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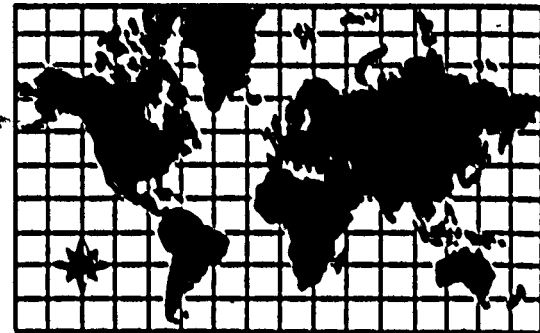
COMMISSION



A
SPECIAL
ISSUE

Southern Baptist World Journal

July 1958



National Leadership: A Major Goal of Missions

THIS ISSUE: In order to give an over-all picture of a major phase of foreign mission work, The Commission features, in this special issue, the Baptist schools on Southern Baptist mission fields overseas which are concerned chiefly with the training of national Christian leaders. Most of the magazine's regular features have been omitted that more space might be given to this emphasis. Even so, there is not enough room to present adequately this aspect of mission work.

THE MISSIONARY'S task—if it can be put into one brief sentence—is to make known the redemptive power of God through Christ. But it is obvious that missionaries, especially those in foreign countries, cannot cope with the job alone.

The Holy Spirit's most useful instrument in bringing the people of any country to the Heavenly Father through Christ is the body of Christians raised up in that country. But this group of believers must be prepared for their important work.

One of the major tasks of missionary service is the training of men and women who can become leaders of indigenous churches; for, sooner or later, to them must be committed the burden the missionary is now carrying.

The goal of mission work is this transfer of responsibility to the hands of national Christians, a process which is sometimes given a technical name, "devolution." One of the most encouraging signs in missionary work today is the recognition by national and missionary alike that the task of evangelizing any country must be undertaken by the nationals themselves. But, to be successful, this transfer of

responsibility must follow thorough training of nationals.

Men and women being won to the Lord around the world are of varied backgrounds and cultures. Therefore, different types of institutions are needed for the training of workers.

Personal capacity and finance are effective limitations to many who would study for Christian vocations. Not all can go through the equivalent of college and theological schools. Therefore, provision must be made for lower grades of instruction. Besides the graduate type of theological institution, there are on the mission field institutes and Bible schools of various grades providing instruction for men and women who have not been able to go as far as college. The ideal on the mission field, as at home, is to give all the training possible.

In addition to the training of men and women who look forward to Christian work as their profession, there is also much need for the training of lay workers who devote whole or part time, with or without pay, to the Lord's service. On some mission fields there are special schools, usually of from ten days' to a few months' duration, for the instruction of these men and women. Such schools are being made use of with most encouraging results.

Jesus prayed all night before selecting the men who were to direct his followers. From the way he worked with these future leaders we are convinced that he considered their training to be very important. Training is just as important today. Hence the ministry described in these pages.—**IONE GRAY**

THE *Commission*

EUGENE L. HILL, *Acting Editor*

IONE GRAY, *Associate Editor*

Opinions expressed in articles carrying the author's by-line are his own and do not necessarily reflect the policies of the Foreign Mission Board. Products advertised in the magazine are not officially endorsed by the Foreign Mission Board and should not be so construed.



Acknowledgments

This issue of *The Commission* has been in the minds of the editors for several years. The actual planning began in May, 1957, when letters went out to missionaries and nationals serving in all major theological seminaries and institutes related to the foreign mission work of Southern Baptists. Most of the material has been written in the editorial offices of *The Commission* from information gathered from many sources (with enough left over for several additional issues!). Special recognition should go to Sam L. Robinson, Richmond artist, for drawing and layout, to Margaret Johnston, editorial assistant, who did much of the writing and the handling of detail, and to Carol Hunt, who came as editorial assistant in time to help with the finishing touches. A word of appreciation is due the three area secretaries of the Foreign Mission Board who wrote introductions to the four sections of this issue and who have been available for consultation. It is impossible to give proper credit to all missionaries and nationals who contributed material and/or photos for this issue; but a special "thank you" goes to the presidents of institutions presented. Some of the figures included in the articles may not now be accurate, for the material was gathered several months ago and could not, in all cases, be brought up to date.

THE COVER: If there is any doubt as to why Southern Rhodesia is represented on the cover take another look at the determination on the face of the young ministerial student as he begins a long week end of pastoral work. When classes are out each Thursday at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia, the students ride the school bus to a station where they board trains to seven of the largest cities of the country. There they serve as pastors of Baptist churches. Out of several hundred photos considered for this issue, the editors found this one absolutely irresistible. They felt like cabling the devil to get out of town. The photographer is Gerald S. Harvey, Southern Baptist missionary to Southern Rhodesia.

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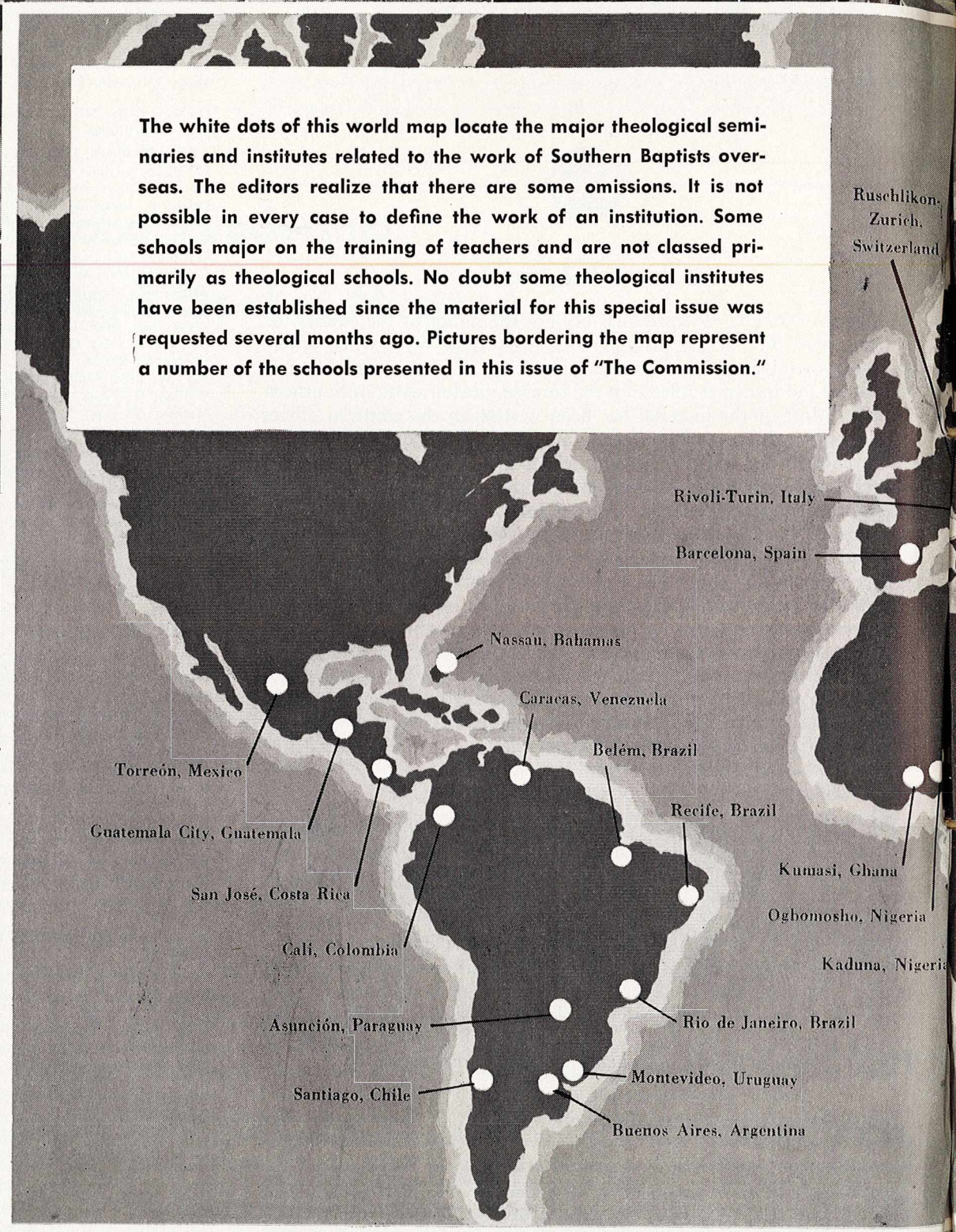
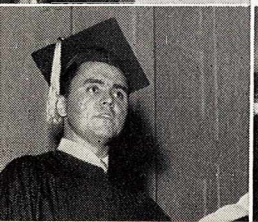
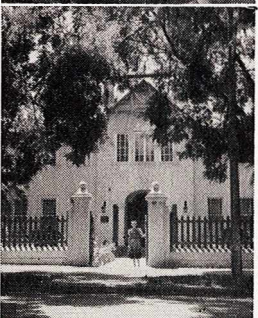
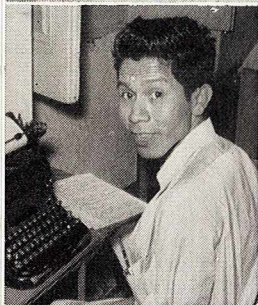
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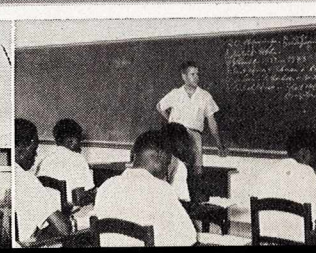
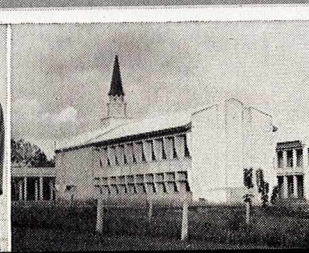
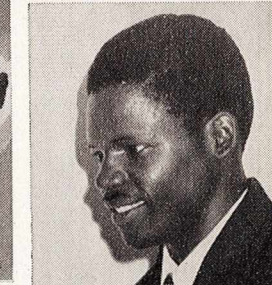
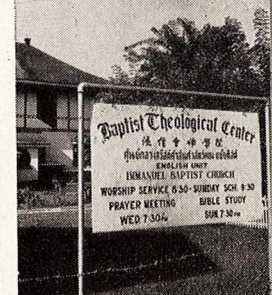
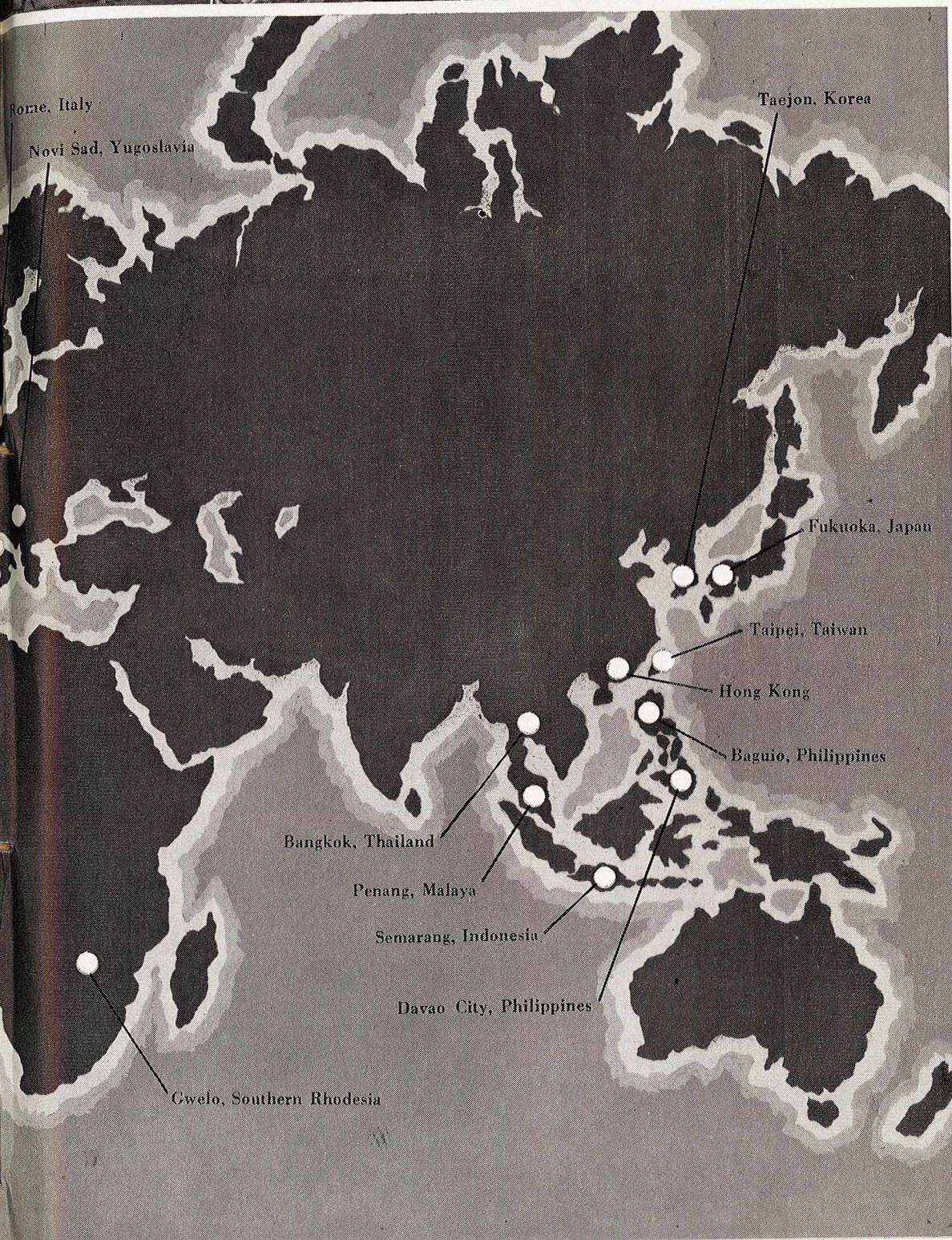
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Theological Education: A Necessity for Latin America

By Frank K. Means

THE JUSTIFICATION for theological education anywhere is the example of Jesus. He taught his disciples, as well as persons who did not belong to the twelve. These new believers lacked an adequate understanding of God, Jesus Christ, and God's purpose for man. Christ's aim, in teaching his followers, was to instruct them about God and his ways.

Upon this basis, a program of theological education for Latin America is an absolute necessity. The Latin-American people have only an imperfect knowledge of God. If they are to be led to a stronger, more adequate faith, their teachers and preachers must be taught the same great truths Jesus gave to his disciples.

The most recent reports from Latin America show 1,680 Baptist churches with a total membership of 162,337. These figures very probably reflect fewer churches and members than there actually are. In Brazil alone, for example, denominational leaders claim more than 150,000 members. Even though these statistics are admittedly inaccurate, they can be studied with other related statistics to ascertain the urgent need for theological education. If more accurate statistics were available it is believed that they would bear out the following conclusions:

1. More than two thirds of the ordained national personnel in Southern Baptist mission areas are found in Latin America. *Most of them are without formal theological training.* Efforts now being made to help them increase the effectiveness of their ministry must be intensified, and additional ways must be found to further this preparation.

2. Churches outnumber ordained ministers in Latin America by almost two to one. There are 1,680 churches as opposed to 867 ordained ministers. It is evident, then, that *there is a decided dearth of ordained ministers.* Latin-American young people respond to the call of God to

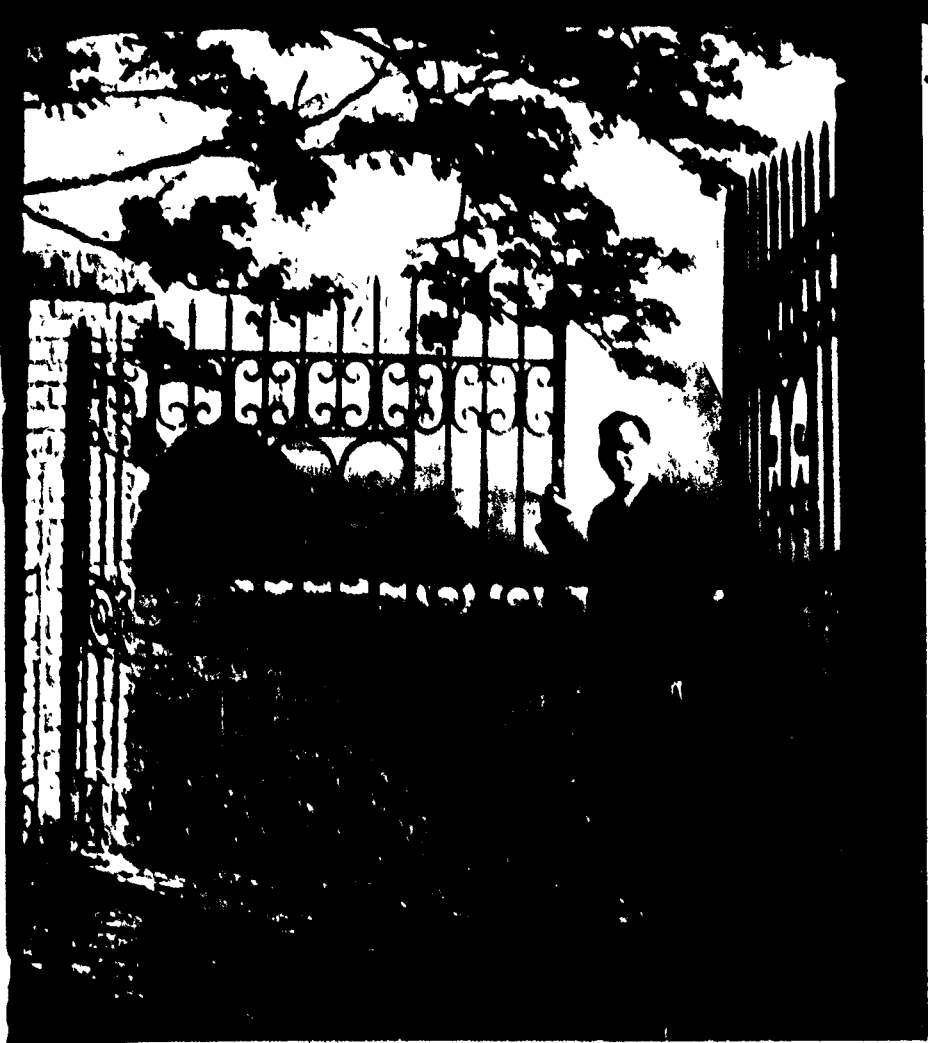
Christian service when they are informed of the needs and are given sympathetic guidance. Many leaders are praying that gifted young people in the churches will hear and heed God's call in ever increasing numbers.

3. *The ministry must be made more attractive to promising young men.* The churches can make a threefold contribution at this point: (1) The dignity of the ministry can be enhanced; (2) the support of the ministry can be enlarged; and (3) the necessity for a full-time ministry can be emphasized.

If the dignity of the ministry is enhanced, it will not be necessary for preachers, in order to obtain the recognition they deserve, to practice some other profession in addition to the ministry. If financial support is increased, a man with a growing family can think more readily in terms of full-time pastoral leadership or denominational service. The ministers, on the other hand, must seek to merit such added dignity and support by securing the best possible preparation for the arduous demands of a full-time ministry.

4. *The need for theological education becomes greater as time goes on.* Southern Baptists are aiming toward 30,000 new churches and preaching points in the United States by 1964. They may be surprised to learn that there are already 4,419 chapels and mission points in Latin America where services are conducted regularly, mainly by devoted laymen, women, and young people. How will the new converts be nurtured in the faith? This can be done up to a certain point by the present leadership. Sooner or later, however, they will need the guidance of God-called pastors with the very best preparation they can obtain.

The need for a stepped-up program of theological education in Latin America, therefore, is both evident and insistent. Every seminary and training school, whether national or international, and every theological institute stands in need of faculty reinforcements.



President Ben H. Welmaker opens the gate to the new site for the theological seminary in Cali, Colombia.



The trustees examine building plans: (left to right) Charles B. Clark, Venezuela; John D. Ratliff, Honduras; President Welmaker; William M. Dyal, Jr., Costa Rica; Randall D. Sledge, Peru; H. W. Schweinsburg, Colombia; and Garreth E. Joiner, Ecuador.



LEFT: A student couple (she is a concert pianist). RIGHT: A single woman student works in the library.

Serving while Studying

SENOR PADILLA used to be a radio announcer, and a very good one, but when he felt the Lord calling him to preach he left his job and entered the International Baptist Theological Seminary in Cali, Colombia. When the seminary's dramatics class presented a missionary play he constructed all the necessary scenery and played one of the most important roles. At the conclusion of this presentation an invitation was given and twenty-three young people came forward making decisions for Christ, some surrendering for special service.

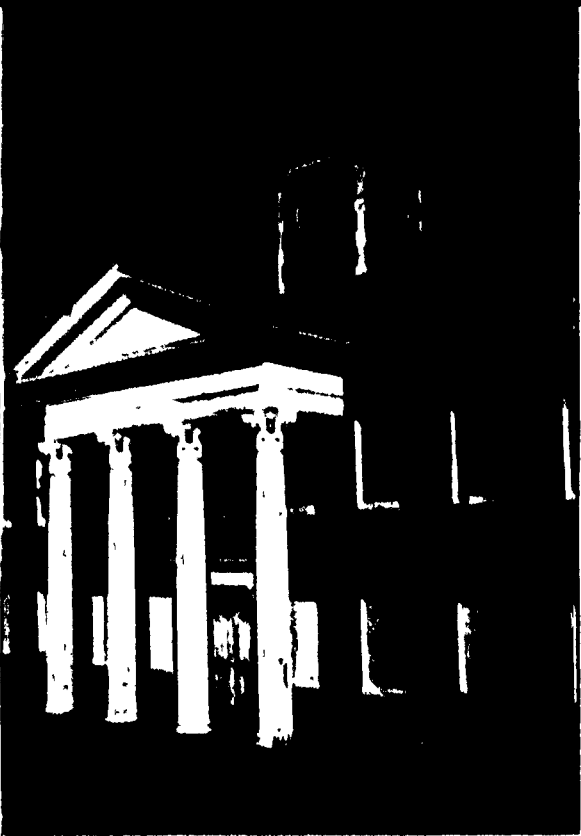
Other students put their seminary studies into practice by teaching in local churches or working in missions or preaching points on week ends. One of these began evangelistic work in Pereira with three persons. Seven months later he reported a Sunday school attendance of sixty. There were twenty-seven persons in a class of new believers being prepared for baptism.

The international seminary, which opened in March, 1953, with three students, is intended to serve all the countries of northwestern South America and of Central America. So far students have been able to come only from continental Colombia, San Andrés Island, a possession of Colombia, and Ecuador. However, since English is the native tongue of the students from San Andrés, there is enough of a language problem to lend an international air to the school. Last year the school had an enrolment of twenty-five students, most of whom were married.

The English-speaking students can sympathize with the difficulties the nine missionary professors meet in teaching in a language foreign to them. In one of his classes Dr. Hoke Smith, Jr., was referring to the partners in a wedding ceremony. Instead of calling them *cónyuges* (the correct word in Spanish), he called them *contrincantes* (which means opponents in the ring)!

At present the seminary meets on the third floor of the educational building of Cali's First Baptist Church. However, twenty-five acres in the city have been bought for the seminary campus and construction has been started on an administration and three apartment buildings. Future plans call for a chapel, a kitchen and dining hall, and a dormitory.

In June, 1957, the first graduation exercises were held, and two men, one from Ecuador and one from Colombia, received the degree of licentiate in theology (equivalent to a little more than a bachelor of theology degree in the States). The prerequisite for this course is the completion of secondary education. The seminary also offers a degree in religious education for women. It plans to offer a degree in music when suitable candidates present themselves.



This is the administration building of the International Baptist Theological Seminary, Buenos Aires, Argentina.



President W. Lowrey Cooper (left) is shown receiving keys to the administration building from the constructor on formal opening day.



All work and no play makes a very dull day. Students get refreshed by a volleyball game.



Students help pay expenses by serving tables, washing dishes, and doing other jobs.



Seminary kitchen.

Seeking and Training

“YOU’LL accomplish more, young men, by what you are, than you’ll ever accomplish by just what you do” is a favorite statement of W. Lowrey Cooper, president of the International Baptist Theological Seminary, Buenos Aires, Argentina. And that statement characterizes the training available in the seminary; for as the young men and women study the Bible and Christian doctrine and obtain practical experience in church work they are also led into an ever deepening experience with Christ.

The faculty considers that one of its main tasks is finding all the God-called young people in the Baptist churches of the area it serves—Bolivia, Chile, Argentina, Uruguay, and Paraguay. It then seeks to lead these young people to enter the international seminary in Argentina or one of the theological institutes in the other countries to prepare for Christian service.

Once in the seminary, they are taught basic fundamentals in the three departments: theology, religious education, and church music. From the baptistry can be heard, “Ease him down, brother; don’t splash the water so,” as young men in the church administration class are taught how to baptize. The seminary choir, which is constantly in demand, helps prepare church music directors. There is even a course in building a Christian home. A year of English is taught at the beginning of the bachelor of divinity course, because many of the eight thousand volumes in the seminary library are in English.

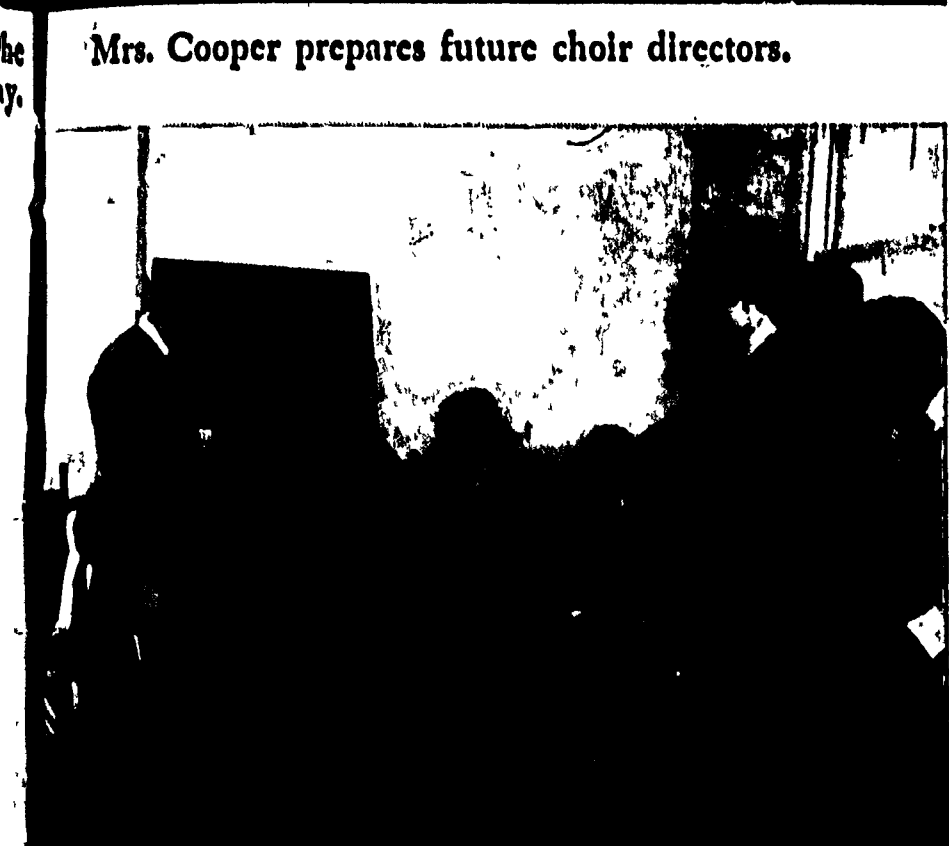
Students put what they learn into practice by serving as pastors, teachers, educational directors, and choir leaders in the churches of greater Buenos Aires. President Cooper reports that some churches begin soliciting students six months in



Mrs. Cooper prepares future choir directors.



Professor Santiago Cancilini leads daily chapel period.



Spiritual life is nourished in prayer meetings.



Professor Hugo H. Culpepper gives students a solid basis in theology and church history.

advance of school sessions. The churches pay transportation costs and some add a reasonable honorarium.

In an effort to extend training to more church leaders, the seminary instituted a correspondence course in 1955. And plans are being made to offer night classes for men already in the pastorate and for working men and women who are looking toward Christian service. These classes will include all those taught in the regular day course.

The international seminary, organized in 1950, replaces an institute for girls which was begun in 1936 in Rosario, Argentina, and the Argentine seminary which opened in 1912 in Buenos Aires. Its new buildings were erected on the old seminary property.

Of the sixty-two students enrolled last year, nine received diplomas during graduation exercises in November. Many of the students are married; and one of the needs of the seminary is an apartment building to house these couples and their families.



Mrs. A. Jackson Glaze, Jr., and Debby demonstrate in the Christian home class.





At left is James D. Crane, president of the Mexican Baptist Theological Seminary, and a student.



In the picture above are the seminary administration building, faculty apartments, and the auditorium and educational building of Calvary Baptist Church. The seminary also has a girls' and a boys' dormitory and another faculty house.

Restricted, but Effective

REV. JAMES D. CRANE, president of the Mexican Baptist Theological Seminary, Torreón, says such a school is not only "a basic factor in mission building" but also "the central factor."

Since 1901, with the exception of five years, Southern Baptists have maintained a theological school for the training of Mexican young people who feel called to Christian service. However, only within the last few years have the present adequate and attractive buildings been constructed. According to Mexican law, the teaching of religion must be confined to church buildings. For that reason all seminary classes meet in the educational unit of Calvary Baptist Church, which adjoins the seminary's administration and dormitory buildings.

The 1956-57 enrolment reached thirty-two, making a total of 484 students since 1917 (no records are available for the earlier years). One of the hopes of the seminary for future students stems out of the youth mission congresses which have been held for the past three years under the joint auspices of the seminary and the field missionaries in Mexico.

At one of these congresses fifteen young people reaffirmed their conviction that the Lord wants them in full-time Christian service and thirty-four others indicated for the first time that God is calling them. Contact is maintained with those who make such commitments with the hope that a considerable number of them will ultimately enter the seminary.

Convinced that those who serve the Lord

should have the best preparation possible, the administration is insisting that applicants under twenty-four years of age finish at least secondary school before entering the seminary. In a few cases students are permitted to attend secondary school at night while doing seminary work.

Each year the school program is so arranged as to allow the students to participate in one or more simultaneous evangelistic campaigns in Mexico. To publicize one of these the seminary choir presented, in the spring of 1957, a thirty-minute radio broadcast every day for a week. During one school term students preached 853 sermons and witnessed 653 professions of faith. They distributed 66,203 tracts.

The teachers in the Mexican seminary realize that their responsibility goes beyond classroom instruction to the making of whatever contribution they can to the production of much-needed religious literature in the native language.

They have had published a total of 1,706 pages of translation and 253 pages of original composition. At least four more original works and two translations are being prepared. The school's library contains the largest percentage (71) of books in Spanish of any of the theological seminaries in Latin America which are related to Southern Baptist mission work.

In a further effort to reach beyond the regular classroom, the administration is formulating a course of study for laymen to be taught in the local churches by pastors or missionaries. "All of us feel the need of a greater emphasis on lay preaching among Baptists in Mexico," says President Crane. The possibility of refresher courses for pastors, perhaps to be held for a month each summer, is also being considered.

Potential for Evangelism

MORE than half of the Baptist pastors in Chile—twenty out of thirty-seven—are graduates of the Baptist Theological Seminary, Santiago; and eleven of the pastors' wives received diplomas from the seminary's women's department or from its forerunner, the Feminine Institute. Other pastors' wives attended the school for at least a year. Former seminary students are also found among other leaders in the Chilean Baptist churches.

At the beginning of the 1957 term, the seminary enrolled thirty students, eight of them women, in its regular course and twenty in its weekly night classes for laymen. About one third of the regular students completed what corresponds to a junior college level of preparation before they entered the seminary. The faculty also conducts correspondence courses and institutes for pastors and lay preachers.

Thus, the Chilean seminary is carrying out its purpose as expressed by Professor H. C. McConnell:

"In any land, like Chile, where the gospel is known little or not at all it is very important for missionaries to come in from other places to be the human instruments for the conversion and spiritual growth of human souls and the development of churches. However, the missionaries work under several disadvantages. Among these are the facts that they are few in number and that as foreigners they speak imperfectly the people's tongue. Try as they may to make it otherwise, they give a note of 'foreignness' to the religion they represent.

"On the other hand, citizens of the country have the advantage of not being strange; they have the possibility of understanding better the customs and thoughts of their people; and potentially there are more of them.

"The seminary is a powerful means of preparing these citizens whom God has called in order that they may take an increasing part in the development of Christ's work in their own land and in all the world. By and large, the evangelization of a country must be done by the people of that country. Any other method is only preliminary."

Various attempts at theological education had been made in Chile since 1920 and instruction was given in various cities; but these attempts were centralized in 1939 when three students moved
(Continued on next page)

One of the seminary students does job printing with this tiny shop set up in his room.

for July 1958



President Honorio Espinoza, a Chilean, studied in the States. Here he is shown with his wife.



This is the administration building of the Baptist Theological Seminary in Santiago, Chile.



The dormitory rooms were crowded with two men; now it is necessary for three to share a room.



into the building of Second Baptist Church, Santiago, to study with Dr. McConnell and Missionary James W. McGayock.

An outstanding day of that year, in addition to the one on which the cornerstone for a new building was laid, was the fourth of July. Dr. McConnell overslept that day and had to miss breakfast in order to be on time for his eight-thirty class.

When he arrived, out of breath from the rapid twelve-block walk, the students were nowhere to be seen. But on the teacher's desk was a card greeting the missionaries on the independence day of their country and informing them that the

boys had decided to give them a holiday. Dr. McConnell got his breakfast after all.

Two young ladies studied in the seminary during 1941; and in 1942 the Feminine Institute officially began to function. In 1948 it became the women's department of the seminary, with Miss Oleta Snell as directress. Honorio Espinoza, a Chilean who was trained in the United States, is president of the seminary.

* As the school grew, the buildings on the Second Church property became insufficient; therefore, early in 1955 all of the institution except the girls' dormitory was moved to a new location where there is room for future development.

From Mohammed to Christ

EDITORS' NOTE: The following story of one of the students in the Baptist Theological Seminary, Santiago, Chile, was written by Rev. Ruben I. Franks about a month and a half before he died of cancer last August. Mr. Franks was dean of men and professor at the seminary. His last week in Chile before returning to the States on emergency sick leave was spent teaching in the yearly pastors' institute and attending to seminary duties.

WADE GAIBUR (Waddy Guy-boor) is one of four sons of an Arab family, the head of which is a devout Moslem. Being reared in Chile, however, Wade attended a Presbyterian school and became interested in the activities of the YMCA. He was led to the Lord and was baptized into the First Baptist Church, Valparaíso. Entering into church life with a zest, as is characteristic of anything he does, he became a participant in the street services sponsored by the church.

In the meantime he had gone into the clothing business with his father and older brother as a third partner-owner of their retail men's store in downtown Valparaíso—a business that represents thousands of dollars.

While he and a group from the church were preaching on the street one afternoon, Wade noticed that his father had taken his stance on the edge of the listening crowd. Wade watched as his father's expression changed from that of astonishment to anger. Then he saw him stalk away in a rage.

The next morning his father called him to a



Wade Gaibur

conference and gave him the choice of renouncing his intention of being a preacher or leaving his home, family, and business. For Wade the decision was already made. He gathered what personal effects he could pick up hurriedly and left immediately. He lost his partnership in the business and went out into the world practically penniless.

Wade made application for entrance in our Baptist seminary in Santiago and this year is one of our finest first-year students. He shows a diligence and devotion to the work of the Lord that is rarely found anywhere. He shows every promise of being one of our best pastors for the future.

Key Institution

"ON a green hillside in the section of Rio de Janeiro known as Tijuca, in a lush, tropical setting enhanced by hundreds of banana and palm trees, as well as a few others which bear exquisitely tasteful smaller fruit, the key institution of Baptists of South Brazil, *O Seminario Teologico Batista do Sul do Brasil*, has for a half-century made a contribution to the ongoing and well-being of the kingdom of God in this more than half a continent." These words were written by Dr. A. Ben Oliver, president of the institution.

When the Baptist College and Seminary of Rio was formally opened in March, 1908, with six students, there were only thirty-eight Baptist pastors in all of Brazil. In March, 1957, the seminary—which began its separate existence in March, 1937—opened a new year with eighty-five students and an alumni of 553.

Although the word "international" is not in the school's name, its student body has been international in character, including Africans, Armenians, Brazilians, Bulgarians, Germans, Hungarians, Italians, Letts, Czechoslovakians, Portuguese, Spaniards, Bolivians, and others.

Located on the former estate of the Baron of Itacurussa, the seminary still occupies two of the original buildings—the Baron's residence houses the kitchen, dining room, and music practice rooms and his stable has been transformed into a dormitory for men.

Two new buildings, the A. R. Crabtree administration and classroom building dedicated in 1953 (and named in honor of Dr. Crabtree who was president of the institution for fifteen years) and a dormitory opened in 1956, are in full use; and construction is under way on an apartment building for married students. Plans are being made for construction of a chapel-library building, with a seating capacity of 412 in the chapel and space for 30,000 volumes in the library.

Some of the seminary students are already pastors of churches in or near Rio and all others are evangelists or assistant pastors. Two nights every week the students, with a loud-speaker mounted on top of a car, preach in the streets or public squares and hand out tracts and Gospels.

The seminary's students are all men; but nearby, in the beautiful three-story building of the South Brazil Baptist Training School, dedicated women prepare to serve the Lord. In this one building are offices, auditorium, classrooms, dining room, library, and dormitory space for students and teachers.

Training school students spend twenty-four hours in classes each week and then work with the Sunday schools, Woman's Missionary Unions, young people's organizations, and Training Unions of the local churches. Each Thursday afternoon they climb the hills surrounding the

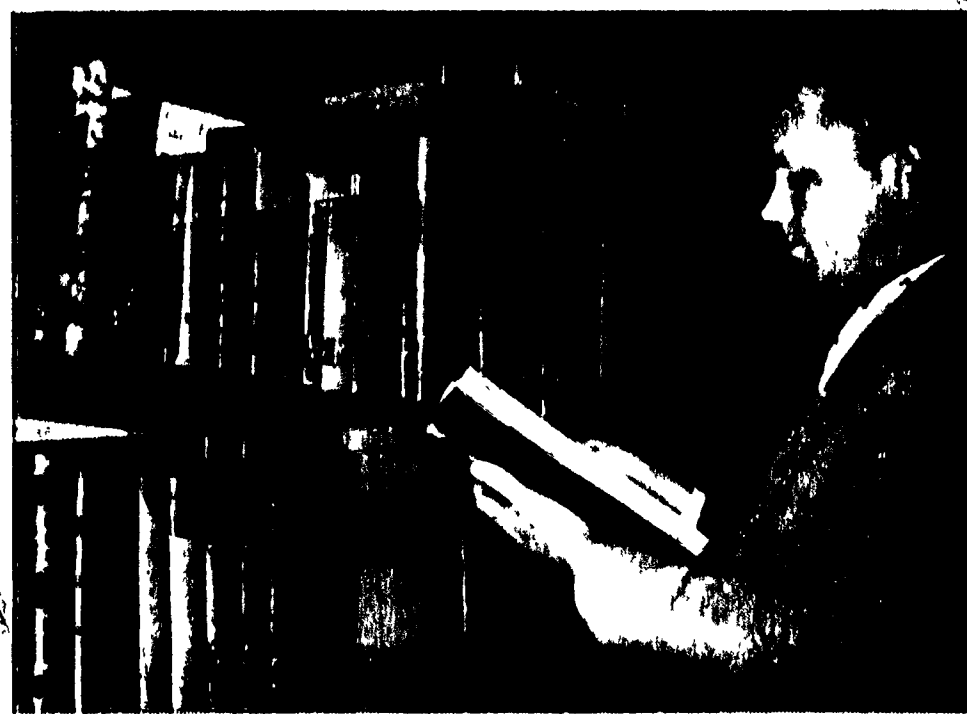
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The A. R. Crabtree building of South Brazil Baptist Theological Seminary houses library, offices, and classrooms.



"As to my convictions about the importance of this phase of mission work," says Dr. A. Ben Oliver (above), seminary president, "suffice it to say that I am giving my life."



A student consults the seminary library. Future plans include a library with space for thirty thousand volumes.



The 1957 student body of the South Brazil seminary poses on steps of the Crabtree building.



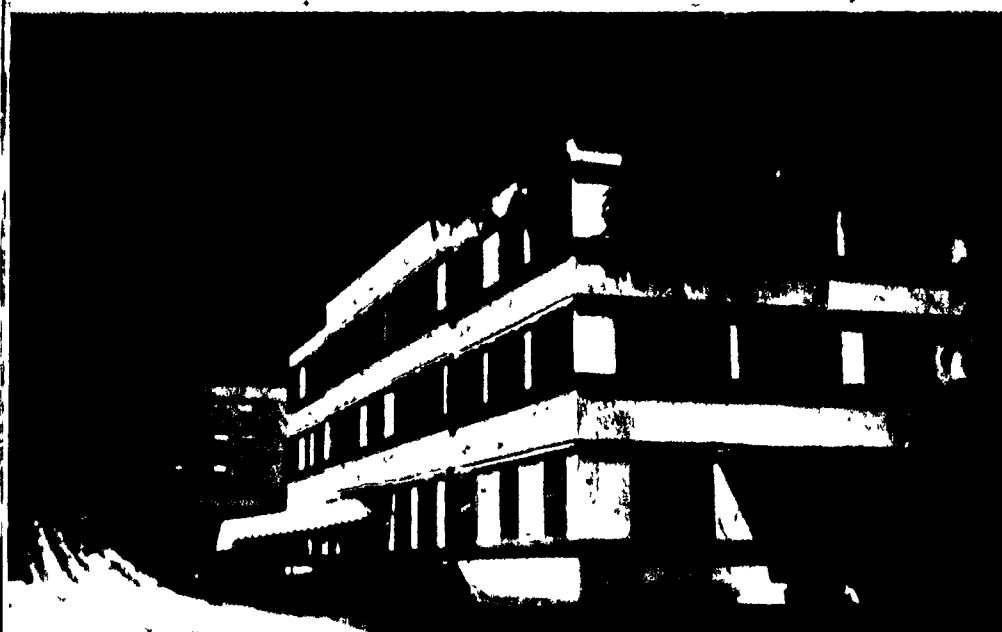
Three thousand people crowded into a public square to hear this seminary graduate preach.



The seminary choir is shown as it sang during one of the graduation exercises.



The girls in the South Brazil Training School prepare the tables for a meal.



This building houses the training school.

school to tell the gospel story to the women and children of the poorer sections of the city and to distribute tracts.

Nine graduates of the training school work in Brazilian home mission fields, four work in foreign mission areas, twenty-two are pastors' wives, eleven are W.M.U. or Training Union workers, and fourteen are teachers in Baptist schools.

Dr. Dorine Hawkins is directress of the training school.

• • •
 "It would be difficult to exaggerate the importance of theological education for the life and health of Baptist churches anywhere; but in the light of thirty-six years of experience as pastor and seminary teacher on a mission field I do not hesitate to say that, along with evangelism, it is an absolute and primary necessity."—WILLIAM E. ALLEN, professor in the South Brazil Baptist Theological Seminary

• • •
 "Baptist history has repeatedly proved the vital place of theological training in the life of the denomination. When theological education has missed the mark or weakened, denominational growth and vitality have suffered. Baptist churches could better dispense with other worthwhile endeavors than fail to give loyal support to the training of the ministry."—LESTER C. BELL, former professor in the seminary

• • •
 "To spend money on educating men called of God for the preaching of Christ's salvation is really the best interpretation of Jesus' words, 'Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.'"—ALMIR GONÇALVES, president of the seminary's board of trustees and editor of O Journal Batista, the national Baptist paper of Brazil

Graduates of Quality

IN NORTH BRAZIL a country deacon listened to a recent graduate of the North Brazil Baptist Theological Seminary, who had just returned to his small home church, and remarked, "That school sure sharpened one dull knife."

The school, located in Recife, began in the heart and mind of Missionary Solomon Ginsburg in 1900 when he arrived in the state of Pernambuco and found groups of people in many country villages accepting the Lord and meeting for worship without a pastor. The school's formal opening was held in April, 1902, in the parlor of Mr. Ginsburg's rented house with six young men as students.

A remodeled stable on the campus of what is now the American Baptist College was the seminary headquarters in 1917 when the first three men completed the requirements for the master of theology degree. These men, all outstanding in denominational life in Brazil today, are typical of those who, through the years, have found in the seminary the fulfilment of their desire for more knowledge of God and for better ways of sharing that knowledge with others.

A. N. Mesquita was born and grew to young manhood in the river town of Belém, at the mouth of the Amazon. He was converted under E. A. Nelson's preaching. Vague rumors of a Baptist school in Recife spurred this unschooled, unknown lad to almost superhuman effort to get an education.

Almost entirely without financial support, he finished his seminary course, became a teacher in the institution, and came to the States for further study. An Old Testament scholar, he is executive secretary of the Relief and Annuity Board of the Brazilian Baptist Convention.

José Munguba Sobrinho, native of Alagoas, was reared by a baker uncle, who, lacking faith in the Roman Catholic Church, early turned the boy's enthusiasm to spiritualism and its treacherous influence. But José was led to faith in Christ by reading a New Testament and some Baptist literature which got into his hands.

He finished the seminary and served a ten-year ministry at Manaus, in the Amazon Valley. Then he returned to Recife to pastor the Baptist Church of Capunga, which is situated at the big gates of the American Baptist College with its twelve hundred students, and to teach homiletics in the seminary. He has been carrying this responsibility for more than twenty-five years.

Tertuliano Cerqueira, member of an aristocratic, well-to-do family, lived in a country town that Solomon Ginsburg visited on his evangelistic tours. Small of stature, he escaped his family's diligent search by hiding behind the missionary's little folding organ. Thus he attended all the Baptist services.

After the boy was converted, Mr. Ginsburg



Dr. David Mein (above), president of the North Brazil Baptist Theological Seminary, reports that last year 106 students made up the combined enrolment of the day courses, night school, and correspondence course which the school offers.

encouraged him to study in the seminary. For more than twenty years he has been the successful pastor of First Baptist Church, São Paulo, the fastest growing metropolis in Brazil.

The struggles of the North Brazil Baptist Seminary through years of infancy and then years of depression would take a volume to record; but inasmuch as this article deals chiefly with its products, suffice it to say that adversity had no bad influence on the quality of the graduates.

For many years the faculty was composed almost entirely of missionaries; but last year eight Brazilians, all graduates of the seminary, and two Southern Baptist missionaries made up the teaching staff.

Students are classified in two groups: (1) Men with the college course completed are admitted as candidates for the bachelor of theology degree; and (2) men who have had little opportunity for formal preparation are admitted as candidates for a diploma in theology.

The second group is composed mainly of older, married men who reside in interior villages. They may be represented here by João Camilo.

A village cobbler zealous for the Lord's cause, he heard the divine call to preach and began evangelizing all the villages and farms near his home. Then he became lay evangelist for a certain district in the state of Alagoas. With a record of having won hundreds to the Lord, he entered the seminary. Already forty years old, he had several adolescent children. With these heavy home responsibilities and with greatly reduced income, he stuck stubbornly to his studies for three years until he earned his diploma. Now he pastors eight country churches, riding his bicycle as much as fifty miles on some journeys to reach his scattered flocks.

The bachelor of theology students are well typified by the following story:

(Continued on next page)



Miss Martha Hairston directs the North Brazil Baptist Training School (above), which enrolled seventy-eight last year.



A seminary student plays with children at the good-will center in Recife, as Miss Edith Vaughn, center director, looks on. In addition to working at the center, the men students visit the hospitals and distribute Christian literature. All of them also work with local churches or with state mission projects. Girls in the training school's regular course give a half-day a week to the center during two years of study.

Missionary John Mein, then president of the college, was sitting at his desk in the quiet dawn of a new day when a serious, black face appeared at his study window and a voice called softly, "Dr. Mein, are you busy?"

"What is it, Neco?" the missionary answered the young man who had been hired a few weeks previously to cut grass on the wide-spreading acres of the athletic field.

"Dr. Mein, I've been listening outside when the boys and girls go to the chapel, and I've got a Bible that they read. But I don't understand it."

"Come in, Neco, come in. Let's study it together"; and the missionary took precious hours to teach vital passages to this boy who could read only a few sentences. Then the work sched-

ule was rearranged so as to allow the boy morning hours in grammar school. By doing janitorial work after school hours he was able to pass the high school and college courses. Upon entering the seminary he was ordained and called as pastor of the small suburban church where he had been baptized.

"Perhaps you don't want a janitor's job now that you are pastor," the seminary president suggested.

"Yes, I'd like to work my way through the seminary the same way," the young man replied; "for I'm teaching myself to play hymns on Mrs. Mein's little folding organ, and I'll have time to practice with this job where I might not with another."

Some fifteen years from the time he was hired to cut grass, Dr. Manoel Almeida invited his former teacher to the graduation exercises of the University of Recife where he received his doctorate in philosophy. He was still pastoring the same church, but it had greatly increased in numbers and in the effectiveness of its ministry.

Men who have gone out from the seminary now occupy positions of influence throughout the nation. Eight graduates work in the vast interior jungles under appointment by the Brazilian Home Mission Board.

Francisco Colares, who has had the longest tenure of any of the Brazilian home missionaries, finished the seminary in 1927 and went at once with his bride to build his own palm-leafed hut in the midst of the Craos tribe of Indians.

He survived hunger, disease, massacres, disappointments, and setbacks and saw the first Craos Indian accept Christ as Saviour. This first convert was a girl whom he and his wife had adopted at birth to save her from being buried alive with her dead mother. He has seen the gospel make its impact on jungle barbarism; and now a line of churches, schools, a dispensary, and an orphanage (which he and his wife founded) spread up and down the Tocantins River Valley.

In 1917 the North Brazil Training School had its beginning when a young girl who had given her heart to the Lord and wanted to win the women and children along the Amazon to her Saviour traveled two thousand miles to Recife to prepare for this calling.

Since there were no courses in the Baptist college to prepare young ladies to be "evangelists" and the seminary courses were not for girls, it was arranged for her to have private classes in religious subjects while studying secular subjects in the college. Before the end of the year she was joined by another girl.

Today the training school offers a three-year course leading to the bachelor of religious education degree and a course for lay workers.

The girls—there were seventy-eight last year—work with the local churches and get practical experience in social work in a good will center connected with the school. During vacation they work with home mission projects.



Rev. Adalberto Santizo is director of students at the Guatemala Institute.



Mr. Santizo and former President Paul C. Bell, Jr. (right), discuss future plans for the Guatemala Institute. A. Clark Scanlon is the new president.

Theological Institutes Meet a Special Need

IN THE countries of Latin America there are a number of young men and women called of God for full-time Christian work who, because of economic problems, family responsibilities, political conditions, or lack of sufficient academic preparation, cannot attend one of the seminaries. To meet their needs theological institutes have been set up in several countries.

The oldest of these institutes is the Guatemalan Baptist Theological Institute which was begun in 1947 with six students meeting in the Gethsemani Baptist Church, Guatemala City. In 1957 there were twenty enrolled in the regular classes; and plans were being made to begin construction at the new two-and-a-half-acre site just off the Pan-American Highway near the entrance to the city. The first buildings erected will be a carpentry and a welding shop so the students can make all the windows, doors, and beds for the new buildings.

Last year two students in the Guatemala institute traveled twenty-six hours round trip each week end to their preaching stations, one on the north coast and the other on the south coast. These men graduated in November and are now making a more permanent contribution in their

churches. All of the students are required to work in churches in order to gain practical experience, as well as to help meet urgent needs.

The institute in Uruguay traces its history back to 1937, when missionaries began to hold Bible classes for several weeks each year. In 1943 these classes were discontinued, due to an inadequate missionary force in the country. The present school was opened in Montevideo, May 7, 1956, with eight students. The six men set up beds in a partially open shed until a garage could be converted into dormitory space for them.

Director Robert L. Carlisle, Jr., says: "For our students the teaching outside the classroom is just as important as that within. They do not have generations of Baptist and evangelical background to draw on for knowledge and attitudes." Therefore, the eight students go out on week ends for definite assignments with churches.

Students in the other institutes take part in similar practical activities. Those in Paraguay live on the church field and commute to Asunción four days a week for classes, spending the other three with their churches. This school opened in 1956 with four students.

(Continued on next page)

Students at the Guatemala Institute prepare for examinations (left). One of the student wives washes clothes in

the dormitory (center). A fourth-year student and pastor studies with the "help" of one of his eight children (right).





This house with a yard of trees and flowers is the home of the Baptist theological institute, Montevideo, Uruguay.

Director and Mrs. Robert L. Carlisle, Jr., led in the planning and opening of the Uruguayan school.



An indication of the importance of these theological schools can be seen in an experience of the Equatorial Baptist Theological Institute, Belém, Pará, Brazil, which opened in August, 1955, with four students and had grown to fifteen students by its 1957 term. Pioneer missionary to the Amazon region, E. A. Nelson, told the church in Juriti, Pará, that it could never expect to have a pastor because it was seventeen hundred miles from the nearest seminary. Today the Equatorial institute is just six hundred miles away and a few months ago a student said, "I believe the Lord is leading me to that region."

The Bahamas Baptist Bible Institute, which began in September, 1953, has, in addition to its regular course, a month's summer course for ministerial students from the outislands who come into Nassau and live at the institute while they study. Last summer's students represented five of the islands and included one fourteen-year-old boy who was admitted because he is responsible for his church, worship services and all, whenever the pastor is away.

For several years the Bahamas institute had to

limit classes to two nights a week because of inadequate facilities. It met in rented quarters which were also used as residence for Dr. and Mrs. John Mein, emeritus missionaries who were sent to found the school, until they left the Bahamas in 1956. But now the institute has moved into the completed first unit of a new and permanent home, and last fall seven men enrolled for the first term of the regular three-year course leading to the diploma in theology. Two of these men are from Jamaica, one from Trinidad, and one from Nicaragua. The school is also continuing the night classes.

An institute which began in San José, Costa Rica, in 1951 with twelve students had a temporary recess last year but reopened this spring with fifteen students. Costa Rica has only eleven Baptist churches; therefore, this group of young men preparing for the ministry makes prospects for future growth very bright.

Another Latin-American theological school was opened in Caracas, Venezuela, October 2, 1956, with twelve students. Last year the student body included nine single men and four couples.

Uruguayan students pose with their missionary professors: (back row, from left) James W. Bartley, Jr., Matthew A. Sanderford, and Mr. Carlisle.



Two of the students clean the building and grounds of the annex which was rented last year to provide more space for the institute in Uruguay.

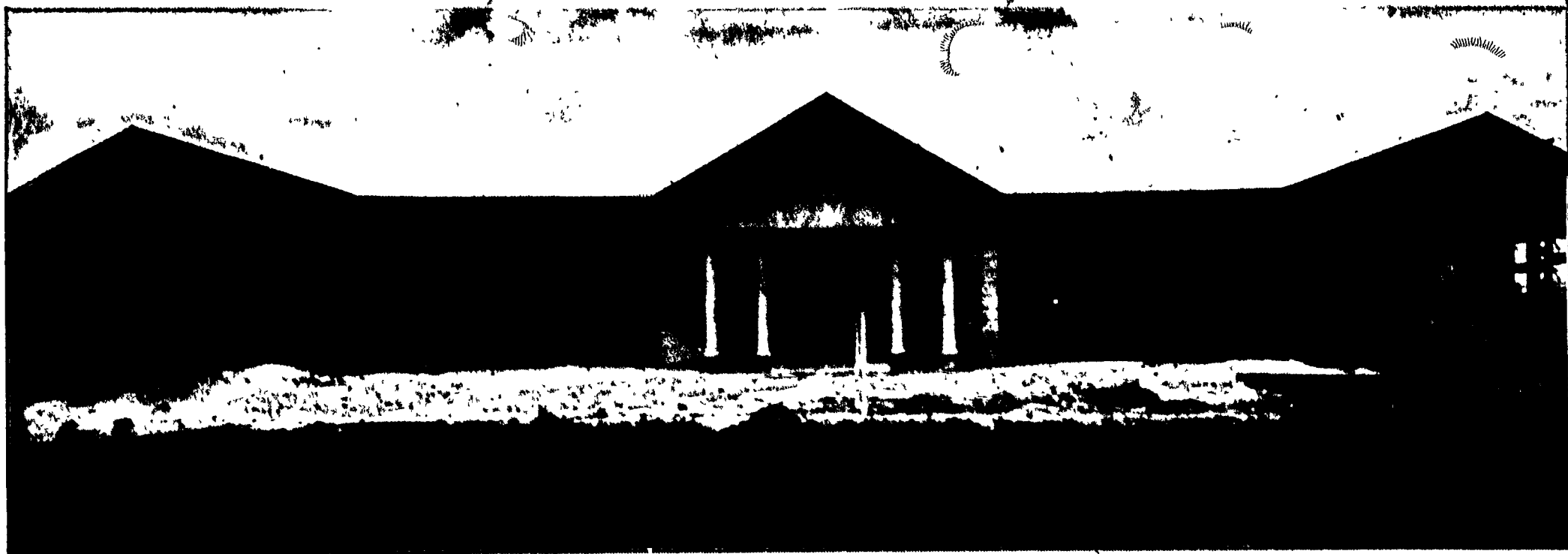




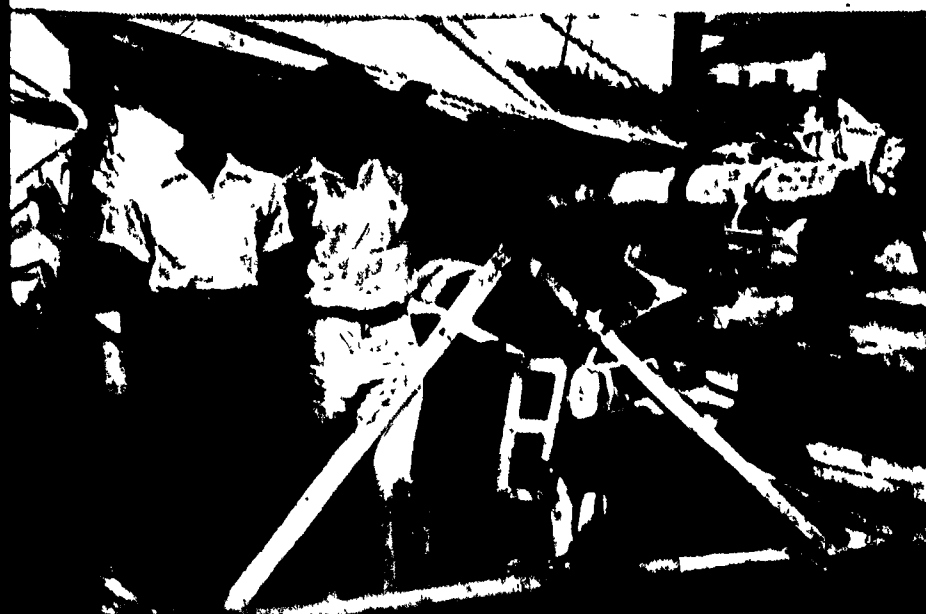
A second-year student at the Equatorial institute in Belém, Pará, Brazil, boards a bus to travel to his weekly preaching point seventy-five miles away.



Dr. Frank K. Means, the Board's secretary for Latin America, laid the cornerstone for the Equatorial institute and gave the main address during special ceremonies October 20, 1957.



Missionaries Otis W. Brady (left) and Emilt O. Ray, director, pose in front of the new building for the Bahamas institute.



This young man (left) attended the Bahamas institute last summer so he can help his pastor father (right), who visits his two churches by sailboat.

Last summer's students are shown studying in the Bahamas institute library.



Europe



Cultured Europeans Require Educated Ministry

By Cornell Goerner

THE VERY HEART of Southern Baptist work in Europe is the training of European leaders for the Baptist churches on the continent. It has never been the policy of the Foreign Mission Board to send a large number of missionaries to Europe to engage in evangelism and to be pastors of churches. European Baptists can, in general, do this better than Americans could hope to do it.

But European Baptist leaders need to be trained for the task. Because of the limited resources of the small and struggling Baptist conventions found in some parts of Europe, there has been real need for Southern Baptists, with their greater resources, to come to the aid of these groups. This has been done through theological seminaries established and aided in finances and in personnel by the Foreign Mission Board.

The theological institutions of Europe which are assisted by the Foreign Mission Board are of two types. One is the national seminary, designed to meet the needs of a particular country. The other is the international seminary located in Ruschlikon-Zurich, Switzerland. It is designed to bring Baptists from many parts of Europe to study together in an atmosphere of international fellowship. There is definite need for both types of institutions.

In the national seminaries the language of instruction is the language of the country. Thus, theological training in Barcelona, Spain, is in the Spanish language. In Rivoli, Italy, it is in Italian.

The English language is used in the Ruschlikon seminary. A second language to most of the students who attend, it serves as a lingua franca. It has proved to be quite suitable for the purpose.

Although there is no definite gradation as to academic standards in these two types of seminaries, the general concept is that the basic, indispensable theological training should be done in a national seminary and that selected students from

each of the countries should be sent to Ruschlikon for further study and for orientation into the wider aspects of the Baptist life of the entire continent of Europe and of the world.

Never was the need for thoroughly trained Baptist pastors for the churches of Europe more apparent than today. Challenging and breath-taking opportunities for evangelism and church growth abound all over Europe, but only well-trained pastors, thoroughly at home in the theological life of Europe and well grounded in Baptist doctrine, will be able to take full advantage of this situation.

For centuries the two dominant concepts of European Christianity have been the idea of the state church and that of infant baptism. Today both of these are under heavy criticism, not only from the outside, but from within the state churches of Europe. There is much talk of disestablishment, for the union of church and state has obviously resulted in a sad loss of spiritual vitality. Earnest leaders of churches which practice infant baptism are beginning to recognize and confess that this concept has had the effect of placing on church rolls the names of millions who have never had a vital spiritual experience.

This honest self-criticism has brought about much dissatisfaction on the part of those who have known nothing but the traditional state churches of Europe. Thousands have been brought to the very threshold of the Baptist concept of free churches composed of those who have voluntarily sought church membership on the basis of a definite, conscious spiritual experience, symbolized by believers' baptism.

The ground has thus been prepared for the preaching of biblical truth as Baptists understand it. But the proud, cultured, sophisticated European mind and heart cannot be reached by an uneducated ministry. The Baptist pastor in Europe must be able to hold his ground among the best theological minds of the world and to present the Baptist message clearly and convincingly.

Rallying Point for Europe

THE Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, an international seminary for all Europe, faces a threefold task: (1) to become a rallying point of the Baptists of Europe and thus promote the unity and effectiveness of their total work, life, and witness; (2) to further higher theological education for the ministry in European Baptist churches; and (3) to strengthen the theological foundation for all Baptist work.

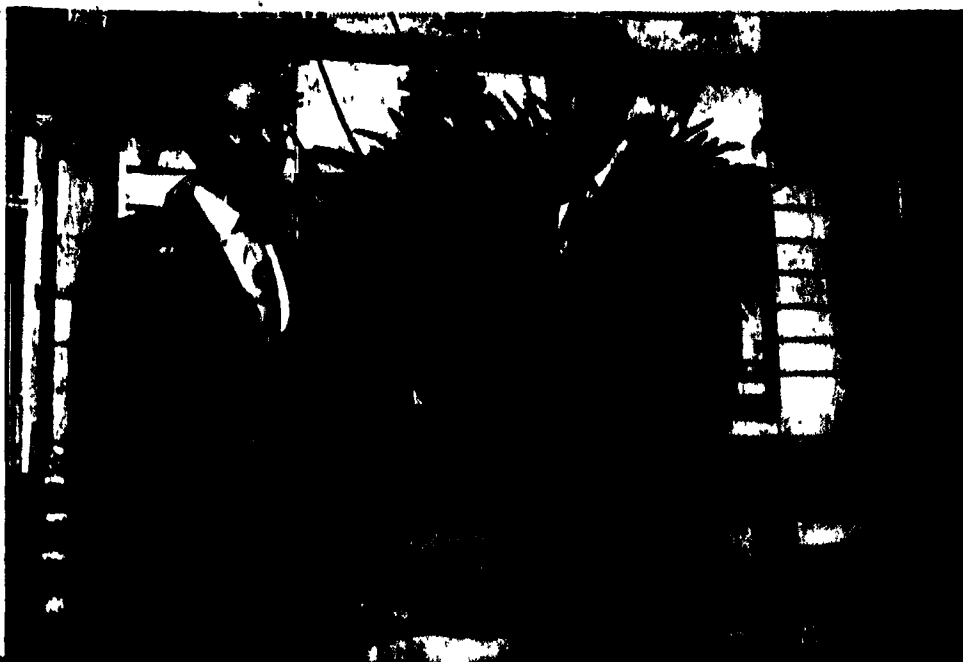
Since the summer of 1950, the seminary has contributed to the development of European Baptist unity by making its campus available for twenty-nine international conferences, attended by some eighteen hundred people. At these conferences and in the regular class sessions practical problems in evangelism, church organization, and religious education are discussed. As the European churches learn to work together in their search for answers to these pressing problems, the effectiveness of the Baptist witness is increased. Doctrinal discussions result in greater appreciation of differing theological traditions and convictions, in a deepening grasp of the basic distinctive convictions which bind all Baptists together, and in a better understanding of the factors which hinder the full expression of those convictions.

To meet the need for higher theological education, the seminary, since its beginning September 5, 1949, has offered a four-year course leading toward the bachelor of divinity degree, the prerequisite being a European middle school diploma. The curriculum for this course is adapted to meet the standards of university theological work and includes thorough training in Greek and Hebrew. Six of the graduates of the seminary have gone on to study for higher university degrees, two of them receiving the doctor of theology degree from the University of Zurich. In each case the work done in the seminary has been accepted as credit toward the advanced degree.

This year the seminary has announced a pro-

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Dr. Josef Nordenhaug (left), president, and Dr. John D. W. Watts, professor, discuss seminary business.



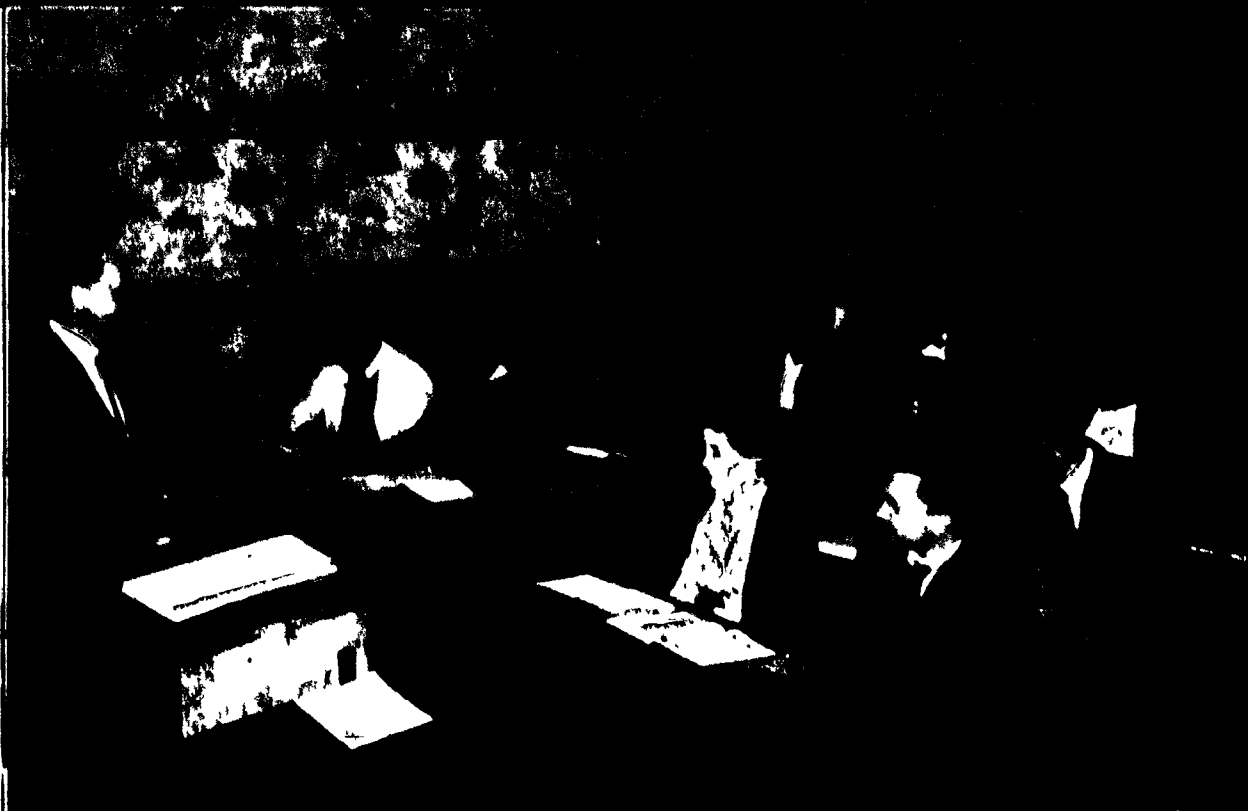
The Baptist Theological Seminary in Switzerland is a gateway to learning and to unity among European Baptists.



The Switzerland seminary's campus is a wonderland in winter. This is the main building.



But winter is not the only season of beauty, as this view of the seminary's formal garden shows.



President Nordenhaug teaches a class in Christian sociology.

gram of study leading to the master of theology degree, with the possibility of working toward a doctorate in Zurich at the same time. Professor John D. W. Watts says that this is the beginning of the second phase of the seminary's effort to further higher theological training for Baptist ministers in Europe.

Since the seminary's beginning with 29 students from 15 countries, 164 from 28 countries have registered and 20 from 10 countries have received the bachelor of divinity degree. Last year's enrollment was 40, with 21 working toward the bachelor of divinity degree. Former students are now at work in 13 European and nine other countries, as pastors, teachers, and missionaries.

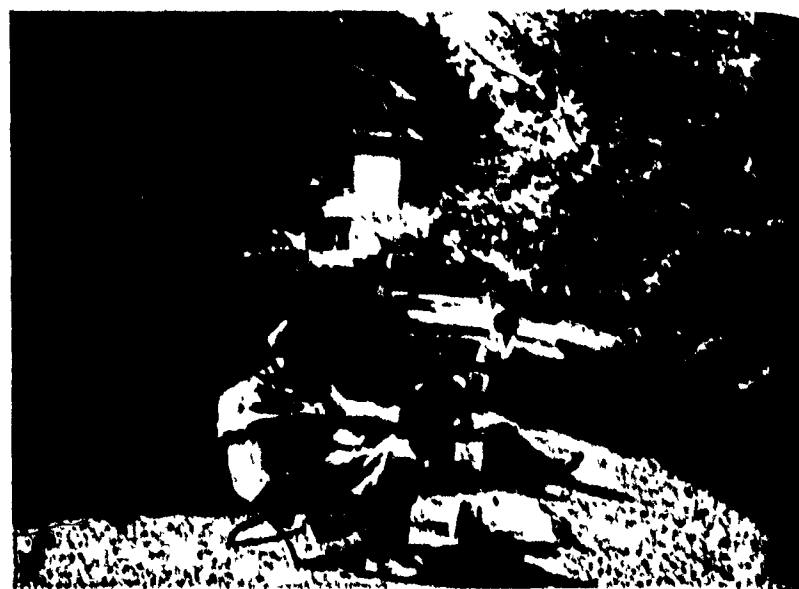
To help strengthen the theological foundation for all Baptist work, both faculty and graduates are urged to express theological thinking, research, and writing in a fashion calculated to meet needs at all levels. The faculty have already contributed articles to various theological journals, had some books published, and prepared mimeographed material for use in the seminary courses.

"But this is only a beginning which increased maturity of the seminary and its faculty should improve many times over in the next decades of our work," says Dr. Watts.

Because the students come from numerous countries and speak numerous languages, English is used for seminary work. Practical activities are planned with the students' various languages in mind. Many who speak German become youth workers and preachers in the local Swiss churches. Also the proximity to southern Germany makes possible a relationship between these students and the evangelistic and missionary efforts of new churches there.

As often as possible mission trips are planned

At right is an apartment building for married students.



Students relax on the seminary campus.



On Sundays these students ride their motorcycles to preach in various Baptist churches in Germany.



This is a student family from Denmark.



to western Switzerland and France for French-speaking students, to southern Switzerland for those who speak Italian, and occasionally into Austria for the German-speaking ones.

Humorous situations often arise out of this language diversity. When a group from the seminary visited a small mission in southern Germany, a deacon of the church presented himself to each student with "Novatka," his family name, as is the custom when greeting strangers. An American in the group knew no German but was eager to learn. So, assuming that this was a German greet-

ing, he quite solemnly shook hands with each church member and intoned, "Novatka," again and again. The church thought this was the funniest thing they had ever experienced.

In addition to their native language, the students' children hear English in the seminary; the Swiss dialect from schoolmates, German from their schoolteacher, and several other languages from other seminary children. But they have invented a medium of communication, called "Baptist Ruschlikonese," that incorporates features from all of these.

It's mail time at the Switzerland seminary.



Men learn more than theology and homiletics.



Holding Its Head High

THEY ARE grateful for even the "pop tests," say graduates of the Baptist Theological Seminary in Barcelona, Spain, as they become pastors and evangelists in their Roman Catholic homeland. A former student wrote: "I continue to be grateful for what I learned in Barcelona. . . . Spanish Baptists do not need to be ashamed of their seminary. It can hold its head high among Baptist seminaries of Europe."

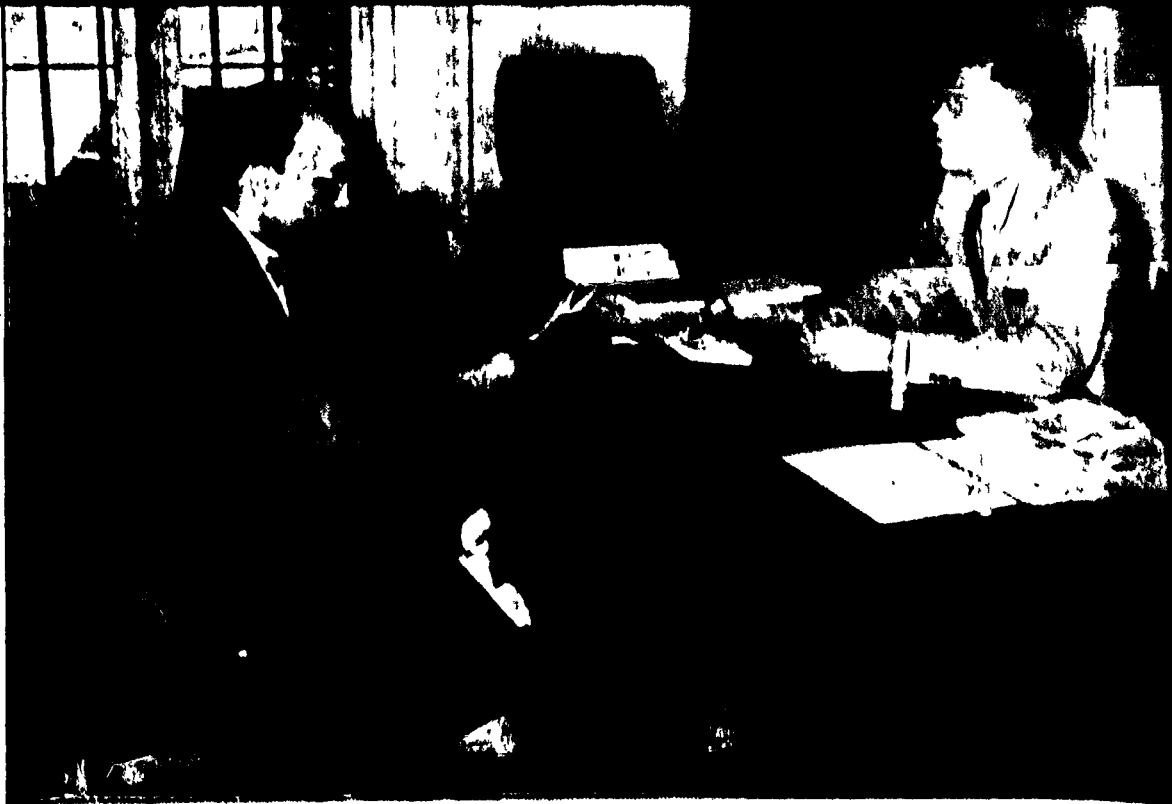
The seminary has had to struggle many times to hold its head high.

When first opened in 1922, the school and its seven students did not have a director; instruction was given by both Spanish and American preachers. In 1925, Missionary Leroy David became director; but the school was closed in 1929

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A third floor has been added to the main building of the Spanish Baptist Theological Seminary. Director Roy B. Watt, Jr. (left), enters gate with students.

Director Wyatt confers with a student at the Spanish seminary, located in Barcelona.



This picture of the student body of the seminary in Spain was taken in May, 1957.



The seminary studies prepare the young people to evangelize their native land.



Each student does at least an hour's manual labor each day (below) to help pay his expenses.



due to lack of financial support from the United States.

The reopening was delayed by the Spanish civil war and World War II; but in 1949, under the direction of Dr. George E. Jennings, at that time a Southern Baptist missionary, Baptist theological education again became available in Spain. Dr. Jennings and Dr. John D. Hughey, Jr., also a Southern Baptist missionary, managed the school until 1951, when Dr. Jennings returned to the States. Dr. Hughey went to teach in Switzerland, and the doors of the school closed once more.

Only two years later they were reopened, with Rev. Charles W. Whitten as acting director. Rev. Roy B. Wyatt, Jr., later took charge.

With this broken, but slowly progressive, background the seminary is planning for an enlarged, Spanish-supported school of high academic standards. Entrance requirements are continually being raised; by 1961 they are expected to be the equivalent of two years of college.

The courses are patterned after those in Baptist theological seminaries in the States, and more subjects will be added as more faculty members—the greatest need at present—become available. Due to the limited number of teachers, a new class is admitted only every three years, after the previous students have completed their work. Nine men graduated in the spring of 1956 and that fall eight new students began theological studies. In addition to his regular classes, each man is assigned responsibilities in a Barcelona church. The seminary also offers a class for the students' wives and plans to offer short courses in the summer for men who are already pastors.

During the past year the old seminary building was remodeled, another floor added, and a new annex built, making the school, as one pastor put it, look like a seminary should.

Having been supported entirely by the Foreign Mission Board, the seminary will soon begin receiving aid from Spanish Baptists through the co-operative program adopted by the Spanish Baptist Union last fall.

THE COMMISSION

Adaptation for Advance

THE PROGRAM of Philadelphia Institute, the Baptist theological seminary in Italy, is an outstanding example of adaptation to the special needs of a particular area. Now located in Rivoli-Turin, the seminary was opened in Rome in 1901 but was closed in 1932 due to Fascist pressure and various other factors. Although the seminary reopened in 1949 on a Bible school level, the faculty realized that the highest type of instruction should be offered because the graduates must serve in a land with a rich artistic and cultural heritage. After much study it was reorganized in 1953 as a full theological seminary.

It now offers a four-year theological curriculum similar to that leading to the bachelor of divinity degree in the States. Among the entrance requirements for this course is the classical lyceum degree. This means that students have had eight years of Latin and five of Greek.

At the same time it was apparent that many young men who felt called to preach and who were capable of profiting from the type of instruction the seminary offers were not able to meet these entrance requirements. Because of the national economic situation few Italian young people get more than an elementary or junior high school education. The Government is working to improve this situation, but the Italian Baptist Union cannot wait for these improvements to take place. There already exists a pressing need for thirty-one pastors and this number will continue to increase.

To help more young men become scholastically qualified, the seminary has taken several steps which have been characterized as "downward expansion." It offers a two-year course in the humanities to ministerial students who have studied only technical subjects or who, because of age, cannot go back to Government schools to complete their classical training. This prepares them for the full seminary course.

In addition the seminary provides dormitory facilities and private tutoring in basic Bible courses, theology, and church history for students who attend State high schools or universities or who are preparing for State examinations. Scholarships are granted to other capable Baptist students so that they may continue their studies while living at home.

Another way in which the seminary attempts to meet the need for trained men is by offering a summer refresher course for pastors and an intensive study course for select laymen. Although these laymen do not necessarily intend to preach, they are trained to be effective Baptist witnesses and to assume a position of leadership in their churches.

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Clothes have to be washed and ironed.



Signor Vincenzo Veneziano is rector-administrator of the Baptist theological seminary in Italy.



This is Philadelphia Institute, as the Italian Baptist theological seminary is known.



The seminary family enjoys a meal together.



One of the guiding principles of the seminary is that the goal of missions is more than either the independence of the local churches on a mission field or the transfer to nationals of responsibility for the evangelization of their country. The goal is no less than the achievement of vital partnership—"partners in obedience" to Christ—between missionary and national.

Therefore, the leadership of the Italian seminary is shared by a national rector, Signor Vincenzo Veneziano, and a missionary principal, Dr. Benjamin R. Lawton. The success of this experiment has led to the request for many more missionary partners who will serve as pastors and evangelists alongside national colleagues, Dr. Lawton reports.

Since 1949 the seminary has taught forty-six theological students, fourteen high school boarding students, and sixty-five laymen. More than one third of the present forty-eight Baptist pastors in Italy either received the full theological degree from the seminary or spent some time in study there.

Another distinctive feature of the Italian seminary is its close relationship to the local Baptist church in Rivoli, which began as a Sunday school in the seminary kitchen. The church is now fully organized with sixty-five members, a Sunday school enrolment of eighty-five, and an annual budget that is the second largest in the Baptist Union of Italy.

The church members constructed their own building, the only Baptist community in Italy to do so in the past fifty years, according to Dr. Lawton. This church has benefited from the leadership of the seminary professors and has provided a place of practical training for the theological students.

The students get additional practical experience by preaching in other Baptist churches and missions in Italy. During the summer following their second year they work in England, where they have the opportunity to become fluent in the English language and to learn something of English Baptist life. Last summer two men took part in this program.



Armstrong Memorial Training School, Rome, Italy.



Directress Virginia Wingo (left) checks kitchen supplies with two of her Italian aides.

Italian Women Train

TRAINING Italian young women for voluntary Christian service wherever the Lord might lead them—in homes, schools, offices, or churches—is the purpose of Armstrong Memorial Training School in Rome. Because the Italian Baptist churches are poor, the girls can have little hope of employment as Christian workers. However, two of the graduates, Concetta Cerreta and Anna Palma, were asked to begin a good will center in the little mining town of Ribolla in 1953.

The school was named in honor of Mrs. W. F. Armstrong, for many years president of Woman's Missionary Union, auxiliary to the Southern Baptist Convention. Mrs. Armstrong found a particular mission challenge in this area of the world.

Opened in October, 1950, the school had twelve students during its first year. It offers a three-year course and a two-year course; and some girls, who have only elementary training, study for one year. Miss Virginia Wingo, directress, says that even these one-year students render invaluable help when they return to their home churches. Special courses offered during the summer are usually attended by more than forty girls and women.

Included in the course of study are Bible, doctrine, music, hygiene, religious drama, languages, education, W.M.U. methods, and religious education. Miss Wingo is assisted by other missionaries and some nationals.



President Adolf Lehockí (right) discusses the theological school in Yugoslavia with Dr. John Allen Moore, former missionary to that country.



This house was bought for the Yugoslavian school when it was moved to Novi Sad. A smaller house was purchased for the president and his family.

Sharing in the Task

By ADOLF LEHOCKÍ, President
Yugoslavian Baptist Theological School

THE first Baptist theological school in Yugoslavia was established by Missionary John Allen Moore in Belgrade in September, 1940, with six students; but due to war conditions it was forced to close in April, 1941. Despite the great need for trained workers it was impossible to establish a theological school in Yugoslavia for several years following the war. Finally, after continued effort and much planning, the school was reopened in March, 1954, in Zagreb.

As the school had no quarters of its own, classes were conducted in the small rented hall used by the local Baptist congregation. Several times each week the facilities had to be arranged and then rearranged to meet the needs of both school and church. Nor were there proper living quarters for the students. A member of the Zagreb church gave one room of his house for this purpose; and in this rather small room all nine students slept, most of them two to a single bed. They were given a very small allowance for food; so they went from restaurant to restaurant seeking the cheapest place. For breakfast they bought some bread and milk and had their meal in the church hall.

In 1955 the school was moved to the town of Daruvar, where it stayed two years. The pastor there vacated his living quarters in the church so that the students could be boarded; and they slept in various homes throughout the town.

The theological school has now been moved to Novi Sad and the Foreign Mission Board has enabled us to buy two houses there. The smaller of these is for the president and his family; and the other, which has five rooms, is for student dormitory, dining room, and classroom. The houses are well located, adjoining a city park and within convenient walking distance of a Baptist church and downtown Novi Sad.

Novi Sad is a Baptist center, with many churches in the area (Serbian, Slovak, Hungarian, and Croatian) where the students participate in

practical religious activities. It is expected that the churches will now support the seminary financially and otherwise even more than before. Already since its opening, 680 "Friends of the Seminary" have contributed about twenty-five hundred dollars. Many of these donors gathered in Daruvar in 1956 to organize themselves for more effective support of the school. And as the students return from their services in the village churches they are customarily laden with eggs, fruit, and vegetables for the school.

At the first graduation services in November, 1956, five students received diplomas. Of these, three are already at work among the churches and another is studying at the University of Zagreb. Other students who were enrolled in the school had to drop out to complete the eight years of general schooling required by the Government. They will finish their theological training later.

Eight young men and five young women were accepted for the new class which began in September, 1957. Those who take the full course will remain four years. Besides theological subjects, there are lectures in history, music, and languages (Greek, Serbo-Croatian, English). These general subjects are taught mainly by professors from Novi Sad University, and the theological courses are conducted by the president, one other full-time teacher, and pastors who come for brief periods each year.

The gospel is faced with as great a task in Yugoslavia as anywhere in the world, and these young ministers and other church workers are being trained to meet this challenge.

It is the wish of those connected with the Baptist theological school in Novi Sad, as well as of all our churches, to remain in close fraternal relationship with Southern Baptists. We desire this not simply because of the material assistance we have received and continue to receive from you, but also because we profit from the sharing of experiences in the common task, from the use of your vast religious literature, from conferences such as those at Ruschlikon, Switzerland, which are supported by Southern Baptists, and in many other ways.

Africa



Spreading the Light Over "the Dark Continent"

By Cornell Goerner

IT IS generally recognized that if the people of the vast continent of Africa are ever to be won to Christ, it will not be so much through missionaries as through trained African pastors and evangelists. In the last analysis, Africa can be won only by Africans. This means that the task of the missionary proves to be largely that of training and developing national leadership in the various countries of Africa.

Already much progress has been made in providing African leadership for African churches. In Nigeria, where Southern Baptists have carried on mission work for more than a century and where there are nearly four hundred organized Baptist churches, one can scarcely find a missionary pastor. In almost every case, Nigerian churches are served by Nigerian pastors. Many of these have been trained in the Nigerian Baptist Theological Seminary at Ogbomosho. They are not all as well trained as they should be; but constant progress is being made toward providing well equipped leaders for the many churches. A recent survey of theological education in Africa, conducted by an interdenominational group, recognized the Baptist seminary at Ogbomosho as one of the best theological institutions on the continent.

In other countries of Africa in which Southern Baptists have mission work, the development is less advanced because our work began much later. In these countries, missionaries are still carrying many responsibilities in local churches—sometimes serving as pastors—because local leadership has not yet been fully developed. But the aim is the same there as in Nigeria: strong, self-supporting churches under the leadership of able, well-trained nationals. In each country there is need for a theological seminary to produce these leaders.

A small seminary for Central Africa has been established near Gwelo, Southern Rhodesia. A pas-

tors' school in Kumasi, Ghana, can be considered an embryonic seminary. The East Africa Mission has yet to develop a seminary. The probability is that one centrally located school will serve both Kenya and Tanganyika, since the Swahili language is used in both countries.

Many missionaries who do not teach in theological seminaries are really engaging in the task of training African leadership. The field missionary, who serves as adviser to a group of pastors, does a great deal of teaching and training, sometimes in study courses in local churches and often in individual instruction and counseling of pastors in specific situations. But the proper accomplishment of the task calls for centers of learning, with faculty members giving full time to the teaching and training of pastors and other church leaders.

Until quite recently all of the professors in theological institutions in Africa were missionaries, trained in our American seminaries. But about a year ago a fine young Nigerian, who had received all of the training that was obtainable in his own country and had then come to the United States for seven years of advanced study, returned to Nigeria after having received the highest theological degree. Today he is serving on the faculty of the Nigerian seminary.

This represents the completion of a glorious spiritual cycle: Africans, won by missionaries, taught and trained so that they in turn can teach other Africans, preparing them to win, teach, and train their own people. Thus far this man is an exception. The time will come when African professors will equal and then outnumber missionaries serving on the faculties of the Baptist seminaries in Africa.

This is the goal toward which we move: strong theological seminaries, strategically located across the continent of Africa, staffed by well-trained African professors, as well as by missionaries, providing the leadership needed for the many churches which serve as lighthouses on what was once called "the dark continent."

SADLER BAPTIST COLLEGE FOUNDED 1956



This is the entrance to the campus shared by the pastors' school, boarding secondary school, and day school.



Classes for the pastors and their wives are held in this building. A dormitory will soon be ready.



This is the faculty and student body of the pastors' school. The missionary is Rev. W. A. Poe.



Opening the Way

"THE Baptist pastors' school in Kumasi is the channel through which Baptist influence must flow if a lasting work is to be done among the nationals of Ghana," says Principal W. A. Poe. This school, begun in January, 1956, in the chief city of the Ashanti tribe, has opened the way for Baptist work among these more than a million people, the majority of whom are animists.

Until recently almost all Baptists in Ghana were Yorubas from Nigeria who settled in this prosperous country as traders and established their own churches. These churches conducted their services in the Yoruba language, so that few native Ghanaians were reached by Baptists. However, last year a small Yoruba Baptist church, in a thriving community of more than six thousand people unanimously voted to conduct all of its services in Twi, the principal language of Ghana, and invited a young man from the pastors' school to lead it.

The citizens of the community had considered this a foreign church composed of a small minority group, because the services were held in a language they did not understand. And, as many of the members were returning to Nigeria, the church had been on the verge of dying. But now, conducting its services in the Twi language and using Twi Bibles and hymnals, it is reaching Ashantis in the community and is looking forward to the time when it will be truly indigenous and will have outgrown its present tiny building. Under the leadership of its student pastor it has even begun a preaching station in a near-by village.

In all, the students at the pastors' school maintain fifteen regular preaching stations among the Ashantis. One student travels sixty-five miles by lorry each week end to reach his station.

There were both Ashanti and Yoruba students among the eighteen enrolled in the school last year. Attending classes together (all work is done in English), playing together, sharing the same rooms, and working together in the villages, the Ashantis learn Baptist principles from the Yorubas who have a Baptist history of more than a hundred years, and the Yorubas gain from the Ashantis an interest in the evangelization of people from a different background.

The pastors' school had its beginning with three students meeting in rented quarters in Kumasi; but it is now located on its permanent site five miles from the center of town. It shares the campus with the Baptist day school and the boarding secondary school (Sadler Baptist College). Its two-year theological course is for pastors, church leaders, and pastors' wives. The young men have completed the equivalent of junior high school before they enter, but most of the wives have had no previous training.

Growing with Nigeria

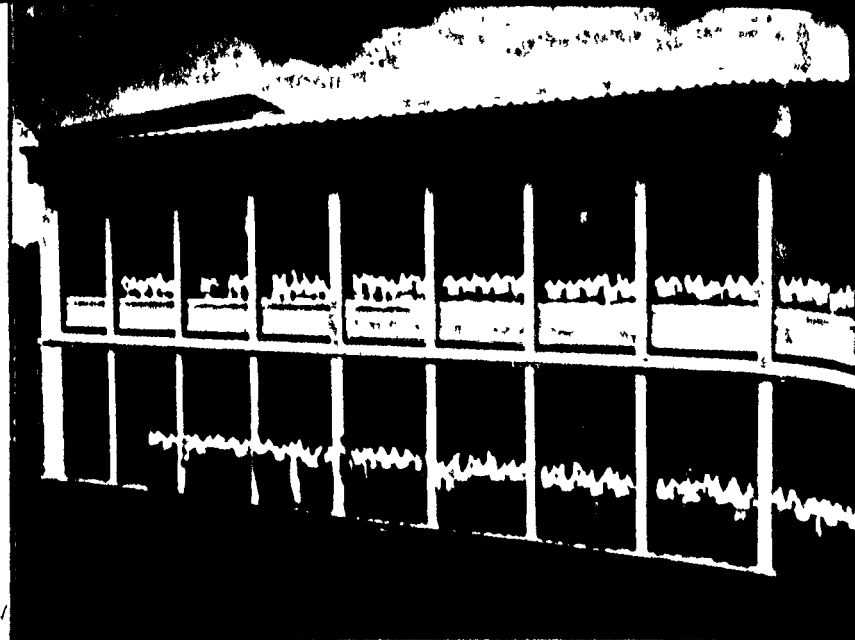
"A PERIOD of growth in a country demands trained and wise leaders. The seminary student has the opportunity to lead people to greater heights of endeavor," says Dr. Emanuel A. Dahunsi, a national teacher in the Nigerian Baptist Theological Seminary, Ogbomosho.

The period of growth to which Dr. Dahunsi refers is his country's present quest for education, civilization, and political freedom. The Baptist seminary is also experiencing a period of growth. It is strengthening its facilities so that Nigerian Baptists may take advantage of the opportunities for Christian expansion in this awakening country.

The growth of the seminary's physical plant can be easily seen in the new classroom, chapel-library, and administration buildings, three new dormitories for families, and new dining room and student center. Mrs. Edgar H. Burks, Jr., member of the faculty, tells of her first impression of the campus: "On our trip from Lagos to Ogbomosho we had seen hundreds of low, mud buildings, all seeming to fall into the same pattern. Darkness had closed in as we drove into Ogbomosho, but I will never forget the thrill I felt as I looked upward where a lofty steeple pierced the night sky!"

Recent years have also brought academic advancement. In 1948, after several years of experimentation, the Nigerian seminary became affiliated with Southern Baptist Theological Seminary, Louisville, Kentucky, thus enabling it to offer the bachelor of theology degree. During the centennial celebration of Baptist work in Nigeria in 1950, the seminary awarded this degree for the first time. Eight men were the recipients.

The most recent academic addition has been in the women's training department. Many of the students' wives have never attended school when their husbands enter the seminary; therefore, since 1939 all the wives have been taught reading, writing, homemaking and child care, and methods of Bible study, Sunday school, Training Union,



The student body and some of the faculty line up on the verandas of the new classroom building.



This is one of the dormitories for married students. One for single men is planned for 1958.



Students prepare to ride out to Ogbomosho and surrounding villages for weekly preaching services in churches and markets.

Many of the students earn extra money by working on the campus.

THE COMMISSION



Dr. J. Christopher Pool (left), principal, congratulates Dr. Emanuel A. Dahunsi after the Nigerian seminary conferred on him the doctor of theology degree in the name of Southern Baptist Theological Seminary, Louisville, Kentucky. Looking on are Mrs. Dahunsi and Dr. J. A. Adegbite, speaker for the occasion.

and Woman's Missionary Union. Then last year, ten wives were enrolled in a new class for women who have completed primary school work. It is hoped that this class will soon include single women who desire special training in religious education.

Other courses offered in the seminary are a three-year certificate course, a three-year advanced certificate course, a one-year review course for a limited number of men approved by the Nigerian Baptist Convention, and a class in the vernacular for men who have not had sufficient training to enroll in the certificate course. Last year there was a total of 163 students in all of the courses.

In addition to emphasizing scholarship, the seminary stresses the importance of evangelism through personal soul-winning, street preaching, pulpit preaching, Bible schools, and revival campaigns.

Today's seminary has developed from a very modest beginning in 1897, when Missionary C. E. Smith undertook to train three Nigerian students to serve as ministers in the Baptist churches of Nigeria. Around the turn of the century the first building of the young seminary was made possible by funds from the Foreign Mission Board. In 1926 the Nigerian Baptist Convention made its first gift to the theological seminary and such contributions have been a regular annual grant from the convention since 1936.



The school moved around quite a bit during its early years, being located at various times in Ogbomosho, Abeokuta, Shaki, and Oyo. For a while it was combined with the Baptist college, but the two emerged as separate schools in 1938.

The enthusiasm of the students may be seen in this anecdote related by Dr. J. Christopher Pool, principal of the seminary: Late one night three students in the degree class made so much noise that they woke up a professor who lived near by. Thinking they must be fighting, he went to their dormitory to investigate. When he asked what the difficulty was, they replied, "Nothing, sir; we were just arguing theology."

QUOTES concerning the Nigerian Baptist Theological Seminary

The seminary students' influence and leadership extend even beyond the borders of Nigeria. Graduates are serving in the Cameroons and in Ghana, and others hope to go soon as missionaries of the Nigerian Baptist Convention.—J. CHRISTOPHER POOL, *principal*

Coming to the seminary is a story to tell and a lesson to learn.—STUDENT

The first vivid impression I had of the school was the Christian fellowship which keeps both faculty and students together.—MRS. SEGI ADIKA, *teacher*

I have been privileged to study in other in-

stitutions, but none has changed and challenged my life as has the seminary.—STUDENT

The new seminary buildings are a symbol of permanence, of the reality that Jesus Christ is the same yesterday, today, and forever.—PORTER ROUTH, *executive secretary of the Southern Baptist Convention's Executive Committee*

Within the seminary students and graduates lies the hope of strong churches and the taking of Christ to areas yet unreached in Nigeria and the rest of Africa.—THOMAS O. HIGH, *teacher*



For four years the Hausa pastors' school met in this and four other grass-thatched sheds in Kawo.



Principal Farrell E. Runyan takes part in the dedicatory service for the new concrete-block buildings.



This new chapel was one of the buildings dedicated last summer. The crowd in front came for the service.



The men students march into the chapel on dedication day. There were forty-five men enrolled last year.

Training Hausa Pastors

THE INSTITUTION which has done more than any other to further Baptist mission work in Northern Nigeria in the past five years is the American Baptist Mission Pastors' School, says Principal Farrell E. Runyan. This school is located at Kawo Village, five miles from Kaduna. There were about twenty-two Baptist churches among the Hausa-speaking people in 1952 when the school began, and in 1956 there were more than a hundred. Graduates locate in strategic centers which they can use as bases for evangelistic work in the surrounding areas.

The regular course of the school runs from July through December, and during the other six months the students work in churches and preaching stations all over Northern Nigeria. Already they have opened new work among eight tribes other than the Hausa. "Our hope is that many more places in this part of Nigeria can be reached with the higher type of ministry made possible through this school," says Mr. Runyan.

The first students of the school were eighteen men who had been led to Christ by other Christians and had felt a call to preach. Though they had had no previous theological training and though most of them had never attended primary school, they had learned to read enough to preach from the Bible and had called people together to hear the gospel message.

Many of these men had lived so far back in the bush that no ordained preacher had ever reached their villages; and, though they had been preaching for several years, they had never been baptized. Therefore, a baptismal service was held for them soon after their arrival in Kaduna. Since most of the students are drawn from these backward, distant places, the baptismal service has become an annual occurrence at the school.

The first classes were held in the Kaduna Baptist Church and the men lived wherever they could find rooms in the town. At first the course, which included reading and writing, Old and New Testament, evangelism, and church doctrine, was little more than a glorified study course; and there were no finances to support the school. In order for them to make a living, the men were



The students' wives also study at the pastors' school.

allowed to go home at planting and reaping times. However, it was evident that to be of real help to the men and the work the school would have to offer more than a study-course type of instruction.

Therefore, the matter of the pastors' school was taken to the Nigerian Baptist Mission for study. Finally, funds were appropriated for its operation and a committee was appointed to select a site for the campus. The school was then moved from the Kaduna church to Kawo Village and classes were held in grass-thatched sheds until last summer when new concrete-block buildings were dedicated. One missionary teacher says that while they were meeting in the sheds water often dripped on them during classes.



Wives and children were present for the dedication.

At present the school is divided into two sections, one for pastors and one for women. Student wives attend the women's division where they are trained in Bible, homemaking, Woman's Missionary Union work, health, reading, and writing.

The students come from several of the northern tribes, but they all can speak and understand Hausa, the language used for classes in both the men's and the women's divisions. Last year the total enrolment was eighty-six, forty-five men and forty-one women.

To give the students a better foundation for the regular three-year course of study, a twelve-month preparatory class was added to each division in 1957.

The Bible Is the Teacher

SAUL CHIKOO is a Baptist worker in Salisbury, Southern Rhodesia. The resident missionary of that area reports that Mr. Chikoo is a great asset to the program, that he is a man who assumes responsibility well. Joseph Moyana is working in remote Umtali, Southern Rhodesia. While the resident missionary was on furlough, the supervising missionary was about two hundred miles away, and he got to that area only once or twice a month. His reports on Mr. Moyana were quite favorable.

The school from which these two men came is the young African Baptist Theological Seminary, near Gwelo, Southern Rhodesia.

When Southern Baptist missionaries began work in that country in 1950, none of the twelve Baptist churches had a Baptist-trained pastor. Therefore, in the fall of 1954, Dr. and Mrs. Ralph T. Bowlin and Rev. and Mrs. W. David Lockard were selected to operate a seminary.

(Continued on next page)

The African's keen desire for knowledge is evident at the Baptist theological seminary in Southern Rhodesia.



In February, 1955, the school opened with twelve students. A farmhouse on the choice 250-acre site served as living quarters for the men, and classes were held in the dining room. However, a new classroom building, which also contains a library and office space, was completed in time for the second term. A chapel, two missionary residences, and four apartments for married students have also been added to the campus.

Because some of the first students knew only the African language, the curriculum was divided into two groups: a three-year course with subjects based on textbooks and library study for the English-speaking students and a two-year limited course in the vernacular for the others. Mr. Chikoo and Mr. Moyana were the first graduates of the seminary, completing the vernacular course in December, 1956. The first class of three-year students graduated last December.

The enrolment for 1958 was expected to reach thirty, with all of the men working on the three-year course in English. The faculty hopes to accept another vernacular class when another couple is available to help with the teaching.

The course of study closely parallels that of Southern Baptist theological seminaries in the States. "Although the Word of God should be central in any theological seminary, on this field its role can never be overstressed," Dr. Bowlin says. "To help a person make a clean break with his pagan background and beliefs, the first lesson is, 'We must look to God's Word for all of our teachings and examples.'"

Since the African is very much given to drama in his tribal life, that medium has proved to be effective in portraying lessons contained in the Bible. In the visual aids class the students are taught how to use a flannelboard, but they are also taught how to make both the board and the pictures because these aids can seldom be bought. As a result of the class in journalism, most of the important events of the Baptist program reach thousands of Africans through the three leading newspapers of Central Africa.

The wife of each student is required to spend



Students talk with W. David Lockard (far left) and Ralph T. Bowlin (right) between classes.



This is a student couple. Each preacher's wife must study at the seminary for at least a year.



This student has discovered that studies cannot be neglected even for "baby-sitting" and fishing.

The garden, which is planted and cared for by the students, provides the school's vegetables.

THE COMMISSION



at least one year in residence at the seminary. During this time she may take survey courses in the Scriptures and courses in evangelism, visual aids, and Woman's Missionary Union and Sunday school methods.

Each student enters the seminary on a work scholarship, thus cutting to a minimum the running expenses of the school. This also reminds the educated leader that work is not for the illiterate only. Mr. Lockard says, "Whether serving as cook, laundryman, waiter, or gardener, each man wears a smile that reflects his pride and gratitude for the opportunity afforded him to become equipped to meet the challenges set before Baptists in Central Africa."

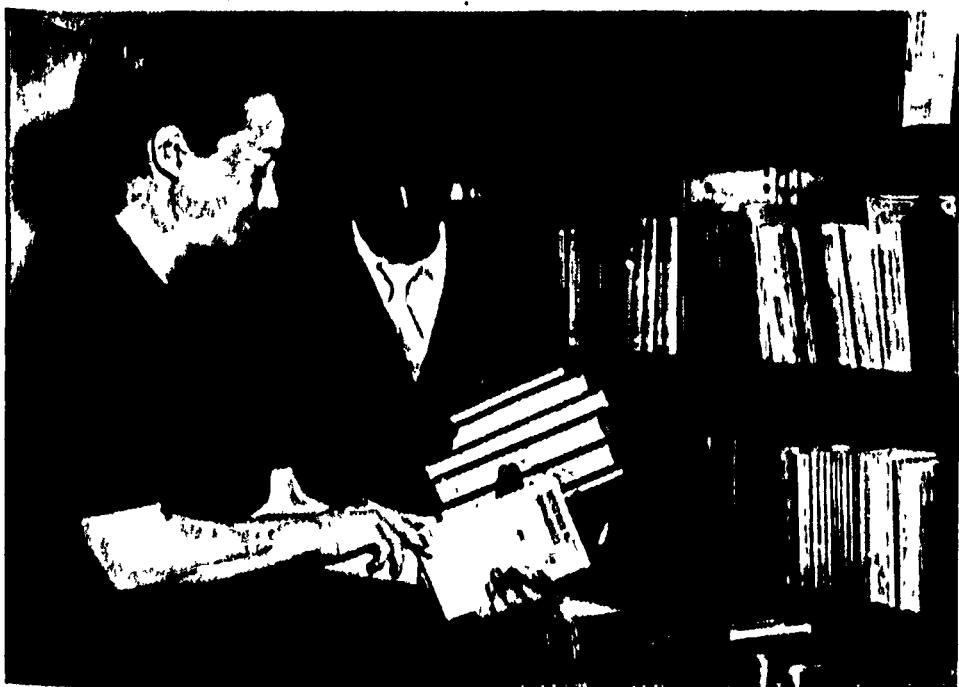
In planning for the future, the faculty is urging students in the lower grades to get all the education possible before they enter the seminary. In this way the academic level of the school can be raised each year as the men come better prepared for further study.



This picture shows students carrying desks into the converted farmhouse where the seminary opened in 1955.



Mr. Lockard explains verses on salvation which are printed in Shona. Students must memorize the verses.



Mrs. Lockard, who is the librarian as well as a teacher, shows a student how to catalogue books.

Near East

IT MAY be noted that in this survey of theological education on Southern Baptist mission fields no mention has been made of seminaries in the Near East. This certainly does not mean that there is no need for theological seminaries in that area or that nothing has been done along this line. It only means that there is not at this time an institution in the Near East which can be designated as a theological seminary.

A certain amount of training of pastors has been done by individual missionaries in small, informal pastors' institutes in Lebanon and Jordan; and private instruction has been given individuals in Israel. There is definite need for one central theological institute to serve the entire Arabic-speaking area. This probably should be located in or near Beirut, Lebanon, because it would be more readily accessible to all parts of the Near East there than elsewhere.

The needs of Israel would, of course, have to be met separately. There is a possibility that a small seminary may be developed at the Baptist center in Petah Tiqva sometime in the future.—Cornell Goerner, secretary for Africa, Europe, and the Near East



Hope for the Evangelization of East Asia

By J. Winston Crawley

IN THE PAST few years, Southern Baptists have opened many new theological seminaries. More of these new institutions are in the Orient than in any other part of the world.

During the period from 1948 to 1951 Southern Baptist missionaries entered seven new fields in the Far East. In each case the work began as a program of direct evangelism and church development. But within a very short time the need for theological training developed in each field as young converts heard the Lord's call to give the gospel to their own people and sought an opportunity to prepare for that ministry.

Between September, 1951, and October, 1954, new seminaries opened in connection with Southern Baptist work in the seven new Orient fields—Hong Kong, the Philippines, Taiwan (Formosa), Thailand, Korea, Malaya, and Indonesia.

We feel that these seminaries offer a major hope for the future of our work in each of our East Asia fields. There was already a seminary related to Southern Baptist work in Japan. In addition there is a kindergarten training school in Japan and a new Bible school in the Philippines. This makes a total of ten schools specifically for the training of evangelists, pastors, and other special leaders for the Baptist churches in this area. The real hope for winning those lands to Christ rests with such national workers. And these seminaries in which Southern Baptists are assisting will help prepare the workers.

(We have no seminary work in Hawaii because Hawaiian young people attend our seminaries in the States. In Pakistan our actual program of work has not yet begun, but we shall probably soon need to plan for formal training of church leaders in that country.)

There is considerable variation in the level of work at the different schools. Some of them are doing work on a Bible school level. However, we call most of them seminaries, because the goal is

to lift the academic standing as rapidly as possible to full seminary level. And already some of the schools are able to grant seminary degrees.

Though the schools are young and small, they must wrestle with the same problems faced by seminaries here in the United States. The variety and difficulty of those problems are reflected in such complicated but basic questions as the relationship between academic and practical emphases and the extent to which such young seminaries should try to give training for special callings other than the preaching and pastoral ministry.

Textbooks and libraries are serious problems for seminaries on the mission field. Teachers in our Orient seminaries have heavy responsibilities in preparing, adapting, and translating materials for class use. Seminary finance involves another difficult set of problems.

Although Baptist seminaries in the Orient tend to follow the pattern of those here in America, there must be many adaptations to fit local circumstances. Except for the division into seminary and training school in Japan, the seminaries in our Orient fields receive women students along with the men, and with essentially the same course of study as the men.

Our Foreign Mission Board considers the strengthening of these seminaries to be most urgent. We are helping each school to obtain a suitable campus and adequate buildings. As qualified candidates offer themselves, we are appointing new missionaries to teach in the seminaries. We are helping to make possible the advanced training of capable national leaders who may join the faculties. We still provide a major part of the operating funds of these Orient seminaries. And, in addition, special help is given to needy students through scholarship and work-grant funds.

We measure the strategic importance of these seminaries, not in terms of their size, age, facilities, or present status, but in terms of the tremendous potential of trained national spiritual leaders in the evangelization of the lands of Asia.

Indispensable Witnesses

"THE HOPE for the growth of the Baptist witness in Japan lies first of all in the quality of theological education," says Professor Toshio Miyoshi, dean of the Japan Baptist Theological Seminary.

Dr. George H. Hays, formerly a professor in the school, explains its importance in this way: "The missionary is dispensable; not so the Japanese pastor. The missionary may be trying to work himself out of a job; the pastor will always have one. The missionary will always be a foreigner; the Japanese pastor is one with his people and understands them. The trained pastor is the hope of leadership in the churches.

"In an advanced culture like Japan only adequately trained pastors and workers can command the respect of large segments of the population. God has called choice young men and women. Here at the seminary they are grounded in the Scriptures, built up in the faith, taught methods of evangelism, and prepared to enter the ministry in a complex and sinful society. No greater challenge faces the missionary, his colleagues, and the churches than the preparation of these servants whom God has called to his task."

Dr. Tucker N. Callaway, another professor, says: "This institution is the hub of Baptist efforts to evangelize Japan. The development of new churches and expansion into new areas of Japan wait upon our students—upon what Christ will be able to do through them. The purpose of the seminary is to prepare these God-called men for their crucial task."

Dr. Callaway adds that the great natural beauty and tranquility of the campus site are appropriate surroundings for those who are training to be acceptable prophets of the Lord. The three-story dormitory and classroom buildings of cream-colored stucco are set in the midst of evergreen trees, the Japanese symbol of eternal life, and near-by Mount Ahura is a constant reminder that God is the source of their strength.

Included in the seminary buildings, in addition
(Continued on next page)



Dean Miyoshi (right) counsels a student at the theological seminary, near Fukuoka City, Japan.



Professor Ozaki (above) is a graduate of Southern Baptist Theological Seminary, Louisville, Kentucky.



The Japan Baptist seminary's dormitory (above) has accommodations for about sixty men students.

The building at right contains classrooms, offices, library, and chapel seating 150.

for July 1958

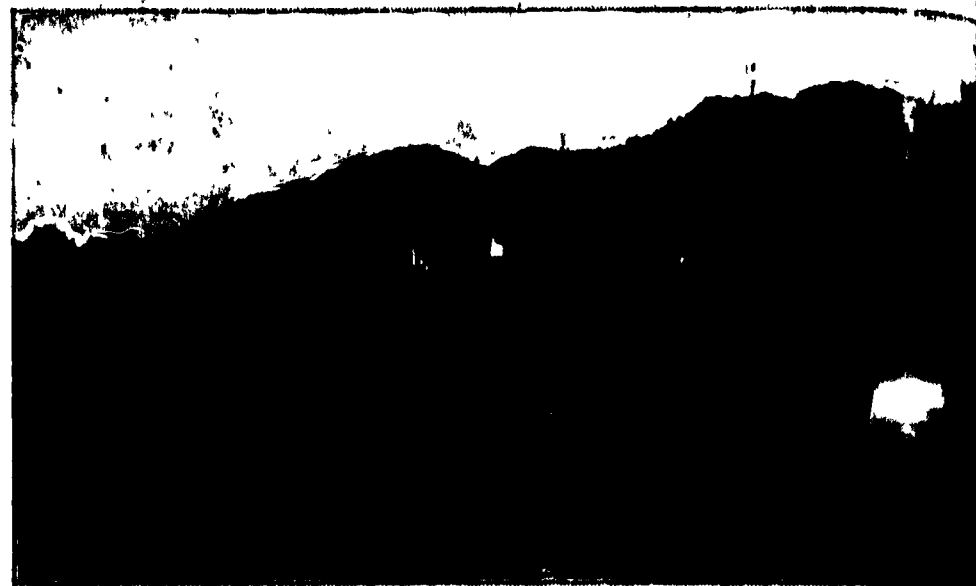


The seminary buildings rise in the midst of an evergreen forest at the foot of Mount Abura.

to classrooms, offices, and eating space, are dormitory facilities for about 60 men, a chapel seating about 150, and a library of approximately 12,000 volumes, believed to be one of the best theological libraries in Japan.

The seminary, which has an intermittent history dating back to 1910, was re-established at the close of the Pacific War as a part of Seinan Gakuin, Baptist university in Fukuoka City. It continues to be affiliated with Seinan Gakuin because only universities may grant degrees in Japan. However, its campus is on the outskirts of the city about three miles from the college.

About seventy students, a few of whom are women, are enrolled in the seminary course, which consists of two years of general education



and two years of theological subjects, normally culminating in a bachelor of theology degree accredited by the Japanese Government. In addition, an extra year of study is provided for advanced seminary work.

The administration plans in the near future to



This student, shown in a typical dormitory room, is about a thousand miles away from his home.



The Baptist seminary's library is believed to be one of the best theological libraries in Japan.



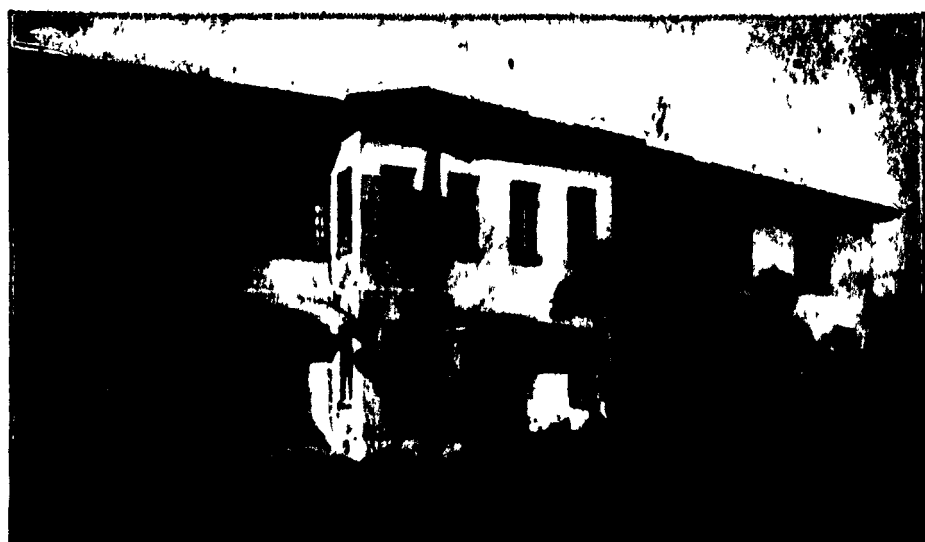
extend the seminary course one year to allow for more intensive graduate work and a larger number of electives. Plans also call for the expansion of courses in religious education, in keeping with recent emphasis on Sunday school and Training Union in Japan, and in music. The full-time faculty includes five Japanese and four missionaries. There are also a number of part-time lecturers and teachers.

Fourth- and fifth-year seminary students are given leadership responsibilities in the approximately twenty preaching points maintained by the five organized Baptist churches in Fukuoka City. Other students work in the Fukuoka churches or in churches and preaching points of other towns.

Seminary students find singing a refreshing change from homiletics and church history.

THE COMMISSION

This is the main building of the training school. Built to house thirty girls, it is now inadequate.



Teachers for Children

A BY-PRODUCT of Japan's high literacy rate is the desire of Japanese mothers and fathers for their children to have the best education possible. They consider kindergartens to be tremendously important. Thus the Christian kindergarten has a chance to bridge the gap between Japanese society and the Christian movement in that country.

Graduates from the Baptist kindergarten training school in Fukuoka City work in many of the forty-five Baptist kindergartens in Japan which enroll about three thousand children. As a part of these church kindergarten programs, the gospel is taken into the children's homes through visitation, tracts, Bibles, and mothers' meetings; and many of the parents attend the services of the sponsoring churches.

Founded by Mrs. C. K. Dozier in 1940, this kindergarten training school for young women has been a part of the junior department of Seinan Gakuin since 1949; but it is located on a separate campus about a mile from the Baptist university. Because of the old and inadequate buildings, investigation has been made concerning a site on the outskirts of the city.

More than a hundred girls study each year either in the regular two-year kindergarten course or in a one-year course for Woman's Missionary Union workers designed to raise the level of women's and young people's work throughout Japan. The curriculum includes Bible, English, sacred music, and religious education in addition to kindergarten work conforming to Government standards. Although the majority of the students are Christians, non-Christian girls who are going into regular kindergarten work are also accepted.



These children began coming to the school's nursery at the age of two months.



The two hundred children in the school's kindergarten have prayer time each day.



There is also time for playing with blocks.

This picture shows a typical graduate at work in one of the forty-five Baptist kindergartens.



Also included in the training school's kindergarten is a physical examination by a doctor.





This old building on the new campus of the Hong Kong Baptist seminary is now the girls' dormitory.

"Refugee" School

"PRACTICALLY all of our students have come out of Communist China," says Dr. E. Carter Morgan, dean of the Hong Kong Baptist Theological Seminary. He adds: "I was going over the transcript of credits of a student from Nanking. The reason given for leaving school before finishing was, 'Approach of Communists.' You might call the seminary a refugee school. But the quality of the students is certainly not inferior."

In the spring of 1951 many Baptists in the Hong Kong area became concerned over the problem of training ministers, and a committee of nine Chinese was selected to make the necessary preparations for establishing a theological seminary. The seminary officially opened the following September, with twenty-two students, eight girls and fourteen boys.

Classes were first held in the Kowloon City Baptist Church, but after several months seminary buildings were completed at the Village of Brotherly Love, a relief project set up by Hong Kong Baptists for victims of a fire disaster. However, in the early part of 1956 the need for a more centrally located campus led to the purchase of property on a wooded hill in the heart of Kowloon. When buildings have been completed at this site, the present buildings will be turned over to a relief school at the Village of Brotherly Love.



Although it is moving from the old site, the seminary will keep this building for staff housing.



Rev. Victor L. Frank, professor in the seminary since its beginning, is shown teaching a class.



President James D. Belote presents a bachelor of religious education degree to a 1957 graduate. Looking on is E. Carter Morgan, dean of studies.



The Hong Kong seminary choir listens to a recording of one of its concerts.

The first students were accepted into a theology and a Bible course, entrance requirements being the equivalent of senior high and junior high school graduation, respectively. Later the seminary added a pretheological course to provide two years of college-level studies preliminary to work toward the bachelor of divinity and theology degrees. However, with the opening of the Hong Kong Baptist College in 1956 this course was discontinued. Since some young people are not financially able to attend the college before entering the seminary, the seminary is now trying to work out some plan whereby its students may get the college foundation they need for the advanced studies.

The seminary students teach in Sunday schools, help with young people's organizations, and hold evangelistic services in addition to their classroom study. Several evangelistic teams conduct services every week in various churches and chapels. The seminary also sends out audio-visual aids groups to help with services.

An unusual aspect of the Hong Kong seminary is its international ministry. More than 50 per cent of its graduates have left the colony for service in other countries. About half of these are in Malaya, forming a large part of the Baptist working force there. Others are in Thailand, Macao, and Taiwan (Formosa); and one couple has even gone to New Zealand.

A team of seminary students conducts services in a rural area of Hong Kong.





Dr. Buford L. Nichols is president of the seminary in Indonesia.



This panoramic view of the Indonesian seminary's campus shows the main building on the hillcrest.

Evangelists for 3,000 Isles

ON A HILL on the edge of the city of Semarang, on the island of Java, stands the Baptist Theological Seminary of Indonesia, youngest of the Orient seminaries.

Across the river directly in front of the property lies the city with its Christless masses. To the left, beyond thousands of low-slung rooftops, is the Java Sea, calling students to the other islands of Indonesia where the people wait in darkness. To the right rise lofty mountains, giving inspiration, while close behind the campus a heathen temple with its gods of wood and stone is a constant reminder of Indonesia's desperate need for the gospel.

There is an interesting story behind the selection of this site. About six months before the seminary opened on October 11, 1954, Dr. Buford L. Nichols, president, was returning to his hotel from a fruitless search for land when he suddenly asked the taxi driver to stop. Struggling up the sloping terrain through weeds and bamboo hedges, he came to a narrow, winding, tilting peanut patch, unsuitable as a seminary location. But he wondered what was above the bamboo hedge higher up.

Dr. Nichols did not have time to climb higher that day, but the next time he was in Semarang he headed straight for that peanut patch; and, climbing beyond the topmost hedge, a hundred feet above the street, he found the site where the seminary now stands.

In order for the school to open on schedule, three temporary buildings were hurriedly constructed of teakwood frames, stuccoed bamboo walls, bamboo-pole roof supports, and tile floors. The kitchen was still unfinished when the twelve students from four islands of Indonesia arrived; therefore, cooked food was bought in town and wrapped in banana leaves for delivery to the



The main building, which was dedicated in 1956, contains classrooms, offices, library, and chapel.

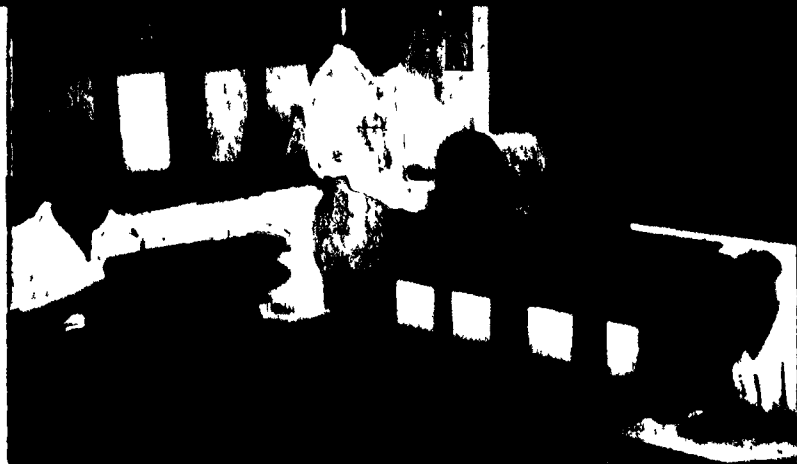


Mealtime finds some of the students waiting tables as part of their daily duties at the seminary.





Most of the books in the library are in English.



Students do various jobs to help pay their expenses.

school. For the first seven months all drinking water was hauled from the missionaries' residences in the city. Kerosene lamps and tallow candles furnished light. Two years after this beginning the permanent main building, containing classrooms, offices, library, and chapel, was dedicated.

Mrs. R. Keith Parks, wife of a seminary professor, points out that if the Christian movement is to flourish in a country it must be interpreted in terms of the culture, language, and environment of that country. It is impossible for a foreigner to do such interpretation well. Therefore, the hope for reaching the masses of other islands lies in training capable national leaders.

Mrs. Parks says: "Our goal in the seminary is to train young people of a high caliber so that they may assume the leadership of Baptist work in Indonesia. Our seminary work will come to fruition only as they become leaders of all our activities here. Our hope is to see them assume responsibility for the churches, the literature, the hospital, the seminary, home and foreign mission work, and all other phases of a full Baptist program."

Seminary training plays a particularly vital role in Indonesia because of the newness of Southern Baptist work there (the first Southern Baptist missionaries entered Indonesia on Christmas Day, 1951). All of the church members come from non-Christian or non-Baptist backgrounds and most have never seen a church program such as that presented by Baptists. The seminary students, therefore, must be fully trained in a wide range of activities so that they can lead the people.

Another reason for the importance of theological training in Indonesia is the scarcity of missionary personnel. Indonesian Baptists waited eagerly for the first students to complete the

four-year course and graduate from the seminary in June. Most of the three thousand islands beyond Java have scarcely been touched by the Christian message and there is little hope that this situation will improve until Indonesian Christians are trained and can go to them.

Young people who are accepted for the seminary must have the equivalent of a high school education. This sets a high standard, because few Indonesian young people are able to finish high school. College education is not required because Indonesian college work is specialized and an engineering course, for example, would do little to prepare a student for seminary study.

Due to a shortage of seminary teachers, first-year students have had to enter advanced classes with second- and third-year students. Some have taken advanced courses in Old and New Testament before they could take the basic survey courses. A recent attempt to divide the courses into those for first- and second-year students and those for third- and fourth-year students necessitated an overloaded teaching schedule for the professors.

The student body represents the regional differences in Indonesia, for there are Indonesians of many racial types and Chinese, and they speak at least nine Indonesian and three Chinese dialects. All the students also speak the official national language, Indonesian. Many of these young people are making real sacrifices in order to follow Christ and work for him. Some of the nineteen enrolled this year have been totally cut off from family support or even family contact.

The only charge at the seminary is for food and laundry. Therefore, students do most of the work, serving meals, cleaning buildings, et cetera.

On week ends students work in Baptist churches throughout the island of Java, and some of them spend their three months' vacation helping understaffed churches. They are enthusiastic about the possibilities of religious education in their churches. Traditionally, Sunday school work in Indonesia has concerned itself chiefly with children's groups.

In addition to training full-time Christian workers, the seminary turns its campus into conference grounds for the Baptists of Indonesia. Conferences are held during the school year so that students may take advantage of them as well as help with preparations.



As part of her practical activities, this student teaches Beginners in Sunday school.



Dr. Charles L. Culpepper, Sr.,
is president of the
Taiwan Baptist Theological Seminary.



Professor W. Carl Hunker (center) explains
a point to some of the seminary students.

Demand Exceeds Supply

SOON after the Taiwan Baptist Theological Seminary opened in Taipei in September, 1952, Dr. Charles L. Culpepper, Sr., president, wrote, "The need for preachers and pastors is so great that we can hardly wait for these students to graduate."

Finally the long-awaited day came in 1955 when fourteen students completed the three-year theological course and went out to take their places in the work that had been established. From this first graduating class came the first and second Chinese Baptist pastors to be ordained in Taiwan (Formosa). Since then more than fifty others have graduated; but Dr. Culpepper says, "The churches and chapels multiply faster than we can supply preachers for them."

Fortunately, the students don't have to graduate before they can be of help to the Baptist work on the island. They attend classes only four days a week and spend the other three preaching and working in the churches and chapels throughout Taiwan.

The seminary, which began with thirty-four students, has had an average enrolment of fifty-five for each of the past several years. Among the students are college and high school graduates. Those who have finished college receive the bachelor of divinity or bachelor of theology degrees, and the others receive diplomas in theology. After several years in a temporary situation in the heart of Taipei, the seminary now has a permanent site on which buildings are being developed.



The seminary chapel (right) and classroom
building were dedicated in December, 1954.



As her practical activity, this student
sponsors a Junior Training Union.

Theology in Two Tongues

BECAUSE of certain Government regulations the Baptist theological school in Thailand is called the Thailand Baptist Theological Center. When the school opened in October, 1952, the five students met in Grace Baptist Church, Bangkok. More suitable rented quarters farther from the center of town were secured in February, 1954. Then when the lease to that property expired in the spring of 1957 the school was moved to another rented house close by. The Thailand Baptist Mission has now been able to buy property on a fairly quiet avenue, and plans are under way for the construction of buildings for the center.

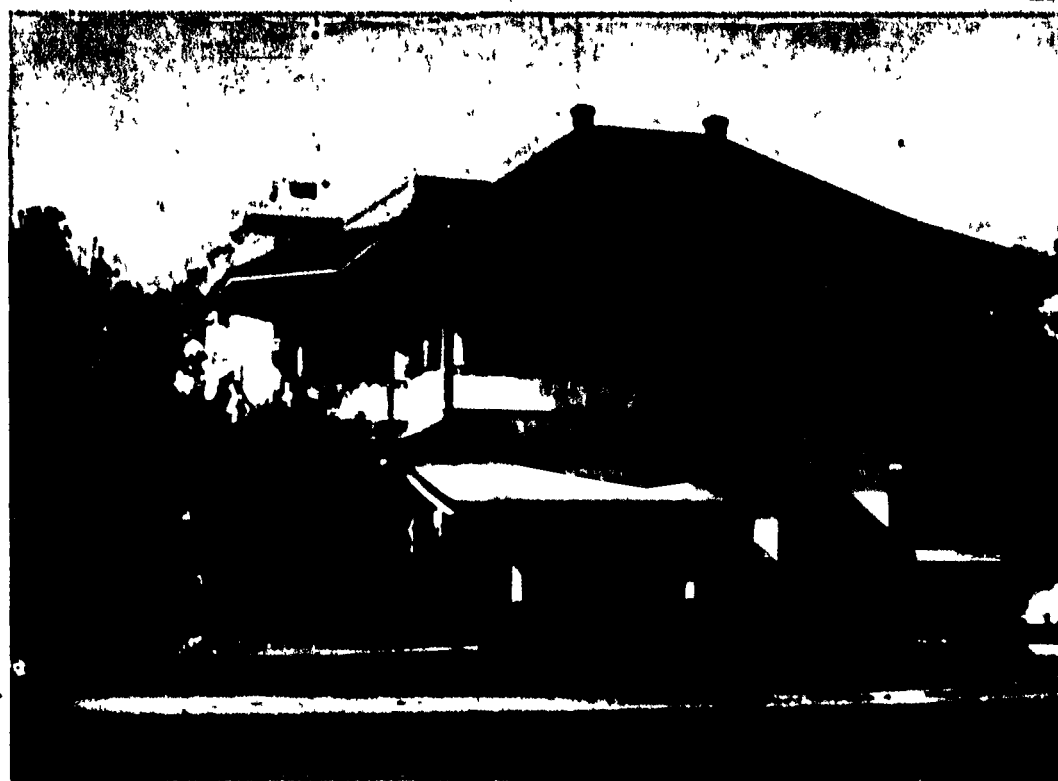
Since Baptist work in Thailand is with both the Chinese minority and the Thai people, the theological center offers its course in both languages. This requires two full sets of teachers; only one member of the faculty can teach in both Chinese and Thai.

This year there are five students in the Chinese section and four in the Thai. President J. Glenn Morris says that a few Chinese who understand Thai have been asked to join in some of the Thai classes, thus relieving the teaching problem to some extent. He adds that although the major part of the work may eventually have to be in Thai, there will always be a need for instruction in Chinese because some Chinese do not understand Thai well enough to use it for study. He explains that Baptists in Thailand will always need a ministry to the Chinese people because more than half of the population of Bangkok is Chinese, although that nationality is in the minority in the country as a whole.

All of the students have definite assignments in Baptist work, either going with missionaries on regular preaching tours, teaching in Sunday schools, or working in various other parts of the mission program.

Six students have completed the center's course, four of them Chinese and two Thai. The only woman graduate so far is working in the Baptist book room to help in the distribution of Christian literature. A Chinese who also speaks Thai, she can witness to both races.

Another graduate is translating seminary textbooks. Recently he said to Dr. Morris: "I'm now translating into Thai a book that I studied for three years in the seminary [*Halley's Bible Handbook*]. How well I know this book! How fitting that after I studied it for three years I now have the opportunity to put it into my own language. My heart floods with the joy of it. How grateful I am that the seminary prepared me for this task!"



Until its buildings can be erected the theological center in Thailand is meeting in this house.



Students gather in a dormitory room for devotions. Nine are enrolled this year.

Dr. J. Glenn Morris (left)
is president of the Thailand center.



This is the entrance to the campus of the Philippine Baptist Theological Seminary. The boys' dormitory is at right.

The girls' dormitory (left) was built in 1955, and the dining hall (center) was built in 1957.



Building Life and Peace

A PINE-COVERED hillside on the outskirts of Baguio City, on the Philippine island of Luzon, was until recently strewn with spent shells from a bitter World War II battle. But now that hillside is the campus of the Philippine Baptist Theological Seminary; and, even as bulldozers removed the grim reminders of war and death to make way for the landscaping of grounds and erection of buildings, the seminary is dedicated to erasing hatred from men's hearts and building in its place life and peace through Jesus Christ.

Baptist work was begun among the Chinese in the Philippines in 1949 and it soon spread to the Filipinos. Because there were no trained nationals to help with this work the theological seminary was opened in July, 1952. In the first class were seven regular students and a few special students, all Chinese. The next year eight Filipinos were enrolled for courses taught in English.

At first rented quarters provided classroom and dormitory space; but as the student body grew classes were moved into the newly completed Chinese Baptist church building in Baguio. Then in 1955 the war-scarred hillside was purchased for the permanent site of the seminary, and a girls' dormitory was erected.

This building also contained classrooms, chapel, dining hall, offices, and library until last summer when three new buildings were dedicated—a boys' dormitory, which was built to house a hundred students but which now contains chapel, library, classrooms, and offices; a dining hall-recreation building accommodating a hundred people; and a married students' dormitory containing five efficiency apartments.

These apartments inspired the following letter from one of the single students to a missionary in his home church in Manila:

The married students' dormitory (right), next to the dining hall, has five efficiency apartments.



When the three new buildings were dedicated last year, the girls dressed up in national costumes.



"Boots [another student from the church] and his wife live very happy in their new apartment. I wish I could have wife, too, so that I could live in that very beautiful house. Then I would like to encourage all my friends that before they decide to study in the seminary they should have wife and husband."

With the erection of the apartments the married students were able to move their families to the campus, and now all the wives attend some classes. And classtime at the seminary has its humorous moments mixed in with the more serious business of learning.

One day, in his concern to get a point across to his church music class, Professor W. Bryant Hicks stomped across the floor and back, forgetting how thin the partitions are. Dr. Howard D. Olive, in the next room, had to stop his lecture because of the noise. Then, good naturedly and without hesitation, he responded in kind. It was some moments before the dignified professors were able to resume their lectures.

Another incident happened several weeks later. Both men were using the same exercise book in English though they were teaching different courses; and one morning, in a lesson on collective nouns, Professor Hicks made a positive, unqualified statement about the proper usage in a certain situation. He paused for a moment, and through the thin wall came the voice of Professor Olive making an equally positive and unqualified statement about the same situation in the workbook. However, the two statements were in direct contradiction to each other!

In the classes and the practical activities connected with them the students are prepared to take their places alongside the missionaries and to assume the real responsibility of evangelizing their country. One graduate expressed the feeling of all when she said, "We cannot accept this responsibility except as we depend upon the power of God."

In 1955 a branch of the seminary, Davao Baptist Bible School, was opened in Davao City, on the island of Mindanao. Offering a two-year course for the training of national Christian workers, it is helpful in expanding the work on that island. Students work in churches of the area on week ends and study during the week. Ten students received diplomas at the first graduation exercises, held in 1957.



Mrs. Howard D. Olive reminds her worship class, "Worship must be planned for the man in the pew."



These men were "caught" studying for a class.



President Francis P. Lide leads a service in the temporary chapel provided in the boys' dormitory.

The seminary choir sang for the dedication service.



The new administration building for the Korea Baptist Theological Seminary was finished early in 1957.



Until a dormitory is built the students are living in this Korean inn two miles from the campus.

Designed for Growth

PARK YANG NA, the son of non-Christian Korean parents, spent his early youth going from house to house baby-sitting for neighbors while they worked. His father had neither the interest nor the money to give him any kind of education; therefore, at the age of seventeen, Yang Na went to Seoul seeking money and learning.



Park Yang Na

Years passed without his having much success in either endeavor; but after the Korean War, when the Communists were driven back to the North, he managed to get a job as a policeman. His station was in front of a Baptist pastor's house and Yang Na soon came to know the family.

Little time passed before he also came to know the Saviour of that family; and, refusing a chance to attend police school, he entered the young Korea Baptist Theological Seminary in Taejon, the rail center of central South Korea. When Baptist work was opened in the southern part of Korea and the request went out for volunteers, Park Yang Na, a seminary graduate, was one of the first to go.

The school which afforded this young Korean his Christian education had its beginning in the spring of 1950 when the Foreign Mission Board asked Missionary John A. Abernathy to visit Korea and report on the situation there and the prospects for future Baptist missionary endeavor among the people. Mr. Abernathy sent a report of promising prospects and of a cardinal need: a school for training Koreans to better serve in the Baptist churches of their country.

The Korean War interrupted definite planning, but in 1953 a Baptist Bible school was opened in Taejon with fifty students, thirty-eight men and twelve women. The greatest need of the institution at that time was the same as it is today—the need for more qualified teachers.

In February, 1954, application was made to the Ministry of Education of the Republic of Korea for accreditation of the school. This was granted in July, 1954, and the Korea Baptist Theological Seminary was officially founded with Mr. Abernathy as its first president. Missionary Theodore H. Dowell succeeded Mr. Abernathy in the spring of 1957.

The physical plant has been planned so as to provide a framework within which the seminary can grow for some time. A new administration building, recently completed on the seven-acre seminary site, has eight classrooms which can accommodate fifty students each. The remaining need in the way of buildings, says Mr. Dowell, is living quarters; and plans call for the erection of a dormitory soon.

The school is divided into three departments: the seminary proper, offering a three-year course patterned after seminary courses in the States; the preparatory department, offering a three-year liberal arts course (this course or a standard college degree is prerequisite to the seminary course); and a third department for those who desire training but do not qualify for one of the other courses. Last year there were 135 enrolled in all departments.

Students engage in evangelistic efforts, working in mission points, leading and teaching in churches, holding street services, doing personal soul-winning, et cetera. One student who is especially good in Vacation Bible school work went with a group of missionaries to regional workers' conferences recently and handled that aspect of the program himself.

Within the seminary itself there is a very efficient student organization. Students take care of all the minor disciplinary problems, manage their own community dining room, plan the athletic program, and publish their own magazine, an annual called *The Cross*. Each month the student body has a discussion period during which ideas are exchanged on the subject suggested the previous month. Recently the subject was, "Why are there more women than men in our Baptist churches and how can we win more men?"

This Job Takes Nationals

"I^{VIEW}**N** VIEW of the intense feelings of nationalism and the peculiar social and racial problems in Malaya, I am certain that only those persons reared and educated in this country will be able to win it to Christ," says Rev. Carl F. Yarnell, Jr., president of the Malaya Baptist Theological Seminary. "Western missionaries will never be able to accomplish this task, nor will national workers from other places. No country can have strong New Testament churches unless a group of dedicated young nationals are taught and trained to become enthusiastic witnesses and unselfish leaders."

Realizing this need for a Bible school, the missionaries in Malaya secured funds from the Foreign Mission Board and purchased a two-story, brick-and-stucco building on the fringe of Penang's business district, where it is clean and free from the noise of the city itself. Then, under the direction of Dr. Greene W. Strother, the seminary opened on January 11, 1954, with five students. Dr. Strother retired as president in 1956.

The missionaries report that the present building will be adequate for another two or three years. It contains an assembly room, classrooms, offices, a guest apartment, living quarters for a teacher's family and the school cook, dormitory space for ten women and fifteen men, and a kitchen and dining room. However, the faculty is scouting around for a suitable location for a permanent and enlarged campus when it is needed.

Last fall the seminary curriculum was expanded so that, now the following degrees are offered: Bible school certificate, diploma of theology, diploma of religious education, bachelor of religious education, bachelor of theology, and bachelor of divinity. Each of the students—there were about twenty last year—participates in at least one major religious activity in the churches and chapels of North Malaya each week. The men preach, teach, and lead the singing; and the women teach, play musical instruments, and help with the children. Some of the students also distribute tracts and make hospital visits.

The first graduation was held in January, 1957, with two young men receiving diplomas. Both of these are now doing evangelistic work. One of them, Peter Choon, is pastor of the fourteenth Baptist church in Malaya, which was organized recently in Petaling Jaya. This church ministers to the Cantonese-speaking people in its area.

This student washes dishes to earn a scholarship.

for July 1958



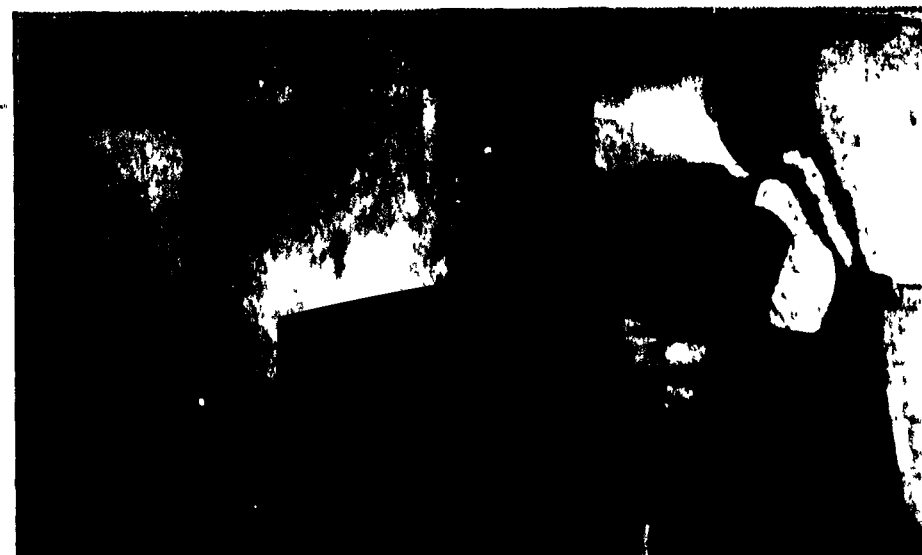
This two-story building in Penang is the home of the Malaya Baptist Theological Seminary.



President Carl F. Yarnell, Jr., checks students' reports on their practical activities.



Students take notes in class. There were approximately twenty enrolled in the seminary last year.



THE WORLD IN BOOKS

Genevieve Greer

Any book mentioned may be had from the Baptist Book Store serving your state.

1958 Foreign Mission Graded Series

The first Southern Baptist missionaries to Southeast Asia began their work there late in 1949. This year's Foreign Mission Graded Series, due to come from Convention Press August 1, is the first to deal with the "new" area.

The Adult book in the series surveys all of the mission work sponsored in that section by the Foreign Mission Board, majoring on the four countries in which missionaries of the Board live. Each of the other books deals with a different one of the four lands.

A significant fact in relation to the series is that all of the authors might be called refugees from Communist China. Each of the Southeast Asia Missions of Southern Baptists was begun by missionaries who were appointed for work in China. Their training for service in China, the nation from which they were barred by the Communist Government, fitted them for work among the large Chinese populations in the countries of Southeast Asia. In that sense, mission expansion into the new area is the fruit of adversity.



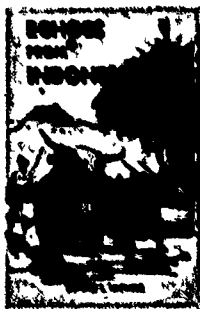
J. Winston Crawley, the Foreign Mission Board's secretary for the Orient, wrote *Into a New World* (85 cents), the book for Adults. A missionary to the Orient before he became secretary, he was among the first to be station-

tioned in a Southeast Asian country; and he has spent a great deal of time in each Mission. His book represents a firsthand view of the four Missions during all of their history.

Following the opening chapter, in which Dr. Crawley surveys the area as a whole—its resources, spiritual significance, peoples, history, religions, and Missions—there is a chapter each on the Philippines, Indonesia, Malaya, and Thailand. In a brief sixth chapter Dr. Crawley discusses the expectations and possibilities of the new Missions.

Mission study leaders of all age groups need the Adult book for background. Since it will be, for years to come, a major source of information about the beginning of Southern Baptist work in Southeast Asia, it is also a must for the resource library on missions.

The Adult teacher's guide (25 cents) was written by Mrs. Crawley, who shared her husband's mission service in the Orient.



Echoes from Indonesia (85 cents), the book-prepared especially for study by Young People's groups, was written by Buford L. Nichols. Because he takes a keen delight in the people and scenes around him, the

reader does too. Dr. Nichols knows how to make his readers feel that they are taking part in the events about which he tells. They fly into Indonesia's capital with the first Southern Baptist missionaries, wonder what their first move should be, tackle with them the problems that arise one by one, and marvel at the mysterious ways God uses to accomplish his will.

The five chapters bear the names of five mission stations on the island of Java, which is the only Indonesian island on which Southern Baptist missionaries are living at present. Information is given about each Baptist institution in the cities and about people there—Baptists, missionaries, and others. In a way, reading the book is even better than taking a trip to the islands—the missionary author sees so much more to bring to the reader's attention than the casual visitor would see for himself.

Helen Falls, associate professor of missions at New Orleans (Louisiana) Baptist Theological Seminary, wrote the teacher's guide for the Young People's book (25 cents).



The book for Intermediates, *Temples of the Dawn*, by Frances E. Hudgins (50 cents), takes Thailand as its theme. An introductory chapter gives a tourist's view of the famous Buddhist Temple of Dawn. Following it are chapters presenting the missionaries, their work among both Thai and Chinese, and the significant aspects of the Christian witness in the Buddhist nation.

Strange as it seems, Baptist missionaries

in Thailand built on foundations laid by the well-known Adoniram Judsons, though the Judsons never lived there. The author tells that story in her account of Baptist backgrounds. She discusses the government in this "Land of the Free," Buddhist characteristics, and Thai culture.

Miss Hudgins was one of the first Southern Baptist missionaries to study the Thai language in order to work among the Thai population as well as the Chinese.

Ruby (Mrs. Charles F.) Treadway, of Nashville, Tennessee, author of other Southern Baptist study materials for Intermediates, wrote the teacher's guide (25 cents) for this book.



Malaya is the background of *Ming Li*, by Harriette King (50 cents), the storybook for Juniors. Miss King was born in China and served as a missionary there for several years before her transfer to Malaya. Her

story is built around the adventures of Chuck, a missionary's son, and Ming Li, a Chinese boy who is searching for his family from whom he has become separated. Through these adventures, readers learn about Malaya and its people and about mission work among the Chinese population.

The boys visit a tin mine, a rubber plantation, Buddhist homes, a Moslem home, and other scenes characteristic of Malaya. Mission work is revealed through activities at a Baptist church, including a Vacation Bible school which the children attend and another service.

The teacher's guide (25 cents) for the Malaya book was written by Ellen Libis, of the Foreign Mission Board's department of missionary personnel.



Carlos and the Green Car (50 cents), written by Fern Harrington for Primaries, has the Philippines as its background. When he first saw the green car, Carlos ran away. He had heard that it picked children up

and their parents never saw them again. The story of how he finally had a ride in the green car takes readers into the Filipino home-on-stilts, to a *fiesta*, and to Vacation Bible school. They go with Carlos to fish, to fly his kite, to climb, and to do other things that boys everywhere like.

Miss Harrington, author also of the teacher's guide (25 cents) for her book, helped begin Southern Baptist mission work in the Philippines. Having been there twice as a refugee from China, she was well acquainted with the country before she was transferred there officially.

The Missionary Today

By Baker J. Cauthen

FROM the beginning of missionary labor much emphasis has been given to training national Christians. It has always been recognized that the Christian movement can make progress in any country only as strong nationals begin to tell the story of Jesus to their fellow men. God is able to raise up mighty preachers of his word in any country and in any language, but those whom God calls need training.

Training of national Christians is more important now than ever before because of the role of the missionary in today's world.

The missionary who goes abroad today usually finds himself in a land where people are zealous for the development of their own country. In the Far East many new nations now live under their own flags, whereas formerly they were under the government of other powers. In Africa new nations are coming into self-government, and in Latin America a sense of national dignity characterizes each land where missionaries serve.

The missionary today has a vast opportunity if he regards himself as a friend, collaborer, and brother of the national Christians. Quite obviously, the people in other lands are not eagerly awaiting someone from abroad to tell them what to do or to direct their activities. Instead, they look with joy and appreciation upon the progress made by their own countrymen as they take leadership in Christian work.

The wise missionary recognizes that his usefulness does not lie in the role of an employer who assembles around himself a staff of workers and directs them to do certain tasks. He finds that his best opportunity lies in setting an example in Christian service that will commend itself to all who see him and will inspire them to follow Christ.

It is a great joy to the missionary to know that he does not have to be employer, director, and overseer of the activities of other people. Across the world nationals are increasingly able to assume the administrative re-

sponsibility for institutions, and missionaries are freed from many of the tasks they had to do in earlier years. Missionaries are now experiencing a great liberation. They are able to devote their energies and efforts to preaching the gospel, growing churches, teaching the word in institutions of learning, and counseling with national Baptists as they approach their opportunities and responsibilities.

Quite understandably, emerging national groups do not like to regard themselves as working for any kind of a foreign organization. They like to consider themselves as being responsible to their own New Testament churches, which are fully self-governing and independent. They like to consider themselves as projecting institutions which rest upon the base of their own associations and conventions and are carried on by responsible boards of trustees and directors elected by their own Baptist bodies. This is the very development that is our objective in all mission fields.

In today's world, we find this objective coming more and more into fruition. The rising trends of national development and the objective of planting indigenous Christian work can contribute to sustained progress in sharing the gospel of Christ with needy humanity.

WE must keep in mind that the best training for a national Christian is to be received in his own country in institutions which are well built and adequate. It should not be assumed, however, that this training is accomplished simply in the classroom. To be sure, many missionaries give a great deal of their time to teaching in schools which range all the way from kindergarten through senior college and theological seminary. But the training of national Christian leadership must also be carried out by examples set in many areas of Christian activity and service.

When a missionary engages in an evangelistic campaign, the national Christians observe how he preaches, how he gives an invitation, where he



Baker J. Cauthen

places his emphasis. The example of the missionary weighs much more strongly with them than anything said theoretically in the classroom.

Because of the importance of this example, the Foreign Mission Board lays great stress upon the missionary's getting good experience before going to the field. If he is able to draw upon his own experience in dealing with people, he is thereby able to set before others real examples for their benefit.

The missionary today also has the privilege of training national leaders through his spirit and character. The most important element in Christian service is that of a heart that has been taught by the Holy Spirit. When a missionary has Christ dominant in his life, he draws people around him like a magnet. They seem to sense in him the reality of a living Christ, and they feel in him a vital love reaching out toward others. And a missionary with a heart full of love and desire to honor Christ challenges every other person to want to respond nobly in the face of frustration, difficulty, and the realities of daily experience.

The role of the missionary today is more challenging than ever before in the history of Christian missions. It opens to a man or woman of insight doors of opportunity which can be entered for the glory of God and the advance of the gospel.

It could be that some of you who read these lines will realize that with your training, God-given abilities, and devotion to your Lord you could be a light in the darkness of a needy field.

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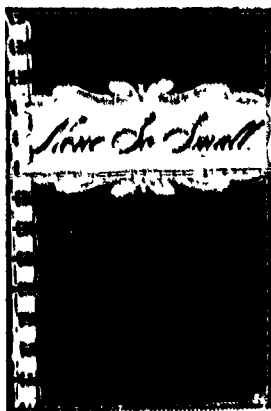
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