situation in Kenya, in East Africa, provides that kind of refreshing news. As the young Baptist Convention of Kenya approaches its second anniversary, missionaries tell about its growth and development. The stories begin on page 18.

The climate of freedom for Christian witness can change drastically within a country, sometimes almost in a flash. In more than one nation, events have curtailed or even eliminated missionary work where once there was openness for witness.

From Colombia, however, comes the opposite report. Not many years ago, Protestants in this country—where the isthmus of Panama joins South America—endured fierce opposition. But over a period of time the situation has changed remarkably.

Veteran missionaries in that country discuss the history and prospects there, starting on page 24.



Foreign Missions Week

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GOD'S PURPOSE**

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