

Commission

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Southern Baptist World Journal

September 1959

God's NEARNESS



"Before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).

HOW wonderful to be assured God is near and knows our every need even before we ourselves are conscious of such. Each of us can bring to mind a moment of crisis when, although within ourselves alone we were incapable of handling the situation, we found the Lord had come to our relief and was all-sufficient. Why do we so often wait until those emergencies to recognize his nearness? Should it surprise us when we plead for assistance and find aid is already present? My husband and I surrendered our lives to foreign mission service more than thirteen years before we were actually appointed to Ghana. Many times we felt well enough prepared for the task and we were prone to impatience. How thankful we are that God had control and opened each door only when the time was right. He knew how necessary it was for more experiences of inspiration and strengthening to be ours. Even as we asked him for guidance he was already leading. Before we voiced our prayers of need he answered. Consciousness of God's nearness has continued to be a very personal comfort to our family here in Africa. In performing the duties of a missionary adviser over a large area, my husband has to be away for days and nights at a time. Our house is on top of a hill, rather isolated, with no near neighbors; yet my two daughters and I feel perfectly secure. Yes, I can still say that, even after we have experienced two burglary attempts and several night prowlers. It isn't that I take credit for being brave. Rather, this security comes from the firm conviction that we are exactly where our Lord wants us and the assurance of his constant care and keeping of his own.

Dear Lord, we rejoice in the peace brought by thy presence and understanding. May we be more mindful of thy many blessings made manifest about us in our daily walk with thee. Amen.

—HELEN TERRY BOND

THE *Commission*

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THE INTOLERANCE

Is one religion as good as another? If so, the chief objective of Christian missions is established upon a regrettable mistake, asserts this missionary writer. But, he says, "the exclusiveness of Christianity is grounded upon the certainty that Christ is all truth and no error."

By Tucker N. Callaway

DO WE really have the right to try to convert a sincere adherent of some other religion to Christianity? After all, is not one faith about as good as another?

There is an ancient Japanese proverb to the effect that the different religions are like separate roads up the same mountain; all meet at the summit. If this be true it matters little which of these roads a man chooses for his climb. If this be true the chief objective of Christian missions is established upon a regrettable mistake.

There are many people in the world who deplore the proselyting activities of Christianity. They take the position that Ultimate Reality is too vast to be apprehended by finite human minds. Accordingly, they condemn the claim of any particular religion to have a uniquely superior knowledge of that Reality. And, because they accept the presupposition that the insight of each faith is equally inadequate, they feel that the differences between religions are relatively unimportant. When they see how these differences, which to them are so trivial, tend to separate people into groups hostile to one another, they are led to insist that the differences be ignored and that the followers of all religions join together in a brotherhood of mutual tolerance and respect.

An anthology of some of the chief moral teachings of Gautama Buddha, Jesus, Moses, Mohammed, Confucius, and Socrates was recently published in Tokyo under the title, *Six Great Teachers of Morality*. The stated purpose of Lawrence Faucett, the compiler of this beautifully prepared book, is to further what he calls an "International Spiritual Unity Movement" throughout the world. He wishes to foster a program of education which will promote a study of the various religions in all schools everywhere. He states that this program should be "guided by religious leaders who put co-operation of all faiths before the promotion of any one faith." Asserting the essential oneness of the different religions, he gives the following as a fundamental principle:

"Belief in one God has become a possible bond of spiritual unity in the modern world if the idea of God is broadened to include what a reader finds good in the best conception of Brahma in India, of the Supreme Spirit of Enlightenment of Buddhism, of Allah in Mohammedanism, and of the oneness of God in the highest Greek philosophy and in modern science."

The selected teachings of Buddha, Jesus, Socrates, et cetera, which compose the main body of his book, are intended by Faucett to illustrate the essential agreement of these men and thereby to support his contention that the people of the world should cast aside their disagreements in matters of faith.

The desire to establish unity among the religions of the world as a means of promoting world peace was frequently manifest in the International Congress for the History of Religions which met in Tokyo last September under the auspices of the United Nations. With some notable exceptions, most of the lectures presented there appeared to be based upon the premise that the differences between religions are merely superficial, that people who cling to the opinion that one faith is superior to all others are little-minded dogmatists who constitute a barrier to the spiritual progress of mankind.

In the keynote address of the Congress, for example, Dr. Friedrich Heiler of the University of Marburg (Germany) expressed regret that the spiritual unity of the different religions is fractured by the "sense of absoluteness characteristic of one segment of the higher religions." Becoming more explicit he deplored the fact "that the majority of the representatives of the Church and Christian theology are exclusivists. . . . They say there is no unity of gospel and religions."

He added: "This gloomy picture of religions, however, does not correspond to the truth. Modern science of religion . . . shows us an entirely different perspective." The science of religion, he maintained, establishes the fact of the "unity of all religions."

Heiler affirmed that the differences between religions "are overarched by an ultimate unity," a unity which makes possible co-operation. His ultimate hope is for

OF CHRISTIANITY

international peace based upon this co-operation. "If the religions thus learn to understand each other and co-operate, they will contribute more to the realization of humanity and thereby to world peace than all the noteworthy efforts of politics."

In this context one is reminded of the hope of the Harvard professor, William E. Hocking, for the ultimate emergence of a "World Faith." Though he is perhaps more realistic in his recognition of the differences between religions, Hocking, like Faucett and Heiler, feels that the differences ought to be subordinated to the core of "truth" which all religions share. He rejects the way of "Radical Displacement," by which a religion, convinced of its own unique superiority, seeks to propagate itself at the expense of other faiths. He favors the conception of "Inclusion by Reconception," according to which the adherent of one religion will carefully examine the teachings of other religions and, in the light of the additional truth he finds there, will reconceive his own faith in such a way as to include what is good in them all.

The final outcome of "Inclusion by Reconception" would be a religion which would have absorbed "into its own essence the meaning of all the others." This religion, under whatever name it might happen to be designated, would be suitable as a "World Religion" and would draw to itself the voluntary allegiance of men everywhere.

Hocking shows his debt to the Christian tradition by acknowledging that he would not be unwilling to see the name of Christ taken as the symbol under which the adherents of this new world faith might make explicit their spiritual unity. His point is, however, that no presently existing religion is complete in itself. No single faith should be offered to mankind as the exclusive way to salvation. Each religion contains some aspect of universal "truth" neglected in others.

In sharp contrast to the idea that all religions are essentially the same stands the biblical assertion, "I am the way, and the truth, and the life; no one comes to the Father, but by me" (RSV). Christians believe this. It is their conviction that Jesus is uniquely the truth concerning the nature of Ultimate Reality, and also the only way by which man is to enter a right relationship with this Reality. They believe that Jesus alone could say, "He who has seen me has seen the Father" (RSV).

In other words, Christians are convinced there is a personal God who created the universe and made men for loving fellowship with himself—a God against whom men have rebelled, a God of justice, a God of grace who

has provided men an atonement for their sins in the cross of Christ. Christians deny that such doctrines are merely arbitrary symbols for general spiritual truth which is just as well expressed by other religions under different patterns of verbal symbolism.

Christians find Faucett's suggestion that they "broaden" their idea of God to include, say, the Hindu conception of Brahma to be utterly incompatible with their understanding of the nature of God. The belief in Brahma includes the following concepts: There is no personal God, no creation, no sin, no atonement for sin; the phenomenal universe is an illusion which cloaks an impersonal World Soul; in that World Soul all individual men and all particular things are essentially identical. Such ideas as these are in complete contradiction to the teachings of the Bible.

Accepting the biblical teachings as true, the Christian must consider religious doctrines which differ from them to be false. Christianity is fundamentally exclusive. Hendrik Kraemer, the great Dutch missionary and teacher, is right when he affirms in his book, *Religion and the Christian Faith*, that this "exclusivism is a fact, and should remain so. It belongs to the heart of the biblical message. The least surrender on this point means in principle the total surrender of the biblical truth. God is God or he is not God at all. Jesus Christ is the truth, or there is no truth in him at all." In short, the exclusiveness of Christianity is based upon the Christian's decision to believe that the doctrines of his faith are true.

This does not mean that individual Christians think they themselves have a perfect knowledge of absolute truth. They are convinced, rather, that this truth is in Christ. They expect to spend their earthly lives being led by the Holy Spirit into a more and more complete knowledge of the absolute truth revealed in the life, death, and resurrection of their Lord. They do not anticipate a consummation of this process until beyond the grave. "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully" (RSV).

On the other hand, the Christian's belief in the unique and perfect truth of God's self-revelation in Christ does not constitute a denial of the presence of some degree of divine truth in other religions. "The true light that enlightens every man was coming into the world" (RSV).

The exclusiveness of Christianity is grounded upon the certainty that Christ is all truth and no error. In him all things are seen in right perspective. The mor-

(Continued on page 32)

The INFLUENCE of a BOOK

By Ben C. Fisher



Dr. J. B. Hipps reads from "The Story of Yates the Missionary" with daughters of Author Charles E. Taylor, (left to right) Mrs. Ethel Crittenden, Mrs. Edith Earnshaw, and Miss Mary Taylor. The picture was taken in the old Taylor home in Wake Forest, North Carolina.

THIS IS the story of how a book helped to change the lives of five young college men—one became a great preaching pastor, three became outstanding Southern Baptist missionaries to China, and the other became a famous Baptist lay leader, governor of his state, and United States senator.

The time was more than fifty years ago. The place was the campus of Wake Forest College in North Carolina. The occasion was one of a series of group meetings encouraged by the Young Men's Christian Association.

The leader for this particular meeting was a young layman from the mountains of western North Carolina. Here he describes what happened one September night soon after the beginning of the fall semester:

"When I was a student at Wake Forest College the YMCA was the religious organization on the campus—this was before the Baptist Student Union. Every year this organization would have a period when small groups scattered around different rooms would study a mission book. One year I was asked to lead a group that met in my room.

"All of us were laymen—not a

ministerial student among us. We used the book, *The Story of Yates the Missionary*, which is for the most part a compilation of letters Matthew T. Yates wrote from the foreign field to Dr. Charles E. Taylor, then president of Wake Forest College.

"I can't tell you the impression this book made on us. Yates had been a student at Wake Forest and the old tree where he used to go alone to pray was still standing. The significant thing to me is that out of that group came three foreign missionaries, Dr. H. H. McMillan, Dr. J. B. Hipps, and Rev. Arthur R. Gallimore. I volunteered to go, but was turned back by the physicians. The only man who did not enter the Christian ministry in that group was Senator J. Melville Broughton, of Raleigh, who became one of the outstanding Christian laymen in North Carolina."

These words were written by Dr. Fred F. Brown, pastor emeritus of First Baptist Church, Knoxville, Tennessee, and trustee of Southeastern Baptist Theological Seminary, Wake Forest. Fred Brown did not answer the call to preach until after college, but in these words the evidence is strong that it was the study of *The*

Story of Yates the Missionary which later had a tremendous influence both in his surrender to preach and in his volunteering for foreign missionary service.

Besides Dr. Brown there is only one other survivor of the five who came under the powerful influence of the Yates story that year at Wake Forest. Dr. J. B. Hipps, now professor emeritus of Christian missions at Southeastern Seminary, has vivid memories of that first informal gathering which led to a weekly study of *The Story of Yates the Missionary* for the rest of that school year.

Asked about the influence of those meetings, Dr. Hipps answered with characteristic directness: "I don't think that the book influenced my going into the ministry, but I do feel that it had a tremendous influence on my going to China. And I am certain that it made a lasting impression on both Arthur Gallimore and Hudd McMillan."

The men to whom Dr. Hipps referred each had a long and fruitful ministry in China. Dr. McMillan went to China in 1913 and he served there for more than thirty years as a teacher, pastor, and evangelist, teaching for

part of that time in the Yates Academy in Soochow.

Mr. Gallimore had nearly thirty years of service in China as an evangelist, editor, and worker with lepers. He died in 1955, and McMillan in early 1959.

Both men made outstanding contributions to Christian missions in China and at home. The early fires of missions were kindled in the hearts of these young men on a college campus, and it would be hard to overestimate the influence that a single small book had in shaping the service and career of these two North Carolinians.

Melville Broughton did not become a pastor or a missionary, but he did become an outstanding Southern Baptist lay leader. He taught a men's Bible class in Tabernacle Baptist Church, Raleigh, North Carolina, for more than twenty-five years. He also served as president of the Baptist State Convention of North Carolina and took a special interest in Christian education and missions.

He was governor of North Carolina, and later served in the United States Senate. He died in 1949. There can be no doubt that the year's study of *The Story of Yates the Missionary*

made a lasting impression on young Broughton.

Mrs. Edith Earnshaw, daughter of Charles E. Taylor, author of the book, says: "I remember so very well when Father was struggling for a title for his book. At first he had decided to call it *Yates the Missionary*; however, my aunt, who was living with us at that time and who had served as a missionary to Mexico, suggested that the title be *The Story of Yates the Missionary*, in hopes that this would make the book more attractive to young people."

One needs to read but a few pages to realize that this is a book not only for young people but for every age. After sixty years it still makes fascinating reading.

Written by the son of James B. Taylor, the first executive secretary of the Foreign Mission Board and a distinguished Southern Baptist minister and educator, the book is essentially a series of letters written from China by Yates. Charles Taylor's selective genius and editorial ability combined with Matthew T. Yates's natural style as a writer to produce a unique document in the annals of Baptist missions.

The reader is transported to the

China of the middle nineteenth century. He feels Yates's loneliness and sense of frustration when he and his wife disembarked in Shanghai with a Bible and box of carpenter's tools to set up housekeeping in an abandoned, rat-infested warehouse.

The reader feels Yates's courage in face of the constant physical dangers incurred by revolution and civil strife; his eagerness to learn the language and understand the culture of the people to whom he bore the gospel witness; his rejoicing over the first converts; his unfailing fortitude in the face of failing health toward the end of his ministry; and his deep sense of mission which remained with him to the end.

Baptists are grateful for the life of Matthew Tyson Yates and for the influence of the book which tells of that life. Baptists are grateful for the five young college students—Fred Brown, J. B. Hipps, H. H. McMillan, Arthur Gallimore, and Melville Broughton—upon whose lives the book left a profound mark. And Baptists are grateful for Charles E. Taylor, who labored faithfully at home as Yates did abroad to live and interpret the meaning and message of the gospel.

What About TODAY?

The article on these pages tells of men who, fifty years ago, were influenced by a book. There may be some young person in your church *today* who has reached the point in his relationship with God where mission study could be the deciding influence in his decision for overseas service. Will he have that mission study opportunity this fall? Shown here are the books in the 1959 Foreign Mission Graded Series.

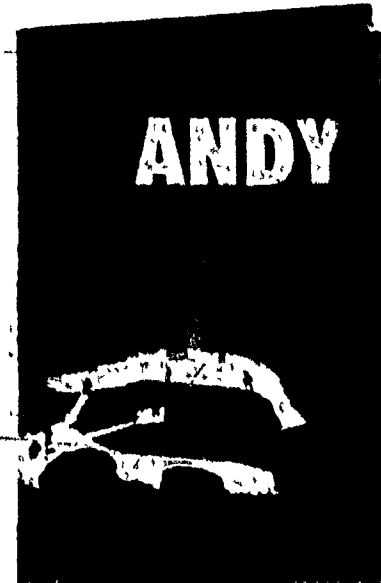
ADULTS

YOUNG PEOPLE

INTERMEDIATES

JUNIORS

PRIMARIES



Notes on French Baptists

By George W. Sadler

A FRENCH Baptist leader has said that his fellow evangelicals have had to pay more dearly for religious liberty than the people of any other land. When one reads stories of the sufferings and death and emigration of many thousands of Huguenots, he readily recognizes that the statement is sound. About the only compensation we can think of in connection with this persecution of French evangelicals is the fact that those who left their native land enriched the spiritual life of other countries, the United States and Great Britain in particular.

From the twelfth century onward there were people in France who emphasized the importance of the baptism of believers only and the principle of the separation of church and state. However, it was not until 1810 that the first sign of Baptist life appeared.

During that year a farmer in northern France found a Bible in his house. In spite of the fact that he was a Roman Catholic he read the Book, first to his wife and then to his neighbors. Five years later a British soldier who was billeted in the community was asked to interpret the Scriptures to those who had heard them.

About 1819 Henri Pyt, a native of Switzerland who had been baptized by Robert Haldane, of Scotland, identified himself with the group. He remained with them for more than a year, and more than 140 persons assembled daily to hear him expound the word of God. Near the end of 1820 the Swiss evangelist baptized a small group who organized themselves into a Baptist church. Out of this group emerged two young men, Joseph Thieffry and Jean-Baptiste Cretin, to become the first ordained

Baptist pastors in the entire country.

In 1831 Dr. Howard Malcolm, of Boston, Massachusetts, in France for his health, discovered this nucleus. He was so impressed that he presented its needs to the Triennial Convention. The following year the Convention sent two missionaries to France, and from that time until about 1855 several outstanding missionaries served there.

When in 1845 Southern Baptists and their friends from the north chose to go their separate ways, the American Baptist Foreign Mission Society continued support of work in France. Except for the period of the War Between the States, American Baptists have contributed regularly and generously to the development of Baptist life in that country. During much of that time two outstanding leaders, Dr. W. O. Lewis and Dr. Edwin A. Bell, have represented their organization in France.

Despite the innumerable disabilities our French friends suffered during the four decades prior to the establishment of the French Republic in 1871, "new churches were founded in Paris (1850), Lyons, Marseilles, and other big or smaller cities, especially in northern, southern, and eastern France," says G. J. Rousseau in a chapter on "France" in *European Baptists Today* [compiled by J. D. Franks]. "In Brittany the Welsh Baptists launched a missionary work. In the coal mining districts of the north, Baptists were the pioneers of evangelistic work under the leadership of François Vincent and his son-in-law Samuel Fareilly."

It is interesting to observe that two grandsons of Vincent—one, a son of Fareilly—are towers of strength in connection with the French Baptist movement. Henri Vincent is now president of the French Baptist Federation and president of the European Baptist Missionary Society. Maurice Fareilly is a missionary of the Baptist Missionary Society in French Cameroun.

It is estimated that there are approximately twenty thousand Baptists in France, while only about two thousand of these are in the Federation. There are two explanations of this wide discrepancy. One is that there are two splinter groups which together have about one thousand members. For example, there are five Baptist churches in Paris. Two of these belong to the Federation, two



The Southern Baptist Foreign Mission Board, at its April, 1959, meeting, voted to secure a couple for English-speaking work in Europe. The couple's first assignment will probably be to work with an English-speaking congregation at Orléans, France, which is composed largely of American service personnel from the Southern states. There are approximately forty thousand Americans in France, with approximately ten thousand of them within a radius

of one hundred miles of Orléans, the transportation and communications center for American military personnel in all of Western Europe. The couple to be appointed will seek to begin other Baptist work among American servicemen. They will also study French and attempt to bring any Baptist groups resulting from their work into co-operation with the Federation of Baptist Churches of France. It is hoped that these churches might in time become bilingual.

belong to another association, and one is independent.

The second explanation of the fact that the great majority of Baptists do not belong to any Baptist organization is that most of the Baptist churches of France are located in small communities. When members of those churches move away they often go to cities where no Baptist churches exist. There they join other evangelical churches. One of the present projects is to establish Baptist churches in large centers in order that this leakage may be stopped.

It should be explained that the Baptist cause in France suffered severely during and after the first world war. Churches were destroyed and members were either killed or forced by circumstances to leave their communities. It was necessary after that cataclysm for Baptists to start almost *de novo*.

While France is spoken of as a Roman Catholic country, only eleven million out of a population of forty-four million are vitally connected with the Roman Catholic Church. Altogether there are eight hundred thousand whose names appear on evangelical church rolls. This indicates that French people show themselves less and less interested in Roman Catholic practices. At the same time the Bible, practically unknown, is favorably received by the masses.

It is thought that now is the time to engage in special evangelistic efforts. While this work must be carried out by the French, it should have the co-operation of leaders of the larger and stronger religious bodies

of Europe and the United States.

The present status of French Baptist work is encouraging. Of the twenty-seven churches of the Federation, fifteen are self-supporting. The remaining twelve receive help from the Federation's home mission department. Several churches not now connected with the Federation are contemplating identifying themselves with it.

Marseilles, a city of 661,000, has been re-entered by Baptists after a lapse of many years. Two centers have been secured in that metropolis. The first meeting was held on February 22, with 53 persons present. The second meeting, held March 8 near the center of the city, was attended by 120 persons.

Two years ago a station was opened at Vitry-sur-Seine, a suburb of Paris where sixty thousand persons live. This area is made up of workers, and the Communist influence is strong. The people are characterized by indifference to religion in general, rather than hostility to the gospel.

In addition to work in their own country, French Baptists are helping their weaker brethren in Belgium. Here, too, signs of progress are encouraging.

Now and then some Southern Baptist suggests that we should send missionaries to France. Certainly France is a mission field, just as the United States is a mission field. At the same time, it is the sober judgment of Southern Baptists now living in Europe that our best approach is the one we are making, namely, contributing fairly small amounts to special

projects and helping to train men who will become pastors of French Baptist churches. One French student received the bachelor of divinity degree from the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, last spring. Two others are studying there now. The experience of past years indicates that only very meager success has attended the efforts of foreigners who have attempted to evangelize the French people.

Since 1948 Southern Baptists have felt free to associate themselves with French Baptists. Indeed, we have been cordially invited to do so. In the summer of 1948 Baptist leaders from various parts of the world met in London. During that meeting it was decided that any Baptist group might work with any other Baptist group, it being understood that such new association met with the approval of the previous sponsoring group. Since that time Southern Baptists have enjoyed happy relations with the French Baptist Federation and with Dr. Edwin A. Bell, representative of the American Baptist Foreign Mission Society.

In 1949-50 Southern Baptists played a large part in buying land and helping to finance the building of a chapel in Lyons. Since then contributions have been made toward various other projects, including the establishment of a youth center near the University of Paris and the support of the work in Belgium. It is the fervent hope of those who are now working happily and effectively together that this relationship may continue.

God Called My Only Child

By Jamie C. Maiden

IT SEEMS like yesterday. There we stood in the kitchen, a child of twelve peering at me and I, her mother, struggling to frame an answer to a question that would help to decide her destiny.

I can hear her now, the wistfulness that had appeared in babyhood still aglow in her countenance, "Mother, do you think I could make a doctor and become a foreign missionary?"

I can also hear myself murmuring in a hesitant, nonchalant tone, "Yes, Mother thinks you can." I remember, too, that notions racing through my finite mind gave impetus to questions logical enough to cause her outlook to become quite hopeless.

Could parents of meager means, who had just survived the lean years of financial depression, ever acquire adequate funds to finance their child's way through medical college? Could this really be God calling our only child to prepare herself for foreign missions?

Joanna is our only child! God had been abundantly gracious to us. He had heard our longings and let her be born to us in the seventh year of our marriage. I well knew that God had graciously entrusted her to our care. Of course, she was his gift to us; but this indication by a twelve-year-old child that he was calling her to go so far from us—to some land beyond the oceans—seemed appalling.

Right then I could not conceive a morsel of happiness for Joanna, my husband, or me unless all three of us could stay close together here in our native land. With separation I could imagine nothing in our future but desolation. I even reminded myself of the dire fact that laborers in the harvest right here at home were badly needed. Over and over the whole idea of leaving unmet needs here to go away out yonder appeared tremendously preposterous.

And yet, I felt an insistency within that impelled me to ask, Whence had her ideal come? As the answer unfolded I felt forced into an awareness that I was being much more concerned for my own contentment than for my child's future success and happiness. I didn't in-

tend to be displeasing to God. But within a vicious circle I was failing in my self-conceived task of producing happiness for myself and also for my family.

Obviously, utter selfishness had thrust venomous fangs deep and arrayed itself to pervert my powers of decision. Aside from that I can't understand myself. How stupid of me to falter instead of quickly committing myself wholeheartedly as a dedicated helper in promoting a life plan which had to be unquestionably God's. Why, instead of the nod and "I think you can" as an answer, had I not spoken with strong affirmation, "Yes, indeed, you can and I will help you"?

The fact that I didn't straightway put myself into the answer and thereby let my child know my earnestness, with no moments of waiting, shames me. Yet, how glad I am that I did not speak of my whims to her! Really, this is my first time to tell about them. Actually I feel led to tell.

A surprising number of people—church members, especially—have asked me how I could let my only child go away off and leave me alone. Some add: "You seem so happy about her going, and I can't see how you can do it. I don't think I could."

To those who confess, "I don't think I could," my heart really opens wide. I know the kind of hidden hunger they suffer—its gnawing pangs beset me. I know their deception. I was deceived, too, but I try to think that I just forgot. To forget is tragic!

Here in southwest Virginia, groups of singers frequently chant lines that go, "Maybe it's you and then maybe it's me." Perhaps every person knows incidents sufficient to prove that his individual problems often rebound to others and vice versa. If this be true, then wouldn't methods used in solving similar problems become similar?

Thornton Wilder, in his playlet, *The Angel That Troubled the Waters*, presents the angel saying: "The very angels themselves cannot persuade the wretched and blundering children on earth as can one human being broken on the wheels of living." Hence, an exchange of experiences among parents of missionaries should become a mutual blessing. And again I affirm that

***The editors, seeing Mrs.
Maiden's supreme joy in her
daughter's appointment
for foreign mission service,
asked her
to write of her experience***

I feel led to tell. But I am also telling because I was asked to give my experience.

Factual discussions about the reactions of the parents of foreign missionaries to their sons' and daughters' decisions picture diverse moods—such as unconsolable grief, toleration, supreme joy—only one of which can be called a fruit of the Holy Spirit. How fortunate are they whose hearts are filled with the Spirit! What should be coveted more than his glorious fruit of supreme joy? It satisfies a hunger of all in whose lives it ripens and influences, all who observe its growth therein.

Somehow I believe the temperaments of all parents of missionaries can be merged into two categories. If we become lost in dark, selfish thoughts—afraid of the demands of tomorrow, apprehensive for our happiness in the future, beset lest in answering the child's vital question, as a power within leads us to know that we ought, we would meet obstacles impossible to transcend—and forget that we can claim the power to help us which is offered freely to us, then unconsolable grief or perhaps toleration shows up in our moods. If by complete surrender we allow the Holy Spirit to implant a new nature within us, then his precepts will overrule our seething, selfish desires.

After that, the Holy Spirit can focus the light of truth upon our children's searching questions and in them we will discover a vital opportunity. From their "Do you think I can?" we will perceive God inviting us to become his ally in helping them, whom he has chosen, to get equipped for service and ready to go to any place whereto he needs them as laborers with him. Co-operation with God assures a rich testimony in reward; "My cup runneth over."

Thus, by dedicating ourselves to become an integral part in promoting the welfare of our children we prove our earnest response to the direction of the Holy Spirit who wants us to become lights reflecting supreme joy in our moods.

There have been times when I felt I wanted to erase from my mind all the imprints of my trial, because the thought of what I might have let happen caused me to tremble. But when I considered how the control, pains-



Joanna Maiden

taking care, and guidance of the Holy Spirit in those moments won the victory, I marked this down as one of life's loveliest memories. Now I don't want the imprint to ever fade, for thereafter I have known my destiny. Each time I ponder this—my most outstanding experience—cherished lines from one of the hymns I know by heart come alive:

*"A wonderful Saviour is Jesus my Lord,
He taketh my burden away;
He holdeth me up, and I shall not be moved,
He giveth me strength as my day,"*

As I give thanks for the declarations in this great hymn, I am particularly grateful that I have been given opportunities to prove them pre-eminently true.

The pendulum of time has swung countless times since that morning more than eighteen years ago when I struggled with decision. Throughout the swiftly moving days and years we've faced unexpected obstacles and environmental changes too difficult for us to surmount with human powers alone. A detailed review of all the incidents is impossible; but each of them, little or great, has a distinct place in my testimony of our Lord's adequacy.

We were taught the unity of keeping steadfast in purpose despite discouraging circumstances. We recognized God in our Christian friends as he used them in tremen-

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God Called Our Family

By Lizette Bethea



Dr. and Mrs. Ralph C. Bethea, Southern Baptist missionary appointees to Indonesia, and their four sons: (left to right) Samuel Kimbrough (Pede), James Polk, Ralph Chambers, Jr., and William McCall.

THERE ARE four of them—four boys, that is. They did not know their mother and daddy were planning to pull them up by their tender roots and take them to a foreign mission field.

Then to solve the breakfast argument over which one would say the blessing one morning they were having sentence prayers.

"Dear God, help us to be better Christians and, dear God, help all the missionaries all around the world," earnestly prayed the eleven-year-old. The voice of the eight-year-old followed swiftly as he took his first bite, thanking God "for this food and for our stomachs to put it in."

The six-year-old blond reverently asked God to "help Daddy at the hospital make the sick people well." And, as customary, he turned his head toward his fourteen-month-old brother, saying in the same breath, "Pede, say God is love, Amen."

There was a momentary silence as heads were raised. It seemed an opportune time for the mother to break the news. Trying to be gentle, she asked casually, almost nonchalantly, "How would you like for Daddy and Mother to be foreign missionaries?"

"That'd be fun," chirped someone enthusiastically.

"Do you really mean it?" she asked. "Don't say it if you don't, because if you really want to go we'll have to leave our home and friends and be gone for a long, long time." She hastened on to explain: "Of course, the only reason we would do this would be to tell others about Jesus."

"But, Mother," exclaimed the oldest, "aren't there some people here who don't know Jesus?"

"Yes, but there are so many more Christians here to tell them."

The discussion gained momentum. "Will we have to

sell our house?" "Let's don't sell our house." "Let's just rent one over there." "Will Ricky be in my room in school over there?" "How can we explain to our dog?"

On and on it went until the question was raised, "What if one of us doesn't want to go?"

Then came the second silence of the morning, this one longer than the first. "The whole family will have to want to go," hopefully replied the mother.

One could feel the minds of the small ones churning when out of the silence rang the excited voice of the eight-year-old: "Let's take a vote! And let's make it a secret one."

Knowing the disposition of this lively eight-year-old, the mother wondered if her plan had failed already.

He began to take the situation in hand by tearing small strips of paper for the ballots and gathering pencils. "X for yes, O for no," he instructed. Then he addressed the fourteen-month-old, "Pede, do you want to go?"

Out came a flood of meaningless words as only a fourteen-month-old can produce.

"He's speaking Indonesian," assured the mother. "And that means yes," she added hurriedly. An instantaneous chuckle was accompanied by several admiring glances.

The eight-year-old continued in charge. After the secret ballots were gathered he ceremoniously unfolded each, announcing: "This vote says yes. This vote says yes." Then he held in his hands one small piece of paper and said, "Now there's just one vote left and that vote is mine." There was a long pause after which his voice picked up momentum to match the rising tension as he announced, "I know what that vote says—and that vote says YES."

There are six of us—six missionaries, that is. We go as a family to proclaim the great love of God for the people of Indonesia.

FOREIGN MISSION NEWS

General

1,341 Missionaries

The Southern Baptist Foreign Mission Board appointed 18 missionaries at its June meeting, a special full session which opened the Foreign Missions Conference at Ridgecrest (N. C.) Baptist Assembly. These brought the number of Southern Baptist foreign missionaries to 1,341. (For names, pictures, and biographical information on the new missionaries, see "New Appointees," beginning on page 22.)

Orientation

The four walls of the room were lined with black-and-white photographs portraying human life of every age and in myriad activities. Beneath this exhibit sat 160 people for 10 days preparing themselves to take to people everywhere the answer to life's deepest need.

The room is in the Fine Arts Building at Howard College, Birmingham, Ala. The meeting was the sixth orien-

tation conference for new missionaries held by the Southern Baptist Foreign Mission Board. In the group were 58 recently appointed missionaries, 48 candidates for immediate appointment, 35 furloughing missionaries, 18 members of the headquarters staff of the Foreign Mission Board, and a specialist in pastoral counseling.

Since 1954 the orientation conference has been held annually in late spring. This year, due to the increasing number of missionary appointments, there will be two such conferences, the other to be held in Richmond, Va., in mid-December.

Through June the Board had appointed 74 missionaries this year. A large group was expected in July; and it is believed that the goal of 140 this year will be exceeded.

Only \$34 for Relief

The Foreign Mission Board has called the attention of Southern Baptists to the fact that extensive relief needs continue and that additional funds are urgently requested.

Dr. Baker J. Cauthen, executive Secretary, reports that only \$34 remain in relief funds held by the Board. Southern Baptist relief funds are administered by the Foreign Mission Board, as per action of the Convention.

Churches and individuals should send relief money either through their state convention offices or directly to the Foreign Mission Board. In either case it should be clearly marked for relief.

Argentina

Golden Anniversary

Four hundred and twenty-five messengers, representing 130 churches, attended the 50th-anniversary meeting of the Argentine Baptist Convention held in Rosario this spring. Visitors also attended the sessions; and at times the new auditorium of First Baptist Church, which seats 1,000, was filled.

The theme of the convention was "Baptists on the March." In the presi-

(Continued on next page)



Dr. Frank K. Means (right in the photo at left), secretary for Latin America for the Southern Baptist Foreign Mission Board, prepares to cut the ribbon at the dedication of the apartment building (right photo) for married



students at the South Brazil Baptist Theological Seminary, Rio de Janeiro. With him is Dr. A. Ben Oliver, president of the seminary. This building, the first of three such units, has 10 one- and two-room apartments.



This dormitory at the Golden Sands Baptist Assembly in Malaya will accommodate 120 persons. The assembly grounds on the Strait of Malacca were bought and facilities were constructed with funds from the Lottie Moon Christmas Offering. The last building is scheduled for completion this year. In addition to the dormitory there are a dining room, chapel, and several bedroom buildings. The assembly is used for missionary meetings and Baptist conferences.

Foreign Mission News

(Continued from page 11)

dent's address, "The March Continues," Santiago Canelini challenged the youth of the Baptist churches to give themselves to evangelizing Argentina. At the close of his message 80 persons pledged themselves to full-time Christian service.

The final session on Sunday afternoon was highlighted by the presence of a man who had been a messenger to the first convention meeting. He is still active in one of the Baptist churches. A taped message from Missionary Joseph L. Hart, now emeritus, who was also present at the first meeting, was heard.

Brazil

480 Fed during Drought

One thousand dollars of Southern Baptist money kept 480 people (165 adults and 315 children) in the state of Ceará, Brazil, from severe hunger, or perhaps starvation, during a recent six-month drought.

The money, appropriated from the Foreign Mission Board's relief funds, purchased beans, rice, farina, sugar, coffee, dried meat, milk, and soap. The products were distributed monthly to the 85 families involved.

The state of Ceará is located in the area of Brazil served by the Equatorial Baptist Mission.

10th Anniversary

The South Brazil Baptist Training School celebrated its 10th anniversary this spring. Begun in Rio de Janeiro March 4, 1949, with 30 students, the Training School now has an enrollment of 63 students and 18 teachers. Dr. Dorine Hawkins, Southern Baptist missionary, has been directress since the school opened.

Beginning next year the school will offer the bachelor of religious education degree, and only girls with a junior college education will be admitted. Within the next 10 years the

curriculum will be expanded to include a secretarial course for church workers and a school of music.

Evangelistic Campaigns

More than half—150 out of 226—of the Baptist churches in the state of São Paulo, Brazil, are participating in revival campaigns this year.

In May, 75 churches joined in evangelistic meetings in the capital city of São Paulo, and seven took part in a similar effort in the city of Santos. Moving into the countryside, the revival teams have been holding a crusade in one association each month since June. These will continue through November.

The June revival was held in an association which is just three years old. Each year since its beginning this association has had a simultaneous campaign; and each year during the meeting a new church has been organized from a mission and at least one new church building has been dedicated.

Continuous Revival

First Baptist Church in Feira de Santana, Bahia, Brazil, has been having a continuous revival during this year. Already 70 persons have accepted Jesus as Saviour, and 29 of these have been baptized. Five young men have surrendered to preach the gospel, and a large number of persons have rededicated their lives.

(Continued on page 15)



This new building for the English-language First Baptist Church of Petaling Jaya, Malaya, was made possible through the Lottie Moon Christmas Offering and gifts from the church members. Built on a hill, the auditorium has a tiered floor and seats for 250 persons. The building also includes classrooms and a recreation room. Plans call for the educational wing to be extended as needs require.



These persons attended the fourth annual leadership conference for Indonesian Baptists held on the campus of the Baptist Theological Seminary of Indonesia, Semarang, April 20-23. In the background is the main building of the seminary.

109 Leaders Train

ONE HUNDRED and nine leaders from Indonesia's nine Baptist churches and five mission points gathered on the campus of the Baptist theological seminary in Semarang April 20-23 for the fourth annual leadership conference of Indonesian Baptists. They came from six cities of Indonesia—Djakarta, Bandung, Semarang, Surabaya, Kediri, and Solo (Surakarta).

Revolving around the theme, "*Pudjilah Tuhan*" ("Praise the Lord"), the sessions emphasized that every Christian can praise the Lord through witnessing, visiting, singing, teaching, and training. The use of visual aids in Bible teaching was demonstrated.

Guest conference leaders were Mr. and Mrs. John C. Raborn, Southern Baptist missionaries to Hong Kong, who shared their practical experience in the field of religious education. Mr. Raborn also led in the inspirational periods of the conference. Other leaders included both national Christians and Southern Baptist missionaries of Indonesia.

Held in connection with the leader-

ship conference was the first convocation of Woman's Missionary Society members. A similar meeting was held for the men.

RIGHT: Mr. and Mrs. John C. Raborn, missionaries to Hong Kong, were guest conference leaders. The poster contains the theme, "Praise the Lord." **BELOW:** Miss Evelyn Schwartz, missionary to Indonesia, explains how visual aids may be used in teaching.



Philippine Youth

"SEE

JESUS"



A high light of the youth conference on the island of Luzon, in the Philippines, was the Sword Drill (number 5-in missing from the picture). "Filipinos like to memorize Scripture passages," says Mrs. J. Earl Posey, Jr., missionary, "and they show great interest in developing skill in handling the Word of God."

"MY FAITH was strengthened and I experienced the most wonderful fellowship I have ever had," testified one Filipino at the close of the seventh annual youth conference, held April 6-11 on the campus of the Philippine Baptist Theological Seminary in Baguio, on the island of Luzon.

The conference was attended by 231 persons, many of whom had to stand

when sessions were held in the seminary chapel. In addition to the representatives from every area on Luzon where Southern Baptists have mission work, there was also a delegation present from the near-by island of Mindoro.

Ninety-eight of the young people registered decisions for Christ during the week. Of these, thirty-four accepted Christ as Saviour and eleven

surrendered to the ministry or to some other church-related vocation. Pastor Deu Mahandi, of the Pasay Baptist Church, a second-year student in the seminary, surrendered to God's call to be a missionary to the Moslems of Palawan. He himself was formerly a Moslem.

Nationals served in many key places of leadership for the conference. Pastor Gonzalo Mamaril, of the San Carlos Baptist Church, was director, working alongside Mrs. J. Earl Posey, Jr., missionary chairman.

Built around the theme, "We Would See Jesus," each day's program included morning watch, study courses, panel discussions, singspiration, recreation, meditation, special features by representatives from the various areas, testimonies, and an evangelistic message.

A high moment came on the last evening as the young people who had "seen Jesus" during the week lighted their candles from the campfire and wended their way across the hillside singing "Only to Be What He Wants Me to Be."

"It is our prayer that these young people, and others like them, will carry the light of Jesus into every barrio of human need in the Philippines," says Mrs. Posey. "Many of those who made decisions on the mountaintop in Baguio faced persecution from their families and ostracism from their friends."



Mealtime was a time for visiting during the youth conference.

Foreign Mission News

(Continued from page 12)

East Africa

Three Churches Organized

Three Baptist churches, the first to grow out of Southern Baptist mission work in East Africa, were organized within two weeks. They are the First Baptist Churches of Mbeya and Dar es Salaam, Tanganyika, organized on Easter Sunday, March 29, and Kisauni Baptist Church, Mombasa, Kenya, organized April 12. The new building of Kisauni Church was opened and dedicated on August 6.

The organization of these churches took place less than three years after the first Southern Baptist missionaries arrived in East Africa in October, 1956.

The church in Mombasa is the second Baptist church in all of Kenya. The other, an English-speaking church in Nairobi which has 20 members, is affiliated with the Baptist Union of Great Britain and Ireland. Southern Baptist missionaries helped with its organization in October, 1958.

Expansion

The Baptist Mission of East Africa has received a permit to proceed with the construction of a community center in the Changamwe area of Mombasa, Kenya. Plans call for a smaller community center than the ones in Dar es Salaam, Tanganyika, and Nairobi, Kenya, with a heavy emphasis on a church-type program.

The Mission has also decided to proceed with the establishment of a teacher-training institute in the South Nyanza District of Kenya. It is hoped that personnel can be secured and the institution can be opened in 1960.

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This is the men's ward of the new Baptist hospital in Nauru, Ghana, which treated 12,000 patients in two months.

for September 1959