

THE

Commission



Historical Commission SBC
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"D

O you mean I could pray like that too? Isn't it necessary to have the prayer written out?"

The questions came from a young woman who was attending for the first time a discussion group on the Christian faith held each Sunday evening at the Tokiwadai Baptist Church in Tokyo. I had just finished praying at the close of the discussion period, asking God to move in the heart of each of the young people present and bring conviction of sin and a consciousness of the need of the Saviour.

In reply to the young woman's question I explained in simple terms that God is Person, that he loves us, that he is concerned and cares about us, and that prayer is talking with God about the deepest needs of our hearts. There was a faraway look in her eyes. Though she was looking into my face she wasn't seeing me. New truth had gripped her soul.

In a decade of service in Japan one essential fact has again and again thrust itself upon my mind and heart. Missions is personal. The real joy and satisfaction of mission service comes when the missionary has a part in personally leading someone into a personal relationship with God through Christ. The mechanics of missions are secondary. God is Person and the gospel is communicated through persons.

Whatever methods we use in evangelism, one result is a personal relationship. Missions is the task of introducing a person to a personal God by way of a personal Saviour. Without this personal equation there is no salvation and growth in the Christian faith.

Those who profess faith in Christ must be absorbed into a fellowship which is friendly and personal, else they will fail to grow to Christian maturity. No one can resist genuine friendliness; it is a mark of Christian love.

Friendliness, therefore, becomes an essential in missions.

—George H. Hays

Heavenly Father, lead us to be more effective in making known the Person of Jesus thy Son. Help us to be willing to run the risks of becoming involved in the lives of people by being friendly and concerned. Amen.

THE *Commission*

FLOYD H. NORTH, *Editor*

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DISASTER

Evangelism



By M. J. Bradshaw
and C. F. Clark, Jr.

Japan's annual typhoon season. The storm was reported heading south of Ikemi-chan's home near Nagoya, so his parents took nothing more than the usual precaution of covering the windows with the wooden shutters.

Soon after he had snuggled into his warm quilt-like *futon* on the straw-mat floor, Ikemi-chan heard his parents begin talking excitedly. The radio news announcer was informing them that the typhoon had suddenly shifted its course and, accompanied by a gigantic tidal wave, was speeding in full violence directly toward them. Even as he spoke, the sea wall holding back the waters of nearby Ise Bay was being gashed by a one-thousand-ton ship hurtling through it.

Ikemi-chan's mother suddenly grabbed him from his soft bed and, without having time to dress him, rushed him out of the house in her arms to the protective wall flanking one of the three rivers that flow into the bay. It was the only high place near their home.

No sooner had they reached it than a mountain of water swept over them.

LITTLE Ikemi-chan was playing happily, just as any Japanese farmer's six-year-old boy would on a rainy night. He had little concern about the warnings of a coming typhoon.

His parents expected typhoon number fifteen, known to Americans as "Vera," to be only one of the many September storms that bring strong winds but do little serious damage in

Victims of Vera's fury learn about hope through witness of relief and healing



Ikemi-chan was horrified to see his baby sister thrown into the air from the carrying pouch on her father's back and flung into the raging flood, never to be seen again. The boy and his parents endured a miserable night on the wall, drenched by the downpour of rain and chilled by the fierce winds.

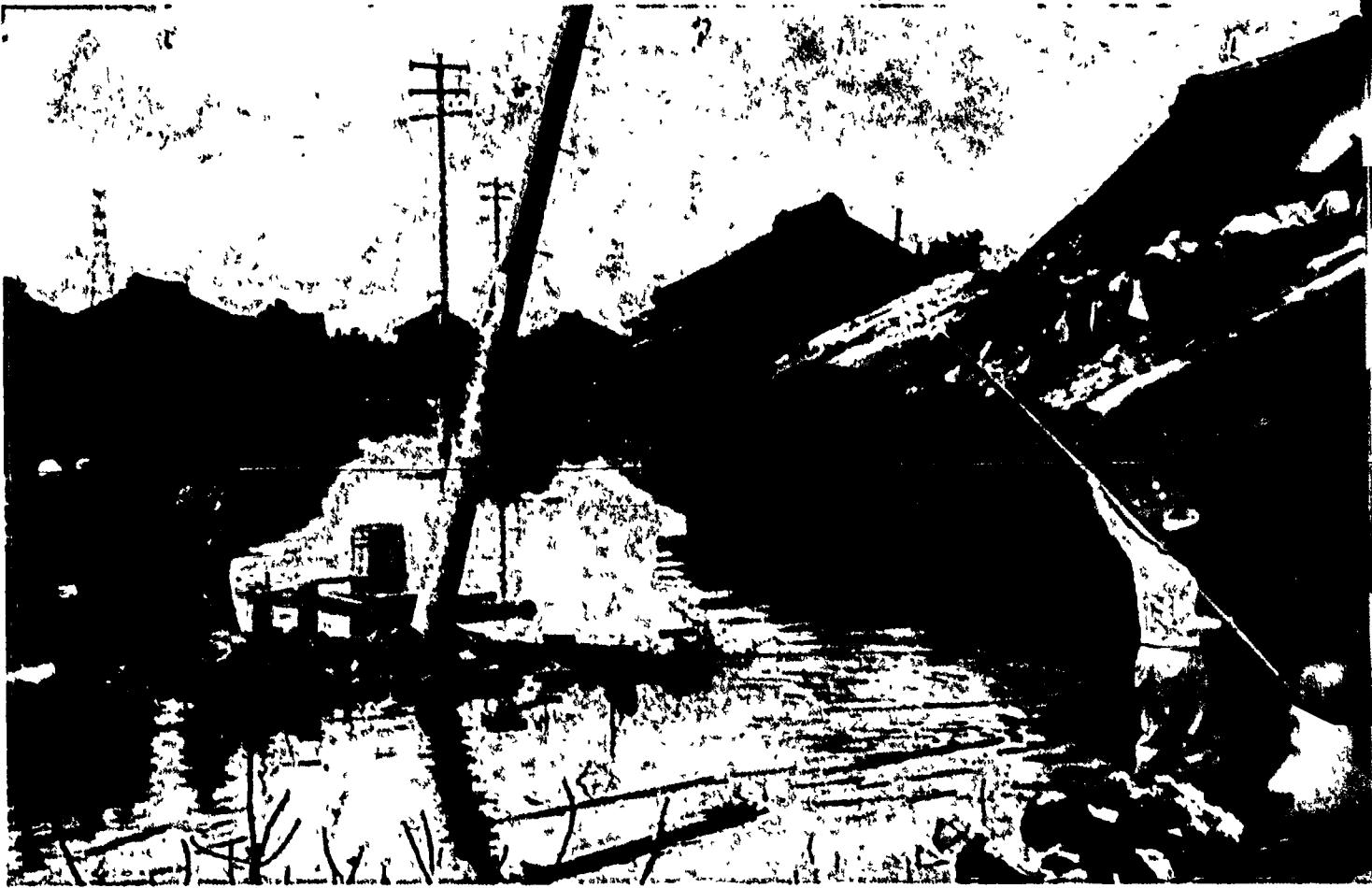
The thought of going back to his warm house in the morning kept Ikemi-chan hopeful. But when the first rays of daylight appeared, he saw that the area where his house had been was nothing but muddy water. The river wall, which for years had protected this prosperous rice-growing region of three thousand people, was smashed in many places, and what had been beautiful farmland was now a swirling lake.

Ikemi-chan's father told him their house had been swept away. They could see only the roofs of the remaining one-story houses, and countless belongings were floating about. Many people who had escaped death were suffering from severe injuries and, stranded on top of their houses or other places above the water, were isolated from medical help.

Like Ikemi-chan, most of them had been dressed for bed, and they shiv-



Logs hurled in from bay provide only place to wash salvaged clothing.



One week afterward.

All that's left of his belongings.



ered in their light, wet *kimonos*. Any clothes they could get were soaked and muddy and, with the rain continuing to pour, there was no place to wash and dry them. Moreover, for three days not even a grain of rice or a crumb of bread could be found for Ikemi-chan and his parents to eat.

What could they do? Ikemi-chan's father had been a successful farmer, always with enough food for his family, but now everything was gone. It would take weeks for the sea wall to be even temporarily repaired and the water pumped out, and much longer before the river wall could be rebuilt. Until then their homes and land would be covered with water.

One poor mother, left with three children on the roof of her house

after her husband had been killed, did that which in the eyes of the Japanese has been the honorable way out of a helpless situation for centuries. She committed suicide, taking her children with her into the deep waters.

Perhaps many others were considering the same solution when they saw an American aircraft carrier speeding into the bay at the mouth of the river. Helicopters, like angels of mercy, began flying to them bringing food, used clothing, and medical supplies. These desperate people knew that the nation with which they had been at war a few years before was concerned about their welfare.

It was not until a week after this



Dr. Audrey Fontnote (right) and Dr. C. F. Clark (center) leave to visit flood victims with Japanese medical relief workers.



Preparing to work, left to right: Dr. Fontnote, Dr. Clark, Nurses T. Sato and K. Sono, Japanese doctor (unidentified in picture), Pastor Zenkichi Hotai and his son.

Japan Baptist Hospital nurse and a relief worker hold Sunday school for children on roof of building housing Christian clinic.



terrifying night that the staff of the Japan Baptist Hospital in Kyoto was able to send two automobiles over the precarious flood-damaged roads with aid for the typhoon victims. Three doctors (two of them missionaries) and two nurses went to distribute medical supplies and to care for the ill and injured, while three missionary ministers carried food and clothing, piled high in their car.

As we passed through areas where the water had receded, people whose houses remained were cleaning out the muddy, putrid trash that covered everything. The water and electric lines were beginning to function, but dysentery bacteria still contaminated the water, and facilities for sewerage disposal, which in Japan depend largely upon removal by trucks and wagons, were almost totally lacking. Our hearts were further saddened by the expressions on the people's faces as they searched the bulletin boards for the names of friends and loved ones among the more than four thousand who were killed.

Although we drove cautiously along the few remaining roads, both of our cars almost turned over at one place because the washed-out surface tilted so steeply. After riding for an hour in a motor launch we first met Ikemi-chan, still existing on the little island with his and five other families. We were glad to find that the most seriously ill had been moved to hospitals by helicopter.

It was amazing and thrilling to see how these desolate but brave people could smile despite their suffering and need. And never have we heard greater expressions of appreciation than for the small gifts we brought of money, soap, candles, and matches. Perhaps their highest gratitude was for the bits of candy we gave Ikemi-chan and his friends, for the Japanese have deep love for their children. As we left to see others, the little group bowed low to show their thanks for concern the Christians were showing over their distress.

Dr. Audrey Fontnote, Dr. C. F. Clark, and Nurse K. Sono from the Baptist Hospital, along with other relief workers, visited people by boat, while Dr. Funahashi and Nurse T. Sato assisted at the rescue hospital. The other missionaries, Rev. Wayne Emanuel, Rev. Robert Hardy, and Rev. M. J. Bradshaw, distributed much of the clothing and food be-

tween Nagoya and Yokkaichi, where one of the fine Japanese pastors is conducting a pioneer mission. They apportioned the remaining things among the Christians there who were hardest hit. The gifts were offered in the name of Christian love and received with tearful appreciation.

The medical team from our Baptist hospital co-operated with one from



Non-Christian doctor and medical student saw Christian witness in serving with Baptist workers.



Members of Kitashirakawa Mission, nearby Japan Baptist Hospital in Kyoto, pray for victims, led by Missionary-Pastor Tom Masaki.

the Presbyterian hospital in Osaka for the relief work. In five buildings at the worst-struck section of the Nagoya area, which could be reached only by boat, more than 5,500 people waited for the flood to subside so that they could return to what was left of their homes, if anything.

How grateful they were as the Christian doctors and nurses came to them daily to do what little we could

(Continued on page 26)

Tragedy's Aftermath

Condensed from a letter by Rev. James Cogswell, a missionary of another denomination, which he wrote from Nagoya in mid-October to fellow missionaries in Japan.

TYPHOON VERA, by any standards, is the worst in Japan's long history. The might of the wind alone uprooted trees that had stood for centuries. It toppled giant concrete torii larger than the granite one that withstood the epicenter blast at Hiroshima.

Other factors combined to multiply the damage many times, complicating the rescue and relief problems and greatly prolonging the disaster. One of these factors is that great tidal waves smashed through the sea walls, flooding the land so swiftly that hundreds of persons died in a matter of minutes. Houses that stood up against the fury of the wind fell to the bludgeoning of the waves.

One further thing suddenly became clear; this water could drain nowhere because, just as in Holland, much of the land is lower than the sea. With the seawalls now breached in countless places, the water rises and falls with the daily tides, undermining buildings and pulling houses down.

Typhoon Vera's damage total reveals that there are 4,341 dead, 900 more bodies still hidden beneath the murky waters of the flooded areas of the city, 33,958 houses destroyed by the wind and 95,800 partly ruined, 4,915 houses washed away, and 266,601 houses flooded to the first-floor level. Persons affected directly by the typhoon number 1,480,785; 300,000 tons of the rice crop are lost; and the over-all total damage is in the neighborhood of one hundred billion yen [more than \$277,700,000].

The loss of clothing, houses, and possessions is not the only damage. Many factories in Nagoya are so damaged that there will be no work for two and even three months.

For this disaster, much relief goods and materials have come in. It is gratifying to see the kindly response on all sides. But we respectfully point to a problem. Much of the clothing that has come in is summer clothing, not adequate for the cold weather ahead. We need not only further financial assistance but another round of heavy winter garments.

For you who are having clothes collected in your homeland, might we suggest that you advise them to send bundles that are not too large, lest there be misunderstandings and delay at the customs offices. Or, if much is gathered by the home church, it is possible to ask the Friends Service Committee or Church World Service to transmit them; these agencies are recognized by a special Japanese law which exempts them from customs problems.

We would thank you again for your kindly concern.

EDITOR'S NOTE: The address of the American Friends Service Committee is 1515 Cherry Street, Philadelphia, Pa.

Addresses of Church World Service Centers are: 4165 Duncan Avenue, St. Louis 10, Mo.; Nappanee, Ind.; 919 Emerald Avenue, Modesto, Calif.; New Windsor, Md.; and 110 E. 29th Street, New York 16, N. Y.

Eight cents per pound for overseas postage should be sent under separate cover, not in the clothing packages. Boxes, sturdy and well wrapped, should be marked "Relief Clothing—No Commercial Value."

Church World Service also handles clothes for Korea.

Iya Finds Christ

By Alice Edwards

THE first time I saw Iya she was sitting on a grass mat before her Nigerian mud house, making medicine for her *juju* worship. With a broad smile she welcomed me and said she would be glad to hear the tales of the Oyibos' (white ones') God.

She listened attentively while I talked with her about Christ, through Mr. Adeyemo, a seminary student who interprets for us. When we had finished, she saluted us for coming and asked us to return the following week. For several months we visited her once every week or two.

Each time she listened politely. But when we gave her the invitation to accept as her own Saviour him about whom we had spoken, she would shake her head, point to the string of tiny white beads hanging around her neck, and say, "ko gba, ko gba," which means, "I do not take." How we prayed that we might hear a joyful "mo gba" ("I accept") instead of the oft-repeated rejection.

The white beads she wore and the iron tools she used to patch calabashes played an important part in the worship of her god. She worshipped Ogun, the god of iron. Although limited in power, he was believed to

be of great importance—able to protect, give long life and happiness, and act as a medium for reaching the "all-powerful one." Her worship included praying and sacrificing. Did she need anything more?

Using the ninth chapter of Hebrews, we tried to show her that Christ made the supreme sacrifice for all our sins, that through him is the only way to reach God. For the first time a look of understanding crossed her face. The Holy Spirit was working.

Several visits later we found Iya very sick. An extremely weak and pitiful old lady greeted us as she stumbled from her place of sacrifice.

Therefore if any man be in Christ, he is a new creature
—II Corinthians 5:17.

She had sacrificed that day to remove the anger of her god and to plead that her health be restored. For days she had eaten very little food, because she had been unable to do the work that earned her the few pennies she spent for food. Touched by her physical need, we brought her some food and medicine and prayed with her—to our God—for help.

Missionary Edwards and Seminary Student Adeyemo tell Iya about Christ.



Iya holds her Yoruba Bible.

Realizing that her time on earth was limited, those of us who knew Iya prayed especially that God would guide our speaking so she might understand and become his child. Mr. Adeyemo suggested that we speak to her the next time of death and the life hereafter.

On reaching her house we found our friend somewhat better, but still too sick to get up from her mat. The Holy Spirit was surely present that day. As we again explained God's plan for her salvation and pleaded that she take Christ as her own, Iya tore the beads from her neck. With tears in her eyes and a voice filled with emotion, she said, "Mo gba, mo gba!" Then she asked that we tell her more of heaven and read again from "that Book." Truly she was born again.

Our visits with Iya have not stopped, and we've already witnessed spiritual growth. She buried her idols, and instead of her string of beads she now uses her Yoruba Bible to identify her God. Not long ago she said, "I sleep with my Bible very close to me. At night when I wake up I am no longer troubled. I just fold my hands and pray to my God up there."

Iya is still very near to death—but what a difference from a few weeks ago. Her death now is only a steppingstone to life eternal.



Book Stores Abroad

Outlets for literature and supplies provide a fruitful ministry in Southern Baptist missions. Here are glimpses of two stores in widely separated areas of the world.

By Lillie Rogers

PROVIDING a place where the Bible and Christian literature can be made available to the people is one of the best methods we can use in winning and instructing them. The printed page is a tremendous power.

Our Baptist Book Store at the Eastern and Oriental Shopping Centre here in Penang, Malaya, has a twenty by nineteen-foot room with a wonderful display window. In the window we have the picture *Hope of the World* by Harold Copping (Christ with "red, yellow, black, and white" children around him). Among the books displayed in the window, the most prominent are four Bibles—in English, Chinese, Tamil, and Malay—opened to passages of Scripture setting forth the plan of salvation.

We have watched many people of all races stand and look at the picture and then read from whichever Bible is in their language.



Display window of the Baptist Book Store, Penang, Malaya. Missionary Lillie Rogers is the manager.

By Harold E. Hurst

AFTER MUCH prayer and hard work our Baptist Book Store in Tegucigalpa, Honduras, is now something that makes Baptists proud. We are located in the heart of Tegucigalpa, with a corner location and two large picture windows facing each street.

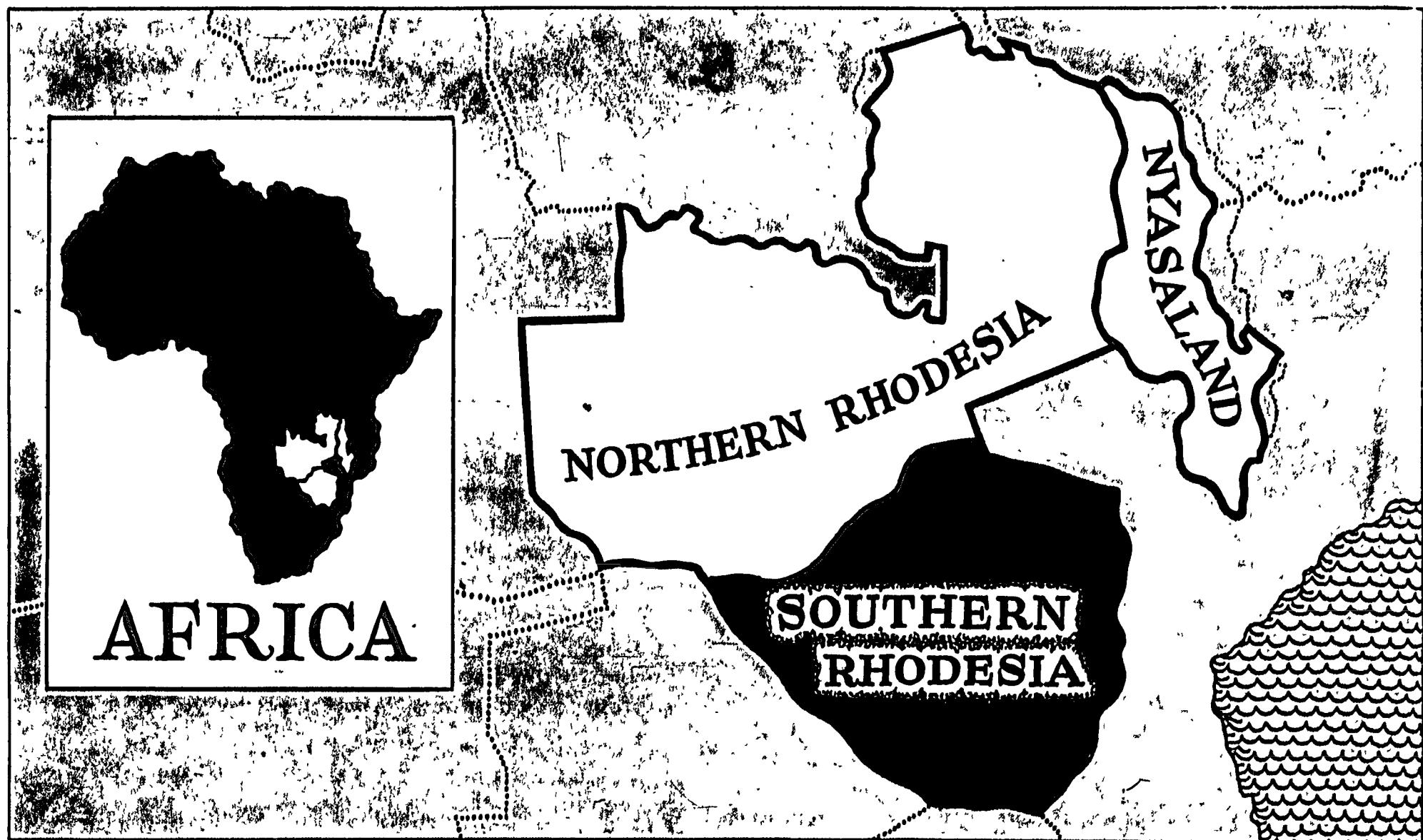
By stocking outstanding books, the latest equipment, and supplies, we feel we are making an effective contribution to the Baptist churches as well as all evangelical churches in Honduras.

Bibles, books, periodicals, tracts, pictures, maps, music, and general supplies of a varied nature are carefully selected and stocked with the needs of the Honduran Christians in mind.

Besides twenty types of Bibles in six languages, we have the Living Bible and the Bible in Braille for the blind. Our books now number 561 titles.

Missionary Harold Hurst, manager of the Baptist Book Store in Tegucigalpa, Honduras, and Miss America Flores, a clerk.





NEW REACH

In Central Africa

By Wana Ann Fort

OUR hearts have been filled with gratitude to God for making possible the extension of the Central Africa Mission into two new areas of Southern Baptist work—Nyasaland and Northern Rhodesia.

Selling water pots in Nyasaland.

THE COMMISSION



WE REJOICED in commissioning four couples to go from Southern Rhodesia to the fortieth and forty-first countries where Southern Baptist missionaries serve.

LeRoy and Jean Albright and William and Blanche Wester have taken up residence in Blantyre-Limbe, Nyasaland's chief commercial city, to study the Chinyanja language for a year. At Kitwe, Northern Rhodesia, Tom and Mary Small and Zebedee (Zeb) and Evelyn Moss are also in a year's study of the Bemba language.

For several years the Central Africa Mission here in Southern Rhodesia had been planning toward these steps, but disappointing delay was necessary as we waited for personnel to join us in order to extend the work into these two countries. However, the Foreign Mission Board in mid-1959 was able to authorize opening of work in Nyasaland and then, in November, ex-



Northern Rhodesian woman spreading grain to dry in the sun.



Zeb and Evelyn Moss.

pansion into Northern Rhodesia. The Mosses, appointed this past June, came just in time to enter Northern Rhodesia at the beginning of their missionary career.

The Federation of Rhodesia and Nyasaland, formed in 1953, is a British state in which Southern Rhodesia is a self-governing colony and Northern Rhodesia and Nyasaland are protectorates. The total area is about three times the size of California, with a population of 7,500,000.

Nyasaland is one of the most thickly populated countries in Africa with about 2,700,000 persons. It has an average density of 55.66 people per square

mile and a ratio of 371 Africans to each white person. Northern Rhodesia's population is 2,250,000, with a ratio of only thirty-three Negroes per white person.

In Southern Rhodesia, which has about the same population as Nyasaland but a much larger area, full-time Southern Baptist mission work began in 1950. It was then that Clyde and Hattie Dotson were appointed by the Foreign Mission Board after they had worked for several years in that country on an independent basis. European Baptists living in Southern Rhodesia had established four churches for themselves between 1917 and 1950 but



Mary, Mary Esther, and Tom Small.



LeRoy and Jean Albright (left); Blanche and William Wester (right).



ABOVE: Missionary Nurse Pauline Jackson checking patient in children's ward of Baptist Hospital, Sanyati, Southern Rhodesia.

RIGHT: Third grade of Hosheni School, Sanyati, Southern Rhodesia.

BELOW: Student at African Baptist Theological Seminary in Gwelo, Southern Rhodesia, viewing tracts printed in different African languages.

had not organized Baptist work among the African population.

The Rhodesian Baptist Mission was organized in 1953 with twelve missionaries. It was renamed the Central Africa Mission in 1957 and has been expanded in personnel to a current total of forty-seven.

As men graduate from the seminary near Gwelo, which opened in 1956, we are getting increasingly capable national leaders. New churches are being organized, and we are seeing the dawn of the day when they will

be self-supporting, indigenous, New Testament churches.

We are also witnessing encouraging growth in Sunday school work and in the organizations of Woman's Missionary Union. Some Training Union progress is also being made.

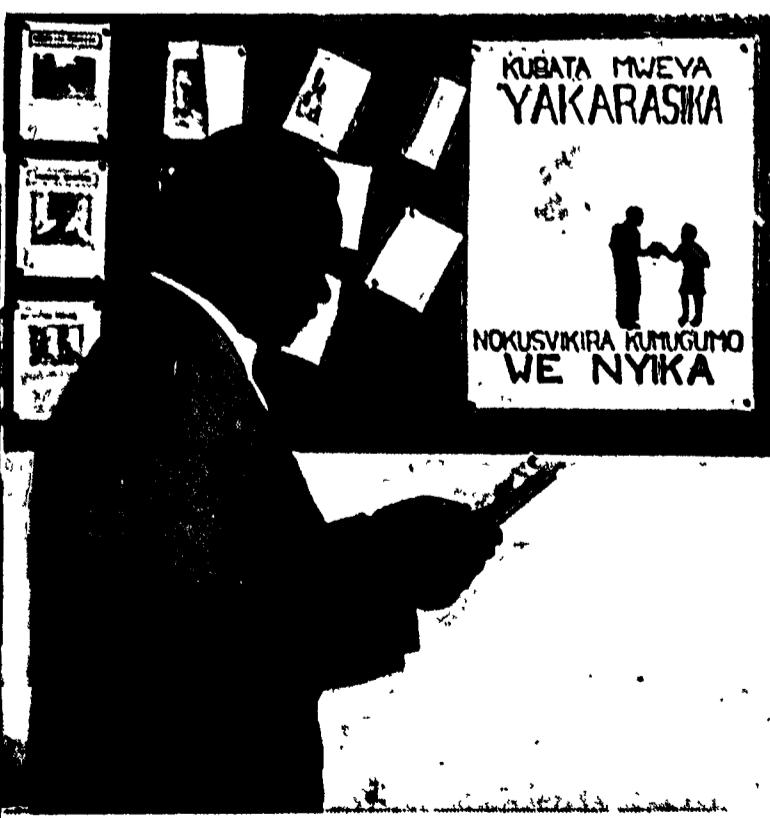
The Mission has work in seven urban areas, with missionaries stationed in most of them. Concentration of the African population in locations and compounds is great, and the appeal of thousands of people, often confused by a rapid transition in their culture, burdens our hearts.

We also have stations in two reserve areas and some work in another, ministering to rural people who in many ways still live as did their ancestors.

As the government is taking over most of the responsibility for educating African children in urban areas, our Mission has less emphasis upon the educational program. However, there continues to be a great need for rural mission schools, and our school system is making a vital contribution to the Mission's witness among the people.

The Sanyati Baptist Hospital has the only medical work of the Mission. Evangelistic opportunities here are challenging, for many people are reached for Christ through medical work who would not otherwise be contacted.

One of the Mission's encouraging aspects is the development and improvement of Sunday school and WMU literature. However, we still have a great need for trained mis-





Lake Nyasa

OUR plane was making its approach to the airport at Blantyre-Limbe, Nyasaland, a country called "the Land of the Lake." The stewardess cautioned about safety belts, and in a few more moments we touched ground. Another door was opening for Southern Baptists!

We had just been to the annual meeting of the Central Africa Baptist Mission where, under the leadership of the Holy Spirit, we separated unto the Lord Rev. and Mrs. William S. Wester and Rev. and Mrs. LeRoy Albright for service in Nyasaland. Now, Bill and I were arriving to seek out places to stay and to find a language teacher for them. Normally, neither would be easy; but the Mission meeting had

sionary personnel to direct this publication ministry, as well as for an experienced WMU worker. We pray that God will call missionaries to meet these needs.

We are also beginning to develop good will center work in connection with the church at Harare in Salisbury. The Foreign Mission Board has received our request for a couple interested in this type of service. In several areas evangelistic workers are

needed as we expand into Northern Rhodesia.

The Baptist Mission of Central Africa requests the prayers of Southern Baptists for the work here—especially for the advance program of work in Nyasaland and Northern Rhodesia—and for more workers, both national and missionary, to help meet the tremendous challenge of a lost people who are responsive to the gospel message.

The Land of the Lake

By John R. Cheyne

been so deeply spiritual and moving that we were convinced an open door lay before us.

It is difficult to fully comprehend the amazing way in which God worked to accomplish this job. I know beyond a doubt that this is our hour in this land where there is a mingling of hatred, distrust, confusion, and perplexity. We have the message these people need; it has never been needed more than now.

Some would call it coincidence. We call it God's wonderful way. First, we found a welfare officer who led us to the one African leader in the country equipped to give us the guidance we needed. He "just happened" to be talking in a hallway.

Then we received the name of a qualified language teacher who "just happened" to be available, even though there is a crying need for teachers all around. He "just happened" to be in Blantyre-Limbe, although he normally works 120 miles away. We found his wife a teaching position in a nearby mission, which "just happened" to need a teacher with her qualifications. Every step we took seemed to be another open door saying to us and to Southern Baptists, "The fields . . . are white already to harvest."

The Westers and Albrights are now stationed in Nyasaland. With them go our prayers for God's richest blessings. Surely, he who has set before them this open door will pour out his Spirit upon them.

These missionaries do not know what Nyasaland holds for them. A state of emergency still exists with the government. Many Africans continue to be held in detention camps. There is unrest and distrust among the people. However, these missionaries have gone because of the conviction that whatever Nyasaland holds for them, God holds their lives.

FOREIGN MISSION NEWS

General

\$5,500 Appropriated for Relief

From recently replenished relief funds, the Foreign Mission Board at its November meeting appropriated four thousand dollars to cover the cost of ministering to refugee patients in Gaza Baptist Hospital and \$1,500 for repair of hurricane damage to the Baptist church building in Manzanillo, Mexico.

Churches and individuals sending relief money, either through their state convention offices or direct to the Foreign Mission Board, should clearly mark it for relief.

Missionaries See Volunteers

Three furloughing missionaries are visiting colleges and schools of nursing for interviews with mission volunteers during 1960, under assignment of the Foreign Mission Board. They are Miss Aletha Fuller of Nigeria, Rev. William M. Dyal, Jr., of Costa Rica, and Dr. Bryant Hicks of the Philippines.

Mission, Medical Talks Set

Student mission conferences will take place at four Baptist seminaries during the next three months. Two medical conferences are also scheduled for medical centers.

The student mission conferences will be:

Southern Seminary, Louisville, Kentucky, February 19-20;
New Orleans Seminary, New Orleans, Louisiana, February 26-27;
Southeastern Seminary, Wake Forest, North Carolina, March 4-5;
Southwestern Seminary, Fort Worth, Texas, March 11-13.

The medical conferences will be: Baptist Hospital, St. Louis, Missouri, January 29-30; Oklahoma University Medical Center, Oklahoma City (at First Baptist Church), March 25-26.

Thailand

Three Cities Newly Entered

Southern Baptist missionaries in Thailand entered three additional cities in 1959, and plans call for entering two more this year, bringing to eight the number of cities in which missionaries will be established.

The cities are in four geographical areas where the population totals about 4,500,000. The entire country has approximately 21,500,000 people.

The three stations already added to Baptist work are Songkhla, with Rev. and Mrs. Daniel R. Cobb; Prachin Buri, with Rev. and Mrs. Paul C. Mosteller; and Nakorn Nayoke, with Rev. and Mrs. Jerry Hobbs.

It is expected that Rev. and Mrs. Robert R. Stewart will move to Chachoengsao early in 1960 and that Rev. and Mrs. P. A. Cline, Jr., will go to Haad Xai when they return to Thailand after furlough in the United States.

Before the advance into new cities, Southern Baptist missionaries had been working only in Bangkok, Ayudhya, and Chon Buri. The first of them went to Thailand in 1949, and thirty-six are now under appointment.

Baptists Aid Fire Victims

For the second time in less than a year, Baptist churches in Thailand responded recently to an appeal for

relief aid after a major fire in Chon Buri Province.

The first fire destroyed more than four hundred homes at Ban Bung Market, and the second burned more than three hundred homes in the city of Chon Buri.

Baptist church members gave money and clothing and provided shelter for many of the victims.

Missionary Ronald C. Hill wrote, "The distribution of this aid to families who lost almost everything in the fires has been a testimony to the love of Christ and the concern of Christians for those in need."

The Philippines

Christians Lose Homes in Fire

All but two families related to the Baptist chapel work in San Fernando, La Union, Philippines, lost their homes in a fire that destroyed the commercial center of the city, and one of the two families lost its place of business.

The building in which the San Fernando Baptist Chapel had rented an upstairs hall also burned down. Services are now held in one of the two remaining homes, and attendance is larger than before, reported Missionary John A. Foster. The chapel ministers to Chinese people.

The only relief money available was a small amount in the Philippine Mission's Storehouse Fund contributed by the missionaries.

An estimated one thousand families of San Fernando were rendered destitute by the fire, reported *The Manila Times*. Last year the public market burned, and this time four-fifths of the city was destroyed, including the market. The city had risen from ashes after World War II.

Part of fire ruins of more than three hundred homes in Chon Buri, Thailand. Thai Baptists gave aid to victims.

Remains of building formerly housing Baptist chapel in commercial center of San Fernando, the Philippines.



Hong Kong

16 Churches Have 25 Missions

HONG KONG—(BWA)—The sixteen churches in the United Hong Kong Christian Baptist Churches Association are operating twenty-five missions which are looking toward becoming churches. The Association has a goal of three new preaching points each year.

Dr. Lam Chi Fung, president of the Union, reports also that Hong Kong Baptists hope to send a foreign missionary to Borneo soon.

The churches have 12,527 members, and forty-one Sunday schools are operated in the churches and mission points, with a total average attendance of 5,713 each Sunday. Forty-one Training Unions average 1,763.



Flora Dodson Returns Home

Miss Flora Dodson, Southern Baptist emeritus missionary who served in Hong Kong, has returned to Somerset, Kentucky, after treatment at North Carolina Baptist Hospital in Winston-Salem for effects of a broken hip she suffered on a visit to Rome, Italy.

Miss Dodson arrived in the United States in November after spending fourteen months in a Rome hospital and was immediately taken to the hospital in North Carolina.

Having served thirty-three years in China and eight in Hong Kong, Miss Dodson retired from active missionary service in the summer of 1958 and was on her way back to the States when she was injured by a fall.

Central America

Guatemala-Honduras Divide

The Guatemala-Honduras Mission is becoming two missions January 1, as authorized by the Foreign Mission Board in October.

Officers elected by the Honduras Mission are Rev. Harold E. Hurst, president and treasurer, and Rev. Cecil H. Golden, secretary.

The Guatemala Mission's officers are Rev. Charles A. Allen, Jr., president; Mrs. Charles Allen, secretary; and Rev. C. S. Cadwallader, Jr., treasurer.

From the nineteen Baptist churches in Cotabato Province, on the island of Mindanao, the Philippines, these messengers to the Cotabato Baptist Association's sixth annual meeting placed major emphasis on stewardship for 1960. Goals include this emphasis in doctrinal study for all church members. The Association met in the Tampacan Baptist Church, the nipa building shown here. Housing for the messengers and the nine Southern Baptist Missionaries who serve in Cotabato Province was provided by the church's twenty members.

Paraguay

13 Churches See 230 Saved

Thirteen Baptist churches and preaching stations of Paraguay, with a membership of 515, recorded 230 professions of faith during three weeks of special evangelistic emphasis in October.

Two Southern Baptist pastors joined national pastors, workers, and missionaries for the revivals. They are Rev. John E. Lawrence of First Baptist Church, Shelby, N. C., and Rev. Robert L. Deneen of Park Street Baptist Church, Columbia, S. C.

The Barrio Jara Baptist Church, of which Rev. Edgar Ramirez is pastor, reported all members renewing their dedication to God and thirty-six new professions of faith in Christ. From that meeting Pastor Ramirez went to Caacupe, center of Mariolatry, and preached for eight days. With a local membership of twelve, the church had twenty-six adults and ten children to profess their faith.

A newly ordained pastor, who held his first meeting during this special effort, brought back a report of twenty-four professions of faith in a

resident congregation of thirty-five.

Of the one hundred youths who attended an all-day retreat for the young people of the Baptist churches, ten surrendered their lives to preach the gospel.

Uruguay

Evangelistic Crusade Held

MONTEVIDEO, Uruguay—(BWA)—Uruguayan Baptists held a United Baptist Evangelistic Crusade with open-air meetings in Montevideo, the capital, and in other parts of the country during November. It is part of a year-long evangelistic emphasis approved by the Uruguayan Baptist Convention and directed by Pastor Guillermo Milovan.

Preparation for the Crusade included intensification of radio programs, printing of five thousand special hymnals, and distribution of five thousand posters.

Argentina

Over 1,735 Baptisms Expected

Argentine Baptists held simultaneous evangelistic campaigns from Sep-

tember to November, beginning in Misiones and moving southward. The Argentine Baptist Convention's Evangelism Commission expected baptisms to go beyond the goal of 1,735 for 1959 throughout the nation, reported Missionary James O. Watson.

Brazil

Cauthen to Preach at Congress

WASHINGTON, D.C.—(BWA)—Dr. Baker James Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, has been selected to preach the congress sermon at the Tenth Baptist World Congress in Rio de Janeiro, Brazil.

Dr. W. D. Jackson, a British Baptist leader, will deliver the keynote address, "Jesus Christ Is Lord." Dr. Jitsuo Morikawa, American Baptist secretary of evangelism, will speak on evangelism and personal soul winning. Dr. Lam Chi Fung, president of Hong Kong Baptist College, will respond to addresses of welcome. Evangelist Billy Graham will preach at a closing evangelistic service.

Means to Be in Rio 7 Months

Dr. Frank K. Means, secretary for Latin America, will make his headquarters in Rio de Janeiro, Brazil, during the first seven months of 1960, with his office at the Baptist Publishing House.

He plans to visit most of, if not all, the Baptist mission stations in Brazil and will help with preparations for the Tenth Baptist World Congress in Rio, June 26-July 3.

Chile

Seminary Graduates Nine

The Baptist Theological Seminary in Santiago, Chile, graduated five men and four women on November 26. The men received certificates in theology and the women were given certificates in Bible study.

All five men went immediately into pastorate, and two plan also to continue their education at other institutions. One of them wants to specialize in radio technology for service with the *Hora Bautista* (Baptist Hour).

Missionary H. Cecil McConnell has been acting president of the seminary since the death of Rev. Honorio Es-

pinoza, former president, in September.

Africa

Nine Nations to Hear Graham

LONDON—(RNS)—Evangelist Billy Graham will preach at public meetings in sixteen cities in nine countries during his seven-week African Crusade, it was announced here.

Jerry Beavan, director of the African campaigns, said Mr. Graham would address only one or two public rallies in each of the cities, starting January 21 at Monrovia, Liberia, and ending March 9 at Addis Ababa, Ethiopia. However, in each city a preliminary campaign about one week long will be conducted by one of the associate evangelists.

Mr. Graham's itinerary includes, besides Monrovia and Addis Ababa, Accra and Kumasi in Ghana; Lagos, Ibadan, Kaduna, Enugu, and Jos in Nigeria; Bulawayo and Salisbury in Southern Rhodesia; Kitwe, Northern Rhodesia; Moshi, Tanganyika; Kisumu and Nairobi in Kenya; and Usumbara in Ruanda-Urundi.

Guinea

Baptists Enter 42nd Country

The Republic of Guinea, West Africa, becomes the forty-second country in which Southern Baptists have missionaries under appointment when Rev. and Mrs. W. A. Poe arrive about January 1.

The Poës, who have been serving in Nigeria and Ghana, were recently granted visas by the government of Guinea to enter the country. It is expected that other countries of French West Africa will be entered in coming months.

In Conakry, the capital of Guinea, the Poës will continue to study the French language and will make contacts necessary to the opening of Baptist work. They have been studying the language during their furlough in the United States and while awaiting their entry permits.

Israel

Baptist Book Store Opened

The Baptist Convention of Israel has opened a book store in Tel Aviv, with Missionary Frank A. Hooper as director.

The modern store is located on the corner of a busy street in the nation's largest city, which has a population of more than 380,000. It carries a wide selection of religious and general books in several languages.

Called the Dugith Bookstore, it grew out of a recognition of the need for a selling outlet of books being published in Hebrew by the Baptist-owned Dugith Publishing House and for Christian literature in general. The name "Dugith" is taken from the Hebrew word for a small fishing boat, a significant symbol of early Christianity.

In the same building are the offices of the Publishing House and the meeting hall for services of the Tel Aviv Baptist congregation.

NASHVILLE, Tenn.—(BSSB)—*Thus It Is Written*, by H. Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East, is now being printed in Hebrew for distribution in Israel.

First published by Convention Press, the book was chosen for translation and to be sold in the Dugith Bookstore at Tel Aviv.



THE COVER: In keeping with the 1960 foreign mission study emphasis on Spanish America, a Mexican Baptist pastor is shown at prayer and Bible study. He is Rev. Antonio Estrada, of Irapuato, Guanajuato, Mexico. Photographer is Rachel Colvin, art editor for Woman's Missionary Union.

NEW DAY in Nazareth



Missionary Baker presents the certificate of ordination to Pastor Fuad Sakhnini of the Nazareth Baptist Church.

By Dwight L. Baker

THE Arab Baptist congregation in Nazareth, Israel, is rejoicing as God raises up young men from its midst to assume leadership of the Nazareth Baptist church after two decades of difficult and discouraging years.

In 1928 the tiny group sadly laid to rest its organizer and first pastor, Shukry Musa. Since then only one other Arab pastor has served the Nazareth flock, twenty-three years ago.

The nation, then named Palestine, was racked by riots and wars until 1948, and training young nationals for church leadership was left undone in the face of a more pressing obligation to somehow stay alive. So desperate had the situation become during the Arab-Jewish War of 1947-48 that only ten of the church members could be located afterward.

However, many Baptists, who first came under the influence of the gospel in Nazareth and fled to the surrounding Arab states at the outbreak

of hostilities, can now be found in almost every country of the Middle East. Leaders among them are at work in thriving congregations at Tripoli and Beirut in Lebanon and at Amman and Ajloun in Jordan.

So, even as God turned tragic persecution into furtherance of the gospel by the dispersion of the first church at Jerusalem, he has used the scattering of the Arab Baptist congregation at Nazareth to spread the message of Christ again in the Middle East.

In 1950 Missionary Dwight L. Baker became pastor of the Nazareth church, and the congregation reorganized with twenty-nine members and a nucleus of local leaders in training for greater responsibilities. He resigned in early 1959 to clear the way for the church to call an Arab pastor, the first from its ranks in twenty-three years.

After a week of prayer, seeking Divine guidance, the Baptists of Nazareth called Fuad Sakhnini to be their spiritual leader, and he was ordained during a visit to Israel by Dr. H.

Cornell Goerner, the Foreign Mission Board's secretary for Africa, Europe, and the Near East.

Rev. Sakhnini had studied at Gardner-Webb College in North Carolina where he gained extensive knowledge of the Bible and its application to the needs of the Arab people. At present he is studying at the Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland, and will assume full responsibility as pastor upon completion of his B.D. degree. During Rev. Sakhnini's months at school, Missionary Baker is continuing to serve as acting pastor of the congregation.

Local Baptist leadership is rapidly becoming a reality in Nazareth. Among other encouraging signs is the fact that the church was able to recruit more than thirty-six young people last summer to work in its four vacation Bible schools at Cana of Galilee, Turan, Ailaboun, and Nazareth.

Missionaries in Israel are happy to witness this new day as national Baptist leaders are increasingly coming to the front.



Chapel on the hill.

"Beautiful for Situation"

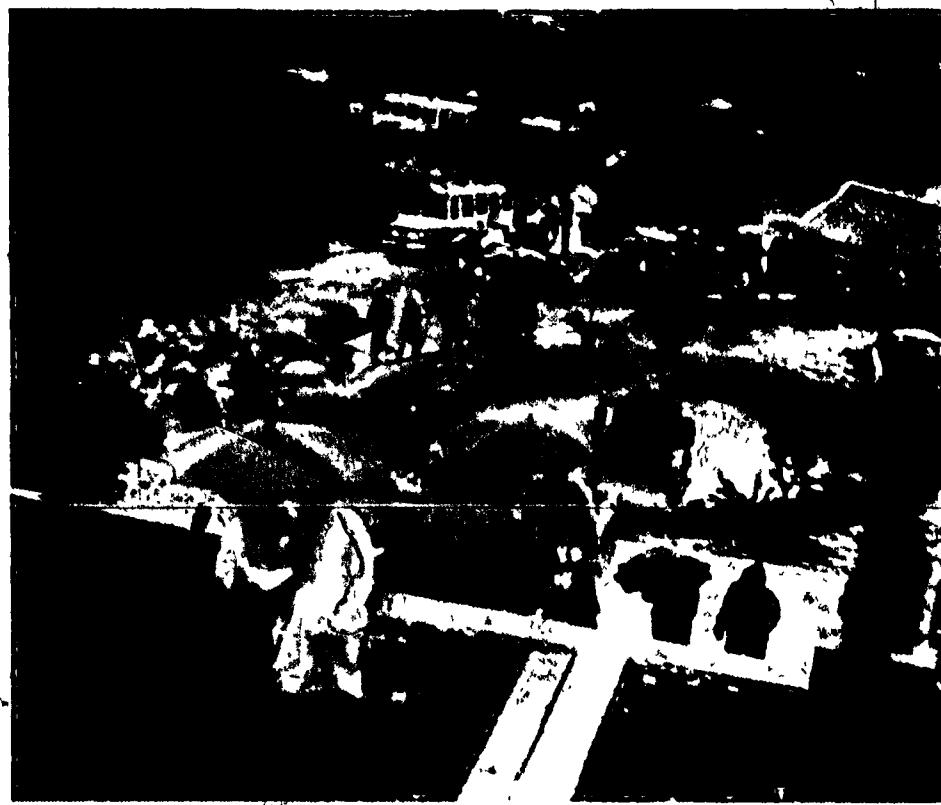
By C. L. Culpepper, Sr.

THE Chinese often recall the story of how the mother of the sage Mencius moved three times because the surroundings became undesirable for the rearing of her son. Likewise, the location of our Baptist seminary in Taipch, Taiwan, became increasingly undesirable.

Three bars sprang up around us, with the bar mads on the second floor overlooking our volleyball court. We were crowded into a small space with no hope of expanding. The traffic noise, which was not unusual in the beginning, increased to a ceaseless roar all day and most of the night. It was not an atmosphere conducive to prayerful meditation or study.

The Taiwan Baptist Convention and the Mission started praying for a new location and, in faith, sent an appeal to the Foreign Mission Board for the needed funds. Because of Southern Baptists' faithful stewardship, the Board was able to grant the request.

Then, our prayer was that the Lord would help us find a quiet place, within reach of city transportation and a market. How impossible this seemed as we con-



Coming in the rain.

sidered this city and its surroundings. Yet, just such a place was found on a mountain side, overlooking a valley of lush fields, green the year around.

Finally, all of the red tape of purchasing the land and securing a building permit was complete. Mr. Ralph Buffington, an architect and member of Second Baptist Church in Houston, Texas, drew the over-all blueprint.

We thought longingly of architects and builders among our friends and relatives at home, wishing one of them could be here to undertake the task of overseeing this tremendous project. I could not transfer any of my seminary and church responsibilities to others, because they, too, were overloaded.

From the beginning, we realized that the construction, being on a mountain side, was faced with many difficulties. But we never expected to strike the sort of rock that made it necessary to sink piles for the main buildings. This brought about delay and added expense. Then there were the two language groups among the workmen, resulting frequently in confusion and strife. Often,



View from balcony.

cement was not available, and water shortage was a constant problem.

Even though I visited the project daily, mistakes occurred far too often, and some of the work was so inferior that it had to be done over. However, with foremen to watch foremen and with Missionary O. J. Quick coming regularly from a distance to advise and supervise, the dormitories for men and women, the housing units for families, and the faculty residences were completed and ready to be occupied by the opening of school in September, 1958.

We crowded the classes, chapel, and library into the ground floor rooms of the dormitories and overflowed onto the enclosed porches. All school activities proceeded in spite of rain, mud, the screeching of ox-cart brakes, the grinding of the cement mixer, and the ravenous palaver of the hordes of workmen as they slowly went about their work on the other structures.

The scheduled time for entering the main buildings



Pastor Joseph Chang.

came and passed before they had hardly more than taken shape. I was doubtful that the chapel would be completed in time for commencement. But by persuasion, cajoling, and extra pay for overtime work we had the chapel finished the day before the dedication and ready for the baccalaureate service and commencement exercises that followed.

The memorable day of dedication dawned but the rain poured as it had been doing for days. Nevertheless, we who had prayed so long and so much for this day were able to trust the weather also to the Lord. He answered, not by stopping the rain but by sending, in spite of it, more than a thousand of our Baptist people from far and near to praise the Lord and rejoice with us. By three o'clock, the hour for the dedication service, the auditorium was overflowing, and a spirit of expectancy pervaded the audience.

A large part of the program was given to music skillfully provided by the seminary choir under the direction of Professor David Sheng, head of our music department. Accompaniment was played by Mrs. Sheng at the



The formal dedication.

piano and Mrs. C. L. Culpepper, Jr., at the electric organ. If one's heart was not already in a spirit of prayer and worship, surely this music helped to produce just such an atmosphere.

What a contrast the building is in every way, I thought, to the chapel we dedicated seven years ago, when our seminary opened for service on this island and was so handicapped by inadequate facilities and poor equipment. But as we listened to the main speaker, Rev. Joseph Chang, who is one of our graduates, pastor of the first Baptist church organized on Taiwan, and president of our Convention, we had the satisfaction of feasting on the fruits of those first years of labor.

Dr. James Dickson of the Presbyterian Mission, the oldest group on the island, spoke on behalf of the many missionaries and members of other faiths who were present with us. He said some people had remarked that the Presbyterian seminary campus and buildings, which have also recently left their city location for a mountain site, are the most beautiful in the world. But after seeing ours, he said he could only confess, "This Baptist seminary is just out of this world."

Truly it is "beautiful for situation."



Student graduating.

Editorials

Missionaries on Furlough

THE work of the foreign missionary includes more than his assignment to a country outside the United States. A strategic part of his task is his furlough service here in the homeland. The Foreign Mission Board makes provision for every missionary to have a year* of furlough in the States between regular terms of service abroad. These terms of service range from three to five years, depending on the severity of health hazards on any given field.

It is intended that during his furlough year the foreign missionary will have a change of scene and some time for rest, but he is not on a year's vacation. The Board expects him to make himself available for speaking in churches, associations, encampments, conventions, mission conferences, etc.

There are exceptions made for mothers of small children and for those who enroll for advanced studies in their professional fields. For others, the recovery of good health has priority during the furlough months. In such cases, the Board urges that deputation responsibilities be limited to allow for maximum recovery by the time the furlough is ended. It is obvious that each missionary should return to his field in the best possible state of health, fortified for the new term of service.

Approximately two hundred and fifty Southern Baptist foreign missionaries are on furlough at any given time. Approximately one-fourth of them are engaged in advanced studies or in teaching positions. Mothers of small children, along with those having health problems, usually account for almost another fourth of the total. Therefore, few more than half of the furloughers are available for full deputation loads. This means that a scarcity prevails almost the year around, relieved only by a fair number of emeritus missionaries who are very effective and able to carry heavy deputation loads.

As the number of foreign missionaries increases it might appear that soon the scarcity would be relieved. But, simultaneous with this expansion of personnel, there is a continual increase in the number of churches, encampments, associations, conventions, etc. It does not appear likely that the supply of furloughers will catch up with the demand any time soon. It is the hope of many, however, that the rate of increase in missionary appointments can be stepped up enough to make possible a gain in the supply of furloughing missionaries for the many deputation needs.

The Foreign Mission Board is dedicated both to helping implement missionary education by making the

greatest possible number of its appointed staff available and to keeping that staff at the highest possible level of health and readiness for the arduous task on the foreign fields. Each aspect of this double commitment is a matter of stewardship for the Board and is appreciated, we feel, by the many churches and organizations hoping to have furloughing missionaries on their programs.

Establishing Permanent Bases

THE statement of John the Baptist in John 3:30, "He must increase, but I must decrease," described quite forcefully his relation to the Lord Jesus Christ, whom he had introduced to man. The same may be said to illustrate the relation of the foreign missionaries to the nationals of almost every mission field.

At present it is impossible to send enough missionaries to any nation to witness to all its people in this generation. Instead, a small group of missionaries work together in a field, evangelizing through medicine, teaching, preaching, and through several other types of missionary service. The converts who are won are then urged to witness to their own people and to become spiritually mature, well-trained workers in strongly developed churches.

As such results come to pass there arises a need for schools, colleges, and seminaries for the training of pastoral leadership and evangelistic effectiveness. This kind of a program in evangelism and church development makes it possible for missionaries to turn over established work to national leaders so that they (the missionaries) may open new stations and evangelize unreached areas where eventually more churches and more leadership can be developed.

To the normally alert Southern Baptist this may be what was expected. Yet, this is not the approach of every foreign mission group. To some of them, direct evangelism—meaning primarily the preaching of the gospel—is practically all there is to their program of foreign missions. The responsibility for teaching and training national leaders is left to the governmental schools.

Every Southern Baptist should be grateful for what has been made possible on our foreign mission fields through the Cooperative Program, the Lottie Moon Christmas Offering, and by missionaries who are prepared to train and develop national leaders who will be able to pick up a major load of witnessing for Christ to their own people. Elementary schools, colleges, and seminaries have been planted on the soil of a number of nations, providing the facilities and opportunities with

(Continued on page 26)

* Those serving in Hawaii: four months.

“One of Our Causes”

By Baker J. Cauthen

FREQUENTLY we hear reference made to foreign missions as “one of our causes.”

This expression conveys a significant meaning. It indicates that the individual who makes it regards the worldwide task committed to us by the Master as being a personal responsibility. This is exactly as it should be, for every Christian is involved in the worldwide outreach of redemptive love.

It is particularly encouraging when a church regards the foreign mission task as “one of our causes.” A church would not willingly overlook one of its vital ministries to the community it serves. It endeavors to bring all available resources to the spiritual needs at its doors. When the church remembers that its ministry includes not only those in the immediate community, but millions across the world in distant lands, it is realistically appraising its true responsibility. It will then plan, pray, teach, and give with a view to its worldwide ministry.

It is by remembering that foreign missions is “one of our causes” that schools, hospitals, seminaries, and other institutions find added joy in their work.

Colleges cherish the memory of students who have gone to mission fields. Communications from those missionaries are shared with much appreciation by the school family. Seminaries pray for members of their student bodies to respond to the call of foreign missions and devote special days in their school year to the consideration of world need.

Hospitals, while urgently needing all available nurses, are glad when some of their very own are moved by

God’s Spirit to enter into missionary service. It is when an institution senses the great outreach of its work through foreign missions that each part of its work is seen to be related to the world task.

When we speak of foreign missions as “one of our causes,” we are using an inclusive term. We recognize the vast extent of ministries at the home base. The multiplied ministries of churches and conventions open many doors of opportunity for those who would witness in the name of Christ. We must remember that all our ministries at the home base, whether in the work of individual churches, conventions, Christian schools and theological seminaries, hospitals, publishing houses, summer assemblies, good will centers, or other labors in the name of Christ, are projected on mission fields.

As these lines are written, Southern Baptist missionaries are at work in forty-one countries. It is anticipated that additional countries will be entered in the next few months. In some of the longer established fields extensive ministries are projected, whereas in fields more recently entered only small beginnings have been made.

IN THE work of foreign missions the chief responsibility lies at the point of sending and maintaining an ever-enlarging staff of missionaries. In the 1960 budget of the Foreign Mission Board, the sum of \$5,318,099.35 is required for the support of missionaries. These servants of God are engaged in ministries of evangelism and church development, Christian education, publication of Christian literature, medical work, and many other activities.

The operating budget of the For-



Baker J. Cauthen

ign Mission Board for 1960 is \$11,358,893.87. This provides for the support of missionaries and operating expenses of work conducted on mission fields. In addition, there are church, seminary, hospital and other building needs totaling more than seven million dollars, all of which are urgent. Limited resources will require us to leave approximately three million dollars of these needs unmet.

In speaking of “one of our causes” we must keep in mind that foreign missions embraces every aspect of work we carry on at the home base and is such a gigantic undertaking that resources needed are far in excess of those available.

We believe God is at work in our midst leading toward a greater day in world missions. The objective of the Foreign Mission Board is to appoint a minimum of 150 missionaries this year. This will call for enlarging the operating budget of the Foreign Mission Board in 1961 approximately one million dollars, as these missionaries will need to be maintained and funds provided for work to be done.

We believe increased resources both in missionaries and money will be available because we are moving toward the time when every church in the Southern Baptist Convention will feel a deep conviction that foreign missions is “one of our causes.”

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Deacons Preach; Building Bulges

Samuel A. Qualls
Rio de Janeiro, Brazil

I HAVE NOT seen anywhere men that love the Lord more or work harder to win souls to the Saviour than the five deacons in our church (A Igreja Batista em Lins Vasconcelos). Between Training Union and the preaching service on Sunday nights any one of them preaches in the regular street meeting we have on a busy corner two blocks from our church. It is a blessing many times to see someone make a public profession of faith in Jesus Christ as Saviour who came to church after hearing one of these dedicated deacons preach. At least two nights during the week these same men visit and preach in homes of Christians or of people who are interested in the gospel.

We meet in a little hall that will seat 113 people and in a house on the church's property. Sunday nights we put benches and chairs outside and hope it doesn't rain on the people who cannot find places inside. Almost every Sunday it is our privilege to see people accepting Christ as Saviour and Lord and increasing the necessity and possibility of our constructing a new church building.

We are in a building fund campaign and hope to begin our building the first part of the year. Most of our members are obedient to the Lord in giving their tithe to his church—and the Lord does mighty things with the tithe.



Tract Ministry Is Fruitful

Ralph Marshall, Jr.
Bangkok, Thailand

WE HAVE LAUNCHED a campaign to give out tracts each week. We have given out more than seven thousand to date, most at the Pramane Ground. This is a large parade area where a week-end market is held. The people flock there by the tens of thousands.

One experience is interesting to relate concerning these trips. One Saturday afternoon a lady followed us back to the car waving her tract. She approached and said, "Do you want me to believe this?" (She spoke in perfect English.) We tried to explain that we wanted her to know about Christ and the Christian life. Then she asked, "Just what is it that you want?" This was so said to make us know that she was puzzled at just why we were in Thailand. Before we could answer that she

continued, "I believe the good things of Jesus, and the good things of Buddha—but God I cannot believe." With that she turned and disappeared into the crowd.

So, you see, the tract ministry is fruitful in making someone realize that something is wrong somewhere and causing her to be disturbed. Others have indicated an interest, and we pray that they will find their way to one of the churches or chapels. The tracts are stamped with this information.

The people readily receive the tracts. We have been literally mobbed by those desiring them. We need a stronger publication work so that we could have more attractive and better literature to distribute. We have to depend on others for most of our tracts. The people of Thailand will receive reading material and read it. It is unusual to see a tract thrown down, and if it is someone else picks it up immediately. We need to take advantage of this opportunity now because as the country progresses, which it is doing rapidly, this hunger for reading may be filled by some other type literature.



Work Is Hard in Needy Field

James F. McKinley, Jr.
Dacca, East Pakistan

THERE IS NO DOUBT in our minds about the difficulty of the work here. I think you can see something of what I mean by what a student from Dacca University said one night following the service. I had preached the best I could on the death and resurrection of Christ and as I spoke to him, he said, "You know, there isn't much difference in Jesus and our prophet; they both came to do the same thing." He had listened intently and I was sure that he would have a different attitude toward Christ after hearing just one message. However, we are coming to see that it is going to take much prayer and time to win these people. They would not be coming to our services if they were satisfied with their own religion.

Here in the city of Dacca there are over six hundred thousand people with six hundred mosques—Moslem places of prayer and instruction. Other than the Roman Catholic churches there is a small Baptist church with which the British Baptists are working, an Anglican church, an Armenian church, a Seventh Day Adventist and a Quaker service here in this city. We could easily seat the members of all these churches in the auditorium of the church where I served as pastor at Mount Eden, Kentucky.

In East Pakistan there are about forty-five million people and among these there are a few over twenty thousand Baptists [not affiliated with Southern Baptist mission work] who make up by far the largest group of

evangelical Christians. The terrible thing is that most of these churches have little or no zeal for evangelism. Pray for them that they will be awakened to their task.

Here in East Pakistan we are in the midst of every possible type of need. For example, an elementary school teacher may earn less than \$20.00 per month. There are literally thousands of people who live by begging. Most of the people have no medical care and many have no homes and do not seem to care. But God knows that their spiritual need is even greater. They must come to know Christ, and you can help us to make him known by praying for us and by praying for those whom God has called and as yet have not found the place of service he has for them. Pray that others will join us here as well as our co-workers around the world.

It is impossible for one to understand the many contrasts between East Pakistan and America without seeing for himself, but we are ever grateful that we are here because every day we are more assured that this is where God wants us.



Mexicans Aid Injured Americans

Sarah Beth Short
Chihuahua, Mexico

MY MOTHER, sister, and brother were driving down to see us. About halfway between Monterrey and Saltillo they were hit head-on by a gasoline truck. My mother and sister were injured and the car was completely destroyed. The Lord miraculously saved my family and the truck driver from being killed.

A bus was passing right at that time and, of course, it stopped. My mother tells me that nowhere at any time has she ever been treated more kindly than by several of the Mexican people on that bus. One man took off his coat and put it on my sister, bleeding as she was, because she was trembling so from shock. He helped them onto the bus and brought them their things from the wrecked car. One lady borrowed all available handkerchiefs and applied first aid to my mother who had a deep gash under her chin and on her mouth. An ambulance met them just outside Monterrey and took them on into the hospital.

After treatment and release, they were at a loss to know what to do, until a young woman sitting in a car with her family asked if she and her husband could help. This couple took them to a hotel, got them settled and made arrangements for them to be taken care of, helped them with their interview with the police, got hold of the insurance people, and paid all the tips to the various people who were waiting on them. All in all they spent almost half a day helping perfect strangers—foreigners in their country.

They didn't stop with this. They called regularly to find out how things were going and offered their home for whatever use my family might make of it. They did all this, even though they are Catholic and knew that my folks are evangelicals, for my mother makes a practice

of finding out about others and letting them know where she stands.

It will be some time before my mother and sister recover completely from their injuries, but our deep appreciation goes out to these friends who helped so tremendously in preventing the many complications that could have occurred. It is impossible to repay them in words. The greatest payment would be for citizens of the United States to use the same consideration for visitors in their country and to remember to conduct themselves courteously and with respect when visiting in a foreign country, remembering that they themselves are the foreigners and ambassadors for Christ and for our country.



The Lord Calls Africans to Preach

Boyd Pearce
Dar es Salaam, Tanganyika,
East Africa

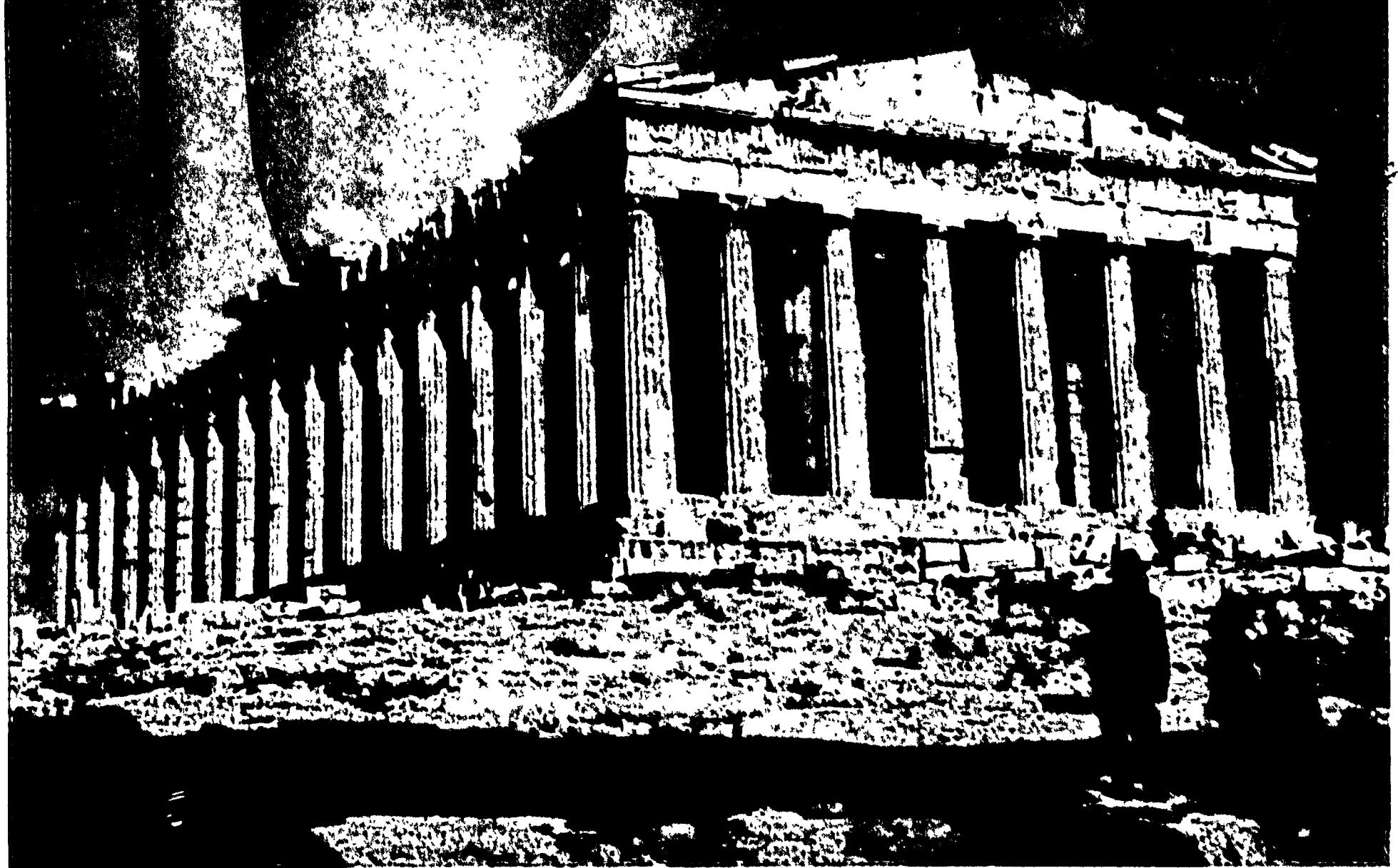
I THINK PERHAPS the thing that has been most gratifying to observe here in East Africa has been the way the Lord is moving in the hearts of young men to call them to preach. A few Sundays ago, after returning from services in nearby villages, a young man from one of the villages came up on our front porch. I went out to him, and he gave a testimony of how the Lord had called him to preach and how he felt he must answer that call.

I do not know with what narrowness of vision I came out here, having never considered the possibility that the Lord works in the heart of the African just as he works in our hearts of those of us from America. But I am so thankful that he has, and does, and will continue to do so.

There are so many of these men I wish you could know. I am thinking of Willie in Mbeya, who is pastor of the Baptist church there and who leads his people in a very fine, spiritual way; of Morris in Mombasa who is such a diligent scholar of the Word and who goes out preaching many times every week; of Ebram, superintendent of our Baptist Center here in Dar es Salaam and who has such a deep burden for his work; and of Ishmael, our evangelist here in Dar es Salaam who has such a wonderful way of meeting his fellow Africans and putting them at ease.

We can well be thankful, perhaps even proud, of our hospital and our centers and all our other buildings, but how much more thankful must we be for the dedicated lives of these African men upon whom so much of the future of our work rests. It is our prayer that the Lord will continue to place his hand heavy upon the hearts of African Christians and lead them into full-time service.

In spite of the way the Lord has blessed our Baptist work here, we know that we have scarcely touched the hem of the garment. The other night a young man named Burden, one of the members of the First Baptist Church of Dar es Salaam, made this statement, "One thing about the missionaries that have been sent to us: they are not enough. We need some more." And we do need more—here and everywhere else our mission work is being carried on today.



Evangelicals in Greece

By John Allen Moore

GREECE is one of the few countries in the world with no Baptist churches; although Baptist mission work existed there for many years. There are a few thousand evangelicals, but the rest of the population is nominally enrolled in the Greek Orthodox Church.

The Orthodox Church—the state church of Greece—is still hostile to

EDITOR'S NOTE: *This is the second in a series of articles written for THE COMMISSION by Dr. Moore, the first of which appeared in the issue for December, 1959.*

evangelical work and accuses it of dividing the nation. Evangelicals are frequently arrested on charges of proselytism, forbidden by the constitution, but higher courts generally acquit those accused.

The American Board of Commissioners for Foreign Missions (Congregationalist) established a mission in Greece in 1827, during the war of independence against the Turks.

The outstanding missionary of the American Board was Dr. Jonas King, who labored faithfully in the face of intermittent persecution for more than forty years. One of Dr. King's converts, Michael D. Kalopothakes,



ABOVE: The Parthenon on the Acropolis, dedicated to the goddess Athena, patroness of the city of Athens.

LEFT: "The Smallest Cathedral in the World," a name sometimes given to this eleventh century chapel, seats less than a dozen persons. The Greek Orthodox cathedral behind it was built over a century ago.

organized the Greek Evangelical Church in 1858. This church received some support from the American Board, then from Southern Presbyterians, but no American missionaries were sent out after Dr. King's death in 1869.

American Baptists, still including the Southern churches, established a mission in Greece by the appointment of Cephas Pasco and Horace T. Love in 1836. Because of their health and that of their wives, Rev. Pasco remained only three years and Rev. Love stayed six.

During that time schools were opened and the prospects of the mission seemed quite good. Permission was obtained for the distribution of Christian literature. The missionaries reported two years after arrival that they foresaw no difficulty in preaching to the Greeks except the apathy of the people. Few converts were reported, however.

Rufus Buel was appointed to Greece by the American Baptist Missionary Union in 1840 and Albert N. Arnold three years later. These men served valiantly, but without much in the way of visible results, until the mission was closed in 1855. Associated with them in the conduct of mission schools were two women workers, one from America and one from England.

The missionaries, especially Rev. Buel, were uncompromising, and persecution was inevitable. Rev. Buel was averse to asking the government for permission to preach the gospel or teach, as he felt that it held no authority to deny these privileges and could not imagine the apostles making such a request. He distributed tracts in

front of Orthodox churches until chased away by angry worshipers. The mission premises were raided, windows broken, and furniture smashed.

Rev. Buel refused to conform to a government requirement that the Orthodox catechism be taught in the schools, and they were closed. He was tried as a penal offender, condemned, and fined, but acquitted by a higher court.

The first Baptist convert was baptized in 1840, and by 1852 there were thirteen members in two groups, five of whom were missionaries. Even so,

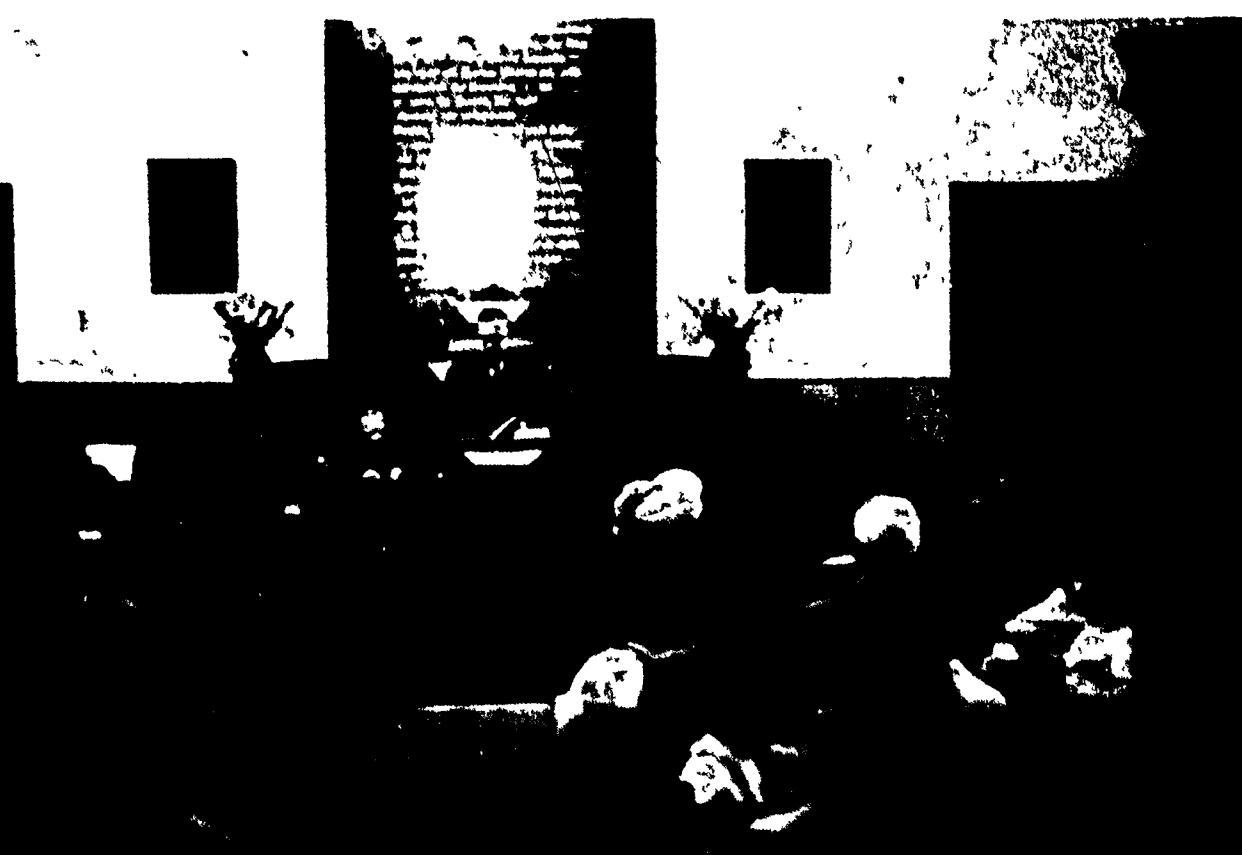


Remains of the ancient temple to Zeus, chief of the Olympian gods. In the background stands the Acropolis.



Dr. G. A. Hadjiantoniou, pastor of the Second Greek Evangelical Church in Athens, leads a service. The church has about two hundred members.

The Armenian Evangelical Church in Athens hears Rev. James Karnousian, pastor. Among 10,000 Armenians in Greece, about 200 are Evangelicals.



it was claimed that Baptists were the largest Protestant body in Greece.

The last report of the mission in 1855 admits that "with only one exception the Greek converts have not lived up to expectations." That exception was Demetrius Z. Sakellarious, who did his best to continue the work, and finally in 1870 he persuaded the American Baptist Foreign Mission Society (successor to the Union) to reopen the mission.

This effort continued for fifteen years but was even less successful than the earlier one. No American workers

(Continued on page 25)

Missionary Family Album

Arrivals from the Field

DODSON, Miss Flora, emeritus (China-Hong Kong), N. C. Baptist Hospital, Winston-Salem, N. C.
 GLAZE, Rev. and Mrs. A. J., (Argentina), c/o A. J. Glaze, Sr., Pelahatchie, Miss.
 OLIVER, Mrs. A. Ben, (South Brazil), c/o Mrs. Ramon Welborne, Box 628, Hagerman, N. M.

Births

DAVIS, Rev. and Mrs. Robert C. (Hawaii), twins, Deborah Elaine and Katherine Diane, 1-17-59.
 LEWIS, Dr. and Mrs. Wilbur (Paraguay), son, Mark David.
 NICHOLAS, Rev. and Mrs. R. E. (Gaza), daughter, Joy Jeanette.
 RABORN, Mr. and Mrs. John C. (Hong Kong), daughter, Ruth Ann.
 RICHARDSON, Rev. and Mrs. J. W. H. (Nigeria), son, Edwin Logan.
 TABOR, Dr. and Mrs. Charles (Korea), son, Dennis Gordon.
 TURNER, Rev. and Mrs. John (Lebanon), daughter, Cheri Dale.

Deaths

BAGBY, T. C., emeritus (Brazil), Nov. 7, Corinth, Miss.
 MILLS, Ralph E., son of Rev. E. O. Mills, emeritus (Japan), Oct. 19. Place unknown.
 WELMAKER, Mrs. W. W., mother of Dr. Ben H. Welmaker (Colombia), Nov. 13, Arp, Tex.

Departures to the Field

ALLEN, Rev. and Mrs. Charles A., Jr., Apartado 1135, Guatemala City, Guatemala.
 CANZONERI, Miss Antonina, Baptist Hospital, Eku, Nigeria, West Africa.
 FRYER, Rev. and Mrs. Ross, Djalan Gungung Sahari VI/23, Djakarta V/2, Java, Indonesia.
 GREEN, Miss Jessie, No. 4 Ng. Ngee Rd., Kuala Lumpur, Malaya.
 GREEN, Rev. and Mrs. Thomas Stuart, Casilla 1171, Asuncion, Paraguay.
 GREGORY, Rev. and Mrs. L. Laverne, Apartado 1883, San Jose, Costa Rica.
 HAGSTROM, Miss Annie, Baptist Medical Center, Nalerigu, via Gambaga, Ghana, West Africa.
 JOHNSON, Rev. and Mrs. D. Calhoun, Casilla 3388, Santiago, Chile.
 MALONE, Rev. and Mrs. William P., Jr., Casilla 3388 Central, Buenos Aires, Argentina.
 MORSE, Dr. and Mrs. James O., Apartado Aereo 1336, Barranquilla, Colombia.
 MOSS, Rev. and Mrs. Zeb, Box 1454, Kitwe, Northern Rhodesia.

NICHOLS, Rev. and Mrs. Gilbert A., Casilla 1194, Asuncion, Paraguay.

SANDERS, Miss Eva, Baptist Welfare Center, Irc, via Oshogbo, Nigeria, West Africa.

SMALL, Rev. and Mrs. Tom G., Box 1454, Kitwe, Northern Rhodesia.

STUART, Rev. and Mrs. M. W., First Southern Baptist Church of Pearl Harbor, P. O. Box 6313, Honolulu 18, Hawaii.

VERNON, Rev. and Mrs. Vance O., Caixa Postal 89, Belem, Para, Brazil.

WARE, Sr. and Mrs. James Cullen, c/o Dr. Franklin T. Fowler, Manuel Acuna 1763, Guadalajara, Jalisco, Mexico.

New Addresses

ADAMS, Rev. and Mrs. Bob Ell (Chile), 721 East Ward, Tahlequah, Okla.

ANDERSON, Miss Theresa, 1114-A Cortada St., Ermita, Manila, Philippines.

BAGBY, Mrs. T. C., emeritus (Brazil), 215 Carolwood Dr., San Antonio, Tex.

BEDDOE, Mrs. Robert Earl (Louella), emeritus (China), P. O. Box 414, Hitchcock, Tex.

CLEMMONS, Rev. and Mrs. William (Italy), 465 Hogan Rd., Nashville, Tenn.

COBB, Rev. and Mrs. Dan, 28 Sadao Rd., Songkhla, South Thailand.

COGGINS, Rev. and Mrs. Ross C. (Indonesia), Route 3, Box 23B, Ft. Worth, Tex.

FERGESON, Rev. and Mrs. Joel (Nigeria), 1604 W. Spurgeon St., Ft. Worth, Tex.

GOLDFINCH, Rev. and Mrs. Sydney L., Casilla 1171, Asuncion, Paraguay.

HOLLIS, Rev. and Mrs. James D., 169 Boundary St., Kowloon, Hong Kong.

HUMPHREY, Rev. and Mrs. J. E. (Nigeria), Southern Baptist Theological Seminary, 2825 Lexington Rd., Louisville, Ky.

KENNEDY, Rev. and Mrs. Thomas J.,



Southern Baptist missionaries in the third-term class at the Latin American language school in San Jose, Costa Rica, gather at a monthly "Baptist Night" before graduation from their two-year study of Spanish. They were the largest Baptist group in recent years at the interdenominational school. The men, left to right, are: Eugene B. Kimler, Jr., Gilbert Ross, William P. Malone, Jr., Davis H. Thompson, James O. Morse, Thomas S. Green, Charles A. Allen, Jr., James C. Ware, L. Laverne Gregory, and Gilbert A. Nichols. Their wives, second row, are: Eva Nell Kimler, Carolyn Ross, Lorene Thompson, Anita Green, Jean Allen, Betty Gregory, and Mabel Nichols. Seated on floor: Janis Malone, Susan Ware, Esther Morse, and Sarah Johnson. Calhoun Johnson took the picture. These missionaries are now serving in Argentina, Chile, Colombia, Guatemala, Mexico, Paraguay, and Venezuela.

American Baptist Mission, Zaria, Nigeria, West Africa.
LEAGUE, Mrs. T. J., emeritus (China), 208 Florida Ave., Forest City, N. C.
LEWIS, Rev. and Mrs. Francis L., Djalan Hegarmanah 41, Bandung, Indonesia.
MORELY, Rev. and Mrs. Marion (Mack), 352 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
MORRIS, Rev. and Mrs. Charles H., 1 Butterfly Ave., Singapore 13, Malaya.
MORRISON, Miss Martha, 5 Lichi St., Singapore 13, Malaya.
RATLIFF, Rev. and Mrs. John D., Apartado Aereo 3177, Lima, Peru.
SMITH, Rev. and Mrs. Howard L., Box 1933, Kumasi, Ghana, West Africa.

TEEL, Rev. and Mrs. James Oscar, Jr., Casilla 3388 Central, Buenos Aires, Argentina.
THOMPSON, Rev. and Mrs. Kenneth (Korea), Box 2117, Yale Station, New Haven 10, Conn.
TRULY, Miss Elizabeth (Nigeria), 707 Ninth St., Ballinger, Tex.
WALKER, DR. and Mrs. J. E. (East Africa), 6811 North Ridge, Dallas, Tex.
WILSON, Rev. and Mrs. Ernest C., Jr. (South Brazil), c/o L. L. Haynie, 203 Manchaca St., DeLeon, Tex.
Retirement
JACKSON, Rev. and Mrs. J. E. (Philippines), Nov. 1.

In Memoriam

Taylor Crawford Bagby

Born Rio de Janeiro, Brazil

May 29, 1885

Died Corinth, Mississippi

November 7, 1959



REV. T. C. BAGBY, son of pioneer missionaries to Brazil, Rev. William B. and Anne Luther Bagby, devoted almost his entire lifetime to witnessing for Christ in his adopted homeland.

After attending Mackenzie College in Sao Paulo, he was educated at Baylor University, Waco, Texas, and Southern Baptist Theological Seminary, Louisville, Kentucky. During his student days in the United States and following graduation from the seminary, he served as pastor of churches in Louisiana, Kentucky, Wisconsin, and Virginia.

Mr. Bagby returned to Brazil as an independent missionary in 1914 and was appointed by the Southern Baptist Foreign Mission Board in 1918. He did evangelistic, pastoral, and educational work in Santos, Sao Paulo, Goiania, and Sao Vicente, his primary effort being the fostering of young churches. Following retirement from active service in 1955, Mr. Bagby continued as pastor of a church in Sao Vicente until ill health forced him to return to the United States early in 1959.

He suffered a stroke while participating in Schools of Missions in the Alcorn (Mississippi) Baptist Association. Burial was in the family lot in Belton, Texas.

Mr. Bagby is survived by his widow, the former Frances Adams, native of White Stone, Virginia; by two sons, Rev. Samuel A. Bagby and Luther R. Bagby; and by three daughters, Mrs. Kathleen Costa, Mrs. David S. Howard, and Mrs. Byron Braly.

Evangelicals in Greece

(Continued from page 23)

were sent out, and financial support was discontinued in 1885.

This withdrawal was regarded as conditional, however, and the Society declared that if a suitable missionary candidate could be found he would be sent to Greece. Two years later the mission was formally closed. What was left of the work was absorbed into the Greek Evangelical Church.

This denomination consists at the present time of twenty-five congregations, with a total communicant membership of about 7,500. It is organized along Presbyterian lines and belongs to the world alliance of Reformed churches. Outstanding leaders are Rev. Michael Kiriakakis, pastor of the First Greek Evangelical Church of Athens, and Dr. G. A. Hadjiantoniou, pastor of the Second Church there.

In recent years the evangelical churches have been largely self-supporting. Some assistance has been received from the Division of Interchurch Aid of the World Council of Churches and from the American Mission to Greeks. This latter organization, with headquarters in New York City, is interdenominational in character, with a director and many supporters who are Baptists, according to Pastor Kiriakakis.

Greek Evangelicals have a Bible school for the training of lay workers for the churches, an orphanage, and an extensive program of summer camps for children. Ministerial candidates receive their training by going from one to another of the pastors who are qualified to give instruction in the various fields of study. The full course of this "peripatetic seminary" lasts for three years, and afterward some of the candidates go abroad for graduate theological study.

"The Greek people are thirsty for the gospel," pastor Kiriakakis said to me, "and the opportunity for evangelical witness is great in our country."

I asked him what he thought the message of Paul would be in Athens today.

"Paul came before," he replied, "preaching to the Greeks the gospel which was unknown to them, the gospel of the unknown God. I think he would have to do the same today."

TIPS and TAFFY

... *Chinese New Year* *bargains for blessings*

By Britt E. Towery, Jr.

WHEN the fellow in the picture at the right comes to your front door you should be very happy, if you are a Chinese non-Christian.

He comes around every Chinese New Year season representing Tsai Shen-Yeh, the "god of wealth." So, he will be at your house this year sometime during the two weeks beginning January 28, the first new moon period after January 1. The words in his hands wish you a happy new year.

You will want to give him a little money so that the coming year will be one of blessings and riches. With a drummer boy beating the rhythm, he sings and sways, blessing your house and waiting for a little pocket money before assuring you this year you will have lots of money.

In the majority of homes such as yours, if you live on Taiwan, you will find in the kitchen a pasted or framed picture of another deity—the kitchen god. He is not a handsome fellow, to say the least. But there he sits the year around, watching your family in all of its trials and joys.

As the Chinese New Year approaches, you will want to begin early to get your affairs in order. So, after a good bath one morning during the last week of the old year, your family will go into the kitchen to carry out an ancient ritual. You will begin by making some sticky candy called *tang-kua*, much like American taffy, which you will place over the mouth of Tsao Wang-Yeh, the name of the kitchen god.

In a little while he will leave this world and return to heaven, where he will relate all the good and bad acts of your family to the great god. So that he cannot speak ill of your family the sticky candy has to be applied to his lips.

Before Tsao Wang-Yeh can make

his way to heaven, transportation must be provided, so you will gather some dry grass and shape it into the form of a small horse. Then you will take Tsao Wang-Yeh down from his spot on the wall, place him on the straw horse, and burn them. As quickly as the fire is set, you should throw a cup of water on the fire. If that horse is going to ride all the way to heaven he needs a good drink of water before he starts out.

After the New Year has passed, you can buy a new picture of the kitchen god at almost any of the little stores that line the village streets. It is good business for the paper god makers, but does absolutely nothing for the souls of a lost and misled people.

Disaster Evangelism

(Continued from page 5)

to protect their health and hold a Sunday school for their children. Baptists also in such little churches as the one pictured with this article have given sacrificially and prayed earnestly.

This is the account of only a few days' work. The need goes on, and the relief work has to continue to meet it. By now a bitter winter has begun, and the need for warm clothing is still extensive.

Always, disaster is a time of unlimited opportunity. As well as pre-



senting a demand for physical relief, it offers Christian people a chance to reveal the gospel to persons who have "reached the end of their rope." Facing such loss and suffering, they realize that their own strength is obviously not enough. Because of this, we tried to use this tragedy for God's glory in letting these unfortunate people see true Christian love in action.

Truly, God can use anything in a crisis that we have to share—material or spiritual—if we will only let him. Through relief efforts such as these, the gospel can reach people never before touched by the love of Christ.

Establishing Permanent Bases

(Continued from page 18)

which they can be prepared to carry on the work, even if our missionaries had to withdraw.

We are just now entering into an era in which we will be able to see

the results of our basic approach. We will do well to pray for the development of a strong and dedicated national leadership in every field our missionaries serve. Such is the hope and future for a continuing witness in fields where our missionaries might not be able to stay on indefinitely.

LA Biblia la fuente de los Diez Mandamientos" (the Bible the source of the Ten Commandments)!

Students of the International Baptist Theological Seminary of Buenos Aires, Argentina, shouted these words into the noisy atmosphere of Corrientes Avenue in downtown Buenos Aires. They were selling Bibles in front of the Metropolitan Theater where the motion picture *The Ten Commandments* was being shown in South America's largest city.

Selling two thousand copies, the students set a new record for that part of the world in the sale of Bibles. Each night three or four students stationed themselves on the sidewalk and sold from fifteen to twenty Bibles daily.

The theater manager made one of the dressing rooms available for storage space, and the students gave him a Bible for himself.

Among the purchasers were people of various races, some of them Jews



Seminary students offer the Bible to the passing public.

On Buenos Aires Sidewalk

Seminary Students Set Bible Sale Record

who wanted to check the film's accuracy. Twenty-five Bibles in Hebrew and one hundred in Spanish were sold to Jews, one of whom expressed his gratitude by giving the students tickets to the most expensive opera house on the continent.

A waiter came to buy a Bible for a restaurant manager and soon returned to get copies for all the waiters.

The students also found other ways to distribute Bibles. In cooperation with local Baptist churches they visited in homes, selling Bibles and taking a religious census at the same time. In this way they found people who were interested in the gospel.

Meanwhile, seminary students were giving emphasis to evangelism in other parts of the country during the winter vacation. In Rosario ten students participated in an evangelistic campaign sponsored by the South Church. More than one hundred professions of faith were recorded.



Seminary Student Juan Pistone presents a copy of the Bible to the theater manager.



Leaders in Training on UL LUNG DO

By Lucy Wagner

TWO "firsts" occurred in a district leadership conference this past summer on the Korean island of Ul Lung Do.

It was the first such conference ever held on the island, and Baptist women missionaries visited Ul Lung Do for the first time. (Rev. Dan Ray made the first visit by a Southern Baptist missionary preacher in 1957.) Mrs. Nita Jones and Lucy Wagner worked with Rev. Don Jones, six seminary students, and an interpreter in leading the ten-day conference.

Such a meeting develops only after much prayer, thought, and planning. Early in 1959 the Education Committees of the Korean Baptist Convention and the Korean Mission decided to have a conference on Ul Lung Do during the year. At that time Mr. Jones and a national, Rev. Yong Dai Kim, were appointed to work out plans.

Even before this action, another group had been making plans concerning Ul Lung Do. The graduating class of Korean Baptist Theological Seminary in Taegon had been thinking about going there on its class trip to direct vacation Bible schools and conduct revivals in the churches. When the students learned that a leadership conference would be held on the island they asked if they might also assist.

So, the efforts of two groups were united, and the missionaries, national

leaders, and seminary students held further planning meetings. The conference was set for the seminary's summer vacation and was a frequent topic of conversation during lunch time at the school.

Ul Lung Do, inhabited by sixteen thousand hardy people, is sixty-seven nautical miles east of the Korea mainland and can be reached only by boat. We arrived in the harbor of To

Dong, the largest town, early on a Sunday morning. When we caught our first view of the island we were impressed by the beauty of it, with green mountains and rugged rocks protruding out of the sea.

Later, as we met and became acquainted with the people who live there, we saw another beauty of the island—the beauty in the lives of the Christians and their simple, faithful

Missionaries Don C. Jones, Juanita Jones (left), and Lucy Wagner (right) with Korean Baptist Seminary students and interpreter.





Rev. Yong Dai Kim leads daily Bible study during morning session in auditorium of Cho Dong Baptist Church.

testimony for Christ. Of the nineteen towns and villages on the island, seventeen have a Baptist church, and there are more Baptist churches on the island than of any other denomination. One of the churches has never had a pastor, but a faithful deacon has led the group from the beginning.

Many Baptist preachers, deacons, and church members greeted us as the boat docked and directed us to the To Dong Baptist Church. During the morning worship service, we were

officially welcomed and presented with bouquets of flowers.

We spent the first night in To Dong and the next morning walked forty-five minutes over a mountain to the closest town, Cho Dong, where the conference was held. Our baggage and materials for the conference went by boat. The island has no cars and the only means of transportation are by boat or by foot over the mountains.

The people who came from other

churches slept and ate in the Cho Dong church, because lack of transportation made it impossible for them to return home each day. One hundred and fifty persons registered for the conference, and many others came for only part of the sessions.

The conference included classes in Baptist doctrine, Baptist history, stewardship, evangelism, church music, Bible study (Acts), Sunday school, WMU, GA, and RA. The evening

(Continued on next page)

Island Pastor

By Juanita Jones

ACCORDING to Korean legend, the first settlers on Ul Lung Do were brought as hostages on pirate ships, put off, and left to die or to survive as best they could. Perhaps it is because so much of the island is veiled in mystery that Korean people regard it as such an interesting and special place.

Korean Baptists call it "the Jerusalem of Korea," not only because of the seventeen Baptist churches there but also because Baptists hold most of the leading official positions. Sometimes they refer to it as "Baptist Island."

A great deal of the credit for the beginning and development of Baptist work on Ul Lung Do must be given to sixty-nine-year-old Pastor Suk Kyu Kim, who came to the island sixty-two years ago and is the only ordained Baptist minister there.

What a vivid impression he made on our visiting party -- so straight and tall of stature, with a twinkle in his eyes and a warm welcome note in his sonorous voice. Lined up behind him on the beach were his wife, sons, daughters, daughters-in-law, and members of several churches on the

(Continued on next page)

Rev. Kim-Suk Kyu and Mrs. Kim



Leaders in Training on Ul Lung Do

(Continued from preceding page)

sessions during the first week were evangelistic services, and the three evenings during the second week were devoted to a filmstrip on the life of Christ, a panel discussion on questions submitted by the people attending, and a midweek service led by one of the seminary students.

During the crowded evening services the people were asked many times to move up closer to the front to make room for those just coming in. This "moving up" is simpler when people are seated on the floor, as they were in this church.

We were encouraged by the number of persons who registered and by the fact that one hundred of the one hundred and fifty delegates received certificates for meeting the requirements of attendance and participation.

Another source of encouragement came in the stewardship conference led by Don Jones. When he asked at the beginning how many persons were tithers, only four held up their hands. In a stewardship covenant decision during the final teaching session, forty-four persons said they had decided to begin tithing. The importance of these decisions in the furtherance of the work cannot be measured.

The people expressed their gratitude to the conference leaders in numerous ways. During the closing session they presented gifts to the leaders, to the host church, and to the women who prepared the meals. Lovely boxes and small tables, made of Ul Lung Island cedar, were the leaders' gifts.

After the conference Mr. Jones, the seminary students, and some of the associational officers made an evangelistic tour of the island. The students also assisted in vacation Bible schools in two of the churches.

Many of the conference's immediate results—inspiration received, challenge experienced, joy of fellowship shared—are not visible, but the greater results of such a training program will become evident through the months and years that follow as principles are put into practice in churches, organizations, and in individual lives.



Ul Lung Do Baptists attending the leadership conference.

Island Pastor

(Continued from preceding page)

island. He led the way up the steep road to the door of the church which proudly displayed a sign, "Welcome, Missionary!"

We were all eager to hear Pastor Kim tell about the beginning of Baptist work on the island, and at our request he related this story:

"I came to Ul Lung Do when I was only seven. My two eldest brothers came first; and the rest of the family followed a year later. At that time there was only one boat a year coming to the island. Life here was very undeveloped, communications were poor, and only one hundred families had settled.

"We came on a fishing boat that was heading to Ul Lung Do for repair. Fishing people in the Cholla provinces had heard that there was good shipbuilding wood on the island. When a boat was badly in need of repair they headed it toward Ul Lung Do. Many were so worn out they went down in the sea in transit. We came on such a worn-out ship, bound together with rice straw rope. When we landed on the island and untied the ropes, the ship fell apart.

"We settled at Jotong in a school building which stood where the Baptist church now stands. I remember

that as we built a fire to cook our first evening meal after landing, birds resembling chickens came close to the fire. Settlers told us they were a certain kind of sea fowl which afforded the only meat in the island diet.

"Soon we picked out a site and built a house. It is the same house in which we are living today, the family homestead.

"Some years later rumors of a big war came over from the mainland. Father said, "Even though we have fled here for refuge, there is none. We must believe in Christianity and find our refuge in God."

"There were no preachers on the island to inform us of the way, so Father sent me (I was twenty years old then) to the mainland coast town of Uljin to invite a preacher to come and tell us about the way of life. There was only one minister that I could find, a Methodist preacher who said, 'There are so many places to preach here on the mainland, I cannot go.'

"I went on a little farther to the neighboring village of Hangpok where I found a Baptist preacher who was willing to come back to the island with me. He lived with our family for four years, teaching from the Chinese translation of the Bible every day.

"Many neighbors gathered to listen on Sundays when we raised a flag

“Daddy, I Can’t Wait”

By a Missionary

WE would like to share with you this experience of our son who is now seven and one-half years old.

It happened during a revival at the First Baptist Church in our city. Immediately after the invitation and closing hymn one evening our boy said, “Daddy, have I ever accepted Jesus Christ as my Saviour?”

I replied, “No, Son; not yet.” He was ready to say something else, but one of the church members began talking to me.

After we returned home, even though it was late, I called our son to come and finish his homework for school. He answered, “Not now, Daddy; I want to tell you something, but I’m afraid you might laugh at me.”

I remembered immediately his question at the church and knew what was on his heart.

“Now you know I’m not going to laugh at you. We can always talk about serious things,” I replied.

“But you’ll say I’m not old enough.” And with those words he began to cry.

I breathed a prayer of thanks to God for this moment. Then I called my wife and told her to come to the living room, for our son had something important to tell us. When she

arrived I said, “Son, tell us why you’re crying.”

For a minute he continued crying, and then above the sobs we heard, “I’m afraid tomorrow will be too late. I wanted to accept Jesus tonight.”

He’s only seven, I thought. Can it really be genuine? Does he really know what it’s all about? Silently I prayed for guidance and replied, “Son, you know I waited until I was ten to make this all-important decision, and your mother was eleven when she accepted the Lord.”

I thought that if it wasn’t the right time he would say, “Well, I’ll wait until I’m ten or eleven and be like you and Mother.”

But without hesitating he answered, “I can’t wait. Tomorrow may be too late.” And he began to cry again.

After a few moments I explained what Jesus had done for us and that anyone could say to him, “Come into my heart and life and live with me.” By trusting him, he would save us, I pointed out.

I waited to hear what our son would say. There was a long silence. Then with a half smile, a half cry on his face, he said, “I’ve accepted Jesus Christ as my Saviour. I told him to come into my heart.”

My wife and I had tears of joy in our eyes. She spoke softly and said,

“Let us kneel here by the sofa and thank God for saving our son.” She looked at him and asked, “Would you like to pray first?”

I don’t remember all the words of his prayer but shall never forget the way he began: “Dear Lord, just think for seven long years I’ve gone around not knowing that I wasn’t saved.”

Upon hearing these words and the rest of the prayer there were no doubts in my mind. I knew he had been saved.

When we had gone upstairs and were getting ready for bed, he called out, “Daddy, will you sleep with me tonight?” I quickly replied yes and went into his room. We read the Bible, prayed, and said goodnight.

I was nearly asleep when he punched me and asked, “Is it all right if I sing a chorus?”

“Why sure,” I said.

He began to sing, and as he sung I could tell that all was right in his heart. He finished and then went into the next room to sing to his mother.

My wife and I witnessed the peace that God gives to a new-born child. We knew beyond doubt that God through Christ had saved our seven-year-old son. You see, the testimony he was singing was “All of my burdens went rolling away down at the Saviour’s cross.”

with a cross on it in our front yard, inviting all who would come for worship services. During the four years the preacher lived with us, all of my family was converted, and the first Baptist church on the island was erected, a Korean-style house.

“When that Baptist preacher went back to the mainland, another one came to be pastor of the Jotong church. It was about this time that I began to feel God wanted me to go out into other areas and evangelize. Through the years I have done so,

making my living by farming corn and potatoes. When I first went out as an evangelist, I had been converted only a year. Soon three churches were organized.

“Then came the Japanese occupation. When Japanese officials heard Jesus spoken of by the Christians as the King of Kings, they became indignant, insisted that the Japanese emperor must be recognized as the king of all, and ordered the closing of the churches. For fifteen years the churches were closed. Although there

were no public services during this period, the Christians worshipped in secret.

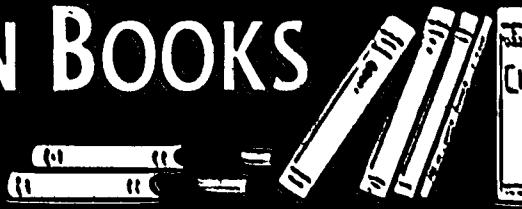
“After the liberation the churches were re-opened, pastors came from the mainland to give encouragement, and the proclamation of the gospel began again.

“In 1950 Southern Baptist missionaries entered Korea. Between 1950 and 1959 fourteen more churches have been organized, bringing the total of Baptist churches on the island to seventeen.”



THE WORLD IN BOOKS

Genevieve Greer



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

South Africa's Big Problem

Alan Paton, one of South Africa's leading citizens, explains in *Hope for South Africa* (Praeger, \$2.50) how the national and political difficulty in that country developed, tells how the Liberal Party to which he belongs views the situation, and points to the solution he believes is the only hope for a peaceful way out of the dilemma.

A non-racial society is the only one that offers hope for the future, the author believes and tells why. "We look forward to a new South Africa," he says, "where all groups of the population will be represented without discrimination or privilege in the activities and councils of the nation."

He cites "four insuperable reasons why total *apartheid* is impossible: there is no land for it; there is no money for it; there is no time for it; there is no will for it."

Liberian Missions

Liberia for Christ, by Nan F. Weeks and Blanche S. White (Virginia WMU, \$1.00), a history of Baptist missions in the West African nation, is of particular interest to Southern Baptists because Liberia was their own first African mission. The fourth chapter deals with that phase of Liberian mission history.

As background, the book tells something of the formation of the nation by Negro colonists from America, refugees from slave ships, and native tribes. Its emphasis is on the part Virginia Baptists have had in colonizing and Christianizing the unique nation.

Interspersed with the historical account of the nation and mission are biographical sketches of some of the immigrants and Baptist leaders—Lott Carey, Collin Teague, John Day, W. W. Colley, and others. Brief biographies of Miss Nannie Burroughs, leader of American Baptist Negro women, and of several women who have served in Liberia are also included.

Animism

Introducing Animism, by Eugene Nida and William A. Smalley (Friendship, 90 cents), is an interesting and readable, brief introduction to a mass of primitive religious beliefs and practices that are found in various parts of the world.

The authors describe basic animistic concepts and some of the cultures in

which they predominate; show that lingering remnants of animistic ideas and customs are found among believers of the major religions; and explain how and why Christianity has made a profound impact on the animistic world.

Many missionaries will find the book invaluable in understanding the cultures in which they work, and the supporters of the missionary enterprise will have a better conception of the task after reading the book.

Congo Tales

Wembi, the Singer of Stories, by Alice D. Cobble (Bethany, \$2.75), contains twenty-five folk tales that the author, a missionary, actually heard told by people of the Belgian Congo. A brief introduction to each story gives some insight into African customs in the village where Wembi lives. A brief epilogue usually points up a moral.

The tales are engagingly told but, even when humorous, are somewhat grim. Some are more suited to adults as authentic examples of African folklore than for telling to children. All combine humor with philosophy and give a rare understanding of the people. The brief introduction proves a marvelous way to preserve something of the African background and local culture as a setting for each tale.

The African Congo

The greatest ambition of an African boy in *Boloji and Old Hippo* (Friendship, \$2.95 and \$1.50), a child's story of the Belgian Congo, by Juanita Purvis Shacklett, is to capture a hippopotamus that periodically destroys the village gardens.

Just as Boloji finds a way to help in an attempt to get the animal, he moves away to the city with his family. Yet, it happens that in the city he finds the very best way of all to capture him.

This is a mission book in an interdenominational study series. Boloji's family are Christians, and he goes to a mission school.

Timothy Studies

A manual in the Shield Bible Study Series, *The Epistles to Timothy*, by Russell Bradley Jones (Baker, \$1.50), contains a good introduction, a carefully prepared outline, and thorough comments explaining the message to be found in First and Second Timothy.

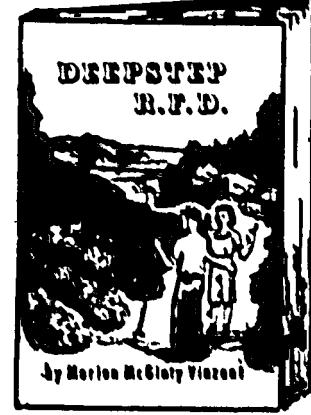
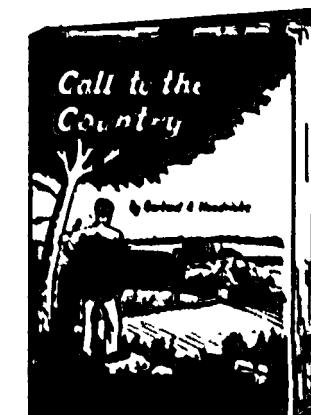
Series on the Country Church

The books in the Home Mission Study Series this year center on the country church as a theme.

Reaching Rural Churches, by J. T. Gillespie (75 cents), the book for Adults, is built around the activities of an associational leader. Suggestions for rural church programs are presented clearly.

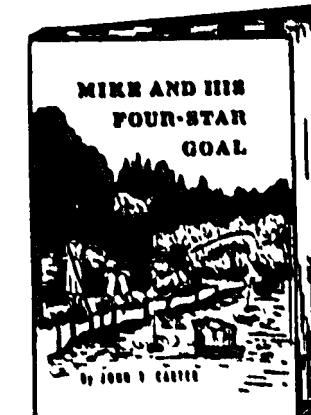
Call to the Country (75 cents), by Garland A. Hendricks, the book designed for Young People, centers around the decision of a young seminary graduate between a country and a city church.

A story of two Intermediates from the city who spend a year on the farm and help raise money for Sunday school rooms makes *Deepstep R.F.D.* (50 cents), by Marion McGinty Vinzant, a book that teen-age readers can enjoy as they study about the rural church.



The Junior book, *Mike and His Four-Star Goat* (50 cents), by John T. Carter, is the story of an eleven-year-old boy in a rural community. There is a problem, a bit of a mystery, and a lot of fun.

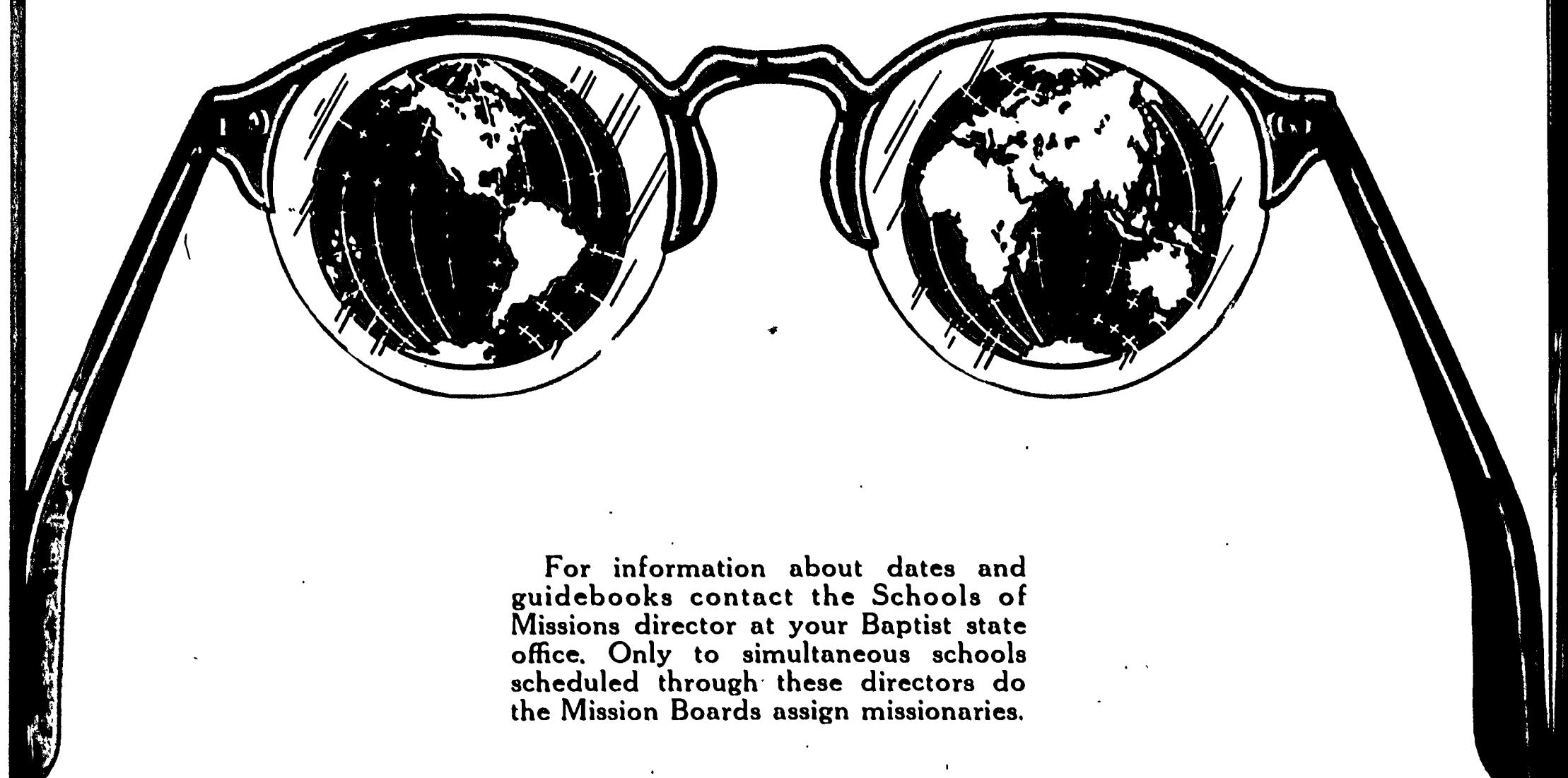
Sammy in the Country (50 cents), by Frances Tunnell Carter, the Primary book in the series, is a story of a boy who, while visiting his grandparents, experiences play, work, and worship in a country community.



Teachers' Guides (25 cents each) are available for all of the books.

WORLD VISION GROWS through Schools of Missions

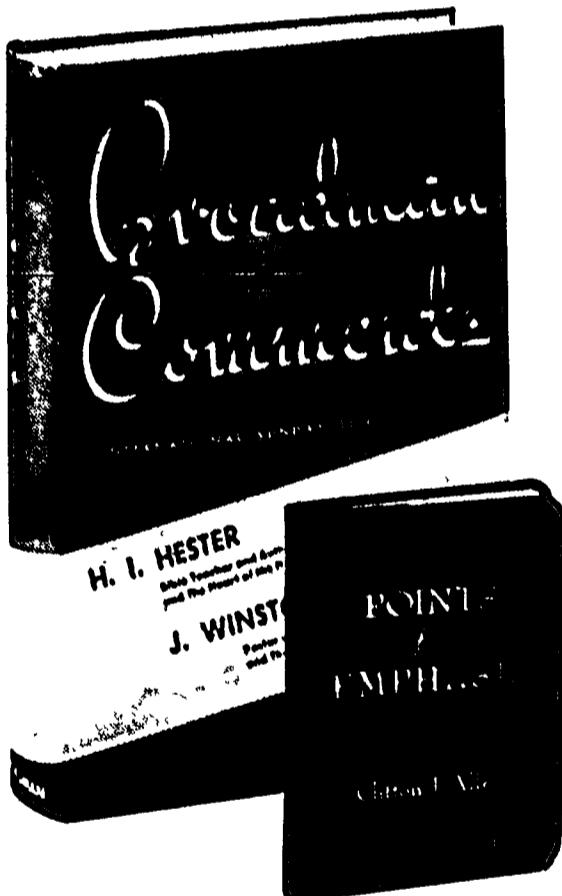
Your church and others in your association can realize in one week a missions awakening through this type program. Missionaries in your pulpit, night after night, will tell of the fields they serve, richly supplementing each session of a church-wide graded mission study. A new guidebook is available for easier and improved planning. A few weeks remain available for scheduling in 1961; many more are open for 1962 and 1963.



For information about dates and guidebooks contact the Schools of Missions director at your Baptist state office. Only to simultaneous schools scheduled through these directors do the Mission Boards assign missionaries.

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teacher . . .**

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BOOKS**



BROADMAN COMMENTS, 1960

by H. I. Hester and J. Winston Pearce

This useful volume gives the entire Scripture reference, a lesson discussion, and the "Lesson in Life" for each lesson during the whole year. It interprets and makes clear the teachings of the Bible and applies them to your everyday life to show you how they affect Christian living today.

\$2.95

POINTS FOR EMPHASIS, 1960 by Clifton J. Allen

This handy pocket-size book contains the complete Scripture references for each lesson of the year. It also gives some of the main points of each lesson, truths to live by from the Bible, and daily Bible readings. Especially nice for those who travel.

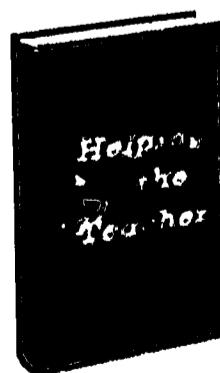
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TEACHING FOR RESULTS

by Findley B. Edge

Christian teachers sometimes fail in their work because their teaching aims are not sufficiently specific. This book stresses the importance of definite teaching aims and provides approaches and procedures that will be valuable to every teacher.

\$3.00



HELPING THE TEACHER

by Findley B. Edge

A sequel to *Teaching for Results*, this book provides Sunday school teachers with practical suggestions and methods for preparing and teaching the lesson that can be put to immediate use. His basic premise is that teaching is successful only if learning takes place.

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