



THE

JUNE 1953

# Commission

Southern Baptist World Journal



Ridgecrest, North Carolina (Foreign Missions Conference, July 30-August 5)



*A vacation you can pack away and keep forever . . .*

## **FOREIGN MISSIONS CONFERENCE**

***Glorieta, New Mexico, June 15-21***

***or***

***Ridgecrest, North Carolina, July 30-August 5***

**THEME:** *"Freedom for a World in Bondage"*

WRITE IMMEDIATELY: Manager E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico  
—Manager Willard Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.



THE

# Commission

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**PICTURE CREDITS** Cover, Bryce Finch; inside front cover, Bryce Finch; page 4, Everett Gill, Jr.; page 7, map, Beverly (Mrs. William A.) St. John; pages 16 and 17, Bryce Finch; page 26, Sakamoto, Jordan Press, Tokyo; page 27, Mary Lucile Saunders; New Appointees and Epistles portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

**JUNE 1953**

**Volume XVI Number 6**

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both the old and new addresses.

Southern Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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# Christian Wedding in an Arab Land

—By Alta Lee Lovegren

**R**AEFFIE (pronounced Rah-ee-fee) is an attractive, brown-haired, black-eyed Arab girl of about twenty years. She is typical of Arab youth. She can sew beautifully, having been taught from early girlhood how to wield the needle. She cannot read and write. She is learning to read now, attending a class sponsored by the Baptist Mission, in the hope that she may be able to read her Bible.

Raefie, the daughter of Roman Catholic parents, is one of seven children. The family of nine lived in two very small rooms. Her parents would not consent to her coming to the Baptist church on Sundays so she slipped away to attend the girls' meeting on Friday afternoons.

There she came to know Christ as her Saviour. She was a different girl. When her parents noticed the change in their daughter, they allowed her to attend the services freely and without punishment.

Fareed is a fine young deacon in the Beirut Baptist Church. His occupation is that of a clerk. He is about twenty-five years of age and knows some English as well as Arabic.

Fareed was looking for a wife. Marriages in the Near East are arranged by the parents, more often

than not with money or social standing in mind rather than the happiness of the son or daughter.

Because Raefie and Fareed are Christians, they have enjoyed privileges of choice and conduct not allowed to most Arab young people. For this reason their wedding in May, 1952, was an interesting combination of the freedom of youth and the bonds of tradition.

Fareed wanted a wife who would share his religious convictions and who would help him build a Christian home. An interested friend suggested that he consider Raefie. In the true Arab fashion, Fareed talked the matter over with his parents, and then he and his parents went to visit Raefie's family.

The parents talked about the prospects of marriage for the two, and Fareed's parents asked Raefie's parents for Raefie to be their son's wife. The parents gave Raefie the rare privilege of making her own decision. A week later she gave her consent to the marriage.

**I**T IS well to note that, until the time of the first visit of the parents, Raefie had never known Fareed except by sight and had never conversed with him except for the courtesy of

exchange of greetings if they should happen to see each other at church.

Teen-age boys and girls of the Near East do not associate together at all. Coeducation is terminated at the third or fourth grade, so they do not attend school in the same classes. Dating, as practiced by American young people, is unheard of in the Near East. Before the formal engagement, the young man cannot visit his girl friend and be socially acceptable.

**C**COURTSHIP does not begin until after the couple is engaged. Therefore, almost immediately after the decision for marriage is made, the date is set for the engagement service. To the Arabs, the engagement service is almost as important as the wedding itself. It is a sacred occasion; thus, very few engagements are broken.

The engagement service was held at Raefie's home, Pastor Elias in charge. Approximately one hundred people crowded into the two small rooms and tiny yard for the service. After Scripture reading and prayer, a short sermon was given indicating the difference Christianity makes in home-making. The father gave his consent to the engagement.

The couple stood before the minister and exchanged engagement vows

similar to vows made in American wedding ceremonies. They then exchanged rings—simple gold bands which each wore on the third finger of the right hand until the time of the wedding.

Following the engagement ceremony, the fiancé may visit his fiancée in her home and may take her to visit in his home. Anywhere else they go they must be chaperoned.

The length of the engagement period is determined by the time it takes the groom to furnish their house or the room they will occupy in his father's house. The couple may live always with the groom's father; but they have their own house if they can afford it. Raefie and Fareed were married six months after the engagement service.

As the wedding day drew near, Raefie began to make preparations, gathering together her trousseau. She seemed as excited and happy as any young American bride. The custom of bridal showers is not known in the Middle East, but gifts are made informally to the bride.

The day before the wedding is an important occasion in the Arab bride's life. Friends gather at her home for the coming of the groom's mother for the bride's trousseau.

Oom-Fareed ("the mother of Fareed"—so called because Fareed is her eldest son) and the women of her household came to the home in the afternoon. As she approached the doorway, she sang a poem of blessings. Raefie's mother and several women responded with other poems, most of which asked God to bless Raefie's marriage and to give her many sons.

At the close of each poem all the women joined in a chorus, half-singing, half-shouting, "Loo-loo-loo-loo," with hands to the mouth in Indian fashion. On entering, Oom-Fareed greeted the bride typically by kissing her three times.

**A**FTER a friendly visit, Oom-Fareed collected the suitcases and packages of Raefie's belongings and took them to her home. According to custom, the bride should not see the furniture in their room until after the wedding ceremony.

So Oom-Fareed unpacked Raefie's belongings and put them away. She was assisted by many women of her neighborhood who gathered to welcome her return and share this event with her.

In America, the bride, if she desires, is left alone for the last few hours before the wedding. It is not so in the Arab world. Many guests call at the home, especially just before the hour of the wedding, and the bride must be on hand to receive them. There is gaiety and singing.

Music is produced by the rhythmic pounding on a hollow drum. Made of clay, the small end of the drum serves as a handle. The other end is about ten inches in diameter, over which is stretched a covering of painted skin. Music is made by beating the drum with the fingers of both hands flat and extended.

Raefie sat on a raised chair that all might see her. She wore the wedding dress, which is furnished by the groom and which Oom-Fareed had brought earlier in the day. It was long

(Please turn to page 21)



"... the happiest day of my life"

## In Japan

By Johnni Johnson

**T**HE bride wore white. Her groom wore striped trousers and a cut-away coat. But the maid of honor wore a rich black silk kimono.

The members of Keisen Baptist Church, Tokyo, Japan, will be talking about the wedding of Yoko Hirano and Hisayoshi Kumikiri for a long time. For one thing, it was the first wedding in the church family. And for another, it was a wedding prompted by the love of one boy for one girl, not by family arrangement.

For all her youthfulness, Yoko, active in the Young Woman's Auxiliary at Keisen, is a charter member of the church. She became a Christian—the first one in her family—in 1948 and was a member of the church when it was organized the following year. Now her mother is an active Christian, too, and an officer in the Woman's Missionary Society.

Yoko and her handsome groom first met at the Tokyo business office where they both work.

"Won't you visit my church, Hisayoshi?" she asked one day.

And one Sunday in October, 1951, young Kumikiri attended a church service for the first time in his life. He came back again and again. He attended Missionary Mary Neal Morgan's Friday night Bible class.

All the time Yoko was praying for her boy friend, and on Easter, 1952, she saw her pastor baptize him into the fellowship of her church. A month later Yoko walked to the marriage altar to become Hisayoshi's bride.

Christian weddings aren't everyday (Please turn to page 32)



The groom's mother (with white collar) comes for the bride's trousseau the day before the wedding.



Raefie, the bride, arrives at the church with her father and Oom-Fareed, the mother of Fareed.



The bride and groom ready to begin home based on the spirit of the New Testament, a rare thing in Beirut.



Pastor Elias, who performed the ceremony, congratulates Fareed after the wedding.



# Here You Say It With Healing

By Franklin T. Fowler

**"I** WAS brought closer to God." Thus, a Catholic friend summarized the dedication ceremonies of our new Baptist Hospital in Asunción, Paraguay, on December 9, 1952. This truly expressed all our heartfelt emotions, when, after three years of planning, building, waiting, and praying, Dr. Everett Gill, Jr., representing Southern Baptists, accepted the keys to the hospital and opened the doors to the public.

Over two thousand people, composed of many doctors, businessmen, representatives of the Paraguayan and American Governments, special visitors from Argentina, church members, staff, and many other friends were present for this memorable occasion. Dr. Carlos de la Torre, pastor of the Sudoeste Baptist Church in Buenos Aires and an active practicing doctor, brought the inaugural address, giving the reasons why Baptists have made possible this building of the hospital and telling how it is an expression of God's love that is in our hearts.

Professor Santiago Canclini, pastor of the Central Baptist Church of Buenos Aires, and representing the Argentine-Paraguayan Baptist Con-

vention, gave a brief history of the Baptist work which was started over twenty-five years ago by the Argentine Baptist Convention and is now culminating in the hospital.

He said he hopes that many who come under the roof of this new hospital will receive not only healing of their physical ailments, but also the healing of their spiritual needs. "May the opening of the doors symbolize the opening of many hearts to Christ and his message of love," were the words Dr. Gill used in accepting the keys from the architect.

When the first plans for the hospital were being made, it was our ambition and aim to have a hospital worthy of the Christ we represent and of the name we bear. Certainly this aim has been met as far as physical equipment is concerned. Many doctor friends have told us that this will be the best hospital in Paraguay.

**A**LLOW me to take you on a brief tour of the hospital buildings. They consist of six buildings at the present time and we have hopes of future expansion. As you enter through the main gate, you see directly in front of you the two-story main building. This houses the outpatient department, the laboratory and X-ray, and the administrative departments.

The second floor has the living quarters for the missionary nurses and will eventually house the School of Nursing. As you leave the main building, you walk along a covered corridor that connects the rest of the buildings. The first one to your left has the dining rooms and kitchen, large enough to take care of a two-hundred-bed hospital.

**T**HE next building on the right has the inpatient ward. This has a capacity of forty beds—ten babies and young children, eighteen maternity cases with bassinets, and twelve adult general beds, including four private beds. For the time being, this will be our only ward.

The last building on the ramp is the Mrs. F. W. Armstrong Memorial Operating and Delivery Room suite. This consists of a central supply room with its autoclaves, dressing rooms for the doctors and nurses, the labor and delivery rooms, and the surgical theater. The other two buildings, which form an "L" behind the administrative building, are for storage and laundry and a caretaker's home.

The Lord has continued to bless us not only in a physical way, but also in calling and in sending to us a very fine missionary staff. Allow me to introduce them.



Two thousand people attended the dedication exercises of the Baptist Hospital, Asunción, Paraguay, on December 9, 1952. This is the first Baptist hospital to be entirely complete in all of Latin America.



This is the nursing staff of the Baptist Hospital, Asunción. There are three Southern Baptist missionary nurses connected with the hospital and nationals are being trained as nurses' aides.

## W.M.U. Circle Theme Program

Dr. and Mrs. William Skinner came about a year ago, after a year in the language school; and they have already captured the people's hearts as well as the language. As associate director, Mr. Skinner is proving invaluable in the early days of the hospital.

Mr. Leland J. Harper is giving his full time as administrator of the hospital. This is not only filling an essential part of the functioning of the institution but relieving the medical personnel for professional work. As most missionaries, he has several full-time jobs, another being that of chaplain of the hospital and director of the religious work connected with the chapel.

Miss Miriam Willis, R.N., of Dallas, Texas, our first medical missionary to Paraguay, is in charge of the outpatient department, a job in which she has had years of experience. Her work will consist of such things as mother's clubs, well-baby clinics, and home visitation, as well as serving in the different clinics. No person could be better prepared for this than she with years of experience in our Charita day clinic. This is in addition to a full-day ward duty.

Miss Wanda Ponder, R.N., of Oklahoma, is in charge of the inpatient department. With her excellent training and capable ability she is getting our ten nurses' aides trained to give the best nursing attention available in Paraguay.

MISS Frances Roberts is giving her time as assistant to the administrator and has a thousand and one responsibilities—the kitchen, the laundry, the housekeeping, and the record rooms are just a few of them. For some time ten of our young ladies from different local evangelical churches have been in training under Miss Ponder to do general ward duty as nurses' aides. One of the great needs in Paraguay is adequate nurses. Although we

### Better Than a \$50,000 Practice

When we returned from furlough in the States, we were met at the airport by a large group of our church people singing "Onward, Christian Soldiers." What a thrill! The welcome which the people gave us, full of sincerity and expression, was well worth any sacrifice that we may have made in returning. A doctor friend, not a missionary, who accompanied us, said, "I would not exchange a \$50,000 practice in the States for the expression of appreciation these people have shown you tonight." I agreed with him.—Franklin T. Fowler

still do not have a nurses' school, we are supplementing our needs with these girls. They have shown wonderful ability and spirit in their training.

Just one week before the hospital opened, Miss Ruth Porter, R.N., from Texas, arrived to help us. Though handicapped at the present time by lack of the language, she has filled a most important place in taking over the duties of central supply, surgery, and obstetrical supervisor.

WITH our physical equipment ready and our personnel here, on January 5, 1953, the hospital breathed its first breath when it opened its doors to the first patient, a boy with a dislocated shoulder.

How I wish that each of you Southern Baptists, who have made this hospital possible, could share in the thrills and happiness that we have in feeling the pulse of this hospital as it gets under way—the sick coming for attention, the kitchen at work feeding the personnel and the patients, the laboratory giving invaluable aid, the laundry keeping the linen clean, the nursing staff in their silent but effective testimony working in the ward with the mothers and babies, the other personnel all fitting into their respective places. We are happy over the fact that fully 90 per cent of our personnel are Christians, all giving their testimonies in their places.

We realize that this is just the beginning of a long road. There is much ahead for us. Among our hopes for the near future is an adequate nurses' school. In this way we can reach out into many parts of this needy land and multiply ourselves a thousandfold.

There are very few nurses in this  
(Please turn to page 30)



Dr. Everett Gill, Jr., representing Southern Baptists, accepted the keys to the hospital and opened the doors to the public.



The Jones Memorial chapel, symbolic of the purpose of missions, is named for R. A. Jones, who was an itinerant preacher in Georgia.

# Thomas Jefferson Bowen:

## *Heroic Pioneer*

***"I would live in a hut seven feet square all the remainder of my days if this could make me instrumental in saving one additional soul," said Southern Baptists' first missionary to Africa.***

By I. N. Patterson

**"F**OR devotedness, practical judgment, dauntless heroism, and strong faith in God, where shall we find one who surpasses him?" Thus, the Southern Baptist foreign mission journal of 1856 described the founder of Baptist missions in Nigeria. The passage of a century has but served to confirm this opinion of him.

Thomas Jefferson Bowen was born in Jackson County, Georgia, in 1814, less than a year after the birth of another great missionary to Africa, David Livingstone.

A young man of twenty-two when the Creek Indians rose against the whites in 1836, Bowen joined to quell the uprising. In spite of his youth, his courage and qualities of leadership were such that he was asked to captain the company.

We next find Bowen as "a wicked young man" in the Texas cavalry, ranging the prairies on the western frontier. The heart of Bowen had for years been the battleground between worldly ambition and the claims of Christ. And, though the battle was long and fierce, Christ eventually won.

The supreme sacrifice was that of a promising military career which had raised him in three years from obscurity to regimental commander and might very well have made him an outstanding leader in the Civil War. "What profit would it be to my own soul in eternity even if I had risen to be the greatest general of the age?"

he asked. "The glory of this world passeth away; the love of God—our love to God—abideth forever."

It was at the age of twenty-six that Bowen found salvation and a happiness which he described as "more than language can express." A year later he began preaching and the year after that he was ordained. Then for seven years he traveled and preached in Georgia, Florida, and Alabama.

Though his educational opportunities were limited, Bowen had a great thirst for knowledge, "diving into every subject in search of truth or something new." In this search he came across the writings of Clapperton and Lander, who, a few years earlier, had helped to explore what was then called "Central Africa," but which is today the large British West African colony of Nigeria.

In October, 1848, the Foreign Mission Board received a communication from Bowen in which he suggested the establishment of a mission in this area. A committee of the Board recommended in January, 1849, that the mission be established and that Mr. Bowen appear before the Board. He was appointed in February, 1849.

**I**T WAS decided that a lone man should not attempt a task so weighty and perilous. Therefore, Harvey C. Goodale, who was under appointment to China, consented to accompany Bowen. Robert F. Hill, a young Negro slave, likewise offered himself.

The three sailed from Providence, Rhode Island, on December 17, 1849; and after a slow, tedious voyage, they

arrived in Monrovia, Liberia, on February 8, 1850. Robert Hill remained in the Monrovia area, where he became pastor of two Baptist churches made up of repatriated American slaves.

It was decided that the trip to the Slave Coast be delayed till the next dry season; therefore, Bowen and Goodale set off for the interior of Liberia, hoping there might be a quicker way of reaching the Sudan overland. After a tiresome three-weeks' trip afoot, Goodale became sick; and about a month later, in spite of Bowen's utmost care, he died.

**"W**E prepared his grave," said Bowen, "under a tree on the Monrovia road. . . . There are not many who can fully appreciate the sorrow and loneliness of a man who buries his beloved and only companion in the wilds of Africa."

Bowen then reached the coast after much trouble with the Africans along the route and set sail for Cape Coast Castle in what is now the Gold Coast. There he obtained passage for Badagry.

With a caravan of eight carriers, a Yoruba boy to serve as interpreter, and a broken-down war horse, Bowen set out on what proved to be his greatest adventure. After a difficult journey, the party entered Abeokuta, a city established twenty years earlier when refugees from many towns, broken by the slave trade, settled among the hills and rocks for mutual protection. Even in those days it contained an estimated 60,000 inhabitants.

Bowen, with his heart set on reaching a large interior town named Igboho, expected to remain in Abeokuta only a few days. However, as it turned out, he was compelled to remain eighteen months, during which time he greatly benefited from a study of the methods of the British mission-

aries and secured an unusual knowledge of the Yoruba people and their language.

Six months after his arrival in Abeokuta, Bowen, who had been loath to give up his promising military career, was privileged to help direct a battle of far-reaching importance to the future of Christianity in Africa. The population of West Africa was divided into two parties, one in favor of the slave trade and opposed to missionaries and lawful commerce, and the other opposed to the slave trade as contrary to the best interests of the country. Abeokuta, led by Bowen, espoused the cause of freedom and Christianity.

A few months after this victory, the king of Iketu sent a messenger to inform Bowen that he and his people were now ready to receive him. Again (for he had attempted to enter the city once before) he set out with high hopes, only to find that the people still feared the presence of a white man.

On the day of his arrival, he visited a certain house on the outskirts of the town; that night it was burned. The next day he was called to an audi-

ence with the king and his chiefs; that night the palace went up in flames.

The favorite way of disposing of an unwanted individual was to slip poison into his food or drink. And one day Bowen's servant reported seeing the milkman slyly removing a leaf from the daily supply of milk. A dog to which some of the milk was given was immediately seized with a terrible fit of vomiting.

Though Bowen remained at Iketu for about a month, he was virtually a prisoner. When he left the city he heard behind him the firing of guns and the beating of drums, expressing the joy of the people at getting rid of their undesired guest.

**T**RULY, the darkest hours are often just before dawning. In October, 1851, more than twenty months after he left America, Bowen received his first letters from home, followed closely by his first remittances from America. More wonderful still, he at last found an open road to the interior!

Between Bowen and his chosen objective of Igboho there lay four important cities: Ijaiye, Oyo, Iseyin, and

Shaki. The king of Iseyin, after consulting with his three hundred Mohammedan chiefs, denied the missionary's request for a mission. The king of Shaki responded favorably by sending a cordial invitation to visit his city.

News of the white man's movements had spread throughout the entire area. The Alafin of Oyo, paramount king of the great Yoruba tribe, wanted a white man in his town, so he sent messengers three times to persuade Bowen to come to the capital city. Kumi, king of Ijaiye, determined to intercept Bowen and compel him to settle in his town.

After being intercepted by King Kumi's oldest son at Oke'Ho, Bowen traveled through a wide prairie "well stocked with elephants and buffaloes." He swam the wide Ogun River, while his clothes and goods were ferried across in a huge gourd, pushed by an African swimmer. A few hours later he entered Ijaiye, a city of probably 35,000 inhabitants. "An immense crowd," said Bowen, "followed me through the streets to Kumi's house where many had already assembled."

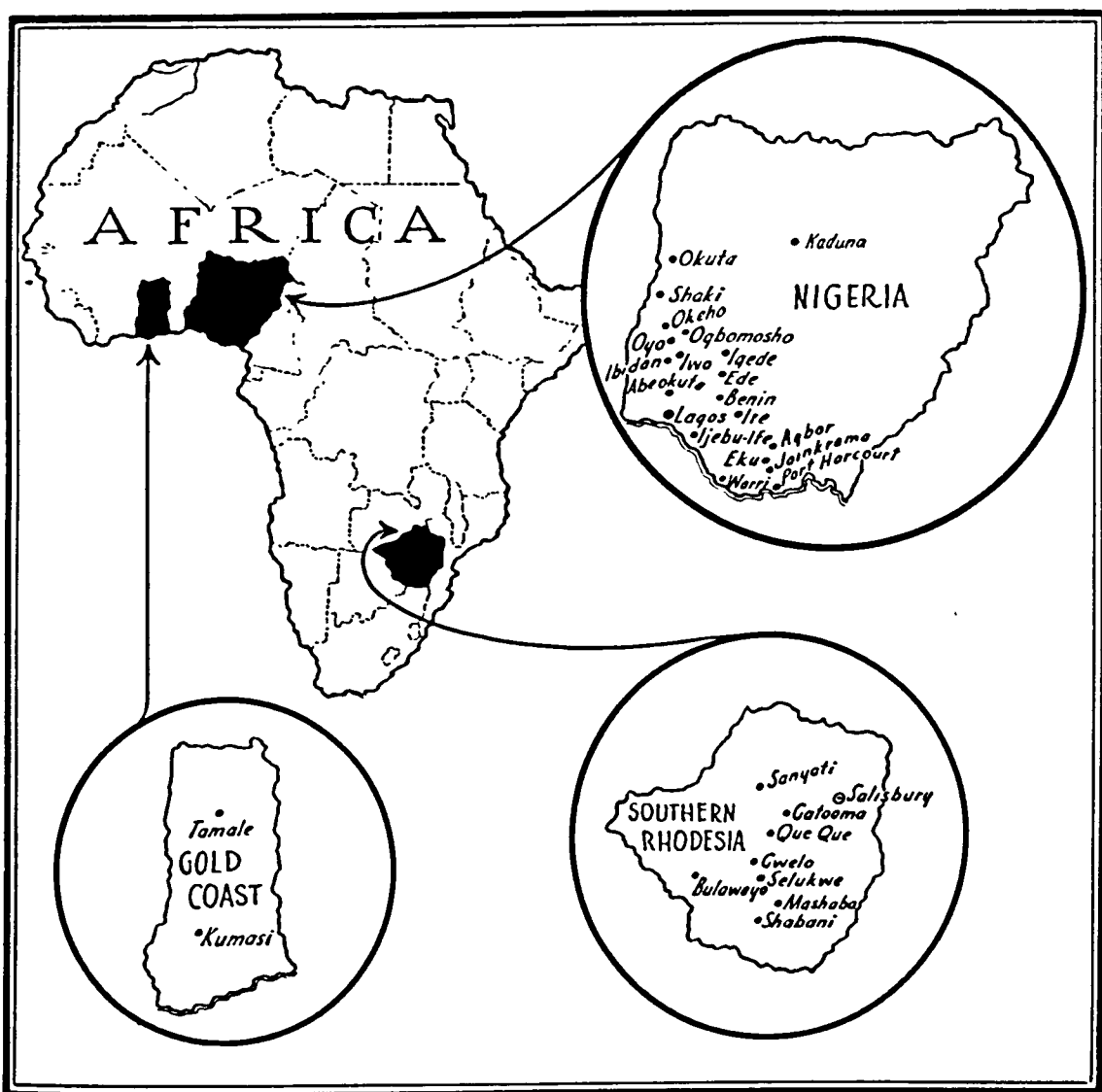
At Kumi's instruction, Bowen rode over the area to select a suitable site for the mission. After difficulty, a site was chosen just outside the city wall; but, having no money to build and being weary and worn, Bowen decided to return to America.

After about six months in America, he again set sail for Africa, this time with five recruits: the former Miss Lurena H. Davis, of Georgia, who had just become Mrs. Bowen; the J. S. Dennards, also of Georgia; and the J. L. Lacys, of Virginia.

**T**HE Bowens, with their collaborators, arrived at Lagos August 28, 1853, landed the twenty-ninth, and came down with malaria the thirtieth!

The story of the next three years—the most heroic and the most tragic period in Southern Baptist mission history—is based largely on the diary of Mrs. Bowen, started on the day of her wedding. It is significant that her entry for their first day in Africa was, "August 30, Sickness." Of two hundred and fifty entries, covering the next three years, seventy-seven record sickness and four report deaths.

Probably the most tragic part of that diary tells the story of the arrival,  
(Please turn the page)





## Thomas Jefferson Bowen *Continued*

illness, and death of the first missionary child to be laid on the altar of Christ and our Baptist mission in Africa.

"February 25, 1854, Mary Yoruba was born, a fine healthy child. April 25, 1854, Our babe sick with fever and diarrhea. May 28, 1854, This morning about 9:00 o'clock the spirit of our only earthly treasure took its flight to the heavenly worlds. Our dear child is dead! We buried her body this evening at 5:00 o'clock. Stillness and loneliness fill the house; we are *very, very* sad, but hope in the Lord 'for he is good: for his mercy endureth forever.'"

**S**OON after reaching Abeokuta, the remainder of the party was laid up with African fever. Mr. Lacy's eyes were so affected that he returned home to avoid total blindness. Mrs. Dennard died of fever in January, 1854, and Mr. Dennard in June. Thus, ten months after the six missionaries arrived in Lagos with high hopes, only two—the Bowens—remained to carry on!

The Bowens proceeded "alone and sorrowful to Ijaiye to begin the Yoruba mission." Kumi welcomed them and assured Bowen that the selected mission site was still available. The next few months marked the beginning of organized Baptist work in this part of Africa. Everywhere the Bowens went they were thronged with people, a few genuinely interested in the gospel, most merely indulging their curiosity.

Bowen organized his labor, consisting entirely of untrained Africans, into ten groups according to the nature of their tasks; and, thus, the first mission house was erected. The walls were of mud, the roof of thatch, and the floor of beaten clay. Then Bowen erected a little mud and thatch chapel, twenty by thirty feet.

Soon thereafter he baptized a man; and, then a little later, a woman. Before the end of 1854, he and William H. Clarke, who had joined them, baptized three others. Probably the greatest achievement of 1855 was the opening of work in Ogbomosho, now Southern Baptists' largest mission station in Nigeria.

October 1, 1855, probably marks the beginning of our Baptist school

system in Nigeria. Mrs. Bowen records, "Commenced day school for children. Number present, twelve." This, together with the fact that she organized our first Sunday school at Ijaiye, entitles her to recognition as the mother of Christian education in our mission.

Bowen still yearned to push deeper into the interior. To this end, while still at Ijaiye, he had made a visit to the great Mohammedan city of Ilorin, thirty-five miles beyond Ogbomosho. Less than a month after reaching Ogbomosho, Bowen left for a second visit to Ilorin. He was informed that he might live in Ilorin only if he would not preach. When Bowen explained that this would be impossible, the king replied, "We do not reject God, but we are Mussulmen."

Thus, Ogbomosho became the great mission center, now with eleven Baptist churches in the city and forty in the association, while Ilorin remained strongly Mohammedan and today has only one Baptist church and not a single Baptist missionary!

Mrs. Bowen's diary entry for February 28, 1856, was this: "Husband not well. Has concluded on account of his health to return home and has written to the Board and brethren to that effect."

On May 11, 1856, the Bowens boarded ship for what proved to be their final departure from Africa. They arrived at Greensboro, Georgia, on July 9.

In spite of broken health and shattered nerves, Mr. Bowen pushed on with the preparation of two significant books, started while in Africa. *Central Africa*, containing 359 pages, probably remains the most valuable book ever published on our African work.

**T**HE second book, of equal or greater scholarship, was published by the Smithsonian Institute of Washington in the tenth volume of its "Contribution to Knowledge" series. Appearing in 1858, this *Grammar and Dictionary of the Yoruba Language* was considered the standard work of its kind for several decades.

It had become apparent that Bowen was in no condition to return to Africa; but such an indomitable spirit could not rest content at home.

It was about this time that the Foreign Mission Board decided to attempt work in South America. Barred by health from Africa, Bowen offered himself for this proposed new work. On March 30, 1859, he, with his wife and little daughter, sailed for Brazil and landed at Rio de Janeiro about a month later. Two years later they returned to the States.

We come now to the most tragic part of Bowen's life. Just as we can never fully appreciate his heroism and sufferings abroad, neither can we understand the anguish of his pioneer spirit as he yearned unavailingly for the next fourteen years for his foreign field of labor.

**H**IS overtaxed nervous system broke under the strain, and at times he lost all self-control. In partial derangement, he spent the years 1868-1874 traveling through Texas and Florida. Returning to Georgia in 1874, he again took to the road the following year, dying away from home on November 24, 1875.

His smitten wife exclaimed: "To think that I was spared to come from Africa to soothe the dying pillows of both my parents and was denied the privilege of attending my dear, suffering, heartbroken husband in his last moments. But it is all right with him now. I am left to toil and battle with life awhile longer."

Mrs. Bowen "battled on" for thirty-one more years, dying at Greensboro, Georgia, in 1906, a veritable saint, loved and honored by all who knew her.

Measured in years, Bowen's contribution to Africa was small; measured in terms of vision, daring, and suffering, it was tremendous. Even after the passing of a century, we are following, in the main, the trail blazed by his heroic feet. Probably no statement of his better portrays his missionary passion than the following, taken from a letter to the Board, written two days before he plunged deeper into Africa to open our great Ogbomosho station:

"All the country is open and several large towns are waiting and looking for missionaries. House or no house, if the new brethren arrive, Ogbomosho and Ilorin must have the gospel this year. I would live in a hut seven feet square all the remainder of my days if this could make me instrumental in saving one additional soul."

# Beyond Reason

By M. Theron Rankin



**C**URRENT history is providing so many supplementary arguments for Christian world missions today that the one, pre-eminent argument becomes obscure. All other arguments, whatever they may be, have true value for Christian world missions only as they supplement the supreme argument that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16 ASV).

Whatever the conditions of men may be, in any period of time, in any area of the world, of war or peace, of physical want or plenty, of ignorance or enlightenment, the supreme argument for Christian missions is the unchanging fact that God so loved such people that he gave Jesus that they might be saved.

From a purely humanitarian viewpoint the human hungers of masses of men, who have known only misery and want and who are now demanding and expecting the things and conditions which make life worth living, is a powerful argument to support all that we are doing through Christian missions to satisfy these hungers.

But how much more powerful and compelling the argument becomes when we respond in terms of the fact that God loves these hungry people and that it was for them that he sent Jesus to make known his love to the world. They are people for whom Christ died that they might be saved.

The argument is irrefutable that if we do not find ways of living together peacefully as nations and races, we shall end up by destroying ourselves. We are close neighbors today with people who were only foreigners to us yesterday.

Many of them are people upon whom we have looked with condescension. Some of them are the kind of people whom we do not like to have too close to us. We dislike them less when we are separated from them

by the comfortable distances of wide oceans.

But the oceans are no longer wide. Modern inventions have reduced them to narrow strips of water which we now hop across in a few hours. And those masses of foreign people, most of them colored people, are just over on the other side of these little strips of water. We cannot escape the fact that either we must discover ways of living with them as peaceful neighbors or we shall be at constant war with them.

That argument alone constitutes a valid reason for all that is being done through Christian missions to create good will, mutual understanding, and appreciation among men of all races and nations. But how much more convincing it becomes when we see the people across the narrow borders as people whom God loves.

They are the kind of people among whom Jesus lived and whom he loved so much that he was willing to die that they might have life. Basically, they are people like us despite the differences of color, language, customs, and possessions; for, after all, did he not make "of one every nation of men to dwell on all the face of the earth" (Acts 17:26 ASV)?

In Norman Cousin's book, *Who Speaks for Man?*, I recently read the author's description of the explosion of the atomic bomb at Bikini Island. The impression of the terribly destructive power of the explosion made me shudder as I read.

**T**HE writer was attempting to convey to the reader a conception of the horrible possibilities of atomic bombs which even his remarkable ability of description could depict only by suggestion.

The thought that such destructive power can be released upon the world of men, including ourselves, is so horrible that we are almost incapable of comprehending it. But we know that such a thing can happen. The

very thought of such a possibility should be sufficient argument to impel us to support every possible effort that can be made through Christian missions to create within men everywhere the moral and spiritual qualities and capacities of life which will make such a use of atomic power impossible.

**P**URELY as a measure of national and individual defense, no argument can be made for military defense that is any stronger or more compelling than the argument for Christian world missions. But how much more meaningful the argument becomes when we comprehend that this world of men which is threatened with such destruction is the world which God so loved that he gave his only begotten Son to save it.

Indeed, when this truth is comprehended, argument ceases; it is displaced by love. Christian missions is a product of love and not of argument. Its convincing power is love and not argument.

Love surpasses the arguments of human reasoning. What reason can one construct for a mother's love of a wayward and debauched child? When the life of a father's child is at stake, what argument does he need to act for the sake of his child? Love is its own argument.

If this is true of man's love, how much more of God's love. It was God's love that made a world missionary of the apostle Paul. The compelling argument for him was "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:14-15).



## Challenge in Malaya

By Louise Hill

**I**T WAS approximately fifty years ago that the first Baptists of whom we know left China to come to Malaya. In letters to their friends in China some of these warm-hearted individuals expressed the desire for Baptist preachers to come over and begin work. Many years passed, however, before anyone came in answer to these pleas.

Only a little more than fifteen years ago the first Baptist church was organized in Malaya. A Baptist layman, who had been attending another church, was brought to realize the need of Baptist witness in Singapore when the plans for a new building for that church did not include a baptistry. Most of the members of that church—the Overseas Chinese Baptist Church, of Singapore—are Swatow-speaking; and the services are held in that language.

Just a few months after its organization, another group of people from Swatow, China, organized the Overseas Chinese Baptist Church of Alor Star in the northern province of Kedah. Thus, the Baptist witness was at the extremes of Malaya. During the occupation of Malaya the work of these two churches was greatly re-

tarded; but at the close of the war each was able to secure a pastor from China. Both men have served faithfully these years and the churches have grown.

In 1941 some members from the Alor Star church began going to Bukit Junun, about halfway between Penang and Alor Star, for evangelistic meetings. During the year a church was organized there.

Due to the energetic initiative of Betty Lee and Ho Lok Chee, Baptists trained in our institutions of South China, a Cantonese-speaking Baptist church was organized in Singapore in 1949. For two years it met in the Swatow church building at eight-thirty on Sunday mornings, the children attending Sunday school while their parents were in the worship service.

**L**AST year, with help from the Foreign Mission Board, a shop building was purchased in the heart of Chinatown for a church building. It has been encouraging to see the members get under the burden of purchasing the furnishings for the building.

Some of the missionaries in the South China Mission had felt for fifteen years that both Chinese workers and missionaries should come to Malaya to help project Baptist work.

The war prevented any definite realization of that desire; and, although this same conviction remained in their hearts at the close of the war, every available missionary was so urgently needed in China for the postwar mission program there that it was impossible for any concrete steps to be taken toward entering Malaya.

It was only when the doors of China were closed to them that missionaries could look to Malaya as a possible field of future service. Miss Lora Clement, the first of our Board's missionaries to reach Malaya, arrived here in October, 1950. It was the following year that Miss Jessie Green, Mr. Hill, and I joined her.

Miss Elizabeth Hale came in the fall of 1952, bringing the number of Southern Baptist missionaries to five. We are now joyously anticipating the arrival of Mr. and Mrs. Greene W. Strother and Miss Harriette King. We trust others will join us.

Soon after her arrival in Malaya, Miss Green went to Kuala Lumpur, the capital of the Federation of Malaya, to begin work. She found it very difficult to rent property that could be used as a center from which to reach the people. After having found such a place, she began immediately with literacy and Bible classes for the children.

Forty-one of these faithful attendants at the Baptist Gospel Center, Singapore, Malaya, have made professions of faith.

There have been 165 children enrolled throughout the year, some of whom have come regularly from the very beginning service. The Sunday school has also been well attended.

Miss Green and her co-worker have been carrying on a visitation and preaching service every Friday at the old ladies' home. You can imagine how much joy is brought to these women by the knowledge that there are those who care for them enough to bring them the blessings of Christian fellowship and worship.

**S**UCH a happy group as was gathered in Kuala Lumpur on December 14, 1952, for the organization of the Baptist church is hard to find. There were representatives from each of the four churches, the five missionaries, and the local group. Our hearts were filled with gratitude to our Heavenly Father for the evidence of Christian love and unity. There were eighteen charter members, seven of whom were baptized that day in an old tin mine tank. Three of the women from the old ladies' home were among that number.

For the first year of her stay here, Miss Clement visited in the interest of the Cantonese church and had an English Bible class for young people. When she had to vacate the apartment she was occupying, a place for which she had applied months before suddenly became available.

It is located in a large housing project where some five thousand people live—just the opportunity for which she had been praying. She and her co-worker moved in; and on January 1, 1952, the Baptist Gospel Center of Singapore was opened.

They have had work for children, from the tiny tots through Intermediate age. The two vacation Bible schools conducted there were very popular with the Juniors and Intermediates. The afternoon Sunday school has been well attended; and on January 3, 1953, an Intermediate Training Union was organized with thirteen members.

It has been our privilege to help with the evangelistic meetings twice each week and in special campaigns.



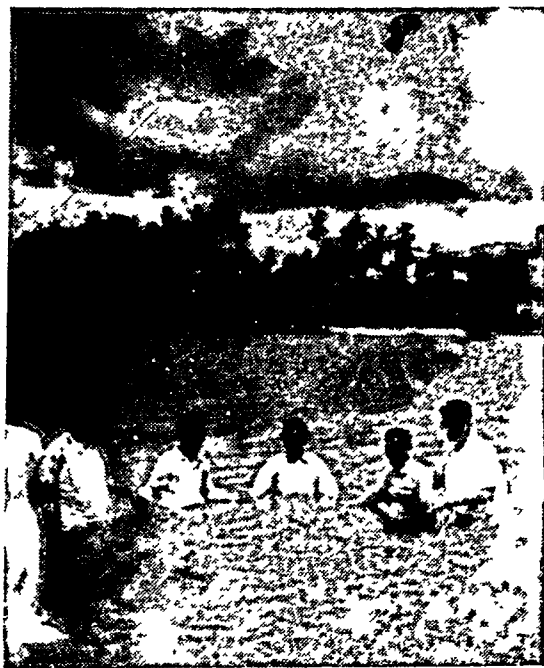
TOP: The newly organized Baptist Training Union, Kuala Lumpur, Malaya. Missionary Eugene L. Hill is in the center of the back row. To the right is the evangelist in the church, Y. K. Loh, and Missionary Jessie Green. BOTTOM: The Intermediate Training Union of the Baptist Gospel Center, Singapore. The adult workers are Missionary Lora Clement and her co-worker, Dorcas Lau.

During this year there have been forty-one professions of faith. Many of these are now attending an instruction class for new converts preparatory to church membership; and we hope they soon will be ready to be baptized.

**W**ITH the coming of Miss Hale, plans are being made for the expansion of the Sunday school, young people's work, and the whole evangelistic program in the Baptist church of Alor Star. Pastor C. T. Chan and the people are delighted to have missionary help, for they feel that there is so much they ought to be doing for their Lord.

(Please turn to page 31)

Baptismal service at the organizational meeting of the Kuala Lumpur Baptist Church when seven candidates were baptized. Missionary Eugene L. Hill performed the ceremony.





*Oitávio (right) and his brother.*

# Wave Length to Life Eternal

By Adrian E. Blankenship

**L**ONG-WAVE length? Short-wave? Medium? What wave would be best? The question of wave length bore upon him so that sleep would not come. What should he do? Well, it was clear that only with short wave could one get the big stations from Rio de Janeiro. To get the best he would need the best.

Therefore, the desire to bring the world to his room brought about the decision to buy the short-wave band for his radio. Little did he realize that his decision to purchase the radio with the short-wave band would play such an important part in his life.

Nestled in a beautiful, long green valley is a little unpainted cabin. Covering and hovering over the cabin like a protecting cloud is a network of wires—antenna. Oitávio Horst, a young man about twenty-one years of age, has just finished another course by correspondence as a radio technician. After hours of work on the hillside farm, he spends many hours studying and repairing radios.

And, being the only repair man for miles around, he is becoming well known. Here most of the radios are battery sets, for the power line hasn't come this way yet. As a reward for his study, more repair work has come to Oitávio; therefore, he is able to hire a man to help his brother and dad do the farm work so that he can spend more time at what he really likes.

Yes, it was the decision to buy the short-wave radio that opened the way for a Baptist missionary to enter this little valley. I know that I shall never forget my first visit. After about twenty miles of climbing a twisting, narrow road, we suddenly made a sharp descent into a beautiful valley. Rising on both sides are the mountains from which the valley gets its name, Broken Teeth. The road runs along a bubbling, jumping, crystal-clear river.

**A**FTER stopping a couple of times, we soon found the house for which we sought. Parking the car in front of a house by the side of the road, we descended farther into the valley. The

path led us along the river for several hundred yards to a swinging foot log. Upon crossing, we made our way across a rock-studded pasture to the little house.

A lady appeared cautiously at our call. We explained that we were Baptist pastors. The word "Baptist" was magic!

**I**MMEDIATELY she ran out and embraced us both as old friends. Making us at home in the humble parlor, she hurried to the hillside where the fields were to call the menfolk. (These farmers plant the steep mountainsides and leave the valley for pasture.)

Sitting beside the radio, Oitávio told the story we had longed to hear.

He, the older of the sons, lives with his parents on this mountain farm. Their home is about seventy-five mountainous miles from the nearest inland city, Lejes. The main contact with the outside world is the big lumber trucks which pass daily.

Being a young man, Oitávio longed to know more of the outside world. He had seen a couple of radios and



was amazed. Thus, he decided that it would be easier to bring the world to his house. After several months of saving, he was able to buy the radio with the short-wave band.

Naturally, repair was soon needed, and the nearest repair shop was in Florianópolis. Thus, was born a desire to know radio. For three years Oitávio has been studying and completing one course after another by correspondence.

Now, he has a deeper interest. He is a Christian. About two years ago, one rainy day, he was tuning for something special on short wave. Suddenly there swelled from the speaker strains of music unlike any he had ever heard.

**L**EANING tensely toward the radio he listened eagerly. After a hymn, a pastor was asked to lead in prayer.

Then there came talk—good talk. It was about life, happiness, and forgiveness—yes, forgiveness of sin. The voice talked of assurance of salvation and eternal life. This was something unheard of—assurance of salvation! But who could be sure?

Then in the closing minutes an appeal was made to trust the Christ who would save all. Oitávio wanted to trust—but how? Why didn't the man say more? The sign off was given with the suggestion that he write to Box 2448 in Rio for more information.

That very night, with hungry heart and eager mind, he wrote requesting information about this program. Before an answer could come another week had gone. And also another program.

This time the entire family was waiting beside the radio. The lovely music came first. Then the preacher, Dr. L. M. Bratcher, executive secretary of the Brazilian Baptist Home Mission Board, spoke.

The Holy Spirit had prepared the mind of Oitávio and his brother during the week. They were ready; and when the text, "None other name . . . among men . . .," came in, its message sank deeply into their hearts.

At the close of the message an appeal was made to give their hearts to this One, and so earnest was the appeal that it seemed that the speaker had stepped into the room and personally offered them the one chance to be saved.

Then and there the boys gave their

lives to Christ. They wrote Dr. Bratcher of their decision and soon received a reply, along with a Bible and other literature. Fortified with this information, they became Baptists in heart; but they longed for someone with whom to talk. They knew little about Baptists just as they knew little of many things outside.

As they told us of their interest and desire to know some Baptist, I realized with tremendous force how they felt about our appearing unannounced. No wonder they were rejoicing! We were the first Baptists they had seen and talked with.

They mentioned other radio programs to which they listened. One of the most popular in all Brazil is *Escola Bíblica do Ar* (Bible School of the Air). (See the November, 1952, issue of *The Commission* for an article on this radio program.) The boys had enrolled in this Bible School of the Air.

With pride Oitávio told us of his plans to build a public address system for a near-by village. Put into the contract is the agreement to broadcast weekly the Bible School of the Air program to the entire village.

We don't know what will happen. Certainly the priest isn't going to be pleased; but whether or not he can

bring enough pressure to break the contract is another thing.

Departing, I felt the firm embrace of the boys and heard their plea to return. Therefore, we set Monday noon as the hour for a service in their home. On our return to Florianópolis we stopped and preached. In the meantime, they had invited their neighbors to come and see these Baptists. I can still hear the urgency in their voices and feel the friendliness in their firm grip.

**O**N Monday we stopped. The boys were waiting. But no one else came. Such a disappointment. They had wanted their neighbors to see and hear these Baptists.

After an hour of waiting the younger son said he would go get the people. They didn't have clocks and didn't know what time it was.

In about an hour he returned and strung out behind him were about thirty people whom he had rounded up. Singing choruses they had never sung, hearing a message they had never heard, the hungry hearts were fed.

Short wave? Yes, by all means it was the short wave. It was the wave length that brought the message of Life to Oitávio and his valley.

Rio de Janeiro, Brazil

Dear Editor:

It is with a grateful heart that I do pass on to you a few more items about our Radio School of the Air.

During our Baptist general convention in Baía we could see how the work of our Escola is really over all Brazil. As people were asked to declare whether or not they heard the program most of them said yes. The convention voted unanimously to recommend the program to the churches.

During January we received almost 1,400 letters from nineteen of the twenty states of Brazil.

We are almost ready to print the second volume of our devotional collection. It is a great book written specially by Rosalee Mills Appleby, Southern Baptist missionary to Brazil.

Here is a letter we received:

"Dear Pastor: I hope you will be strong in the Lord as you read this letter. I want to tell you we have changed residency but we are continuing to read the Bible that was sent by your Escola. . . . We are still Roman Catholics, but we feel saved by Jesus in whose blood we have trusted. . . . We are very sorry to say there is no Baptist church in this town. Please send more leaflets and other material."

This letter has been sent by two women. We get many others like this one all the time. Please keep us in your prayer list.

Devotedly yours in Christ,  
David Gomes

# Jamaica Preaching Mission

By Grady C. Cothen

**S**EVENTY-FOUR Southern Baptist preachers landed in the subtropical land of Jamaica on Saturday, January 3, 1953. These men went to Jamaica to conduct simultaneous evangelistic services in the Baptist churches of the island. This effort was a joint project of the Foreign Mission Board, the Home Mission Board, and the Jamaica Baptist Union.

Included in the group were two state secretaries, Chester Quarles of Mississippi and John Maguire of Florida. Ralph Riley, president of the American Baptist Theological Seminary, and C. W. Caldwell, of the Arkansas Department of Evangelism, were members of the party. Most of the preachers are pastors of Southern Baptist churches. The mission of the group was to preach the gospel to the multitudes who wander as "sheep having no shepherd."

Jamaica is a land of lush tropical vegetation. Fruits and flowers with weird and strange names flourish in abundance. The life of this beautiful land revolves around her principal products: coconuts, sugar cane, pineapples, bananas, coffee, and rum. The very mountainous little land is heavily populated, with throngs of people in the streets, roads, fields, churches. Life for the majority is hard with inflation threatening the barest of existence.

The population is about 90 per cent "black people." There are many racial mixtures in this land of striking contrasts. There is a sprinkling of white people with some English, Canadians, French, North Americans, and various South Americans.

Religiously, Anglicans lead the list, followed by Baptists, Methodists, Presbyterians, Catholics, Jehovah's Witnesses, and others. Roman Catholics are not strong relatively. Actually there is no established church, though

*Dr. Cothen, Oklahoma member of the Foreign Mission Board, served as associate director of the Jamaica Preaching Mission.*

the Anglican faith naturally has predominated.

Baptist life on the island contains many customs and practices strange to Southern Baptists. Preachers wear clerical collars; and robe and hood for the Sunday services are rather common. The services were by our standards very formal and almost liturgical.

There is a serious lack of leadership among the churches. There are two hundred and twenty churches and about fifty pastors. Many of the pastors live under very trying circumstances financially and continue their work at great sacrifice to themselves and their families. Under the surface differences, the people seem to be generally sound in their theology and exceptionally responsive and warm-hearted.

**T**HE heart hunger for a positive presentation of the New Testament message is touching. The folk were eager to co-operate and every pastor was anxious to secure the help

of a visiting American evangelist.

Into the above situation stir seventy-four Southern Baptist preachers, and the results are heart-warming. Many of the preachers spoke several times daily. The churches are united into circuits, with a pastor having three to eight churches.

R. A. Ellis, pastor of the First Baptist Church, Salisbury, North Carolina, helped in one of these mountain circuits. He preached six to eight times daily. Once far back in the mountains he had trouble getting into the brush arbor because of the press of the crowds. He was stopped four times that day on the way back to the main road by small groups of people who desired him to preach to them. Mr. Ellis saw 262 professions of faith in Christ during his eight days in the mountains.

D. B. Hoskins and L. M. Huff, resting awhile before an evening service, were summoned an hour early one day. Said the pastor, "The building is full. We might as well begin

*(Please turn to page 27)*



Governor Hugh Foote entertained preachers of the Jamaica Preaching Mission at Kings House, Jamaica, where he joined them in singing "Amazing Grace." He is an active Christian layman.

# Fulfilment

By Ruth Baker Morgan

*Time:* 7:30 p.m., March 2, 1953.

*Place:* Cali, Colombia, South America.

*Occasion:* Inauguration of the International Baptist Seminary.

Ever since 1941 when Southern Baptists first entered Colombia with the good news of the gospel, there has been need for a seminary to train the national pastors for the service of the Lord. Southern Baptists' first missionary couple to this needy land, Dr. and Mrs. H. W. Schweinsberg, made known their great desire and need for such a school, and a church in Texas gave \$10,500, the first gift toward the school. A little more than nine years later the seminary was inaugurated, but not until many had passed through the firing line for God.

First a site had to be chosen—the place which would be most suitable for building and situated as to serve best the people from Venezuela, Colombia, Ecuador, and Peru.

Then came the selection of a president—one to head up the school, plan its beginning, and then its future. Dr. Julius R. Hickerson, Jr., of Texas, became that choice and was well on his way to seeing the dream come true when a plane crash took his life and left his friends in bewilderment for the development of the school. But God, who knows the ending before the beginning, laid his hand on Ben H. Welmaker, also of Texas, to take up the unfinished task and carry on.

So, for many months the Welmakers, working with the Schweinsbergs, prayed and planned for the beginning of the school. And then the Foreign Mission Board appointed Mr. and Mrs. Donald L. Orr to be the music and educational workers.

At last the momentous evening came. Four students filed onto the platform followed by the faculty for the beginning of what is hoped will be one of the greatest Baptist schools in all of South America.

Mr. Welmaker will teach Greek and evangelism. (For many months now he has been laboring over the translation of the Greek New Testament into Spanish.) Dr. Schweinsberg will teach Old Testament and public speaking. This is in addition to his duties as pastor of the fast-growing Central Baptist Church, Cali. Mr. Orr will teach music and religious education, and Mrs. Orr will teach English. Mrs. Vivian Hickerson, widow of the late president, now in the States preparing for greater serv-



TOP: Dr. James N. Morgan, pastor, North Fort Worth Baptist Church, and member of the Foreign Mission Board, spoke at the inauguration of the International Baptist Seminary, Cali, Colombia. BOTTOM: Mr. and Mrs. Donald L. Orr, Southern Baptist missionaries who are teaching music and religious education in the school, sang a duet.

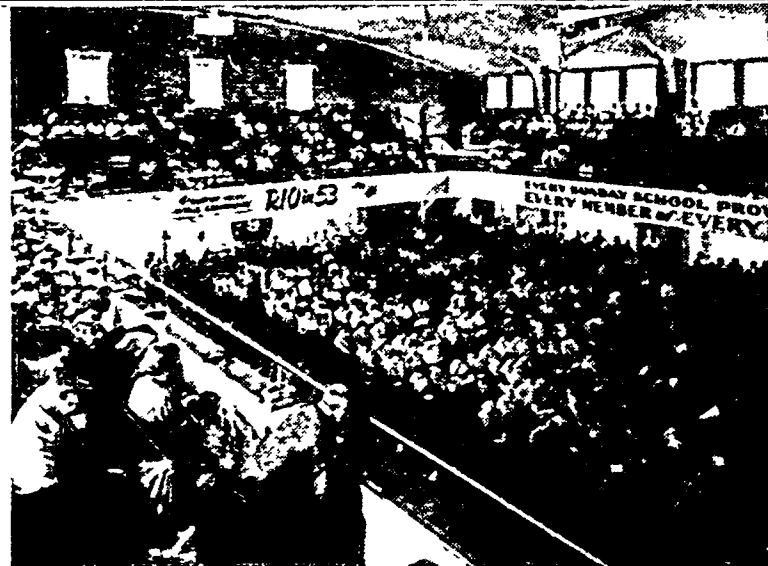
ice, will head the women's work of the seminary when it begins this fall.

Four days a week classes will be conducted in the educational building of the Central Baptist Church until the seminary building can be erected on the beautiful plot of ground some four or five miles from downtown Cali.

Yes, God has spoken and some of his choice men have heeded the call, and the training of national pastors is under way. God grant victory day after day until we see the multitudes of South America won to the Saviour.

Faculty, students, and friends of the school were challenged when a program speaker quoted words the late Dr. B. H. Carroll, founder of Southwestern Baptist Theological Seminary, spoke to Dr. L. R. Scarborough, his successor: "Lash the old school to the Bible and keep it hot on the trail of lost sinners."

As the benediction was pronounced on that eventful evening, there was a sense of feeling on the part of all present that God's will was being fulfilled.



Worshipping in the auditorium.



Auditorium and conference rooms.



Recreation between sessions.



RIDGECREST—towering rugged mountains cloaked in pine, spruce, laurel, and rhododendron—where buried talents have been resurrected where many have answered the call of God.

## *In the Land of the Sky*

Comes June and the hearts of Southern Baptists are lifted toward the Land of the Sky. This year that feeling is being shared with the new Baptist assembly at Glorieta, New Mexico. (See pages 16 and 17 of the May issue of *The Commission*.) All the photographs on this page were made at Ridgecrest.

Thousands will attend the two Southern Baptist assemblies this year to find the spiritual uplift and the mountaintop experiences that are needed to carry on the work they do in the various fields of service at home. The Foreign Missions Conferences are of especial interest to everyone, for the Great Commission was given to every Christian. The dates are: Glorieta, June 15-21; Ridgecrest, July 30-August 5.

"Freedom for a World in Bondage" will be the theme for both conferences. The programs will be almost identical, except for personnel. Two interpretative addresses, based upon the 1953 mission study theme, "The Eyes of the World Are Upon You," will be delivered at Glorieta by H. Cornell Goerner and at Ridgecrest by M. Theron Rankin.

Pastors, laymen, and young people were considered in the planning of the programs. Many missionaries will appear on both conference programs.

For reservations at Glorieta, write to E. A. Herron, manager, Glorieta Baptist Assembly, Glorieta, New Mexico. For reservations at Ridgecrest, write to Willard K. Weeks, manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.



Fellowship around the tables.



Springdale—one of housing units.



Sharing with those of like purpose.



# EDITORIALS

## *"You Have Light"*

Dr. Pat H. Hill, missionary stationed at Ogbo-mosho, Nigeria, prepared the copy for the Nigerian section of the Foreign Mission Board's most recent annual report. In discussing the work done by Miss Ethel Harmon as Sunday school secretary, he quotes her directly in telling of a very striking experience she had in a Nigerian village:

"While camping in a little village one evening, too weary to do anything but sit and watch the night life of the village people, I had two candles burning in the little room prepared by the people for the missionary. Not long after darkness made its appearance, an old, old lady came to the door. After giving her salutations, she looked at the two burning candles and said, 'You have two lights, but I have none.' She went away carrying one of the missionary's lighted candles, and a truth went deeper into the heart of the missionary: 'You have light ; I have none.'"

## *They Are Grateful*

The editor, in company with Dr. H. Guy Moore, pastor, Broadway Baptist Church, Fort Worth, Texas, spent the latter part of March and the early part of April in Nigeria, the Gold Coast, and Southern Rhodesia. This trip, the purpose of which was to discover new resources for use in missionary education and promotion, took us to virtually every mission station maintained by Southern Baptists in these areas.

Visitors from the United States are always given gracious and heart-warming welcomes by their fellow Baptists in mission areas. On such occasions, the visitors find themselves wishing that all of our Southern Baptist church members might be present to see how grateful their fellow Baptists are for missionary guidance, financial support, prayerful interest, and persistent encouragement.

African Baptists are second to none in the warmth and cordiality of their welcome. They express it formally in written addresses of welcome whose English usage and idiom are sometimes more expressive because they differ markedly from ours. Their welcome is also expressed through radiant smiles and sparkling eyes, moving Christian testimonies, inspiring music, and appropriate gifts.

The visitors, in acknowledging each welcome, protested their unworthiness to receive it and accepted it instead on behalf of the missionaries and the people in the churches at home. The following excerpts from two of the addresses of welcome glow with ap-

preciation for the missionaries and the contributions of Southern Baptists.

C. C. Osuampke, headmaster, Baptist day school, Joinkrama, Nigeria, spoke of "the gloomy days gone by—the days before the coming of the missionaries—when the people here were in desperate conditions physically, literally, and spiritually. I know you wouldn't expect good physical health where there were no medical facilities. By your mere look at our present physical stature you can realize under what conditions we must have been born and brought up.

"You would not expect literacy where there had been no schools. Neither would you expect good spiritual development where there had been nothing said about Christ. How could they develop spiritually when they had not heard and believed in the Lord Jesus, through whom we receive the gift of the Holy Spirit? Such was the true picture of those days.

"But if you look a little at the present, you will smile to see the great improvements. There are now schools where the children can learn, and which serve as one of the agencies in the propagation of the gospel. There are also comparatively good churches where the Word of God is being preached daily. And, moreover, we have the Baptist hospital where thousands are receiving both physical and spiritual healing. The present is indeed fine."

The pastor of the Eku Baptist Church expressed gratitude to Southern Baptists "who send us, from time to time, not only capable and godly missionaries, but also financial support and other material contributions to help them establish Christ's kingdom in Africa. The Southern Baptist Convention is the home force. It is to be compared with the fulcrum on which the lever and the weight rest. The missionaries are the lever; the churches and other institutions are the weight. Please convey our gratitude back to the home force, telling them we appreciate their generosity and self-sacrifice. We are also praying that the same spirit may characterize us—the people of Nigeria."

After reviewing the history of the Eku dispensary which grew into a hospital, the pastor continued: "The doctors and nursing sisters are busy bees. Hard work never daunts them. They drive after bodily and spiritual healings. They study and apply all the etiquettes of Florence Nightingale. Both sick and healthy people love them. They inspire church people by their attendance in service on Sundays. There are other missionaries who pioneered the church and school work and laid a good foundation before them.

"Time and space will fail us to tell in detail all the achievements of individual missionaries. In short, they are dynamic workers. They are blessings to our coun-



try. Again we thank the Foreign Mission Board of the Southern Baptist Convention who sends the light."

It can be said, with considerable emphasis, that African Baptists are *grateful* to Southern Baptists for what God has done through them for Africa.

### ***Thirst for Education***

"Thirst" is perhaps the one word best suited to describe Nigeria's desire for education. Although steps have been taken by government agencies and mission groups to quench this thirst, these tentative efforts have not been adequate in a country where school after school is compelled to turn away deserving students because of overtaxed facilities.

Africa, like other continents, is in the throes of a world-shaking revolution. Communities where human sacrifice was common practice less than sixty years ago were plunged, with little or no preparation, into the crosscurrents of twentieth century life.

It was not as if the African had had no educational system of his own. On the contrary, he was schooled in the traditions and folklore of his forebears. He was taught the simple skills by means of which he could till the soil, kill wild game, barter his goods, appease the gods, and live in harmony with the social customs of his tribal group. His utilitarian education gave him knowledge and skills which he used to good advantage in the struggle for survival.

But times have changed. Twentieth century civilization is very different from tribal life. Without entirely abandoning his utilitarian education, the African recognizes that he needs also to be educated according to the twentieth century pattern. Hence this thirst for education.

Christians believe, with good reason, that every man has the right to a trained mind, if he desires it strongly enough and is endowed with ordinary intelligence. Their Master excelled as a teacher. The truths he taught were timeless and are as applicable today as they were when he first uttered them.

The missionary enterprise has rightly contended that an important part of its task is educational. Southern Baptists have been interested, from the very outset, in the education of young people who are destined to be the leaders of their own people. That interest prompts them to give support and encouragement to kindergartens, elementary schools, high schools, colleges, normal schools, training schools, and theological seminaries all over the world.

The 1953 annual report of the Foreign Mission Board reports 61,705 students enrolled in 460 schools of all grades. Well over half of the educational work reported—33,582 students enrolled in 279 schools—is in Nigeria. This does not mean that Southern Baptists actually support all these institutions. Some are sponsored by local churches and other Baptist bodies

and are maintained by grants from the British Government. Most are under the direct or indirect supervision of the missionaries. Southern Baptists thus are helping to quench Nigeria's unsatisfied thirst for education and, at the same time, are using the schools as effective channels for the evangelization of Nigeria's masses.

The Japanese once believed in the all-accomplishing efficacy of education. They discovered—to their sorrow—that education for the sake of education alone is not enough. It is hoped that Nigeria will not make the same mistake. If disillusionment does come to Nigeria at this point, she will not experience it to the fullest extent for some time to come. She will not be convinced that education is not the answer to all of her problems until a larger segment of her population has been educated. Only then, after more of her thirst for education has been quenched, will she see herself in truer perspective.

### ***Ijebu-Ife and Other Needs***

When Dr. Charles E. Maddry, then executive secretary of the Foreign Mission Board, visited Nigeria in 1937, he was greatly impressed by the pleas of the Ijebu Baptist Association and the local ruler for a missionary couple. Upon returning to the States, Dr. Maddry told of this need wherever he spoke.

It was not until 1952, however, that the need was met. John and Virginia Mills took up residence in the new mission residence at Ijebu-Ife and launched into the work with characteristic zeal and unselfishness. Fifteen years had elapsed before a missionary couple could be sent.

What about other pressing needs in Africa? They are present on every hand. The missionaries and the nationals pray and weep over them. "Send us more missionaries," they plead. "This is our humble appeal: build us a church building." "Grant a scholarship to one of our outstanding couples and make it possible for them to study in one of the leading American seminaries." "How can we keep on patching up our old building? Is there any prospect of a new one?" "Only one missionary couple in this vast area. How can we hope to do all that needs to be done?" "Write to encourage those who are at home so that more may come to help us in the service of the Lord." "Help us plan and build our church building." "Speak to the mission authorities so that we may get a dispensary. We are actually very far—twenty-five miles—from the nearest hospital." "The thought of a girls' school to be established in our province runs supremely high in our hearts, and we believe our hopes will be fulfilled in due course of time."

Just thinking about these urgent requests will cause a conscientious Christian to lie awake at night. Will they ever be fulfilled? The answer will come from the churches all over the Southern Baptist Convention.



## Board Actions and Reports

**T**HE Southern Baptist Foreign Mission Board, in its semiannual full meeting in Richmond, April 14-15, appointed twenty-one new missionaries, bringing the total to more than nine hundred, voted to extend its work into Jamaica and Bolivia in an advisory capacity, reaffirmed its purpose of entering India and Pakistan when personnel is available and entry can be secured, asked for further exploration and investigation concerning an invitation to accept a hospital in Gaza, and faced gravely its responsibility in handling increased gifts of Southern Baptists.

In accepting the report of its committee on Latin America, the Board voted to appoint a representative to be associated with the Jamaica Baptist Union in an advisory capacity. This representative will work with the Jamaica Baptist Union in training their pastors and developing the churches in religious education.

The Board will also appoint a representative to be associated in an advisory capacity with the Southern Cross Radio Station, La Paz, Bolivia, the highest radio station in the world. This work in Bolivia is sponsored by the Canadian Baptist Foreign Mission Board.

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, was asked to make further exploration and investigation concerning the possibility of taking over a hospital in Gaza, an institution now sponsored by the Church Missionary Society of England. The hospital, which Southern Baptists have been invited to take over, is the only Christian witness in the whole Gaza strip—four by twenty-five miles where about 300,000 persons, 280,000 of whom are Arab refugees, live miserably. Gaza is temporarily under the military dictatorship of Egypt.

The report of Dr. Frank K. Means, secretary for missionary education and promotion, challenged the 7,634,493 members of Southern Baptist churches to increase their gifts through the Cooperative Program until the per capita for foreign missions through that channel is raised from the present level of fifty cents to \$1.00.

In 1952 the per capita giving to foreign missions was \$1.01—only fifty cents

of which was contributed through the Cooperative Program.

The Board asked its secretary for missionary education and promotion to study with the promotion committee of the Executive Committee of the Southern Baptist Convention the idea of promoting a plan which would encourage Southern Baptists to increased giving until the Board's share in Cooperative Program receipts equals \$1.00 per capita.

### Africa, Europe, and the Near East

**Spain:** Dr. Sadler says the government of Spain is built on bigotry and intolerance. "It was the Catholic Church and the military power of the country that thrust Franco into his position of leadership. It is these two forces that have maintained him. If Franco should grant religious liberty, the foundation of his government would disintegrate. In the meantime, Baptists and others are suffering disabilities and indignities which are disgraceful."

The Board appropriated \$1,000 for the Foreign Colony Hospital in Barcelona, Spain. Protestants are given special consideration in the hospital, and a number of Baptists are among its patients.

**Italy:** There is even more evidence now than was observed a few months ago that the government of Italy invokes the laws of Mussolini whenever possible rather than the principles of the postwar constitution. In Italy there is what is called "legalistic sabotage of freedom of worship."

**Israel:** "There is an openness of heart and mind in Israel which I have never before observed," said Dr. Sadler upon returning from that country. "I was in meetings that were made up of persons who had found the Messiah as well as those who were seeking. A Jew said to me: 'I am in love with Christ; I am in love with the beauty of his character. If I could accept him as Messiah, I would stand on the streets and proclaim him.'"

"The work among the Arabs, with Nazareth as its center, was never so encouraging. There are about 350 pupils in the day school. Plans are to discontinue the elementary grades and concentrate on high school work."

The Board appropriated \$2,000 to help the Edinburg Medical Center in Nazareth, Israel, in appreciation of the services which the institution has rendered to Southern Baptists in that area and to the children of the George W. Truett Orphanage. The hospital is supported by voluntary gifts.

**Switzerland:** A library and a combined dining room and dormitory have been dedicated at the European Baptist Seminary at Zurich. And the Board has appropriated a total of \$110,000 for the erection of a dormitory for married students.

**Africa:** In Nigeria there are 283 Baptist churches with more than 30,000 members, 426 Sunday schools with an enrolment of more than 31,000, and 33,000 pupils and 1,350 Nigerian teachers in Baptist day schools. A recent recommendation asked that forty additional missionaries be appointed for Nigeria and the Gold Coast.

### Latin America

In his April report to the Foreign Mission Board, Dr. Everett Gill, Jr., quoted from a speech by Dr. George P. Howard, Protestant minister, lecturer, and writer, who has a background of Latin American as well as North American schooling and experience. Dr. Howard sums up the religious situation in Latin America as follows:

"Latin America has been called Christianity's most ghastly failure. After four centuries of a veneer of Christianity, in most countries only 10 per cent of the people is connected with any church. The majority is not only indifferent, but bitterly opposed to the obscurantism that still keeps illiterate 80 per cent of the people. . . . The hardest paganism to fight is that of a perverted Christianity. The corruption of the best is always the worst."

"Protestantism is in Latin America lifting up before its people the Christ who said, 'and I, if I be lifted up, will draw all men unto me.' A Peruvian senatorial commission, appointed to investigate the conditions of the Indians in that country, reported that the only people who were doing anything to help the Indian were the Protestant missionaries. 'You can always recognize an evangelical Indian,' says the report. 'He looks you in the face like a man.'"

### The Orient

**Japan:** The one hundredth Southern Baptist missionary to Japan was appointed at the April meeting of the Foreign Mission Board. She is Miss Mavis Shiver of Alabama.

The Japan Baptist Convention is aiming toward the establishment of one thousand churches over a period of twenty-five years. Thus, the training of

(Please turn to page 27)

# New Appointees

Clip and mount in your volume  
of the *Missionary Family Album*

Appointed March 12, 1953



**CAMPBELL, BERNADENE KIMMEY**  
(Mrs. Charles Wallace)

b. Wood County, Tex., May 24, 1923; ed. Texas Wesleyan College, Fort Worth, 1950-51; S.W.B.T.S., B.R.E., 1953. Analyst and clerk, Proctor and Gamble Manufacturing Company, Dallas, 1942-50. Appointed for Argentina, March, 1953. m. Charles Wallace Campbell, Nov. 12, 1949.

## ARGENTINA

**RAY, DANIEL BROOKS**

b. Wuchow, Kwong Sai, China, Dec. 25, 1923; ed. Central British School, Hong Kong, 1937-39; Ki Kung Shan American School, Cheung Chau, China, 1939-41; Bonham High School, Texas, 1941-42; Baylor University, B.S., 1950; S.W.B.T.S., B.D., 1953. U.S. Army, 1943-46; staff worker, Ridgecrest, N. C., summer, 1948; pastor, First Baptist Mission, Bonham, Tex., 1950-53. Appointed for Korea, March, 1953. Permanent address: 1203 North Cedar, Bonham, Tex.

## KOREA



## Christian Wedding

(Continued from page 3)

and of white crepe. With it Raeffie wore white sandals and white lace gloves. She held a large bouquet of gladioli.

American brides arrange for their wedding veils long in advance of the wedding. Raeffie did not see hers until Oom-Fareed brought it just before the ceremony. Oom-Fareed's daughter-in-law skilfully arranged the long piece of netting into a beautifully-ruffled tiara and fitted it to the bride's head.

A large number of guests looked on, singing blessings and shouting the "loo-loo." At last all preparations were finished, and Raeffie, accompanied by her father and Oom-Fareed, left her home for the wedding.

The people waited in the churchyard for the arrival of the bride. Outside the church she was handed over to Fareed by his mother and

they entered the church together, the congregation following. As the people found their seats, Fareed's brother and Raeffie's sister took their places beside the couple.

The four stood in a straight row facing the minister. Missionary Finlay M. Graham stood with Pastor Elias and led in prayer during the ceremony. Missionary Mabel Summers played the organ.

The wedding ceremony began with a prayer, followed by the singing of a hymn. The father stood up and gave his consent. After Scripture and prayer, Pastor Elias gave a brief message on love and Christian marriage. Vows were exchanged and the minister placed the rings on the third fingers of the left hands. The ceremony ended with the singing of a hymn and prayer.

The couple then left the auditorium, closely followed by members of the congregation. At the door they,

with their parents, formed a receiving line to receive congratulations from visitors. Everyone waited in the churchyard until the reception was over and the couple drove away in a well-decorated taxi. (Only the well-to-do can afford automobiles here. Not a member of the Beirut Baptist Church owns a car.)

As a carry-over of Moslem ceremonies, most Arab brides cry excessively during the wedding ceremony and for several days preceding the marriage. A smiling bride is considered quite brazen even among Christians. The missionaries present were pleased that Raeffie was a happy bride. Though she did not smile, neither did she weep.

A most unusual thing in the Arab world is a honeymoon. But these two young Christians began their married life with a week's wedding trip to Damascus, Syria.

Raeffie and Fareed returned to do the rare thing in Beirut—to establish a home based on the spirit of the New Testament.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Satin-Covered Image Brings No Comfort to Heartbroken Mother

Edith (Mrs. A. Ben) Oliver  
Rio de Janeiro, Brazil

ONE NIGHT during a week of teaching Juniors and Intermediates at the Tijuca Baptist Church, I told the story of Samuel, using flannelgraph illustrations. I told the children of the little boy who lived away from his mother in a temple with an old priest, how he was awakened in the still and quiet of the night when he heard someone calling "Samuel, Samuel," and of his puzzlement when he found it was not the priest but kept hearing again and again the voice out of the night calling "Samuel, Samuel."

There was a little eight-year-old boy on the front seat looking at me with big eyes. He must have felt the awesomeness of that presence just as Isaiah when he fell as one dead before the holy presence of God, or as John when he fell with his face to the ground at the vision of the Lamb of God in Revelation.

I asked the boy, "What would *you* do if God should call you in the middle of the night?" With real sincerity he said, "Quick as a flash I'd get under the bed and hide!" The little girl next to him said, "But you wouldn't be afraid if it were God speaking to you!" The skeptical little pagan said, "Yes, but would I know it was God? Could be a thief coming to get me!"

Here there is great need for taking the loving, gentle Master to broken hearts. On carnival Sunday, as we were driving up to the side of the mountain, there were crowds along the sidewalks, screaming and clowning, irresponsibly spending all the year's savings on gaudy costumes, confetti, and perfumes.

Suddenly just ahead of us there was a crowd which we thought was a *vloco* (group forming for African-type dances). But the crowd was quiet; and, as we approached, we saw the body of a child, crushed and bleeding, sprawled between the streetcar rails.

The clowns, faced with the reality of death, were quiet now; and those dancing feet were stilled. Some had hurriedly bought candles and were placing them around the little body right there in the street, thinking they were lighting that little soul on its hurried flight to heaven and replacing the light of that life so suddenly snuffed out with the feeble light of those candles.

A block ahead, we saw the mother as she was stumbling along between two women with her arms hanging down at her sides, the tears coursing down her cheeks unheeded, sobbing out the agony of her sorrow over the little one lying now so lifeless and gone!

My heart yearned over that poor soul; and I wondered, "What consolation or comfort can her religion give her at an hour such as this?" She has only the satin-covered image of a woman; I have the living Christ. I felt the urgency of the need to go out into the highways and the hedges where men and women crowd, going the wrong way.



Serving As Ambulance Driver, Veterinarian Is Part of the Job

Helen (Mrs. Robert C.) Sherer  
Kobe, Japan

ONE THING which has impressed us as new missionaries is the reputation missionaries have gained as the result of the kindhearted, unselfish service of love performed by those missionaries who preceded us many years ago. On one occasion a man walked some distance to our house to ask if the "church car" could be used as an ambulance to take his son to the hospital. Ambulance or taxi service was far beyond the financial means of this Japanese family.

The boy was very ill and needed hospitalization at once. As plans were being made to transport him on a bicycle cart halfway across this big city, the father remembered that Christian missionaries are people who do kind deeds in the name of their God. He had seen our foreign-style home and the sign announcing Christian services. He had also noticed the "church car" parked in front of the missionary residence.

The Japanese home was located on one of the steepest hills in the city, and there were many narrow streets and sharp curves to be passed in reaching his door. But, when they carried the sick boy and all his bedding, pots and pans, and cooking equipment (for all this must be taken with each patient to the Japanese hospital) and put them in the "church car," I thanked God for another opportunity to witness for Christ to people who believe that "Christian missionaries are kindhearted folks."

Another experience was on the ridiculous side, but it indicates that missionaries have gained a reputation of being educated, intelligent people. I fear that I was a disappointment in this case. One Saturday afternoon, only a few weeks after we had moved into our neighborhood, I was at home alone being *rusuban* (one who looks after the house while everyone is away).

A man ran into our yard breathless. He was excited, and his Japanese was barely understandable. When he had repeated his request the third time, I was able to comprehend that his dog was very sick, seemingly near death, and he wanted to know how to give a dog a shot

which would revive him until the veterinarian could be called.

He said, "My neighbors told me that you are a missionary, and missionaries are educated people, so I felt sure you could help me." He went away surprised and disappointed at my ignorance, and I sat down with a college zoology textbook to read more on the subject of "dogs."



Lieutenant Surrenders to Christ  
As Result of Missionary Strategy

Mary C. Demarest  
Hsin Chu, Formosa

LIEUTENANT H. was a regular attendant at the Thursday night English class. He always studied his lesson and was able to read it quite well. When called upon for a sentence of his own construction, he always tried to have a correct one. His pronunciation was quite good.

In fact, he was the star pupil in the more advanced of the two English classes. One by one he memorized the Beatitudes, stood up before the class to recite his verse (in English), and received the pretty tract given as award. He learned the Lord's Prayer and repeated it in both English and Chinese.

It was understood that only members of the Sunday morning English Bible class were to have the benefits of the Thursday night class. So the lieutenant attended the Sunday morning class quite regularly. We always urged all members of this class to stay for the preaching service which followed the Bible class. More than half of the class always left. But Lieutenant H. often stayed. We knew that he was under conviction.

One morning as he left the preaching service, I asked him if he had Jesus Christ as his Saviour. He said, "Yes." But the next time opportunity was given to hold up a hand indicating desire for prayer, he didn't. Neither did he come forward when opportunity was given.

Again I asked him if he had Christ as Saviour. He replied, "Not yet." We continued to pray much for him. He continued to come to the services, but he did not have a happy look. Then one Sunday morning I again asked him when he was going to accept Christ as his Saviour, and Miss Irene Jeffers invited him to come into the office.

"Suppose," she said to the lieutenant, "you were leading a small military force and there came against you a leader with so many men and supplies that you knew you couldn't possibly win in a fight with him. You would surrender, wouldn't you? Well, that is just your case in fighting against Jesus Christ. What will you do?"

As a light broke over his face he said, "I surrender." The next Sunday as he went out from the service he said with a joyful smile, "I want to thank the two of you for leading me to Christ."



"I Want to Be Shaken," Said One  
Who Realized Her Lost Condition

Helen Bagby (Mrs. William C.) Harrison  
Pôrto Alegre, Brazil

VERA VIANA, a broad-minded woman reared a Catholic, has two children in our school. After a steady attendance in my Sunday school class for months, she suddenly stopped, explaining that she felt her interest was misleading—she must take a stand with us or stay away entirely.

Not wishing to be overbearing, I let her go and consoled myself in prayer that the Lord might lead her back. She lacked no enlightenment, I felt. She needed only the power of the Spirit to help her take that stand. Two years rolled by, and I was feeling uneasy about her.

Then, attracted by the children in the Girl's Auxiliary and Royal Ambassador organizations, she and her husband wandered into the night service of the Central Baptist Church. "Just imagine what my husband's sister would say were she to see him here. She disinherited our children because we have them in a Baptist school," she remarked.

At the end of the service she sought me out, inviting conversation. The time had come. I told her of the Saint Bernard hounds in arctic zones which shake freezing travelers out of the sleep of death into the pain of consciousness and activity.

Smilingly she ventured, "So I am the traveler, and you are the hound?"

"Yes," I said, "but I haven't the persistence and boldness of the Saint Bernard. I hate to impose myself upon your self-confidence and independence, your right to private judgment. Two years I have let you alone, but now I am unhappy and worried. This cannot last. The Lord doesn't treat me this way very long. He will tell me that you are saved, or let me awaken you, or tell me to give you up. He doesn't disturb me to no effect, and I am sure Satan is not the agent in this sort of business."

She gripped my arms and said, "Shake me, Doña Helena. I want to be shaken."



Bright Face, White Lace Replace  
Worried Look and Dirty Clothes

W. Judson Blair  
Buenos Aires, Argentina

IN RESPONSE to an invitation to help in a simultaneous evangelistic crusade, I preached in the East District Baptist Church of Montevideo, one of the smallest churches in Uruguay. This little church had twenty-one members who could be counted upon at the beginning of the campaign.

There had been proper preparation in prayer and



advertising for the meetings; and the statistics show that the average attendance each night during the two weeks' period was sixty-six. There were sixteen baptisms and fifty-nine public professions of faith.

An attractive young lady showed up one night in pigtails. After the service, she asked for more information about the Bible and Christ's words to the lost. On another night she returned with the same aspect of worry and fret in her life.

The succeeding night she was not present for the major part of the service, but she arrived just in time for my invitation to the lost. She had remained behind the front entrance curtain; and, when the invitation hymn was begun, out stepped a bright-faced person, no longer in pigtails and dirty work clothes, but in her most attractive white lace dress.

She walked the length of the building to be the first among those who were accepting Christ as their Saviour that evening. We learned that she had an excellent voice, and for some of the special music on the following nights she thrilled the audience in the singing of some of the most loved hymns.



Far East Missionary Makes Plea  
For Witness to Near East Arabs

Mildred Lovegren  
*Kowloon, Hong Kong*

MY HOME for the next few years, as the Lord wills it, is to be Hong Kong, the British crown colony just south of China. My work will be primarily among the Chinese young people.

My journey to Hong Kong was not exactly the conventional one. Arrangements were made for me to go around the world the opposite way to Hong Kong in order that I might spend Christmas with my brother August, a medical missionary in the Near East, and see his field of witness for Christ. He and his wife are in their first year of language study in Beirut, Lebanon.

You may think I felt like a fish swimming in strange seas. There was not a single Oriental among the passengers. But people of all races respond in the same way to a smile and a friendly word. I found myself greatly attracted especially to the Arab peoples aboard our ship. Most of these were Egyptians and Armenians.

Our ship stopped briefly at Spain, France, Italy, and Egypt before putting me ashore at Beirut. I saw that the handful of missionaries Southern Baptists have sent out to win the Moslem world to Christ are not as many altogether as we had in the one city of Kweilin where I worked for Christ in China. Does God love the Chinese more than the Arab peoples?

My heart felt heavy and ashamed. All about me walked men and women who are different from many I have known. In the Far East, the communists flaunt aloud their denial of the very existence of God. In the West,

our homeland, God's name is often mentioned in conversation but more often used in the form of profanity to emphasize a point.

In the Near East, God is named in reverence and perhaps even in fear. I spoke to my brother of how sad it is that here where God is revered on every hand men still do not know him. He replied, "All the Arabs know is the God of the Old Testament." Many Chinese and Africans have heard of the living Christ. The Arab peoples also deserve the same privilege.

As my ship neared Egypt on its way to Beirut and around back to America, two returning Egyptian exchange students, one a Moslem engineer and the other, a member of Egypt's old Coptic Church, who is to be a professor of physiology in Cairo University, asked me several times if it wouldn't be possible for me to stay for a while in Egypt.

"Get your assignment changed to Egypt or, if you can't do that, at least stay and help our people for two years," said the Moslem. "My job is with the Chinese; but even if I could get a change of assignment, my denomination has no work in Egypt," was the only reply I could make as my heart prayed to God for a new vision of missions among my friends in the homeland.



African Youths Pray for Courage  
To Be Soul-Winning Christians

Ralph T. Bowlin  
*Gatooma, Southern Rhodesia*

THE COURAGE and determination with which our students went home to witness to their own families and friends about Christ is thrilling. Before they left for the holidays, in response to the last Sunday morning service, ten remained to pray for courage to witness to special friends and relatives whom they would see on arriving home. You should have been here to hear their pleading with God for courage to witness to those whose names they mentioned. That small group left school meaning business with God!

Reports have come of their witnessing. Two school-girls stayed here to help carry on the Girl's Auxiliary work and interpret for the Woman's Missionary Union meetings. They have witnessed day by day to those coming to the hospital.

Amos went home to his village at Sanyati and won many of his friends to Christ. He met us at the door three times one Sunday to ask us to talk with friends whom he had brought to learn the way of the Lord more perfectly.

A recent letter from one of our students said he had spent his whole holiday preaching to friends in his village. He reported in his letter that his aunt has become a Christian since he went home.

One of our Christian girls has a Catholic sister who finds that her religion does not satisfy the longing in her

heart for Jesus. Edret, the little schoolgirl, was given a crocheted doily by her mother for Christmas. She sold this treasured gift for two shillings and bought her sister, for whom she had been praying, a Testament and began to read it with her.

Upon inquiring as to whether the girl had made any decision, I was surprised by the spiritual insight of twelve-year-old Edret. She said she had to leave her sister to come back to school but that she knew the Holy Spirit would be her teacher, and every day she could speak to the Teacher about her sister.

It makes us so happy that God in his love has called us here, that you with your gifts have sent us here, and that we in our insufficiency are permitted to serve him here.



**Brazilian\$ Earning Seven Cents  
Daily Pay Eight Cents for Water**

James L. Garrett  
*Recife, Brazil*

ON A TRIP to Rio Grande do Norte, Paraíba, and Ceará, I traveled by station wagon over the dry area of Brazil. It was terrible to see the poor people without food, clothing, and even without water. The water they had to drink was about a glass a day, and it sold at about eight cents for two gallons. This is not very much; but, when they earn only about seven cents per day, it is something.

It was interesting to see the girls and women carrying large water jars on their heads and walking about three to four miles at the noonday or in the late afternoon. It is a real social contact they have with other friends. It made me think of the Bible story of the Samaritan woman.

An interesting experience was meeting a preacher boy named John Baptist. He has a sister who is a nun. He was kicked out of his home at the age of fifteen. From a very wealthy home, he has nothing now; but he is rich because he has Christ. Although he is only nineteen, he is married and has a boy. He will enter the seminary this year.



**Child's Death Gives Missionary  
Opportunity to Preach Gospel**

Harvey O. Headrick  
*Mandaguari, Brazil*

ONE OF MY greatest opportunities came because of the death of a little three-year-old boy. He died in a *farmacia* (pharmacy) across the street from our house. There was no taxi to be found. Why? Because our Lord always provides us with opportunities to witness of which we never dream.

I took the messenger, the father, and the lifeless form

of that little boy to the home of the child's grandfather. There yet rings in my ears those empty screams of hopelessness when we arrived with the body of the child. Immediately the list of things which the priest demands were done, including the lighting of candles; for they knew not that his soul was already at rest with Jesus.

Then I took the father on a couple of hours' drive over nearly impassable roads to get his wife who had not yet heard the news. Again I heard those screams of emptiness, without faith, without hope in this world or the world to come. We returned and I gave out Gospels and tracts. Then I asked if I might return that night. The grateful father consented.

I returned with five members of my church. We sang and I explained the truth about life, death, purgatory, and the plan of salvation. Of this group of from two hundred to two hundred and fifty persons, not more than one or two had heard anything about the gospel. How they listened! They were afraid and doubtful, but the truth of the Word gripped their souls.

This and other experiences have written indelibly across my heart their condition—*lost, lost, lost*.



**Young Mexican Christians Carry  
Church Leadership Responsibility**

Elizabeth (Mrs. Wyatt W.) Lee  
*Guadalajara, Mexico*

LET ME take you across town to the little church where we go most of the time and which sponsors a day nursery. The little auditorium is a "lean-to" that is only partly sealed and also rather crudely furnished. However, this church has a bright future since a Christian engineer and his helpers are in the process of constructing a beautiful new auditorium and educational building combined.

All the members are anxiously looking forward to its completion and are most grateful to their wonderful Christian friends of the Southern Baptist Convention who have aided in a great way in providing such a building. The present building will continue to be used for the day nursery.

I think that our friends among the young people in the States might be interested to know how our young Mexican Christians are carrying on the work and that the next generation should carry on in a wonderful way. In our church the Sunday school superintendent is sixteen years old. Our Training Union director is about twenty-two, and his assistant is only fourteen.

Most of the Sunday school teachers, with the exception of those for the adults, are our young people. This is probably due to the fact that so many of the older people did not have the opportunity to get an education and feel that the young people are better prepared for the work. Anyway, it certainly has been an inspiration to me.

# Missionary Family Album

## Small Tasks

### Arrival from the Field

KENDRICK, Bertie Lee (Hawaii), 1001 Spindale St., Spindale, N. C.

### Births

BOWDLER, Dr. and Mrs. George A., Jr., (Guatemala), daughter, Patricia Gale.  
DOWELL, Rev. and Mrs. Ted H. (Korea), son, William Claud.  
DOYLE, Rev. and Mrs. Lonnie A. (Brazil), daughter, Margaret Frances.  
HOWARD, Rev. and Mrs. Stanley P., Jr., (Japan), son, Stanley Procter, III.  
OLIVER, Rev. and Mrs. Edward L. (Japan), son, James Bedingfield.  
WRIGHT, Rev. and Mrs. Morris J., Jr., (Japan), son, Robert Lee.

### Death

BENNETT, Mrs. W. A., mother of Mrs. S. E. Ayers (China), March 15, Hattiesburg, Miss.

### Departures to the Field

CLARK, Dr. and Mrs. Clarence F., Jr., 350 2-Chome, Nishi-okubo, Shinjuku-ku, Tokyo, Japan.  
GROVES, Blanche, 211 Merchant St., Honolulu, T. H.  
LAMBERTH, Margaret E., Baptist Girls' School, Agbor, Nigeria, West Africa.  
LANCASTER, Cecile, Seinan Jo Gakuin, Kokura, Japan.  
MOON, Hazel, Baptist Mission, Iwo, Nigeria, West Africa.  
MOORE, Dale, Baptist Headquarters, Ibadan, Nigeria, West Africa.  
PATTERSON, Dr. and Mrs. I. N., Baptist Headquarters, Ibadan, Nigeria, West Africa.  
TAYLOR, Lucille, Baptist Girls' School, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.

### Marriages

MCCORMICK, Betty Jean, daughter of Rev. and Mrs. H. P. McCormick (Hawaii), to Robert Taylor Tucker, Jr.  
ROBERTS, Lois (Brazil), to Edward Grady Berry.

### New Addresses

BRADLEY, Blanche, emeritus (China), Route 1, Statesboro, Ga.  
DODSON, Flora E. (Hong Kong), 706 E. Mt. Vernon St., Somerset, Ky.  
FERGESON, Rev. and Mrs. W. Joel, American Baptist Mission, Keffi via Gudi, (North) Nigeria, West Africa.  
HAYWARD, Dr. and Mrs. John C. (Korea), c/o Mr. O. R. Myre, Route 1, Box 365, Everett, Wash.  
HILL, Rev. and Mrs. Ronald C., 5/1 Saladaeng Road, Bangkok, Thailand.

JACKSON, Alma Mae (Brazil), c/o Union Baptist Association, 2420 Milam, Houston 6, Tex.

JOHNSON, Rev. and Mrs. L. L., Caixa Postal 178, Recife, Pernambuco, Brazil.  
JOHNSON, Pearl (China), c/o Mrs. J. O. Stuart, 202 E. Creswell St., Greenwood, S. C.

KNOX, Martha, 2-Chome, Meiji-machi, Tobata, Japan.

MCGAVOCK, Rev. and Mrs. James W. (All Spanish Publishing House), 2920 Henderson, El Paso, Tex.

NEELY, Rev. and Mrs. Thomas L. (Venezuela), Route 3, Inman, S. C.

PETTIT, Rev. and Mrs. Max E., Box 139, Taichung, Formosa.

REID, Rev. and Mrs. Orvil W. (Mexico), 3301 Wayside, Fort Worth 9, Tex.

SHEPARD, Dr. and Mrs. J. W. (Brazil), 1587 Olympian Circle, S. W., Atlanta, Ga.

STROTHER, Rev. and Mrs. G. W., Savoy Hotel, Hutton Lane, Penang, Malaya.

THOMASON, Lillian, emeritus (China), 2344 Albans Rd., Houston, Tex.

Each year I am thrilled with the missionary reports, and each year I am sad to see the little that I have done to possess this land. But I hope I learned a lesson taught me by one of my students this year—a lesson that I have been trying to teach my class in Christian ethics.

This first semester our principal topics have been: "Have a goal, find your mission in life, develop your talents and gifts to the end that you may reach your goal, and complete your mission," with emphasis always on the fact that seemingly small tasks must be done and should be done as though they were great.

So in the examination at the end of the semester, I asked each student to state what had helped her most in her personal life. One girl wrote, "I have learned that there are small tasks and that God has given me the ability to perform them. These will I do as if they were great."

So I shall report my small part as though it were great.—ARTIE (Mrs. L. M.) BRATCHER, missionary to Brazil



This is the building of the Baptist Hospital, Kyoto, Japan. The structure, found through the efforts of Missionary Coleman D. Clarke and Pastor Motoi Yamaji who work in Kyoto, is a four-story concrete building which already has many features needed in a hospital building—a steam heating system, adequate plumbing, double glass walls in some rooms, sun porches, automobile entrance, and office space on the ground floor. The property, which formerly belonged to the Shimizu family, prominent manufacturers of medical supplies in Japan, and is estimated to be worth \$100,000, was secured by the Japan Baptist Convention for \$56,000. Southern Baptists have already named four medical doctors for Japan, and it is expected that the hospital will begin operation early in 1954.

# Jamaica Preaching Mission

(Continued from page 14)

since no one else can get in." These two men held some marathon services. They began with a morning service, and at the request of the people both men preached.

Afterwards, as the preachers ate, the people sang and prayed. Then an afternoon service was held with both men preaching. As they rested a bit before the evening service, the people sang and prayed. Again at night both preached, with the house still crowded. Some of these people had walked ten to twelve miles over the mountains to be in these services.

In one church an Anglican school-teacher had been holding services since there was no pastor available. During this series of services the young teacher decided to become a Baptist and study for the ministry. This young man walked twelve miles across the mountains to accompany the preacher to the airport.

At the East Queen Street Church, a six o'clock prayer service was held each morning. At the last of these on Friday morning, more than two hundred people gathered to hear John N. Thomas, Southern Baptist missionary to Colombia, speak on the book of James. It was my pleasure to speak in this church to more than eight hundred people every night. During the eight days we saw ninety-five professions of faith and six others transfer their membership.

Many other such experiences could be related. Hugh Bumpas and Garrett Graham saw ninety-eight people respond to their evangelistic appeal. Each was dealt with personally and made application for baptism and church membership.

Incomplete reports show the total of conversions went well past the twenty-two hundred mark. The heart hunger of the people is certainly inspiring. The principal problem of the religious life of the island is the lack of an adequate consecrated and aggressive leadership. Calabar, a Baptist high school, has about three hundred students; but Calabar Theological College has but twelve students, with many churches lacking pastors.

Stewardship training is urgently needed. The leadership has never tried the biblical challenge of the tithe;

and, thus, the work struggles when it should thrive. Opportunity in this lovely land flows at flood tide. The people are particularly suited to the Baptist message. They are responsive and many are greatly talented. A marvelous opportunity presents itself to the cause of Christ in this land of beautiful flowers, unmitigated sin, and responsive people.

☆ ☆ ☆

One member of the Jamaica Preaching Mission reported that a man, brought to the service on a stretcher, said he had never before heard the name of Jesus. He heard and was saved. People in the mountains got up early in the morning and walked barefooted nine or ten miles, sometimes through torrential rains, to hear the gospel. They remained all day, without food, and walked back to the mountains. In some places where the services were set for 6:30 or 7:00 in the evening, crowds filled and overflowed the church by 5:30 or 6:00; and some came to the hotel rooms asking if the preachers could not start preaching an hour ahead of time since the crowds were there.



## Briefly

(Continued from page 20)

Japanese leaders is the main problem to be faced. The hope for meeting this lies with the Baptist schools in Kokura and Fukuoka.

**Indonesia:** The first Southern Baptist doctor for Indonesia was appointed at the April meeting of the Board. She is Dr. Kathleen Carmen Jones of Texas. She will work with two missionary nurses of the former China staff, Miss Ruth Ford and Miss Everley Hayes, in opening medical work in Indonesia.

Said Dr. Baker James Cauthen: "The strategy for the Orient is now clear. We must appoint many missionaries for Southeast Asia for lifetime service, looking forward to the time when some of the China missionaries will be able to return to that country."

"Developments in the Orient give clear indication to the fact that God is in charge of his work. Storms may blow and reverses may come, but God has a way of using all of it for the furtherance of the Kingdom. Out of the emergencies which we have faced in China has been born a great program of missionary advance to which we have set our hand."

### April Appointees

April missionary appointees are: Edward Grady Berry, Arkansas, to Brazil; Claud Ramey Bumpus and Frances Beindorf Bumpus, Arkansas, to Brazil; William Marion Clawson and Kathryn Odum Clawson, Louisiana, to Mexico; Mae Davis, Texas, to Mexico.

William M. Dyal, Jr., Texas, to Guatemala; Edith Colvin Dyal, Arkansas, to Guatemala; Kathleen Carmen Jones, M.D., Texas, to Indonesia; Nita Ruth McCullough, Florida, to Nigeria; Robert M. Parham, Jr., Georgia, to Nigeria; Jo Ann Walton Parham, Florida, to Nigeria; Frank Raymond Richardson and Anatole Morrison Richardson, Texas, to Brazil.

Lillie Rogers, Texas, to Malaya; Mavis Shiver, Alabama, to Japan; Jerry Paul Smyth, Texas, to Brazil; Frances Hennessee Smyth, Alabama, to Brazil; Mary Jane Whorton, Alabama, to Nigeria; Rodney Bishop Wolfard, Colorado, to Brazil; and Sue White Wolfard, West Virginia, to Brazil.

TOP: The Chinese Baptist Church, Baguio, Philippine Islands, was finished and dedicated in November, 1952. BOT-TOM: More than one hundred Chinese and Filipino Christians helped Southern Baptist missionaries in twelve vacation Bible schools in 1952. These schools were attended by more than eight hundred children.



# THE WORLD IN BOOKS

Genevieve Greer

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

## Christian Europe

Many mission education leaders have felt a need for more information about churches in Europe. They will find *Report from Christian Europe*, by Stewart Winfield Herman (Friendship Press, New York, \$2.50), an excellent source book. The author, now executive secretary of the Committee on Latin America of the Lutheran World Federation, interprets Europe's social, cultural, and religious condition for Americans. An American himself, he has spent seventeen years of his life in Europe.

In three chapters he summarizes the historical backgrounds and postwar developments of the European churches. In five chapters he views five different aspects of the European scene, using in each case a definite section of the area to represent the whole. The method enables the author—and the reader—to keep the information specific and organized.

The five characteristic and representative sections are: the church in relation to Europe's social structure as observed in Britain, Protestant state churches as seen in Scandinavia, Roman Catholicism as witnessed in Southern Europe, communism as perceived in Eastern Europe, and the struggle for peace as noted in Germany.

The last chapter, entitled "The Abrahamic Adventure," is the climax—a real challenge, a hopeful and fresh outlook, a plan of attack to take Christianity into every area of life. If you feel, as the author does, that church fellowship—in America as well as in Europe—has become ingrown and that old evangelistic techniques fail to reach non-Christians today, you will want to study the solution proposed here.

## Collision of East and West

A book that should be read carefully by anyone who desires to understand the factors out of which have come the breakdown of Western relations with China is *Collision of East and West* by Herrymon Maurer (Henry Regnery Company, Chicago, Ill., \$4.50).

The author is not so much concerned with passing judgment or locating blame for the failure of American policy in the Far East as he is with our understanding the factors which produced the failure.

Undoubtedly, a large part of our failure was due to ignorance, of China, of the Orient, and of communism, on the

part of those who determined our policies and the American people as a whole. Concerning the United States position, the author says: "There may well have been some communist agents at work. But their work could not have had an important effect had there not been a widespread American ignorance of China and a widespread ignorance of the nature of communism."

In his discussion of the conflicts which led to the collapse of relations between China and the United States, Mr. Maurer shows an unusual understanding of the cultures of the East, particularly of China and Japan. He helps the reader to understand why and how things happened as they did.

In the following statements, taken from his book, the author points to basic causes of the failure of American policy in the East:

"During the past twenty-five years the contact of East and West has been attended not so much by obvious economic exploitation as by hidden mental condescension."

"In short, the mistake that threw the cultural meeting of East and West into an intense cultural collision was the mistake of treating Eastern peoples not straightforwardly as persons who are valuable in themselves but rather as units of population which can be used as means to some greater end."

"Other persons, whether they be of one culture or another, must be treated as ends in themselves, not as means to some other end."—M.T.R.

## Indians of South America

Lewis Cotlow, a New York insurance man who has made a hobby of exploring areas—people rather than lands—untouched by modern civilization, made three trips into the jungles of South America to study and photograph head-hunting Indian tribes. His adventures, as told in *Amazon Head-Hunters* (Henry Holt and Co., New York, \$3.95), make fascinating reading; even his descriptions are written in terms of action. And his sympathetic understanding of a civilization differing from his own becomes a lesson in human relationships.

The emphasis of the book is on the Jivaro Indians between Ecuador and Peru; but he also includes side trips to see other tribes in the same general area and in Panama and the Mato Grosso area of Brazil. The principal characters are three Jivaro chiefs, one for each of the

three trips. Says the author: "I could learn more about the Jivaros by becoming a close friend of just one head-hunter than by interviewing objectively several hundred."

## Voice from the Philippines

*Romulo: Voice of Freedom* (The John Day Company, \$3.00), by Cornelia Spencer, is the dramatic story of the events that joined the American and Philippine forces in the struggle for freedom in World War II, as well as an informal biography of General Carlos P. Romulo, ambassador of the Republic of the Philippines to the United States.

It is a magnificent story of Romulo's personal achievement, courage, and vision as a spokesman for democracy from the time when he was only a schoolboy in Manila, through his narrow escapes on Bataan as the "Voice of Freedom" and his fight for freedom as head of the Philippine delegation at the United Nations, on to the apex of his career as president of the U.N. General Assembly.

The book becomes another proof that the likenesses of the peoples of the East and West are much more striking than the differences.—I.G.

## Living by the Beatitudes

By a unique arrangement of the Beatitudes into a "constitution" of Christian living, Charles Z. Smith in *The Divine Constitution* (DeVors and Company, Los Angeles, California, \$2.95) presents them as definite principles of living that meet man's everyday problems in a practical manner. The book is rich in its devotional quality, clearly written, and is filled with excellent illustrations and quotations. Its strength lies in the firm faith presented, its interesting style, and its earnest tone. Exegetical scholars will find much missing, but the general reader will be helped to live a better Christian life. The author, an earnest layman, is a retired businessman.—J. MARSHALL WALKER

## Interpretation of Ephesians

Only a man who has lived with and loved Paul's Epistle to the Ephesians could have written *God's Order* (Macmillan Company, New York, \$3.00). Dr. John A. Mackay is such a man, and he brings to the task his firm faith and excellent scholarship. The book is an interpretation for our age of the message of the letter. For the author, it contains "God's Order" for man in every realm of his experience, and he presents the letter as the high point in New Testament truth.

The book is based on lectures given in 1948 at the University of Edinburgh. It is well indexed. For all ministers, teachers, and others who seek to interpret the gospel, it will prove a stimulating study.—J. MARSHALL WALKER





# MISSIONS VISUALIZED

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## Broadman Releases Missions Picture

**"THAT They May Hear,"** a new film in the foreign mission field, is now in the Baptist Book Store libraries. It is the first foreign mission dramatic film to be released by Southern Baptists since "An American Mission."

This new film has been released by Broadman Films, following in the train of "Bible on the Table" and "Dedicated Men." It has been produced with the full co-operation of the Foreign Mission Board.

"That They May Hear" is a vividly dramatic story of Johnny Gordon's finding God's plan and purpose for his life. Johnny is an American college student.

In the story, a Japanese student from a mission school becomes Johnny's roommate. Johnny's family lost a son in World War II in the fighting against the Japanese. Tensions develop that make the situation realistic, poignant, and most pertinent today.

The film brings out the depth of Christian experience and dedication among the nationals of other lands in letting us see how the Japanese student reacts to the animosities about him.

These significant conflicts are treated realistically and we see the application of real Christianity through the Japanese student's reaction.

In the end, this humble demonstra-



Johnny Gordon finds God's will because of his experience with Kiyoki. He volunteers for missionary service with the blessing of his parents.

tion of Christian faith not only wins Johnny Gordon's friendship; but, along with other influences, it is used to call him to foreign mission service. The entire Gordon household becomes a dedicated family.

"That They May Hear" is available through all Baptist Book Store libraries. The running time is thirty minutes. It is released in black and white.

Rental fee: \$9.00.



Kiyoki Sugiyama, a Christian student in an American university, is introduced to college life.



Kiyoki's life is a testimony to his conversion experience and understanding of real Christianity.



Kiyoki meets racial prejudices and a feeling of anti-Japanese sentiment in one of his roommates, Johnny Gordon.



Kiyoki's demonstration of faith leads to understanding, love, and resolving the conflict with his roommate.

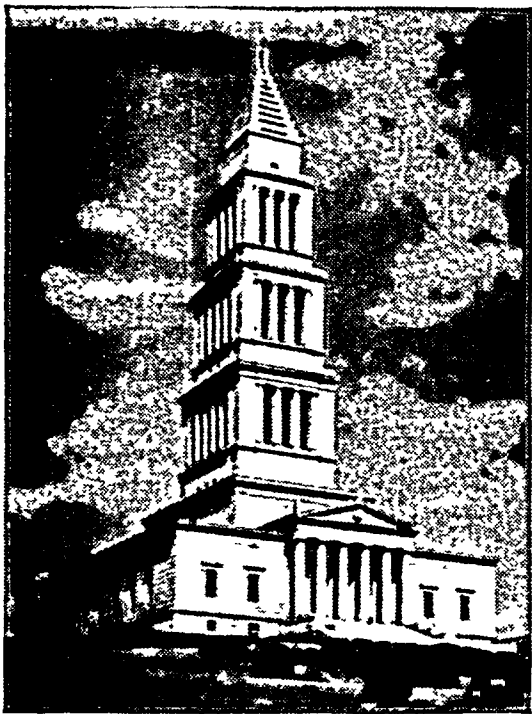
## Could I But Speak!

I went over the mountains to a town called "Six Turtles" where a man, baptized last winter, had rented a chapel and was preaching, or trying to, to a congregation which wanted to know the Lord. Along the plains were ornate temples where Buddhist priests were chanting the same senseless prayers said for generations back in the mountains of South China.

These Hakkas would gladly have listened to the good news about the Saviour could I have spoken their language. My heart ached for them as we passed the graves dotting the hill-sides; for I knew that these would go on as their forebears had, without God and therefore without hope.

All that I could do was to hand out a few tracts on sin and the Saviour, hoping that some grandson was in school and learning to read Mandarin. There are between three and four hundred thousand Hakkas on Formosa with absolutely nothing being done for them.—BERTHA SMITH, *missionary to Formosa*

## A SHRINE COMPLETED



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## Say It With Healing

(Continued from page 5)

country, the hospitals and doctors having to depend in many cases upon inadequate and ill-trained help. So many of the towns and villages of the interior need well-trained nurses who could do much in sponsoring a public health program and in giving professional help where there are no doctors.

Well-trained nurses are indispensable for the progress of our work here in our own hospital. It would be impossible to have to depend entirely on missionary nurses for all the work. We must train our own. Pray that soon we may have this most necessary addition to our work.

It has always been our conviction that the main purpose of missions is to preach Christ to the lost. Everything else is secondary, only a means towards that aim. Thus, here on our own hospital grounds we now have a beautiful chapel nearing completion, giving a vivid testimony of the reason for our being here.

In our first service in the chapel, though it is not yet completely finished, we had five come forward for baptism. How we praise God that we can in such a visible way place the spiritual emphasis in the center of the work of the hospital.

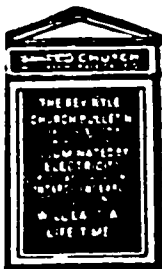
As we look forward to the road ahead, we give thanks to God for the many doors that he has opened in the past and for all the opportunities of the present which he has given us to better testify for Christ.

As we think of all of you who have made this dream a reality, we realize indeed that we are collaborators together with Christ. And we easily admit that ours is the best part of the job; for we are here enjoying the thrills and happiness of seeing and feeling the Baptist Hospital of Asunción take life and become a living reality of God's love to man.

### CHRISTIAN GREETING CARDS

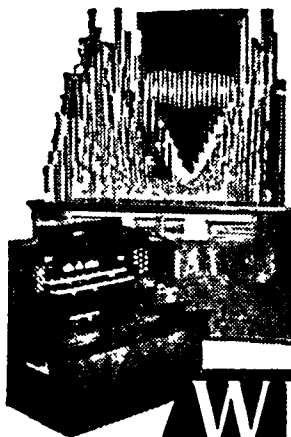
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# Challenge in Malaya

(Continued from page 11)

As the only male missionary, the opportunities given Mr. Hill to preach in all of these churches, to counsel with the members, to help them with plans for buildings, and for the work in general are many.

When we think of the needs of Malaya we are almost overcome with the opportunities left untouched. We need a much larger group of missionaries if we are to reach out into the many new villages where the people are so much in need of the hope and peace which Christ Jesus gives.

We Americans are not accustomed to being uprooted at the will of the Government and settled in another area of the Government's choice. But that is what has actually happened to thousands of people in Malaya because of the emergency. Away from their accustomed surroundings, with very little to do, they have leisure to listen which they would not have had in their old villages in the jungle.

In Penang we should have another couple, for it is there that we hope to project a Bible school for the training of the leaders in Baptist work. There are so many opportunities all over that province because the good roads permit travel from one end of it to the other.

In Kuala Lumpur we need a missionary couple to help in the projection of another gospel center and to lead in going into the new villages, which are really suburbs of the city, where meetings can be held in homes.

There is at present no Baptist work in Ipoh, in the state of Perak. In all of the twelve villages that range in population from four to eight thousand that are within a thirty-minute drive of the city, there are thousands of Chinese yet unreached with the gospel of light and life. Some Baptist people in Ipoh are asking for missionaries to be sent there to lead out in this evangelistic work.

In the old city of Malacca, with its 270,000 people, there is no Baptist witness at all. And in Singapore we need missionaries to help the churches in their evangelistic, young people's, and Sunday school work. There is a real need among the Tamils (members of the Dravidian race) here, too. The mission hopes that a couple will

be sent out to develop an English-speaking church for the large European, Indian, and English-speaking Chinese groups.

We are eager to meet the challenge of these needs, but a prerequisite is more missionary personnel and local co-workers. In addition, our Board must have adequate funds to project this new work. "You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers."

If you could but see the difference Christ makes!—HANNAH BARLOW, missionary to Japan

## training,

No soldiers have ever welcomed the Gospel message more eagerly than the soldiers of the Republic of Korea. Few need it more urgently.

## fighting,

In their desperate fight for freedom, these men face death and eternity. Thousands of them will lay down their lives in the next few months.

## dying...

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# ROK

## troops want the gospel

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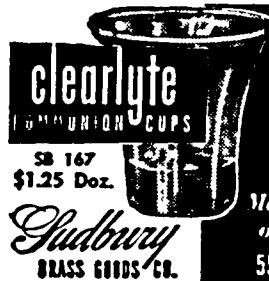
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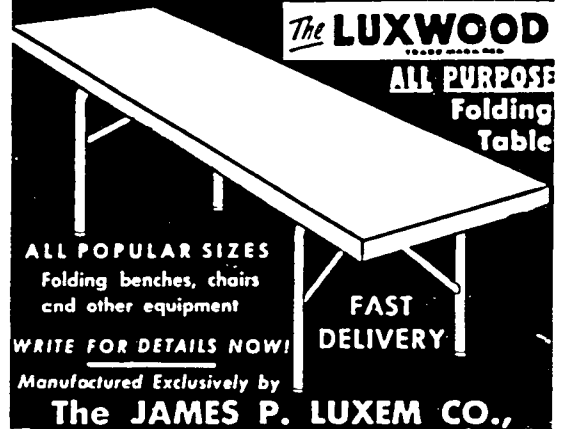
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### Study the Orient

"Advancing in the Orient," by Baker J. Cauthen. A pamphlet prepared at the time Southern Baptist missionaries were having to leave China. The Orient is presented as a challenge to Southern Baptists to reach new heights in missionary devotion. Advance will be made in China regardless of conditions. Southern Baptists must make their contribution in vast areas where hitherto they have had no witness and where unlimited opportunities and needs exist.

"Japan," by Frank K. Means. A group of American visitors are being briefed on Japan and Japanese Baptists by Missionary Edwin B. Dozier. They are introduced to many strange ways, quaint customs, and unfamiliar sights and are warned to bear in mind that Japan's recovery since V-J Day is far from complete. Mr. Dozier outlines the strategy of the Mission and the Japan Baptist Convention for the immediate future in which Southern Baptists will establish work in as many of Japan's forty-seven prefectural capitals as can be reached with available resources in personnel and money.

"Peering Through China's Clouds," by Buford L. Nichols. An inspiring picture of the "roots of Christianity" in China today in spite of bitterest opposition and persecution. The Chinese are described as a deeply religious people. Although the minds of some will be poisoned against faith, truth, and worship, the basic psychology of the masses will remain unchanged. Gospel seed planted by missionaries continues to bear fruit.

"New Frontiers for Old—the Orient," by Baker J. Cauthen. The withdrawal of missionaries from areas dominated by communists, along with many reverses in China, has become the occasion for great advance in new areas—Formosa, the Philippines, Indonesia, Malaya, Thailand (Siam), Hong Kong, and Macao. Attention is called to the efforts that have been made to enter India and the determination to have work either in India or Pakistan.

"Your Baptist Missions in Japan," a map which spotlights the fourteen stations in which Southern Baptists have extended mission work during the last five years. A general item of promotional literature that may be used effectively by the leader of any age group.

*These items are free upon request to the Foreign Mission Board of the Southern Baptist Convention, Department of Missionary Education and Promotion, Richmond 20, Virginia.*

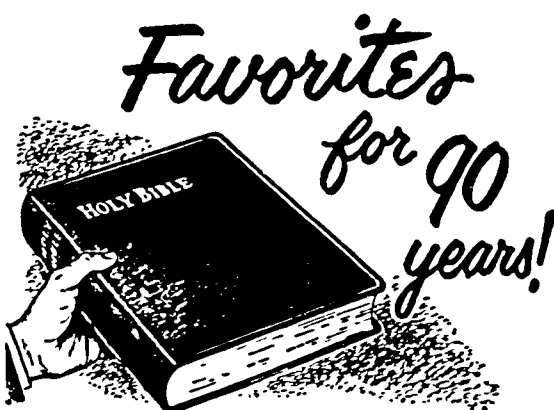
## In Japan

(Continued from page 3)

occurrences in Japan. Many of the guests at this one had never before been in a Christian service of any kind. At first the whole idea was more than a little disconcerting to the groom's family. They hadn't much idea what a Christian wedding would be like; but they soon discovered that their son and daughter-in-law-to-be were determined to build a Christian home together. And for them it had to begin with a Christian wedding ceremony.

Family and church folk and missionary friends helped. Missionary Edwin B. Dozier and Keisen Pastor Noboru Arase performed the ceremony. Missionary Kid Elizabeth Emanuel was flower girl. Missionaries Annie Hoover and Lucy Belle Stokes poured punch and served cake at the reception held in the Dozier's garden, just next door to the church.

Holding his hand over Yoko's as she cut into their three-tiered wedding cake, Hisayoshi smilingly declared, "This is the happiest day of my life!"



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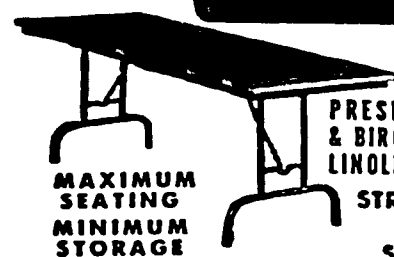
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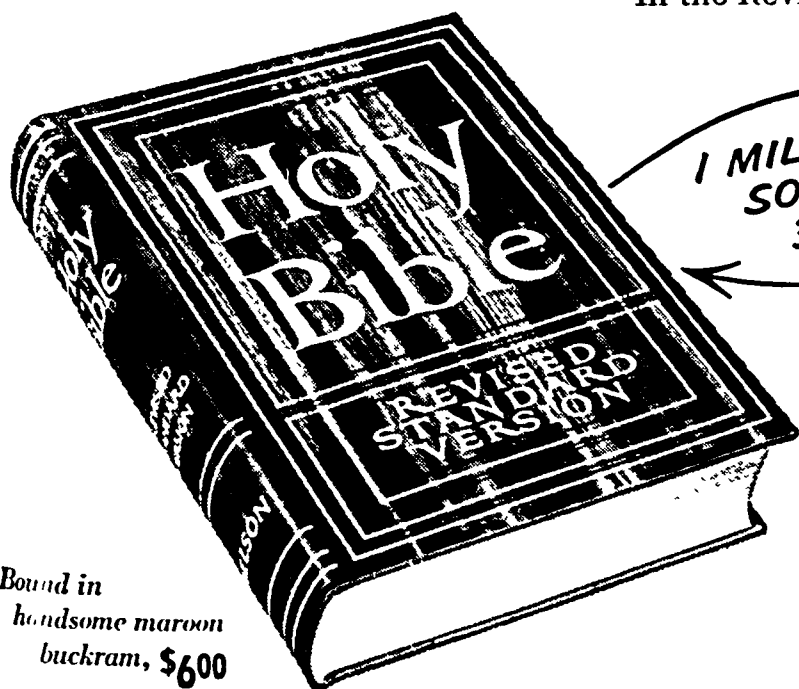
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