

THE

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¶ IT WAS such a busy Saturday that I scarcely had time to regard it as being a special day—my birthday. By noon we had gotten the boys off for a school trip to the beach, I had washed the little girls' hair (a regular Saturday affair), taught my Old Testament class at the seminary, and had a meeting with my Sunday school workers. Early in the afternoon I went with three of the workers into the church community for visitation, rushing home later to teach a Sunday school class for a small group of American girls—also a regular Saturday occurrence. ¶ After that, I assisted Howard for two hours on a photography job, fulfilling a request for pictures of some of our national families. For supper we cut the pink and white cake a missionary friend made for me, adding a touch of festivity to the busy day. ¶ While getting Sunday clothes laid out, shoes polished, and the children off to bed, I found myself extra-Tagalog study in for the Sunday the next day. I fell into bed exhausted. ¶ For several Sundays I had been been minus two regulars. Their children made confession to their father, but he had said a flat "No!" But I was which met us this Sunday; only against our normal count of around thirty. ¶ Of the period only four local children—those of our seminary students. However, four more from the neighborhood seemed awry. The group as a whole was as they had ever been, so much so that we planned program for the morning. ¶ After church I had a conference with the workers and learned there was just

I TOOK HEART



The priests had not only been advising the children against coming, but some of our neighbors nearest the church had begun anew their intense opposition, trying to persuade some regularly attending unbelievers to discontinue coming. Some—we're not sure who—had openly expressed their opposition the day before by throwing huge stones through the church roof. I went home in about as low spirits as I had known since being on the mission field. ¶ When I opened the door I found several pieces of mail slipped under, some of which were birthday greetings. I came up with a start when I realized that this was November seventh—my birthday—in the States, even though it was already November eighth out here in the Philippines. Concerted prayer was being made for me. A clarion message seemed to ring out, "Take heart! We are praying for you!" ¶ Now the new week is well on its way and I am abiding in the promise, "Cast thy burden upon the Lord, and He shall sustain thee" (Psalm 55:22).

fighting for time to get a little extra day school lesson to be taught. I was exhausted at about ten that night. I was aware that our attendance had dropped. My mother had told us that when her mother attended at our church the priest was unprepared for the sharp decline. Only fourteen children were present, as against twenty-five. ¶ Analyzing the record, we discovered that at the beginning of the period only four children were present, the rest being from the neighborhood. Before the period had ended, however, the neighborhood came in. But everything was as unco-operative as before. ¶ That we adjusted our whole program just to suit their immediate needs was with our Sunday school superintendent. ¶ The cause for our drop in attendance

—MARJORIE OLIVER

THE *Commission*

FLOYD H. NORTH, Editor

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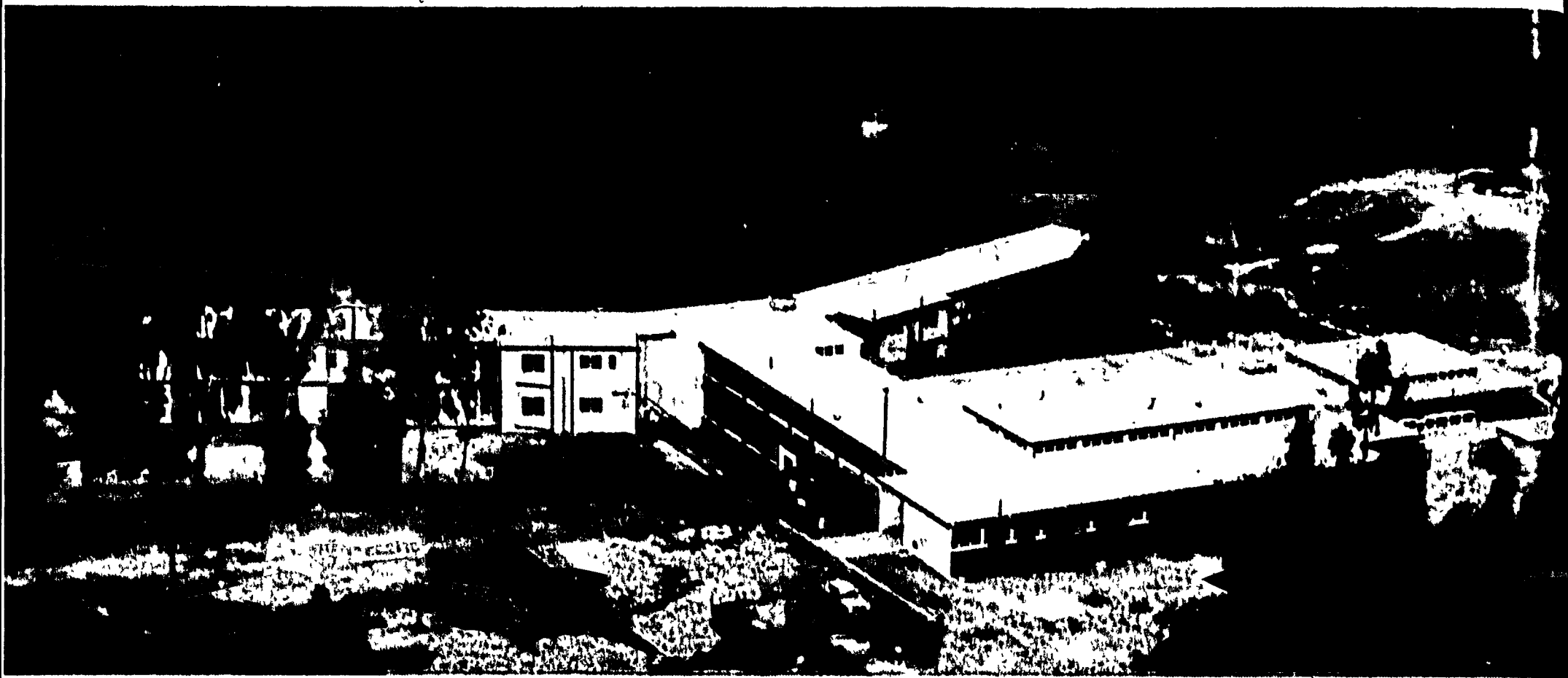
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HELP for *troubled* bodies and souls



THE Baptist Mission of East Africa reaped the fruition of foresight and creative planning when the first patients arrived this past fall at the Baptist Tuberculosis Hospital in Mbeya, Tanganyika.

Early this spring, when a new member of its staff arrives in Tanganyika, the hospital will also gain by the fulfillment of two ambitions a young woman has carried from childhood.

"Almost as long as I can remember, I have wanted to be a nurse," related Miss Joan Collins to the Foreign Mission Board in December, "and since I was nine years old, I have wanted to be a missionary."

Having reached her first goal through training and experience, she was then commissioned, through appointment by the Board, to combine her skills and Christian concern into one channel of service—as a missionary nurse in the tuberculosis hospital.

Missionary Doctors Lorne E. Brown, Jack E. Walker, and Hal B. Boone put up sign on front of \$210,000 tuberculosis hospital at Mbeya.

Joan Collins, R.N.,* will join other medical missionaries already on the hospital's staff: Dr. Hal B. Boone, acting director; Dr. Lorne E. Brown, who was director of tuberculosis control for the Louisville-Jefferson County (Kentucky) Health Department before entering foreign mission service; and Mrs. Carlos R. Owens, a registered nurse, whose husband is a field evangelist in Tanganyika. Dr. Jack E. Walker, director of the hospital, and Mrs. Walker are now in the United States on furlough and will return to Mbeya later this year.

The modern, airy hospital is situated on a hill on a twenty-one-acre plot about a mile and a half from the center of Mbeya. One enters the building through a large combination waiting room and assembly hall which can seat two hundred and be used for evangelistic services for the patients and their families. Around the hall are business offices, doctors' offices, examining rooms, the pharmacy, the X-

* For a biographical sketch and picture of Miss Collins, see "New Appointees," page 18, in *The Commission* for February.

ray department, laboratory, and staff rooms. The X-ray department is a vital center on which accurate tuberculosis diagnosis is dependent.

Patients are housed in four spacious wards on two levels. Each ward contains twenty-six beds, arranged into cubicles of two or four to give the patients privacy, yet easy accessibility. The wards, pleasingly decorated, open onto large porches, overlooking the beautiful countryside. The operating unit, kitchen, laundry, and steam generator plant are on an intermediate level. Homes of the missionary staff members are located near the building.

In an article tracing the beginnings of the hospital project, the *Sunday News* of Dar es Salaam, capital of Tanganyika, reported after the hospital was dedicated:

"Sir John Rankin, former British Resident, Zanzibar, and later Governor of Western Region of Nigeria, observed with approval the work of the Baptist Foreign Mission Board in the colony. For 100 years Baptists had contributed to the growth and development of Nigeria. Modern, well run hospitals had been established along with dispensaries serving thousands of Nigerians in a spirit of loving devotion.

"Numerous primary and secondary schools and an accredited college had contributed to the education of many of Nigeria's leading citizens. Hun-

dreds of Baptist churches had been formed on a fully self-governing status and were co-operating together in the Nigerian Baptist Convention, a highly respected Christian body.

"A former missionary to East Africa, then in Nigeria, Dr. W. L. Jester, wanted to see this same kind of programme begin in East Africa. Accordingly, he and Dr. I. N. Patterson, Secretary-Treasurer of the Nigerian Mission, with the encouragement of Sir John Rankin, made a trip to Tan-

ganyika in May, 1954.

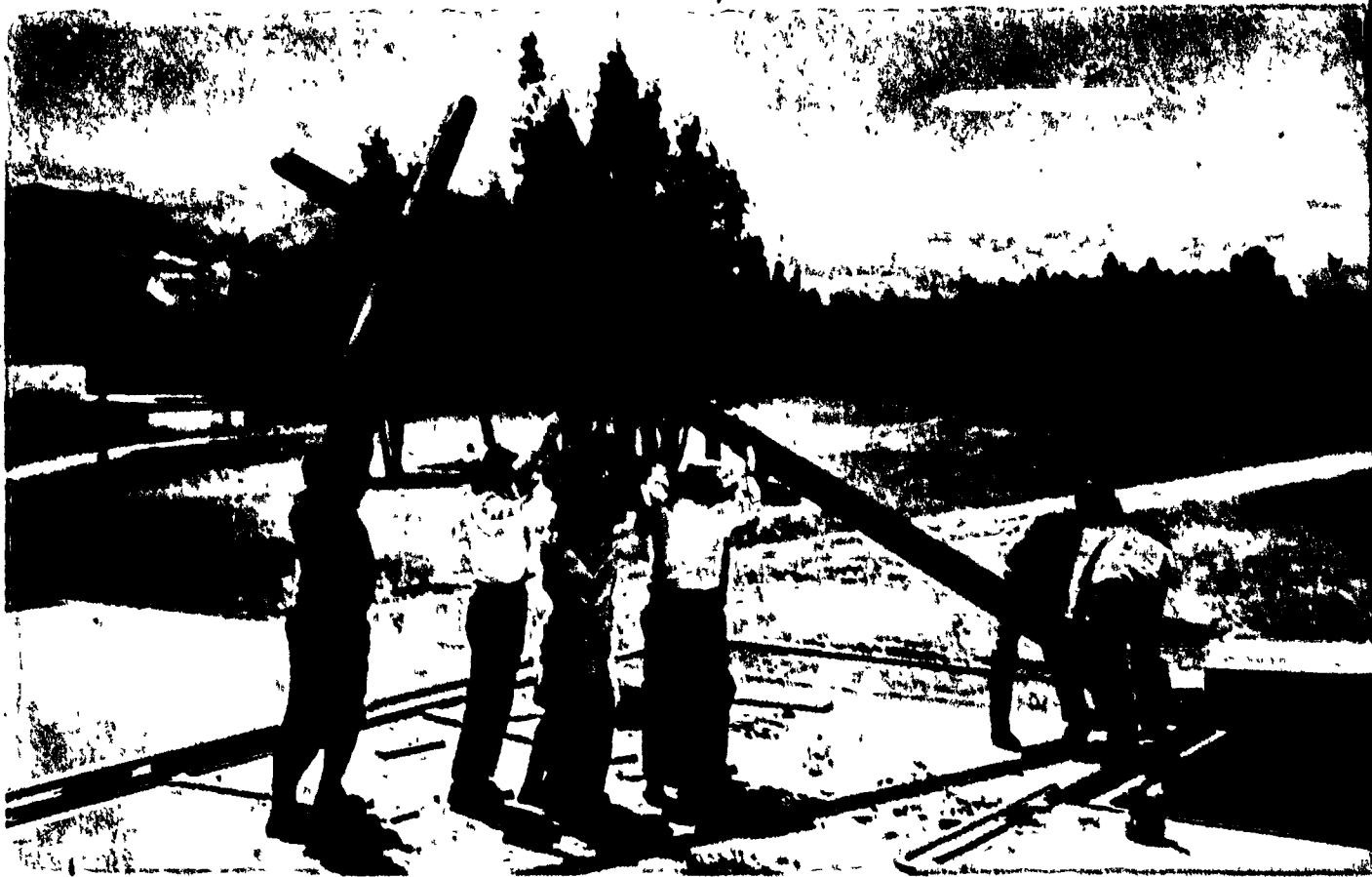
"This visit was followed in 1956 by that of Dr. George W. Sadler, Secretary at that time of the Foreign Mission Board for Africa, Europe, and the Near East.

"These men were so graciously received and further encouraged by many mission and African leaders, that three capable, experienced missionaries of the Nigerian Mission were commissioned to begin work in East Africa.

"These three, the Rev. Davis L. Saunders, Dr. Jack E. Walker and the late Rev. Winfred O. Harper, made a preliminary survey trip in June of 1956 and brought their families for residence in East Africa in the Fall of the same year. [Mr. Harper drowned in September, 1958, while on a holiday outing in Tanganyika.]

"These first missionaries were favourably impressed in many ways during their early days in East Africa. Government officials, including the Governor, Sir Edward Twining, were courteous and helpful. Officers of the Christian Councils of Tanganyika and Kenya, and members of missions already working in East Africa extended a cordial welcome, offering much assistance in surveys and locations.

"One of the projects given priority in the thinking of the mission members, was a tuberculosis hospital in the Southern Highlands Province. It was pointed out by Dr. Liston, Director



Workmen erect a cross on roof of the hospital above main entrance.

BAPTIST TUBERCULOSIS HOSPITAL



The present missionary staff of the hospital is composed of Dr. Jack E. Walker, director; Dr. Hal B. Boone; Mrs. Carlos R. Owens, a nurse; and Dr. Lorne E. Brown. Miss Joan Collins will join them in the near future as a nurse, and it is hoped another missionary doctor can be added soon.



Mr. S. N. Eliufoo, minister of health for Tanganyika, speaks at dedication service. Others on program were (seated left to right): Missionary George W. Carroll; Dr. Lorne E. Brown; Dr. Maleor Evans of the Tanganyika Ministry of Health; Dr. Jack E. Walker, hospital director; Dr. Hal B. Boone; Mrs. R. L. Mathis of Waco, Texas, president of Woman's Missionary Union; and Miss Alma Hunt of Birmingham, Alabama, WMU executive secretary. Mrs. Mathis and Miss Hunt were on a world missions survey tour.

of Medical Services for Tanganyika, that one of the greatest medical needs in Tanganyika is for facilities to treat tuberculosis patients and to control the spread of this disease. . . .

"A visit to Mbeya quickly convinced Dr. Walker and his colleagues that this would be an ideal location for the hospital. Dependable electricity and a good water supply were available there. Furthermore, the Provincial, District and Local authorities were most cordial and promised every assistance. . . ."

Explaining the motive for the hospital, the *Sunday News* said: "Dr. Walker, who has been the moving genius behind all of the activity on hospital hill, has recently been joined by two other well qualified doctors and a nurse. . . . They are people dedicated to the task of bringing the best possible medical care to the victims of tuberculosis in the Southern Highlands Province.

"But more than this, they are people who believe they have a message of hope and salvation for troubled souls.

"Although highly trained in the medical field and capable of amassing much wealth in America, they have come to Africa because they have a compelling conviction that here they can best carry out the Saviour's command to 'heal the sick', and in so do-

ing can also point to the Lord Jesus Christ, 'the Lamb of God who taketh away the sins of the world', as the one who can transform the souls of men."

Pointing out other Baptist work in the region, the article continued:

"This same zeal and motivation characterizes all of the work of the Baptist Mission of East Africa. In the Shauri Moyo district of Nairobi [Kenya] and in the Magomeni area of Dar es Salaam, community centres have been established and are carrying on a full programme of adult literacy classes, instruction in sewing and other domestic arts as well as evangelistic programmes.

"Another similar community centre will soon be constructed in Mombasa, where an evangelistic programme has been in progress for the past year.

"Prominent in all of the work of the Baptist Mission have been capable African staff members, whose dedicated lives have contributed much to the success of these projects. In Dar es Salaam, Mr. Ibrahim Mg'ong'o has been appointed manager of the Baptist Centre and is assisted by a well qualified staff of teachers.

"Mr. David Kamulu is filling a similar position in the Nairobi Baptist Centre.

"Likewise a well qualified group of staff members have been chosen for the hospital in Mbeya."

Also in the two-page feature about the hospital, the *Sunday News* reported an address at the opening ceremony by Tanganyika's minister of health, Mr. S. N. Eliufoo:

"The money required to build and equip the hospital had come as generous voluntary gifts of the Baptist Christians in America, said the Minister.

"Although patients would be charged for treatment according to their ability to pay, these charges would in no way cover the cost of their treatment. The remainder would be supplied as gifts from the Baptist Churches of America.

"Baptists hold as a principle that although each individual church member is expected to be a good citizen of his country, church institutions such as this hospital should not depend on Government support," said Mr. Eliufoo.

"We are all very grateful to the Baptists of the Southern Baptist Convention for establishing this tuberculosis hospital in Mbeya and for undertaking to subsidize its maintenance so generously."



THE COVER: Simon Oyedemi, past Bible sword drill winner for Nigeria and Ghana, makes a practical application of his Bible knowledge as he instructs a patient on Ward N of Baptist hospital in Ogbomoshos, Nigeria. Photographer is former missionary Dr. V. Lavell Seats, now professor of missions at Midwestern Baptist Theological Seminary, Kansas City, Missouri.



Chinese military officers from Taiwan (Formosa) baptized December 6 into First Baptist Church of Lawton, Oklahoma, are (left to right): Lt. Tsui Teh-Wang, Capt. Ean Ka-Kuei, Capt. Chou Shou-Hua, Capt. Chiang Chung, and Lt. Ho Yu-Huang. Capt. Yang Hsiu-Cheng (at right) joined by letter from the Chungli Baptist Church.



Taiwanese officers who accepted Christ last summer are (left to right): Lt. Col. Chang Yun-Hsin, Lt. Col. Li Chao-Jui, Lt. Col. Wang Kung-Chen, Lt. Col. Li Fu-Sheng, and Lt. Col. Li Keng-Tai. Four were baptized by the Lawton church and one in Taiwan. At right is Rev. H. Tom Wiles, and in front are Mr. and Mrs. Pete Becker.

Allied Officers Take Home FAITH IN JESUS

By H. Tom Wiles

WHEN officers from armed forces of other nations go for special training to Fort Sill, Oklahoma, First Baptist Church of nearby Lawton has an opportunity to tell them about Christ.

Through the years it has been my privilege as pastor to baptize a number of Allied officers—from South Korea, Japan, Taiwan (Formosa), Iran, and South American countries—who have been led to Christ by our people. One of our deacons and his wife have shown a special degree of interest in the souls of these men.

In 1958, Deacon and Mrs. Pete Becker took several Chinese army officers to church. Some of them made professions of faith and were baptized before returning to Taiwan.

Last year five Chinese lieutenant colonels from that island contacted the Beckers. "The men who have been here before told us to contact you and go to the First Baptist Church to find out about your religion," one explained.

For two months the Beckers picked the men up at Fort Sill and took them to the church, entertained them in their home, and taught them from the Bible. All five made professions of faith in Christ. In June four were baptized, with the fifth returning home to join a church there and be baptized with his wife who is also a believer.

Most recently, it was my pleasure to baptize five more Chinese officers from Taiwan on December 6 and to

receive by letter a captain from the Chungli Baptist Church. Once again, the Beckers had worked patiently and earnestly with these officers to lead them to a full knowledge of the Lord. Capt. Yang Hsiu-Cheng, who came by letter, was also of tremendous influence in his persistent efforts to win his fellow countrymen. On the same evening the pastor of our Pollard Avenue Mission, Rev. Don Bergeron, baptized Mrs. Clinton Brown, a Japanese bride.

We praise God for the opportunity of witnessing for Christ to these men who come to Fort Sill. Our members also feel that in this ministry to international army officers they are sending out a new kind of missionary to foreign lands.



New building of Baptist church in Bandung, organized in 1952 with twenty members, was designed of indigenous architecture by Missionary Ross Fryer with national help.

Miss Virginia Miles, missionary nurse in Kediri Baptist Hospital, taught Sunday school class in back yard of a missionary residence while a language student in Bandung.



The WAY

By
Howard
Hamrick

A TEEN-AGE girl made her way to the front of the church. As the invitation song continued, a middle-aged man stepped forth. Then, as the singing of the last stanza began, a young man moved forward, his face aglow with a new radiance. It was evident that he had just arrived at the happy ending of a long struggle to discover truth.

My heart welled up within me as I thought, "It's just the same as back home! It's the same miracle of God's grace—the same gospel of Jesus Christ." With fresh emphasis there came to me the realization that the foundation of all these events, the world over, is God's way—the way of love.

I cannot explain how I knew that the missionary pastor was speaking from a heart filled with compassion, for I could not understand the words he spoke. Perhaps it was the tenderness of his voice, the sincerity reflected in his eyes, or his look of genuine concern. Or it may have been a composite of all these, speaking an unuttered communication of love. It was the kind of communication a mother so skilfully employs in saying to her babe, long before it can understand a single word, "There is love in my heart for you."

I was sure about what I had just seen and heard. This was the secret, the basic principle of our work as Christians: to love, but to love in the name and spirit of Christ. Our supreme task is that of becoming the instruments through which God may reveal his love for humanity. When one is brought face to face with the tremendous impact of the love of God, his heart is moved, his life is changed.

Since my early days as a newcomer to Indonesia, I have been impressed

THE COMMISSION

LOVE

by the people's eager desire for God. Never before have I witnessed anything like the response there is here to any expression of friendliness. The paper boy is pleased by a kind word. The man in the market place responds to a smile and a word of greeting. The lowly workman is gratified over any expression of interest. In a surprising way, these people respond to an invitation to attend church services.

Even more significant is the response to the gospel. In our church, here in Bandung, it is nothing more than usual to have from one to several in the congregation come for-



Missionary Ross Coggins, director of Baptist publication work in Indonesia, gives a tract and invitation to attend church to betjak driver in front of Baptist church in Bandung. (See article on publication building, page 28.)



Indonesian women use few utensils in preparing food. The lady above, Onie, has been a Christian five years.



Missionary Mary Alice Ditsworth and Sunday school superintendent Ouw Tjoan Soen of church in Bandung.

ward every Sunday. The class for new Christians has had an encouraging attendance, sometimes as high as thirty. The spirit of evangelism is vigorous.

A young university student recently took his stand for Christ. Later, without reservation, he testified to many of his friends about the joy and happiness he had found. It is not surprising that a number of his friends have already publicly professed Christ as their Saviour.

Behind an Indonesian's decision to follow Christ, there is vastly more than many of us realize. Here in Bandung, our mission has two language teachers who are from Moslem homes. Hearing their testimonies, I could not help feeling that I was listening to a story right out of the New Testament. So often, accepting Christ means giving up cherished family relationships and religion and becoming utterly alienated from loved ones and friends. This has tremendous significance here, where family ties are held in such high esteem.

Then, too, I have never seen anything like the greatness of the opportunity here. The Indonesian archipelago has a staggering population of eighty million people—more than one and one-half million people for each Southern Baptist missionary now under appointment to this field. Bandung alone has almost a million people, with but a small handful of evangelical missionaries among them. While a pastor in Missouri, I was challenged by opportunities, but they were almost as nothing when compared with the immensity of the field before me now.

If you could stand with me at one of the busy street corners here you would see great masses of people going by. On foot, on bicycles, astride the backs of animals, in *betjaks* (pedal-propelled taxis), in trucks, and in small, horse-drawn carts, they jostle one another as they swarm by. I believe one may safely say that within a half hour there will pass more people who are destined to live and die without ever having an opportunity to hear the good news of Christ than the pastor with an average-size congregation in America will see in a lifetime.

A moment of serious reflection is all one needs to become aware of the real reason for the great response there is here to God's love as ex-



Missionaries Howard and Betty Hamrick study language with Mr. Djoko Utomo.



Indonesian housewives buy fresh vegetables daily from door-to-door "tukang."

pressed in the gospel. The gods that most of these people profess to know are the opposite to a God of love.

It is surprising to learn just how many people believe in the world of spirits and in their weird, unseen powers. For many, these have their habitations and representations in the mute, bronze images that line the walls of the Chinese temples. Other multitudes look to Mecca and profess a religion which is devoid of love and joy. Then there is the great assortment of other Oriental religions, none of them satisfying the hunger for the knowledge of a God of love.

Literally thousands are going out into eternity without ever having heard the good news of God's love . . . of the gift of his Son . . . of the gift of life eternal.

God loves, but how can he express that love except through people who love in the name of Christ? God has love for these people in Indonesia—a love that reaches out toward every island, that extends to every person, however high or lowly. The God who is love waits for individuals who are willing to say: "Lord, send me into the midst of the people who desperately need to hear thy message, that I may be a channel for communicating to them thy love."

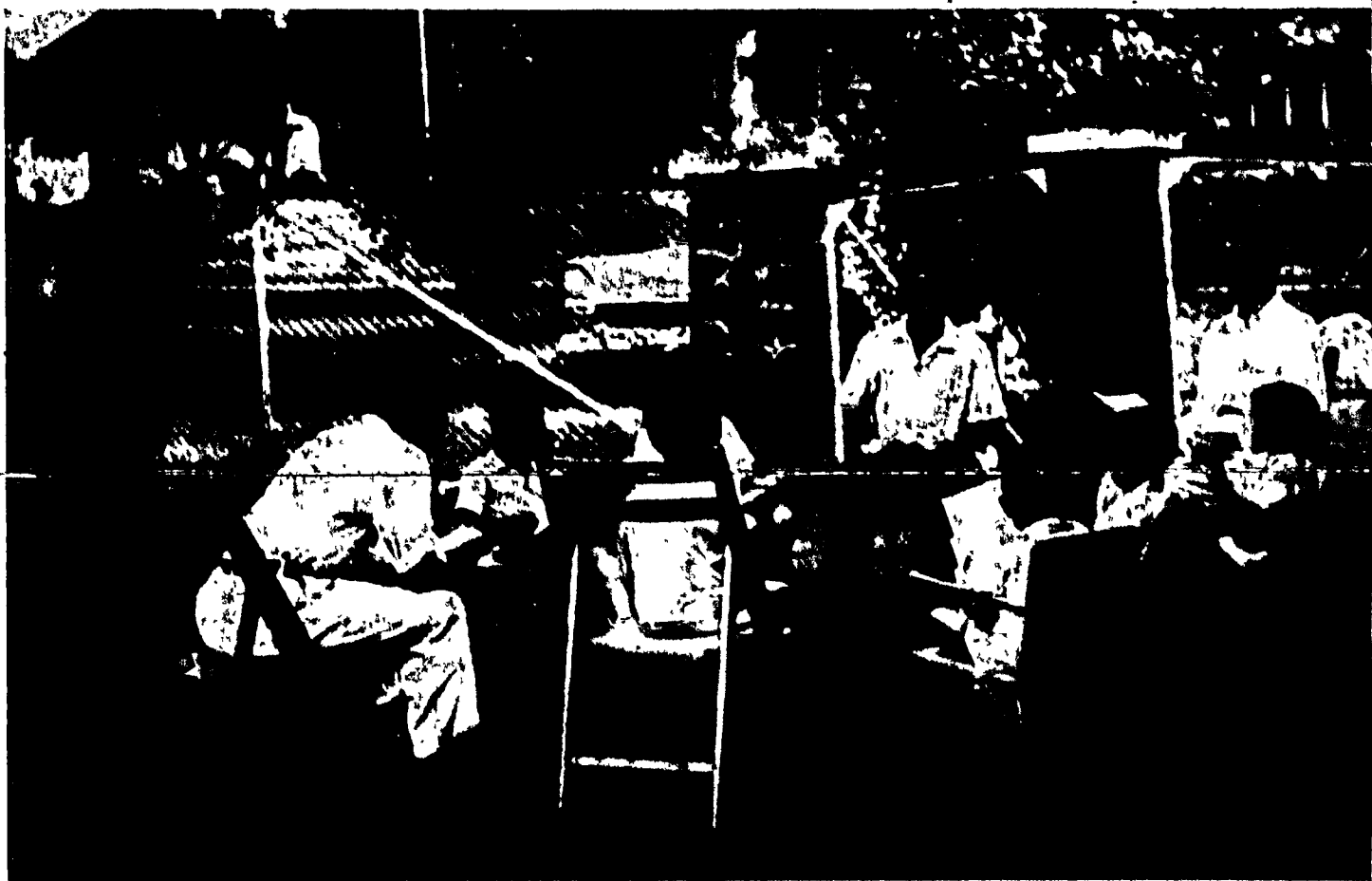
Great indeed is the need for nurses to serve in the Baptist hospital at Kediri. There is a need for teachers in the seminary at Semarang, to help with the instructing and training of young pastors. There are needs for many who can serve in other specialized ways:

But I cannot help feeling that the greatest need is for pastors, happy in their work in the homeland, to be convicted in their hearts that the need is greater on the mission field—pastors who have a compelling love for preaching the gospel and a prayer-kindled compassion for lost souls. There is a need for pastors who have learned the practice of patience, so necessary in the midst of the frustrations and delays during building programs. To sum it all up, there is imperative need for pastors who will come to the mission fields, eager to become the instruments, whatever the cost, through whom men may be brought face to face with the love of God.

If we are willing so to love, how can we fail? If it is God's love, how can God fail?

for March 1960

The largest Moslem mosque in Bandung. Arabic figure on top of minaret points toward Mecca, birthplace of Mohammed and seat of Islam religion.



ABOVE: Junior boys' class of Baptist church, Bandung.

RIGHT: A portable roadside restaurant.



MIRACLE

at Manzanillo

By Alma Reid

CRUZ and her husband, Juan, noticed that darkness had fallen earlier than usual. Having no radio or television to give them weather reports, however, they thought nothing of it. But from within their palm-thatched house, high on the mountain overlooking the Pacific Ocean, they began to realize that the wind was getting stronger.

Soon, the hurricane broke loose in all its fury. Cruz and Juan, members of the Baptist church in the nearby city of Manzanillo, Mexico, began to sing hymns and pray. In other Baptist homes, while the storm raged, breaking down palm trees, wrecking houses, and killing many people, prayers were

going up to God.

When the lashing winds had subsided, someone asked Juan Garcia, "Why did you go out of your house into the storm?"

"I didn't go out," he replied. "The wind picked me up and tossed me out."

Cruz told us that she and Juan were buried in the debris. For hours they were without help, but God answered their prayers and saved their lives.

Others were also hurled from their houses and left to die. A twenty-year-old girl saw six members of her family killed, some of them by suffocation in the dirt and wreckage. Only she and her sister were left.

"I saw so many deaths," she told a friend, "that right now I can't feel sorrow or anything. I just don't have any feeling at all."

One man, after hurrying homeward, found his house gone and his wife dead. She, too, had been buried in the debris, with just her head showing. Going berserk, he ran from the sight and has not yet returned.

Following the storm there came hunger, and heartache, and disease. For several days the city was without water and lights, and for a shorter time all outside communication was cut off.

As soon as the highway was passable, my husband and I, along with Rev. Roberto Porras, executive secretary of the Mexican National Baptist Convention, and Dr. Glen Smith, pastor of the English-speaking Baptist church in Mexico City, left Guadalajara in our car for Manzanillo. Rev. Carlos Torres joined us in Colima, where he is pastor of First Baptist Church, and warned us of dangerous spots where the hurricane had torn big chunks out of the road.

Brother Torres, who is also a sergeant in the Mexican army while taking his compulsory military training, told us of a soldier who had saved sixty lives from drowning during the storm. We knew, too, that Brother Torres, and his squad had rescued many people, but they also found forty bodies.

After we left Colima for Manzanillo, we met one detour after another. In one place we drove uphill to cross a bridge—but there was no bridge, only swirling waters below. So our car had to pass over on a railroad span.

On all our previous visits to Manzanillo, the palm trees, with their



Some houses destroyed and damaged in hurricane at Manzanillo.



Missionaries' jeep crossing over railroad bridge at Armeria River.

fronds pointing heavenward, seemed to lift our spirits. The brilliant hues of the tropical birds, the blue of the ocean, and the salty mist in our faces would always welcome us; and we felt relaxed and happy. How different it was on this trip! Our beautiful palms sprawled over the ground like tired, old men lying down to rest.

Driving into the city, we saw how the hurricane had swept away countless houses. Hungry people were standing in the food line. Some families were preparing meager meals on the sites where their houses had stood. Workmen were disinfecting the streets while many searched for bodies in the water.

Amazingly, however, a store where wholesome fruit drinks were made and sold, standing beside a hurricane-demolished saloon where drunken men formerly staggered in and out, was not damaged at all.

Our hearts felt heavy as we drove through the city and saw so much destruction. But we were filled with joy when we arrived at the Baptist church and saw the faith of the people. They had lost material possessions. Most of them had lost their homes. The hurricane had removed the church roof and blown down part of the wall. Yet, in the hearts of these Christians there was a peace and happiness that we found nowhere else in Manzanillo.

To the Baptists it seems that after they had prayed on the night of the hurricane a miracle happened. Although hundreds of people in the city and state lost their lives, no Baptists were killed or seriously hurt.

Our hearts were further stirred as we witnessed their selfless spirit. We inquired as to the most urgent needs

of each Baptist family. Would they ask for food, clothing, a house, or medicine? They mentioned none of these. Quickly came their answer: "Our most urgent need is to repair our church building."

"What will you do for food?" we asked.

"Those of us who have food will share with our *hermanos* [brothers] who do not have any," they replied.

A reporter, writing of the hurricane in Manzanillo, said that the people have great courage. They do have courage, but our Baptists have something greater than courage—they have faith in a living God.

If you need inspiration, go to Manzanillo. You will come away, as we did, with renewed spiritual strength.

Our people are not sitting down and weeping over their losses. They are rebuilding their homes and thanking God for the fact that, just as the death angel had passed over the Hebrew families long ago, so he passed over them and spared their lives.

God answered their prayers and strengthened their faith. So now the Baptists go on singing and praising him as they did the night the hurricane struck Manzanillo.



Ship sunk by hurricane in Manzanillo harbor, where many drowned.

VICTORY through CO-OPERATION

By Ralph V. Calcote

TOGETHER, and through Christ, we can do anything! This was the feeling expressed by the pastors and members of seventeen Baptist churches in North Kyushu, Japan, after an area-wide evangelistic campaign this past fall in the city auditorium of Yahata.

For three nights the large auditorium was almost filled to capacity as with beauty, with dignity, and with power the gospel of Christ was presented. The sight of more than sixty people each night walking down the aisles to make decisions for Christ was thrilling. The music program, which showed the results of good planning and practice, was inspiring.

To see the numbers of faithful church members who served each night as counselors and helpers brought spontaneous prayers of thanksgiving for their services and their dedicated lives. To hear the simple but powerful messages by Dr. Kearnie Keegan, Baptist Student Union leader from America, and Rev. James Stertz of the Foreign Mission Board staff in Richmond, was a true

worship experience. However, the deepest impact of all was the feeling of victory from working together for the cause of Christ.

In America, where sometimes a single church will have more members than there are in a large area of a
(Continued on page 29)



Participants on program of evangelistic campaign, standing behind the late Pastor Naozo Arakawa of Yahata Baptist Church at microphone, are (left to right): Rev. Toshitsugu Akizuki, pastor of Mt. Zion Baptist Church, Kokura; a Mr. Majima, singer; Dr. G. Kearnie Keegan of Southern Baptist Sunday School Board; Rev. Shuichi Ozaki, vice-president of Japan Baptist Convention; Rev. James G. Stertz of Foreign Mission Board; and a Mr. Ishii, singer.

LITTLE MAN *with a* BIG HEART



NAOZO ARAKAWA was just a little man. He weighed only about 120 pounds. The handbag he carried everywhere seemed to be almost as big as he was.

Yet, his short legs took him and his big handbag all over the city of Yahata and into the hearts of many people. To those who knew him, he was one of the biggest men they had ever known. During his later years, he served as pastor of the Yahata Baptist Church in Yahata, Japan, giving

By Ralph V. Calcote

fullness of meaning to the title of *Sensei*,* the Japanese word for Pastor.

In his handbag he always carried a Bible and a songbook. By singing hymns of praise, and by teaching both through the way he lived and through the words he spoke, he made an im-

(Continued on page 27)

* Pronounced "sen-ay."

THE COMMISSION



Miss Kazuko Takehara, music teacher in Training School of Seinan Gakuin, sings in Fukuoka evangelistic crusade. She is music graduate of Southwestern Baptist Seminary, Ft. Worth, Texas. Evangelist David Morken sits at left on front row.

They Came — They Heard ... Many Responded

By Mary
Ellen Dozier

IT WAS the greatest number of people in the history of Fukuoka, Japan, to come together in the same place during one period of time to hear the gospel.

They attended an eighteen-day united evangelistic crusade this past fall, held in the city's sports center, the largest place in Fukuoka for people to gather under one roof. Forty-six churches actively participated in the campaign, led by Evangelist David Morken.

Of the estimated 21,800 persons who came, more than eight hundred made decisions to follow Christ. Numerous outside meetings were also held, with attendance of at least half that at the sports center, and many decisions were made in them. Large numbers of people came to the services in the sports center and to the other meetings who would never have thought, or been willing, to enter a Christian church.

Two hundred and forty-six counselors, enlisted from the fifty-five churches and twenty-five missions of various denominations in the vicinity of Fukuoka, took training before the crusade, and 145 of them served throughout the meetings. More than twenty of the counselors were the converts one year ago when Dr. Morken held a crusade in the Rankin Chapel of Seinan Gakuin University, our Baptist school in Japan.

The counselors held prayer meet-

ings regularly in the early mornings and at other times, and they, along with the pastors and workers in the churches, were also trained in doing follow-up work. The participating churches have received the cards of those who made decisions during the meetings.

About one hundred of the young

men converted were students in Seinan Gakuin High School, our Baptist school for boys operated as a branch of the university. The teachers co-operated splendidly in trying to influence the students to attend the services.

Many other young people also went to the meetings. One evening as I sat in the large sports center before the service began, I overheard two girls talking together. One said, "I wonder if everyone in this building is a Christian." The other girl replied, "I'm sure I don't know."

Sensing that they had not been in any of the meetings before, I turned to ask whether it was the first time

(Continued on page 29)



Part of a night's audience in sports center at Fukuoka evangelistic crusade.

FOREIGN MISSION NEWS

General

260 Schools of Missions Set

ATLANTA, Ga.—(BP)—More than six thousand Southern Baptist churches are scheduled to take part in a record 260 programs of simultaneous Schools of Missions during 1960, according to Rev. L. W. Martin of Atlanta, secretary of the Department of Missionary Education of the Home Mission Board.

The announcement was made at a two-day meeting of the state directors of Schools of Missions with personnel from the Home and Foreign Mission Boards.

The Schools of Missions are week-long meetings held by local churches, with study and inspiration sessions each night; the first period is given to the study of mission books and the second to hearing missionaries or other speakers tell of the work of the home, foreign, or state boards. By grouping the churches in circuits of seven, a speaker goes to a different church each night.

Because of the scarcity of furloughing missionaries for speaking engagements and of time for the schools, the churches usually space such programs three or four years apart. A recent trend is the encouragement of churches to hold the schools without missionaries between the years when the missionaries are available. Such schools use pastors, church organizations, and others, or see visual aids and sometimes stage mission dramas with local personnel.

Brazil

'Operation Andrew' Brings Gain of 264 Baptisms

"Operation Andrew" sparked the Baptist churches in the state of Parana, Brazil, to baptize 264 persons last year. Though short of the five hundred goal, this number was fifty-two more than the previous record.

The story goes back to the year before when the twenty-one churches in the state Baptist convention—with 1,456 members—reported only one hundred baptisms. Something must be

done, decided the convention, and "Operation Andrew" was born.

On January 1, 1959, many of the members enrolled in the "Andrew Club," promising to try to win at least one person to Christ during the year. The resulting 264 baptisms represent a ratio of one baptism for every six members.

Encouraged by last year's record, but determined to do better, the convention is continuing "Operation Andrew" this year—again with a goal of five hundred.

200 Volunteer for Missions

More than two hundred young people volunteered for mission work during the home missions program at the Brazilian Baptist Youth Congress, held recently in São Paulo, Brazil.

Their response came after a dramatic presentation of the needs and opportunities of the *sertao* (interior region of Brazil), by Rev. David Gomes, secretary-treasurer of the Brazilian Baptist Home Mission Board. One hundred and sixty home missionaries now serve in the remote and neglected regions of Brazil, according to Mr. Gomes, and twenty additional persons are being considered for appointment.

Berry Takes Executive Post

Missionary Travis S. Berry has become executive secretary of the State Baptist Convention of Pernambuco, North Brazil, with his office in Recife. He formerly served as a field evangelist at Belo Horizonte, in the state of Minas Gerais, South Brazil.

Mr. Berry assumed the position formerly held by Dr. Grayson C. Tension, who has been transferred to become fraternal representative to Portugal in a three-way co-operative venture by the Portuguese, Brazilian, and Southern Baptist Conventions.

Chile

Revivals 'Most Successful'

"The most successful campaign in my thirty-six-year ministry," said one pastor after the simultaneous revivals held at the close of 1959 in three south-

ern districts of Chile. The forty-seven participating Baptist churches and missions reported 1,016 professions of faith, plus numerous reconsecrations of life and decisions for special Christian service.

Many of the converts were baptized simultaneously on Christmas Day in various lakes and streams of South Chile, making it likely that the Chilean Baptist Convention reached or went beyond its goal of one thousand baptisms in 1959, one for each seven members.

Directed by about thirty Chilean pastors, lay evangelists, and Southern Baptist missionaries, the campaign climaxed the Year of Evangelism in the participating associations. It represents the most extensive use Chilean Baptists have yet made of the simultaneous revival plan, reported Missionary Joe T. Poe.

Hong Kong

Carvers Teach in College

LOUISVILLE, Ky.—(BP)—George A. Carver, professor of missions at Carver School of Missions and Social work here, has left for Hong Kong on a sabbatical leave to teach in the department of English of Hong Kong Baptist College and serve as an administrative consultant. Mrs. Carver will also teach in the English department.

Professor Carver was formerly a missionary in China, serving as chairman of the department of English at Shanghai University. He joined the staff of the Carver School (so named for his father, the late Dr. W. O. Carver) in 1953.

Japan

Noted Laymen Speak at School

A medical doctor, a social scientist, and a journalist-author—outstanding laymen, active in the work of their local churches—were speakers during the fall religious emphasis week at Seinan Gakuin, Baptist university in Fukuoka City, Japan.

They are Dr. Junichi Wakizaka,

chief surgeon in the Kurume University Hospital; Dr. Shujiro Sawada, professor of economics at Kyushu University; and Junichiro Sako, author of many books and one of Japan's most respected literary critics.

Though no special emphasis was placed upon decisions, eighteen students made professions of faith in Christ and eighty-nine indicated a de-

sire to study Christianity seriously. Eight Christian students rededicated their lives to Christ.

Thailand

Baptists Again Treat Lepers

Southern Baptists are again ministering to victims of leprosy in the

Orient, now in Thailand. The last such work, in China, was ended with the advance of communism.

Missionaries have assumed responsibility for distributing medicine—and the gospel—to more than one thousand sufferers from Hansen's disease in Chon Buri Province, in southeastern Thailand. This work, carried on by nationals, was formerly supported by independent mission funds from America.

Authorities estimate that at least three hundred thousand persons in Thailand have leprosy, constituting one of the most pressing medical needs of the country and one of the greatest opportunities for the gospel, says Missionary Ronald C. Hill. Work among these social outcasts has consistently yielded conversions, among the families and friends as well as among the patients themselves. Three people have already been baptized into the Chon Buri Baptist Church as a result of this witness.

The leprosy responsibility will eventually become a part of the medical mission program in Thailand, launched in December with the appointment of Dr. Winfred L. Medcalf for that country. (For a biographical sketch and picture of Dr. Medcalf, see "New Appointees," page 12 of *The Commission* for February.)

SBC President, Fellow Pastors Start Ripples of Korean Revival

"ALL we hear from this man is Jesus."

Thus one Korean Baptist preacher voiced his and his colleagues' amazement that the president of the Southern Baptist Convention would go to Korea and preach simple evangelistic sermons.

Dr. Ramsey Pollard, of Broadway Baptist Church, Knoxville, Tennessee (soon to become pastor of Bellevue Baptist Church in Memphis), and two other Southern Baptist pastors, Dr. Herschel H. Hobbs, of First Baptist Church, Oklahoma City, Oklahoma, and Dr. Thomas A. Patterson, of First Baptist Church, Beaumont, Texas, set in motion ripples of revival with their gospel messages during the Baptist New Life

Crusade, held in six Korean cities during November.

Decisions for Christ numbered 265, and about two hundred rededications of life were registered in all the meetings.

"It was thrilling to see the people move out into the aisles, forgetting all about the custom of not going forward during an invitation," wrote a Southern Baptist missionary. "It was also a joy to see Koreans, missionaries, and American servicemen speaking to their neighbors to ascertain whether they had made that all-important decision for Christ."

Sponsored jointly by the Korea Baptist Convention and the Korea Baptist Mission, the crusade was part of a worldwide Baptist emphasis on evangelism in 1959.



Dr. Ramsey Pollard preaches in Seoul Memorial Baptist Church, interpreted by Rev. Timothy Cho, professor in Korea Baptist Seminary.

Songkhla Chapel Opened

The Baptist chapel in Songkhla, one of the three cities of Thailand entered by Southern Baptist missionaries during 1959, has been opened with a week of special services which drew an average attendance of about three hundred.

Participating in the services were Missionaries S. Judson Lennon and Ronald C. Hill and a Thai pastor, Rev. Kuhn Thadt Bratebasen. Missionaries stationed in Songkhla are Rev. and Mrs. Daniel R. Cobb.

Separated by eight hundred miles from the nearest area of Baptist work, Songkhla has eighteen Buddhist temples, one a training center for teacher-monks. Mr. Cobb reports that the reception of missionaries in Songkhla has been unusually good, interest is quite high, and the prospects are exceedingly bright.

Baptist work was also started in Prachin Buri and Nakorn Nayoke during 1959. Bangkok, Ayudhya, and Chon Buri were entered earlier.



Rev. Robert L. Deneen of Columbia, S.C., preaches in Ciudad Nueva Baptist Church, Asunción, with Pastor Pedro Ruiz Diaz interpreting.

Working Shoulder to Shoulder



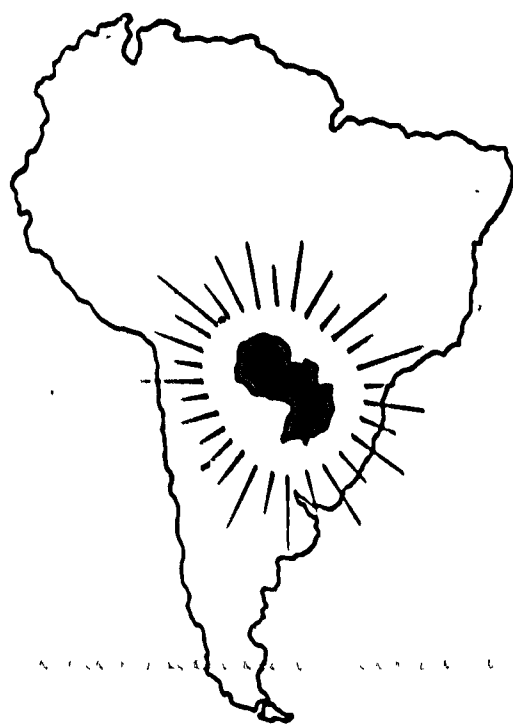
Rev. John E. Lawrence (left) of Shelby, N.C., preaches in Baptist church at Caacupe, as Missionary S. L. Goldfinch, Sr., interprets.

ANOTHER proof has been added to show that pastors from the homeland, who come to serve among us in humility of mind and heart, can bring great blessings to our mission program.

In spite of differences in language, customs, and climate, God graciously used the dedicated ministry of Rev. John E. Lawrence of the First Baptist Church, Shelby, North Carolina, and Rev. Robert L. Deneen of Park Street Baptist Church, Columbia, South Carolina.

These two men came to Paraguay, with the approval of the Foreign Mission Board, to help in three weeks of special evangelistic emphasis and became part of the Paraguay Baptist Mission, working shoulder to shoulder with us.

During the two eight-day periods,



By Sydney L. Goldfinch, Sr.

all thirteen churches and preaching stations co-operated in the campaign. Except for the four churches here in Asunción where the visiting preachers led, the local pastors and workers did

all the preaching; each one was with his own congregation for the special effort while a fellow pastor preached.

After the campaign closed, the pastors and evangelists gathered in Asunción to tell of the working of God's Spirit in and through their ministry. The results were beyond our faith. God had done more than we had expected, and we were shamed by the lack of faith with which we had made preparation for the effort.

The totaling of the reports revealed that in the nine churches and four preaching stations with a combined membership of 515, there had been recorded 230 professions of faith. Several of the churches had more visible manifestations than their total memberships.

The Barrio Jara Church, whose pastor is Rev. Edgar Ramirez, reported

Pastor Edgar Ramirez of Barrio Jara Baptist Church preaches.



Rev. Saturnino Torrales, pastor of church in Caacupe, greets a member.



Pastor Jorge Duarte of church at Carapuegua reads Bible.





Barrio Jara Baptist Church in Asunción.



Fernande de la Mora Baptist Church, Asunción.

a genuine revival with all the members renewing their dedication to God, besides thirty-six new people manifesting their faith in Christ. Most of these had been visited by the pastor over a period of two years and were ready for baptism. Some will remember Pastor Ramirez as the Paraguayan delegate to the Baptist Youth Congress in Toronto in 1958. John Lawrence preached in his church through an interpreter who was half his size, so the people affectionately called him "Big John."

For the second half of the campaign, Pastor Ramirez went to Canaçupe, center of mariolatry, and preached in the church whose pastor is Saturnino Torrales, a recent graduate of our Paraguayan Bible Institute here in Asunción. He and his church of twelve members rejoiced in having twenty-six adults and ten children manifest their faith in Christ; of this

number, twenty were ready for baptism.

A newly ordained pastor, having held his first meeting during this special effort, brought back the wonderful report that there had been twenty-four professions of faith in a church that had only thirty-five members. Although he lost his suitcase, got stuck in the mud, and caught the mumps, he still was full of the joy of the Lord as he told of the results in his services. "The pastor there said the church had never had a more blessed meeting.

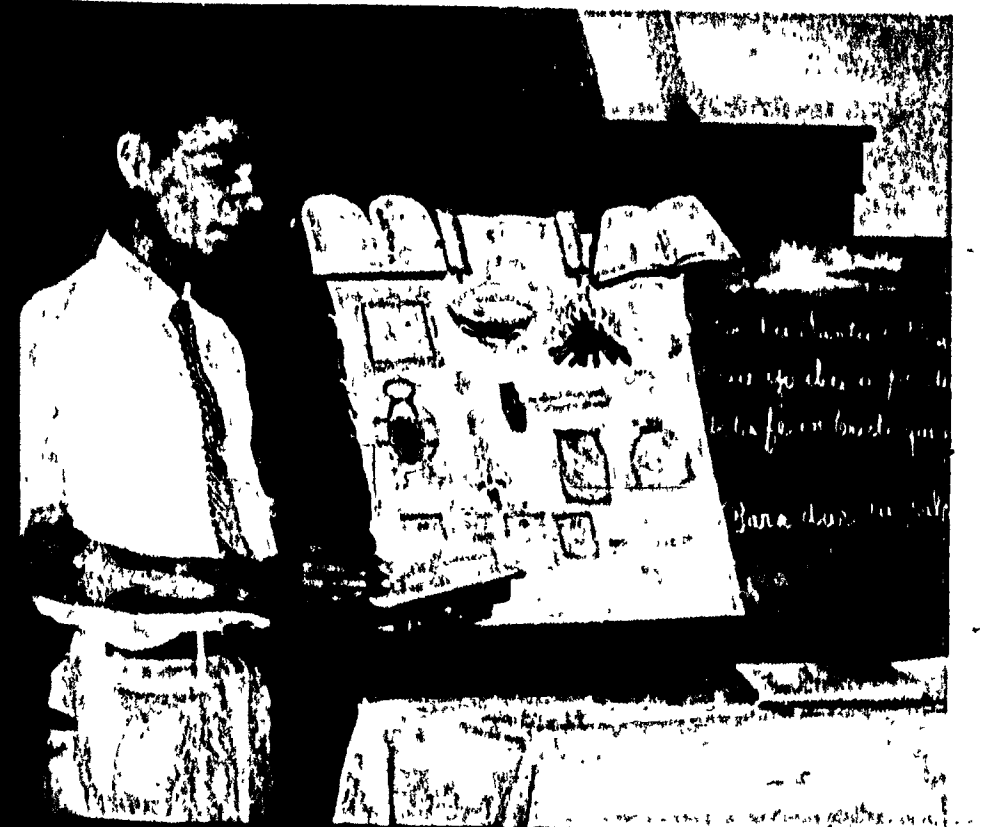
One dear brother, Jorge Duarte, who has not yet been ordained, told how God had blessed the services held in an isolated, neglected place and that eleven accepted Christ as Saviour. In the group was a man with an almost total impediment of speech, but who was able to let the others know with badly broken Guarani that he had Christ in his heart.

The pastor of the Villa Mora Church, located next to the Baptist Hospital, reported that two married couples were to be baptized soon from the group of fifteen who professed faith during the meetings led by Robert Deneen. In the little church where this pastor later held services, twenty-four came confessing their faith, and a former member who had left the church and fallen into sin came back.

Pastors Lawrence and Deneen led the devotional periods in the hospital for two weeks, bringing evident blessings to the lives of the nurses and other employees. From thirty to forty attended each morning, as their duties permitted.

The American preachers spent the five-day period between the two weeks of meetings visiting the more isolated areas of Paraguay. A highlight
(Continued on page 32)

Rev. Jose Missena, pastor of Villa Mora Baptist Church in Asunción, conducts a primary school chapel service.



Two members of Coronel Martinez Baptist Mission (building in background) rode five miles to attend services.



This Year's Emphasis

AMONG the most enthusiastic supporters of Baptist Jubilee Advance are the foreign missionaries. Their letters indicate that they are eager to have and to use the materials and ideas that are developed around each annual emphasis leading up to Jubilee Year—1964.

This year's emphasis is one that means much on a mission field, for the teaching and training of every believer is basic in the missionary strategy for all countries where our missionaries serve. We cannot repeat too often that the evangelistic needs in every country must be met largely through the witness of national Christians to their own people. In whatever country the missionary serves, he is a foreigner, and his presentation of the gospel will always have to endure that hazard.

We do not belittle the evangelistic work of any missionary in saying that one of the most effective and enduring services is that of teaching and training the nationals towards a spiritual and leadership maturity. But this alone assures a continuation and an enlargement of evangelistic witness, if or when missionaries are no longer able to work with them. The missionary who gives himself wholly to evangelistic opportunities is just as essential now as he ever was; in fact, the broadest and most continuous need the Foreign Mission Board has is for couples who can serve in general field work and evangelism.

These are the ones who "break new ground" in opening new stations of witness and in other ways expand the work, always striving to win more people to Christ. This type of service is doubly valuable in those countries where trained national leadership is still critically scarce. But if this alone were done, without the teaching and training, the future of Baptist life in any country would be almost entirely dependent on the continuation of a missionary force.

Not only in 1960, but in every year, the strategic task of a large part of our foreign missionary force is teaching and training leaders into full-grown Christians, that Christ may have a continuing witness in every nation.

Strength in Simultaneousness

AN ENCOURAGING sign on the horizon of world-wide Christian witnessing is the recent success of simultaneous evangelistic campaigns on a number of the foreign mission fields. Baptist churches in Latin America, the Orient, and Africa have begun using this plan, realizing results that many nationals thought impossible.

As Southern Baptists we are so accustomed to simultaneous efforts that it may be difficult to realize how significant this approach can be in other parts of the world. Here in the United States we use this plan of co-operative witness so that whole communities—even large sectors of the nation—may feel the impact of a united front for the gospel message. How much more such an effort

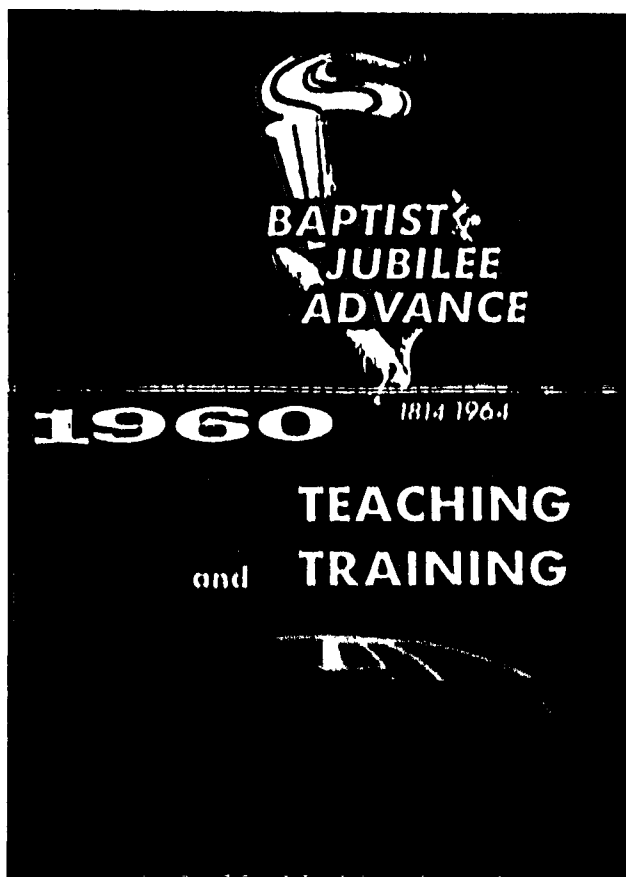
means where the Christian population is an extremely small minority and churches are few.

Not only does the simultaneous approach give a new dimension to evangelism with respect to impact on the community, but it affords opportunity for churches that are small in membership to have the inspiration that comes from being a part of something larger in scope. To plan and witness along with fellow Baptists in other churches in a project that gets public attention and a wider hearing for the message of Christ means for many a new sense of courage. It also means new stature for each church in its own community.

We who live where our faith is virtually uncontested can scarcely appreciate what this means in many parts of the world. Although there are about twenty-three million Baptists in the world, there are numer-

ous localities where being a Christian, to say nothing of being a Baptist in faith and practice, means being an oddity and out of harmony with prevailing tradition. For those who live day after day in such settings, any opportunity they have to be identified with a larger working fellowship in their faith is worth much more to them than we can imagine. As a part of their development for leadership among their people, as well as the increased potential for evangelism, the simultaneous plan for co-operation among their churches affords national pastors many opportunities and much encouragement.

We will all do well to pray that on our foreign mission fields there will be an increasingly effective use of this approach.



Leadership Training on Mission Fields

By Baker J. Cauthen

ONE OF the most challenging aspects of foreign mission work is that of leadership training. It is obviously an important task. Missionaries and national Christian workers communicate the gospel of Christ and lead others to saving knowledge through faith. It is highly important that those who believe on Christ should be trained in order to serve him effectively.

This calls for a broad program of leadership training in every mission field. Great responsibility lies upon each church to train those who are won to Christ and brought into its fellowship. The teaching and training functions which we know so well at the home base are vital to church development on mission fields. The organizations that carry the responsibility for teaching and training quite naturally take on the local color of the countries where work is done, but the principles are the same everywhere.

Much progress has been made in recent years in the development of teaching and training organizations in church life throughout the world. This task is yet in its beginning stages, however, and calls for missionaries with excellent training and leadership experience who can help churches and conventions with this important function.

Southern Baptists are well aware of the vast contributions made to Christian work through summer assemblies. During the last twelve years of missions advance it has been possible to bring into life many assemblies throughout the world where people gather as they do at Ridgecrest and Glorieta for days of fellowship, inspiration, teaching, and training. Out

of these assemblies are coming stronger leaders for every aspect of Christian service.

The ministry of Christian education on mission fields is very extensive. More than 130,000 students are enrolled in the nine hundred Baptist schools which are projected in the lands we serve. These schools begin with kindergarten and continue their program through primary school, high school, and college. They are valuable from the standpoint of educational contribution, development of Christian leadership, and evangelistic opportunities. Some of the finest opportunities for leading people to Christ are found in schools on mission fields.

IT IS to the seminaries on mission fields that we look for the most essential leadership training. Whenever new work is projected, it always calls for some type of institution to provide theological instruction.

In many instances theological institutions must begin on a Bible school level, but they do not remain on this basis longer than necessary. Schools are designed to continue providing instruction for students at whatever stage their needs may appear, but in every mission field plans are laid to provide high-grade theological training as early as possible.

The seminary work done by Southern Baptists across the world is of excellent quality. Faculties of the seminaries are made up of people with the same level of training required for teaching in seminaries in this country. Faculty members consist both of missionaries and nationals.

Those who attend the meetings of the Baptist World Congress in Rio de Janeiro will be impressed by the large number of churches in that city.



Baker J. Cauthen

There are more than 130 Baptist churches in Rio, and the ministry of the South Brazil Baptist Theological Seminary there has had a large share in the multiplying of churches in that strategic place. The effective witness of seminary students has helped to bring into life many churches and to cultivate those already in existence.

All of the seminaries present particular challenges and opportunities. A visit to Ogbomosho in Nigeria causes one to feel very grateful for the splendid equipment and excellent faculty members serving in this vital institution. When one sees the fruits of their efforts in the high quality of trained leadership serving the churches in that land, one is impressed with the strategic service which can be rendered by this seminary.

When missionaries were evacuated from China as a consequence of Communist control, it was recognized that the training of Chinese Christian leaders would be one of the major functions both in Hong Kong and in Taiwan (Formosa). In these locations it has been gratifying to see the splendid developments which have taken place. Excellent seminaries have been brought into life, led by strong faculties of well-trained missionaries and

(Continued on page 23)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Prayer, Christian Living Are Needed

Joanna Maiden
Enugu, Nigeria, West Africa

OUR MATERIAL needs are great, but these are not the things we need most. Our first need is always prayer and Christian living on the part of Americans. On mission fields we are probably more conscious of the power of prayer than we are at home, and yet I have the feeling that we barely tap the resources available.

Pray with us that we may do our work with skill and knowledge to deserve the respect of progressive young people, that we may speak with clarity and conviction of our experiences with Christ, that we may witness with tact and wisdom, and above all else that in every relationship we may show our love for God and for all his children. Your witness here is not only through us, your representatives; what you are doing and saying yourselves is broadcast and printed here.

We white people of the world are a minority, and those of us who are Christian a smaller minority; we may have a very brief time in which to convince the dark races of the world that we believe that God is the Father of us all and that, therefore, we are all brothers.



He Responded to Plea for a Pastor

Horace Victor Davis
Rio de Janeiro, Brazil

AS I LOOKED down at the new Bible in Portuguese that I was holding I read slowly the words that were imprinted in gold on the front: "Ao Pastor Horace Victor Davis, lembranca da Ia. Ingreja Batista da Fundacao, Rio, 5. 12. 1959," meaning a remembrance from the First Baptist Church of the Public Housing Foundation, presented to me on December 5, 1959, the date I was inaugurated as their pastor.

Since my first visit to supply in the pulpit of the church the members have made me feel quite at home, but it was a surprise, as I supplied again after an extended trip, to learn that they had called me to be their pastor. Looking into the faces of the three hundred people crowded into a building hardly adequate for one hundred, I wondered just how I could accept the invitation. Already, I looked at my calendar and every week was filled for the next five months, and many Sundays. Part of this time I would be at home, but at other times I would be about as far away as possible and still be in Brazil.

What would you say in answer to the plea: "If you will just come, preach when you are here, and tell us how to do things, we will do them, because we need to know how. You have studied in the seminary and could help us organize our Sunday school, Training Union, financial program, and building program so that we may serve the many people who come our way and that they might have an equal chance to know Jesus the Saviour?"

This invitation rings in my ears as it rings thousands of times in the hearts of others who have gone to serve. What is your answer to this plea? You know the answer that my heart compelled me to give, for I hold in my hand the Word of God that was given to me by this church—The Truth, The Way of Life, The Salvation of the World. I covet your prayers, that I might have the spiritual and physical strength to preach this Word.

What greater blessing could I have than these men—men with the love of God in their hearts, men with a compassion in their hearts for lost souls (and they witness some place every night of the week), who are willing to bear the load when I am busy with other phases of mission work, men who preach and live God's word?

What greater blessing could one have—than co-laborers all over the world preaching the gospel, than the dedicated lives of the personnel of the Foreign Mission Board who give of their time that we might be free to share the Word of Love, than the many churches and members in the homeland giving of themselves and their means that the lost multitudes living in darkness might see the Light?

What greater blessing could one have than a family willing to do at times that which is hard, in order that we might in some way, by some deed or word, bring someone face to face, in a living experience, with his Master and Lord? How grateful I am for the blessing of having them work by my side in all that I do, and they join me as we give thanks for the blessing of loved ones and friends.



Sin to Read Bible, They Only Raffle It

James M. Short, Jr.
Chihuahua, Chihuahua, Mexico

IT CAME recently to our attention that a Bible was being raffled here in Chihuahua for the purpose of constructing a Catholic chapel. Upon being approached and being asked to buy a raffle ticket, one of our Baptist ladies said to the one selling the tickets, "I'm sorry, but I cannot do that. You should read the Bible and learn that you should not be raffling the Word of God." To this the Catholic lady said, "Oh no! We are forbidden to read this book! We are selling it only as an adornment for the home."

It would be impossible to explain the fear the great majority of Catholics feel when first exposed to the Bible itself and the glad tidings contained therein; for they have been so disciplined to believe it is a mortal sin to read the Bible, or even to hear it read by any other than the priest.



Baptists Buy—Not Take Public Grant

Mary Ellen Burt
Goiânia, Goiás, Brazil

DAN MET in Brasilia [the future capital city of Brazil, now being built] with the committee appointed for the construction of the Memorial Baptist Church there. The government had given the land for the construction of churches, but it was our desire to pay for the land rather than accept it as a gift from the government.

The directors of Nova Cap, the organization responsible for building the new capital, were astounded that we Baptists would want to buy something that had been given to us. The committee carefully explained why we wanted to buy it and, after much hesitation, they finally consented to sell it. They were so impressed, they publicized our case in the newspapers and on the radio. We're looking forward in the near future to the construction of this great temple.

The great and urgent need is for a missionary couple to work in Brasilia. It is of utmost importance that we take advantage of the great opportunity to evangelize Brasilia now in its early stages of development.



Church Wedding Thought Dangerous

Van Gladen
Saltillo, Coahuila, Mexico

A CHURCH WEDDING in Mexico has no validity before the law; only the civil ceremony is recognized as legal. So a church wedding is not really a wedding as we understand it. It is usually looked upon as only a consecration ceremony in which the new home is dedicated to the Lord and prayer is offered for the couple.

For some reason unknown to me some of the members of our church have the belief that such ceremonies should not be held in the church. However, early in October two of our young people asked the church for permission to be married, or at least to have the religious ceremony, during the morning service on the 25th. The "liberal" element of the church voted to grant the permission. Since that was my Sunday to preach here, it was my privilege to conduct the service.

For the first part we followed the regular order of service for a Sunday morning. The special music was a

solo which had been requested by the bride. Then I preached a sermon on the meaning of marriage. At the close of it the young couple, who had been seated at the front, stood before me and exchanged rings as pledges of their devotion. I used the same explanation of the symbolism of the rings that I have used for years. Then they knelt for the prayer of dedication.

That was all there was to it. The couple were married by a judge at 10:00 A.M. Then they came to the church for a consecration ceremony at eleven. But that was enough to disturb very deeply some of the traditionalists in our church who feel that thereby dangerous innovations are being introduced. The main objection seems to arise over the use of wedding rings and the little kneeling pillows, since such things are also used in Catholic ceremonies. The theory is that in order to avoid the errors of the Catholics we must reject the whole affair. The trouble with such reasoning is that the person who follows it too closely might be led to throw out the baby with the bath water.



Dying Brother's Witness Turned Him

J. J. Cowser
Rio de Janeiro, Brazil

IN OUR Sunday afternoon visiting we went into the home of a man who had accepted Christ a few Sundays before. He told us the story of his conversion and showed us a sharp dagger he had bought, intending to use it to take the life of a brother-in-law, who had killed his sister and tried to kill another sister.

He said, "I followed him into every place I heard he had gone. I was so intent on killing him that I hardly did anything but look for him during off-hours. I began to have dreams about him—some of the most horrible dreams. At the same time I was constantly remembering what my Christian brother said just before his death: 'The only thing I regret about dying is that my brothers and sisters are not Christians.'" He said this haunted him constantly.

One night he dreamed that he was following his brother-in-law and was near a little shack, on the edge of a wooded place. Just as he got there a light shone on his head and chest so that he could not see; and someone told him, "The hunt is up, so it won't do any good to continue hunting him." His wife awakened him and told him he had been talking in his sleep. He heard soon after this that his brother-in-law had been captured, tried, and convicted.

A few Sundays after he told us these things, and after having attended our church a couple of times, this man came forward during an invitation. As he came accepting Christ he gave us the dagger, saying that he had no further use for it.

We placed the weapon on the bulletin board at the entrance of the Publishing House. Very soon afterward, another man, recently converted, came in bringing a pistol which he wanted to get rid of.

Missionary Family Album



Missionaries Donald R. and Joyce Heiss relax for a family portrait with their children: (left to right) Jim, ten; Paula, six; Danny, four; and John, eight. Mr. Heiss works with the churches and missions in Aomori Prefecture, Japan.

Arrivals from the Field

ABERNATHY, Dr. and Mrs. John A. (Korea), c/o Dr. C. A. Leonard, Rte. 1, Box 962, Naples, Fla.
 CAMPBELL, Miss Vera (Japan), Rte. 2, Fairburn, Ga.
 LAWTON, Rev. and Mrs. Deaver M. (Thailand), c/o Mrs. T. T. Holloway, Jr., 4228 Bowser Ave., Dallas 19, Tex.
 VAUGHN, Miss Edith (North Brazil), Big Island, Va.

Births

CLARK, Rev. and Mrs. G. Harold (Malaya), daughter, Rebecca Ann.
 SHEPARD, Rev. and Mrs. John W., Jr., (Japan), son, Alan Thomas.

Deaths

BAKER, Mrs. Linnie, mother of Mrs. Ross Fryer (Indonesia), Dec. 14, 1959, Monticello, Ark.
 PYLES, Mrs. Maude J., mother of Mrs. Edward L. Oliver (Japan), Dec. 22, 1959, Place unknown.
 VERNON, Mr. Henry, father of Rev. Vance O. Vernon (Equatorial Brazil), Jan. 7, Alexandria City, Ala.

Departures to the Field

HALBROOKS, Rev. and Mrs. Fred E., Jr., Caixa Postal 319, Sao Luiz, Maranhao, Brazil.
 KING, Rev. and Mrs. David, Box 2026, Beirut, Lebanon.
 LOCKHART, Miss Maxine, Baptist Women's Elementary Training Center, Ile-Ife, Nigeria, West Africa.

Four of their six children gather around the family piano with Rev. and Mrs. Sydney L. Goldfinch, Sr., missionaries in Asunción, Paraguay. Left to right are Lura, James, Larue, and Leila. Sydney, Jr., is in Tulane University, New Orleans, Louisiana, and Albert has been at Le Tourneau Technical Institute, Longview, Texas. (See article by Mr. Goldfinch on pages 16 and 17.)



MARTIN, Miss Pauline, Baptist Women's Training College, Idi-Aba, Abecokuta, Nigeria, West Africa.

POE, Rev. and Mrs. W. A., Boite Postale 21, Conakry, Republic of Guinea.

ROSS, Sr. and Mrs. Frank Gilbert, Apartado 120, Durango, Durango, Mexico.

WOLFARD, Dr. and Mrs. Rodney B., Caixa Postal 2541, Rio de Janeiro, Brazil.

Language School

LATHAM, Miss Dorothy Jean, Caixa Postal 758, Campinas, Sao Paulo, Brazil.

WILSON, Rev. and Mrs. Ernest C., Jr., Caixa Postal 552, Campinas, Sao Paulo, Brazil.

New Addresses

BOATWRIGHT, Rev. and Mrs. Claude S., 352 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

BRYAN, Dr. and Mrs. Nelson A., emeritus (Korea-China), 724 Thompson Lane, Nashville 4, Tenn.

CAMPBELL, Rev. and Mrs. Charles W. (Argentina), P. O. Box 22145, Seminary Hill Station, Ft. Worth 15, Tex.

DOTSON, Rev. Clyde J. (Southern Rhodesia), Box 225, Tuscumbia, Ala.

DOTSON, Miss Lolene (Nigeria), Box 225, Tuscumbia, Ala.

DUPRIEST, Rev. and Mrs. Milton, 350 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

GARNER, Rev. and Mrs. Alex F., Casilla 219, Santa Fe, Santa Fe, Argentina.

GARRETT, Miss Doris, Box 223, Baptist Girls' Secondary Modern School, Abecokuta, Nigeria, West Africa.



Happy "missionary kids" of Daniel B. and Frances Ray, stationed in Chonan, Korea, are (left to right): Mark, Leajean, Ben, and Andy.

GLASS, Rev. and Mrs. Ernest W., 19 Redwood Ave., Singapore 10, Malaya.

GLAZE, Rev. and Mrs. A. Jack (Argentina), Southern Baptist Theological Seminary, Louisville 6, Ky.

GOLDIE, Dr. and Mrs. Robert F., Baptist Medical Center, Nalerigu, via Gambaga, Ghana.

HALVARSON, Rev. and Mrs. Carl, 11 Kamiyama-cho, Shibuya-ku, Tokyo, Japan.

HART, Rev. and Mrs. J. L., emeritus (Chile), 8501 Signal Peak, El Paso, Tex.

HART, Miss Lois (Chile), 8501 Signal Peak, El Paso, Tex.

JACKSON, Rev. and Mrs. W. H., 350 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

JAPAN MISSION HEADQUARTERS, 350 2-Chome Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

KUBE, Miss Ruth, Eku Baptist Hospital, Eku via Sapele, Nigeria, West Africa.

LEA, Miss Ola, 88 Sec. 3, South New Life Rd., Taipei, Taiwan.

MAIDEN, Dr. Joanna, Baptist Mission, Box 10, Enugu, Nigeria, West Africa.

MEIN, Dr. and Mrs. David, P. O. Box 22027, 1440 W. Gambrell St., Ft. Worth 15, Tex.

RALEY, Rev. and Mrs. Harry L. (Taiwan), Southeastern Baptist Theological Seminary, Wake Forest, N. C.

RENFROW, Rev. and Mrs. Harold E. (South Brazil), 515 Poertner St., Boonville, Mo.

SERIGHT, Rev. and Mrs. Gerald Ben (Equatorial Brazil), Unit 25, Apt. 3, North University Place, Stillwater, Okla.

SMITH, Miss Lucy E., 350 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.

SPURGEON, Rev. and Mrs. Harlan E., 85 Shuang Shih Rd., Taichung, Taiwan.

STOKES, Miss Lucy Belle (Japan), c/o Mrs. Irene Stokes, 305 Dartmouth, S.E., Albuquerque, N. M.

THORPE, Rev. and Mrs. Terry, Box 657, Gwelo, Southern Rhodesia.

TINKLE, Miss Amanda, Baptist Hospital, Ogbomoshoh, Nigeria, West Africa.

WARMATH, Rev. and Mrs. William, 86 1-Chome, Harajuku, Shibuya-ku, Tokyo, Japan.

WATSON, Rev. and Mrs. James O., (Argentina), 2296-A Lindmont Circle, Atlanta 5, Ga.

Leadership Training on Mission Fields

(Continued from page 19)

nationals. The consequence is that each year Baptists are witnessing much growth in Chinese Christian leadership, with both present and future significance.

One of the great losses in Communist China has been the serious reduction of leadership training in seminaries. Only a few seminaries have been allowed to survive and these have been upon an amalgamated basis under strict control. When the time comes that Christian workers can re-enter China it will be most important to have a strong body of well-trained

leaders prepared for the task. Many such men and women are fully engaged in vital ministries now.

What has been said in reference to these seminaries can be multiplied in many other instances. Space does not permit to tell of the excellent seminary work being carried on in Japan, Korea, the Philippines, Indonesia, Malaya, Thailand, Colombia, Argentina, North Brazil, Switzerland (Ruschlikon), Southern Rhodesia, Spain, Chile, and Mexico, and of the strong Bible schools which have been developed in numbers of other countries. In every case there is the challenge of a large opportunity awaiting to be served. A visit to Belém at the mouth of the Amazon in Brazil is an exciting experience when one sees the theological institution which is being developed and will send workers throughout all the vast Amazon territory.

A thrilling new development is under way in the Near East where a seminary is being established in Beirut, Lebanon. When one considers the vast extent of the Moslem world and the limited amount of Christian witness there, he feels the impressive possibilities in establishing a seminary to train workers for Arab lands.

These institutions constantly need additional highly trained missionaries for faculty members. In a meeting of area secretaries at the Foreign Mission Board recently it was recognized that at least thirty missionaries with their doctors' degrees could be utilized in the next two years, if they were available. In some places the need is so critical as to be described as tragic. In some instances the missionaries who are carrying on the programs of the seminaries are doing the work of two or three men simply because there is not enough help.

If your heart responds to a challenge of magnificent opportunity which makes great personal demands but brings the joy of glorious service, you would do well to seek God's will with regard to the daring possibility of leadership training on a mission field. Get the best preparation you can and seek broad experience in Christian service. Go where God leads—give yourself without reserve to making known God's saving grace in Jesus Christ our Lord and training others to tell the story—and you will find a life of radiant joy and immeasurable value.



Come over and help us!

"HERE ARE voices saying 'Come over to Macedonia and help us,'" stated the urgent appeal.

The *Macedonia* was the French territory of Togoland, a narrow region between Nigeria and Ghana, adjoining the state of Dahomey. The *Macedonians* were members of the Lomé-Keta Baptist Association, pleading with Southern Baptists and Nigerian Baptists to send missionaries and other workers to help tell their fellow countrymen about Christ.

Voicing their appeal at the organizational meeting of the First Baptist Church of Lomé, the busy seaport capital of Togoland, representatives of the new church and the nine preaching stations in the association presented a prepared statement to Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, and Dr. H. Cornell Goerner, secretary for Africa, Europe, and

the Near East. These mission leaders took part in the meeting while surveying Christian needs in French West Africa and visiting missionaries in Nigeria and Ghana.

Sixty charter members and thirteen men and women in the inquirers' class comprised the First Baptist Church at its time of organization. It is in fellowship with five preaching stations in Togoland and four in Ghana to form the Lomé-Keta Association, one of eight associations in the Ghana Baptist Conference.

Until the Lomé congregation became an independent church, the nearest organized Baptist churches were those at Lagos, Nigeria—about 125 miles away—and Sekondi, Ghana, more than two hundred miles down the coast.

ABOVE: Most of the charter members of First Baptist Church in Lomé, French Togoland.

Delivered by Brother J. O. Owolabi, pastor of the Lomé church and associational moderator, the association's appeal said in part:

"Looking at the map of West Africa . . . and looking into the Christian works in all these places, we are backward. It is not our pleasure to see this without making any effort to develop the work. There are . . . [several hundred thousand] . . . souls in Togoland that are lost without Christ. Many are still worshipping trees, stones, and rivers. . . .

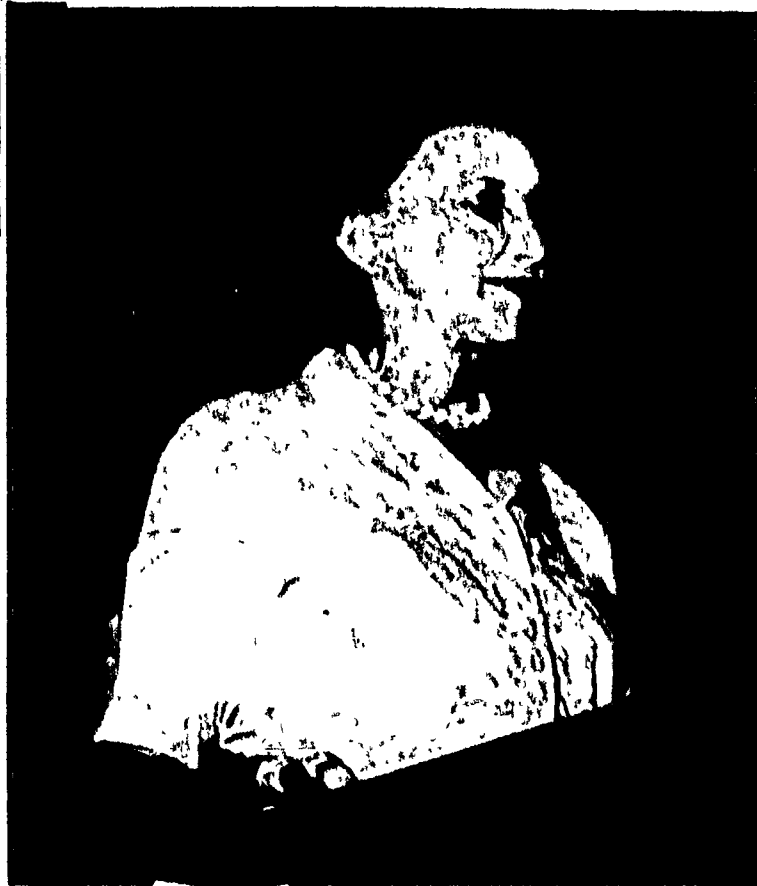
"In the whole of Togo, there is only one trained worker and that is our Pastor and moderator, and a missionary who is very far from us. [Missionary G. Clayton Bond, who lives in Sekondi, Ghana, serves as missionary adviser to the Lomé-Keta Association. His activities there are largely limited to quarterly meetings.] Really if this missionary Rev. Bond do not

(Continued on page 26)

MOMBASA dedicates new church building

ABOVE: Mrs. R. L. Mathis, president of Woman's Missionary Union, unveils plaque at dedication service of Kisauni Baptist Church, Mombasa, Kenya.

RIGHT: Miss Alma Hunt, executive secretary of Woman's Missionary Union, speaks at church dedication service.



By Ray Milligan

WHEN the new home of the Kisauni Baptist Church of Mombasa, Kenya, was dedicated last summer, another missionary vision in East Africa became a reality.

The erection of a lovely church building came just two years after Southern Baptists sent their first mis-

sionaries, Rev. and Mrs. James Hampton, into that ancient city. There were then no Baptists in the area. The Hamptons started work in this pioneer field by conducting preaching services under a mango tree in the Kisauni village, near the mainland off Mombasa Island.

The people of Kisauni village are predominately Moslem, with some few pagans who have come from up-country. Regardless of influence from other religions, it was not long until several people were coming to the tree each Lord's day to hear the gospel of Jesus.

After several fruitless efforts to secure property for a more permanent meeting place for the congregation, a Moslem offered to rent his house of mud and straw to the Baptist mission. Soon after the congregation moved into this humble dwelling, another Moslem made available a beautiful three-acre plot of land, covered with stately palms and located in the very heart of the village. The mission made business arrangements to purchase the land and erect a new building as quickly as possible.

Meantime, the Lord was at work in the hearts of the people. Last April, the baptized believers were organized into the Kisauni Baptist Church, the first Baptist church to exist in Mombasa and the first African Baptist church in all of Kenya. Later, the church moved into its new building with eighteen baptized members, three of whom have surrendered to the gospel ministry. And there were thirty-

(Continued on next page)

Members of Kisauni Baptist Church Sunday school, with Southern Baptist missionaries and their children, gather in front of the new church building. Missionaries are Mrs. Earl R. Martin (left center), Rev. and Mrs. Ray Milligan (right center), and Rev. and Mrs. James E. Hampton (right).





Council for organization of First Baptist Church, Lomé, were (left to right): Rev. G. Clayton Bond, missionary advisor to Lomé-Keta Association; Rev. Moses O. Oyarinde, field worker and president of Ghana Baptist Conference; Dr. Baker J. Cauthen, executive secretary of Foreign Mission Board; Pastor J. O. Owolabi; and Dr. H. Cornell Goerner, secretary for Africa, Europe, and the Near East.

Come Over and Help Us!

(Continued from page 24)

love us equally, we would have been totally in the darkness. For we know and see that he has so many irons in his hands. . . .

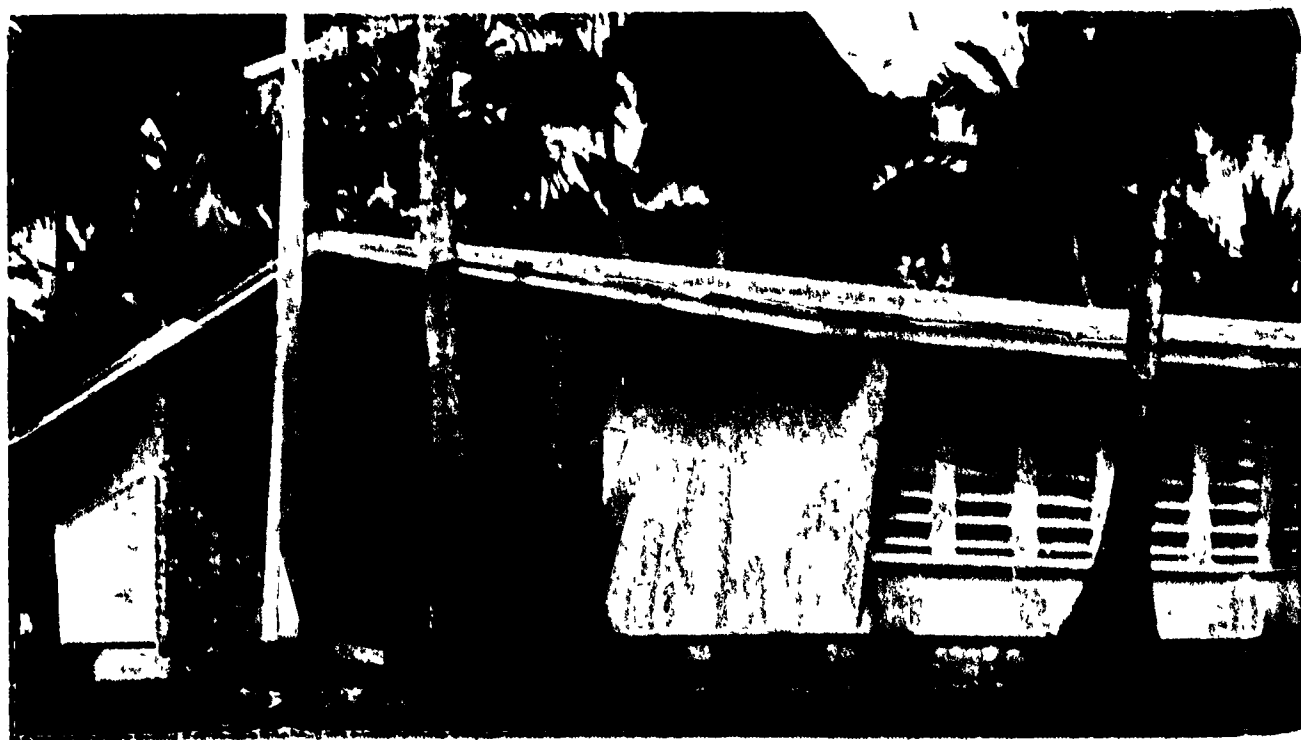
"Many of our children are attending schools where Bible is not taught. There are many villages where Roman Catholics built church and they attend the mass once in a quarter—once in three months. What happen during the three months—these people go back to their idols. Please, we earnestly beg Nigerian Baptist Convention and Southern Baptist Convention through you to give us pastors, missionaries, and money to do God's works. . . .

"In the whole land of Togo, there is no ordained African minister of our mission, no residential missionary, no schools to build up our children in Christian way, no single mission hospital of any kind.

"This is a French land, a separate land entirely from Ghana and Nigeria, and she needs special attention. We need your help so as to be able to stand on our own foot as you have

helped Nigeria and Ghana and that you are still helping them until today. . . .

"The same voice which says to Paul 'Come over to Macedonia and help us' is saying to Nigerian Baptist Convention and Southern Baptist Convention U.S.A. through you: 'Come over to Togoland and Dahomey and help us.'"



The new building of Kisauni Baptist Church, Mombasa, Kenya.

Mombasa Dedicates

(Continued from preceding page)

five in the Inquirer's Class, being made ready for baptism.

The dedication service, witnessed by Protestants, Catholics, Moslems, Hindus, and pagans, began with the unveiling of a plaque by Mrs. R. L. Mathis, president of Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Later in the service, after she had turned the key unlocking the front doors, Mrs. Mathis brought greetings from fellow Baptists in America and from other missions which she had recently visited on a tour around the world.

The Kisauni village chief, a Moslem, gave an enthusiastic appraisal of the accomplishments of Baptists in his village and invited Baptists to undertake, with assurance of his co-operation, additional missionary enterprises in Kisauni.

The service reached another peak when Miss Alma Hunt, executive secretary of Woman's Missionary Union, delivered the dedicatorial message. Miss Hunt challenged the Kisauni Church to help keep vital the unique contributions Baptists have made to the world.

The Mombasa Mission Station looks toward future progress, with plans for another church plant that will include facilities for adult education. The members of the Kisauni church are also conducting regular preaching services in nearby villages. These evangelistic services are resulting in the organization of inquirers' classes which form the nuclei for additional churches.

Little Man With a Big Heart

(Continued from page 12)

fact on Yahata that will not be quickly forgotten.

I first came to know Arakawa Sensei six years ago when we moved to North Kyushu from language school in Tokyo. He found the property for our house and negotiated for its purchase. He helped us to get settled in our mission home not far from the church where he was pastor. He helped us in many physical ways, but far more important was the spiritual blessing he left with us.

As we came to know more and more about Arakawa Sensei we were made conscious of his love for the Bible; his—a big one—was his trademark. He lived by it and taught it faithfully. His prayer life was a living reality. He began every day with early morning prayer and continued with it throughout the day.

Love for people was another of his many attributes. Many times I have heard him speak from Matthew 11: 28-30: "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (RSV). This verse seemed to be his motto. It would be difficult to estimate the number of those he has helped in times of sickness, with financial crises, sorrows, marital difficulties, and many other problems.

Arakawa Sensei was a capable person. After graduating from Tokyo University, he worked until the age of fifty-five in the great Yahata Steel Works and was a division head when he retired. After leaving the company, he served as principal of Seinan Jo Gakuin, the Baptist girls' junior college in Kokura, where he served until he felt God's call to enter the ministry.

His first and only church was the Yahata Baptist Church, where he had been a deacon for many years. During the eight years of his pastorate until his death on November 16, 1959, he served the church ably.

In addition to his church duties, he was called upon by the Japan Baptist Convention to serve in many capacities. When he died he was a member

I Called on Saturday

By Martha M. Alfonso

I ARRIVED in Madrid on a Saturday, en route to Barcelona where I was to meet some friends, among them Nella Dean Whitten, Southern Baptist representative in Spain.

I had the address of the evangelical seminary in Madrid, and I called, but no one answered. I then decided to call the American Consulate. A young woman answered, with whom I had the following conversation:

"Miss, I am an American citizen, a resident of Puerto Rico, and I would like to know the address of a Protestant church in Madrid so that I might attend services there tomorrow morning."

"There are no Protestant churches in Madrid," came the reply.

"But there must be," I answered. "I speak English and I could attend a service for North Americans, either civilians or armed services personnel."

"The Americans who are in Madrid are all Catholics, so I cannot give you any information. On the other hand, I can give you the addresses of two Catholic churches where services are conducted in English. Go to one of them and perhaps you will like it even better than your own service."

"Thank you, Miss, but I do not attend Catholic churches."

I hung up, wondering how many times a similar dialogue may have taken place in Madrid. The Inquisition restored by Franco is producing its fruits.

Today, Spanish Catholics have forgotten the Lord in their worship of regional idols such as Christ of Lepanto, Lord of Great Power, Mary of the O, and others who contend for popular favor. The priests do not bother to explain to the people who the images represent for fear that, if they read the Bible—even their censored and commentated version—they will understand the truth found in Christian evangelical churches.

How many souls now walk down a darkened pathway who would have been won to the Lord, were it not for this inconceivable persecution in our modern world!

of the Convention Executive Board, a member of the Finance Committee of the Board, chairman of the trustees of the Convention Revolving Loan Fund, chairman of the Convention Kindergarten Association, a member of the Board of Trustees of Seinan Gakuin, and auditor of the Board of Trustees of Seinan Jo Gakuin. He was also moderator of the North Kyushu Association and had just finished serv-

ing as the committee chairman and co-ordinator of the North Kyushu evangelistic campaign.

Because of his love for people and the capable manner in which he carried out the tasks given him, he always stayed busy. Perhaps his death was hastened by the terrific load of responsibilities, for I have never known a person who gave more unselfishly

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Dream Fulfilled with Mortar and Brick

"THIS BUILDING is the fulfillment of many dreams," stated Dr. Winston Crawley as he began his address to the audience assembled on November 4, 1959, for the dedication of the new Baptist publication building in Bandung, Indonesia. As the Foreign Mission Board's secretary for the Orient, he was in Indonesia visiting Baptist mission work.

His words found echo in the hearts of many present, for among them were those who had arrived on Christmas Day, 1951, as our first Baptist ambassadors to this young nation; those who had begun translating and mimeographing Sunday school materials and other literature in their own homes; those who had worked for many months in crowded conditions; and those who had been led to the Lord and to an increasing understanding of his purposes through the literature being produced. The attentive audience filled the largest workroom and overflowed around the patio.

Representatives from each of the eight Baptist churches, scattered across the island of Java, were recognized along with other visitors as Dr. G. William Schweer, a member of the Publication Board and professor at the Baptist Theological Seminary of Indonesia (in Semarang) presided. We



Dr. G. W. Schweer, missionary and member of publication board, presides at dedication service for new publication building. Seated (left to right) are Missionary Ancil B. Scull, pastor of Bandung Baptist Church; Dr. Winston Crawley, Foreign Mission Board secretary for the Orient; Rev. Elton Moore, chairman of Baptist Mission of Indonesia; Miss Grace Wells, acting missionary director; and Miss Oemi Abdurrachman, member of publication staff and graduate of Carver School of Missions and Social Work, Louisville, Kentucky.

By Darlyne Sears

regretted that Missionaries Ross Coggins, director of publication work, and Ross Fryer, who helped design the building, could not be here for the occasion, as they were both in America on furlough.

Dr. Crawley pointed out that this building is a tool for the spreading of the gospel. He stressed the importance of reading materials in a land where great advance is being made in education and where many adults are learning to read for the first time.

"The question of what people will read is of great importance today," he said. "Christian publications cannot be overstressed." The two main purposes of Christian writing, Dr. Crawley observed, are those of being messengers of the gospel and serving the churches.

Dreams often fade with the morning light, but it is hoped that this "dream come true" of brick, wood, and cement will serve for many years to speed the spread of the word of the living Christ throughout the islands of Indonesia.



Victory Through Co-operation

(Continued from page 12)

mission field or a whole country, perhaps the report of fifteen hundred people meeting for three nights in the city auditorium is not so impressive. But to pastors and people of seventeen small, struggling churches in this southern island of Japan it was a blessed sight.

When plans were begun for the meeting over a year ago, there were more voices opposing the campaign than favoring it. There was more fear that it could not be done than there was faith that it could. Yet, as committees were formed and plans began to take shape, a new feeling of strength and power became evident.

The Prayer Committee set as its goal the enlisting of one thousand Christians who would pray for the meeting and for specific people to be saved. To publicize the meetings in the churches the Publicity Committee began a small paper and worked through the use of posters, handbills, newspapers, and television to make



Dr. G. Kearlie Keegan, secretary of Baptist Sunday School Board Student Department in Nashville, Tennessee, speaks in Yahata evangelistic campaign, interpreted by Rev. Shuichi Ozaki, vice-president of Japan Baptist Convention. Singers are choir of Seinan Jo Gakuin in dark students' uniforms at left and choir members from churches in North Kyushu Baptist Association wearing white apparel.

the public aware of the meetings. "Fukuin No Yube" or "Gospel Night" was chosen as the theme of the meetings.

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They Came— They Heard . . . Many Responded

(Continued from page 13)

they had attended. They answered that it was.

"It isn't necessary to attend every night, because the show is the same, isn't it?" one asked.

The sports center had been packed daily with spectators at the Czechic Circus just before the crusade opened. Indeed, their program was a repetition each day, so it was natural for her to have the impression that any program held in the hall should be the same every day.

As I explained to the girls that Dr. Morken preached a different sermon every night, and that the music was varied even though the performers were the same, they were surprised. I could sense their longing for the truth and that of the thousands of other Japanese who gathered each evening for the services.

Now the churches are receiving those who made decisions for Christ during the crusade, and the responsibility of leading them is tremendous. Unless we are very careful to help these babes in Christ grow into maturity, they will be lost to our churches and to the advancement of the kingdom of God.



Committeemen of Fukuoka evangelistic crusade are (left to right): YMCA secretary for students, Mr. Honjo; Rev. Buntaro Kimura, pastor of Seinan Gakuin Baptist Church, general chairman; Rev. Paul Mori, pastor of Joseibashi Baptist Church, chairman of invitation committee and ushers; and Rev. Sadamoto Kawano, president of Seinan Gakuin, chairman of concert committee.

Evangelical Developments

in IRAN

By John Allen Moore

THE visible results of many decades of Protestant mission work in Iran are small, but even so, they are perhaps greater than in any other Moslem land except Indonesia and Pakistan. There is considerable freedom for Christian work in Iran.

The Iranians are not Arabs and their language is not Arabic, although

EDITOR'S NOTE: *Third in a series of articles written for THE COMMISSION by Dr. Moore, the first two appearing in the issues for December, 1959, and January, 1960.*

missionary religion, but in its struggle for survival became ingrown and exclusive.

The principal Christian mission in the northern part of Iran is that of the American (Northern) Presbyterians. They have about eighty missionaries in the country, twenty of whom are short-term workers. Twelve



Children going home from school (in background) in new Zoroastrian community near Tehran. At right is fire temple under construction along with hundreds of houses.



Students studying in the lounge of the Alborz Foundation, formerly Alborz College of the Presbyterian Mission but taken over by the government of Iran.

they use Arabic characters in writing. They have been Moslem since the Arabs overran this part of the world about thirteen hundred years ago. They belong to the largest minority sect of Islam, the Shiah, who honor the immediate descendants of Mohammed more than do the orthodox Sunnis and are regarded as heretical by them.

The monotheistic and ethical faith of Zoroastrianism was the religion of the Iranians before they were conquered by the Arabs, and there are still a few thousand Zoroastrians in Iran. I

enjoyed visiting a modern housing development project just outside Tehran which is being financed by wealthy members of that faith and will provide fine homes for their poorer brethren. It will be a self-contained community with schools, shopping districts, and a fire temple.

Most of the other hundred thousand or so remaining Zoroastrians, or "Parsees," live in the Bombay district of India, descendants of those who fled from the bitter Moslem persecution in their homeland many centuries ago. Zoroastrianism was originally a

are doctors, serving in the seven mission hospitals in different parts of Iran.

The evangelical churches resulting from this mission number seven city congregations and twenty village groups, with a total communicant membership of approximately 2,400. About four hundred of these are converts from Islam; the remainder came out of the Armenian Orthodox Church, Judaism, and other groups.

One of the mission projects I visited in Tehran was the Alborz Foundation. When the Alborz College of the Pres-



Iranian girl carrying five "loaves" of the type bread eaten almost exclusively.

a day for students who desire to attend. Three missionaries and several national Christians make up the staff.

The same purpose motivates a mission welfare project called Hope Clinic in south Tehran. This center, under the direction of a missionary, holds evangelistic meetings, gives medical service, and distributes needed food supplies to the inhabitants of this, one of the poorest sections of the city. Instruction is also given to the women in hygiene, sewing, and home economics.

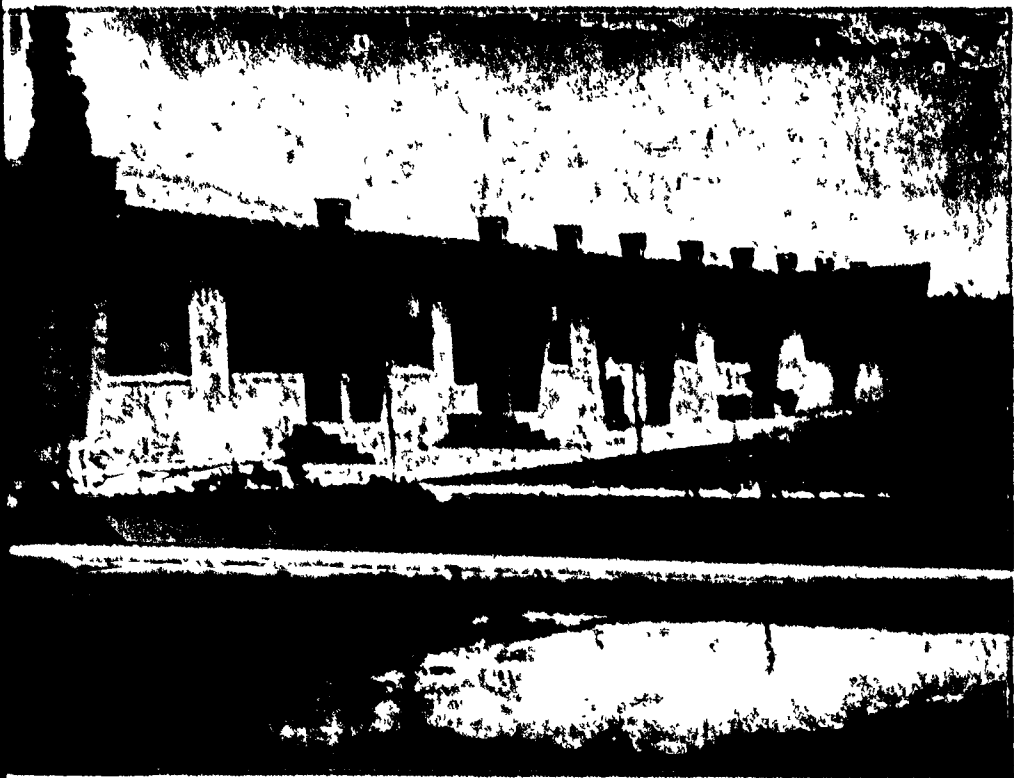
The International School of Tehran, enrolling nearly three hundred students, began as a mission project.

ran, with a school for girls (130 enrolled) and a church of thirty communicants.

Seventh Day Adventists have been in Iran for several years and their work is being expanded. A school of secondary and college grade has been recently opened, with a fine plant in the suburbs north of Tehran.

A small group of young people in Tehran regards itself as a fundamentalist Baptist church. It is independent but has contact with other independent groups in Lebanon and other Arabic countries. I learned about this work just as I was leaving, too late to visit it.

There is a community church in Tehran with a communicant membership of 223 and a group of about twelve hundred who take part in its



An up-to-date dormitory building of the recently opened Seventh-day Adventist college and secondary school located in the suburbs north of Tehran.



Persian carpet merchants selling their wares on a sidewalk of Tehran. They invite passersby to walk over them, saying this is good for the carpets, made with great skill.

byterian Mission was taken over by the government several years ago, along with other private and foreign institutions, the Foundation was established and a permit secured from the government for the teaching of the English language.

The Alborz Foundation, evangelistic in purpose, is situated across from the University of Tehran. It seeks to reach students as well as the general population, offering classes in English that cover a three-year course and group meetings for religious discussion. It also has two chapel periods

It is now independent and self-supporting but still Christian in spirit, with several missionaries teaching there.

In southern Iran, the principal Christian mission is the Church Missionary Society (Anglican). This mission follows the policy of working only among Moslems, and seventy per cent of the seven or eight hundred members in its churches are converts from Islam, but about twenty per cent are converts from Judaism and ten per cent from Zoroastrianism. The mission has recently begun work in Teh-

services, which are conducted in English. Entirely self-supporting, it has a full-time pastor, has Sunday school classes for all ages, worship services, and fellowship and service groups. The church owns a "community center," where Sunday school and other meetings are held, but uses the spacious chapel of the American Mission (Presbyterian) for its worship services.

I was impressed with the truly evangelical character of the mission work in Iran, particularly that of the Presbyterian missionaries.

Time to Act

By Arnold T. Ohrn

IT IS TRUE: Registrations received near the end of 1959 in our Washington office of the Baptist World Alliance for the 1960 Baptist World Congress were running forty per cent ahead of registrations at a corresponding point of time before the London Congress.

But early registration is so much more urgent this time that I want to sound a note of warning.

Here is why: South America is not Europe, and our whole situation is different. Shipping, air transport, hotel space—nothing of this is geared to a flow of traffic such as that of the North Atlantic. Even the four thousand-plus who went to London for the Congress of 1955 did not add noticeably to the volume of travel.

Brazil is a different story: Four thousand extra travelers cannot be absorbed painlessly. The hotels and means of transport are no more than adequate for the growing number of businessmen and tourists ordinarily expected to visit the lands of opportunity and enchantment in South America. If we do not take up space before the "season" begins, there is sure to be a drastic shortage later when Baptists are infected with travel fever and start humming "Flying down to Rio!"

Some steps have already been taken to insure your accommodations. Brownell Tours, for instance, has secured a large number of plane seats and hotel beds with a view to providing facilities for our Baptist people. But they can hold this space only a comparatively short time. If deposits have not been made right soon, the hotels and the air companies will demand that these facilities be released in favor of other customers who are clamoring for a chance. The only way the travel company can hold this space for Alliance customers is to secure the necessary deposits.

It is certain our people must act, and act soon. If not, there are going to be a lot of disappointed Baptists when June rolls around. The thing to do is to see your own travel agent [or tour director] at once, while you still remember this warning.

Will there be as many as four thousand from the U.S.A.? How can anyone know? But I wouldn't be surprised. We are going to one of the most beautiful places in the world. We shall meet in a country where the missionary cause has advanced more rapidly than in any other country in the world during the last few decades. We may easily break all previous attendance records for Congresses outside North America.

Shoulder to Shoulder

(Continued from page 17)

of the trip was a visit to the Menonite Leper Home where a Dr. and Mrs. Schmidt are treating more than four hundred lepers in their own homes, giving special attention to fifteen in the central hospital.

Pastor Jose Missena of the Villa Mora church in Asunción said that, for him, the greatest blessing came during the all-day retreat for young people from all the churches. Of the hundred attending, ten young men surrendered to prepare themselves for preaching the gospel; one is a boy in his late teens who has been an altar boy in a Catholic church here in Asunción. Of the ten, three are planning to enter the Paraguayan Bible Institute.

We in Paraguay have been blessed and changed through the ministries of Pastors Deneen and Lawrence. And we are sure they will always carry in their hearts the imprint of this country and its need. Surely God's Spirit has been with us!

Little Man With a Big Heart

(Continued from page 27)

of himself, his time, and his efforts.

It can be truly said of Arakawa Sensei that he lived out the exhortation of Paul in Philippians 2:3-4: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (RSV).

Victory Through Co-operation

(Continued from page 29)

The Music Committee enlisted members from all the churches of the area for the campaign choir and prepared other excellent special music. The Follow-up Committee enlisted counselors and trained them to help during the invitations and after the meetings.

Finances and building arrangements were planned by other committees.

Some of the finances came from Southern Baptists through the Evangelistic Meetings Fund which the Foreign Mission Board makes available for special occasions. Other financial help came from Baptists all over Japan as they were co-operating in special seventieth anniversary evangelistic projects, as well as from the churches of North Kyushu.

All the plans were co-ordinated under the leadership of the late Pastor Naozo Arakawa of the Yahata Baptist Church and moderator of the North Kyushu Association, who died

on November 16, soon after the campaign.

When the time for the meetings came, the fruit of all the prayer, plans, and co-operative effort of over a year was realized in souls saved, Christians rededicated, and churches revitalized. The united response was, "Together we can do anything." Now there is a feeling of victory in North Kyushu because of the meetings.

We pray that this victory will be the steppingstone to many new victories in our area of Japan during the years ahead.

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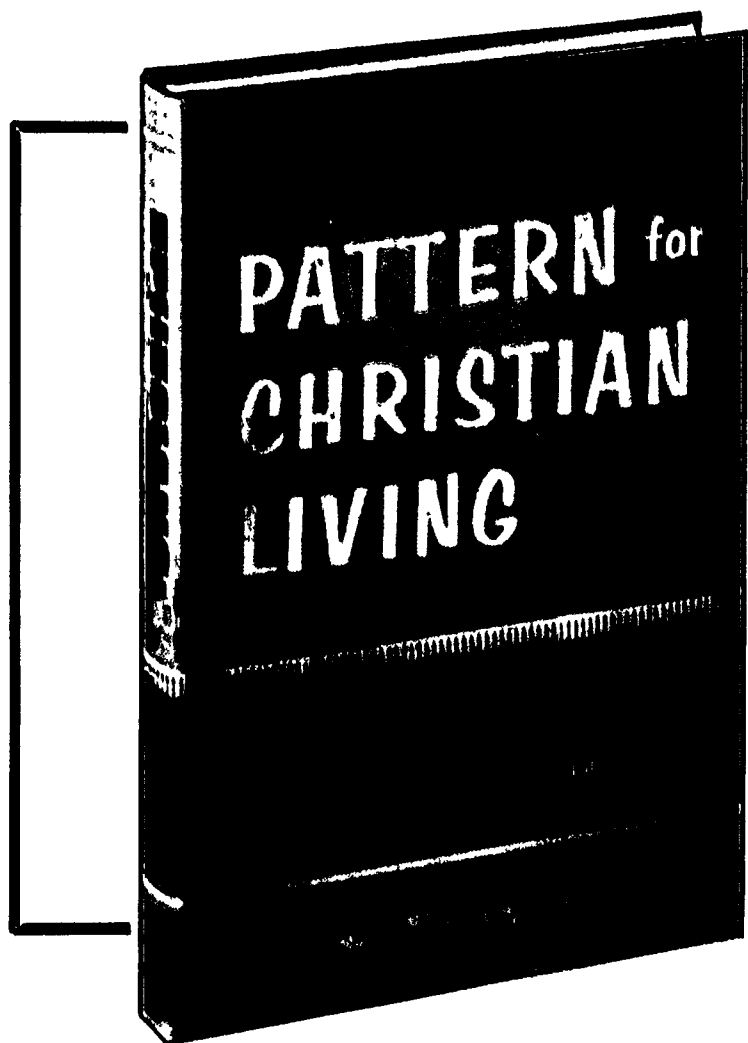
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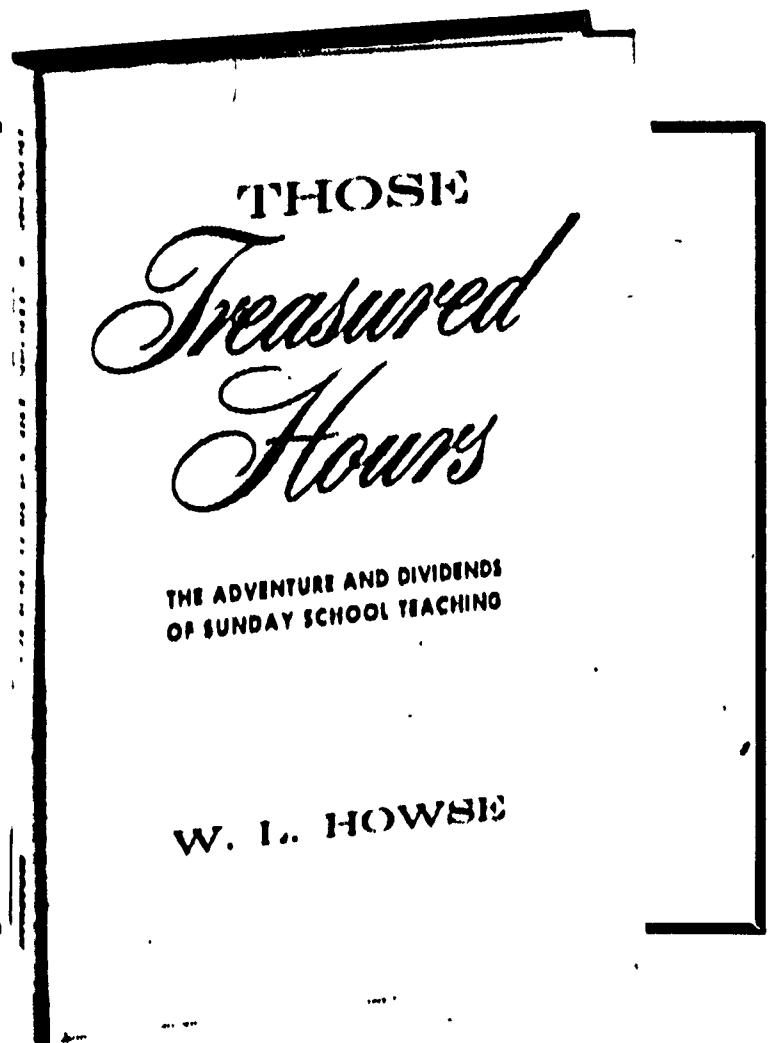


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