



What we have on our hands now is a revolution of incalculable significance: the emergence of an urbanized world," declares E. Luther Copeland.

The figures back him up. According to some experts, by the year 2,000 at least 85 percent of the United States' population will reside in metropolitan areas—cities of at least 50,000 population and their surrounding areas. In the world, close to 40 percent of the population already lives in urban areas; the total would be even higher were it not for some areas of Africa and Asia. In Europe nearly two-thirds of the residents are urbanized; in Latin America well over half.

Cities the world over grow like unruly stains, spreading almost before anyone notices. They grow up—high-rise apartments, resembling exclamation marks, raising residents above ground level but not out of urban pressures. Cities grow outward—the suburban sprawl. Architecture varies due to culture and circumstance—for instance, in Lima, Peru, an earthquake zone, the expansion is more horizontal than vertical—but, like wild grass, cities send out their runners to fill all the bare spots.

Cities draw crowds like a three-alarm fire. People rush to the urban setting for various reasons—jobs, escape, a new start, some vague hope of offsetting an otherwise bleak future. In some countries a man's goal seems to be to reach the

capital city; some prevailing myth promises a better life there. The myth usually is false, but the urban dweller becomes trapped in the city's web. He faces more dismal prospects in the city than on the farm, but he hangs on, somehow hoping his fortune awaits around the next city corner.

"For the church of Jesus Christ, the city has become the modern frontier of missions," declares Roger S. Greenway, Latin America secretary for the Christian Reformed Board of Foreign Missions. "It is the place where Christian convictions, courage, and creative imagination are tested most severely."

Carlos García, professor at International Baptist Theological Seminary, Cali, Colombia, reports: "Latin America is a battlefield of ideas and beliefs. The cities are the center of this."

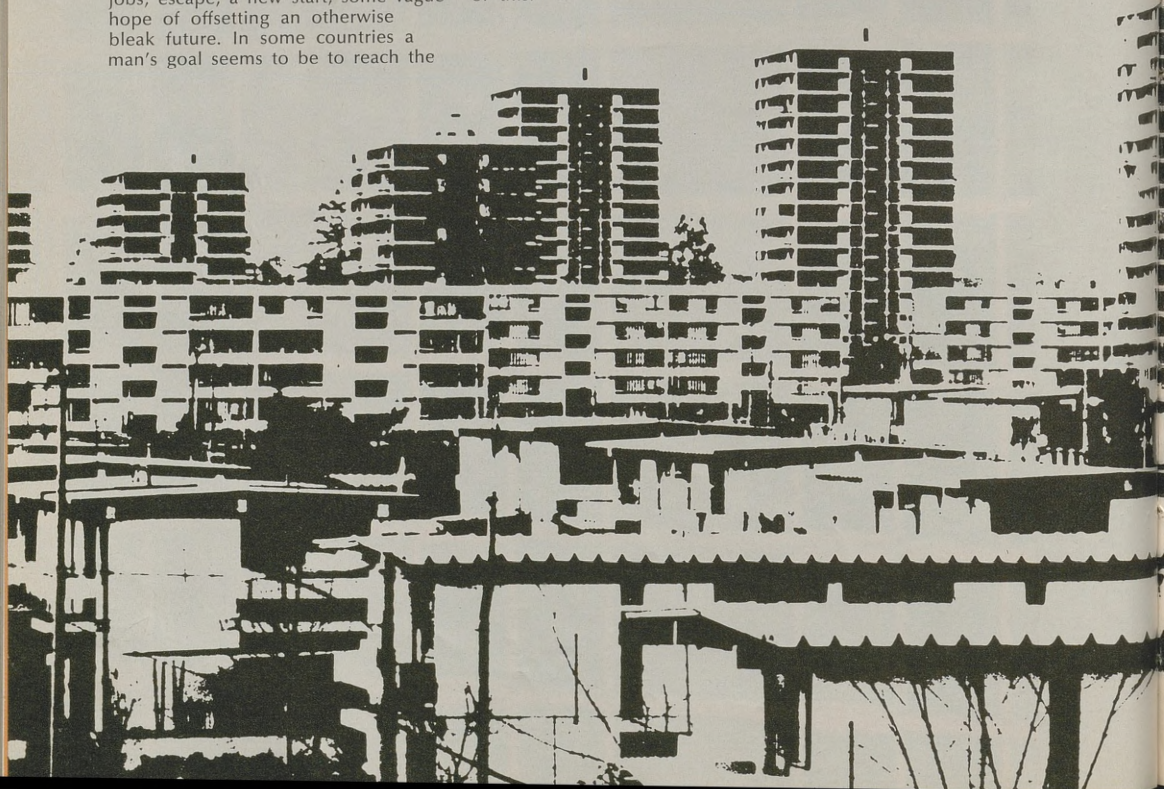
CONFRONTING

By Leland Webb

In the face of the urban phenomenon, the Foreign Mission Board sponsored the first conference of its kind in Belo Horizonte, Brazil, last summer—a conference on urban evangelism.

"This is a conference whose time is overdue," Frank K. Means, FMB secretary for South America (now Eastern South America) told the opening session.

"We want to fix our eyes on the great cities and the conglomeration of people," declared Charles W. Bryan, area secretary for Middle America and the Caribbean. "We want to know how to reach these masses of people with the gospel. We are here to search together for the best methods to reach the people."



THE CITIES

Conference planning was carried out by the area secretaries and by the field representatives: in Spanish South America J. Bryan Brasington for the north field (now Western South America) and Donald R. Kammerdiener for the south field (now Spanish Eastern South America); A. Clark Scanlon for Middle America; William W. Graves for the Caribbean; H. Victor Davis, former field representative, and Raymond L. Kolb, now field representative, Brazil.

Taking part were more than 80 delegates and observers from 16 countries in the Americas. Both missionaries and national Baptists participated. Sessions were conducted in Spanish or Portuguese, with an occasional address in English being translated into one of these tongues.

Conferees took a careful look at the city and the nature of its residents. Copeland, Cochrane Distinguished Professor of Missions at Southeastern Baptist Theological Seminary, Wake Forest, N.C., described the "uncontrolled sprawl" of the megalopolis, with its "trend toward chaos, dehumanization, and crime and violence."

"The cities must be humanized, and a viable future in the urban world must be bequeathed to our children," he declared. He called on Christians to get into decision-making places concerning urban affairs. "As a Christian, I believe that theologians and ethicists must share in the process of planning for the cities," he said. "Cities must place a premium upon the personhood of the individual." (See p. 14.)

Viewing the urban man from a Latin American perspective, García

portrayed him as more outgoing than his rural counterpart, more subject to tensions, more aggressive, and yet a victim of isolation.

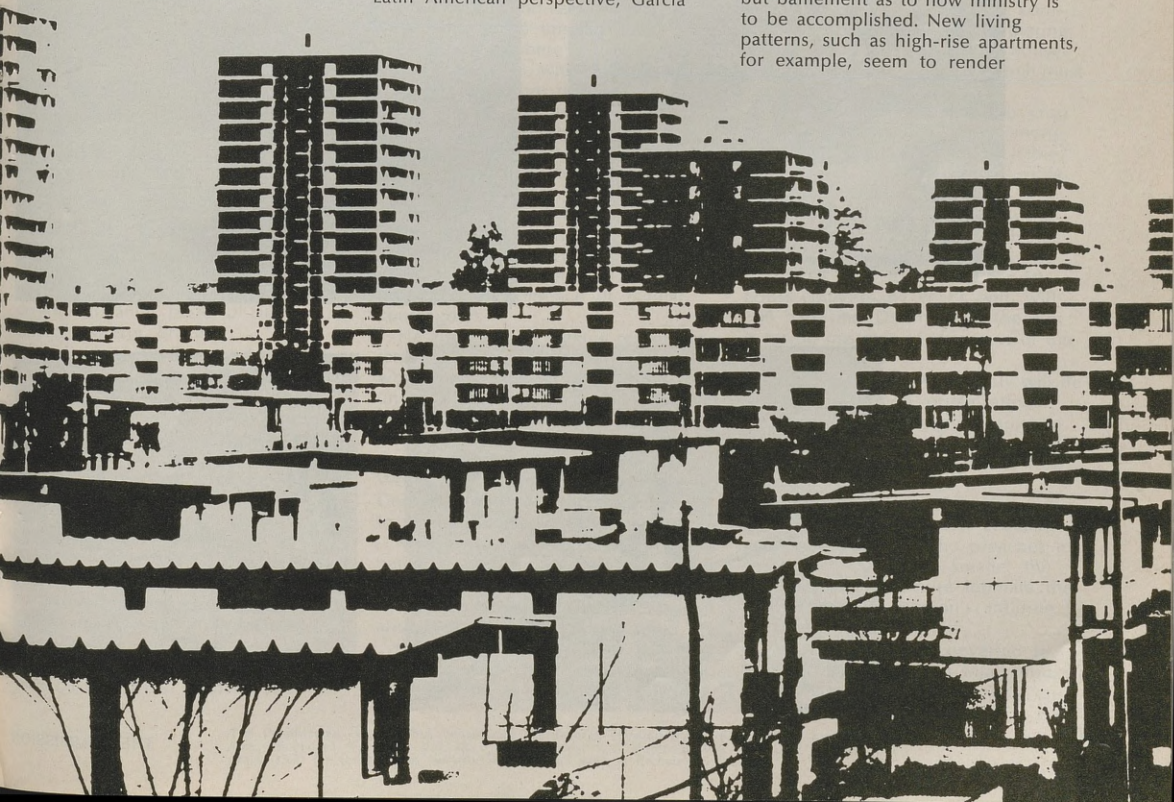
"The urban society is one of the masses," said García, "in which human relations are more numerous but not very deep and more impersonal. The urban man little by little loses interest in primary groups, such as the family, and begins to put on secondary groups—political, sports, and civic groups."

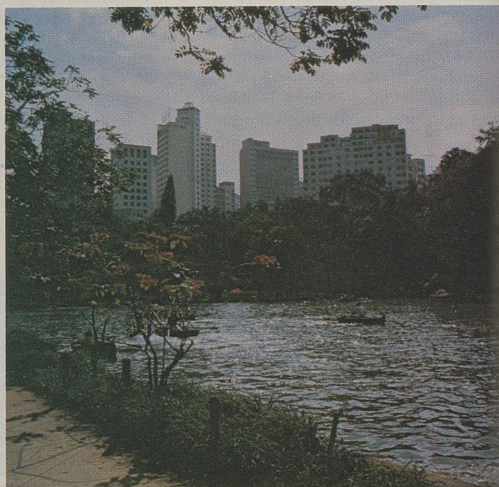
He urged that churches face the reality of the modern, urban situation, become acquainted with the problems and opportunities, and evaluate their own structures in this light. He suggested that a permanent center of urban evangelism and ministry studies be set up to coordinate ideas and disseminate information.

There was some agreement that, in addition to the problems in reaching the urban dweller, churches also suffer from lack of determination.

"At least in my part of the world, all too often the church has simply forsaken difficult areas of the city, especially the inner city, in the face of rapid change," declared Copeland.

"To be fair, one should say that sometimes there is willingness to minister in the urban situation. but bafflement as to how ministry is to be accomplished. New living patterns, such as high-rise apartments, for example, seem to render





obsolete old types of ministry and leave the church confused as to how to implement its mission," he added. "Yet I have come to the reluctant conclusion that the basic problem is a matter of will and intention."

João Falcão Sobrinho, executive secretary of the Brazilian Baptist Convention, raised the question: "How can we get into closed, high-rise apartments, especially if no person living there is a believer?" He answered with one example. Two men, one a Christian, worked together in a bank. The believer witnessed to his fellow worker, an apartment dweller, who was converted. Thus, the gospel gained entrance to that apartment.

"The obstacles of reaching people of the world in the city are not in the city," insisted Falcão. "They are in the church."

He continued, "So often a church is so preoccupied with its own internal organization, it doesn't take time to go out. The men and women with the greatest capacity are used for internal organization, rather than to bring others in."

The conference concentrated on how to reach the urbanite with the gospel. Experiences were shared and directions suggested. Emphasis returned repeatedly to three themes:

- (1) the need for church members to break out of building walls;
- (2) the necessity for wider involvement by believers;
- (3) the basic approach of one-to-one witness.

"We Christians separate ourselves too much from society," said the report from one of the small-group sessions held as part of the conference. "We fall into a ghetto mentality. If we identify more with society and its problems, we have greater opportunity to help solve the problems."

"If the churches make the mistake of staying inside, the people won't hear them," insisted Nilson do Amaral Fanini, pastor of First Church, Niterói, Brazil.

To illustrate, he described some of the Niterói Church programs. In a "satellite" project, the church has established meeting places in homes surrounding the church building. During one week last April 200 religious services were held in homes. When a location shows favorable response, the frequency of services is increased. Eventually the most responsive sites have full schedules. With this plan the church has begun six formal missions, even while continuing its satellite approach to other places.

The Niterói Church also offers physical ministries. With the aid of

trained persons in its membership, it provides literacy training, social service, a medical clinic, pharmacy and laboratory, help with legal matters, and home economics instruction. During 1973 the church distributed more than 12 tons of food among hundreds of persons.

"Church members must learn to 'see' the city as Christ sees it," Greenway told the conference.

"Often Christians are ignorant of the spiritual and physical conditions which exist in their own neighborhoods," he went on. "Through the years 'walls' have grown up around many evangelical churches. These walls have produced ignorance and indifference toward the needs of city people." Before a congregation can move into aggressive evangelistic action, "these walls must be broken down."

He offered as a practical goal, getting to know "every family living

'The obstacles of reaching people of the world in the city are not in the city. They are in the church.'

within walking distance of the church. Nothing is more important than walking the streets and canvassing homes."

He underlined the need for research to find where the people live, where they work, where and how they spend their leisure time, and their social and spiritual needs. He emphasized the need for studying the personality of the city or neighborhoods a church is trying to reach.

Pointing out that Sunday in Latin America is traditionally "fun and family" day, he cautioned, "We should not expect unconverted families to attend services or meetings scheduled to fit the convenience of regular churchgoers."

He also stressed seeking responsive target groups. "An urban strategy which persists in trying to reach an unresponsive segment of the population produces little fruit," he said. "It only leaves missionaries discouraged and wastes valuable resources. Worse still, it allows people whom God has prepared to receive the gospel to go unevangelized."

Advising that newcomers to a city or neighborhood are the best evangelistic prospects, he encouraged churches to find the locations of new residential areas and make them target areas.

Missionary Ronald N. Boswell, then stationed in the host city, also noted the best time to reach new urbanities.

"Part of the problem is the difficulty of absorbing masses of rural people into urban life," he said. "Few government agencies are equipped to help in this process. In this period of adjustment the new urbanite is open to the gospel, but the period passes, and he becomes hardened. The church has a real, but fleeting, opportunity to reach entire families who are seeking roots."

Copeland also stressed the need for Christian involvement in cities. "Church strategy must be a penetrating strategy," he declared. "The church should permeate, but not control. We have not learned to do this. We tend to live an island life. If a Christian gets into government, we tend to leave him stranded."

Guillermo Krätzig from Argentina shared his personal experiences and offered an optimistic view. He served as pastor of a church in a section of Buenos Aires with the greatest growth—one skyscraper a month went up during the eight years he was there. He resigned in order to study urban problems. Following that study, he has been experimenting.

He opened work in an apartment of believers in a group of apartment buildings with the backing of a local church. He held a tent evangelistic meeting near a skyscraper with good results. Now he has many contacts within the apartments. Since census approach was not popular, he combined Bible sales with data gathering. And he is working with four house-churches, convinced that a church must produce the smaller groups.

"Potentially there's a bumper crop in these apartment buildings among uprooted people who are reachable," he declared. "We should be flexible, open, and ready to work hard."

Missionary James H. Stiles, Jr., reported on the "Church in the Home" plan being carried out in Bogotá, Colombia. The goal called for 50 house-churches by year's end, with 100 baptisms. During 1975 the aim is for 50 missions to grow out of the home groups.

"The home-church probably will be the most common organizational form in which Christianity appears in Third World cities for the remainder of this century," Greenway told the conference.

"City people hunger for fellowship, recognition, and personal acquaintance with the man who preaches to them on Sunday. The smaller the congregation, the more intimate the fellowship. It is religion's antidote to the loneliness of the city."

"More people are converted to Christian discipleship in small groups than in large churches," he went on.



Participants listen carefully during urban evangelistic conference in Brazil.

"The Spirit works through simple forms. Large gatherings have their place, but the cutting edge of evangelism calls for the establishment of a house-church within walking distance of every city dweller."

Greenway described the principle of the house-church method. "The church is not a building, but an assembly of believers organized according to biblical patterns," he said. "Any building, private home, rented facility, or apartment residence can serve as the meeting place."

"House-churches by their very nature are highly flexible. They reflect the fluidity of the city. For this reason, they do not fit easily into traditional denominational patterns."

In examples of outreach, Fanini told of Praça Church in the Rio de Janeiro area. One Sunday a month the morning service is suspended after Sunday School so that members may assist with an open-air service. On another Sunday each month Training Union and other group meetings are omitted so that members may bring visitors to the evening evangelistic service.

Hope Church, located in a commercial center, rather than residential, puts emphasis on Bible reading and special Bible studies.

At one church, each time membership reaches 400, the pastor asks who among the members would be willing to help start a mission; about 100 at a time volunteer. A number of churches have been organized as a result.

Greater involvement and the need for personal contact received repeated emphasis.

"Perhaps the greatest hindrance to the advance of the kingdom of God

in the world today is the attempt to do missions by proxy," Scanlon declared. "This pattern of thought attempts to shed responsibility by saying, 'We give and we send; therefore, we are relieved of the responsibility of going ourselves.'"

"True and vital missionary expression will mean spreading the gospel in ever-widening, concentric circles, beginning at the place where we are and reaching to the ends of the earth."

"When the concept of the people of God becomes clear to the church—that each follower of Christ knows he has the responsibility to witness—a revolution in Christianity will take place. Already where the concept of the lay ministry is at work on mission fields, a powerful force has been released."

Said the report from one group session: "The essence of all evangelistic work consists of presenting the gospel in a person-to-person manner."

Answering a question from the floor about methods of witnessing to Latin Americans, Copeland stated, "Ultimately it comes down to one to one. And one must understand the world of the other one to whom he goes."

Alan Compton, FMB consultant in mass media for Latin America, told of methods of outreach through the media, but added words of caution. "What mass media can do is to establish contact for us with interested persons otherwise hidden from us," he pointed out. "Thus, mass media become indispensable for us. If we use (them) only to communicate and not to establish and follow through personal contacts, we are throwing away money."

"Here the importance of personal evangelism comes into focus. If we use mass media to acquire contacts, establish a center of control to assure follow-up, deal personally with those who respond, we shall be forming one of the best means of reaching the masses."

Added Scanlon: "As much as I believe in the power of the printed page and the impact of the electronic media, I am just as deeply convinced that there is no substitute for baring the heart in personal witness to share what the living Christ has done and is doing."

"Recent scholarship has shown that the pastor's key role is an equipping role. He is to train the saints and to lead them into the expression of their ministry."

How one pastor has undertaken such a role was reported in a series of four messages by Ralph W. Neighbour, Jr., now a missionary associate serving in Singapore. He told of the unusual ministry of the church where he was pastor in Houston, Tex. (See p. 26.)

The urban conference itself "is only the beginning," explained Brasington, chairman of the steering committee. Each representative was charged with the responsibility of carrying back home the conference findings and feeling. Similar meetings were planned on a local or regional basis.

Baptist pastors and missionaries in Peru arranged for some of the program personalities to stop in Peru immediately after the meeting in Brazil to take part in a national Baptist conference on urban work.

An associational conference for pastors and their wives and representative laymen was slated for Bogotá. A series of regional meetings was planned in the host nation, with a national conference for Brazilian Baptists to be held next September. Follow-up in Mexico began with a congress in Mexico City in September. And the principal theme for the national congress of pastors in Mexico this year is to be urban evangelism.

In Uruguay conference findings were shared in a report meeting for Baptist men in Montevideo in early October.

Full minutes on the conference have been prepared for limited distribution in English, and they are to be available also in Portuguese and Spanish.

Facing the urban challenge, perhaps Falcão summed up the imperative. "Today," he said, "we need to return to the New Testament strategy of using every Christian all the time in every place to preach the gospel to everyone in all power."

EVANGELISM FOR THE NEW CITIES

By Francis M. DuBose

At first glance almost every characteristic of city life frightens, intimidates, and confuses us. Yet it was this kind of urban world in which the gospel itself happened. There the early church was born. There the early Christian community forged the first evangelism of the Christian gospel. This is the stuff out of which we are made.

Even though our times manifest dimensions of urbanity unknown to our ancient Christian counterparts, our gospel is no less adequate for our times than it was for their times.

In the Bible the city is more than a theme. It is a theme with profound theological content.

The City as Evil. The initial impression of the city in the Bible seems negative. It is connected with Cain, the murderer, listed as the first city builder (Gen. 4:17). The next major picture of the city in the Old Testament is also negative: Babel is symbolized as a place of pride and confusion (Genesis 11). Through a description of events (Genesis 19) Sodom symbolizes depravity and perversity.

Elsewhere the city is pictured as a place of violence and bloody crimes (Ezek. 7:23; 9:9). Finally, the city is pictured as the epitome of ultimate evil. Babylon, the code name for Rome, is pictured as "the mother of harlots and of the abominations of the earth" (Rev. 17:5, 18).

The City as Good. Another view in the Bible presents the city in almost completely positive terms. In the Old Testament the city is pictured as a symbol of mercy and justice. According to Joshua 20, the people of God were to build cities of refuge. There a person guilty of manslaughter could await a fair trial, protected not simply by city walls, but

by the elders themselves—the urban establishment.

The Old Testament also portrays the city as a symbol of community and stability. "They wandered in the wilderness in a solitary way; they found no city to dwell in" (Psalm 107:4). Here the city is synonymous with home and community and associated qualities of life—stability, solidarity, a sense of identity and of belonging. The city also becomes the place of worship (Psalm 48:1). And it is pictured as the ultimate designation of a restored people—"And they shall call thee, the city of the Lord, the Zion of the holy one of Israel" (Isaiah 60:14).

In the New Testament the city becomes the focal point of the Christian pilgrimage. Abraham is pictured as looking not for a restored Eden, but for a city which had foundations whose builder and maker is God (Heb. 11:10). Both the epitome of ultimate evil and the epitome of ultimate good are located in the city and described through the metaphor of a woman. In contrast to the ultimate city of evil, the mother of harlots, the ultimate city of good, the New Jerusalem, the City of God,

is pictured as a bride adorned for her husband (Revelation 21).

The City as Reality. Why is there such seeming contradiction? The Bible is realistic about the city. The city is a place both of evil and of good. It has the capacity for the most intense expression of either. The city may be described as the ultimate extension of earthly man. It has the capacity to excite the highest in man, both in terms of good and of evil.

The Bible has prepared us to face the reality that the final habitat of earthly man is the city. As earthly man of the earthly city moves toward his spiritual destination, he seeks not the restoration of Eden, the recovery of the garden, the regain of paradise. Instead he seeks the city of God, redeemed and fitted as the lasting dwelling place of man with God. Theologically the two most profound theological concepts, that of God and man, meet in their ultimate relationship in the city: the New Jerusalem, the city of God.

In the New Testament, despite numerous references to pastoral scenes, the major overall thrust is located in the city. Jesus was born in the city of Bethlehem, grew up in the city of Nazareth, died and was resurrected in the city of Jerusalem. He loved the city and wept over it. The city was the context of his ministry.

As a fitting climax to his earthly ministry, Jesus commanded his disciples to tarry until they were endowed with the power of the Holy Spirit, not in some rural haven or some desert cave, but in the city of Jerusalem—where there was a hostile urban establishment, where the problems, the action, and the influence were.

The first church of the Christian faith was located in Jerusalem. It thrived in the hostile environment. The second Christian center was in Antioch, a major city of Syria. The church there mothered the missionary movement. In the years that fol-

'The first decay set in when the church became the custodian of its things, rather than a communicator of God's message.'

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lowed, the gospel traveled to the major cities of the Mediterranean world. The first churches were urban; the first evangelism was urban.

Paul employed a decisive urban strategy. When a territory was opened to him, he sought to minister to it from the most strategic population center. His ambition was to carry the gospel to Rome, the imperial capital of the world.

Having seen the significant way the Bible employs the theme of the city to convey theological ideas, and having observed that the Christian movement began in the urban setting, we have solid biblical ground on which to work through the essential

elements of a theology of evangelism for today's "new cities." To make an adequate statement, we must address theologically the main characteristics of the new cities. Note how each relates to principles of New Testament evangelism.

The new cities retain all the characteristics of traditional urbanism. They are only modified in shape and style. In most cases they are greatly magnified.

Urbanization of man. The world is moving to the city as if by prophecy. Numerous nations, such as the United States, are already urbanized. Virtually every nation is moving in this direction. Some urbanologists

predict that the majority of the world's people will be living in cities of 100,000 or more before the year 2000.

The ultimate struggle depicted in the Bible is characterized in terms of two great cities—Babylon or Rome, the city of evil, and the New Jerusalem, the city of God. Thus, the Bible prepares us with the perfect ideology out of which to forge an adequate theology of evangelism for the new cities.

Impersonalism. Anonymity is inherent in urbanism. In the sparsely populated world of traditional ruralism, people could relate to each other on a personal basis. In contrast



urban life today exists in a densely populated world where there are simply too many people to relate to on a personal basis. The sheer number of people—to say nothing of their variety and mobility—creates a multiple stimuli to which it is impossible to respond on a personal basis, except in the most limited way.

Personal communication has always been achieved in an impersonal society through one-to-one relationships, but even more profoundly through primary groups. In the urban context, one-to-one communication is often face to face to face, but usually not truly personal. This is because it lacks the relational context

in which personal relations can develop, and, therefore, adequate communication takes place.

In the New Testament the home became the "location" of the church to the extent that the church was located in any geographical sense. It is not coincidental that in these days of the new cities, the "house church" in some form or another has come into great prominence. All over the world where Christianity is growing at a rapid pace for the first time, or where it is experiencing great renewal, there has been a revival of the "house church."

New Testament evangelism took place in relationship to the church, but that church was a vital fellowship. Indeed, in the New Testament, evangelism is expressed as the call to fellowship. From the New Testament model of urban evangelism we learn that the most effective method of penetrating a society in order to communicate the gospel is through the small group. There a sense of community can be achieved, and fellowship with God in Christ can emerge.

Massiveness. The world of impersonalism makes necessary the creation of associative and bureaucratic structures in order for urban man to communicate, relate, function—indeed, to survive. This makes for massiveness and complexity in urban society. Mass communication and mass transportation become social necessities. Institutions serving such a society must become increasingly complex.

Ancient cities, though relatively small by modern standards, were relatively large by ancient standards. Cities such as Jerusalem were awesome in comparison to the sparsely settled villages and the nomadic rural communities of the ancient, Middle-Eastern Bedouin cultures. In this setting New Testament evangelism assumed a massive character. Mass evangelism grew out of indigenous mass meetings related to the events of the day, such as the celebration of the Feast of Pentecost, where 3,000 people were added to the early church.

All communication in the urban context cannot be personal, nor should it be. Indeed, many times there cannot be personal communication until there has been mass communication. Thus, the principle of an impact-penetration strategy must be developed in urban evangelism. The model for this is clear from the New Testament. There were mass meetings where an impact of the gospel was made upon large groups. Out of this, small groups were

formed in which the gospel was communicated in a vitally personal way. There can be no indigenous urban evangelism without mass communication, because an urban society is not only geared to mass communication, but profoundly influenced by it.

Mobility. Social mobility and physical foot-looseness have always characterized city life. This makes for an extremely dynamic social pattern, in contrast to the static pattern of simple rural life.

From the first, biblical faith was mobile. It was formed in the context of the life-style of a nomadic people. True, in the temple at Jerusalem, God seemed to dwell in a special way; yet this cannot obscure the pilgrimage orientation of the biblical faith. With the coming of Christ and the era of a New Covenant, the pilgrim understanding of the early Hebrews returned and achieved an even more meaningful expression.

The early churches were at home in the urban centers in which they emerged. Apostolic Christianity was dynamic, and it moved with a dynamic society—adapting to its changes and penetrating its structures with its message of life.

Modern Protestantism emerged in the social context of rural life. It developed institutionally along static lines. Now that society is being urbanized, the Christian congregation is in crisis. It has been slow to adapt itself institutionally to its new social setting. It needs to recover the dynamism of its primitive life and restructure itself to serve a mobile and dynamic age.

The congregation must go mobile in mission if it is to reach a mobile society. The basis of this mobile style may be found in the dynamism of its faith. The people of God today can learn a vital lesson in evangelism from the model of the New Testament church. It was essentially "a people," not "a place." It moved dynamically in a dynamic culture and creatively developed an instant capacity for communication in its social and cultural context.

A modern churchman has defended the necessity for church buildings today because, he contends, the church always needs a place to keep "its stuff." This is exactly the point—the New Testament church didn't have any stuff! Because it was a people, a free and flexible urban community, it was unencumbered by the captivity of institutional paraphernalia. The first decay set in when the church became the custodian of its things, rather than a communicator of God's message.

The early church was not a building on the corner, but a dynamic, redemptive people, capable of relating indigenously to masses in the marketplaces and to persons in family settings within its urban context. What a lesson in evangelism for us today in the new cities!

Heterogeneity. In contrast to the homogeneous communities of ruralism, urbanism embraces many homogeneous and primary groups. The result is heterogeneity and secondary social relationships as the norm in the urban life-style. In the city heterogeneous groups exist side by side, but are isolated socially and culturally.

The city is an urban mosaic. Social stratification is a strong characteristic of most modern urban communities. People tend to live in homogeneous pockets: black and brown ghettos, working-class residences, professional suburbs, southern enclaves in Yankee urban cultures, and the like. The subcultural residential communities of modern cities are the nearest semblance to the traditional rural, small town, and urban residential communities of the past.

It is wise to communicate to these people in the natural setting of their subcultural situation. The best communication comes in the context of social homogeneity. Small group meetings composed of people from the same subcultural identity, residential or transresidential, will make for the best possible communication. The New Testament amply illustrates this.

One warning: do not make this kind of strategy manipulative or let it work at cross purposes with the gospel, which breaks down walls of cultural barriers. It is one thing to follow the New Testament pattern of communicating the gospel through extended families and larger homogeneous groups; it is quite another thing to perpetuate cultural differences as a strategy of sectarian evangelism.

Secularity. Practically, this refers to the loss of religious and communal values associated with a person's rural past. In the city a person tends to become separated from the values of the past and to suffer from a loss of identity and a sense of community.

Since the breakup of the earliest temple-dominated, completely homogeneous, religio-political cities, such as those in ancient Egypt, cities have tended to be religiously, as well as culturally and socially, heterogeneous. Both Old and New Testaments illustrate this.

Inherent in this religious pluralism—the lack of a unifying religious myth

as a controlling mystique of a culture—is the process of secularity. Ideological (especially religious) pluralism is inherently secular. Therefore, cities for at least 2,000 years have tended to be secular. (Paradoxically, many have been religious capitals.)

The early church, in its simple institutional expression (to the extent that it could be called an institution at all) tended to be secular. It had no temple, no priestly elite, no cultus. Its only shrine was the world; its only priesthood, its people; its only worship, the liturgy of praise and involvement. It was a people-oriented, not place-oriented, community. It was a fellowship of faith without ecclesiastical portfolio. It had no "sacred place," no "sacred days," no "sacred men"—that holy

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triad out of which all traditional religion had been made. Institutionally the New Testament church was indigenous to its secular, urban context.

This very secularity frees one from traditional ties and provides him with a new sense of liberty and openness that creates the climate for a free exchange of ideas. This urban openness provided the fertile soil in which New Testament Christianity took root in first-century cities.

Renewal movements, a recent development in the wake of the emergence of the new cities, have brought a striking, threefold expression. There has been renewed emphasis upon "week-day" ministries, upon the "home" as a meeting place for the church, and upon the "lay person" in the service of Christ.

The increase in week-day ministries is a movement away from the preoccupation of the church sanc-

tuary as "the holy place." Every day is dedicated to God and is thus holy. The increasing use of the home is a movement away from the preoccupation of the church sanctuary as "the holy place." Every place is holy if God is found there. The increasing prominence of lay persons in the church is a movement away from the preoccupation with the clergy as the "holy man." Every man who loves God is holy—all of God's people are his saints.

Thus, the secular and the sacred become indistinguishable as in the Scriptures. Secular culture does not rule out God; rather, it becomes the social context in which true evangelism can thrive, liberated from the shackles of tradition, religious or otherwise.

Change. Urban life—with its countless masses, relating in increasingly complex patterns, moving at an ever accelerating pace, reflecting an almost endless and almost infinite variety of cultural expressions in a context where community ties and values tend to dissipate—makes for life-style in which the only norm is change.

The Bible is at home with change. The definitive act of redemptive revelation in the Old Testament is the Exodus deliverance, an event that occurred in the context of change and an act which created great social change. The Christ event brought the greatest social change in history.

Conversion is basic to Christian experience, and conversion is change. A truly biblical faith is especially suited for times of change. Christianity is a crisis faith for a crisis age. One of the most obvious things we learn from the model of New Testament evangelism is that when people were caught up in the midst of change, they were most responsive to the gospel. The greater the change, the greater the spiritual hunger brought on by the deep vacuum created in the hearts of people in the wake of that change.

Despite massive indifference and rampant materialism, the new cities have brought the greatest interest in spiritual things in our time. The proliferation of renewal groups, the widespread penetration of the charismatic movement, the emergence of the Jesus revolution, and even the occult revival, as misguided as it is, have all emerged in the wake of the modern urban revolution. This attests to one overriding reality: the great social change that accompanies intensification of urbanization creates a vast spiritual void and, therefore, a unique and challenging evangelistic opportunity.

Megalopolis. Cities today have developed to an unprecedented size. This is true all over the world. In addition to single urban giants, the strip city phenomenon is becoming a worldwide pattern. Before the turn of the century, three-fifths of Americans will be living in one of five giant strip cities: the North Atlantic seaboard, the southern Great Lakes, the Florida, Texas, and California megalopolis.

Paul was challenged by Rome and considered it a great evangelistic opportunity. John was not intimidated by that city, but foresaw the destruction of its evil and emergence of an even greater city, the New Jerusalem, the city of God.

Technopolis. The new city is the technological city, the technopolis, the center of modern technological society. As the first tools created the first city, the polis, and as the Industrial Revolution created the metropolis, so the technological revolution has created the megalopolis.

But the technology of today's city is only more sophisticated than the technology of the city in biblical times. The early church related to the technology of its times. Roman roads, for example, were part of that technology. Along these arteries the gospel first traveled. In the cities created by the technologies of that time the gospel was first planted.

The development of a sophisticated language that became the trade language and the literary medium, made all subcultural groups a part of one profound network of

'No ideology alive in our world is more relevant to the needs of the broken city than the gospel.'

communication. The gospel was communicated through this language, both by spoken and written word. We, as our first-century counterparts, must move with the technology of our times. We must employ technology both as the medium of our message and as the tool of our evangelistic methodology.

City against Itself. The new city is the divided city. Now that America is urbanized, only a residue of traditional ruralism remains. In the past the rural and urban worlds existed in geographical and social isolation, with limited mutual knowledge and casual contact. Today the urban and suburban worlds comprise the megalopolis, thus

creating "a city against itself." This city is more than dichotomized—it is fractured, if not broken.

The modern megalopolis expresses our divided society in microcosm. The haves and have nots, the minorities and the middle class live in close proximity and have a profound awareness of each other. But they relate more by conflict than community.

The urban society of the New Testament era reflects the alienation and animosity that often develop with a clash of cultures. The New Testament model of the church as *koinonia*, uniting the broken factions of society, is the best model of community for us today. The power of the gospel breaks down the middle wall, the partition separating Jew and Gentile, Greek and Barbarian, black and white, minority and middle class. The New Testament gospel is one of reconciliation.

We, the reconciled, become ministers of this reconciliation (2 Corinthians 5). Evangelism today—if true to the total concern of its gospel roots—must speak to the hurts and ills of this world and to the inequities and injustices that are a part of the evil systems of men—depersonalizing individuals, disrupting personal relationships, dividing man against man in the structures of society.

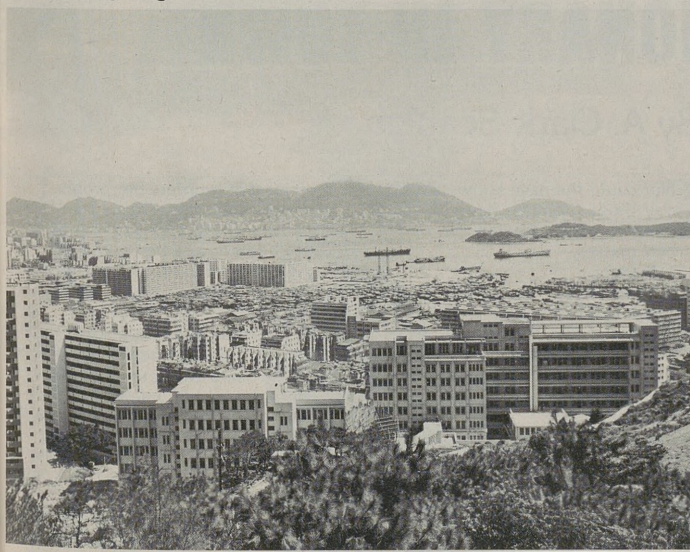
No ideology alive in our world is more relevant to the needs of the broken city than the gospel. No theology of evangelism for the new cities is complete until it reckons with this fact and moves in that direction.

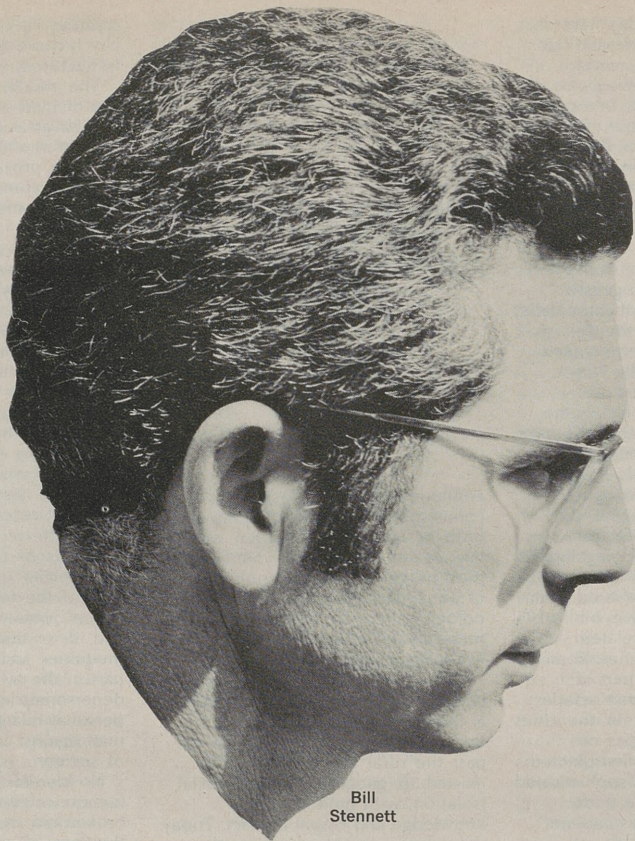
Intensification of Urbanism. The new city has the traditional features of urbanism in increasingly marked proportions. Impersonalism is more impersonal, massiveness more massive, mobility more accelerated, heterogeneity more pronounced, secularity more marked. Change has run wild.

The whole structure of the Bible prepares us for a world in which the urban phenomena will be increasingly significant. We should neither be surprised nor dismayed by the intensification of urbanism in our time. We should accept it as a challenge, just as the early church accepted Rome as a challenge, realizing that God would both judge its evil and use its influence as a launching pad for the dissemination of the gospel.

Every difficulty represents a challenge. Thereby will come the optimism, the courage, and the spirit of conquest that will thrust us into the new cities with a sense of positiveness and victory. TC

Kowloon, Hong Kong.





Bill
Stennett

MISSIONARY IN TOWN

By A. Clark Scanlon

She did not mean to be cruel or rude when she asked the missionary wife, "Now tell me, honey, do you live in a city, or do you do mission work?" She was only tradition-bound and did not know:—about the cities of the world that attract the unsophisticated, rural peasants like a giant magnet with promises of:

- freedom,
- riches,
- steady work,
- a transistor radio,
- an education,
- and hope for a better tomorrow.

Nor could she have known about a way those promises have of turning to ashes, leaving the new urban masses,

- hungry,
- rootless,
- homesick,
- pressed like a colony of ants into cardboard huts, with the open sewers running nearby, and desperately in need of a friend,
- a guiding hand,
- a tomorrow—
- of Jesus Christ.

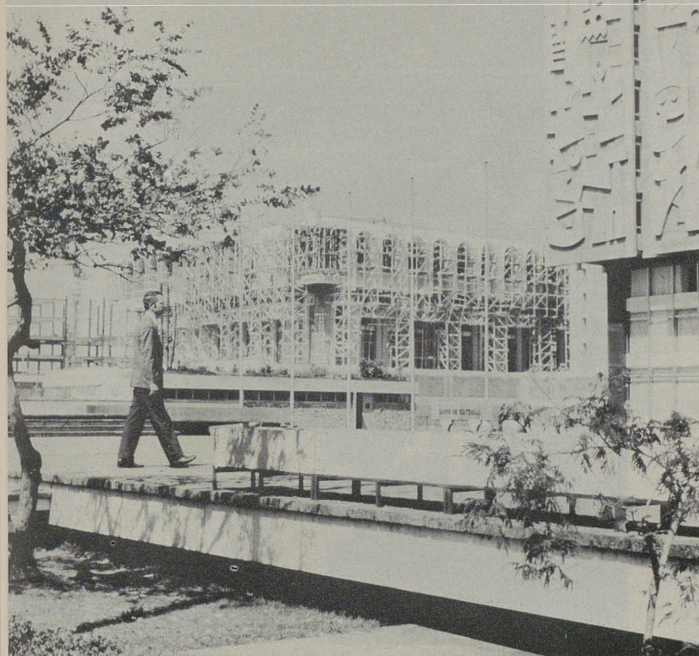
She must have missed a line Jesus spoke when he saw a great city and cried: "O Jerusalem, Jerusalem,

the city that murders the prophets and stones the messengers sent to her! How often have I longed to gather your children, as a hen gathers her brood under her wings; but you would not let me" (Matt. 23:37 NEB).

If she could have only spent the week with Bill Stennett—seen the city he sees, heard the sounds he has heard—she would know that the missionary is in town, too. Perhaps she would have learned a new lingo, like "church planter," "field missionary," "urban evangelist," or "city missionary."

She might have watched the new housing developments as they push

The author is Foreign Mission Board field representative for Middle America.



on the edge of the city, turning recent cornfields into sprawling new neighborhoods with no church anywhere nearby. She would have picked up some new concepts of the third world as she saw skyscrapers and condominiums with an artistic flare popping into the skylines and creating the new urban class—isolated from the rough masses and desperately lonely and empty behind their new glass-and-steel privacy.

I wish she could have been here when Bill studied the city map, saw where the city is going to grow tomorrow, and then prayed with the pastors about how to get spiritual help to those people as soon as the concrete is set in the new block of houses. It would have meant much to her to watch him work with a group of national young people in manning a new mission on Saturday night. I believe she would have seen a gleam of mission work if she had watched him tell a group of young people at an art show about the difference Jesus can make in their lives.

Would it have changed her concept if she had walked beside another group of young people as they opened a new Bible study circle in a home? I don't know.

Bill can't tell her this week because he's got a lay-witnessing school

Missionary Stennett in Guatemala City—above: amid modern architecture and booming construction; below: keeping up with the city.



and an extension class. And he promised a pastor to visit with him; and he's working on a radio program.

You tell her that the urban church planter is at work. Fifteen years have seen three Baptist churches become eleven in our city.

You tell her, because you know. You'll run into her at Ridgecrest or Glorieta; or you may meet her this week at church. You tell her, because you know. And Bill can't make it this week. TC



A visit to the customs office.



A chat in church building's entranceway.

Reading at home.



In church with two of his four sons.



OUTREACH FROM HOME

Guillermo
Depaz



Because he wanted to do more than just go to church, Guillermo Depaz turned the large front window of his small home into a bulletin board. The young architect and his wife thus became the Baptist Pied Pipers of their neighborhood in Guatemala City, Guatemala.

Depaz put up four signs. One was an invitation to an evangelistic campaign at Betania Baptist Church, where he and his wife are members. One told of a visiting choir from Panama, another of a Christian art exhibit. The fourth stated simply, "Christ is the way."

The posters had been in place only briefly before a crowd of curious children collected on the porch. When Depaz stepped out to offer gospel tracts, the youngsters scattered, afraid they had been caught in some forbidden place. That is, all but one—perhaps too bold or too frightened to flee.

Depaz handed him a tract. In a flash all the children came swarming back. They wanted whatever free was offered.

As he distributed the printed matter, Depaz also issued an invitation: "Come back to the house on Saturday, and we'll have something interesting for you."

On that first Saturday nine children appeared. Soon their number exceeded 25. Now about 45 children come to the home each week to hear Mr. and Mrs. Depaz tell Bible stories. The children take part in question-and-answer sessions and in contests that acquaint them with Scripture.

Some parents have investigated what their children do on Saturday. As a result, Mr. and Mrs. Depaz

have made contact with several families. Parents now place confidence in the Bible teaching. They view the young couple as friends and are grateful for time given the children.

Now the young Baptists take Bible study into the home of one family every Monday evening. On Wednesday nights another family comes to the Depaz home for Scripture study. Children, now in two groups, still gather at the house every Saturday, and another group comes every Wednesday afternoon. On Friday evening young people gather at the home for study.

Depaz eagerly related his story when the two of us shared a room at the Baptist seminary dormitory in Rio de Janeiro, Brazil, on the way home from the Conference on Urban Evangelism in Belo Horizonte. To communicate, he stretched his English vocabulary to the limit, pausing a time or two to look up a word in a Spanish-English dictionary.

"I can't preach," he said, "but I want to work. This is my ministry. At first I had a little *temor*—" He paused to check the translation. "I had a little fear," he went on, "but now I have no fear. I am sure God has this ministry for me."

The story initially seemed a remarkable example of indigenous outreach, a Guatemalan Baptist's effort to reach people around him. Later I learned that a missionary's influence was involved. The events then illustrated the way a missionary's "generative role" can help to prompt imaginative witness by a national believer.

Mr. and Mrs. Depaz still go to Betania Church three days a week—for services on Sunday, prayer

meeting on Tuesday, and Bible study on Thursday. Some Sunday afternoons they accompany other young people to preach in parks. They were keeping this schedule before the home ministry developed.

At the church they are part of a group of young people who are counseled by Missionary William W. (Bill) Stennett. Awakened by study led by Stennett and encouraged by him, Mr. and Mrs. Depaz sought to become more involved than simply participating in church programs. They began reaching out through the window bulletin board last April.

The Depaz home, on one of the "principal ways" in Guatemala City, is a 15-minute bus ride from the church building. Only two other families from the church (one is Mrs. Depaz's family) live in the area, so the neighborhood was ripe for a Baptist witness.

"I am impatient," he said, "and I like practical things. I like to see results." Reflecting on the role he and his wife have found with children and families in Bible teaching, he added, "We are very happy in this."

Depaz only recently completed university training as an architect. Even while studying, he had been a part of an urban planning project, working for the city as a draftsman on the master plan of development for the metropolitan area. Both in this role and as one who has found a personal way to touch homes in the city for the gospel, he was an interested participant in the urban evangelism conference. In fact, Depaz was already putting into practice some of the ideas the conference considered. **TC**

—Leland Webb

Foreboding and Promise

A World of Cities

By E. Luther Copeland

At the Conference on Urban Evangelism in Brazil, E. Luther Copeland presented three addresses on urbanization. Copeland, former missionary to Japan and now Cochrane Distinguished Professor of Missions and World Religions at Southeastern Baptist Theological Seminary, Wake Forest, N.C., has prepared for this special issue a composite of those addresses.

One of the most dramatic facts of our day is the emergence of an urban world—a world of cities. Societies everywhere have changed or are changing their way of life from primarily agrarian or rural to primarily urban. What is called the "First Urban Revolution" occurred some 5,000 or 6,000 years ago with the appearance of city civilizations in the river valleys of the Near East and eastern Asia. The "Second Urban Revolution" has waited until our times, when the world has turned urban.

Consider some facts. If we measure urbanization—very inadequately—by the percentage of the population living in cities of 20,000 or more, we note the following:

In A.D. 1800 the world was 2.4 percent urban.

In A.D. 1900 the world was 9.2 percent urban.

In A.D. 1960 the world was 27.1 percent urban.

By A.D. 2000 the world will be over 50 percent urban.

Even more striking predictions may be cited. A much-noted article published several years ago predicted that by A.D. 1990 over half of the world's people will be living not in cities of 20,000 or more, but in cities of 100,000 or more.*

Why this remarkable urban revolution? What causes cities to develop?

The tracing of direct causes is not simple, but certain factors seem prominent in producing the modern cities: the growth of industry, the increase of world population, the development of modern technology, and the prominence of a secular spirit.

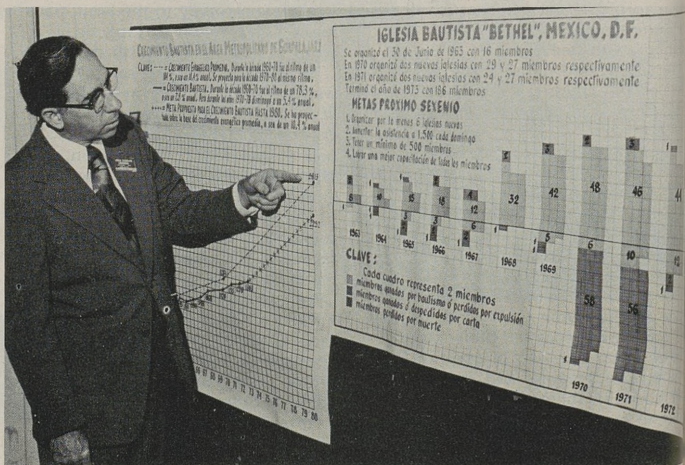
Industry provides the economic stimulus for city building. The job market of the city lures people from rural areas with the promise of economic betterment. The urbanization of Great Britain and other Western nations in the nineteenth century followed the Industrial Revolution.

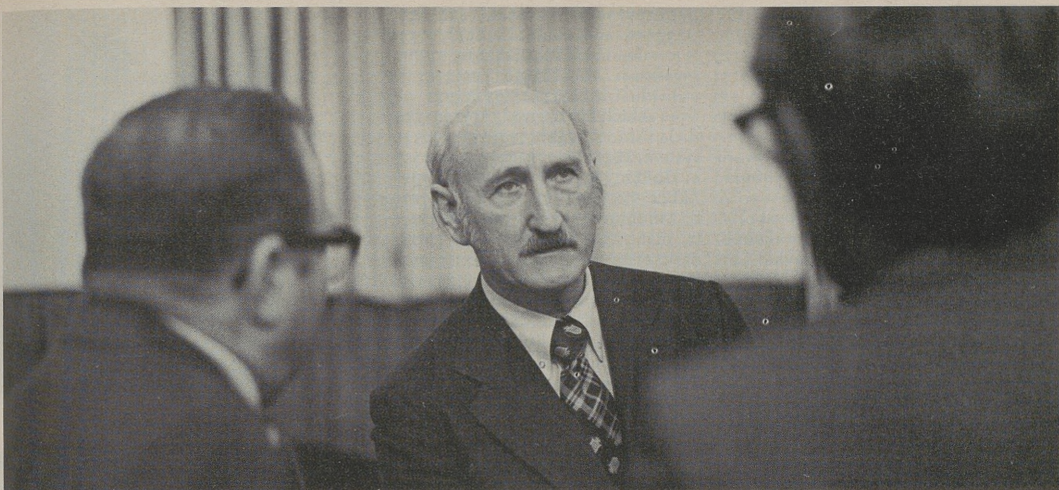
Population growth has fed the growth of cities by providing the people. World population was fairly stable until the eighteenth century.

Then surging population growth in Europe and the West aided in rapid urbanization, both by migrations to the cities and by population expansion within the cities. Since 1945, world population has increased at an unprecedented rate. Rapidly approaching four billion now, world population is expected to reach seven billion by A.D. 2000. Specialists disagree on the reasons for this dramatic increase, but among the causes are increased food production, higher economic standards of living, better knowledge of nutrition, improved sanitary conditions, and advancements in medical technology.

Technology makes possible the rapid growth of cities. Technology provides the know-how for industrial production, marketing, and the arousal of consumer demands. It

Missionary James D. Crane displays charts of church growth in Guadalajara, Mexico, prepared for Conference on Urban Evangelism held in Brazil.





Author Copeland discusses issues after one of his addresses at urban evangelism conference.

our time, technology has revolutionized transportation, communication, manufacturing, banking, and practically every other phase of urban life.

Modern technology is largely out of control, resulting in the haphazard and illogical growth of cities. Technology controlled by reason and humaneness promises great blessings for the human race. Technology running berserk, or controlled by ruthless forces, is the nightmarish demon of the modern world.

The secular spirit dominates modern city building. Man strives to master his environment and create an urban, technological world. To do so, he often abandons or rejects religious views and authorities that represent transcendent controls and goals. The secular spirit undergirds urbanization; on the other hand, modern cities breed and sustain the secular spirit. Religion has no central place in the technological metropolis. Church buildings—cathedrals, mosques, temples, pagodas—are dwarfed or lost in the skyline of commercial and residential skyscrapers, which are the temples of the god Technocracy.

When one looks at our modern cities and their problems, the prospect of an urban world is not very inviting. Cities tend to develop as an afterthought to the untrammelled advance of economic and technological forces. The promise of a better life beckons swelling populations from the country to the cities, where hope often turns to bitter ashes. Unemployment and underemployment victimize vast numbers of

people. Pollution chokes the atmosphere and the waterways. Transportation is often a hopeless snarl. The sprawling megalopolises of asphalt, glass, metal, concrete, and plastic swallow up the greenery of forest and field. Slums and ghettos develop, fostering a subhuman existence.

All this is to say that trends in the development of modern cities are ominous indeed: the trend toward uncontrolled urban sprawl, the trend toward chaos, the trend toward dehumanization, the trend toward crime and lawlessness. But

'Christians in America by and large have not accepted responsibility for the cities. We have aimed to get people to heaven with too little interest in liberating them from earthly hells.'

remember that "trend is not destiny," as Albert Mayer has reminded us. He criticizes the trend "to follow trend, to study trend, to ride with trend as smoothly as possible."[†]

It is urgent that we not succumb to pessimism and determinism. Christians and all other persons of good will must attack the problems of the city with realism, but with hope. The cities must be humanized, and a livable future in an urbanized world must be bequeathed to our children and grandchildren.

How can we ensure a livable urban future? In no way *absolutely*, because in a profound sense the

future must remain unknowable and unpredictable. Nevertheless, we do not need to resign ourselves to the bleak fate of an intolerable city civilization of the future: "Trend is not destiny."

I suggest that we need to image an urban world of the future that is humanized. We need to "see visions" and "dream dreams."

In one sense the imaging of the urban future must be the business of planners. In the broader and deeper sense, however, this task cannot merely be committed to planners. For one thing, planners, even if we were willing to trust their judgment, do not have the political and other authority to implement their plans. They must depend upon a variety of decision makers who will share their vision or at least trust their wisdom.

Christians must be in on the decision making, which means the intelligent participation of convinced Christians in the political and economic circles where crucial decisions are made that shape the future. People committed to the values inherent in Christian faith must share in the process of imaging and shaping the future, in order to help ensure the conservation of enduring human values.

All of us have a stake in the future. We may not be able to image a city in terms of the intricacies of land use, architecture, housing, industry, transportation, and government. But surely we have some vision of what makes life worth living and what makes a city worth building. We know that cities must offer adequate

housing and job opportunities. We know that cities must provide a variety of basic services efficiently and at reasonable cost: water, fuel, transportation, sewage, garbage disposal, and the like. We know that cities must offer a rich culture, with education, arts, beauty, and religion, that they must provide the maximum of freedom for self-determination, and that they must nurture community and neighborliness. We know that cities must provide equitable distribution of resources and opportunities. We know that cities must ensure sufficient security for persons and their goods and adequate safeguards for their health. We know that cities must sustain a continuing mutual relationship between human beings and nature and must put a premium upon persons in their relation to society and the larger environment. Therefore, we have a right to exercise judgment upon the plans of the planners.

But, after all, can the city be saved? It is extremely important that Christians examine their attitude toward the city in the light of biblical revelation. In our country we tend to have what is called an "anti-urban bias." The founders of our nation, such as Thomas Jefferson, believed that the European cities were evil and that America must avoid urban development. A one-sided interpretation of the biblical attitude toward the city sometimes reinforces the anti-urban bias.

What does the Bible teach us about the Christian attitude toward the city?

(1) The Bible pictures the final destiny of the redeemed under the symbol of the city of God. It is striking that the Bible recounts the human cultural pilgrimage from a primeval garden to an ultimate city—from the Garden of Eden in Genesis to the New Jerusalem in Revelation. It is most remarkable that the long trek of the human race from Stone Age culture to technological urbanism may be subsumed under this biblical imagery. And we remind ourselves that some tribal cultures in the modern world make this long and torturous journey in one or two generations!

This picture of the final destiny of humanity in a redeemed city is a mark of Christianity's uniqueness among world religions. In the religions of India (Hinduism, Buddhism, etc.) the end of man is mystic union with an impersonal ultimate, in which all personal and social existence is transcended. Or else, as a minority strand in these religions of India, the redeemed individual is self-

perfected, self-contained, self-dependent, and alone. In neither case is a redeemed city thinkable. In the mysticism of Chinese Taoism, the individual merges into Nature from which he derives. And in Confucianism, a highly ethical and social system, there is a harking back to a Golden Age of Chinese society rather than the following of a vision of the future. In Islam the picture of man's final destiny is a garden oasis where individual needs are gratified. Only Judaism shares with its daughter faith, Christianity, an urban imagery to depict human destiny. But even Judaism lacks clarity at this point, partly because it lacks the testimony of such New Testament writings as the books of Revelation and Hebrews.

(2) The Bible takes account of the evil character of the city. The city is not only the symbol of final redemption, but it is also the symbol of what is wrong with humanity. Remember Sodom and Gomorrah, Babylon, and the like. In the Bible the earthly city is represented as the seat of the most debased corruption of human beings, their rebellion against God, their idolatrous substitution of their own sovereignty for that of God, their cruel dehumanization of their fellows and themselves. Even Jerusalem, God's city, crucifies the Christ and thus reveals that it is controlled by the "powers of darkness."

(3) Therefore, it is only against the backdrop of this dark meaning of the city that its positive meaning as the symbol of redemption can be understood. What does this picture of final redemption in the form of a city mean for the understanding of our Christian task in an urban world?

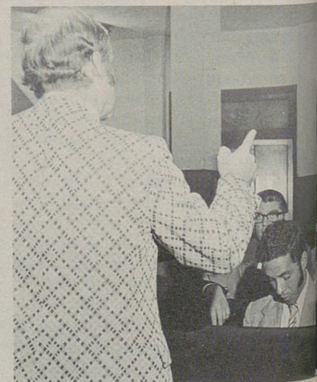
For one thing, the biblical image of the city as the expansion of God's final redemption of human beings indicates *how thoroughgoing that redemption is*. The very seat and citadel of human sin, the city, is also precisely the place where salvation is completed. God's redemption, then, is no halfway measure. It overpowers sin and Satan—by a cross and an open tomb—in the city, the central bastion of the powers of evil.

Secondly, the city as the symbol of redemption marks Christianity as *the most social of all religions*. It means the reconciliation of persons at the very point where they are in closest proximity to each other, but also most tragically alienated. It promises the salvation of persons in their most complex relationships with each other and with their environment.

Guido Picado, pastor in Costa Rica, leads one of the small group sessions during conference in Brazil.

Center: Conference host city, Belo Horizonte, is a modern urban center.

Bottom: Alan W. Compton, mass media representative for Latin America, addresses group.





Indeed, the image of the heavenly city as our final redemption reminds us that interpersonal relationships are of ultimate significance. Another religion might see service to humanity and rightness with one's neighbor as *means* to salvation. In that case, salvation itself is something else, such as the blurring out of the identity of self and neighbor in union with God. Christian faith sees these right relationships as salvation, as part and parcel of our ultimate destiny. Surely this is why Jesus insisted that we could not approach God's altar until we had first gone and made it right with an alienated brother (Matt. 5:23-24). Salvation is forgiveness and reconciliation, both in our relations to God and to man.

In the third place, the vision of the city as ultimate redemption greatly *elevates human dignity*. The goal of humanity is a redeemed city. It is a "garden city" with the healing tree of life and the river of the water of life transposed from the Garden of Eden (Rev. 21:1-2). That is, the symbol of final redemption is a combination of God's creation, a garden, and man's creation, a city. After all, God creates gardens without human help. He created a primeval garden and placed in the garden the human beings he had created. Of course, people, too, with God's cooperation, can make gardens—and can destroy them!

To put it differently, gardens may or do appear in nature independently of man. On the other hand, earthly cities do not appear apart from human creativity. Although human beings are always dependent upon God's creation and his providence, the cities are uniquely human creations.

The vision of the City of God, the New Jerusalem, therefore, must mean that God adopts and transforms our creation and makes it his own. This city "comes down from God out of heaven" (Rev. 21:2). It is a city "which has foundations whose builder and maker is God" (Heb. 11:10). It is the only permanent city, because "here we have no lasting city, but we seek the city which is to come" (Heb. 13:14).

The city of God, therefore, is both judgment and promise for our earthly cities. It is judgment because our cities are sinful and finite. It is promise because they have within them potential signs of the final redemption. God's city, our ultimate hope, is prefigured by our broken and imperfect cities. His city is finally our city.

It follows, then, that the church's responsibility for the city is inescapable. The church must testify to God's judgment and promise in the city. The signs of the Eternal City must be set forth in our finite cities. The individual Christian, not knowing yet what he shall be, purifies himself because he hopes finally to be like the Christ at his appearing (1 John 3:1-3). Similarly, Christians seek to "purify" their human cities after the image of the heavenly city in which their hope resides.

Christians in America by and large have not accepted responsibility for the cities. We have recognized that individuals in the city ought to be saved. Even so, our concept of salvation often has been too other-worldly in orientation. We have aimed to get people to heaven with too little interest in liberating them from earthly hells, where, for example, babies are eaten by rats in slum hovels unfit for human habitation.

Individuals of the city cannot be saved in terms of the salvation which Jesus brings unless something is done to save the city itself. "Good news for the poor," "release for the captives," "liberty for the oppressed," "abundant life"—all of these expressions of the salvation which Jesus offers are possible in the city—for ghetto and slum dwellers, for example—only when the unjust structures of the city's life are changed. To effect such changes, the church must decide that the city is worth saving, and Christians must be involved in the making of decisions that control the political and economic forces shaping the city.

The salvation of the city is not merely the salvation of individuals in their private lives, because the city is profoundly more than the sum of individual lives put together. It is structure, technique, society, community. It is man's creation merged with God's. It is man's creation and God's, perverted and corrupted by sin. It is a social phenomenon, a social reality which God takes seriously and which God's children must take seriously.

Can the city be saved? Ultimately, only by God and as the city of God. Partially, by his servants by means of his providence and his empowering presence—by the signs of a cross, an open tomb, and a new Jerusalem. **TC**

* Kingsley Davis, "The Urbanization of the Human Population," *The City in History*.
 † *Developing Countries: Readings on Urbanism and Urbanization*, ed. by Gerald Breese (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), pp. 6-7.
 ‡ Albert Mayer, *The Urgent Future* (New York: McGraw-Hill Book Co., 1967), p. 3.

FINDING THE CHILDREN

A Story of Love

Right: Children eagerly help Missionary Carol Henson unload materials for Bible study.
Below: A kiss of greeting.



The children know instinctively that she has arrived. By that rapid communication system common to children everywhere, the word spreads almost instantaneously. From every direction the children come on the run.

As the Volkswagen station wagon eases to a stop, children flock around, ready to assist with unloading. From the single vehicle comes a remarkable number of items—stack stools for seating, four tables with detachable legs, a folding table easel,

a box of materials for handwork activities, equipment for telling a flannelgraph Bible story, a miniature flip-chart with words for choruses.

Quickly the equipment is assembled and arranged, perhaps under a tree in a plaza, or in a home, or on a patio, or even in the stairwell of a high-rise apartment house. The "Carol Henson traveling Bible class" for children is ready for action.

Until mid-1972 Missionary Carol Henson in Santiago, Chile, led an ordered, but somewhat confined,

existence. She served as dean of women and on the faculty at the Chilean Baptist Theological Seminary. But she felt the need to reach outside building walls. So she began her program of what she terms "child evangelism."

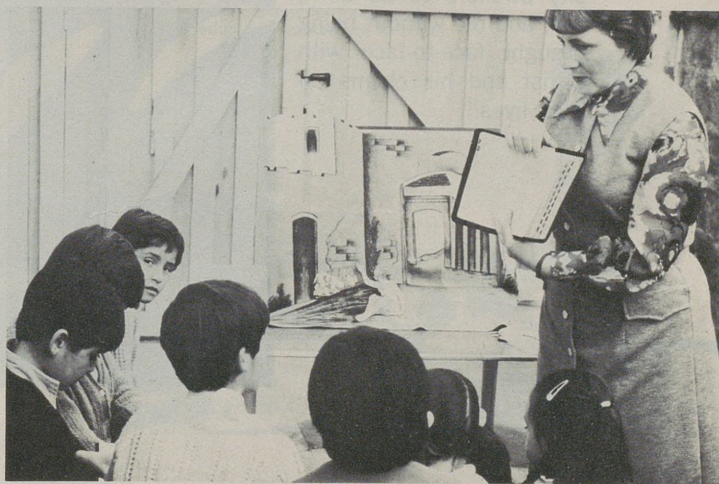
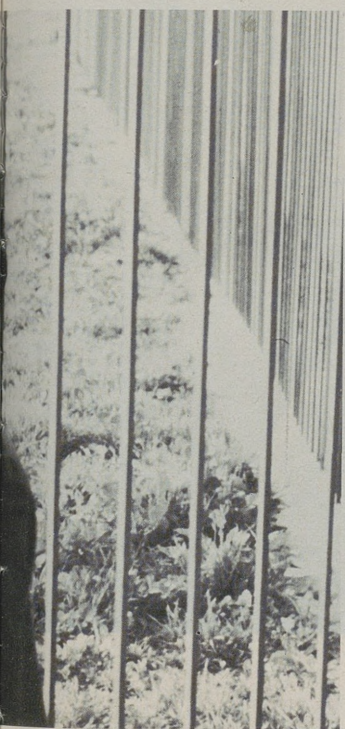
She opened her schedule of Bible classes by finding likely locations. She is able to set up completely in the open if necessary, weather permitting. Now she conducts her Bible classes for children every day but Friday. On Saturday she holds



Below: On Miss Henson's fold-up flannelgraph, a boy places character for the Bible story. Bottom: Missionary points to a verse related to story being told.



Text and photos by Leland Webb



ten classes in four locations. During a single week she is in charge of a total of 23 Bible classes in eight sections of the city for about 450 children. For most children who take part, it is their introduction to stories from Scripture.

Where children display interest, the curiosity of parents will not be far behind. Miss Henson is accustomed to seeing fathers or mothers show up at a Bible-study session to learn for themselves what their children find so attractive. Adult

classes have grown out of some of the children's classes, and at times even a full Sunday School.

When possible, she enlists others from churches to assist. One such assistant is Mrs. Juanita Pozo who has been active in the *local* (mission point) Villa Frei in her neighborhood. The Villa Frei *local* began in her home. A Bible class convened in each bedroom, one in the kitchen, and another in the living room. "I was happy when all my house was filled," she says. Now the *local* has

small, temporary quarters elsewhere, and a large building is planned. She and her husband are active at Villa Frei, but she also takes part in Miss Henson's Bible teaching class in her neighborhood.

With the desire to reach some of the children in a metropolis with the Scripture and equipped with a station wagon crammed with materials, Carol Henson has found a way: take the Bible class where the children are.

TC

FOCUSING ON CITIES

By Frank K. Means

'It is still possible for city dwellers to be born, live, and die without being brought face-to-face with Christ and his claims on their lives.'



The Conference on Urban Evangelism held in Brazil last August came at a time of particular need. Why such a meeting was called for has many answers. Four of them deserve insistent attention.

(1) *What God has done creatively and redemptively in times past—and continues to do today—points the way.*

God's eternal purpose in Christ Jesus our Lord was determined centuries before Paul wrote about it. Man's disobedience and sin made atonement necessary. God attempted to speak to errant mankind in various ways. Finally, he sent his Son who "died for our sins," "was buried," and "was raised on the third day."

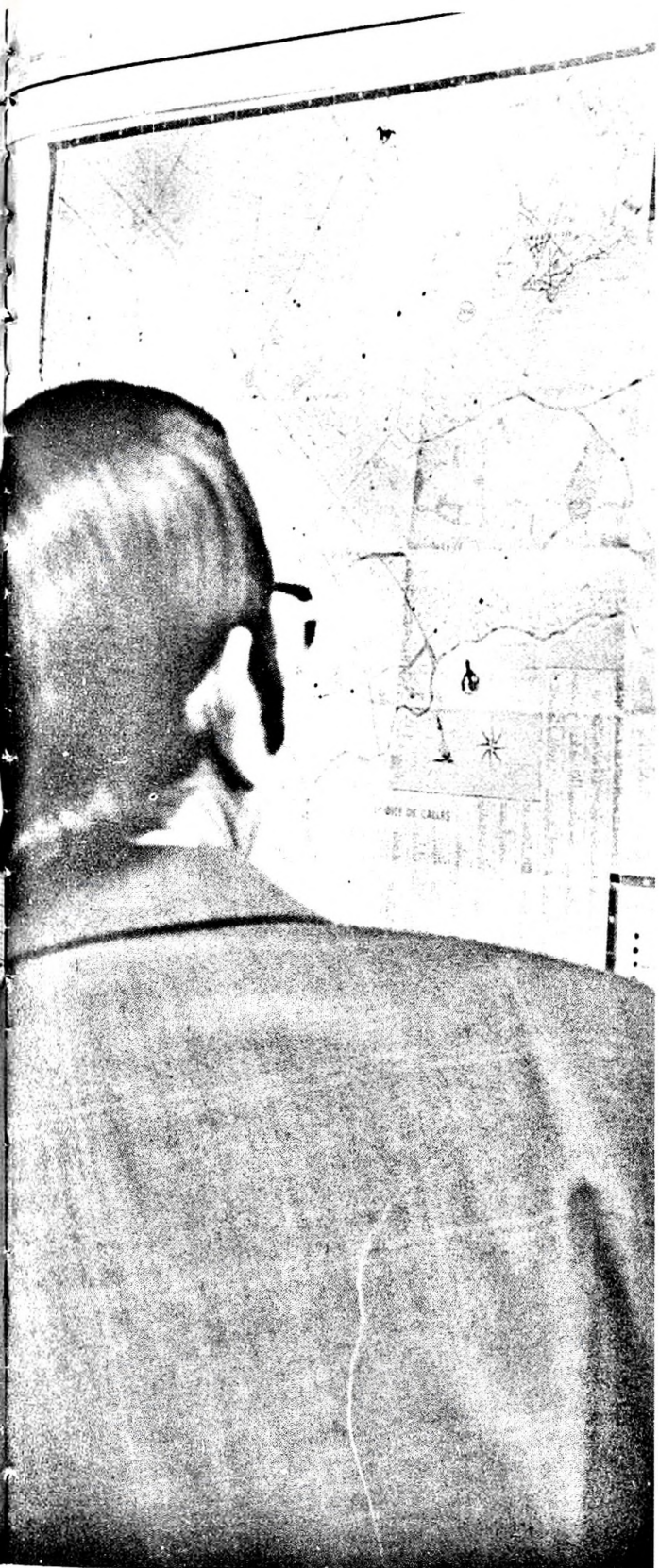
Before Christ ascended to return to the Father, he instructed his disciples and sent them forth on the

same mission the Father had given him. He gave them the Holy Spirit to empower and enable them in their world-encompassing task. All believers were expected to be witnesses, learners, priests, and ministers. Some were called to be apostles (missionaries); many received a diversity of spiritual gifts, for the good of all and for building up the body of Christ.

In subsequent centuries the Christian movement experienced varying degrees of success and outreach. Victories were counterbalanced by defeats. God's people, at times heroic and long-suffering, at other times were half-hearted and apathetic. Problems within the movement sometimes impeded or prevented the kind of progress God had a right to expect. Even so, remarkable exploits were done in Christ's name.

Baptists have been a vital part of the Christian

The author is Foreign Mission Board secretary for Eastern South America.



Left: At Conference on Urban Evangelism in Brazil, displays show church growth in various cities.
Below: A portion of Belo Horizonte, Brazil, site for the urban conference.



Charles W. Bryan, Foreign Mission Board secretary for Middle America and the Caribbean, addresses conference in Brazil.



movement, but they were late in turning their attention toward Latin America. It was the great cities of Latin America that first inspired the interest and concern of Baptists in other parts of the world. In 1851 our Baptists forebears recommended that missions be established "in any or all of the cities of Havana, Mexico, Rio de Janeiro, Valparaiso, and Panama, or any other part of South America." But it was almost 30 years before Southern Baptists, for example, appointed missionaries to establish such missions.

(2) *The early missionaries and their national co-workers set an example.*

We owe our present-day opportunities to both groups. Working as partners, they made disciples, organized New Testament churches, instructed new converts, wrought righteousness, and suffered reproaches

for the sake of Christ. They ministered to human need, helped the called to prepare for kingdom service, and encouraged the churches to join hands in cooperation through denominational organizations.

Roger S. Greenway has called Paul "the first urban missionary strategist." Like Paul, the early Baptist missionaries concentrated on the major cities. They considered them strategically important because of their large populations, key roles in national life, complicated human problems, and almost unlimited potentials for good and/or evil. They also saw them as bases from which to reach the hinterland.

Salvador, Bahia, Brazil was selected as the first city to be occupied by the Southern Baptist missionaries. The reasons: (1) large population; (2) well-populated surrounding region; (3) connection by sea, rivers, and



First Church, Belo Horizonte, host for the urban conference.

railroad to other important points; (4) a field almost completely unoccupied by evangelical missionaries.

The same technique was used elsewhere. Still, some major population centers were overlooked, bypassed, or neglected because the workers and other resources seemed so few.

Scores of churches are products of services held in the homes of believers. What began as Bible study led to preaching and witnessing. The witnessing has not been confined to services indoors. Street services, held in public squares, continue to be effective in outreach. Jails and other public institutions have not been overlooked. English-language congregations, while few in number, have sought to minister to English-speaking foreigners in Latin American cities.

Public meeting places too often were inadequate halls located in muddy, isolated districts. This led almost inevitably to an overemphasis upon oversized church auditoriums in some major centers, without adequate educational facilities or carefully projected plans for the use of huge structures. Today the trend points away from the two extremes and toward a middle position calling for smaller, but adequate, structures in strategic locations.

Early missionaries, as well as more contemporary ones, have sought new methods and techniques, under



the guidance of the Holy Spirit, as conditions and needs changed.

But, as Frances M. DuBose has pointed out, "The greatest Christian witness is not one with a technique which works, but one with a message which communicates consistent with a life which itself is a witness."

The missionaries often had to struggle against a paganized form of Christianity planted by the Roman Catholic Church, as well as spirit-worshippers, taboos, and animistic religious practices. This defective form gave more attention to dogma and formalism than to morality and ethics. Superstitious religious practices abounded, both within and without the dominant church. Evangelical efforts were opposed and resisted by the Catholic clergy. Battles for religious liberty and evangelical civil rights ensued until essential rights, such as freedom of conscience and worship, were won.

But the victory is not yet total or complete. Eternal vigilance is still the price of religious liberty.

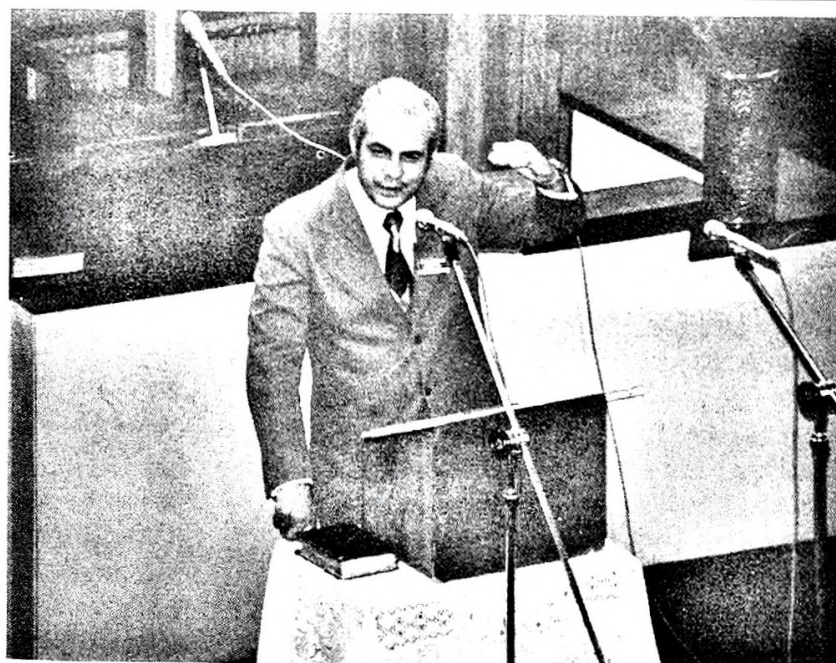
(3) *The second and third quarters of the twentieth century have seen a mass movement of people from rural districts to urban centers.*

T. Lynn Smith says this shift may well be considered as the most important current demographic fact in

'It would be a tragic mistake to divert attention completely from the rural hinterland in an accelerated effort to serve the needs of the cities exclusively.'



Motorbikes crowd streets in Saigon



Pastor Nilson do Amaral Fanini of First Church, Niteroi, Brazil, tells urban conference about work of Brazilian Baptists.

Latin America." The newly arrived urbanites usually were ill-prepared to cope with the new circumstances in which they found themselves.

The great metropolitan areas (not just the cities proper) act as magnets. To them are drawn governmental offices, political activities, universities and other educational institutions, transportation systems, apartment complexes and all sorts of real estate development projects, factories, industrial plants, stock markets, chambers of commerce, labor unions, hospitals and other health facilities, department stores, supermarkets, shopping centers, sports arenas, art galleries and museums, and the larger churches and religious institutions.

On the other side of the ledger, great metropolitan centers have more than their share of slum problems, crime and vice, abandoned children, and broken homes. Despite the fact that medical personnel and facilities tend to concentrate in the cities, it is still possible for people to be born, live, and die there without ever having seen a doctor.

And, despite a growing corps of Christian believers and leaders, it is still possible for city dwellers to be born, live, and die without being brought face to face with Christ and his claims on their lives.

Religious influences, the religious names of some cities notwithstanding, are not pervasive. Slum-bred poverty and deprivation stand in stark contrast to suburban affluence. The poor and the rich live in different worlds—but not far apart. The impersonal insecurity of the urban scene replaces the relative security of the family in village and rural settings.

As stated in the 1974 foreign mission study book for adults, "In the transition from a rural to an urban way of life, people become separated from hard-and-fast family, cultural, and religious ties. This loosening of

former ties may allow them to become more receptive to the Christian gospel."

(4) *We are not satisfied with what is now being done to win and minister to Latin America's cities.*

True, Baptist growth has been most notable in the cities. For this we are deeply grateful to God for bountiful blessings upon the work and the workers. Yet we are aware that our vision, awareness, resources, efforts, programs, insights, and degree of dedication are inadequate.

The task ahead must be done on the basis of available resources. Money is important, but spiritual resources are more important. Each new Christian has his own, unique, stewardship obligations. Sacrificial giving is more imperative to spiritual growth than the acceptance of gifts which cost us very little personally. A smaller building, provided mostly by those who use it, often means more than a larger building given as an outright gift. A grant for a single building accomplishes something, but funds provided for church building loan funds can be loaned, repaid, and used again and again to provide a number of buildings. Without vast new sources of funds to draw upon, as the needs of the cities are weighed, we must find better ways to use available funds, even while looking for additional funds from both national and foreign sources.

Note that it would be a tragic mistake to divert attention completely from the rural hinterland in an accelerated effort to serve the needs of the cities exclusively. The millions in rural areas must not be neglected. Literally thousands of communities, located in every Latin American country, still have no Evangelical mission or church whatsoever.

As he approaches a great urban center by plane after dark, the traveler sees a fantastic sight—thousands and thousands of lights. By these he is made aware of the great city's extent. If that is all he sees, however, he misses the God's-eye-view of the city. Hidden in the darkness are the masses for whom Christ died.

But God does not see them as masses. He sees them as individuals in their own right, who are the objects of his redemptive love and concern. He is the Light of the World. He yearns for the city and weeps over it. He longs for "the true light that enlightens every man" to banish sin's darkness and misery from their lives.

May God grant us a vision of what the cities mean to him. May he give us the wisdom, inspiration, and endowment required to minister, with far greater effectiveness, to their overwhelming needs. **TC**



Residential development in Jakarta, Indonesia.

Jesus had a clearly defined strategy for evangelism. He began his earthly ministry (John, chapter two) by cleansing the temple, an action bearing significant, symbolic implication. Then he challenged the religious profession of his day (Nicodemus). Next he went into the "world" and presented himself as Messiah to the Samaritan woman.

His strategy also included the determination to get into every city and every village, so that all could hear his message (Mark 1:38).

The author was appointed a missionary to Indonesia in 1959.

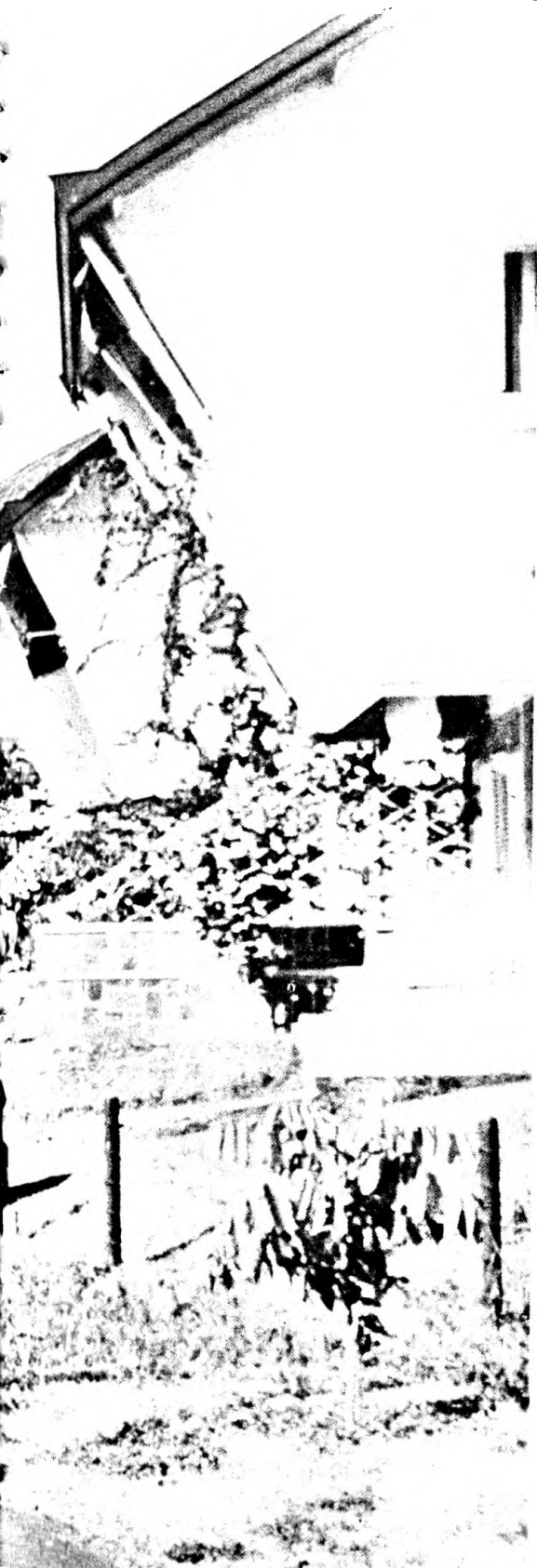
Another aspect of his strategy was to train the disciples he had chosen for continued ministry. Some of Christ's most beautiful teaching was directed toward just a few men.

Finally, he specifically outlined for them the pattern they were to follow in extending his ministry: from Jerusalem to Judea; then Samaria; finally unto the uttermost part of the world.

The Apostle Paul also revealed a definite strategy in evangelistic outreach. First, the synagogue and the Jew; then the Gentiles. He began his ministry in the major city, or cities, of an area. He won and trained

disciples who would then carry the truth into the surrounding areas. So successful was this strategy that Luke tells us, "This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks" (Acts 19: 10 RSV).

The Indonesian Baptist Mission has adopted a strategy for evangelism. It projects a pattern of work we feel is basically simple, biblically sound, and reproducible. It rests on this principle: Strong, healthy, (and, I repeat) reproducible churches are grown not so much through the unlimited expansion of existing con-



TO TOUCH THE CITIES

By Edward O. Sanders

Baptists there have several congregations with church buildings, but the present economic situation and the high cost of land and of construction make it impossible for us to follow a pattern of work that depends on such facilities. Our solution? Churches that meet in homes.

Haribowo invited us to conduct a weekly Bible study in his home on Friday evenings. We began with his family and a few friends. A cadet from a Marine Academy attended, and he invited his friends. Others in the neighborhood began to come, and they invited friends. Today the Bible study has grown into a congregation that has called its own pastor. And Hari has expanded the church facilities by extending his garage and remodeling it into a place of worship.

In another area, Lily, a young wife, invited us to her home with the approval of her husband, Tjun Fa, not a believer. Their two-room house seemed very small for any kind of meeting. When the furniture was replaced with benches and chairs borrowed from neighbors, the little front room could accommodate only 20 people, squeezed tightly together. This situation soon developed from a once-a-month Bible study to a weekly service preceded by a Bible class for children. The third time we met in the home, Tjun Fa confessed Christ as Savior.

The congregation has continued to grow. Today they meet in facilities provided by Calvary Baptist Church in Jakarta. They are served by a

part-time pastor and by laymen who give their time for ministry to the congregation. Tjun Fa is one of these leaders.

The method is very simple. It can begin with a Bible study or prayer meeting among women, men, or young people. We have emphasized the priority of adults in beginning these groups, for we feel they are the key to a strong, continuing congregation. Often the effort will not grow into a continuing congregation. On other occasions a fellowship will outgrow its facilities and will divide into two groups, meeting in different places.

Pastor Sukirman of Jatinegara Baptist Church in Jakarta has invited us to give our full time to this type ministry in his area. "The possibilities are unlimited," he says.

Pastor Ishak Iskandar of Immanuel Baptist Church in Surabaya, Indonesia's second largest city, declared, "Some of our small groups led by laymen have not continued, but this year our church will provide buildings for three such groups."

To facilitate such a plan demands that we do a better job of training leaders. In evaluating the situation, Baptists came to this overwhelming conviction: The building up of the Body of Christ is the responsibility of *all* the people of God, not just a select few.

Paul states (Ephesians 4) that God provides gifts of leadership to certain people so that they might equip the rest of the church to "build up the body." In every congregation Paul founded, it seems, were some who were gifted to lead. In the time he had, he trained these people to carry on the work of equipping others. He then commissioned men like Timothy to continue this work.

In Indonesia Baptists have extended and broadened our teaching ministry to encompass more people who will be involved in small-group evangelism. Rather than teaching a few young people on a campus in one or two places, we have extended the teaching ministry to several areas by dispersing our teaching personnel. Now Tjun Fa and others like him can study at home, using literature programmed to meet their personal needs, while continuing to work and support their families. Their own ministry can be developed through practical application among the people where they live.

The cities of Indonesia, praise God, are open to this simple, biblical, reproducible method of evangelism. TC

gregations, but through the process of cell division.

Our strategy, simply stated, is to plant an unlimited number of churches or congregations through what we have called "the small-group approach" to evangelism. The goal is to start, or "plant," hundreds of small Bible-study groups in the homes of interested people. Our hope and prayer is that these small groups will grow and develop in quality, as well as in number, into strong, New Testament churches.

Examples can be seen in the Indonesian capital, Jakarta, a metropolis of over five million people.

For five years I have experimented with urban evangelism in Houston, Tex., where houses are now creeping into the countryside at the rate of six miles per year. I pastored in a sea of apartment houses, with an average family turnover of 110 percent per year in each complex. What I share here is not theory, but simply the experiences we have had in actually evangelizing in the urban setting.

For the first three of those five years our flock deliberately did not build any type of church building. We began with the intention of being "experimental." Thirty-eight of us banded together to try to understand the attitudes of the unchurched urbanite and to evangelize him. Since our "target" group would not be caught dead in a church building, for three years we did not build one. We used our own homes and apartments as the bases for operation. We ignored the Baptists who moved into our area, for we desired to grow through the ministry we would develop to "Outsiders," not by collecting other Christians. Other Baptist churches in our area enlisted the Baptists we ignored, but in turn they virtually ignored the unchurched we reached. They had no strategy for reaching the Outsider.

After five years the original 36 became nearly 450, and we have been evangelizing an additional group of over 600, most of whom are not yet ready to attend any type of religious service in our building. The building erected, by the way, is designed so that every room has from two to six uses. Not a room sits idle, waiting for Sunday to happen! Our worship space accommodates 900, and we were filling it just before I resigned, but we also roller skate, play basketball, have a coffee house, and provide many other activities in that same area.

During two months in mid-1974 I shared with missionaries in eight nations in Southeast Asia and the Middle East. I discovered again, as on earlier trips of a similar nature, that there is a worldwide reevaluation of the theology of the church. Nothing will have a more far-reaching impact upon the potential for urban evangelism than this one doctrinal matter.

For generations we have considered the church as being a building, a preacher, a program, and a membership—in that order. We have talked about "going to church," when

we really meant "going to the building." Evangelism has focused upon a preacher in the "revival meeting," where sermons to sinners were preached to the deacons. Church activity was basically made up of programs through which the membership "served the Lord"—Sunday School, Training Union, Brotherhood, and Woman's Missionary Union.

The end result of this sterile, "within-the-walls" concept of the church can best be seen by visiting the huge, urban setting of the north-eastern United States. This 250-mile-long corridor has grown into one sprawling, wall-to-wall-peopled city, called "megapolis." Literally, it means "thousands of cities." As a boy, I

Ralph W. Neighbour, Jr., has become a specialist on the personal outreach of Christians in the urban setting. Under the Southern Baptist Home Mission Board he helped pioneer development of 23 churches in Pennsylvania, New York, and New Jersey 1960-65. He was an associate in the evangelism division of the Baptist General Convention of Texas 1965-69. From 1969 until last year he led in the development of an unusual church in Houston, Tex. He has addressed Baptist missionaries in several countries. He recently became a missionary associate of the Foreign Mission Board (assigned to Singapore, serving temporarily in Vietnam) to tackle the problem of extending Christian witness into urban areas.

At the Foreign Mission Board-sponsored Conference on Urban Evangelism in Brazil last August Neighbour shared his concepts and experience concerning urban churches. The first of those messages, presented here, offers the essence of his approach in urban ministry.

grew up in the megapolis. Following seminary, I returned to it as a missionary of the Southern Baptist Home Mission Board. Here's what I saw happen: In virtually any area of the megapolis you can purchase a gorgeous, abandoned, Gothic church building, complete with pipe organ, pews, and all equipment, for sums ranging from \$5,000 to \$50,000! Those same structures would cost from \$150,000 to \$1,000,000 to build today.

In my lifetime those buildings have gone from full to abandoned. They sell cheaply, for who wants to buy a building designed for use only two hours per week? Our forefathers made a mistake in their concept of the nature of the church.

The church is not a building. It

THE CHURCH IN ACTION

By Ralph W. Neighbour, Jr.

is not a preacher. It is not a program. It is not even a membership. It is an ecclesia: a body of called-out people, fitly joined together by the Holy Spirit to become a body of Christ. That body is vested with spiritual gifts, enabling it to function under the direction of the Head, our Lord Jesus Christ. And that body has existed down through the centuries with an amazing capacity to express itself in different life-styles. It has met in catacombs and houses, in tents and fields, in public and in secret.

The church cannot be destroyed, once it is properly understood as the ecclesia. But it can be destroyed if it is considered to be a building, for factories can grow up around it, and the membership can move miles away, leaving it desolate. It can be destroyed, if there are not enough "professional preachers" to serve in each one of the buildings. It can die, if it is so tied to programs (not one of which is as old as 200 years) that it considers no other options for ministry and evangelism. It will die! It has died! It is in the process of dying!

What is the church? Christian leaders in a certain nation struggled with that question. Church growth was being smothered by two problems. First, every time a church was born, an astronomical building debt was laid upon a few charter members. Second, national pastors had become something of an elite group who resisted any attempts to free the membership of the local church from strong clergy control, so that they might evangelize, unsupervised, in their own neighborhoods. Evangelism was tied to a building.

They came to a bold conclusion. An ecclesia was nothing more than a body of Christ. It had an infinite variety of life-styles available to it, but one specific style would best permit it to exist with effective evangelism occurring within its particular community. It could exist without buildings, and it could find a "pastor" within the body itself. One of its own members could emerge to fill the task of being a pastor,

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and he could then be given "on-the-job" training.

That stupendous conclusion set churches free to explode rapidly within the society! House-churches could spring up in apartments, residential areas—anywhere. Instead of thinking in terms of evangelizing hundreds, church leaders were able to get a vision of evangelizing hundreds of thousands. The name of the nation where this has happened? The name is Legion—for example, America, Guatemala, Indonesia, the Philippines.

It is amazing what happens to the concept of urban evangelism when the church is conceived as being "the church in the house." Last summer I saw such a church among the Kekchí Indians of Guatemala, out of Cobán, one and one-half miles from the nearest road. I saw it again 300 miles to the west in a banana grove near Quezaltenango. I have also seen it in sophisticated Zurich, Switzerland, and I have pastored such a body in Houston. I confess to you that nothing has more potential for expanding the church in our generation than the simple matter of rethinking the nature of the church.

Heavily entrenched ideas die hard, no matter how necessary it is for them to do so. Many Christians cannot separate churches from buildings—yet! But there is truth in the line, "No army can withstand an idea once its time has come." Across the world, the theology of the church is changing. It does *not* need a building, nor an ordained preacher from a seminary, nor a set of sacred programs. It does need the breath of

the Holy Spirit within it—guiding it into all truth; gifting it with teachers, pastors, and deacons; directing it to become the "church in the world;" evangelizing all within its area.

A critical part of this new understanding of the church is that all members are ministers! Pastors are no longer "Holy Men," hired to serve God on behalf of the membership. Rather, they are equippers, who pour themselves into training the flock for their ministries. In Houston, I likened the change in the pastor's role from being that of the star athlete on the playing field to the coach on the sidelines. When I stubbornly refused to allow the flock to call me "minister," they renamed me "coach." I love that term! Of course, I was the "player-coach." If I could not show them how, they would never learn by listening to my comments from the bench.

I was the first of our flock to visit the taverns of our area and get acquainted with those who frequented them. Our home was among the first to keep a heroin-using prostitute while she went through withdrawal. But gradually others took over these ministries, as I devoted myself to developing still others on the "team."

I am most sympathetic with those who cannot fully agree with this approach. For those who have invested a lifetime in working within the framework of a rigid concept of the church, it is indeed a threatening thought that other possible forms of church life might be equally, or even more, effective. But I pray earnestly for them to begin at least to struggle with the possibility that

the only norms for the nature of the church which ultimately bind us are those of the New Testament.

I heartily agree with my friend, Francis Schaeffer, who suggests that the New Testament imposes only eight statements (I have adapted them slightly for my own Baptist ecclesiology) concerning the policy of the church as a church (from *The Church at the End of the Twentieth Century*):

(1) Local congregations are to exist, and they are made up of baptized-by-immersion Christians.

(2) These congregations meet together in a special way on the first day of the week.

(3) There are to be church officers who have responsibility within each local church.

(4) There should be deacons responsible for the community of the church and for the shepherding of the flock.

(5) The church is to take discipline seriously.

(6) There are specific qualifications for pastors and deacons.

(7) There is to be a broader fellowship, composed of brotherhood between autonomous local churches.

(8) The two ordinances of baptism by immersion and the Lord's Supper are to be practiced.

This is all the form required by the New Testament. This leaves vast areas free. In that freedom we may address ourselves to urban evangelism. Whatever we see it as involving, urban evangelism will have as its ultimate end more than the winning

'Nothing has more potential for expanding the church in our generation than the simple matter of rethinking the nature of the church.'

of individuals to Jesus Christ. Salvation involves reaching people who, at the moment of their salvation, are joined by the Holy Spirit to the local body of Christ, called the ecclesia. I see no place in the New Testament for an unidentified, independent Christian. We are all in a body.

That ecclesia has form, and it has freedom. For some people and some communities that freedom may continue to generate traditional Southern Baptist programs for years to come. I have no quarrel with their authenticity. After all, it was through such traditional forms that I myself was converted, called to preach, and made a missionary. I only plead for alternatives to be recognized as valid.

Second, consider the action of the church.

If we agree that the church can exist either in its present traditional forms or in yet unconceived forms, as long as it remains within the limits imposed by the New Testament, then I want to propose a radical addition to our traditional church forms. (This is where we are at present—working in the center of traditional church structures.)

First, let me tell how I discovered what I propose. Following seminary, I spent five years in the New York City area. Our family moved four times in those five years, and I began 23 churches, all as “house churches.” In each case I helped the

Armed with this insight, I next joined the Evangelism Division of the Texas Baptist Convention. There I wrote a little book, *Witness, Take the Stand!*, and structured a full, six-hour Personal Evangelism Institute. (Most of that material is now evident in the WIN materials.) I trained hundreds of pastors to teach that institute. In Memphis 7,500 attended. Every Southern Baptist church in California took the training. We showed how to cultivate the unchurched, using methods I had personally tested over several years. I spent three years teaching that material and left church members

does any other Southern Baptist program presently provide churchwide sponsorship of cultivative evangelism that propels Christians outside of church walls to relate to five or more unchurched people.

That was the problem. After I had trained people to make contact with Outsiders, shown them how to use their homes as bases of operation to cultivate, and suggested dozens of ways that the lives of Outsiders could be “touched” with the hand of friendship, their church programs actually restrained them from following through. Not one single ongoing program of the church existed to

Housing complexes can be found worldwide. This one is in Santiago, Chile.



churches get buildings and pastors from seminaries. During that time I first became aware that we Baptists were living on an island, withdrawn from the unchurched world around us. I numbered myself among the Christians who did not have even five intimate friends who were unchurched! Born in a parsonage, I began to preach at 15. I knew nothing about the sociological patterns of unchurched people. So I began getting off my church “island” whenever possible.

For the first time in my life I began to spend hours in a tavern, drinking Cokes and just listening to the sounds around me. To my utter astonishment I discovered that these “sinners” spent at least 40 percent of their time talking about God! Slowly and sadly, I began to understand why they talked about him in a bar instead of in a church building. Their personal estimates of themselves were extremely low! They did not feel worthy to come to our buildings. Their frequent comments about the “hypocrites in the church” also began to make sense. The only Christians they ever contacted were the hypocrites who came to drink with them. The rest of us were so busy with our programs and revival meetings that we had no time to be with them.

excited and witnessing in city after city. I had encouraged Baptists to get out of the buildings.

But gradually deep disillusionment set in. I would return to the cities where people had been so well trained, sometimes only three months later, and no continuing cultivative evangelism was evident! Again and again I asked myself, “Why?” Over a period of one year I began to recognize the problem. As a result, I resigned my position to find a solution for Southern Baptists. To do so, I became the pastor of 36 people in Houston. The problem was somewhere in building-centered church structure. After five years as pastor of West Memorial Baptist Church we have proved that our solution works!

What was the problem? Simply this: *The traditional church program has absolutely no structure at the present time which sponsors or encourages cultivative relationships between Christians and the unchurched beyond the walls of the building.* Sunday School limits evangelism only to those we can enlist to come to our building for Bible study, at a time we arbitrarily set for the whole community. It does not, and I firmly believe, will not ever, sponsor dialogue relationships between believers and the unchurched. Nor

encourage such activity. When it happened, it happened in spite of the local church program, never because of it.

The most important thing for the development of urban evangelism today is to provide a specific new program of the church that will train, endorse, and encourage the laity to cultivate and evangelize Outsiders. All the WIN materials in the world are useless if we return our church members to a building-oriented conception of evangelism!

I accuse, and find guilty, the traditional structure of the church as being largely responsible for the hindering of evangelizing those who will not come to our buildings for our programs! David Haney calls this our “Cinderella complex.” Cinderella lost her slipper at midnight, and the handsome prince tried to fit it on the foot of every girl in the kingdom until he finally found her. Even so, we approach an unbelieving world with one concept of building-centered evangelism. If our concept does not “fit” a certain person, we abandon that one to an eternal separation from God!

At this point I realized that what we needed was a fifth program to go along with the “Holy Quartette.” You may or may not like the name we gave ours in Houston: “TOUCH.

It was the official arm of the church program to involve Christians in sharing Christ with those who would not come to our buildings.

As I have explained in *The TOUCH of the Spirit* (Broadman, 1972), the first thing an unbeliever does is *touch* Christ. Then, when he knows him, he next can trust him as Lord and Savior.

Why do Outsiders avoid our lovely church buildings and stimulating programs? There are a thousand answers—some emotional, some spiritual, others intellectual, social, or physical. One Outsider may have been offended by a Christian as a child. Another may have been influenced by an atheistic father. A woman may be too shy to mix with crowds; another woman is ashamed of her divorced condition. Here lives a hedonist, there a pragmatist, and over there a humanist. All of them Outsiders!

The word TOUCH has distinctive meaning. It stands for Transforming Others Under Christ's Hand. We do not use the words "West Memorial Baptist Church." "Baptist" would turn off some people. "Church" would turn off others. We are simply the TOUCH family. We can be reached any time of the day or night by a telephone number.

There are four principles of our TOUCH ministry:

(1) TOUCH always happens outside church buildings. The average church does not provide as much as 12 hours a year to equip Christians to witness for Christ outside church walls! Yet it is there that Christians spend most of their lives—at home,

'The traditional church program has absolutely no structure . . . which sponsors or encourages cultivative relationships between Christians and the unchurched beyond the walls of the building.'

school, work, or play. Furthermore, churches that do offer personal evangelism training rarely have an effective strategy for reaching the Outsider. Our visitation programs work well in reaching church-oriented families, but they do not offer a TOUCH point to reach Outsiders.

(2) TOUCH points are needed. They must be developed around the need of the Outsider before there will be an effective transmission of the message of Christ's love.

All Outsiders have needs—shattered hearts, broken homes, unhappiness in jobs, troubled children—the

list is endless. But one-time visits won't discover those needs! Knowing the Outsider lovingly enough to understand his hang-up or his heartache takes time. Through the portal of friendship you can drive a truckload of the gospel, straight into his life. That friendship is our TOUCH point. We design a small group to meet the needs or interests of Outsiders. We relate around physical, emotional, intellectual, social, or spiritual interests with Outsiders.

TOUCH is my life, controlled by the Christ who loves, carrying his life-in-me to confront an Outsider.

How many ways will the Holy Spirit utilize to TOUCH non-church-related people? Hundreds and hundreds. That is why TOUCH does not start with a "program." It starts with Christ in the believer. We have discovered some 30 TOUCH ministries which worked in our urban setting. They include a fellowship for parents of retarded children, ministering to alcoholics and drug addicts, a divorcee club, skating clubs, golf lessons. If we cannot get to know an Outsider through Sunday School, we will use any legitimate interest he has to develop a friendship. Please bear in mind that our purpose is to be able to share Jesus Christ and bring that person to salvation.

(3) We already have TOUCH built into our lives.

For example, you may be the only Holy-Spirit-in-the-heart kind of person in your entire neighborhood. Who are the people who live around you? Across the street is a family with children who do not go to church. They will not ever ride a church bus to your local Sunday School, attend a revival, or even give answers to a survey. They are from an Outsider family. Why not start a Tuesday afternoon Bible Club for them in your own home, using materials readily available to tell them about Jesus? Experience has proved that those youngsters will usually attend a one-hour "TOUCH Time" in a neighborhood home, even when parents do not permit them to go to church.

Look around your neighborhood again. Do you see teenagers? Why not start a Friday night "rap session" for them? Another possibility is a "Neighborhood Bible Study." We have dozens of these functioning at present during the week. We have limited the proportion of believers to Outsiders in our Neighborhood Bible Studies. We try to allow only two Christians from our church to participate in any one group. The balance of those who enter the Bible study are unbelieving Outsiders. After all, the purpose is to develop

a TOUCH point—not to develop new clusters of Christians insulated from the unbeliever!

Men of the neighborhood can be touched through fishing, and other recreational activities. There are literally scores of intimate, life-to-life related ways God could use to reach neighborhoods for Jesus Christ, to reach those who are not interested in attending worship services. All he needs are some warm bodies who are ready to choose his will in place of self-will!

(4) All TOUCH ministries should begin because the Holy Spirit places a burden within some Christian's heart.

They will not be originated by announcing to the congregation, "We are going to start Bible studies. Would you like to help?" Those

'The most important thing for the development of urban evangelism today is to provide a specific new program of the church that will train, endorse, and encourage the laity to cultivate and evangelize Outsiders.'

who participate in TOUCH are "The Company of the Committed" within the church membership. We offer a TOUCH Basic Training Course, and those who start are deliberately narrowed down over a 13-week period to those who are committed enough to become involved in sharing Christ. Those who complete the course are directed to pray for God's leadership toward a specific ministry. They are not encouraged to "start a program," but to recognize there are many ways they can represent Christ to Outsiders. They are encouraged to seek their directions for ministry from the Holy Spirit. It works!

Christ himself is a living presence in this world, and he is minding his own business within every human being who is filled with his Spirit. An Outsider TOUCHes Christ every time he TOUCHes a Spirit-filled life. Then, when he is aware that Christ lives in his world, he can trust him as Lord and Savior. First there has to be the TOUCH. Next, there has to be an understanding of who Christ is in order that the ultimate objective, trusting Christ, can occur.

Any congregation which has Spirit-filled laity, located in an urban community containing Outsiders not being reached by traditional building-centered activities, should prayerfully consider beginning a TOUCH ministry—at once! TC

REACHING INTO THE FACTORIES

By Richard Morris

The general manager of a large electronics factory was fretting over some of his problems to one of his neighbors, who happens to be a missionary. No one really knows, he said to me, what the industrial picture will be six months from now. Then he added, "That's where you come in. You're the philosopher, the theologian. You tell me the answer."

That was just one of many such conversations with my neighbors, many of whom are industrialists. Industry in Taiwan has brought numerous Americans and Europeans to this country. In 1975 there will be more than 250 foreign families in the city of Kaohsiung, all of them with some part in building or managing a factory.

When I first moved to Kaohsiung 13 years ago, the city's population was 600,000. That number has almost doubled, for more than a million people now reside in this major, international seaport. Much of the increase has been due to migration of thousands of workers from rural areas to the newly developed industrial sections of this urban center.

Many of the new industries are located in the large "export processing zones." Three such zones in Taiwan import raw materials without duty tax and export finished products. These zones contain some of the world's major electronic firms. One

of the zones is in Taichung, where a new port is being developed. The other two zones are in Kaohsiung and have a projected total of almost 90,000 workers, about 80 percent of them women because of the nature of the work, most of them from 16 to 20 years of age. Removed from their country home and family, these young women find it hard to adjust to city life. For the most part they reside in crowded dormitories, where privacy is a forgotten and longed-for luxury.

Add to these the workers in hundreds of factories developing around the port, and an image of the crowded city streets begins to take shape. Baptists have had work in the city since 1954, when Kaohsiung Baptist Church was formed, the second organized in Taiwan after Communists drove missionaries from China. Two new churches were organized in 1974, the Wen Hwa Church and the Ai Ch'un Church. Both are active in industrial evangelism.

The Wen Hwa Church building in the heart of Kaohsiung serves a district of well-educated families above middle class. Many factory managers and executives live in the neighborhood. Several years ago Pastor Chen Tung Pi and Mrs. Chen began a kindergarten for Japanese children. As more Japanese industrialists brought their families to Taiwan, Pastor Chen helped the parents organize a Japanese school. The factory managers appre-

ciate what their friend, the pastor, has done for education of their children.

Beginning last fall and during 1975 the church is seeking new ministries in industrial evangelism. First, the church will seek a close relationship with several receptive factories to serve as a spiritual home for migrant workers; the pastor is on call for counseling or emergencies. For example, the church sponsored and planned the Christmas program for the Apollo Wig Factory, whose assistant manager is a church member.

Growing out of this project, an effort is being made to develop prayer fellowships within the factory. These prayer cells would become one means of gospel contact and witness, both on the factory floor and away from the job.

Most larger factories employ specialized staff members to deal with personnel problems, but at times the problems go beyond the employer's ability to help. Wen Hwa Church has offered assistance at these points.

Ai Ch'un Church is situated in the district of the city that was developed for housing workers and their families who began moving to the city in a large wave of migration more than ten years ago. Most of the church members are related to industry in some way.

With concern for the workers, the church opened a chapel in the Wu

The author was appointed a missionary to Taiwan in 1958.

Ministry in Bangkok

By Bobby L. Spear

Prison evangelism in Bangkok and surrounding provinces in Thailand, a new venture, has captivated the interest of Thai pastors and Christians as a type of effective social ministry. In getting permission to go into the Thai prisons with religious films, music groups, and preaching, Missionary Jack L. Martin has come to get acquainted with many of the government officials connected with the Thai penal system.

Local officials have shown some hesitancy to encourage the program, but services have been conducted on a fairly regular basis. A number of prisoners have been converted; many more have been studying the Bible by correspondence.

In addition to the ministry among Thai inmates, there has been a service to Americans and Europeans who have been involved in such matters as the drug traffic. One of these prisoners in the maximum security section has been led to accept Christ and now is involved in a ministry of his own. He teaches Thais English and the Bible. He thanks God for having been imprisoned, because through this seemingly tragic turn in his life he has come to know Christ.

The English-language Calvary Baptist Church has shared in the visitation and witnessing program to English-speaking prisoners. On Thanksgiving and Christmas, gift boxes containing special foods and items not available in the prisons have been sent to a total of more than 30 people in several places of confinement.

In another area of urban evangelism, Baptist missionaries in Thailand are studying the possibility of redefining urban approach. The new guidelines would allow field evangelists in the Bangkok metropolitan area to be assigned to a type of work, rather than to a geographical area. Such an assignment may need to combine area responsibility and a special emphasis throughout the entire metropolis. For instance, one person may have a special interest and talent in industrial evangelism. Another may be particularly concerned about coordinating follow-up of radio-television contracts or other

forms of outreach through mass media. Another may have a definite affinity for youth work in churches and be available to devote time to this phase of church development.

Indicating its concern about evangelistic outreach at the Baptist Student Center, the Baptist Coordinating Committee (made up of the Baptist Mission's executive committee and Thai Baptist Churches Association Committee) called for a program revision. Proposed was the use of new methods to emphasize spiritual ministry among the students. Young members from various churches are to be enlisted to work at the center.

One unique urban opportunity has been ministering to the Thai wives of American military men. Maxine (Mrs. Robert R.) Stewart and Gladys (Mrs. Jack L.) Martin have given the most time, assisted by several other missionaries and by members of Calvary Church. They work in cooperation with U.S. chaplains in preparing these Thai wives for American life. Most of the new wives speak little English, have never seen an American-style home, and know little or nothing of American food and family life.

In order to help the couples avoid much misery and even to salvage some marriages, the Baptists regularly offer classes for English instruction, American culture, and cooking. Occasional fellowship parties, some including the husbands, are held in homes of missionaries. Several of these future Thai-Americans have been won to Christ, providing new hope for them and their marriages.

The America-bound wives are encouraged to make friends quickly in order to try to avoid the intense loneliness they will experience in a new land where they will not understand all that is said, nor be fully understood. Perhaps the best advice about where to find true friends is to attend church. Here the mission circle is completed. Friendship and understanding in large doses are necessary for the survival of individuals and their bicultural marriage. Just being friendly to an overseas wife or husband is the best way to their becoming friends in Christ.

The author was appointed a missionary to Thailand in 1954.

TC

Jya district, fastest-growing section in Taiwan. Already 7,000 families have moved in; projected population may reach 400,000—an area larger than Tucson, Ariz. These residents are crowded into narrow, four-story flats. Due to the high cost of land, it appears the chapel must buy into one of these apartment buildings to secure its first permanent location.

The chapel already is exploring possibilities for day-care ministries, especially a center for working mothers and a referral center for family counseling. I have helped the church and chapel survey the neighborhoods, but the survey met little response, since the residents seem suspicious of our motives and generally disbelieving that we can help them. Personal interviews may be needed to determine their real needs.

To know that a ministry of preaching and visitation has already been launched assures us that God will bless this young chapel. For continuing programs in urban industrial missions, however, we must help the churches and chapel reach out further. Perhaps a missionary with special study in urban industrial missions could come to Taiwan to help coordinate missionaries and pastors in a meaningful ministry in the urban industrial setting. Churches and chapels must be led to grasp additional opportunities, along with what some are already doing. TC



STUDIES IN PROGRESS

By Baker J. Cautben

The Southern Baptist Convention at its meeting in Dallas, Tex., in June 1974 adopted a recommendation of great significance with regard to missions in the years ahead.

The recommendation asks that the two mission boards review thoroughly their present mission plans and consider the implementation of bold new plans where needed.

It also authorized the appointment of a committee of 21 persons, made up of pastors and lay persons, seven of whom were to be appointed by the Convention and seven by each of the two mission boards. This committee was authorized to study areas where plans of the two mission boards might be interrelated and measure Southern Baptist human and financial resources and potential for missions advance. It also called for involving all appropriate agencies, state conventions, and interested individuals in developing a challenge to Southern Baptists to help meet world needs in the final quarter of this century. It further instructed the committee to call the Convention to sacrificial commitment and to dedicated prayer for guidance and power in this task.

These important studies are now in progress. The Foreign Mission Board set up a coordinating committee, composed of the Board's president, vice-presidents, and chairman of each standing committee, to have overview of the entire study being made in foreign missions. This committee already has held several meetings, with the result

that far-reaching studies are now in progress.

All Missions of our Board in 81 countries have been requested to engage in very careful studies of their own present mission plans and the needs they face and the approaches that must be made in the future for implementing bold new plans where needed. These recommendations will be coming to the Foreign Mission Board following the meetings of the Missions in the summer of 1975.

At the same time, important conferences are being held with strategic groups in Southern Baptist life. The presidents, deans, professors of missions, and some others from each of the six seminaries met with the Foreign Mission Board staff in Richmond, Va., for significant discussions of the mission task. Similar conferences have been held with the Brotherhood Commission, and conferences have been slated with Woman's Missionary Union in January and with many other groups in the months following. Plans have been laid for a consultation on foreign missions to be held in Miami Beach, Fla., prior to the meeting of the Southern Baptist Convention this year. This will parallel a similar conference held in Miami Beach in 1965.

By the fall of 1975, with Mission recommendations coming in and with the results of these conferences in hand, it will be possible to pull together the best thinking available with regard to the outlook for the future.

At the same time the Committee of

21, authorized by Convention action and bearing the name, The Missions Challenge Committee, already has held two important meetings. The whole field of mission work, including associational missions, state missions, home missions, foreign missions, and the supporting roles of Woman's Missionary Union, Brotherhood Commission, the Stewardship Commission, and other vital matters, have been discussed. Other meetings, which will grow in scope and depth, are scheduled throughout the year. These two lines of study will converge in the closing months of 1975, so as to enable discussion of these matters with the Executive Committee in its meeting in February 1976, with full report to the Convention as it meets in Norfolk, Va., in June 1976.

There is no doubt we are moving into an era of greater worldwide missionary responsibility than ever before. The population explosion, linked with the escalating hunger crisis, gives a sense of urgency calling for bold new plans as God may lead.

Out of this study we hope and pray there may emerge a fresh challenge to Southern Baptists that will carry not only the cause of missions at home and around the world to great new development, but also may fruit in profound blessings throughout Southern Baptist life that will lift our total work to a new high plane. We earnestly request that all Baptists join us in prayer for God's leadership as these studies continue.

NEW

MISSIONARY PERSONNEL

Except where an address is given at the end of the biographical sketch, these new missionary personnel may be addressed until April 11 at Missionary Orientation Center, Pine Mountain, Georgia 31822.

Missionaries Appointed

November 1974



JAPAN: Gerald W. Burch; born: Mobile, Ala., April 21, 1944. Graduate: Auburn University; California State University (formerly Calif. State Col.) (M.S.); attended GGBTS. He served as an officer in the U.S. Army 1967-69, stationed in Georgia. From 1969 until 1974 he was a deputy sheriff with the Los Angeles (Calif.) County Sheriff's Department. Expected type of service: business management. **Brenda Bailey Burch;** born: Mobile, Ala., Jan. 26, 1944. Graduate: Mobile Infirmary School of Nursing (certif.); Cerritos Gardens General Hospital, Hawaiian Gardens, Calif. (certif.); R.N. standing achieved in Alabama in 1966. She has served as a nurse at hospitals in Alabama, Georgia, and California. Marriage: Sept. 11, 1965. Children: Melissa Kay, Jan. 2, 1969; Gary Dwayne, Feb. 21, 1972.



URUGUAY: Donald L. Davis; born: Alexandria, Va., Feb. 8, 1939. Graduate: Mars Hill College; Carson-Newman College; Dallas Theological Seminary (Th.M.); SWBTS (M.R.E.). He was a pastor in Texas, associate pastor-educational director in Hampton, Va., and pastor of Hampton Roads Church in Hampton, 1972-74. Expected type of service: general evangelism. **Mary Anne Mays Davis;** born: Lynchburg, Va., Sept. 24, 1940. Graduate: Bluefield College; Carson-Newman College. She has worked for a manufacturing firm and has taught school. Marriage: Aug. 18, 1962. Children: Sharon Rose, April 8, 1968; Karen Anne, Sept. 15, 1969; Jonathan Wayne, April 3, 1974.

NIGERIA: Larry E. Davis; born: Topeka, Kan., Oct. 3, 1945. Graduate: University of Texas at El Paso; Southwestern State College (M.Ed.); attended SWBTS. He was a Baptist Student Union summer missionary in Oregon in 1967. He served as a Foreign Mission Board missionary



journeyman in Jos, Nigeria, 1968-70 as a teacher, and was a training assistant for new missionary journeyman in 1972. He has served as a college coach and instructor and taught school in Arlington, Tex., 1972-74. Expected type of service: secondary education. **Patricia (Trish) Stavelly Davis;** born: Humboldt, Tenn., July 19, 1951. Graduate: Dallas Baptist College; attended SWBTS. She has taught school. Marriage: Mar. 3, 1973.



IVORY COAST: Charles L. Deevers; born: Jackson, Miss., April 6, 1939. Graduate: Mississippi College; University of Tennessee College of Dentistry (D.D.S.). He served in the U.S. Marine Corps in 1957. He taught high school in Mississippi, served as instructor in general dentistry at the University of Tennessee, Memphis, and director of dental clinics at the University of Kentucky, Lexington. From 1965 to 1974 he was a private practitioner in dentistry at Clinton, Miss. Expected type of service: dentistry. **Dianne Sutherland Deevers;** born: Bogalusa, La., Nov. 27, 1939. Graduate: Mississippi College. She has taught school in two states. Marriage: Dec. 18, 1960. Children: Melissa Sutherland, Dec. 2, 1964; Amy Elizabeth, Jan. 26, 1967; Kimberly Dianne, Feb. 3, 1970. Present address: c/o Southwestern Baptist Theological Seminary, Box 22000, Ft. Worth, Tex. 76122.



MEXICO: R. William (Bill) Hayes; born: Baytown, Tex., Sept. 5, 1942. Graduate: Howard Payne College; SWBTS (M.Div.). He has served as pastor of four churches in Texas, including First Church, Dilley, 1969-74. Expected type of service: general evangelism. **Judith (Judy) Endel Hayes;** born: Palestine, Tex., Oct. 22, 1942. Graduate: Howard Payne College. She has worked as a secretary and as church organist and taught school 1969-74. Marriage: May 31, 1963. Children: David Lee, Jan. 26, 1966; Julie Ann, April 29, 1969; James Michael, Mar. 31, 1971.

UGANDA: James L. (Jim) Rice; born: Orlando, Fla., Jan. 14, 1947. Graduate: Virginia Polytechnic Institute and State University; attended SWBTS. He and Mrs.

Rice were Baptist Student Union summer missionaries in Mystic Islands, N.J., in 1970. He has taught school and served as a pastor's secretary. He was accounting supervisor in the treasury department of the Foreign Mission Board in Richmond 1972-74. Expected type of service: business management.



Linda Clarkson Rice; born: Roanoke, Va., June 20, 1947. Graduate: Virginia Commonwealth University, Medical College of Virginia; attended SWBTS. She has worked as a medical technologist at the Medical College of Virginia, Richmond. Marriage: May 31, 1969.

CHILE: Pauline Parrish; born: Plant City, Fla., Sept. 17, 1945. Graduate: University of South Florida; SWBTS (M.R.E.). She has worked as a secretary and was a church youth worker two summers in Tampa, Fla. She served as a Foreign Mission Board missionary journeyman in Peru 1970-72, teaching children of missionaries, teaching music in the Baptist seminary, and doing other types of work. Expected type of service: religious education promotion.



COLOMBIA: Daniel H. Rupp; born: Indianapolis, Ind., Nov. 1, 1944. Graduate: Wayland Baptist College; SWBTS (M.Div.). He has been a church music director and has served as pastor of churches in Texas and of First Church, Osprey, Fla. (1973-74). Expected type of service: general evangelism. **Linda Boyd Rupp;** born: Dallas, Tex., July 19, 1946. She has been employed as a clerk, cashier, and bookkeeper. Marriage: Sept. 4, 1965. Children: Karl Anthony, Dec. 13, 1967; Paul Eric, April 30, 1970.

Missionaries Reappointed

November 1974 (effective Dec. 1)



EQUATORIAL BRAZIL: Olin D. Boles; born: New York, Tex., Jan. 23, 1937. Graduate: East Texas Baptist College; SWBTS

(Continued on page 35)

Missions Update . . .

Clemency for a dissident Soviet Baptist leader, GEORGI VINS, and other such religious prisoners was sought by a Baptist delegation in a meeting in MOSCOW with the deputy chairman of the Board of International Affairs of the USSR in December. Led by ROBERT A. DENNY, Baptist World Alliance general secretary, Baptist leaders attending the 41st congress of the All Union Council of Evangelical Christians-Baptists (AUCECB) made up the international delegation. Denny said that in particular they examined the position of the "Initsiativnia," a dissident Baptist group, and other non-registered Evangelical churches in the USSR. . . .

Vins, 46, of KIEV, is secretary of the Council of Churches of Evangelical Christians-Baptists (CCECB), a movement the Soviet government considers illegal. A founder of CCECB, he was arrested in 1966 and released in 1969 in broken health. Reports indicate he secretly carried on CCECB work even after officials opened a new case against him in 1970. He was jailed again in March 1974 pending trial. Reports say various family members have suffered imprisonment and job discrimination. Denny noted with "great satisfaction" that the AUCECB in October had requested the release of dissident believers now in Soviet prisons and that many of them had been released.

Baptist Hospital in GAZA recently introduced a two-year training course for physical therapy assistants and thus began a new health service to the Gaza Strip. Six young men and women will study electro-therapy, hydro-therapy, exercise treatment, and related subjects. Missionary JARRELL D. PEACH, physical therapist, directs the study. Baptist Hospital opened its physical therapy department in 1973 and now treats an average of 42 patients a day. One-third are referrals from the Ministry of Health.

In SOKODE, TOGO, almost totally Muslim several years ago, more than 165 persons were baptized during a six-month period in 1974, and another 150 to 160 made professions of faith, according to Missionary MORRIS G. PRUIT. He believes the revival began in March when two young Muslims started visiting him. They had taken part in the mission's opening service in Jan. 1972 and has occasionally considered becoming Christians since then. After two weeks of conferring, "They took a firm stand and were baptized."

Dreams of a time when Nigerian Christians would serve in overseas missions were shared with 38 representatives from nine West African countries at a training conference in OGBOMOSHO, NIGERIA. "We do not want missionaries to do what we can do ourselves," E. A. DAHUNSI, general secretary-elect of the Nigerian Baptist Convention, declared. He said he thought missionaries should continue their work where needed. He pointed out that if "they all went home, some nationals would not feel the loss, but many would suffer." At the conference, planned by Foreign Mission Board Field Representative JOHN E. MILLS, group studies were made of theological education in Bible schools, seminaries, and Theological Education by Extension (TEE). The group recommended that national pastors be involved in planning TEE.

In GUYANA, at the Baptist Cooperative Convention's first annual meeting, Baptists voted to send their first foreign missions offering to HONDURAS. Attending the final session were 500 members from the 15 Baptist churches of Guyana's three counties.

Delegates from the 19 member bodies of the United Christian Council in ISRAEL have elected Southern Baptist Missionary ROBERT L. LINDSEY as chairman, a post he held 1967-69. Three Baptist leaders were reelected to positions on the council's executive committee. Several other missionaries currently hold positions in the organization.

Because the Dec. 25 celebration of Christmas is not "authentically African," by government decree that date is no longer a public holiday in ZAIRE, although Christians may hold Christmas services in that central African nation. . . . Of the 10,000 persons expected at the Baptist World Congress in STOCKHOLM, SWEDEN, in July, likely about 8,000 will be from America. Thousands are expected to extend their travel in EUROPE.

(More "Missions Update" on back cover.)

MISSIONARY FAMILY ALBUM

NOTE: Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, published every four months 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

ALLEN, Fred M./Joy (Zambia), Rt. 2, Deport, Tex. 75435.
BAILEY, Doyle L./Barbara (Argentina), 3801 Elmer Ln., Shreveport, La. 71109.
BUTLER, Trent/Mary (Switzerland), 4960 Briarwood, Nashville, Tenn. 37203.
CALDWELL, Maurice L./Martha (Peru), 724 S. Oakly St., Lake Village, Ark. 71653.
CHAFFEL, Catherine F. (S. Brazil), 6051 Rockbridge Rd., Stone Mountain, Ga. 30083.
COLE, Thomas L./Carolyn (Argentina), Rt. 3, Albertville, Ala. 85950.
CRAIG, Betty Jo (Nigeria), 1201 Ave. F, El Campo, Tex. 77437.
DIETRICH, Vernon L./Dorothy (Thailand), 305 W. 20th St., Houston, Tex. 77008.
ERWIN, Robert S./Veronica (S. Brazil), Rt. 3, Hardin Valley, Concord, Tenn. 37720.
DYSON, Albert H./Ruth (Nigeria), 925 Skyline Dr., Morristown, Tenn. 37814.
FRAZIER, Billy R./Annita (Eq. Brazil), Rt. 3, Box 335A, Jasper, Tex. 75951.

New Missionary Personnel

(Continued from page 33)

(B.D.). He served as pastor in Texas and in Michigan before he and Mrs. Boles were appointed by the Foreign Mission Board in 1966 for Equatorial Brazil. After language study, they were stationed in São Luiz, Brazil. The couple took leave of absence 1972-74 and resigned June 30, 1974. He has been serving as pastor of First Church, Karens, Tex. Expected type of service: general evangelism. **Marilyn Miller Boles;** born: Henderson Co., Tex., May 25, 1938. Graduate: East Texas Baptist College. She has taught school. Marriage: Aug. 31, 1957. Children: Alicia Ann, Jan. 4, 1961; Melinda Grace, Dec. 27, 1962; Stephen Douglas, July 22, 1969; Elizabeth Ann, April 20, 1972.

Missionary Associates

Employed November 1974



PANAMA: **Philip R. Overton;** born: Eldorado, Ill., Aug. 13, 1942. Attended carpenter apprentice school. He served in the U.S. Army 1966-68, stationed in the U.S. and Thailand. He has been a construction worker, carpenter, and carpenter foreman in Texas. Expected type of service: hospital maintenance. **Sue Sevier Overton;** born: Monroe, La., April 2, 1944. Graduate: University of Texas-Medical Branch (B.S.N.). She has served as a nurse in a Galveston, Tex., hospital and in a clinic at Hitchcock, Tex., and during 1974 she was a nurse consultant for a nursing home. Marriage: June 6, 1964. Children: Todd Randal, Feb. 4, 1968; Chad Philip, Dec. 9, 1969; Lainie Suzanne, Feb. 5, 1972.

HALL, Ruth Ann (Nigeria), 4353 Clarke Rd., Memphis, Tenn. 38118.
HARRINGTON, Fern (Taiwan), Atlanta, Mo. 63530.
LAUGHGREN, Edward H./Fran (assoc., Windward Islands), 1304 McDow Dr., Rock Hill, S.C. 29730.
LEE, Wyatt W./Elizabeth (Mexico), 4624 Frazier, Ft. Worth, Tex. 76115.
MARGRETT, Anne (Mrs. H. G.) (Argentina), 1693 Cedarcrest, Germantown, Tenn. 38138.
MOBLEY, Marlon A./Carol (Japan), 585 McDonough Rd., Jackson, Ga. 30233.
MOORE, Bonnie M. (Nigeria), 3540 Jaiette Rd., College Park, Ga. 30337.
NOWELL, C. Grady/Barbara (Honduras), Box 514, Wendell, N.C. 27591.
POE, John A./Jean (S. Brazil), Box 274, First Bap. Church, Stoneville, N.C. 27048.
ROBERTS, Paul E./Betty (Uruguay), 481 Jacks Creek Cir., Henderson, Tenn. 38340.
WEEKS, Wilma J. (Indonesia), 575 Overton, Independence, Mo. 64053.
WHITE, Leon S./Sarah (Argentina), 462 Park Ave., Birmingham, Ala. 35221.
WILLIAMS, I. Earl/Jane (Liberia), Rt. 1, Box 231-D, West Monroe, La. 71291.
WILLIAMS, Robert A., Jr./Olivia (Honduras), Mt. Harmony Bap. Church, Bankhead Highway, Mableton, Ga. 30059.
WOLF, James M./Pat (Taiwan), c/o John Pickle, Rt. 1, Watts, Okla. 74964.
YARNELL, Carl F. Jr. (Malaysia), (Mrs. Yarnell already in U.S.), 1946 Alamo Blanco, San Antonio, Tex. 78233.

Departures to the Field

ADAMS, Carroll H./Faye, Liberia.
AUTRY, Joe G./Kathleen, Korea.
BARRETT, Herbert L./Alice, Taiwan.
BEDFORD, A. Benjamin/LaNell, Argentina.
CLEDENEN, Michael H./Annette, Taiwan.
COOK, W. Burton, Jr./Karen, Taiwan.
COSTA, Bobby M./Rebekah (Dahomey), France.
CROMER, Ted E./Bernice, Liberia.
EITELMAN, Ray W./Patsy (Upper Volta), France.
EVANS, Orlynn/Evelyn, Liberia.
FLETCHER, James P./Jr./Donna, Okinawa.
GIVENS, Sistle V. (S. Brazil).
GROCE, V. Lewis/Suzanne, Ethiopia.
HURST, Harold E./Alice, Panama.
LINDWALD, Hubert N./Sue, Panama.
MCCORMICK, David M./Deana, Hong Kong.
MCCOY, Gary W./Mary Nell, Korea.
MITCHELL, J. Frank/Margaret, Chile.
NORFLEET, Michael R./Kay, Taiwan.
NORVILLE, Buddy V./Brenda (Teary Coast), France.
PINSON, Marilyn Sue (Upper Volta), France.
POWERS, James V./Laquita (assoc.), Taiwan.
SANFORD, Fred H./Gale (Dahomey), France.
SIMMONS, Bobby E./Mary (assoc.), Hong Kong.
SIMON, Jerry/Carol, Taiwan.
THOMAS, Charles F./Kathie (Upper Volta), France.
VAN LEAR, Marie, Nigeria.
WESTBROOK, Charley E./Darlene, Argentina.
WOMACK, Ruth, Nigeria.

Transfers

HARBIN, L. Bryon/Dora, S. Brazil to N. Brazil.
HITE, Raymond H., Hong Kong to Ghana, Dec. 12.
HARGROVE, Vivian, Togo to Ghana, Dec. 12.
JACOBS, John I./Wynona, Guyana to Windward Islands.
KINGSLEY, Gene E./Beverly, Malawi to Rhodesia, Jan. 1.

Retirements

MORRISON, Martha (Hawaii, Malaysia, Singapore), Dec. 1.

Resignations

ELIMON, Richard G. (Journ., Philippines), Dec. 31.
GATES, David (Journ., Philippines), Jan. 31.
HANCOX, Jack D./Doris (Leeeward Islands), Dec. 31.
WILSON, Gene O./Flora (S. Brazil), Dec. 31.

Assignments Terminated

MILLER, Lewis A./Joanna (assoc., Taiwan), Feb. 1.

Births and Adoptions

REEVES, Erik Samuel, son of Samuel D./Elizabeth Reeves (Argentina), Sept. 30.
STICKNEY, Thomas Maston Shane, son of Allen N./Alice Stickney (Kenya), Oct. 4.
TURNER, Elizabeth Anne, daughter of Sammy G./Bonnie Turner (Kenya), Aug. 15.

Deaths

BELL, Joe W., father of L. C. Bell (Portugal), Aug.
BENEDICT, Paul W., Sr., father of Paul W. Benedict (assoc., Japan), Nov. 8, Asheville, N.C.
CLAVILLE, Sim Gabe, father of Linda (Mrs. Kenneth H.) Watkins (Tanzania), Nov. 9.
LINDSEY, Mrs. J. L., mother of Robert L. Lindsey (Israel), Nov.

LUPER, Mrs. Albert W., mother of J. Daniel Luper (Eq. Brazil), Oct. 3.
MARONEY, John, father of Jimmy K. Maroney (Ethiopia), Dec. 1, Wichita Falls, Tex.
MILLER, Reha Elvin, father of Marilyn (Mrs. Olin D.) Boles (Eq. Brazil), Nov. 12.
ROACH, Norman F., father of Nancy (Mrs. John E.) Laramore (Guatemala), Nov. 29.
SMITH, Mrs. A. V., mother of Patricia (Mrs. Hal B.) Boone (Kenya), Nov. 16, Baton Rouge, La.
WHITE, Mrs. C. H., mother of Daniel R. White (Spain), Dec. 7.

Marriages

BARTLEY, Nancy, daughter of James W., Jr./Peggy Bartley (Uruguay), to Joe Weldon Gatlin, May 25, Shawnee, Okla.
BRADSHAW, Barry, son of Melvin J./Edith Bradshaw (Japan), to Elaine Hatton, Aug. 17, Richmond, Ky.
HARGROVE, Vivian G. (transferred from Togo to Ghana), to Raymond H. Hite (transferred from Hong Kong to Ghana), Dec. 12, Pine Mountain, Ga.
MCNEALY, Mary Jean, daughter of Walter B./Ymogene McNealy (S. Brazil), to Wilson Borovskis, July 13, Braz.
PARKMAN, Daniel Kirven, son of W. Hugo/Doris Parkman (Philippines), to Deborah Irene Hayner, Aug. 13, Independence, Mo.
WHITSON, Michael, son of David H./Betty Ann Whitson (Tanzania), to Donna Clark, Nov. 16, Waco, Tex.
YARNELL, Marianne, daughter of Carl F./Mary Yarnell (Malaysia), to Daney Elkins, Nov. 28, Knoxville, Tenn.

Varied Honors Received

Miss Nancy Nell Stanley, librarian-archivist for the Foreign Mission Board in Richmond, Va., and Miss Ida Mae Hays, missionary to Brazil, have been selected for listing in the Bicentennial edition (1975-76) of *Who's Who of American Women*. Miss Stanley joined the Board's staff in 1958. Miss Hays serves as Woman's Missionary Union regional representative for six states in north Brazil.

Linda (Mrs. David M.) Coleman, missionary to Rhodesia since 1969, and Karr La (Mrs. G. Dean) Dickens, appointed a missionary to the Philippines in 1974, have been selected for listing in the 1974 edition of *Outstanding Young Women of America*. Miss Peggy Pemble, missionary to Brazil since 1952, has been made an honorary citizen of Teresina, Piaui state, Brazil. A ceremony signifying the honor was scheduled for December.

Earlier in 1974 Missionary David Mein, president of North Brazil Baptist Theological Seminary in Recife, Pernambuco state, Brazil, since 1953, was made a citizen of Recife.

PIANO STUDENTS, TEACHERS

New Reduced Price! New, while they last, all first-edition books of the Mary Jo Moore Piano Course based on old hymn tunes, reduced a full third. Formerly \$3 per book, now only \$2! The set of four further reduced to \$7 per set. Please include 25 cents per book for postage and handling or \$1 for the set. Learn hymns from the very first lesson. Develop your talents for the glory of the Lord. Also **Hymns in the Concert Style**, a collection of thirteen hymns, plus two original compositions on grades two to three level, now only \$2 plus 25 cents shipping charge. Complete satisfaction or your money back. Order from Mary Jo Moore, 286 Poland Ave., Struthers, Ohio 44471.

FROM THE EDITOR

CP Illustrated

As we Southern Baptists observe the Cooperative Program's 50th anniversary, surely our gratitude for such a plan will set us on a course of inspired planning. The first half-century is to be regarded as prologue, setting the stage for an era of imaginative stewardship.

Every church is a life-center for missions, effective according to the level of its stewardship. Every member enhances that stewardship in direct proportion to his commitment of self and substance for fulfillment of our Lord's missionary purpose as recorded in Acts 1:8. That commitment grows or fails to grow largely in proportion to a person's pursuit of knowledge and insight concerning the missionary purpose for his life and for his church.

Almost every article and story in this magazine is a testimony to the missionary purpose by which we are identified as followers of Christ. In fact, almost every article is a testimony of the purpose and effectiveness of the Cooperative Program. The experiences of our missionaries and the developments on mission fields provide a continuous illustration of what God is able to do through a people united to fulfill the Great Commission.

Let us celebrate this 50th anniversary by using every available illustration to awaken and kindle a determination among us that the Cooperative Program increasingly will become the basic channel of mission support it was intended to be. We have seen only the beginning!

Special Sundays

TWO SPECIAL Sundays occur this month for imaginative stimulation of wider, deeper understanding among us. Baptist World Alliance Sunday is set for February 2, providing excellent occasion for every church, through its Sunday School or training organization, to make the membership aware of their opportunities for extended fellowship with fellow Baptists in more than 100 countries. Order the brochure "What Is the Baptist World Alliance?" from the BWA headquarters, 1628 Sixteenth Street, N.W., Washington, D.C. 20009.

One week later we observe Race Relations Sunday, an emphasis approved and included on the Southern Baptist Convention's denominational calendar. Such observation is for the encouragement of all churches to strive for better understanding of our neighbors whose national and racial origins are unlike ours. The Christian Life Commission has prepared and distributed an assortment of enlightening materials to be used for the Sunday observance and throughout the year. Much is yet to be done in bringing to pass the kind of relationships our Lord seeks to achieve among us.

June Event

ACROSS the Southern Baptist Convention there are persons who have a particular interest in the broad spectrum of missions as a subject encompassing what other denominations, worldwide organizations, and missionary-sending bodies are thinking and doing.

All persons so interested should know that the Third Annual Meeting of the American Society of Missiology will be held at Aquinas Institute, Dubuque, Iowa, June 6-8, 1975. Theme of the meeting: "Missiologiical Implications of Lausanne—Rome—Nairobi."

Our Faces: Twice Red

IN PRESENTING the 1974 Lottie Moon Christmas Offering allocations (December, page 24) we indicated that the Executive Board of Woman's Missionary Union "approved the allocation list." Several years ago Woman's Missionary Union terminated their process of approval. They indicated that they wanted everyone to know that the administration of these funds rests totally on the Foreign Mission Board. The Board informs WMU about the allocations in order that they may know what is being done.

Also, we received and used inaccurate picture caption information on page 7 of the November issue. The lady shown at Miss Lottie Moon's left is Miss Jessie Pettigrew, who later became Mrs. W. B. Glass.

INDEX '74

Annual index of **The Commission** for 1974 (Vol. 37)

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The COMMISSION

February 1975
Vol. 38, No. 2

EMPHASIS: Urban Evangelism

Confronting the Cities

Leland Webb Cover II

Evangelism for the New Cities

Francis M. DuBoise 5

Missionary in Town

A. Clark Scanlon 10

Outreach from Home

Leland Webb 13

A World of Cities

E. Luther Copeland 14

Finding the Children

Leland Webb 18

Focusing on Cities

Frank K. Means 20

To Touch the Cities

Edward O. Sanders 24

The Church in Action

Ralph W. Neighbour, Jr. 26

Reaching into the Factories

Richard Morris 30

Ministry in Bangkok

Bobby L. Spear 31

PERSPECTIVE

Studies in Progress

Baker J. Cauthen 32

From the Editor

36

EVENTS

Missions Update

34, Cover IV

MISSIONARY PERSONNEL

New Missionary Personnel

33

Needed Now

Cover III

DEPARTMENTS

Missionary Family Album

35

COVER: Colorful portion of building in downtown Asunción, Paraguay, introduces emphasis on urban evangelism. Photo by Leland Webb.

CREDITS: Photos—Leland Webb, Cover II-2, 4, 13-21, 22 (left), 23 (r), 27-28, Bob Harper, 6-7, 10-12, 22-23 (l), Joseph B. Underwood, 3. Fon H. Scofield, Jr., 24-25. Kenneth R. Lawson, 32.

Each article to which this symbol is attached is recommended for use in the Foreign Mission Graded Series study of the year indicated. Scheduled topics: 1975—Directions in Healing and Helping (Southern Baptists' Medical and Benevolent Ministries). 1976—Schools and Student Work. 1977—Publications: Tool for Church Development and Evangelism. 1978—Sharing Christ's Mission Overseas: Evangelism in Brazil and the Philippines.

Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

THAILAND: *General evangelist*, with basic theological degree and pastoral experience, to serve in Thonburi, a city of about 800,000 population, across the river from Bangkok, the capital. Central Thonburi, the city's older section, has one Baptist church and one preaching center; West Thonburi, the newer and suburban section, has one Baptist preaching center. Would provide broad coordination of missionary and church evangelistic efforts, including establishing new work in unevangelized communities, organizing cooperative efforts among area churches, and providing a liaison between churches in the metropolitan areas and in other sections. Language: Thai.

BRAZIL: *Music promoter* to work with the state Baptist convention in Espírito Santo state among 140 churches (both urban and rural) with more than 20,000 Baptists. Would work with the first state convention to request a music missionary. Music clinics are wanted. Would promote youth singing groups, coordinate music program for a theological seminary, publish Brazilian religious music, etc. Language: Portuguese.

PERU: *Women's worker*, single, to coordinate Baptist women's work on a national level; need basic seminary preparation with some experience in women's work; would locate in one of the larger cities, probably Lima. Woman's Department of the Baptist Convention of Peru now promotes and coordinates work of women in the churches through a promoter elected yearly to serve on a limited basis. Nearly all Baptist churches have active organizations for women. Someone is needed to teach courses in leadership training and to encourage work in youth organizations in local congregations. Language: Spanish.

Togo: *Student worker* with experience in student work to serve in Lomé, the national capital. The country's most outstanding secondary school and the only university in Togo are located near each other in Lomé. The Baptist Mission is seeking a highly motivated couple to develop student work related especially to these two institutions and to a lesser degree among other educational institutions in the city. One or more student centers are envisioned. Language: French.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

Missions Update . . .

Contributions for meeting the needs of the world's hungry have increased in recent months, report both CARL W. TILLER, an associate secretary and coordinator of relief for Baptist World Alliance (BWA), and WINSTON CRAWLEY, director, Foreign Mission Board Overseas Division. Tiller said the heavier contributions resulted from the wide publicity given starvation conditions in western AFRICA and to the hurricane in HONDURAS. "In the Sahel zone of Africa," said Tiller, "most of the work has been done through Southern Baptist Convention missionaries." He had high praise for them. Crawley also indicated an upsurge in donations sent directly to the FMB for distribution. Tiller said most BWA funds are administered through SBC missionary personnel. Crawley noted that funds for hunger sent to the FMB are channeled to missionaries and churches in needy areas, where they are in turn passed along directly to the hungry.

Grass is growing on the large concrete runways at CAMRANH, SOUTH VIETNAM, but Southern Baptist missionaries say that in the quietness they are "hearing the rustling of God's Spirit as Vietnamese people are responding to the gospel in phenomenal numbers." Almost 300 new believers are awaiting baptism. Another 162 were baptized in an outdoor service in November. That brought the baptism total for 1974 to 200.

"Freedom '76," designed for students and young adults, is expected to draw some 10,000 registrants to SAN ANTONIO, TEX., Dec. 28-31 to ring in the nation's bicentennial in a Christian perspective, running past midnight Dec. 31. Attendance at the meeting, sponsored by all Southern Baptist Convention agencies through the Inter-Agency Council, will be encouraged from other Baptist groups in the U.S. and abroad. CHARLES ROSELLE, Freedom '76 general chairman and director of the SBC's National Student Ministries, says the conference will speak to student and young adult involvement in the mission of the church at the beginning of the nation's 200th anniversary.

A hand grenade allegedly thrown by terrorists at a busload of 17 Southern Baptist tourists in JERUSALEM, ISRAEL, severely wounded a 16-year-old member of Main Street Baptist Church, JACKSONVILLE, FLA., shortly before Christmas. Amputation of the right leg above the knee was required for DE JEAN REPLOGLE after she was struck by shrapnel. The Palestine Liberation Organization later claimed responsibility for the attack and warned tourists against traveling inside Israeli-held Holy Land territory.

The 482 registered participants from 25 countries attending the four-day first World Conference of Baptist Men in HONG KONG heard several addresses stressing that "laymen" are called to be ministers just as much as pastors. The conference ended with a plea for a new partnership between the pulpit and the pew. Afro-Asians must come to the forefront in Christian mission work, DANIEL C. W. TSE told the men. At one time spreading the Christian message seemed to be the job of missionaries from the West, but that is changing, said Tse, president of Hong Kong Baptist College. He added that Afro-Asians must change their attitudes toward their responsibility in spreading the good news of Jesus Christ. In another address, J. T. AYORINDE, general secretary of the NIGERIAN Baptist Convention, said he was a direct product of Southern Baptist mission efforts, but the time has come for Africans to play a stronger role in the spread of the gospel.

New editor of Contempo, missions magazine for young women published by the Woman's Missionary Union, is MARY ANN WARD, who was a staff writer in the Foreign Mission Board's press office in RICHMOND, VA.

Seven women finished their two-year course at the Baptist Bible school in RUNGWE, TANZANIA, recently, the first women's class graduated there. They have been trained to teach others how to read and write and in other subjects, such as Bible, health, and cooking.

(More "Missions Update" on p. 34.)