

THE

COMMISSION



Southern Baptist World Journal •

July 1960

As with the Kings, so with the KING

PRAYER is the lifeline of any Christian enterprise. Through prayer we tap the resources of God, who has knowledge of our needs even before we ask. As a father enjoys filling the needs of his children, more so does God delight in answering the earnest pleas of his children the world around. This was freshly impressed upon me recently in one of the prayer services held twice each week by the Foreign Mission Board staff members in Richmond, who share requests about worldwide needs.



Along with many other Southern Baptists, the home office personnel had been praying that several missionaries appointed for Indonesia since early last year might be granted visas by that nation for permanent residence. Week by week we had brought these requests before the Lord, asking that his will might be done and that circumstances be changed to allow the missionaries to enter.

Finally, the announcement came that Indonesia had granted visas to a couple—Dr. and Mrs. Ernest L. King, Jr.—to go to their field of service. For this we rejoiced and offered prayers of thanksgiving. Dr. Eugene L. Hill, who led us audibly in prayer, phrased one of his thoughts, "O Lord, we thank Thee that Thou has permitted visas to be granted to the Kings."



These words struck me with unusual impact, not only because Dr. and Mrs. King had obtained their long-awaited visas but because they would soon be enabled to influence Indonesians to grant to the King of Kings visas which bid him to enter their hearts and reside permanently. Here was the essence of evangelism and world missions. Not only would Dr. King at last be free to practice his profession as a missionary dentist among the people of Indonesia but would also be enabled to

tell them about Jesus and his love for all mankind.

Even as a person from one country cannot enter another without permission, so Christ can come into one's heart only as he is granted admittance. The King of Life must be permitted to enter and do his great work, even as the Kings were granted visas into Indonesia. May we at home do all of which we are capable in giving and praying to help the Kings—and nearly 1,450 other Southern Baptist foreign missionaries—in persuading people of the world to grant visas of their hearts to the King.

Jerome B. Pillow

THE *Commission*

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A NEW DAY

By George W. Sadler

for European Baptists

DR. SADLER wrote the following article at the request of Dr. Erik Rudén, associate secretary of the Baptist World Alliance and secretary of the European Baptist Federation, for THE EUROPEAN BAPTIST magazine. THE COMMISSION is pleased to publish it, also, for the concern of Baptists in the U. S. and around the world.

Since his retirement in January, 1958, as secretary of the Foreign Mission Board for Africa, Europe, and the Near East, Dr. Sadler has served as the Board's special representative for Europe, with his office at the inter-

national Baptist Theological Seminary in Ruschlikon-Zurich, Switzerland. This official relationship is closing on June 30, however, after almost two and one-half years of fruitful labors in this special capacity. But, as he wrote to the Board for its April meeting, his and Mrs. Sadler's connection with the organization with which they have been associated since 1914, first as missionaries to Nigeria, will never end. "We shall be as active in behalf of foreign missions as opportunities may demand," he said. "We must keep going."

IN VIEW of the fact that I shall soon be leaving Europe without any plan to return, it has been suggested that I write a sort of "swan song." I am, therefore, responding with what a friend once called "unbecoming alacrity."

There are several Europes as there are several Americas. This was impressed upon me a few weeks ago when I received a photograph of a gravestone in the form of a cross. The crosspiece bore the inscription:

Walter B. Sadler
1 Lieut. 327 Inf. 82 Div.
Virginia, Oct. 11, 1918

About two weeks after receiving the photograph, I sat at a luncheon meeting across from a man from Holland who comes from a city near where our son was a wounded prisoner of war. Those two incidents—seeing the picture of my brother's grave and conversing about my son's airplane crash—brought vividly to mind one kind of Europe.

It is not that kind of Europe on which we like to dwell, however. We prefer to think about a Europe which is to be, a united Europe whose people "seek peace and pursue it." Indeed, that kind of Europe is actually coming into being. Many of those who read these lines have helped to bring this new Europe to birth. Moreover, many have pledged their lives to the proposition that Baptists shall give the good news of God's grace to the peoples of this continent.

Forty-two years ago I was in France and Germany, first as a machine gunner and later as a chaplain. Recently I sat in conference with three other Americans and a German discussing ways in which aid might be made available to Germans who have been forced by intolerable circumstances to leave the parts of their own country in which they were born. Ten days later three Americans (representing

two of the largest Baptist groups), an outstanding Frenchman, a distinguished Swede, and about fifteen worthy Belgians spent hours discussing means by which co-operatively we might further the cause of Christ in Belgium where Baptists are small in numbers and weak in material resources.

As was pointed out by Dr. Henry Cook in Berlin in the summer of

John Watts



Dr. and Mrs. George W. Sadler chat with Dr. Josef Nordenhaug (right) at reception during opening of Baptist Theological Seminary at Ruschlikon-Zurich in 1949. Dr. Sadler served as acting president during the first year, and Dr. Nordenhaug, now recommended by Baptist World Alliance Executive Committee for nomination as general secretary, has been president the past ten years.

1958, the European Baptist Federation and the Baptist Theological Seminary of Ruschlikon-Zurich are almost twins. Both have grown vigorously during the past eleven years, and together they have accomplished the unbelievable. Never before in the history of European Baptists has such unity and forward-lookingness been accomplished.

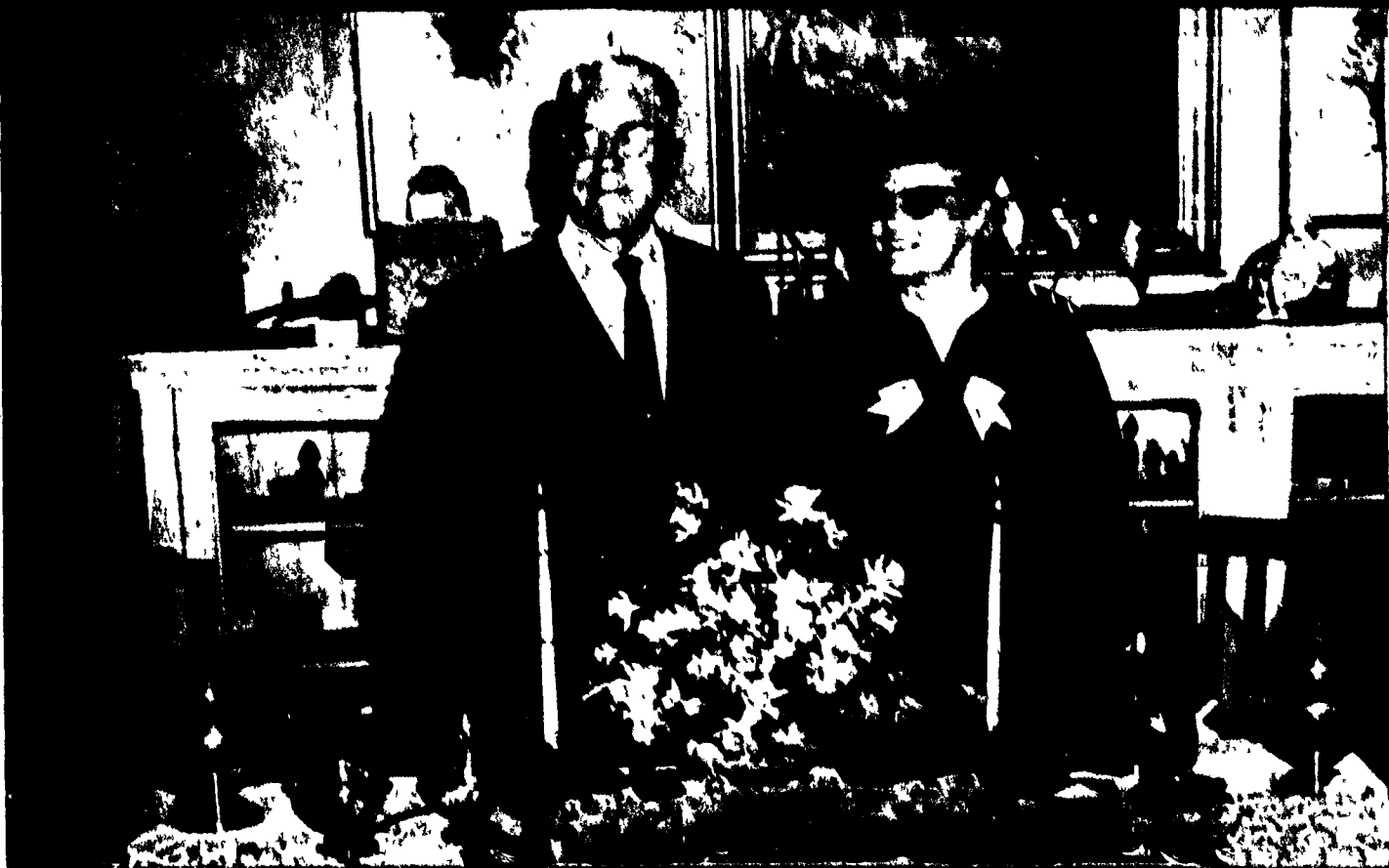
Indeed, it could not have been said prior to 1948 that there was such an entity as "European Baptists." There were British Baptists, German Baptists, Swedish Baptists, and other national Baptist groups, but in that year the European Baptist Federation was formed. Since then there has developed a spirit of oneness which has resulted in the organization of a women's missionary group, a home missions program, and a foreign mission board.

Taking their cue from the agreement reached in London in 1948, the three largest Baptist groups have led the way in co-operative effort. Formerly, each of these units had worked separately in certain parts of the continent.

In London it was decided: "That the principle be accepted that any national Baptist organization is free to co-operate with any other Baptist bodies or mission boards within the fellowship of the Baptist World Alliance" and "That the various mission boards be asked to consult each other and to co-operate with the European Baptist Committee to avoid duplication or neglect."

The spirit of this agreement has been exemplified by men like Dr. Henry Cook of the British Baptist Union, Dr. Edwin A. Bell of the American Baptist Foreign Mission Society, and Dr. Josef Nordenhaug and others of the Foreign Mission Board of the Southern Baptist Convention. Together, and in collaboration with outstanding European leaders like Dr. Erik Rudén, Dr. Johannes Norgaard, Rev. Nils Engelsen, Dr. Hans Luckey, Rev. I. Walter, Dr. Rudolf Thaut, Rev. Henri Vincent, Rev. F. E. Huijzinga and others, scores of churches have been built, many churches strengthened, two seminaries established, one seminary rehabilitated, a youth center brought into being, and scores of students trained.

What has been accomplished during recent years is an augury of what can be achieved if we continue to



Dr. and Mrs. Sadler were honored at a "bon voyage" party at the Foreign Mission Board headquarters in April, 1958, before their departure for Europe where Dr. Sadler has been serving as the Board's special representative.

carry out the terms of the Great Commission.

As someone recently pointed out, the current emphasis in education is upon physics and mathematics, subjects that have to do largely with the manufacture of weapons that would either restrain the enemy or destroy him. In the area of international relations, he said that the emphasis is upon higher standards of living. The speaker, a loyal American citizen, is in favor of using means that would lead to national self-preservation. He is in agreement with those who would raise the standard of living of the "have not" nations, yet at the same time he was calling attention to the important fact that "man does not live by bread alone."

WE MUST NOT equate bombs and bread with the good life. We dare not adopt the mood of those who are inclined to say, "My power and the might of my hand have gotten me this wealth." On the other hand, as a body of believers made up of many units we must be "the voice of one crying in the wilderness: Prepare the way of the Lord" (RSV).

As one who has lived in Europe during two fairly extended periods, I am convinced that a new day has dawned for European Baptists. Evidence to this effect already has been mentioned. However, what has happened represents only the dawn. The brightness of the noonday need not be far removed from the dayspring.

The foundation that has been laid during the last eleven years is ready for the superstructure. The builders have a vision, a blueprint of what the building is to be. They are in close touch with the Master Builder. And now they must convince the workers that they dare not use shoddy material—"wood, hay, stubble." Rather, they must put into it their very best—"gold, silver, precious stones."

In another sense, a new day has dawned for the reason that a new leadership has emerged. To say this is not to reflect on the noble men and women who have wrought so effectively during these latter years. It is significant that almost simultaneously three important positions have been filled by three outstanding persons. Only a few months ago Dr. Erik Rudén was installed as an associate secretary of the Baptist World Alliance and secretary of the European Baptist Federation. A little later Dr. Rudolf Thaut became the general secretary of the German Baptist Bund, while Dr. Gordon Lahrson became the successor of the well-beloved Dr. Edwin A. Bell as representative in Europe of the American Baptist Foreign Mission Society.

Finally, this personal word. My fellowship with European Baptists has been a source of inspiration. I shall always thank God upon every remembrance of them, making mention of them in my prayers, praying that the God of all grace may fill them with his wisdom and power.

IT IS DIFFICULT to say just when the idea of establishing an international Baptist Seminary in Europe was first conceived. As far back as 1908, at a meeting of European Baptists in Berlin, it was recommended that a committee be charged with promoting "the education of ministers by the establishment of an international Baptist University College in a central place."

During the school year of 1949-1950, Dr. W. O. Carver wrote that forty years earlier he and Dr. Everett Gill, Sr., had discussed the possibility of founding a Baptist theological seminary in Zurich. It is supposed that they mentioned Zurich both because it was an important city in an international setting and for the reason that it was the scene of the life and death of some of our spiritual ancestors, the Anabaptists.

In any case, definite plans for establishing a Baptist seminary in Switzerland did not take shape until after the Second World War. In August of 1948 a European conference in London was called by officials of the Baptist World Alliance, and representatives of the Southern Baptist Foreign Mission Board announced their purpose to establish a seminary.

Some of the leaders then of the Baptist World Alliance received this announcement with anything but enthusiasm. However, when it was recognized that the purpose was fixed, the committee on theological education adopted this statement: "The committee recognizes with gratitude the generosity of the brothers of the Southern Convention of the United States in their plans to establish a seminary in Switzerland which will serve wider than national interests."

At that time, Dr. J. D. Franks was living in Europe and consulted real



Ruschlikon Seminary

... a bond for unity

By George W. Sadler

estate agents in Geneva and Zurich. Dr. and Mrs. J. D. W. Watts had been appointed earlier that year for theological education in Europe, while Dr. and Mrs. John A. Moore, formerly of Yugoslavia, were available as faculty members. During the conference in London Dr. Arthur B. Crabtree, a graduate of the University of Zurich, was interviewed with the thought of his also becoming a member of the proposed seminary's faculty.

At the conclusion of the London meeting, Dr. M. T. Rankin, Mrs. George R. Martin, and the writer flew to Geneva. Later we were joined by Dr. and Mrs. Watts and Dr. Franks. We visited several sites in the Geneva area and then came to Zurich. Here we examined one other piece of property, but as soon as we saw Ruschlikon we were unanimous in saying "This is it." Dr. Franks began negotiations almost immediately, and a few weeks later the papers were signed and the former Bodmer estate became the property of the Foreign Mission Board.

Dr. Franks played a prominent part in preparing the way for opening the seminary. He, in conference with Dr. Moore and Dr. Watts, recommended that the writer, then secretary for Africa, Europe, and the Near East, come to Europe to serve as acting

president during the first year of the infant institution's life. Dr. Franks also suggested choosing trustees from the various Baptist groups of Europe. Indeed, it would have been impossible to begin and consummate the work of the first school year had it not been for the forethought and efficiency of Dr. Franks. Tribute should be paid also to the work done by Dr. Watts and Dr. Moore, particularly in preparing the curriculum and in selecting books for the library.

The seminary began to function in September of 1949, with a faculty consisting of the acting president; Dr. J. D. Franks, who also served as business manager; and Professors Watts, Moore, and Crabtree. Miss Eunice Parker was librarian and secretary to the president. Early in the school year Claus Meister, well on the way toward his doctorate at the University of Basel, also joined the faculty.

During the second semester Dr. S. L. Stealey, now president of Southeastern Baptist Seminary in the United States, served as visiting professor. It was also during the first year that Miss Heidi Scherrer became house-mother, Mr. F. Tschopp, gardener, and Miss Elizabeth Fritz, bookkeeper.

Perhaps the outstanding event of the first year was the election of Dr. Josef Nordenhaug as president. In February, 1950, Dr. Nordenhaug vis-

John Watts
Students enjoy church history class taught by Dr. John D. Hughey, Jr.



ited the seminary and was gripped by the opportunity it presented. At that time he was editor of *The Commission*, the journal of the Southern Baptist Foreign Mission Board. Previously he had held pastorates in Kentucky and Virginia.

Dr. Nordenhaug was installed as president in August of 1950. It is evident that he was God's man for the leadership of this institution. Born in Norway where he received his secondary and university education, he was graduated from the Southern Baptist Theological Seminary in Louisville, Kentucky, with the Doctor of Theology degree. He had become an American citizen and had gained the confidence of leaders of the Baptist denomination, both North and South. The history of the seminary is proof of the fitness of Dr. Nordenhaug for the headship of this important "school of the prophets."

It was made clear from the beginning that, while the seminary was financed by the Foreign Mission Board of the Southern Baptist Convention, it was designed to meet the needs of European Baptists. There was no thought of attempting to Americanize the Baptists of this continent. This policy has been perpetuated, and the evidence is that it is deeply appreciated. It is agreed by many thoughtful persons that the seminary has played a prominent part in unifying European Baptists. Even those who doubted the wisdom of establishing the seminary by a single group are prepared

Student body President Weard Zwede receives B.D. degree in 1954 from Dr. Josef Nordenhaug, seminary president. Other graduates surround Dr. J. D. Franks, former business manager, who died April 19 this year (see item in *Foreign Mission News*).

to concede that this institution has written a notable record.

In an address in Berlin in 1958 on the "European Baptist Movement Today" Dr. Henry Cook of Britain declared, "On the one hand, you had Europeans planning to achieve closer cooperation and fellowship and, on the other hand, the Foreign Mission Board of the Southern Baptist Convention setting up an institution for the training of pastors for Baptist churches in all the various European lands, bringing them together from their own national environments and training them side by side, so that, wherever they settled, they would feel part of a common European brotherhood in the service of the gospel. I regard all this, the founding of the European Baptist Federation and at the same time the founding of the international Baptist Seminary at Ruschlikon, as a signal evidence of the direct intervention of the Spirit of God in the modern Baptist movement in Europe."

Alumni of this seminary are now serving as missionaries, pastors, and teachers in Europe, Africa, Asia, and North America. At least four of these

are teachers in seminaries, including Ruschlikon, and two have been presidents of their national conventions. A number of students who have gone from these halls to other institutions have given evidence of the high quality of training they received here.

Visiting professors who have served for periods of varying lengths are S. L. Stealey, Theron Price, R. C. Briggs, J. P. Allen, Gunnar Westin, W. A. Lewis, J. J. Northcutt, Dale Moody, and Gaines S. Dobbins. Heber F. Peacock, now of North Wilkesboro, North Carolina; A. B. Crabtree, now of Eastern Baptist Seminary, Philadelphia; and George R. Beasley-Murray, principal of Spurgeon's College, London, were members of the faculty from 1950-1955, 1949-1957, and 1956-1958, respectively.

John Watts



July 1960

LEFT: Representatives of several Baptist seminaries on the European continent meet at Ruschlikon-Zurich in a conference of theological teachers in March, 1959. The international seminary's chapel is seen in the background.

BELOW: Gathered in front of the main building are missionary faculty members in 1951: John A. Moore (left), Heber G. Peacock, Jr., President Josef Nordenhaug, Arthur B. Crabtree, John D. Hughey, Jr., and John D. Watts.



Concentración for Christ

By Ervin E. Haste

Map: Rodriguez and Ramirez, Torreón

Photos: Fotos de los Geyes, Torreón

FIVE THOUSAND people—the largest attendance at any Baptist gathering ever held in Mexico, heard the gospel of Christ in April at an evangelistic rally in Torreón, state capital of Coahuila. It was the first effort of Baptists to have such a *concentración* in this nation.

The meeting was part of the fourth annual simultaneous evangelistic campaign sponsored by the North and Central Baptist Association of the Republic. Without a doubt, this year's effort was the most effective one yet. In the other three campaigns all the churches and their missions participated, but this year we chose to have one campaign in April for the churches and their local missions and another in May for the missions outside the churches' immediate territories.

Fifteen churches and two missions participated in the April meetings, with twenty-five missions and two churches taking part in May.

To publicize the April campaign, our committee on special rallies began in January to publish advertisements

in the daily newspapers about the *concentración* that was to be held in the Plaza de Toros (Bull Ring) on April 16, and the advertisements continued until the day of the meeting. The campaign's theme, *Oye Hoy la Voz de Dios* (Today Hear the Voice of God), was printed in all of them.

We also inserted a half-page announcement of the services, with the names and addresses of the participating churches and missions, in both *El Siglo*, the leading newspaper of Torreón, and in *La Opinión*. In addition, seven evangelistic articles were published in *El Siglo*, and we distributed posters and thousands of handbills, along with other materials.

Two weeks before the April campaign we held a bonfire rally for the young people, with 180 present. Missionary Roy L. Lyon was the speaker.

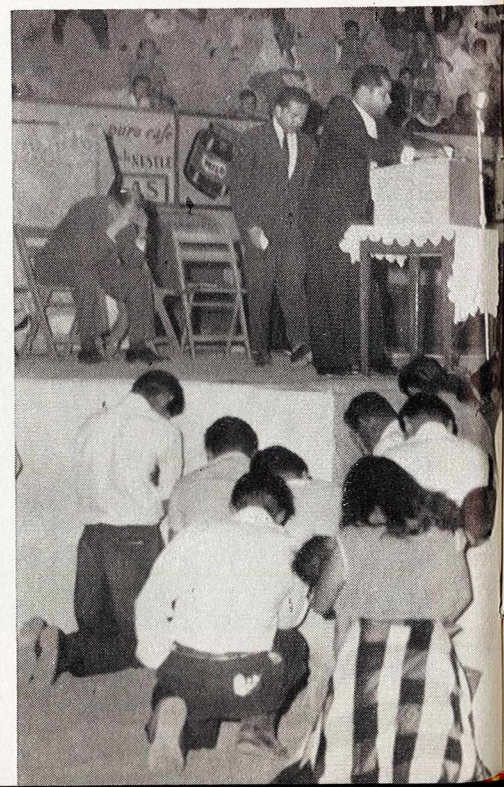
BELOW: Part of five thousand attending rally in Plaza de Toros.

RIGHT: Sr. Roberto Porras pleads for others to join the 265 persons who announced various decisions.

A week later we had a rally in the First Baptist Church of Torreón, which five hundred people attended. The writer gave the message, and a Baptist choir called Buenas Nuevas (Good News) presented special music.

During the time of preparation we met many obstacles, but God resolved the problems.

A few days before the *concentración*, the bishop of Torreón published an announcement in the papers condemning our activities and forbidding Catholics to attend the meetings. A group of Catholic women—Catholic Action—attempted to rent the Plaza de Toros away from us, offering the owner a large sum of money. He



"GRAN CULTO DE EVANGELISMO"

TODO CRISTIANO TIENE UNA CITA EN LA

PLAZA DE TOROS "TORREÓN"

★

16 DE ABRIL

A LAS 8:30 P. M.

★

Escuche el Mensaje del Evangelio de Cristo

Por ROBERTO PORRAS MAYNES

NO FALTE A ESTA NOCHE MEMORABLE	ORAD SIN CESAR	INVITE "OYE HOY LA VOZ DE DIOS"
---------------------------------------	-------------------	---------------------------------------

This poster announcing the rally was placed in homes of Baptist believers and in some of their businesses.

told them he had rented it to the Baptists, however, and would not take it away from us for any amount.

After this had failed, the Catholics rented a gymnasium just across the street from the Plaza de Toros with a seating capacity of three thousand and announced their own *concentración* for Saturday at 8.00 P.M., thirty minutes before our meeting was to begin. According to their own advertising, and in the opinion of the city officials, they did this with the express purpose of breaking up our service.

Again we saw God's hand directing in everything. The Catholics announced their meeting on the radio stations all day on April 16, offering free transportation to all who would go. However, at six o'clock the announcement came over the radio that the Catholic meeting has been suspended. The mayor of Torreón had gone to the bishop and informed him that the Baptist meeting was completely in order and that if the bishop could not control the Catholic congregation the city would have the entire police force available to assure order. At the hour of our service there were just a few Catholics in the gymnasium announcing that all Catholics were forbidden to attend our meeting.

The authorities of Torreón stationed twenty-eight policemen at the Plaza de Toros, and the army sent a truck with soldiers which circled the block for about an hour. All the officials were most co-operative, and the service proceeded in perfect peace

and order. There was not a single shout or disturbance of any kind.

The five thousand people attending our *concentración* heard Sr. Roberto Porras, executive secretary of the National Baptist Convention of Mexico, preach a simple and powerful evangelistic message. The Holy Spirit guided each activity. As a result, 150 persons made professions of faith, and 115 expressed other decisions.

Special invitations had been sent to professional people and to officials of the city and federal governments, and many honored us with their presence. Included in the congregation was the *agente del ministerio publico* (federal district attorney), who is responsible for giving a report of all such meetings to officials in Mexico City. He told us afterward that of all the religious meetings he had attended, this was the most orderly, dignified, and reverent. He congratulated us and said that we could count on his approval of future gatherings.

The following day *El Siglo* and *La*

A Nuestros Amados Hijos

Hacemos pública aclaración de que es absolutamente falso que hayamos dado permiso a los fieles católicos para que asistan a los actos de culto o predicación que organizan y anuncian los Protestantes durante estos días Santos especialmente para el Sábado Santo en la Plaza de Toros y advertimos severamente a los fieles que DES-APROBAMOS en absoluto la asistencia a tales actos, porque ello implicaría complicidad en la OBRA MALEFICA de quienes pretenden con ello hacer escarnio de nuestros Dogmas y de los Sentimientos Católicos de nuestro Pueblo.

En un pueblo que se precia de tener la verdad por ser tradicional y medularmente Católico acto como los que se preparan constituyen una ofensa y un insulto al que se contribuye con sola la presencia.

Esperamos de nuestros fieles que sean dóciles en atender esta VOZ DE ALERTA de quien, aunque indignamente, tiene obligación de defender los principios de la fe y el honor de la Santa Iglesia en la Grey Católica de Torreón.

✠ **FERNANDO**
Obispo de Torreón.

Torreón, Coah. - Semana Santa de 1960.

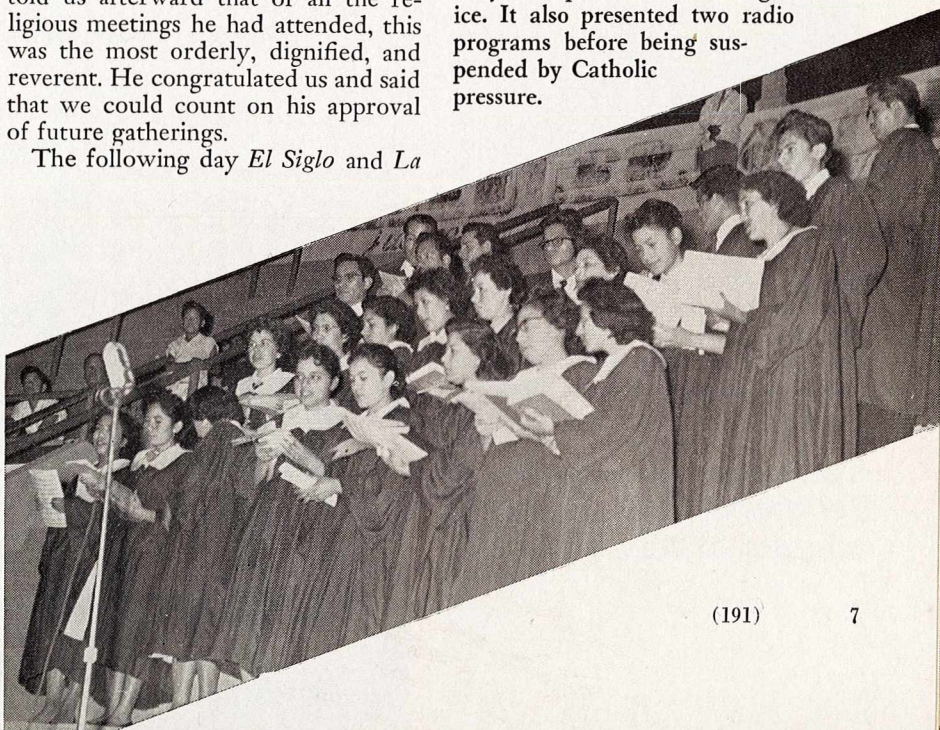
Cortesía: ERNESTO GONZALEZ CARDENAS

Advertisement published in papers by the bishop of Torreón forbidding Catholics to attend the Baptist meeting.

Opinión printed small, three- and four-paragraph news articles saying that the meeting was properly carried out. This was the first time the papers have published anything about our Baptist work without our having paid for it.

Visible results of the simultaneous campaign show a total of 478 professions of faith made in the *concentración* and in the services at the seventeen churches and missions. Attendance at the meetings was excellent, and on Thursday and Friday nights almost all the churches were filled.

The "Buenos Nuevas" choir sang a concert of sacred music before the rally and special music during the service. It also presented two radio programs before being suspended by Catholic pressure.





I LIVE in Singapore. This is both a city and a state, occupying an island fourteen miles long and twenty-six miles across, hanging as a pendant at the end of the Malay Peninsula. Separated geographically from Malaya by only three-fourths of a mile of water, the British colony is also separated in politics and beliefs by many years.

Singapore received its name when a historic chieftan saw a lion-like animal on the island. *Singa* is a Malay word for lion and *pura* an Indian word for city. This combination of languages in its name was but a prophecy of what it would become in reality.

Conceived in the year 1819 when Sir Stamford Raffles gained it by treaty from the Sultan of Johore, Singapore was born semi-independent in 1959. Already a giant in size, with 1,581,600 persons, it is now beset by infantile and juvenile growing pains. Each day 150 babies are born, with a four per cent annual yearly increase—the highest in the world. Singapore is expected to double itself in seventeen years. Forty-three per cent of its population is under fifteen years of age and fifty-two per cent under twenty. The average age of Parliament members is twenty-five years, and the prime minister is yet to see forty.

TOP: Singapore harbor and skyline.

LEFT: Modern apartment building.

RIGHT: Street scene in the slums.

Singapore . . . **awakening** **GIANT**

By Charles H. Morris



On the island two persons are economically inactive to every one who earns a wage. This in itself is a frightening foreboding of suffering, hunger, and unemployment leading to labor trouble, discontent, and strife.

Even with this, Singapore has the highest standard of living in the Orient and is third in the world in meat consumption. While this is good, the average worker receives only the equivalent of \$1.50 per day. The wealth is in the hands of business concerns and traders.

The Chinese businessman may be prosperous, but his family may still live cramped, six or seven to a room, above the shop. He may speak several languages and have a college degree but still worship his ancestors at a hand-made altar.

Singapore is a city where thundering jets fly over people who live like they did hundreds of years ago in *attap* huts. Many cook their diet of rice and fish in the open, season it with chili, and eat with their fingers or chopsticks. The twenty-storied business houses stare down at fishermen and boatmen who ply the harbor in hand-made *sampan*s as if trying to hold back progress. The street vendor selling his wares from a cart vies for parking space with uniformed drivers in Cadillacs.

Almost all ships going anywhere call at this, the fifth-largest harbor in the world, and Singapore lives almost entirely on outside imports. Sitting like a Gibraltar of Southeast Asia, Singapore is also strategically located for military purposes.

This "pearl of the Orient" is both fabulously beautiful and revoltingly ugly. The beautiful homes of the wealthy are inviting and commodious,



Singapore supermarket.



Sidewalk cloth shop.

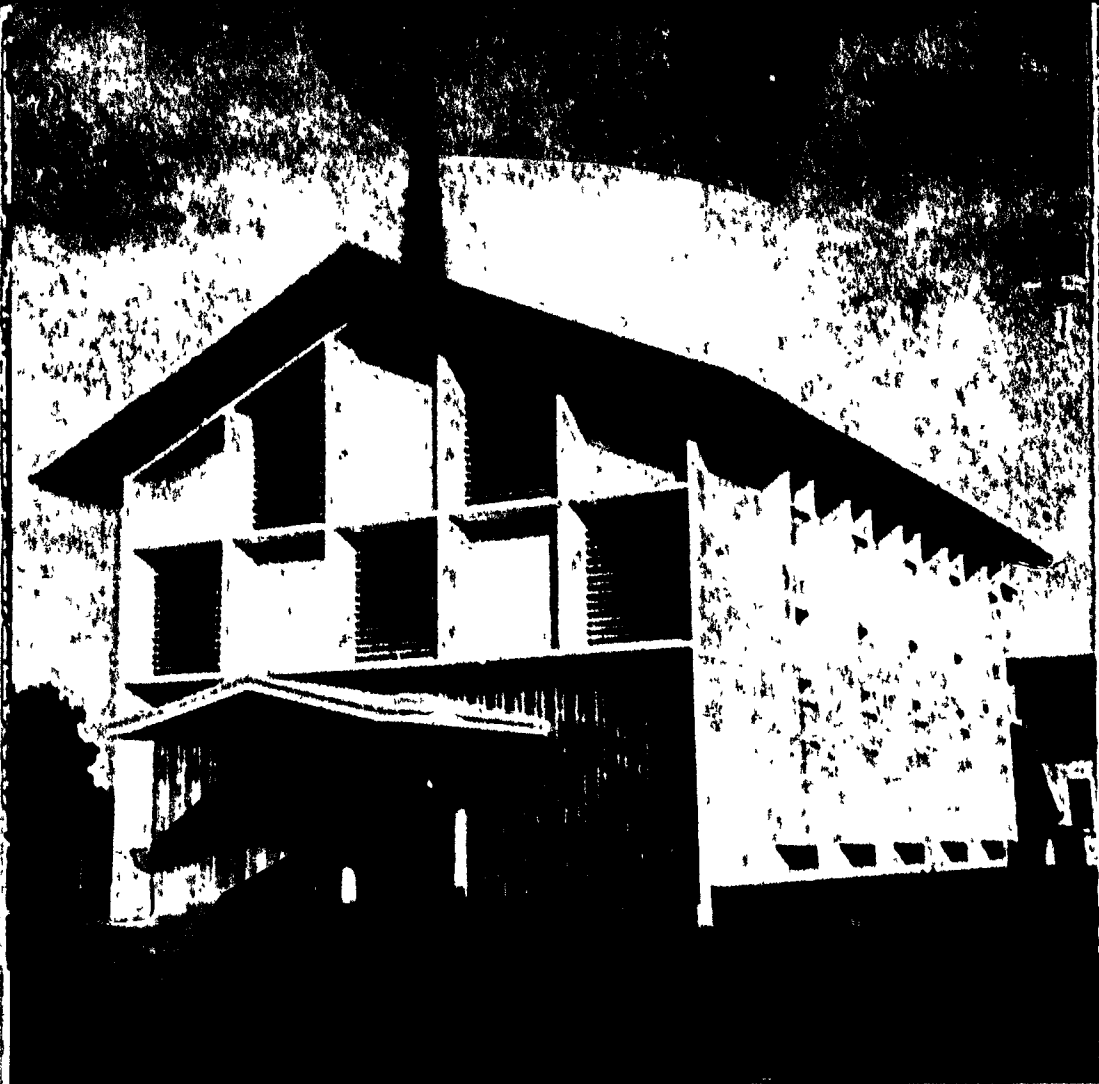
but the squatter (slum) areas make one's heart bleed. With 4,280 persons per square mile, there is little room for anything except forests of cold, concrete apartment houses. Many homes have no yards at all, and there are few parks.

The people of Singapore are a mixture. Since immigration was permitted in 1826 many clans of Chinese, Indians, Europeans, Eurasians, and others have come to the island and

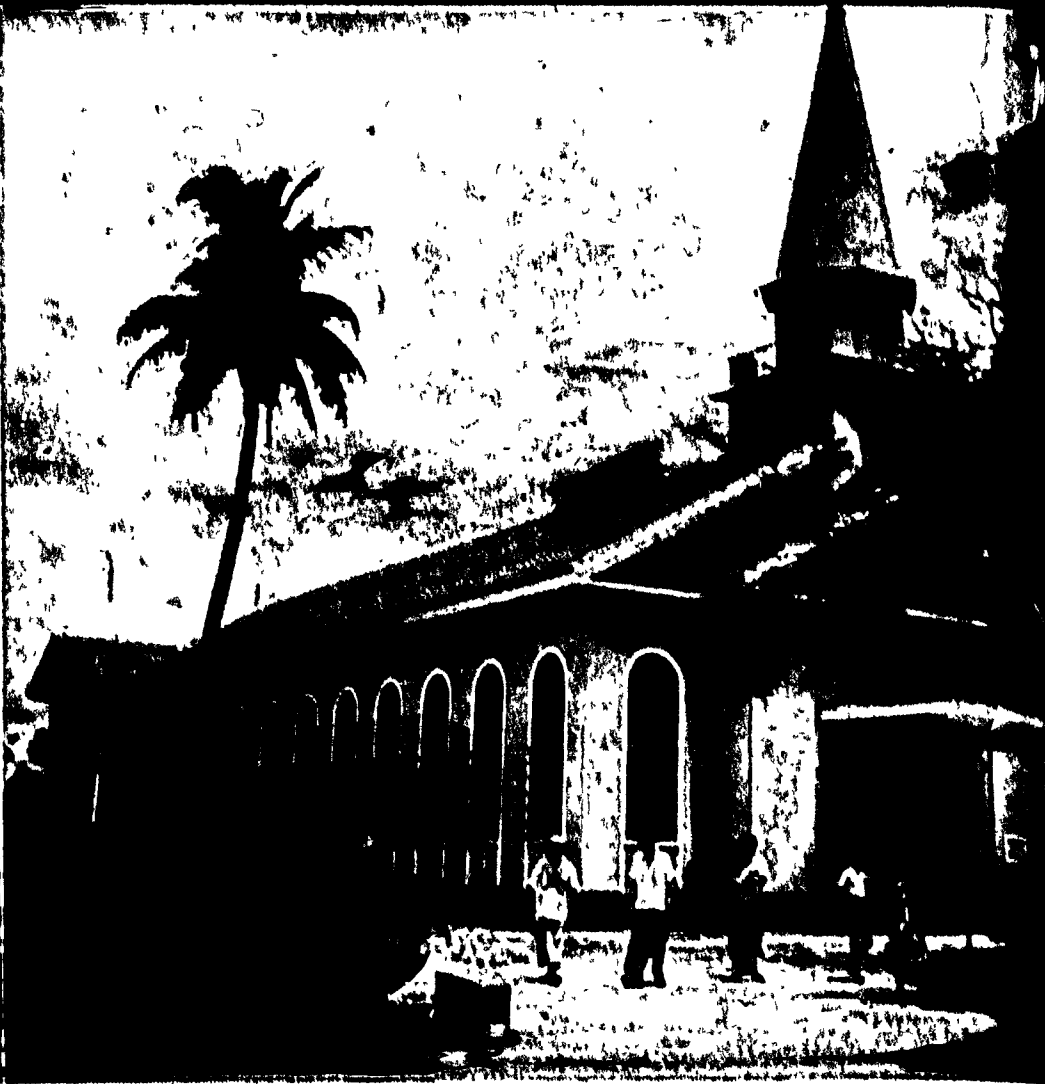
now work and play together without any sign of racial discrimination.

These people are gracious and polite. Almost any home is open to a friendly visit, and you will be met with a warm handclasp and a cold drink. They may not believe what you tell them or accept your invitation to church, but they will invite you to return to visit again.

Into this city came Chinese Baptist laymen in 1937. Later two Baptist



Calvary Baptist Church.



Swatow Baptist Church.

Mary Lucille Saunders

churches, one Swatow Chinese and one Cantonese Chinese, were organized. Miss Lora Clement, now retired, came in 1950 to begin Baptist mission work. From this humble beginning ten years ago there have developed six Baptist churches and two gospel centers. Property is under Baptist ownership in all but two of these places.

I serve as pastor of the English-speaking Calvary Baptist Church in Singapore, the only church in a modern subdivision of ten thousand residents. It could be the Calvary Baptist Church in any suburb of any large American city. It has a graded Sunday school, two Sunday preaching

services, Training Union, Wednesday evening prayer service, a Woman's Missionary Society, a pastor's council, committees, library, calendar of activities, and constitution and by-laws as all good Baptist churches should. We sing from the *Baptist Hymnal*, I preach in English, and we use the Baptist Bulletin Service and Sunday School Board literature.

When Calvary needed a pastor the members formed a pulpit committee, extended a call to me, and after feeling led of the Lord I accepted it. The church is self-supporting except for the pastor's salary. While waiting for national pastoral leadership to develop, the congregation has called missionaries from Tennessee, Alabama, North Carolina, and Illinois to be pastor.

There are some differences between this Calvary Baptist Church and those in America, though. The building was built by a gift from the Lottie Moon Christmas offering, and sometimes the literature has to be modified to meet the needs of this particular group.

The faces of the congregation range from black through various shades of

golden brown to the white face of the European. More than fifty per cent of the members are young people, and nine of our nineteen Sunday school teachers are in that age group. The majority of members have been Christians two years or less.

Our church membership is eighty, and our Sunday school averages around 125. We have begun a building fund to erect an educational plant in the future. Our people are sincere and devoted to their Lord and their church.

Nevertheless, the progress is slow. We are never far removed from the influence of the "gods." Every day, beginning at 5:30 A.M., we are reminded of the impact of Islam as the *imam* calls the Moslems to "dawn prayers." Our Wednesday prayer service is always interrupted by calls from the mosque for night prayers. The Malays are virtually unreached



LEFT: Mosque near Calvary Church.

RIGHT: Children of seven nationalities attend Baptist kindergarten.



A black and white photograph of a woman in a white dress standing and singing into a microphone. In the foreground, the backs of several children's heads are visible as they watch the performance. The background is a wall with large, bold text. The text on the wall includes: "This is the day which the Lord hath made", "We will rejoice and be glad in it. Psalm 118", "This is the day which the Lord hath made", "He will save us from all our iniquities. Let us rejoice and be glad in it. And", "I will confess with what I have done", "where I have been saved today". The text is arranged in columns and appears to be part of a religious or educational display.

Singapore is a sleeping giant. She is beginning to restlessly arouse. It is our prayer that when she is fully awake as a beautiful, mature lady of the Orient the gospel of Christ will be firmly implanted in her heart.





Gerald S. Harvey

Soul-Winning SAFARI

By Earl R. Martin

THE WEARY traveler approaching Moshi, Tanganyika, 112 years ago blinked his eyes as he gazed at a strange covering over the top of a huge mountain. John Rebmann, the German missionary-explorer, turned to his African guide and asked, "What is that white substance on that mountain? Is it a cloud?"

Replied his guide, "*Sieyo, ni baridi sana*" (which in Swahili means, "No, it is something very cold").

Suddenly the missionary realized the incredible. He was looking at snow atop a mountain almost on the equator.

Early this year something even more incredible occurred. In the shadow of this same mighty mountain—Kilimanjaro—thirty-five thousand people sat in an open-air meeting to hear Evangelist Billy Graham declare the gospel of Christ.

In introducing Dr. Graham, the local crusade chairman challenged him to "exalt Jesus far beyond the snows of Kilimanjaro." Then, preaching to

the largest gathering he had yet faced on the continent of Africa, the evangelist said, "There is a lot of hunger in these hearts today."

The response was so staggering that he had to give the invitation three different times. At the end, more than five thousand persons remained to be counseled.

Immediately following the service an old, white-haired African made his way to the platform. Samson Chakungaro wanted to meet the powerful preacher. Upon greeting the man Dr. Graham learned that he was 103 years old and in his youth had seen David Livingstone. Mr. Chakungaro is a faithful pastor—still active—in the Moshi area.

Two days later Billy Graham stood at Kisumu, Kenya, on the shore of Lake Victoria. "I am God's representative to declare to you the gospel," he told the crowd of ten thousand.

Those who had come to hear the Christian message that day far surpassed the crowd who had gathered the previous week for a political meeting. To the surprise of the local civil

ABOVE: Mount Kilimanjaro, with Moshi, Tanganyika, in the foreground.

BELOW: Part of audience listening to Billy Graham at Kisumu, Kenya.

RIGHT: Dr. Graham preaching at Kisumu, his message being interpreted into the Luo and Swahili languages.



THE COMMISSION

authorities, the people remained orderly and reverent throughout the service.

The preacher presented Christ as belonging to Africa as much as to any other land. "Christ was born in that part of the world that touches Africa," Dr. Graham declared. "He was not a European. When he was two years old he was carried by his parents to Africa. It was an African who helped him carry his cross."

In this vivid manner the evangelist proclaimed his message, and one thousand persons responded to the gospel invitation.

Later that week the Graham team moved on to another strategic city. Under a brilliant sun at Nairobi, Kenya, Dr. Graham stood before a Saturday afternoon gathering of eight thousand and declared the Christian truth.

Nairobi, the largest and most modern city in East Africa, is the safari capital of the world—the center for African big-game hunting. Here the three races—African, Asian, and European—meet. Here the violent years of the Mau Mau uprising made their impact. It is a city with so-

bering problems but great promise.

Significantly, the first three to make their way forward to the platform during the invitation were an elderly and limping Indian Sikh, a Kikuyu (African) mother carrying her child, and a European teen-ager. All three had the same spiritual hunger and all met the same Saviour. Nearly five hundred others joined them in their commitment to Christ.

The following day's meeting—Dr. Graham's last one in East Africa—drew an assemblage of fifteen thousand. Altogether, nearly one thousand responded to the invitations during the weekend meetings. The power of Christ's gospel was once more demonstrated.

In a busy itinerary, Dr. Graham arranged time at Nairobi to meet with missionaries of the Baptist Mission of East Africa. With keen interest he listened to them describe the manifold witness of the Mission in various centers throughout East Africa. A member of the Southern Baptist Foreign Mission Board, he was delighted to learn that the Mission is starting new Baptist work this year in the other two places of the area where

he had held meetings. In the Moshi-Arusha region of Tanganyika, the geographical center of East Africa, the Mission is building its seminary. In the strategic city of Kisumu, Kenya, an evangelistic couple will soon begin a permanent Baptist witness.

When asked to comment on these reports, Dr. Graham expressed his delight with what had been accomplished by this new Mission in such a short span of time. He warned us, however, of the pitfall which many missionaries stumble into.

"One of the unfortunate things I have found in Africa," he commented, "is that the gospel has become known among Africans as a European gospel." Missionaries must become aware of this fallacy, he said.

Dr. Graham also emphasized, "Christianity must have the wisdom to make room for an African leadership."

In his inspiring manner, Billy Graham urged the Mission to lay wise foundations and build a virile witness for Christ. As a result, the missionaries sensed a new motivation to feed the hungry souls of the people who live in the land of equatorial snows.

Tom McMahon



FOREIGN MISSION NEWS

General

1,447 Missionaries

The Southern Baptist Foreign Mission Board appointed twenty-six missionaries and reappointed Rev. and Mrs. Robert H. Lloyd for Argentina. The Lloyds were first appointed in 1956 and resigned for health reasons in 1958. The Board also appointed seventeen missionaries in June, bringing to 1,447 the number of active missionaries.

Christmas Gifts Top \$7 Million

Final receipts of the 1959 Lottie Moon Christmas Offering brought the total to \$7,706,847.29, an increase of \$944,398.66 over the 1958 total of \$6,762,448.63.

Jesse D. Franks Dies at 76

HOPKINSVILLE, Ky.—(BP)—Dr. Jesse D. Franks, 76, former business manager and public relations director of Baptist Theological Seminary, Ruschlikon-Zurich, Switzerland, died April 19 in Hopkinsville. Burial was in Columbus, Mississippi.

Dr. Franks led in the founding of the seminary in 1949 and served on the administrative staff from 1950 to 1954. He had been in Europe since 1947, first in church aid and reconstruction work and then as European representative of the Southern Baptist Relief Committee.

Argentina

Convention Adds Six Churches

The Argentine Baptist Convention at its annual meeting in April received six new churches into its fellowship, bringing the total to 182.

The co-operative program of finance received about \$6,500 (U. S.) during the past year, and the percentage going to the Convention's mission board is being increased each year, with that for 1960 set at 36.9 per cent.

Brazil

International RA Camp Set

RIO DE JANEIRO, Brazil—(BWA)—An international Royal



THE COVER: Japanese young men bear an Omikoshi, portable shrine containing god symbol, through neighborhood of Shinto shrine during Omatsuri, festival held twice a year. Not knowing Christ, they believe the god gives blessings in its street rounds. Photograph by Morris J. Wright, Jr.

Ambassador camp will be held in Brazil July 4-6, immediately following sessions of the Baptist World Congress in Rio.

Missionary William A. Hatton, Royal Ambassador secretary for Brazil, invited visiting boys to Sitio do Sossego, which means "Little Farm of Quietness." Three languages will be used: Portuguese, English, and Spanish.

East Pakistan

English-Speaking Work Begins

The Bengali-speaking Baptist church of Comilla, East Pakistan, is now sponsoring English-speaking worship services. The first, held in April, was attended by thirty persons, some of whom were Christians but had not had opportunity to worship for many months, as they did not know Bengali. English and Urdu, as well as Bengali, are official languages of Pakistan, but many people understand and speak only one of these.

Rev. James F. McKinley, Jr., Southern Baptist missionary who is leading

the program, says the one hundred-seat church building should soon be filled, with the services likely drawing many college students because of their interest in Christianity.

France

Hancoxes Arrive in Orleans

Rev. and Mrs. Jack D. Hancox, Southern Baptist missionaries, are now in Orleans serving the English-speaking Baptist church in the nearby village of Saran. They will also plan activities for American military personnel in Orleans in a building recently purchased by the Foreign Mission Board.

The building is also being used for French-speaking services, begun in April by Rev. Francis Cachera, young pastor sent to Orleans by the French Baptist Federation. The Saran church, composed of military personnel, is paying a large part of Mr. Cachera's salary, and members participate in the French services where their knowledge of the language permits.

Honduras

Tegucigalpa Building Dedicated

First Baptist Church of Tegucigalpa, Honduras, dedicated its new building May 1, with an overflow crowd of seven hundred persons, including the ambassadors from the United States and Nationalist China. The auditorium has a seating capacity of 350, and eight Sunday school classrooms will accommodate approximately 250 persons.

Special services were held at the church during the week following the dedication, drawing more than capacity crowds several nights.

The building, made possible by Lottie Moon Christmas Offering funds, can be seen for many blocks.

Indonesia

Kings Receive Residence Visas

Dr. and Mrs. Ernest L. King, Jr., have received visas for permanent residence in Indonesia and were sched-

uled to leave for their field of missionary service June 30.

Appointed by the Foreign Mission Board in April, 1959, the Kings had been unable to obtain visas from the Indonesian government until May this year. Dr. King is a dentist.

Italy

Baptists Win Building Dispute

ROME, Italy—(RNS)—Italy's Council of State, the country's highest administrative authority, ended a three-year-old dispute when it decreed that officials of Veroli, near here, had been unjustified in denying a building permit for a Baptist church.

Italian Baptists had appealed the case three times. Veroli's former mayor not only had refused the Baptists a building license but had repeatedly ordered demolition of their church, which was already under construction at Sant'Angelo in Villa. The village is administered by Veroli's mayor and city council.

Giovanni Baldassarre resigned his post in 1959 after the prefect of Frosinone province annulled his order to demolish the church. The prefect, however, suspended work on it for "public safety."

The Baptists' original request was approved by the Ministry of Public Works. Because this automatically implied similar authorization from local authorities, construction was begun. One attempt by the mayor to have the church demolished had been overruled earlier by the Council of State, which declared that the Baptist congregation had a "fully recognized" right.

Local authorities based their opposition on charges that its pastor, Rev. Graziano Cannito, had not presented to them his authorization as an evangelical minister. Such a permit is required by law from the department of religion in the Ministry of Interior.

[See article about the church in *The Commission* for January, 1959.]

Japan

DuPriest Named Haitian Consul

TOKYO, Japan—(RNS)—A Southern Baptist missionary from Texas has been named honorary Haitian consul in Japan as temporary successor to Haitian Ambassador Victor Nevers Constant during the latter's leave.

Rev. Milton E. DuPriest, pastor of the Tokyo Baptist Church, will be the Republic of Haiti's general consul and only diplomatic representative in Japan.

Ambassador Constant, whose country is ninety-eight per cent Roman Catholic, said he chose Mr. DuPriest as the temporary replacement out of "Christian fellowship" and because he was confident that the American missionary "would duly fulfil his new duty."

Korea

Seminary Graduates Eight Men

Eight students, all men, made up the first class to graduate in March from the six-year regular course offered by the Korea Baptist Theological Seminary in Taejon. Three other men were recognized upon completion of the seminary's special three-year course.

The regular course provides three years of pretheological studies and three of theological training. The seminary was established in 1953.



Don C. Jones

Dr. Theodore H. Dowell, missionary president of Korea Baptist Theological Seminary, congratulates Pak Jom Sang upon completion of the seminary's special three-year course.

Lebanon

Seminary Funds Appropriated

The Foreign Mission Board in April appropriated funds for the first buildings of a Baptist theological seminary in Lebanon. The school is scheduled to open in temporary quarters in downtown Beirut this fall and to move to its permanent campus by the fall of 1961.

Mexico

Convention Creates Five Units

The National Baptist Convention of Mexico changed its over-all organization in its fifty-first meeting in April, creating five new departments: publicity, city missions, student work, legal, and architecture. This action resulted from a study of the Convention organization following the election last year of an executive secretary, Sr. Roberto Porras.

The churches reported 5,339 professions of faith last year, one for every 1.9 church members. There were 1,001 baptisms, one for every 5.3 professions or one for every 10.1 members.

Nigeria

First Missionaries Appointed

The Nigerian Baptist Convention recently appointed its first foreign missionaries in its forty-seventh annual session. They are Rev. and Mrs. F. P. Boyo and Rev. and Mrs. I. O. Badejogbin, who will serve in Sierra Leone.

The Nigerian Convention established a Home and Foreign Mission Board in 1953 and soon began work in several areas of the country. It voted to begin foreign mission work in Sierra Leone at its 1957 meeting.

Portugal

Tennisons Arrive in Portugal

Dr. and Mrs. Grayson C. Tennison, Southern Baptist missionaries, have arrived in Portugal where they will serve as fraternal representatives among Portuguese Baptists. They were missionaries to North Brazil for ten years before transferring to Portugal last fall.

Vietnam

Longbottoms to Go to Vietnam

Rev. and Mrs. Samuel F. Longbottom, Jr., have been transferred by the Foreign Mission Board from Hawaii to Vietnam and will go to their new field next spring after their furlough year in the United States.

After his appointment as a missionary in 1954, Rev. Longbottom served as pastor of churches in Honolulu and Wailuku.



Rev. Richard Uejo leads a Vacation Bible school at Waimea Baptist Church.

FOR SEVERAL YEARS the general plan of the Foreign Mission Board regarding Hawaii has been for the termination of our formal Board responsibilities there. Hawaii is, after all, now a state of the union; so it is entirely out of reason to speak of foreign mission work in one of the states of the United States.

Long before this statehood arrived the Foreign Mission Board had been laying plans and had decided on a timetable for transition from foreign mission work, as such, to the normal pattern of a state convention within our Baptist denominational life. So about a year and a half ago the Board took action setting up some general principles to be followed, which mean that after 1960 we will not think of Hawaii as being in any sense a foreign mission field or a field of operation of the Foreign Mission Board.

The Hawaii Baptist Convention will be standing on its own feet and, with its churches, will be carrying the responsibility for the ongoing work there.

To avoid any sudden collapse of the work at any point, the Foreign Mission Board took action providing for some continuing help for a period of years in two forms:

Some of our missionaries will be staying on in Hawaii and will be considered on loan to the Hawaii Baptists. As it now appears, there will probably be twenty-eight of our missionaries continuing into 1961 on the loan arrangement, with the number gradually decreasing as the years pass.

From Foreign Field

By Winston

There will also be some continuing financial aid from the Foreign Mission Board for a number of years. We have been helping them to the extent of many tens of thousands of dollars every year, and if that amount should suddenly be cut off at once, it would create a severe crisis. For that reason the termination of financial aid will be gradual.

There has been considerable advance study on these matters. My recent trip to Hawaii was given in large part to working out an understanding of the things that we hope will be possible, but keeping in mind the need for readiness to accept whatever the Board feels to be desirable. On the way out to the Orient in July I expect to make one further visit to the Hawaii field to discuss with the leaders of the Convention there the implementation of everything that the Foreign Mission Board has decided.

THERE HAS BEEN considerable progress in the movement toward responsibility, and the Hawaii Baptist Convention is now revising its charter. It is a legal process which, of course, calls for much careful study, much advice, and then a good bit of red tape in order to get it done.

When that process is completed, the responsibilities which our Mission has had regarding the institutions of Hawaii Baptist life will be carried by the Convention. Take as an example the Hawaii Baptist Academy, founded by and heretofore responsible to our Mission and the Foreign Mission Board. That academy is already being administered by a board of trustees elected by the Convention rather than by our missionaries. And the academy will be legally responsible to the Con-

Dr. Crawley, Foreign Mission Board staff in M. and several countries of the Orient, is believed to be equally of interest



Rev. Stanton M. Nash (right), now executive with Dr. Herschel H. Hobbs, pastor of First Nash served as assistant pastor before au

vention, and the Convention legally responsible for the academy, when all of the details are worked out.

The same is true of the other institutional aspects of Baptist life in Hawaii. The details have not yet been determined but the direction is clear, and progress is being made in working out the plans.

Furthermore, the Convention has been strengthened in several very fine

LEFT: Wahiawa Baptist Church. CENTER: Baptist Student Center near University of



ed to Self Support

Crawley

Secretary for the Orient, gave this report upon his return from a trip to Hawaii to readers of *THE COMMISSION*.

Jack L. Gritz



Secretary of Hawaii Baptist Convention, confers Baptist Church in Oklahoma City, where Mr. Nash took his new post in September last year.

ways. One great strength is in the selection, calling, and assumption of responsibilities of a full-time executive secretary for the Hawaii Baptist Convention. Mr. Stanton M. Nash, who served for a number of years as assistant to the pastor of the First Baptist Church of Oklahoma City, has pitched into those responsibilities with a great deal of enthusiasm, energy, and fine leadership to the Con-

vention during this time of transfer.

Also, the Convention in January of this year called Mr. Sam Choy as full-time secretary of religious education who will give emphasis to developing the educational life of the churches. He is from Hawaii originally, having received high training and good experience on the mainland.

A further element of strength is given to the Convention by the current president, Mr. Mori Hiratani. A Hawaii Japanese, trained in our schools here on the mainland and now pastor of one of the young churches in Hawaii, he is a person who has the appreciation and respect of every one in Baptist life in Hawaii.

THE EXECUTIVE board of the Hawaii Baptist Convention held a special meeting while I was there a few weeks ago, and I was impressed with the spirit in that board. There was a time a year and a half ago when many of the Baptist people in Hawaii were looking toward the necessary changes with a great deal of uncertainty as to what the outcome would be. Now I feel that they have come past that period of doubt to a very firm faith that the Lord is giving them strength and that he will open the door for whatever is necessary for them to do.

You may wonder about the missionaries and their future, as they have been wondering also. This is one of the points at which I would encourage you to pray. Pray that our missionaries there—each one of them—may come to some personal assurance as to the Lord's leading. It is not an easy thing for them to face the question of what they ought to do—whether to remain in Hawaii on a loan arrangement, with a status entirely different



Rev. and Mrs. Victor Koon have been missionaries in Hawaii for twenty years.

from what they have had before, or transfer to some new mission field, with all the adjustments involved. They are having a time of soul-searching that calls for our prayers and our understanding and for the Lord's guidance for each one of them.

ANOTHER MATTER about which I would like for you to remain in prayer is the need for some strong leadership to move into the churches as some of our missionaries move on to other places. Several of the churches are without pastors right now; others will be pastorless soon.

The Hawaii Baptist Academy is in need of a new principal. Mr. H. P. McCormick, our missionary who has served as principal, is coming toward retirement time.

The churches do not have enough Hawaii men ready to go back from the seminaries to Hawaii to fill all the places of need. The Hawaii Baptist work needs some strong pastors and other leaders who go from the mainland with a real missionary commitment—not a foreign missions commitment—but a frontier missions commitment in our own land, where there is a frontier for the Baptist witness.

In Hawaii still, evangelical believers number only about seven per cent of the population, so there remains a great mission field. While we may no longer call it foreign, we are no less concerned about it, and we certainly do not want to drop Hawaii out of our prayers.

Hawaii campus (new building to open soon). RIGHT: Kinoole Baptist Church, Hilo.



Jubilee Advance—A Force for Strength

THE GREATEST good comes from a yearly emphasis if it is regarded as something to be continued and as a permanent part of the structure of growth.

They who laid plans for the Baptist Jubilee Advance prayerfully set forth a series of such emphases so that we might strive together for excellence in each of them. The first in 1958 was one of spiritual preparation for the Jubilee Advance and had prayer as its central theme. It was followed last year by an emphasis on co-operative witness.

We are now past the midway point of the calendar year in which we have been centering our denominational energies on teaching and training "unto a full-grown Christian."

At this point Southern Baptists as a whole, and many of them in particular, should be stronger in prayer, better informed about and committed to our task of world evangelization, and well on the way toward being a better teaching and training force for spiritual maturity. In other words, we believe that there must be a cumulative effect from these emphases. When we come to 1964, the Jubilee Year, we should have gained much in strength as well as in size. Out of this advance the world should receive from the resources of Southern Baptists such a missionary witness that all previous efforts shall appear small in scope and power.

May every emphasis of the Jubilee Advance be God's opportunity to bring us more fully into the scale of usefulness that he intends for us.

2 Plus for World Missions

THE TIME for planning 1961 budgets is at hand for many Southern Baptist churches. As committees for this purpose study the needs to be met, may they look first at missions as their worldwide responsibility and accept the challenge of the 2 plus plan of the Cooperative Program. To lead a church in adopting this as a basic approach is to help that church advance toward maturity in missions stewardship, releasing a fairer share of its resources for the evangelization of the world.

The 2 plus plan is still a new idea, even though many churches began applying it to their budgets in 1957, the year it was presented to and approved by the Southern Baptist Convention. Submitted as a part of the promotion report of the Executive Committee to the messengers at that meeting in Chicago, it was read as follows:

"Recommendation No. 3

"1. That every church contribute to world missions through the Cooperative Program on the basis of a

percentage of the total budget and that this percentage be increased regularly.

"2. That a goal for a 2 per cent increase in the total budget for world missions through the Cooperative Program be set for each year beginning in 1958 and climaxing in the Jubilee Year, 1964."

Southern Baptist Convention goals, by specific amounts for each year projected on the basis of the 2 per cent annual increase, were presented as the final part of the recommendation.

For two reasons this plan should be brought to the attention of Southern Baptist churches as much this year as in 1957. The needs that existed then are still with us, perhaps even more urgent now than then.

One of these reasons is to be seen in the record of our 1959 giving. The amount given through the churches for all causes reached a total of \$453,338,720, an 8 per cent increase over 1958. The part of that total giving for missions amounted to \$77,753,190, a 4 per cent rise. Even though the amount was larger, the comparison of percentages shows that a smaller proportion of each dollar given went to missions. For this reason alone, steps need to be taken that will assure the channeling of a greater proportion of each dollar to world evangelization. The 2 plus plan is the answer for this objective.

Secondly, from the standpoint of foreign missions alone this is the hour of greatest need and opportunity thus far. With open doors in almost all directions, through which newly appointed missionaries may carry the message of Christ, we have a stewardship responsibility to make the best use of every dollar and minute we have.

As we move toward the goal of two thousand missionaries by 1964, there must be adequate financial support for sending new ones out as they are ready.

Much needs to be said about prayer also as an essential part of missionary support. In every Southern Baptist church let us bring together these two tremendous potentials—prayer and missions stewardship—for a greater advance with the gospel towards the ends of the earth. Encourage your church to adopt the 2 plus plan now.

Our Purpose and Invitation to You

THE PURPOSE of this publication is to inform, inspire, and assist its readers as they seek to interpret the foreign mission program of Southern Baptists into their personal, home, and church lives.

As a part of our effort to strengthen the ministry of *The Commission*, we of the editorial staff welcome comments of evaluation and suggestions for improvement.

We also invite every subscriber to join with us in extending the circulation of *The Commission* by enlisting at least one new subscription during July.

The Story of Relief

By Baker J. Cauthen

DURING the past five years funds contributed by Southern Baptists for relief through the Foreign Mission Board have totaled \$306,683.44. They have been used in more than twenty-six countries across the world.

A thrilling story is told as one looks down the list of countries served and remembers what the gifts of relief have meant.

In Korea the sum of \$68,458.32 was used. We will long remember the tragic day in 1950 when the guns of war began to roar in Korea and that land was brought into a terrible disaster. The pitiful throngs of refugees who were left homeless in the bitter winters made an imprint upon American soldiers and civilians alike.

The figure here quoted does not reflect the large amounts of money given for Korea during the tragic years of war. It only reflects the continuing relief which has gone to Korea from 1955 until the end of 1959. These sums also do not reflect the large quantities of clothing and other supplies sent to Korea to minister to human need.

The second-largest amount is \$52,064.22 used in Hong Kong. In this city is seen one of the greatest concentrations of refugees to be found anywhere. I well recall the sad years in which they came pouring out of Communist China to find refuge in squatters' huts and pitiful shacks. Many were unable to find even so much as that limited accommodation and had to sleep on the streets or on roofs of buildings.

As the years have gone by, the stream of refugees from inside China has continued. No commentary on the real meaning of communism could be more significant. Many who have come out of China are the plain people from the shops, farms, and villages who have found it impossible

to survive under the regimentation they have come to know. It is plausible that countless others would like to come but cannot get away.

These relief funds in Hong Kong have fed the hungry, provided clothing, medical care, and housing for those who were homeless, and have assisted many to go to school.

The next-largest figure is that of \$47,900 for Germany. As in the two amounts previously mentioned, this sum reflects only what has been used in Germany since 1955 and does not indicate the large amounts made available immediately upon the end of World War II. The stream of refugees from behind the Iron Curtain has continued to flow into Western Germany. Many of these people arrive with nothing to sustain them. The relief funds which have gone into Germany have brought hope to refugees and have given to groups of German Baptists much encouragement as they have sought to revitalize their churches and care for their own people in the midst of difficult days.

NEXT is the amount of \$39,748.91 used in Hungary. The world will long remember the tragedy of that nation. The bravery of the Hungarian patriots who dared to resist the forces of regimentation will long be remembered in the annals of courage and sacrifice. Their revolution failed. Their country remained behind the Iron Curtain, yet the torch of liberty which they made to burn still glows in the memories of freedom-loving people across the world.

Inside Hungary there are many Baptists to whom relief has come. Their condition has been difficult. We are grateful that it has been possible to use this money to bring them relief.

Smaller sums have been used in many other lands. The figure of \$10,300 appears for Taiwan (Formosa), where on that island courageous Chinese people have made their



Baker J. Cauthen

stand for a free nation, and \$5,005 is seen for Colombia, where severe earthquake damage brought death and destruction.

Of the total of \$306,683.44 for relief, \$30,300 has been disbursed through the Baptist World Alliance. This money has strengthened the hands of Baptist people, particularly in Poland and other Eastern European countries.

The story of relief is a story of service to humanity. It is the story of shivering bodies made warm by gifts of clothing, of little children given food to eat, of families sheltered from storms, of students assisted to get opportunities for education. It is a story of a helping hand reaching out to one in distress and despair.

Perhaps in no other way could one measure what it means better than by standing near a group of refugees amid all their misery and remembering that except for God's providence and grace you could be in the same situation.

How long will relief be needed? The answer must be in terms of another question. How long will there continue to be masses of needy human beings?

The recent tragic earthquakes in Chile, which will call for at least \$100,000 to relieve suffering and repair damage, indicates that great relief needs will continue.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Brazilian Baptists Suffer Persecution

Froda (Mrs. Edward B.) Trott
Aracaju, Sergipo, Brazil

BY LAW there is religious freedom in Brazil. During the last months, however, Christians have been feeling the results of persecution by the Catholic Church.

In one of the public squares, during a week of intense work by the Catholics, one of the priests warned the parents not to send their children to our school or to the other Protestant school. As a result of this, we are seeing fewer Catholics in our school this year.

Also, in the state hospital here the vice-director of the school of nursing was asked to leave because she accepted Christ and was witnessing to others.

Edd visited one of our Christians in the hospital last week, taking his Bible with him. One of the nun nurses followed him and stood by his side all during the visit. When he left she told the Christian that bringing a Bible into the hospital is prohibited.

You will be saddened by the story of Dona Judith, an example of personal persecution. She was baptized about four months ago. Before this she had told us that her husband was good to her and did not drink or stand in her way of attending church. Recently, however, her little daughter became seriously ill and her husband started drinking. He tore up her Bible, broke up the little bit of furniture she had, and said he was going to get rid of all Christians, even threatening her own life. In spite of all this she has remained faithful and still attends church. Please pray for her and for other Christians who are suffering for the sake of Christ.



In Pain, He First Considered Others

Charlie W. Fenner
Tokyo, Japan

KEGO SAN is the twenty-one-year-old son of Pastor Kenji Otani of the Oi-machi Baptist Church here in Tokyo. He is a sophomore in Meiji Gakuin University and, upon graduation, plans to enter the seminary to further prepare himself for the ministry. While riding his bicycle some time ago on a errand for his father, he was run over by a car and seriously injured. Fortunately, the man driving the car was a doctor and, after giving Kego San emergency treatment, rushed him to a hospital. His right leg was broken in four places, and he was cut and bruised rather badly.

Kego San was unconscious until the next morning. His first three questions when he gained consciousness were

quite significant, I think, and reveal a Christian virtue for which all of us would do well to strive. His first question was, "How are the others who were in the accident?" His uncle had been riding on the back of his bicycle, but was not seriously injured.

His second question was, "Oh, who can we get to teach my Sunday school class tomorrow now that I cannot go?" Then his third question was, "I was supposed to work today at our new office building. Do you suppose we can get someone to help there in my place?"

These questions are all the more significant when you realize that they came from a young man who was in such agony that he was unable to sleep for several days. This is an example of so losing one's self in Christ that others take first place.



Baptists Grow Amid Misery

Joseph W. Mofford, Jr.
Valencia, Spain

ONE OF THE tasks I enjoy most in the work here is that of being our Mission's representative to the Evangelism and Missions Committee of our national Spanish Baptist Union. The president of this committee and I made a tour through the southern part of Spain, mainly Andalucia, where we have several new groups and churches, and our travels took us to the land of the marvelous Alhambra of Granada, which in its fairland type of beauty is unrivaled in Spain.

The little four-cylinder Mission car putted along like the good missionary that she is, taking us through Cordoba and Sevilla and Jerez de la Frontera as far as Gibraltar. We then left the car in storage and crossed the Strait of Gibraltar into Spanish Morocco. There we made contact with three groups that had invited us to visit, and we examined them as to their beliefs to see if they were Baptist groups, as they thought themselves to be. We are happy to report that the results of the visit were most gratifying, and now we have some Spanish Baptist mission points in North Africa.

Lila and I had originally thought, before we were called to Spain, that Africa would be our mission field, so it was a joyful moment for me as I stepped off the ferryboat onto African soil. There are many Spaniards in this part of the world, and there seems to be, in general, a more liberal attitude on the part of the authorities.

My bus trip of three hundred miles from Melilla to Tetuan, over some of the wildest country I have ever seen in my life, was unforgettable any way you look at it. Tetuan is a city in Morocco proper, which is no longer Spanish territory. Sr. Silva, the president of the committee, had passport difficulties and was not able to go to Tetuan with me, however.

As I went along that day, I jotted down these notes in my journal: "En route to Tetuan on a sixteen-hour bus trip through Morocco: gutted earth; like great knife slashed everywhere; terrible erosion . . . giant cactus fences . . . grinding poverty . . . old, old filth. Morning camp fires along the highway. Arabs getting on and off the bus with their curious dress and ever-present bundles . . . a beautiful child robed in a multi-colored bath towel . . . a bicyclist in Arab robes and a cowboy hat! Names like "Alcuhemast" and "Talamagai" . . . the breaking of fiery red dawn over the desert hills . . . scattered olive trees and tiny rock villages; the people are of all shades of brown toward black. I note the deep-brown stained hands of a Mohammedan woman, her veil sheer black with silvery adornments . . . the always-winding, awesome road and the wild abandon with which the driver brought us careening around the frightening curves and the constantly recurring thought that "our times are in Thy hands, O Lord" . . . there is the terrible eye disease, trachoma, everywhere . . . the clear-eyed child who does not have it is an exception . . . flies and more flies . . . and blindness. The people shake hands, and then kiss the hand then shook the other's hand. I have seen more human misery today than I had ever thought I should see . . . on every hand I saw evidences of monumental disregard for human life or welfare . . . the sun beats mercilessly down on a people long accustomed to lack of mercy . . . and the flies continue their fiesta begun centuries ago."

Pray for our Evangelism and Missions Committee as we endeavor to preach the Word in places yet unreached—here on the peninsula and in these new points in North Africa.



Suffering Abounds Where Few Care

Harold T. Cummins
Dacca, East Pakistan

OUTSIDE OUR HOME is a strange world. During the last week such things passed by our house as an ancient stagecoach (mounted with a public address system) and men carrying on their heads baskets of chickens, loads of brick, empty oil cans (sometimes as many as twenty-five), or bales of straw.

The sick, suffering, and dying are everywhere. A touch of excitement and pathos occasionally is added when mentally ill persons come by the yard. There is so little concern for the individual—only one small mental hospital for a country of forty-five million. Ordinary hospitals are almost nonexistent. This is another example of what happens when religion is separate from ethics.

Outside our windows babies are left on the ground to cry and nap while their small brothers and sisters, who are in charge, run and play.

Recently we made a trip to a village. For an hour we crouched under the low bamboo roof of a "country boat." Outside we could see the crude irrigation system and fishing traps. Finally we went ashore and followed a winding path through the palms and jungle growth.

Dust was deep enough in places to almost cover our shoes, for it had not rained in four months. Along the way we saw pineapple plots, banana groves, and villagers carrying things on top of their heads. They were on their way to market with baskets filled with fruit, coconuts, and firewood.

Up ahead we noticed neat mud and thatched houses in a tiny clearing. Women came and looked at us from behind their veiled *saris*. As we approached the village several men and boys came with drums, a horn, and a bagpipe to herald our arrival. Many people came to greet us as we walked through a bamboo archway. We stopped on the dirt patio to talk, and the drumming blared on.

The village itself has, of course, no such conveniences as electricity, bathrooms, running water, etc. The houses have dirt floors, mud walls, and straw roofs. There are usually only two small rooms—a kitchen and a bedroom. In the kitchen there are holes in the floor where fires are built for cooking rice and curry. In just such houses live nearly forty million of East Pakistan's people.

Our Bengali was very limited. Therefore, to *speak* of the love of Christ was almost impossible; we could only try to *reveal* him with a smile and a promise to return.



Motion Pictures Open Gospel Doors

Charles A. Allen, Jr.
Guatemala, Guatemala

THANK GOD for our motion picture projector and films of the life of Christ! How this equipment is opening doors, as it opened a new one this very night!

I have just returned home from a mission Sunday school here in Guatemala City. The pastor of the sponsoring church, two students from our Bible institute, and I arrived at this mission tonight thinking we would minister to the twenty-five who regularly attend. As we arrived, I noticed that the deacon's house in which we were to meet was located on a dead-end street. Therefore, I suggested to the pastor that we put the projector in the street and perhaps attract a few more people.

The pastor began the service by leading the twenty-five or thirty present, mostly children, in the singing of familiar choruses. As soon as we started the first picture, the doors began to open and the people came out. Soon they were coming around corners and running down the street.

After the showing of the first picture, the pastor explained its connection with the second picture, which portrayed the last week of Christ's earthly life. The adults listened attentively, and the two students handed out Sunday school leaflets to the children. They distributed more than a hundred tracts and Gospel portions during the second film. As it was coming to an end, I counted the people. There were almost four hundred watching the dramatic unfolding of the resurrection of Jesus!

Yes, the power of God working through a projector opened many doors tonight. For this we are deeply grateful, but sad at the same time. There are no workers—missionaries or trained national pastors—to walk

through those doors and to sit down and explain to these soul-hungry people the power of the resurrection.

For many this was the first time to see an emphasis placed on the resurrection, since in Latin American countries all the stress is on the death of Christ. How I wish some of the young pastors back home in the States could have been standing beside me, hearing the children beg me to come back again and seeing in the faces of the adults the need of our return. But there are only four of us missionaries here. When will we ever be able to return? And if we never get back, who will go for us?

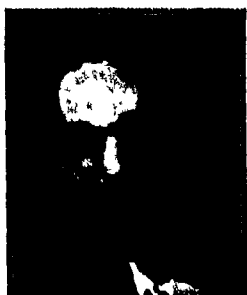


Religion Affects Lives Little in Italy

W. P. Clemmons
Perugia, Italy

ITALY is a land of many contrasts. The old and the new exist side by side with no apparent regard for each other. One farmer will plow with a new tractor while the man next to him continues with his oxen in the same manner as his father did before him. The old houses, with the old city walls and their long-forgotten uses, stand next to ultra-modern apartment houses. Automobiles travel the streets built for oxen and sheep.

In this land there also stands the old church of Romanism gone by. Religion here does not affect the lives of the people except at birth and death, and then very little. Italy is a land greatly in need of the gospel and of people dedicated to carrying it. Italian Baptists are encouraged with the arrival of three new couples in the past year, but are longing for thirteen more that they requested ten years ago.



Jews Respond in Jesus' Home Town

Herman L. Petty
Nazareth, Israel

JUST AFTER completing our move to Nazareth we settled down to one of our most concentrated evangelistic efforts here, initiated by the coming of Billy Graham.

The week before Dr. Graham was to speak in Nazareth, our Baptist high school held its annual Religious Emphasis Week, resulting in some fifty decisions for Christ. Christians from the various churches of Nazareth met continually for prayer services. On Saturday the time and place of Dr. Graham's message was announced over a loudspeaker on one of our cars. A speaker's platform was built in the pine forest at the edge of the town and crude benches were erected, as no auditorium in the city would accommodate the expected crowd.

Sunday morning dawned beautiful and cloudless. Buses were sent to the surrounding villages to bring in eager listeners, and the crowd began gathering hours before the service was scheduled to begin. A half hour before the service, the combined choir of the Christian groups

filed onto the speaker's platform and sang softly, completing the setting. All were expectant and eager as the car bringing Dr. Graham arrived from Haifa.

When Dr. Graham saw the large crowd seated and standing in the lovely outdoor amphitheater in the city of our Lord's childhood, he was deeply moved. He preached that morning with great power, explaining God's simple plan of salvation. For many it was their first time to hear such a message.

A large number responded when the invitation was given to trust Jesus and were even willing to make a public stand for Christ by moving behind the platform for further counseling. What a varied group it was—villagers wearing the Arab headdress, cripples hobbling on canes, and young people in modern dress. But they all had found the same Saviour.

Large crowds of Jewish people also came to hear Dr. Graham as he spoke in Haifa, Jaffa-Tel Aviv, and Jerusalem. They had read so much about him that they crowded each of the meeting halls to hear this man for themselves. Many of them also responded to the call to accept Christ, showing the deep heart hunger in this country. How we need your prayers as we follow up and minister to these seeking souls!



Following Christ is Costly Choice

Daniel R. Cobb
Songkhla, Thailand

LAST WEEK a fine looking young man came to the chapel while I was there to teach. We had some time alone, and I witnessed to him, reading basic Scripture passages and praying with him. He said he accepted Christ as his Saviour.

That evening was prayer meeting night, so I invited him back. He returned and seemed to have real joy. I gave him a copy each of Luke, Romans, and a Gospel summary. The next day he came to the house and explained to me that the men at the ice plant where he works had seen him reading the books and had started making life miserable for him. I tried to offer him encouragement, but had to tell him that following Christ in Thailand meant persecution. He spoke of quitting work here and returning to his home north of Songkhla.

I asked him what his family would think when they find out he had become a Christian. He said they would disown him and make him leave home.

He returned to the Sunday worship services and yesterday told me he was going to have to quit work. The men at the ice plant said they could not trust him, now that he had become a Christian, and continually jeered him about his faith.

I do not know what the future holds for this man. I trust he will understand the Scriptures I read showing him that we must put our faith in Christ above all else—family, work, health—even life itself.

I've given the details because this story could be repeated times without number in this Buddhist state. Pray for new, weak Christians in Thailand.

Gaining Understanding Through Discussion

By A. M. Chambati

Photos by Gerald S. Harvey



Mr. Chambati

SOUTHERN BAPTIST missionaries from America, who proclaim the gospel of Christ to the people of Southern Rhodesia, are acutely aware of the fact that Christianity is failing to win the young generation which is noticeably indifferent to Christianity. For the past seventy years, since the advent of the white Europeans into this country, Christianity has been so closely related to colonialism that African nationalists have come to regard it as a cooling-chamber for their aspirations.

The social conventions of Southern Rhodesia hinder the work of the missionary one way or another. The two main racial groups—whites and blacks—live in separate, air-tight compartments, and understanding of each other's thinking, desires, and aspirations is almost impossible.

There are in this country missionaries representing almost every major denomination. However, missionaries in most cases do not understand the mind and thinking of the people to whom they are trying to bring the message of brotherhood. They live in European areas and meet Africans only on Sundays at the churches. Of

course, the emergent African has reason to be suspicious of this kind of brotherhood. On the other hand, the missionaries cannot put into practice what they preach without, in most cases, breaking conventions of this country.

Some missionaries are waking up to the fact that Christianity has no future here unless something is done now. Dr. and Mrs. Hugh T. McKinley, Southern Baptist missionaries who have just completed a year's study of the Shona language, have thought it wise to have discussions with some of the Africans who are the nation's future leaders. These meetings are held in the homes of the Africans or in the home of the McKinleys in the evenings.

Through discussion they are making an effort to know the thinking of the Africans in general and their attitude toward the Christian faith. In talks with African politicians, journalists, and teachers the McKinleys have come to know some of the mistakes being made by missionaries. The McKinleys will be working with young men and women at the African Bap-

tist Theological Seminary in Southern Rhodesia where they are to teach.

Other missionaries in the Baptist Mission have also expressed their desire to sit down and discuss how the Christian faith can reach the young Africans. In these frank talks the Africans point out to the missionaries the reasons why Christianity does not appeal to most educated young men and women.

The missionaries have expressed their appreciation of these discussions and have promised to do all they can to show their love for the African people whom they came to serve. Christianity can survive in this part of the world if all missionaries will make an effort to have such contacts with the emerging Africans.

The challenge to Christianity in this country is greater than anywhere else in the Western world. Its failure may mean infiltration of some "isms" to fill up the vacuum. At present these "isms" seem to many Africans to hold the answers for their immediate needs and aspirations for freedom. The triumph of Christianity will mean the failure of these ideologies that threaten the whole African continent.

Dr. McKinley discusses African problems with teachers and newspaper editors while Mrs. McKinley talks with women.



Missionary Family Album

APPOINTEES (May)

New Appointments

COY, Richard Frank, Okla., and Betty Jo Burleson Coy, Okla., Chile.
 DUDLEY, Dwight Norfleet, Fla., and Anno Grace Vinson Dudley, Tex., Japan.
 FANONI, Roy Henry, Ohio, and Dorothy Jean Wittjen Fanoni, Tex., Nigeria.
 HINTZE, William Robert (Bill), Tex., and Barbara Ruth Laughman Hintze, Tex., Ecuador.
 KINGSLEY, Gene Eulgar, Ala., and Beverly Lee Geisendorff Kingsley, Tex., Nyasaland.
 LINDWALL, Hubert Neal (Ted), Mo., and Carolyn Sue Francis Lindwall, Ark., Guatemala.
 PATTEN, John Evans, Ga., and Nanette Lee Davis Patten, Ga., Thailand.
 RUCHTI, William Charles, Jr., Tex., and Helen Lenora Holmes Ruchti, La., Italy.
 SAVAGE, Teddy Edward, Okla., and Verna Rae Zinn Savage, Okla., Northern Rhodesia.
 STEVENS, Howard Lamar, Ga., and Norma Lee Young Stevens, Ga., Peru.
 STOUTER, Paul Weagley, Pa., and Peggy Joyce Saturday Stouter, Ga., South Brazil.
 STULL, Fred David, Peru, and Bettye En-cil Deen Stull, Ky., Peru.
 WOOD, Sydney Kenneth, Pa., and Audrey Ell Richmond Wood, La., Japan.

Reappointments

LLOYD, Robert Hougland, Ky., and Charlotte Green Lloyd, Tex., Argentina. (See Foreign Mission News for further details.)

ARRIVALS FROM THE FIELD

CARTER, Rev. and Mrs. Pat H. (Mexico), c/o Rev. George Worrell, 1433 Cairn Circle, Ft. Worth, Tex.
 HALVARSON, Rev. and Mrs. Carl M. (recently of Japan), Golden Gate Baptist Theological Seminary, Strawberry Point, Mill Valley, Calif.
 KEYES, Rev. and Mrs. Leslie G. (Honduras), Rte. 2, Box 286, Waterproof, La.
 LONGBOTTOM, Rev. and Mrs. Samuel F., Jr. (Hawaii), Box 366, Avon Park, Fla. (See Foreign Mission News for further details.)
 MCKINLEY, Rev. and Mrs. Landrum G., Jr. (Hong Kong), 618 Graceland St., Houston 22, Tex.
 MARGRETT, Anne Sowell (Mrs. H. G.) (Argentina), 3683 Woodmont Dr., Chattanooga, Tenn.
 MATTHEWS, Rev. and Mrs. Jack B. (Argentina), Florala, Ala.
 MITCHELL, Rev. and Mrs. H. Barry

(North Brazil), 402 Brown Ave., Belton, S. C.

NIXON, Helen (Argentina), Box 682, Whiteface, Tex.

PARHAM, Rev. and Mrs. Robert M. (Nigeria), 1121 N.E. 23 Blvd., Gainesville, Fla.

WHITE, Pauline (North Brazil), c/o Dr. Leta J. White, 228 College Dr., Gaffney, S. C.

WRIGHT, Rev. and Mrs. Morris J., Jr. (Japan), 1107 Wilma Lois, Pasadena, Tex.

WRIGHT, Dr. and Mrs. Robert M. (Korea), 4648 Spruce, Bellaire, Tex.

BIRTHS

BUMPUS, Rev. and Mrs. Claud R. (North

Brazil), son, Allen Ray.
 DUPRIEST, Rev. and Mrs. Milton E. (Japan), son, Allan Ray, previously reported but unnamed.

EMANUEL, Rev. and Mrs. Wayne E. (Japan), son, David Eugene.

MCCALL, Rev. and Mrs. Louis E. (Thailand), daughter, Julia Darline.

MARTIN, Rev. and Mrs. Charles L., Jr. (Japan), son, Charles L. III.

TORR, Rev. and Mrs. Charles A. (Tanganyika), son, Joseph Howard.

DEATHS

CROSS, Mrs. June Bostick, daughter of Rev. and Mrs. Edward M. Bostick, Jr., emeritus (China), Apr. 29, Richmond, Va.

FERGUSON, Mr. Adolphus Alexander, father of Mrs. R. Max Willocks (Korea), Apr. 12, Maryville, Tenn.

HUEY, Mary Alice, emeritus (China-Hawaii), Apr. 16, Bessemer, Ala.

JONES, Rev. R. S., former missionary to

Dr. and Mrs. Baker James Cauthen

request the honour of your presence

at the marriage of their daughter

Carolyn Frances

to

Mr. Bill Ralph Mathews, Jr.

Saturday, the sixth of August

Nineteen hundred and sixty

at half after four o'clock

First Baptist Church

Richmond, Virginia

Brazil and former associate secretary of Foreign Mission and Relief and Annuity Boards, May 19, Murray, Ky.

DEPARTURES TO THE FIELD

- CARROLL, Mr. and Mrs. Daniel M., Jr., Calle Ramon L. Falcon 4080, Buenos Aires, Argentina.
- CLINKSCALES, Rev. and Mrs. Thomas N., Caixa Postal 338, Londrina, Paraná, Brazil.
- COGGINS, Rev. and Mrs. Ross C., Djalan, Sukadjadi, Bandung, Indonesia.
- GREENWAY, Dr. Frances, 142 Fourth Ave., Waterfalls, Salisbury S-46, Southern Rhodesia.
- GRUBBS, Dr. and Mrs. W. Eugene, 1154 M. H. del Pilar, Manila, Philippines.
- HOOVER, Annie, 350 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
- JACKSON, Pauline, Private Mail Bag 35, Gatooma, Southern Rhodesia.
- JOINER, Rev. and Mrs. Garreth E., Casilla 503, Quito, Ecuador.
- KNIGHT, Rev. and Mrs. Howard C., Casilla 3388 Central, Buenos Aires, Argentina.
- PARSONS, Victoria, Mati Baptist Hospital, Mati, Davao, Philippines.
- TENNISON, Dr. and Mrs. Grayson C., c/o Dr. Lessa, Rua Filipe Folque 36, 1º, E. Lisbon, Portugal.
- THOMPSON, Rev. and Mrs. Davis H., Casilla 3388 Central, Buenos Aires, Argentina.

LANGUAGE SCHOOL

TURNER, Rev. and Mrs. Gwin T., Apartado 4035, San José, Costa Rica.

NEW ADDRESSES

Overseas

- BARTLEY, Rev. and Mrs. James W., Jr., Atanasio Aguirre 1146, Montevideo, Uruguay.
- CLARK, Betty (Mrs. Clyde E.), Apartado 452, Valencia, Venezuela.
- CLEMMONS, Rev. and Mrs. William P. (Bill), Via A Lorenzini 25, Perugia, Italy.
- EAGLESFIELD, Rev. and Mrs. Carrol F., Private Mail Bag 5071, Ibadan B.O., Nigeria.
- EMMONS, Dorothy, Box 4628, Nairobi, Kenya.
- EPPELSON, Barbara, Private Mail Bag 5071, Ibadan B.O., Nigeria.
- GILLHAM, Rev. and Mrs. M. Frank, 27 3-Chome, Otana-cho, Chigusa-ku, Nagoya, Japan.
- HANCOX, Rev. and Mrs. Jack D., Poste Restante, Orléans, R.P., France.
- HORTON, Frances, 325 2-Chome, Nishi Okubo, Shinjuku-ku, Tokyo, Japan.
- MCDONALD, Sue, 6 M Tanjong Tokong, Penang, Malaya.
- MASAKI, Rev. and Mrs. Tomoki (Tom), 2/35 Kami Midori-cho, Shichiku, Kita-ku, Kyoto, Japan.

- MOORE, Dr. and Mrs. R. Cecil, Casilla 3125, Santiago, Chile.
- POE, Rev. and Mrs. John A., Caixa Postal 111, Florianopolis, Santa Catarina, Brazil.
- SEARS, Grace B. (Mrs. W. H.), emeritus (China), 55 Heytesbury Rd., Subiaco, W. Australia.
- SHIRLEY, Rev. and Mrs. Charles W., Casilla 39, Rosario, Argentina.
- SMITH, Rev. and Mrs. Winfred L. (Wimpy), Echeverria 438, Villa Sarmiento-Haedo, Buenos Aires, Argentina.
- SULLIVAN, Rev. and Mrs. J. Hartmon, Private Mail Bag 5071, Ibadan B.O., Nigeria.
- TOWERY, Rev. and Mrs. Britt E., Jr., P. O. Box 39, Pingtung, Taiwan.
- WHITE, Rev. and Mrs. Maxey G., Caixa Postal 184, Salvador, Bahia, Brazil.

United States

- ABERNATHY, Dr. and Mrs. John A. (Korea), 1928 Hobson Ave., Hot Springs, Ark.
- APPLEBY, Rosalce Mills (Mrs. D. P.), emeritus (Brazil), 115 S. Liberty, Canton, Miss.
- COLE, Dr. and Mrs. E. Lamar (Mexico), 8417 Palmetto St., New Orleans, La.
- DORROUGH, Drs. Robert L. and Mary (Korea), Southern Baptist Mission, APO 59, San Francisco, Calif.

- EDWARDS, Dr. and Mrs. T. Keith (Nigeria), 601 Waccamaw St., Columbia, S. C.
- HENDERSON, Rev. and Mrs. W. Guy (Korea), Southern Baptist Mission, APO 59, San Francisco, Calif.
- HUNSON, Lenora C. (Japan), 2628 Shelby, Dallas 19, Tex.
- LAWSON, Rev. and Mrs. Charles H., Sr. (Philippines), c/o George W. McGee, 524 E. Park St., Lakeland, Fla.
- NEELY, Rev. and Mrs. Herbert W., 114 B Abbie Apartments, Morningside Dr., Spartanburg, S. C.
- ROWE, Carrie H. (Mrs. J. H.), emeritus (Japan), c/o Mrs. F. L. Gustavson, 123 Santa Maria Ave., Portola Valley, Calif.
- THOMPSON, Rev. and Mrs. Kenneth R. (Korea), 2828 W. Caperton St., Shreveport, La.
- WILLIAMS, Thelma (Hong Kong), 2914 1/2 Stuart St., Denver 12, Colo.

Rio de Janeiro

MAIL addressed to Rio de Janeiro, Brazil, should now be written: Rio de Janeiro, Guanabara, Brazil. As Brasília is now the nation's capital city, Rio de Janeiro is no longer the Federal District but has been made the new state of Guanabara. Please note this change for addresses listed in your *Directory of Missionary Personnel*.

(Continued on page 32)

In Memoriam



Mary Alice Huey

Born Jefferson County, Alabama
February 25, 1877

Died Bessemer, Alabama
April 16, 1960

MISS MARY ALICE HUEY was appointed in 1907 as a missionary to China, where she was principal and Bible teacher at a girls' school in Laichow, Shantung Province, and an evangelistic fieldworker in nearby rural communities. After the Japanese invaded that area in 1941, she transferred to Hawaii, where she did evangelistic work. She retired from missionary service in 1946.

Miss Huey was educated at Judson College in Marion, Alabama, and at Southern Baptist Theological Seminary, Louisville, Kentucky. Before going to China, she taught school in the United States.

Miss Huey is survived by a sister, Mrs. W. H. Stephens of Bessemer, Alabama.

HONG KONG Baptist Theological Seminary realizes its larger responsibility to the churches of this strategic Southeast Asia area. It must do more than send out graduates.

In a faculty meeting early last year, the seminary staff sought to determine ways by which it could share in an enlarging way with the local Baptist work. The faculty wanted to make a contribution beyond that made to students graduating from their classes, and they desired to help the former students to continue learning after graduation. They realized that contacts must be sustained and relationships deepened with the graduates.

To take steps toward fulfilling these responsibilities, the staff then voted to hold a conference of pastors and church workers in the spring of 1960. Under the leadership of President James D. Belote, a program committee of faculty members, both national and missionary, was appointed to make plans.

The program committee was soon enlarged to include three advisors: Rev. Au-Yeung Hing Ch'eung, executive secretary of the Hong Kong United Christian Baptist Churches Association (the area's Convention); Rev. Paul Wong, pastor of Hong Kong's largest Baptist church (with more than three thousand members) and president of the seminary's Alumni Association; and Rev. Chue Wing Hong, president of the Pastors and Workers Association of Hong Kong Baptists. These men spent many hours in counseling with the committee.

The theme "Building Up the Body of Christ—the Church" served as a guidepost for the planning. In keeping with the current Baptist Jubilee Advance emphasis in North America on teaching and training, the program centered around the work of the church in its religious education program.

THE week of the conference late in March was a busy one. Daytime meetings were held on the seminary campus especially for the pastors, preachers, and other vocational church workers. Evening sessions at Tsim Sha Tsui Baptist Church in downtown Kowloon were enlarged to include the members of all churches and chapels (missions). Pastors and vocational workers from distant points lived at the seminary during the week.

Participants in the sessions found little time for outside interests. The daily programs began at 9:00 A.M. with Bible study under the leadership of Dr. Belote. Presentations of the church program of religious education took place the remainder of the mornings. In addition to discussions of various topics of interest, time was allotted for questions and answers.

Following lunch, provided by the seminary for the 130 or more regular participants, the afternoons were given to panel discussions conducted by leading pastors and Christian workers. Although a new kind of program method, these forum-type discussions proved to be one

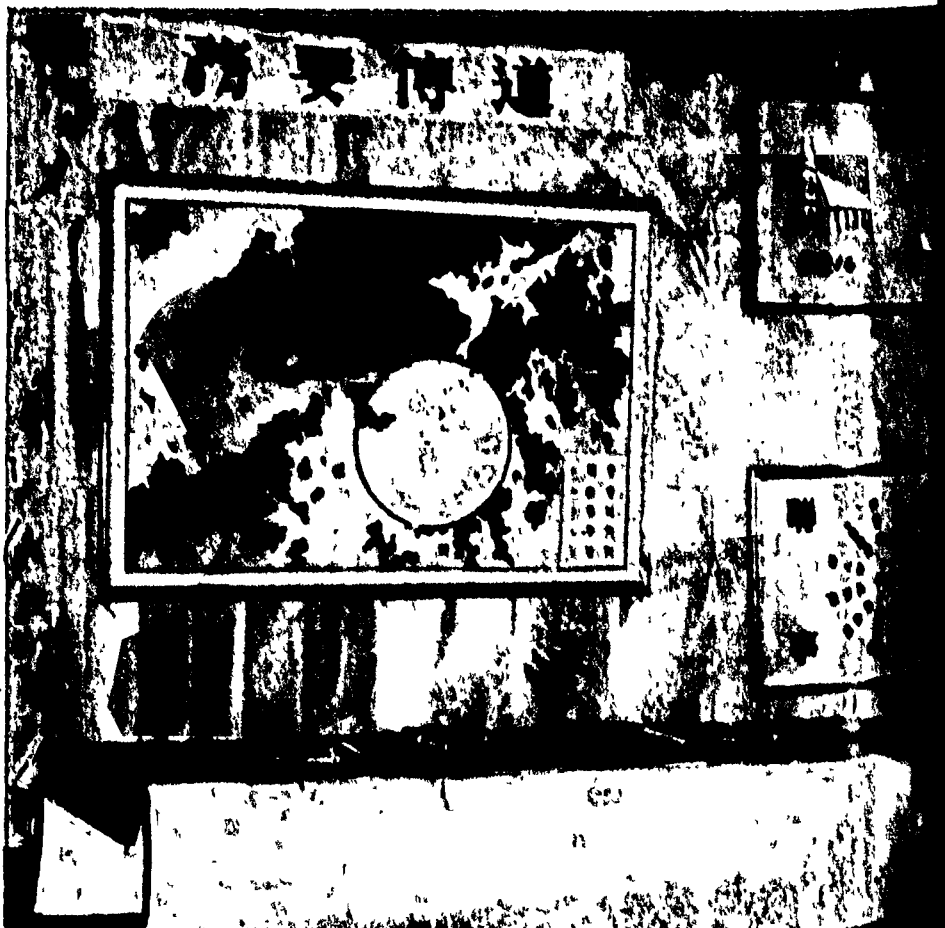
Featured in the conference was an exhibition of the work of organizations and institutions sponsored by Hong Kong Baptist Association. Pictured here is the exhibit of the Association Mission Board showing preaching points. Missionary Victor L. Frank served as chairman of the Exhibition Committee.

By George R. Wilson, Jr.

Enlarging Outre



Dr. Leon Chow, professor at Taiwan Baptist Theological Seminary, gave presentations of Baptist doctrine in the afternoon meetings and was the featured speaker for the evening service. Missionary Victor Frank sits at the right.



n in Hong Kong



Sophia Chung, a Baptist Press editor, speaks in a panel discussion by children's workers. Left to right are Mrs. Victor Frank; Miss Grace Ho, a Baptist Press writer; and Miss Jean Holt, a Cradle Roll and Extension specialist.



of the most popular periods of the day as the leaders shared their own church experiences related to the various topics, with audience participation. Concluding the afternoon meetings each day were presentations of Baptist doctrine by Dr. Chow Lien Hwa (Leon), professor at Taiwan Baptist Theological Seminary, who also spoke in the evening meetings.

Group Sunday school conferences for all teachers and officers were held at night under the sponsorship of the seminary but under the leadership of Baptist Press and its executive secretary, Missionary John Raborn. Workers from Baptist Press, seminary faculty members, and church leaders carried out the discussions and laid groundwork for the planned 1961 Association-wide Sunday school clinic and enlargement campaign.

In the evening worship services, Dr. Chow effectively challenged Christians to give their loyalty to their churches and to seek diligently to grow into "the measure of the stature of the fulness of Christ." Representatives from every church in the Association participated in the services, including all the pastors and ordained missionaries.

A combined choir of more than two hundred voices sang for two services, and on other nights choirs of the Pastors and Church Workers' Conference and the seminary alumni were featured. Music was under the direction of Missionary Landrum G. McKinney, Jr., of the seminary faculty.

A HIGHLIGHT of the week was an exhibit under the direction of Missionary Victor Frank, acting dean of studies for the seminary. Eleven Association-sponsored institutions and agencies showed the results of their past ten years' work. Competition was keen in the judging. The First Primary School, an elementary relief school that the Association sponsors in the Brotherly Love Village (a refugee resettlement area) received first place.

Other exhibiting groups were Hong Kong Baptist College, Baptist Clinic and Hospital, the Association Mission Board, Pui Ching and Pooi To Middle (High) Schools, Henrietta School, the Sunday School Board, Woman's Missionary Association, Baptist Press, and the seminary. Each group took opportunity to promote its work and to fan the fires of support among its Baptist constituency. An estimated 1,600 people visited the four-day exhibit.

Asked to evaluate objectively the week's conference, the pastors and church staff members expressed appreciation for the meeting and urged that the conference become an annual affair. In addition to Bible study, the most valuable parts of the week were the discussion periods, they commented.

With such encouragement, the seminary plans for similar meetings to become an integral part of its pattern of future work.

Dr. James D. Belote, seminary president, gives the third-place exhibit award to Mrs. Lam Chi-Fung, principal of Henrietta School (named in honor of Henrietta Hall Shuck, first woman missionary to China from Baptists in America). Missionary George R. Wilson, Jr., program chairman, watches at left.



Missionary John A. Tumblin, Jr. (standing at right), interprets for Dr. Robert J. Hastings, assistant director of church finance for Southern Baptist Convention Executive Committee, during church finance clinic for North Brazil in Recife.

ADVANCE PROGRAM

for

LATIN AMERICA

By Robert J. Hastings

SPANISH- and Portuguese-speaking churches in Latin America will soon have their own version of Forward Program of Church Finance materials to use in stewardship promotion.

The Spanish Baptist Publishing House in El Paso, Texas, will produce a simplified version of Forward Program materials in Spanish this year. In 1961 the Baptist Publishing House in Rio de Janeiro, Brazil, will produce the materials in Portuguese. Both the Spanish and Portuguese editions are being prepared for the specific needs of Latin American churches. In contrast with the English materials, they will be known as "Advance Program" methods for promoting annual budgets.

For two or three years there has been scattered use of basic Forward Program materials in Latin America. At the 1959 Latin American Missions Conference in Buenos Aires, Argentina, Dr. Merrill D. Moore, stewardship promotion secretary for the Southern Baptist Convention Executive Committee, explained the plan in detail to the missionaries and told what it had meant to churches in the United States.

As an outgrowth of this conference, test campaigns were conducted in eight churches toward the end of 1959. The accompanying statistical table lists these churches and the results they achieved.

Then in January and February of 1960, a series of church finance clinics were conducted by the author in Santiago, Chile; Thea, Argentina; Rio de Janeiro, São Paulo, Recife, and Belém, Brazil; and Cali, Colombia. Four hundred missionaries, national pastors, and other church workers attended.

The experiences of two churches in Colombia were unique. First Baptist Church in Cali, with Sr. Hugo Ruiz as the pastor, became self-supporting as a result of its campaign. Central Baptist Church in Barranquilla, whose pastor is Sr. Manuel Calderon, had been self-supporting for two years but the campaign stabilized and strengthened its financial program. These are the only two self-supporting churches in Colombia.

In all of the clinics—particularly Colombia—the sentiment was voiced that such practical helps to the churches in the field of church finance holds part of the answer to the problem of self-support.

The English edition of Forward Program materials is being simplified and rewritten for publication in Spanish and Portuguese following experience in the test campaigns and clinics.

Due to preparations for the Baptist World Alliance Congress, no test campaigns were conducted in Brazil, but they are being scheduled toward the end of 1960. This, in turn, will delay publication of the materials in Portuguese until 1961. However, a great deal of interest was shown in the four Brazilian clinics, and it is expected that Brazilian Baptists will enjoy the same success experienced by other Latin American churches in their test campaigns.

Stewardship conferences were also held in Guadalajara, Mexico, in February of 1960. These were conducted by Dr. Frank W. Patterson, director of the Baptist Spanish Publishing House in El Paso, and were held in connection with the Mexican Evangelistic Congress. Two hundred and fifty-six persons received an introduction to Forward Program methods and materials.

Standing beneath seal in window of International Baptist Theological Seminary at Cali, Colombia, are Dr. Robert J. Hastings (left), who led church finance clinic at seminary; Sr. Hugo Ruiz, pastor of First Baptist Church in Cali and president of Colombian Baptist Convention; and Missionary Hoke Smith, interim seminary president and president of Colombian Baptist Mission.



John W. Patterson

LATIN AMERICA TEST CAMPAIGN RESULTS

Church	Members	Attendance at Dinner	Pledges Signed	Tithers	Church Income—1959*	Budget Goal for 1960*	Pledged for 1960*
First, Mendoza, Argentina	270	?	180	115	\$ 3,000	\$ 6,000	\$ 6,000
First, Santiago, Chile	326	295	295	203	5,000	6,736	9,153
Emmanuel, Bogotá, Colombia	60	180	67	49	1,445	2,075	2,075
Central, Barranquilla, Colombia	240	600	140	140	5,485	6,850	3,770
First, Cali, Colombia	214	700	400	250	7,200	12,000	11,100
First, Guadalajara, Mexico	180	?	99	72	?	2,080	3,800
First, Juarez, Mexico	380	187	365	195	11,600	13,430	16,000
Gethsemane, Juarez, Mexico	39	45	50	24	755	1,080	1,125

*Amounts are in U. S. dollars.

Witnessing on the Waters

By Thelma Bagby

By Pattye Box

RETURNING to Brazil after furlough, we sailed on the S.S. Delnorte among ninety-nine passengers, many of them Presbyterians on their way to a convention in São Paulo. One of their ministers conducted services the first Sunday, and Albert led in worship the next.

Because Albert also accompanied during the hymn singing, he was asked by the purser to give a concert one afternoon, which he did. At the close of the program a tourist said to him, "You mean you can play like that and came down to being a missionary?"

Albert replied: "No, I came *up* to being a missionary."

Then they asked him to play for a "sing." It was to have been an hour long, but they would not stop for three hours.

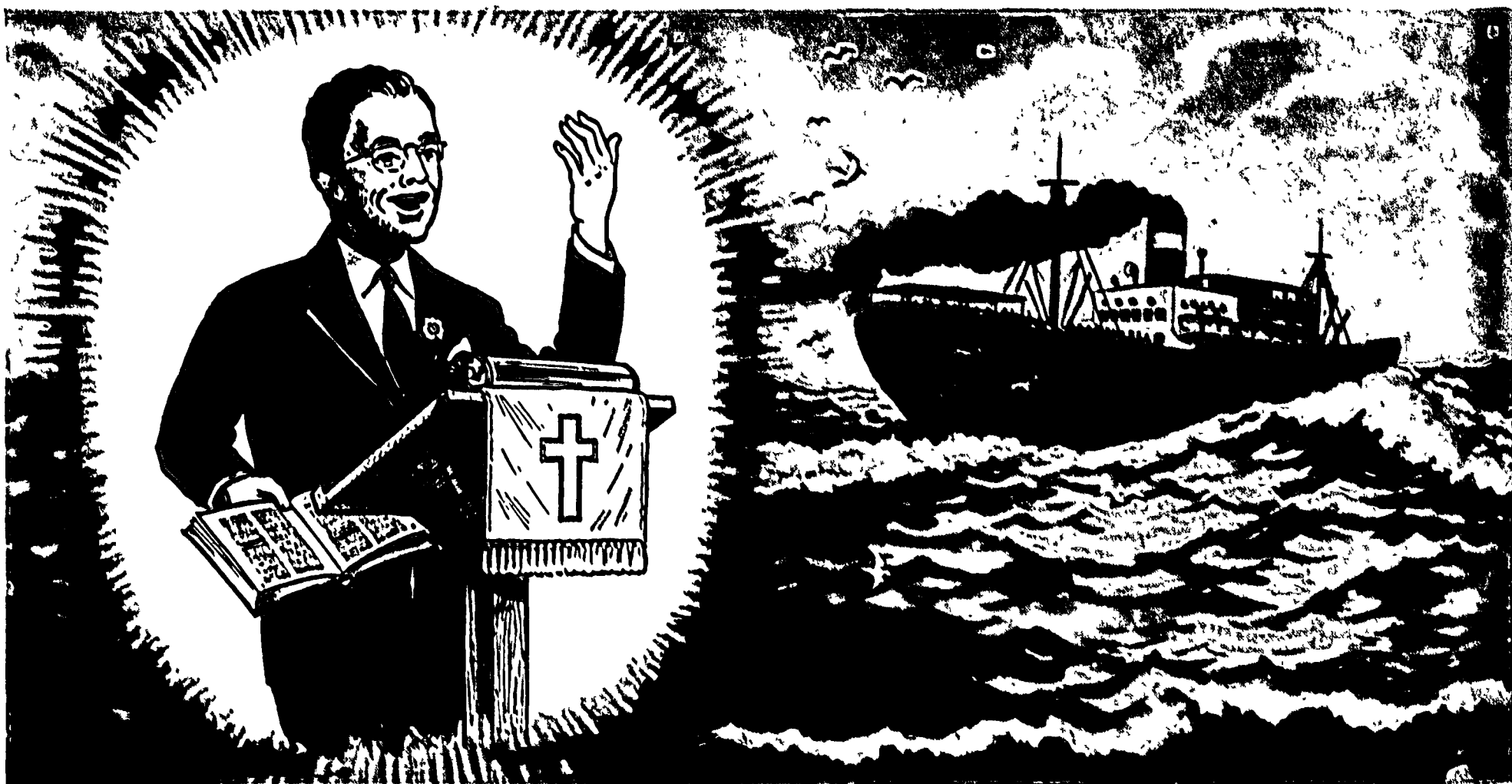
I was very much amused watching the bartender. He poured the drinks . . . waited . . . but no one came. After about an hour, he quietly put back the bottles, sat down, and drank in the music. He said at the close that it was the most delightful afternoon he had spent in all his seagoing days.

WE ARE grateful for the days we spent on the ship returning to Malaya from our furlough in the States. The captain asked that Paul conduct all the Sunday services. We felt that this was a real opportunity to witness in the name of Christ, for we saw, perhaps as never before, people who were trying to escape life. Many told us they had taken this cruise to get away from home.

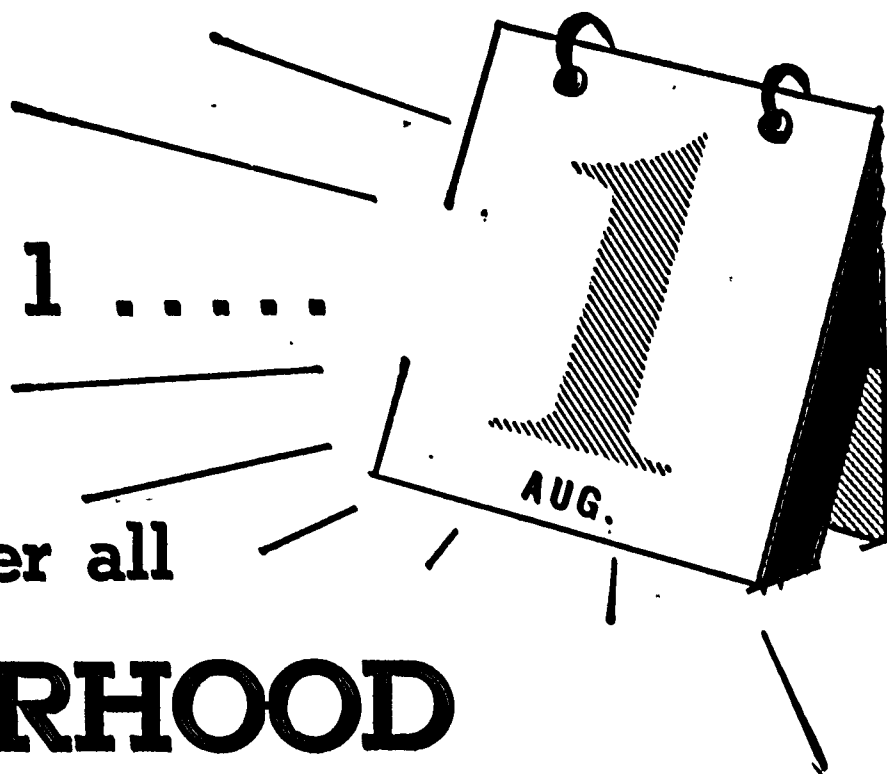
All faiths attended. After the first service, which we felt had been blessed by the Holy Spirit, one Jewish lady came and said that her son was a rabbi but just did not have what she had seen that these missionaries feel in their hearts.

Bill Warmath, who was going to Japan, gave a dynamic testimony. Some of the Jews began to question and said they wanted something in their lives that would give them such hope as we had. Many of those on the ship came and said that never before had they felt so impressed that they must do something with their lives. We feel that those services on ship will be the beginning of some changes in lives.

Sam L. Robinson



BEGINNING AUGUST 1



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THE WORLD IN BOOKS

Genevieve Greer

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

Inside Islam

The first title in a new "Christian Presence" series, which will present a new approach to Christian evangelization amid Islamic, Hindu, and Buddhist cultures, *Sandals at the Mosque*, by Kenneth Cragg (Oxford, \$2.75), has as its theme "Christian Presence Amid Islam."

Dr. Cragg's idea is to serve as a guide into the meaning of the Muslim religion so that Christians may preach the gospel with more effect and at the same time with Christian humility. The deep waters of Muslim and Christian theology will discourage lay readers, but missionaries in Muslim countries should find its philosophy of the Christian approach to Islam a help in their task of presenting Christ in a way that will be most enlightening to the followers of Mohammed.

Kenya Settlers

Elsbeth Huxley tells in *The Flame Trees of Thika* (Morrow, \$4.00) of a pioneering white settlement less than a hundred miles from Nairobi in Kenya. If you are more interested in sampling the flavor of a country than in knowing all the political facts and figures that are blended to produce it, and if you like a well-told personal experience story, don't miss this.

One of the attractions of the book is its amazingly clear, yet never long and involved, descriptions. For example: "I have never before seen heat, as you can see smoke or rain. But there it was, jiggling and quivering. . . . If I could have stretched my hand out far enough I could surely have grasped it, a kind of colourless jelly."

The author apparently has a total recall of her childhood. She tells her story with the sensory perceptions common in children but rare in adults. Six years old when she and her mother went out from England to join her father on his five hundred-acre undeveloped farm, she keeps to a child's viewpoint until the end, which comes when the First World War causes the family to leave Africa.

Highlands of Kenya

The boy whose name forms the title of Richard St. Barbe Baker's *Kamiti* (Duell, Sloan and Pearce, \$3.00) lives in the highlands of Kenya, "a morning's walk from Nairobi." In a foreword, the prime minister of Ghana writes that in

this book the pattern of African village life is so well told "it could have been that of my own early childhood."

As a part of their initiation into manhood, Kamiti and three of his friends spend six weeks alone in the forest. He decides to give his life to the reforestation of his country in order to restore and preserve its productivity. Later he studies forestry in Europe.

The story is fiction, but it reveals customs of the Kikuyus and carries a message concerning the need for planting trees to bring wasteland into productivity and thus increase Africa's food supply.

History of Missions in Japan

Protestant Beginnings in Japan, by Winburn T. Thomas (Tuttle, \$3.00), traces the history of Protestant missions in the island nation since 1859, but with emphasis on the years 1883-89, when Christianity there had its greatest growth.

A chronological outline is followed. The first part of the book describes the religions of Japan, including sixteenth century Catholicism, and the general political and cultural background at the time Protestant missionaries entered the country. Part two deals with the years 1859-89 and the first attempt of Protestant missions to penetrate the kingdom. The various types of mission work are discussed—education, literature, social welfare, and churches. Part three discusses in more detail the years 1883-89, suggesting reasons for the spectacular growth of Christianity during those years.

This is not a book for an evening's entertainment. Heavily historical and factual, it is for those who want a scholarly analysis of Protestantism in Japan, rather than a dramatic story of missionaries and the people with whom they work.

Devotional Programs

The keynote of any religious program should be sounded in the devotional period. The forty programs presented in *Devotional Programs about People and Places*, by Ruth C. Ikerman (Abingdon, \$2.00), include a wide range from which to choose.

The first ten programs vividly picture phases of mission work in distant lands. The second group of ten features missionary opportunities in the homeland. A third group presents differing personalities and suggests ways of scattering

cheer. The last ten are built around special days—Easter, Mother's Day, Christmas, and others.

Each program includes a suitable Scripture passage, a possible introduction, and a closing prayer.

Counseling

Prepared by professors of pastoral care from five of our Southern Baptist seminaries, *An Introduction to Pastoral Counseling*, edited by Wayne E. Oates (Broadman, \$6.00), is a valuable contribution to the whole field of counseling. It is of particular help to Southern Baptists in that it presents a cross section of the thinking and practice of those who are responsible for training ministerial students at the seminary level.

Missionary Biography

Lena S. Bostick of Luray, Virginia, has written and published a short biographical sketch of her husband, George P. Bostick, a missionary in China for thirty-seven years. The booklet, *An Ambassador for Christ*, may be purchased direct from Mrs. Bostick at 35 cents a copy or three copies for \$1.00 (not available in Baptist Book Stores).

"This simple story is not the history of a life, but the characterization of a man," Mrs. Bostick writes. She has dedicated it to young people whom God will call into his service and who "might be helped by the story of another Christian boy who early surrendered his life to God."

Missionary Family Album

(Continued from page 25)

PERMANENT U. S. ADDRESS CHANGE

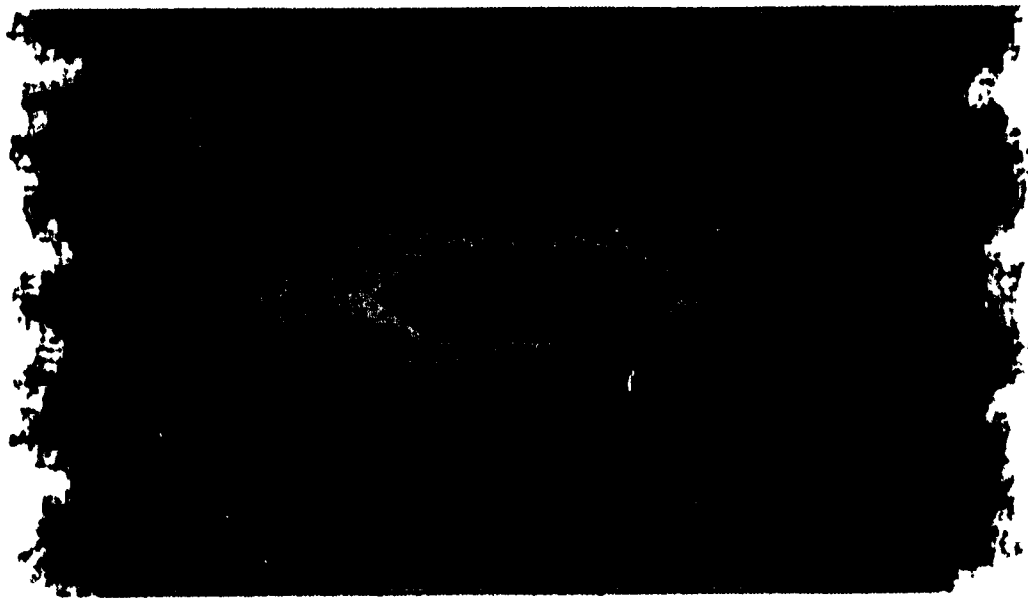
(Please make this change in your MISSIONARY ALBUM. For current mailing addresses on the mission fields, consult the DIRECTORY OF MISSIONARY PERSONNEL and recent issues of THE COMMISSION.)
GILLHAM, Rev. and Mrs. M. Frank (Japan), 3814 Rovey Ave., Phoenix, Arizona

High Receives Th.D.

Thomas O. High, Southern Baptist missionary to Nigeria, received the Doctor of Theology degree on May 9 from Southern Baptist Theological Seminary, Louisville, Kentucky.

Askew Awarded D.D.

Rev. D. Curtis Askew, Southern Baptist missionary to Japan, received the honorary Doctor of Divinity degree on May 29 from Mississippi College, Clinton, Mississippi, his alma mater.

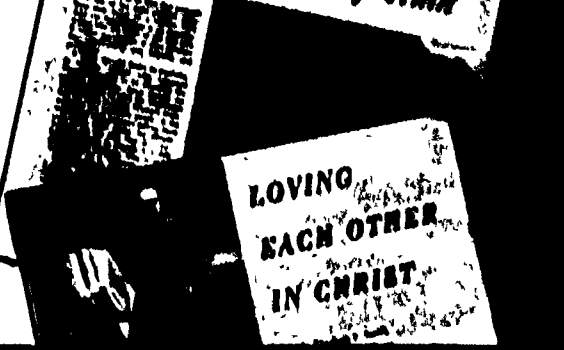
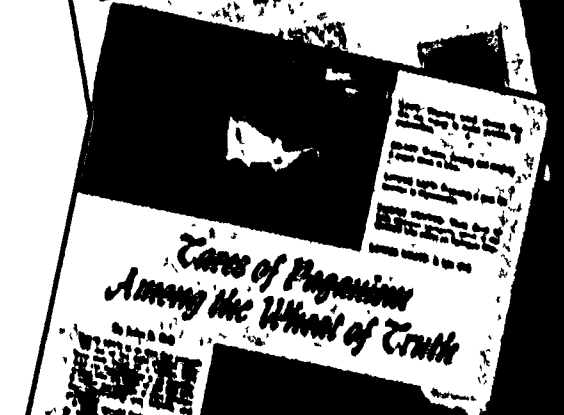
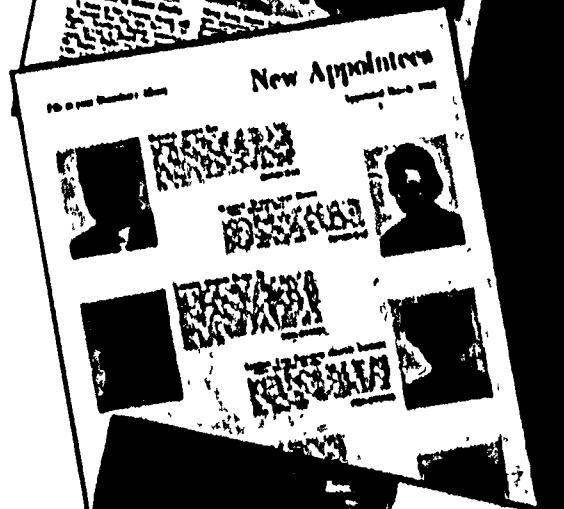
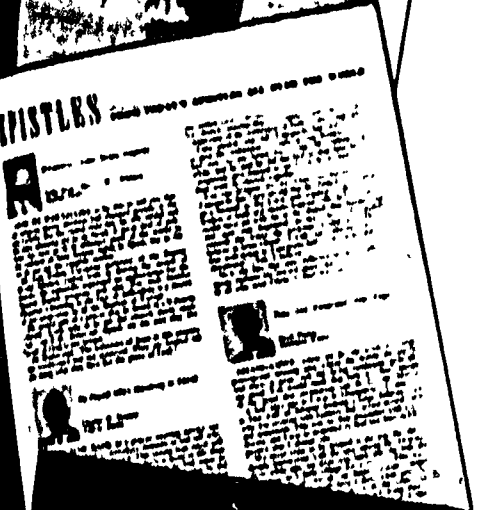
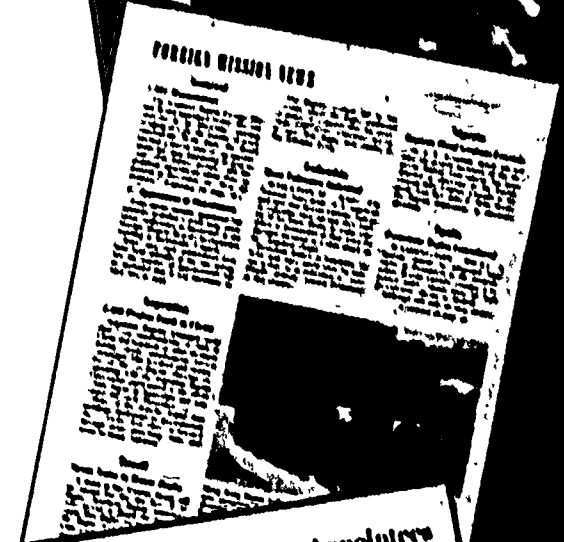
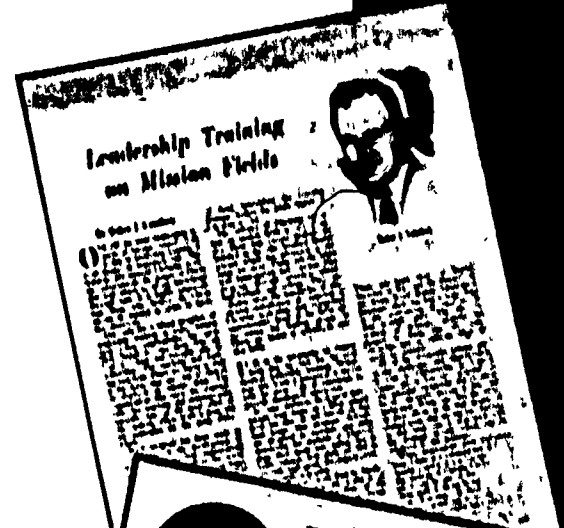


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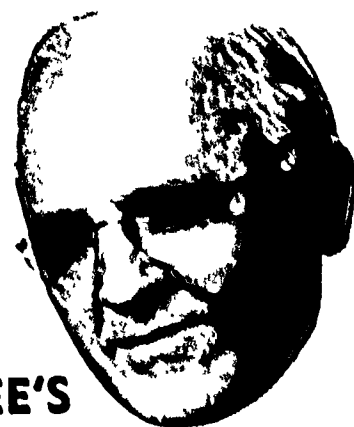
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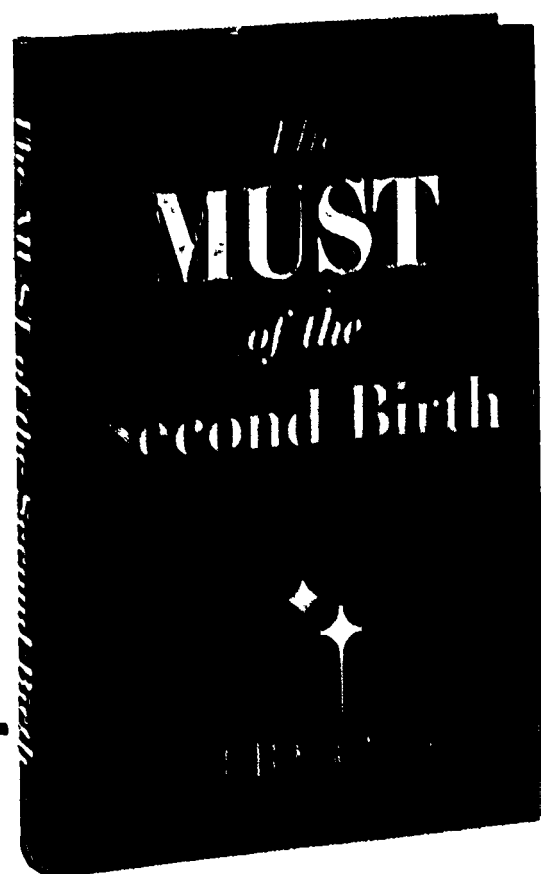
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