

THE

# Commission

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## Tears on My Pillow

It was the Sunday I stayed home from church. I was desperately tired from a long summer of too much work and nervous strain. Everything about me ached—including my conscience as I wondered who would teach my Sunday school class.

Our usually cheerful bedroom was left in a state of general chaos after the departure of the children. Storybooks and colored plastic records had been dumped on top of crumpled newspapers to give the appearance of a tossed salad from a Technicolor nightmare.

As I leaned across the bed to put a record on the player, the latest issue of The Commission fell to the floor open to the page of new appointees. There they were! At least a dozen enthusiastic, smiling recruits headed for the four corners of the earth, and not a single one for our field.

A wave of indignation sent a spurt of energy into my tired muscles.

"Somebody has let us down," I thought emphatically with a touch of self-pity. Why should missionaries experience the frustration of so much to do and not enough time or energy to meet the needs?

I then turned with a sigh to look into the smiling face of a crisp September morning. She was perfect in all her details because God made her so. A playful gust of wind blew a strand of uncombed hair into my eyes; and, as I tried to push it back, my "righteous" indignation didn't seem so righteous.

"We have all failed Thee," I confessed, not waiting to put a formal opening to my prayer. "Have mercy on us and on the millions of people around the world who wait in darkness for the message of salvation."

Tears that were so near the surface spilled over and dropped to my pillow. But they were cleansing, healing tears. And they weren't mine alone. I think God saw in my eyes the tears of all those who care for the lost. If those tears on my pillow were analyzed in the laboratory of spiritual things, one of the principal elements would be faintly akin to the spirit of Jesus as he wept over the multitudes scattered abroad as sheep without a shepherd.

The mischievous September breeze banged the window as if to bring me back to reality. A little cream-puff cloud seemed to be stuck in the top of a tree across the way. A telegraph boy passed under my window whistling a merry tune. Suddenly the sun was shining in my heart and I saw the rainbow of God's presence and promise.

—A Southern Baptist Missionary

# THE *Commission*

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## **This month**

SAN JOSÉ, COSTA RICA . . . . .	Cover
TEARS ON MY PILLOW, by A Southern Baptist Missionary . . . . .	Inside front cover
SUPPOSE THEY HAD STAYED HOME, by Frank K. Means . . . . .	2
"TOMORROW" THEY SERVE, by William M. Dyal, Jr. . . . .	6
NO CROSSROADS ON GOD'S COURSE, by Dotson M. Nelson, Jr. . . . .	8
THE STRUGGLE FOR THE PEOPLES OF TANGANYIKA, by James W. Carty, Jr. . . . .	10
DISCOVERY—NEW WORLD, NEW LANGUAGE . . . . .	14
FROM THE TOP OF HER HEAD TO THE DEPTH OF HER HEART, by Anita Low . . . . .	20
"IF IT BE THY WILL," by Barbara Brock . . . . .	21
HOMELESS AND PENNILESS—BUT FREE, by John Allen Moore . . . . .	22

## **Departments**

THE VOLUNTEER IN YOUR CHURCH, by Baker James Cauthen . . . . .	9
FOREIGN MISSION NEWS . . . . .	12
EDITORIALS . . . . .	18
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD . . . . .	24
MISSIONARY FAMILY ALBUM . . . . .	28
THE WORLD IN BOOKS . . . . .	29
MISSIONS VISUALIZED . . . . .	31

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**Seventy-seven years ago Southern Baptists' first missionary**

**to Latin America began pushing back spiritual frontiers.**

**Today 430 missionaries move forward with 150,000 national Baptists**

**to penetrate areas of spiritual darkness in that part of the world.**

## **Suppose They Had Stayed Home**

**By Frank K. Means**

**"SUPPOSE** Columbus Had Stayed Home" is the intriguing title of an article by an anthropologist in a recent issue of *The Saturday Review*. The history of the Western hemisphere would probably have been very different if he had.

The explorers who pushed back the frontiers were a hardy lot, characterized by amazing fortitude and fool-hardy daring. While some of them may have been motivated by a desire to give their kind of religion to the inhabitants of newly discovered lands, that was not their primary motive. They were bent upon acquiring wealth and empire.

Suppose, while we are conjecturing, that Southern Baptist missionaries had stayed home from Latin America. Baptist history there would probably have been very different. Southern Baptists themselves would have missed great blessings in Christian fellowship and co-operative action.

The Southern Baptist missionaries who pushed back Latin America's spiritual frontiers were, like the early explorers, a hardy lot. They were courageous men and women, well acquainted with hardships and privations. They undoubtedly seemed fool-hardy to some of their contemporaries, but they were merely being obedient to God's call for life commitment.

Seventy-seven years have elapsed since John O. Westrup was designated for Mexico as Southern Baptists' first regularly appointed missionary to Latin America. Thomas Jefferson Bowen, a missionary forced to retire from Nigeria due to ill health, had lived in Brazil from 1859 to 1861,

but the results of his work were not lasting. Although Westrup was martyred within a year, he began a movement which has penetrated to areas of spiritual destitution all over Latin America.

Since 1880, Southern Baptists have established work in Mexico, Brazil, Argentina, Uruguay, Chile, Colombia, Paraguay, Guatemala, Honduras, Costa Rica, Venezuela, Ecuador, Peru, the Bahamas, and Jamaica.

What is Latin America like? The past and present strangely mingle there. While atom bombs were being tested recently in other parts of the world, Latin-American national guardsmen sent to investigate smuggling across a remote border were struck by a barrage of arrows. As if to make the incident even more weirdly incongruous, the wounded men were evacuated by airplane.

Latin America is a thoroughly fascinating place, two and one-half times as extensive in area as the United States. Its population is almost exactly equivalent to that of the United States. Three well-known languages are spoken. Spanish is in most common use. Portuguese is the language of Brazil's sixty million people, and French is spoken on the island of Haiti.

**A** LARGE number of Indian dialects are also in use. More and more Latin-Americans are eagerly acquiring a knowledge of English. In fact, a visitor to the major population centers can usually get along reasonably well without a knowledge of the local language, but Latin-Americans expect their more permanent guests to acquire the language.

Latin America is a region of startling contrasts: high mountains and

coastal plains, vast wealth and grinding poverty, elevating culture and degrading illiteracy, racial purity and racial mixtures, cities large and small, progressive ideas and antiquated methods, planned cities and "boom" towns, modern transportation by airplane and the most primitive means of travel, and remarkably well-informed world citizens as opposed to those who have no awareness of the outside world.

"The average inhabitant of a Latin-American city," says William Lytle Schurz in his book entitled *This New World*, "knows remarkably little about his country that lies beyond the immediate horizon and off the beaten tracks. And the beaten tracks are liable to be short and narrow and uncomfortable, so one ends by staying home."

Latin America's medical and hospital facilities are inadequate. Life expectancy is low and the death rate is high. Malnutrition and disease take a terrible toll. Illiteracy stands squarely across the road to progress.

"In most of Latin America," says Hubert Herring in *A History of Latin America*, "the social and economic factors which encourage Communism are present: concentration of wealth in a few hands; the grinding misery of the masses; meager pay, bad housing, inadequate food, and miserable provisions for health. There is an angry proletariat in every land; there are determined minorities of avowed Communists in Chile, Brazil, Mexico, Cuba, and elsewhere." Latin America reportedly has seven times as many Communists as the United States.

Latin America's population increases at the rate of 2½ per cent per year—a rate greater than any other major area of the globe. The present population of Latin America will more

than double during the years of service of young missionaries now going to the field.

The Inter-American Treaty of Reciprocal Assistance, signed in Rio de Janeiro, Brazil, in 1947, provides for collective action to maintain peace and security within the Western hemisphere and to defend the Americas against any aggression from without. There is no common defense, however, against the internal problems of religious inadequacy, human misery, and spiritual and material need. These are the realms in which our missionaries work. Whatever is not being done which needs to be done must be attempted, and whatever is now being done well must be done better.

Southern Baptists are confronted just now in Latin America with four insistent opportunities: (1) evangelism, (2) church development, (3) leadership recruitment and training, and (4) financial reinforcement.

#### 1. Evangelism

Each year sees more than ten thou-

sand converts baptized into the fellowship of Latin-American Baptist churches related to the Foreign Mission Board. The churches are growing in total membership, but the percentage of Christians in Latin America is diminishing as a result of the higher rate at which the Latin-American population is increasing. It is this fact which is of great concern to the missionaries. They and their co-workers are praying for a great outpouring of revival power which will result in the winning of hundreds of thousands.

The Latin-American Missions (organizations of Southern Baptist missionaries) are pointing toward 1959 as a year for national and international programs of evangelism. This proposal was enthusiastically endorsed by the Latin-American Missions Conference, in Rio, earlier this year. The year 1958 will be devoted to spiritual preparation, by means of prayer and Bible study, for the coming revival.

It is often thought that Roman Catholicism is almost the only religious force with which evangelical groups must deal in Latin America. Roman

Catholicism is a potent force, but it is not the sole opposing religious factor in the picture. Take Brazil for instance. Her population includes almost as many Buddhists as Baptists, Shintoists, Moslems, spiritualists, and followers of animistic faiths. Among evangelicals, Baptists apparently are less numerous than Lutherans and Pentecostals.

What are the prospects for Baptists in Latin America? They are not very good, if we believe William Lytle Schurz. He says it is unlikely that any evangelical faith will ever be the predominant faith in any Latin-American country. He makes the familiar mistake of considering evangelical faiths as "foreign" but seems to forget that Roman Catholicism is also "foreign" to the New World. Moreover, Roman Catholicism is decidedly "foreign" to the letter and spirit of the New Testament. The gospel "is the power of God unto salvation to every one that believeth" in Latin America just as it is anywhere else in the whole world.

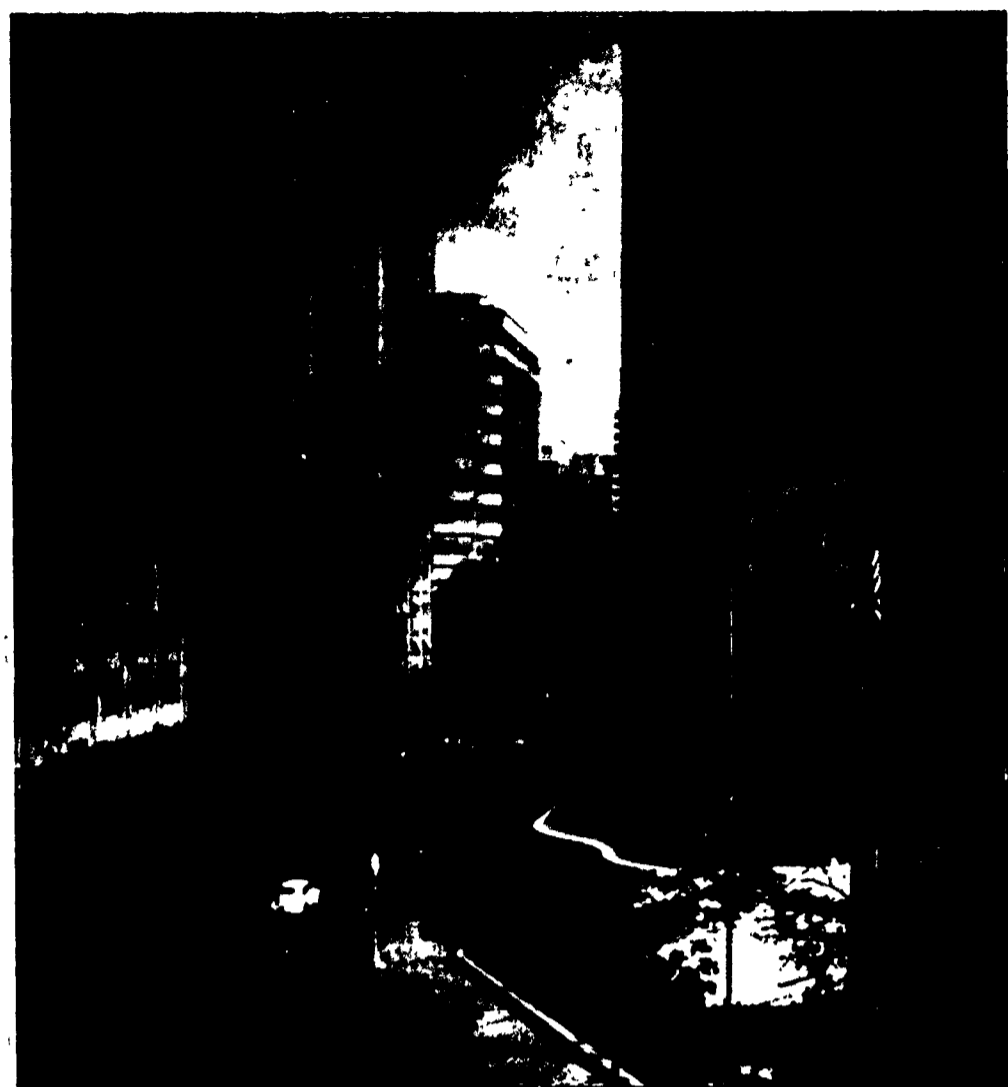
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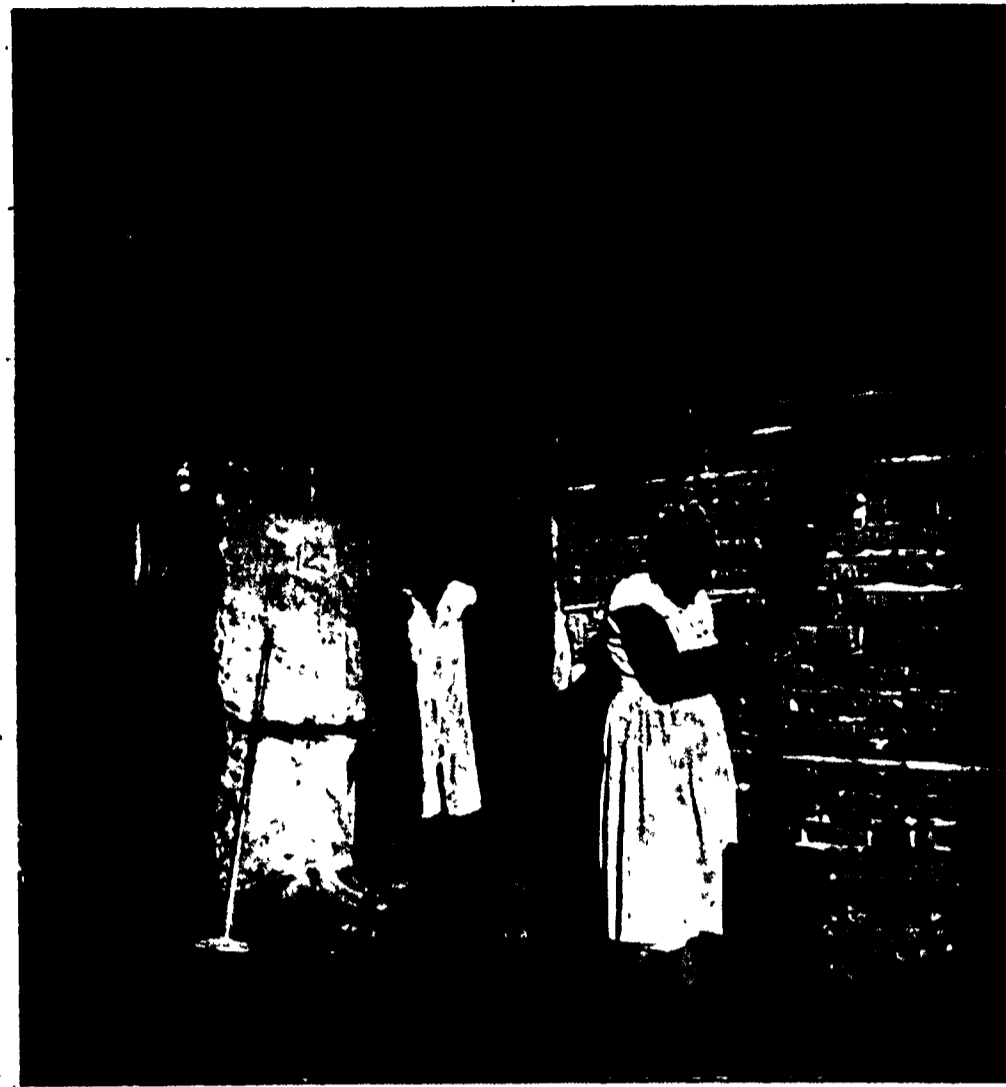
These brothers live in Colombia, South America.



This Guatemalan is carrying fruit to the market.



There are many contrasts in Latin America. This is downtown Rio de Janeiro with its skyscrapers and numerous automobiles.



And in other areas Brazilian women pound rice in mortars in front of thatch-roofed, adobe-walled houses.

## 2. Church Development

Churches are being organized almost every week. They now number 1,500 in Latin America, with a total membership of 150,000.

Dr. Kenneth Scott Latourette, the celebrated missions scholar and leader, happened to be in Montevideo, Uruguay, when the twentieth Baptist church in that republic was organized. There were twenty charter members. "I believe," said Dr. Latourette, "that this is the most impressive thing that I have witnessed thus far in my tour of South America."

One of the newer churches in the state of Rio de Janeiro, Brazil, had thirteen charter members—all lepers. In the organizational meeting the charter members were asked how many of them were tithers. Thirteen hands went up. Six months later their membership had doubled.

The development of the men, women, and children in the churches is not being neglected. Our missionaries are greatly encouraged by the interest now being manifested in the methods and techniques of religious education. Sunday schools, Training Unions, Brotherhoods, and Woman's

Missionary Union organizations are gaining in acceptance at a surprising rate. This is all the more remarkable because these organizations, at least in some places, have been regarded as North American innovations which would not necessarily contribute to the development of Baptist church life in Latin America.

Publishing houses, schools, hospitals, good will centers, radio broadcasts, encampments, and student programs are powerful allies in evangelism and church development. The All Spanish Baptist Publishing House, El Paso, Texas, can be cited as a single example. Literature in the Spanish language was sent to thirty-nine countries in 1955. This year, for the first time, there is a Baptist book store or deposit in each Spanish-American country where Southern Baptists work. The El Paso publishing house celebrated its fiftieth anniversary last year.

## 3. Leadership Training

Our insistent opportunity in leadership recruitment and training applies equally to missionaries and nationals. The churches are ministered to by

both missionary and national pastors, but the rapidity with which new churches have been organized has created a dearth of pastoral leadership.

Some 430 missionaries are members of our Latin-American staff, and they are stationed in over eighty cities, towns, and interior places. If one should set out to spend a day with each of them, he would require well over a year, exclusive of travel time, to complete the process. Moreover, his plans would have to be adjusted en route to include the fifty new missionaries which it is hoped will be appointed for this area within the next year and a quarter.

A staff of 430 may seem large unless one realizes that the ratio to population is less than three per million. The ratio of men missionaries to population is almost exactly one per million. Latin America's share of the proposed 1,750 missionaries ought to be almost six hundred.

Hernandes Cortés invaded a nation of six million with four hundred men,

and Francisco Pizarro undertook the conquest of Peru with 180 men. The audacity of your missionaries is even greater. Four hundred and thirty of them are seeking to win 170,000,000 Latin-Americans to faith in the Lord Jesus Christ.

What kind of people are the missionaries? A couple returned a few weeks ago to begin their fourth term of missionary service. They left one third of their large family behind in the States. "As the years roll by," they wrote, "we will be fewer to go out each time. Yet God's call in our lives gives all of living real meaning, and we would not have it otherwise."

Promising Latin-American young people, led by the Holy Spirit, are coming out of the churches conscious that God has called them to full-time Christian service. Their peculiar needs are being met through international seminaries, national seminaries and training schools, and theological institutes. One of the most interesting current developments in Latin America is the emergence of a number of theological institutes. They have come into being for the purpose of training God-called young people for leadership in Baptist church life.

The nationals themselves are taking seriously their role in the development of Baptist work. Naturally, some countries are more advanced at this point

than others. A Uruguayan Royal Ambassador, for example, felt his country was not measuring up in this respect. In his testimony about R.A. camp, he said, "Camp was wonderful, but as I looked and saw only two national pastors present, and realized that all the other leaders came from other nations, it seemed that God spoke to my heart telling me that Uruguayans had better help win Uruguay for Christ."

## 4. Financial Reinforcement

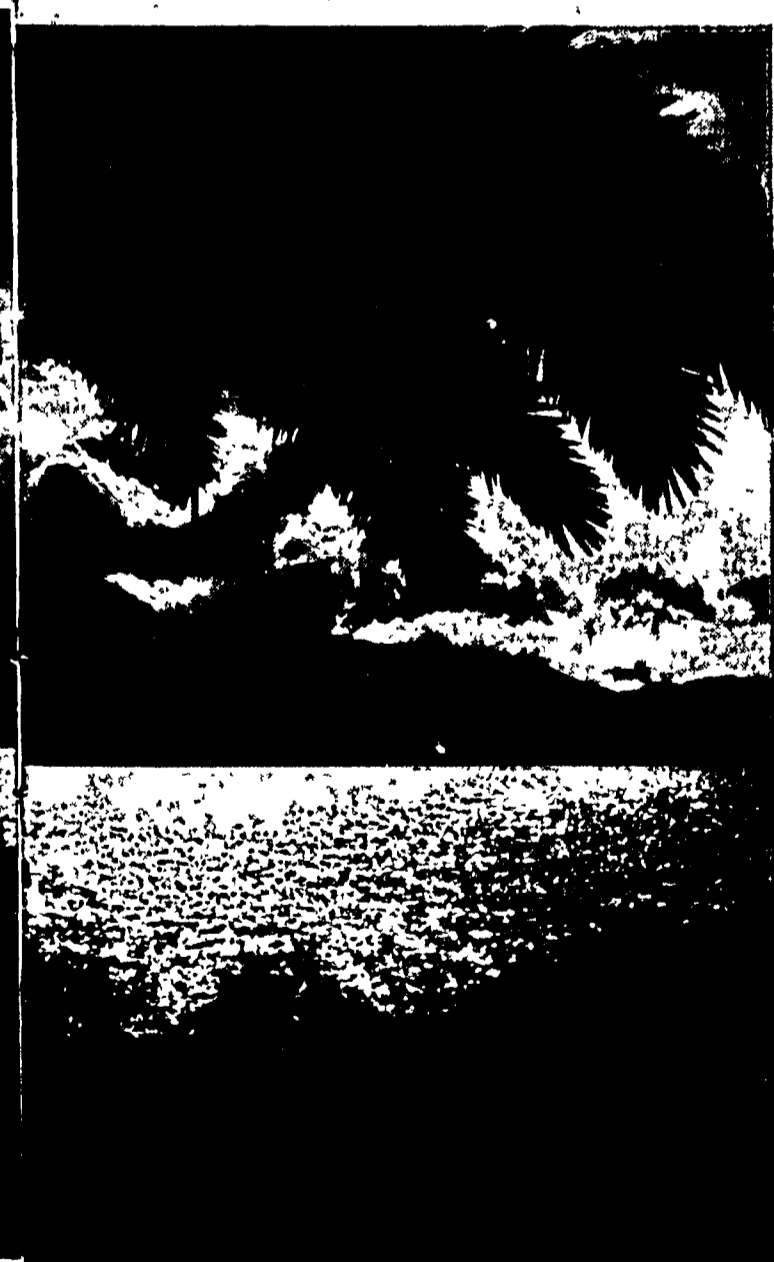
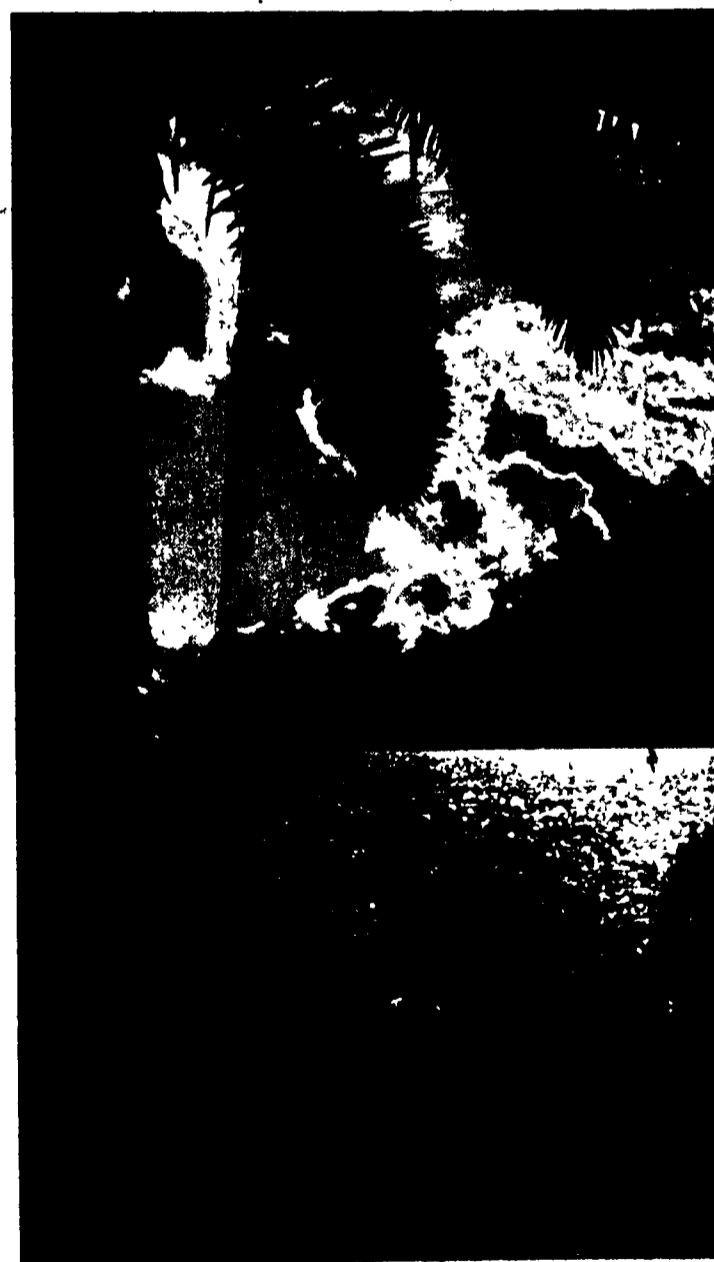
The Latin-American Missions are developing self-support programs in churches and institutions. This is being done with a view to freeing funds now in use for the expansion of the work. National leaders are lending their influence to this worthy cause.

It should be noted, incidentally, that self-support has received strong emphasis in some parts of Latin America for several decades. Since the total national income of the twenty republics combined is only approximately one-eighth of that of the United States, it is safe to conclude that our Baptist friends "south of the border" will need strong financial reinforcement for a considerable time to come.

The 1957 budget of the Foreign Mission Board provides \$2,646,434 for Latin America. It should be borne in

(Continued on page 28)

Some of the beauty of Latin America can be seen in this picture of Lake Atitlán, in Guatemala, at the foot of a volcano.



This is a village in Brazil.



# "Tomorrow" They Serve

By William M. Dyal, Jr.

**"I**T IS not the task of a theological seminary to say what God should have said or what God would say but simply to chip away the barnacles which accumulate about what God did say. . . . The seminary can claim no infallibility, but it can achieve an objectivity which will make its interpretation worth a hearing by all who seek to do the will of God. . . . We commit ourselves without reservation to proclaiming and to preparing men to proclaim the Word of God."

These words by Dr. Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Kentucky, fill my mind as I gaze across the patio from my office in the Baptist Theological Seminary of Guatemala at some students gathered in conversation. That commitment to proclaim and to prepare men to proclaim the Word of God is for them just as it is for those seminary students in Louisville, Fort Worth, New Orleans, Wake Forest, and Berkeley.

These young Guatemalans will be the pastors and workers in Guatemala's "tomorrow." They will be winning, confused men, preaching the Word, and ministering to the spiritually hungry. The hope of Baptist work in this country lies in their hands. Our little seminary in Guatemala is indeed the school with "tomorrow" in its purpose.

There is Javier Castillejos, for example. A mature father of seven children, he is the superior intellect among the twelve students. Facing constant and grave economic problems, he nevertheless maintains a straight "A" average in his classes, lovingly pastors a small Indian congregation, holds down a night cashier's job, studies English and accounting on the side, and finds time to compose hymns and to practice the piano. With his alert and inquisitive mind he is a daily challenge in the classes. The urgency is for dozens more like him—with his spiritual humility and intellectual hunger.

Preparing to answer that "tomorrow" are others, among them Isidro

and Maria Hernandez. A timid young couple with meager educational backgrounds, they struggle to learn and credit God with their intellectual victories. Their home is one room in the Bethania Baptist Church, where Isidro serves as janitor.

And there is Consuelo Ochoa, a bright and energetic young woman with a disarming frankness. The daughter of a lawyer, she is the only evangelical in a Catholic family. She receives little sympathy or aid; and she nurses an elderly German lady to earn her room and board and works in the Baptist book-store in the afternoons to help pay for her scholarship.

Going back to school has been a real adjustment for middle-aged Rogelio and Evangelina Camacho. Before God called him to preach, Rogelio worked for years for the United Fruit Company down on the steaming hot Atlantic coast. Now, in order to pastor two half-time churches on that same coast, he travels thirteen hours by train each way every week end. Back in class on Tuesday, he is gray with fatigue but always cheerful and uncomplaining. The Camachos take great pride in the fact that all of their six children are also attending school. The oldest will be in high school next year.



Some of the seminary students pause between classes for a picture.

Sarbelio Hernandez, the seminary's first and only Mayan Indian student, is a quiet and diligent young man. He is blazing a trail for other deserving and called youth from among his people—people who have been economically and socially enslaved since the days of the Spanish conquistadores. "Tomorrow" he will be meeting the spiritual needs of one of the numerous Indian churches.

Since three fourths of Guatemala's population are descendants of the once proud Mayans, there is a pressing demand for more Indian pastors. At present, only one is serving full time. The seminary may well become a bridge for these young men, leading them to lives of useful service.

The challenge of preparing these leaders of "tomorrow" weighs heavily on the four missionary couples in Guatemala. In January, 1955, the Guatemala seminary was reorganized and the curriculum established along lines of the seminaries in the United States. An extension of the school has been set up in Honduras with Missionaries Harold E. Hurst and John D. Ratliff supervising its program.

In spite of the heavy demands made on the time of the missionaries in other areas of the work, all of us cooperate in the work of the seminary.

to the extent possible. We do it because we believe the seminary is the key to more and better pastors and laymen.

"Midnight oil" is often burned in the homes of the Paul C. Bells, the Chester S. Cadwalladers, the A. Clark Scanlons, and the William M. Dyals in order that the classes may be prepared for. The curriculum is well rounded with classes ranging from theology, biblical interpretation, church history, and homiletics to such things as grammar, speech, hygiene, and Christian education.

The theology course consists of four packed years, and the education course for women, of two years. Upon completing his four years' study, the average student will also have a working knowledge of English and a full course in voice and piano. In a country new to Baptist work, specialization in seminary education will be years in coming.

Classes meet in the mornings, Tuesday through Friday. Each week end the students go to their various fields of service, as pastors, pastors' helpers, or educational workers. Also, each student is required to complete a weekly work quota to help pay for his scholarship aid. Some clean the offices and classrooms.

The library is a new source of pride. Though small, it grows monthly through aid from the seminary's op-

erating expenses received from Southern Baptists through the Foreign Mission Board. Each book is costly and highly valued. In a poor economy, an adequate library is a real treasure. The North American seminary student would be dismayed at the scarcity of Spanish theological literature in comparison with the wealth of material available to him.

From a physical viewpoint, there is little to observe in this Guatemalan seminary. Small, with few facilities

and no buildings of its own, it is apt to be underestimated. But in more important terms of doors opened in long-closed minds, tongues readied to proclaim, and churches waiting to be served—who can give a just evaluation? Tucked away in a rented building in the heart of Guatemala City, the seminary makes an incongruous picture in its surroundings of business houses and heavily trafficked streets; and it is paradoxical that the ultimate worth of a seminary-trained man is in his effectiveness in carrying his message to the heart of that human traffic.

The students and their families must live in small and shabby rooms scattered around the city wherever they can find space to rent. For instance, the eight Camachos live in two rooms. Thus, the dominant dream is of a new and adequate building to be constructed on the seminary property at the edge of the city.

As funds are available from the Lottie Moon Christmas Offering that dream will become a reality. With dormitory, dining room, chapel, library, and classroom facilities, the seminary building may well become a lighthouse of a new day in Baptist work in Guatemala.

In a country whose educational facilities rank with the poorest on the continent, theological education in the Baptist manner should take its rightful post. "Tomorrow's" pastors and workers will be only as strong as has been their preparation.



The Guatemala seminary is proud of its small but growing library.



Javier Castillejos (left), straight "A" student, confers with William M. Dyal, Jr., Southern Baptist missionary who is president of the seminary.

# **No Crossroads on God's Course**

By Dotson M. Nelson, Jr.

**B**ELIEF in missions is not optional for the Christian; it is imperative. Mission activity is not extracurricular; it is both germane and necessary to spiritual growth. In its broadest concept world missions is but the extension of a missionary heart. God's plan of the ages begins with an individual (you or me) and does not stop until every individual is reached with the gospel.

Why is this true? Why is missions imperative? First of all, it is imperative because of the nature of the Christian experience itself. Conversion is just that—an experience, a divine-human encounter. The best way to sell an idea is to wrap it up in a person. God wrapped up his loving mercy, kindly forgiveness, and unflinching holiness in Jesus and sent him to meet us face to face.

When we say yes to him in faith, life changes from the inside out. As the Bible puts it, we are "born again," we are new creatures in Christ Jesus. An integral part of that experience is the desire to share it with others. Well does one remember the first prompting—to tell one's best friend what had happened. The Christian was never meant to be a receptacle of God's grace but a channel into which, but also through which, the grace of God can flow.

The apostle Paul, giving the past, present, and future tenses of the Christian life in Ephesians 2:1-10, reminds the Christian that he is not saved period, but he is saved for a purpose: "That in the ages to come he might shew the exceeding riches of his grace. . . . For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

The Christian, once dead in sin, has been made alive by the grace of God in order that he may be a

sample of God's handiwork to attract others to God by life, work, and witness. The experience of faith is an experience of commitment. Commitment involves a task. A part of that commitment task is the carrying of the good news to the ends of the earth.

Even beyond our conversion experience, the divine imperative for world evangelism grows logically out of our belief in the one God. Monotheism demands a world mission. The very fact that we live in a universe demands an interest in the whole world. Nothing is taught more clearly in the Bible than the orderly universe and the one God.

From the Shema passage in Deuteronomy 6 there is the cry, "The Lord our God is one Lord." That cry is echoed by the apostle Paul in Ephesians 4, "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Such a God, having no geographical limits and no territorial bounds, recognizing no racial or national barriers, demands that the knowledge of God be talked everywhere. In reality there is no such thing as state missions, home missions, or foreign missions, except for purposes of working.

**T**HERE is only missions, when by that we mean giving the good news to all men everywhere. We need bifocal souls to see the need on distant shores as well as close by. Since there is one God and since a large section of the world does not know him, it is imperative that we Christians take the news about the one God to all that world.

If our own conversion means anything to us silence becomes impossible. Once a minister told the story

of a criminal convicted of murder and incarcerated in an English prison to await the gallows. An utterly profane man, the prisoner resented all who tried to help in a spiritual way. A young preacher who went to see him was greeted with cursing; but he waited until the storm had subsided and then quietly began to tell the hardened criminal of the love of God which extended even to him. He assured him that God could and would transform his life for all eternity.

After a few thoughtful moments the murderer said, looking the young preacher in the eye, "Do you really believe that?" The reply was, "Of course I do." Then the man said with pathos in his voice, "If I believed that, I'd get out of here somehow and crawl all the way across England on my hands and knees to tell my brother about it." What a condemnation that is to those of us who will not even go across the street to tell our neighbors of the great salvation!

There is need at home. Need is even more obvious in vast areas abroad where the word of Christ has never been given. It is hard to realize the desperateness of the need until your eyes have seen it. Last summer my wife and I, as guests of our neighbors, went on a safari to Tanganyika, British East Africa.

I shall never forget the words of our professional hunter who stated bitterly that he had not been to church since 1944 and that he expected never to go again. He had become utterly disgusted with a cold form of religion. Nor shall I forget his saying quietly under a baobab tree some ten days later, "I didn't realize what religion was all about. I'd like to have that kind of church in my home town."

We treated diseases although we are not doctors. We saw dirt, houses made of dung, flies by the millions—but not one mis-

(Continued on page 31)

*"That the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23b).*

# The Volunteer in Your Church

By Baker James Cauthen

**I**N A VAST number of churches across the Southern Baptist Convention young people are dedicating their lives to the service of Christ.

Some have a very clear sense of call. Some say, "God has called me to be a medical missionary." Some say, "God has called me into the ministry."

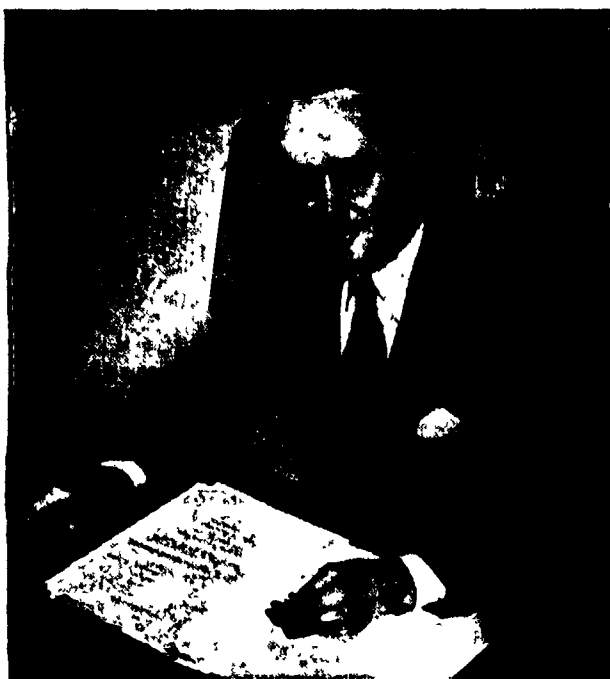
Some even go so far as to say, "I believe God wants me to be a missionary in Indonesia." Many say they believe God has called them to the mission field but are not sure where God would have them serve. A sense of call to the mission field is not dependent upon any particular country. God often calls his servants into missionary labor, and the place of location is determined later.

Some young people are aware that God is calling them into his service but are not sure whether their responsibility is on mission fields or at the home base.

Many other young people do not as yet feel any call to a special task such as the ministry or religious education, but they do feel a deep longing to find and do the will of Christ whatever that may be.

I am always delighted to see young people offer themselves to do anything Christ wants and dedicate themselves to seek his will. Such yielding to God may leave the individual in an ordinary occupation in life, but with a deep sense of devotion to his Lord and fidelity to his church. Many others who yield themselves to Christ in this way soon find that further indication of God's leadership is given, and they become clear in their direction toward a special labor.

This beautiful dedication on the part of young people needs to be encouraged and nurtured. The hour of dedication ought to be followed by a period of personal prayer in which the individual privately makes his own commitment to God. The surrender should fruit in enriched prayer life and more devoted Bible study. It should result in increased faithfulness to the responsibilities of the church



Baker James Cauthen

and in a growth in Christian character.

All young people who surrender for the Lord's service should be encouraged to press ahead with plans for the best possible preparation. Even if a young person is not absolutely sure of his ultimate service he should proceed with his education so as to get as well-rounded preparation as possible.

Growing in experience is one of the most important matters in preparation for the Lord's work. As young people begin to bear their own witness and to assume responsibilities, they find that Christian growth becomes much more rapid.

Pastors find many different ways to cultivate these young people in their churches. In all cases young people are encouraged to feel free to come to their pastors for consultation. In many churches fellowship meetings are held from time to time so that these young people can enjoy periods of prayer and counsel.

**I**N MANY cases special opportunities for service are set before young people so that they can find themselves and their potentialities more readily.

Whenever it becomes clear to a young person that God is leading him into foreign mission service, his name should be placed on file with the Foreign Mission Board, regardless of how young he may be. One division of

the personnel department of the Foreign Mission Board is designed especially to work with young people of college age and below who have felt God's call to the mission field. Counsel is given to them concerning their preparation. Literature is made available. Helpful suggestions are given to them so that they can properly understand what missionary service involves.

One of the important matters for young people to remember is that there are many different opportunities for service on mission fields. Ministers of the gospel are needed everywhere. The challenge of preaching the gospel and developing churches always remains our major opportunity in foreign mission service. Any young man called of God to preach should learn from his Lord if his service should be rendered on a mission field. Through prayer and waiting on God an individual can find his direction.

Opportunities in mission service also are found for those who are trained in the field of religious education. In many places work can be done in strategic centers, or as secretaries of conventions, helping to develop educational programs throughout all the area. In many cases teaching can be done in the seminaries and work can be projected through the publishing houses.

There are vast opportunities in medical work. Doctors and nurses are urgently needed. The need for nurses is critical, and the progress of medical programs is often delayed until more nurses are made available.

The opportunity of rendering service in missionary education all the way from kindergarten through senior college and theological seminary is found abundantly on mission fields. Good will centers, publishing houses, summer assemblies, and youth work offer many inviting challenges.

There are opportunities for work as Mission treasurers and in the business offices throughout the mission fields. There are some opportunities for people well trained in agricultural education, although our ministry along this line is as yet limited.

(Continued on page 31)

# The Struggle for the Peoples of Tanganyika

By James W. Carty, Jr.

**A**N INDIAN hurried out of his general provision store in Singida, central Tanganyika.

His right shoulder brushed and knocked aside a Turu tribesman, who was walking slowly with a friend on the dirt road in front of the white mud-brick stores.

The shopkeeper yelled sharply, "Get out of the way!"

He continued walking down the road, without looking back. He had little interest in Africans, other than as potential customers; and he knew that their poverty made the possibility of their buying from him rare.

The oldest tribesman, a white-haired man named Musa (Moses), took his long walking stick, which was curved at the top like the bottom of a golf driver, and shook it at the departing man.

His companion, also a Turu, one of the two main tribes of the Singida district, spat on the dry ground. He said: "An Indian!"

The two Turu farmers continued down the street. They went past the main hotel, managed by an Indian; past the many small *dukas*, or shops, all operated and owned by Indians: the tailor's, the barber's, the grocery store, the lumberyard.

The tribesmen went into the post office and were waited on by an Indian postmaster. They walked past Barclays Bank of England and saw Indian clerks working inside. An Indian assistant police officer, with his African aid, drove by in a lorry.

Indian names, the two friends noted; were everywhere: names like G. M. Desai, or Manji Dhanji, or Singh, the name of all Sikhs; for Indians control more than 90 per cent of the business wealth in Tanganyika.

Although they constitute the most powerful economic group in Tanganyika, the Indians are small numerically in contrast to the Africans. There are about 84,000 Asians; 20,000 Europeans (the name for all whites), and 8,000,000 Africans.

The whites include British civil servants, Americans, Greeks, Germans (who stayed on after this territory, formerly German East Africa, was taken over by the British after World War I), and Italians.

There are some Arabs, and some of these are married to Africans and have half-caste children. The Arabs consider themselves Africans and are lumped in with that group in the eight million mentioned above.

The Indian is a focal point of prejudice from both the European and the African.

James W. Carty, Jr., religious news editor for The Nashville Tennessean and instructor in religious journalism at Scarritt College, Nashville, spent the summer of 1956 in East Africa on assignment for his newspaper and for the Committee on World Literacy and Christian Literature, of New York City. He wrote a special series of interpretative articles for The Nashville Tennessean on "The Struggle for Africa." He also wrote simple, graded material for the literacy committee which will be used as follow-up reading matter for adult new literates taught to read during literacy projects sponsored by the Christian Council of Tanganyika. While in East Africa, he also taught Afri-



cans and missionaries how to write simple, interesting, Christian literature. This is the first of two articles which Mr. Carty has written for The Commission. The second, "The Struggle for the Souls of Tanganyika," will appear in the March issue.

For the African, the bias stems largely from his underprivileged economic position.

Some Africans own small *dukas*. But they lack sufficient money to buy the varied products which the Indians can promote in their larger shops.

Now being prepared for self-government in five to ten years in this British-administered United Nations trust territory, the African does not want to have an Indian group so dominate business as to control the country economically when the British leave.

Africans also dislike the Indians because they are different. Indians have their own schools. Their Hindu faith is different from that of the animists, Christians, and Moslems.

The British dislike the Indians for political reasons. British civil servants suspect that not England but India gets primary allegiance from the Asians of Tanganyika.

Although Jawaharlal Nehru of India still keeps his country in the British Commonwealth, he frequently opposes England. Some British Government officials in Tanganyika believe that Nehru would like to expand his influence in, and perhaps obtain control of, East Africa.

Despite these intergroup tensions, there is probably more racial harmony

in Tanganyika than in any other country on the continent. The different peoples are working for a multiracial society in which understanding, good will, and mutual respect will prevail.

Among the Africans there are about 120 tribes. Some are highly advanced, like the Chagga tribe, which includes wealthy coffeegrowers.

Some of the tribes do not want self-government to come soon because they fear that the Chagga would gain the dominant positions of political leadership.

These other tribes want time so that they can catch up educationally and economically and can train more government workers.

Tanganyika, as well as Kenya colony, contains the Masai, tall handsome warriors and rich cattle herders. This group often has been pictured in Hollywood movies about Africa.

The Masai, while picturesque, are filthy, germ ridden. They have loose morals, as do many Africans, and almost every one of them has venereal disease.

The Bara-baig, probably the second most fierce tribe in Tanganyika, still uphold an initiation rite which poses strict rules for entrance into manhood.

The command is that a teen-age tribal youth kill either a human or a

dangerous animal. Part of the ritualistic ceremony involves presenting a lock of hair or piece of skin from the dead person or animal to a girl friend whom the youth desires to marry.

If she is willing to marry him, she may give him a piece of string made from bark. He ties this around himself and they are engaged.

The practice is becoming more and more to kill animals and less and less to kill humans. But the tradition continues.

While I was in Tanganyika, two teen-age Bara-baig youth killed a Turu boy. No doubt they will be punished.

But until Christianity can lift the moral sights of this paganistic tribe life will be in danger.

Other tribes have their own unusual customs and traits.

Some groups share in the same problems, such as malnutrition. Others have difficulties which are fairly well confined to their own tribe; the Meru, who live on a mountain range of the same name, are notorious drunkards.

Banana beer, a brew made by Africans, is a favorite drink, especially of the pagans. Among the Moslems, Hindus, and Christians there is very little drinking of beer or hard alcohol.

Just as some tribes are highly advanced in their cultural and thought

and moral patterns, other tribes are more backward. The less highly developed include the Ilamba in central Tanganyika.

The neighboring Ilamba and Turu tribes each number about 150,000. Of the total of 300,000, about 145,000 adults over the age of sixteen cannot read or write. In fact, only about five thousand adults are literate.

From these two tribes, only one youth is in college. Out of thirty-six thousand children of school age, only ten thousand are enrolled in courses. But this is a big gain over a decade ago when only one thousand were attending classes.

Throughout the whole country of Tanganyika, approximately 340,000 children are in grades one through four. This figure represents about 40 per cent of the boys and girls in that age bracket. Percentages are much lower for higher school years.

Compulsory education is not required of children. But once a child has been enrolled in school, parents are required by law to see that he finishes that unit—be it primary or middle or secondary school.

The course range is wide: at the primary level, reading, writing, and arithmetic, plus physical education,

(Continued on page 32)



Head Nurse Kay Fielding holds a patient at the Government hospital, Tabora, Tanganyika.



Mrs. Josephine Aroni and her son, Allen Kristoko Aroni, members of the Ilambi tribe, one of the less highly developed tribes, shell and eat peanuts in their yard.



Young Bara-baig woman pauses with gourds en route to the water hole for cooking water.

# FOREIGN MISSION NEWS

## Brazil

### Bible Popularity

Rev. Jack J. Cowsert, of Rio de Janeiro, Brazil, reports that the Bible Press of Brazil had its largest sale of Bibles during the fiscal year, November 1, 1955, through October 31, 1956, with 88,701 Bibles and more than 18,000 New Testaments being sold.

The Bible has increased in popularity recently as a result of a radio and television program, "The Sky Is the Limit," a program similar to a number of American quiz shows. A Baptist woman from São Paulo was on the program for several weeks, answering questions on the New Testament. She answered the question worth Cr.\$600.000,00 (about \$9,000 U.S.) but missed the one worth Cr.\$800.000,00 (about \$12,000 U.S.).

Mr. Cowsert says: "When she lost, missing a question that was impossible to answer because several possible answers are given to it in the New Testament—and she told the questioner so—the master of ceremonies said that she had made more propaganda for the Bible than she had for the product which sponsors the program.

"We understand that there has been such a storm of objection because she lost on a question which was not fair that a committee has been appointed to restudy the decision. We are anxious to see what the result will be when she appears to receive her consolation prize of Cr.\$150.000,00 (about \$2,250 U.S.).

"Everyone we meet speaks of the program. The woman answered the questions in such a way that a tremendous interest was created in her and in the Bible. Two people, at least, told us that they stopped going to the movies on Monday nights in order to listen to this Baptist woman answer questions on the Bible.

"This is some of the biggest and best propaganda we have had for the Bible as yet. And we were able to put a spot announcement just after the program letting people know that Bibles are available in the publishing house."

### The Gospel's Power

From a Sunday school with only the missionary family present to an

organized church with 39 members is the remarkable growth of Baptist work in Parnaíba, Piauí, Brazil, in less than a year.

In January, 1956, the Horace E. Buddins moved to the city to begin Baptist work there. The first Sunday school meeting was held in the hotel where Mr. and Mrs. Buddin and their three children were staying until they could secure a house. And these five were the only ones present.

On August 26, 1956, just seven months later, the Memorial Baptist Church was organized. (See photo on page 13.)

By October, 1956, the church had 39 members, with 10 others awaiting baptism. The church sponsors three preaching points and visits the leper colony once a month and the women's and men's wards in the Charity Hospital every Sunday afternoon. An

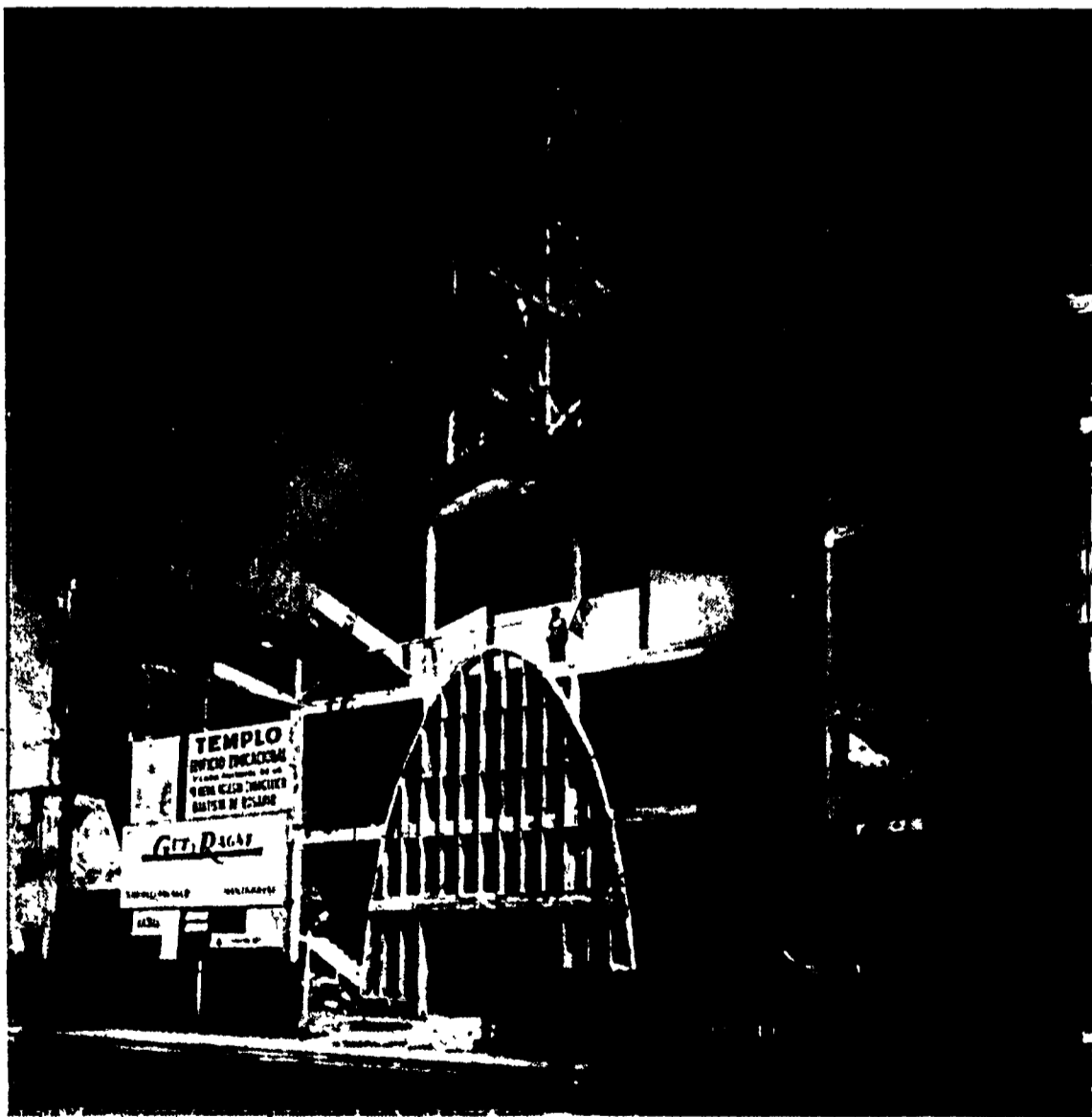
average of 65 attend the Sunday school; and a Training Union, a Women's Missionary Society, and a Royal Ambassador Chapter have been started.

Missionary Buddin writes: "All we need is more personnel so that more can be done. It is arduous, individual work. Much love, thought, and prayer go into each day's work. Pray with us that the Lord will immediately send us a single woman to help with the school or open a good will center and a couple to help with the evangelistic work. These are bare necessities, and we are sure that God in his own time will raise up someone to come and help us win this city to Christ."

## Hong Kong and Macao

2,500 Decisions for Christ

More than 2,500 decisions were made



When its new building (under construction above) is completed, the First Baptist Church, of Rosario, Argentina, hopes to be able to put on a model educational and evangelistic program that will advance Baptist work in the whole country. The building plans include an auditorium, educational facilities, and pastor's home.



This is the Memorial Baptist Church, Parnaíba, Piauí, Brazil, on the day of its organization just seven months after Baptist work was begun in the city. (See story in Foreign Mission News.)

in the Hong Kong-Macao simultaneous evangelistic and stewardship crusade which began November 11 and closed November 25. Summary attendance was estimated at 75,000, according to Dr. Maurice J. Anderson, Southern Baptist missionary.

All of the 14 Baptist churches and 20 mission chapels co-operated in this advance project in evangelism and church development. Three Southern Baptist leaders who helped in the crusade are Dr. Ralph A. Herring, pastor, First Baptist Church, Winston-Salem, N. C.; Dr. J. Howard Williams, president, Southwestern Baptist Theological Seminary, Fort Worth, Tex.; and Dr. Forrest C. Feezor, executive secretary of the Baptist General Convention of Texas.

The closing service, held Sunday evening in the South China Football Stadium, was attended by 5,000.

### Mexico

#### Summary of Year

The 1956 annual report of the mission work in Mexico indicates that there are 80 churches, 19 of which are self-supporting. Six hundred and seventy-seven baptisms during the year brought the membership to 5,882. There are 244 outstations and 149 Sunday schools with an enrolment of 6,662.

The theological seminary in Torreón had an enrolment of 18 men and 12 women, and five students were graduated at the close of the school

year. During the year a boys' dormitory and a home for the supervising faculty member were completed.

The construction on the Baptist hospital in Guadalajara, Southern Baptists' first hospital in Mexico, is expected to be completed by May 1. The clinic has continued to operate in its old location in the city, with the number of consultations estimated at 5,000.

### Tanganyika

#### Beginnings

Ten Southern Baptist missionaries, opening Baptist work in Tanganyika, began language study in Dar es Salaam, the capital, in early December. They are Rev. and Mrs. Winfred O. Harper, Dr. and Mrs. Jack E. Walker, Rev. and Mrs. Davis L. Saunders, Rev. and Mrs. G. Webster Carroll, and Rev. and Mrs. James E. Hampton.

Four other missionaries, Rev. and Mrs. Earl R. Martin and Rev. and Mrs. Samuel A. DeBord, were to have left the States for Tanganyika in January.

After arriving in Dar es Salaam October 20, the Harpers began making plans for the establishment and future work of the Baptist Mission of East Africa.

Though unable to talk to the Africans because of the language barrier, Mrs. Harper noticed a number of European children in her neighborhood who did not attend Sunday school. Gaining the interest of the mothers,

she began a Sunday school class in her living room on November 11, with 11 lively children present.

The address of the missionaries in Tanganyika is: Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa.

### Thailand

#### Student Survey

In order to face more realistically the needs of the large unevangelized community of approximately 75,000 students in Bangkok, Thailand, Southern Baptist missionaries recently made a survey of the schools in the city.

The survey revealed that in Bangkok there are five universities and a number of other schools of university level that are working for recognition.

In addition to the university students there are approximately 50,000 students enrolled in the high schools, preparatory schools, and vocational schools in Bangkok. The missionaries have found that students in this group are more responsive to the gospel than those in the colleges and universities. Therefore, if this group is won, they say, it will be possible to have a strong Baptist witness on university campuses in a few years.



THE COVER: The Cinco Esquinas Baptist Church, built with Lottie Moon Christmas Offering funds, is set on a hill overlooking a portion of San José, Costa Rica. The photographer for this month's cover is Rachel Colvin, art editor, Woman's Missionary Union, Birmingham, Alabama.



Eighteen-month-old Sherie Smith makes a real discovery for a little girl from Texas—rain! As her parents, Rev. and Mrs. Donald R. Smith, learn to speak and read Spanish, a new world is opening up for them, too.

## *Discovery — New World, New Language*

*Sadness mingles strangely with joy and anticipation as*

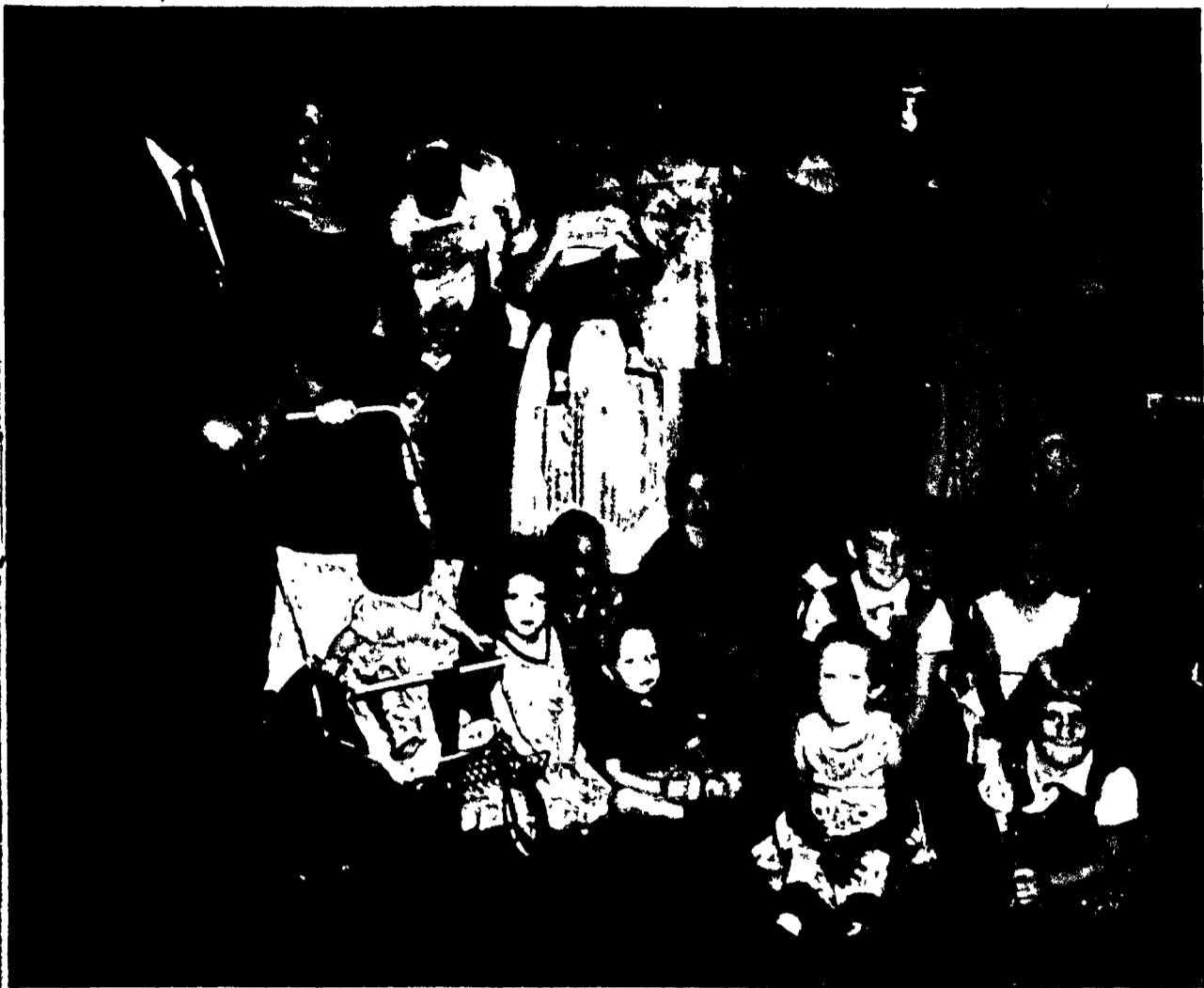
*newly appointed missionaries leave the familiar world of home.*

*For their children there is wonder and discovery.*

Paul and Mark Lozuk watch Grandpa and Grandma from the train as it pulls out of the Fort Worth station. "The good-bys were hard," says Daddy George S. Lozuk, "but there was also a feeling of excitement in realizing that we were on the way at last."

"You mean this is my bed way up here, Daddy?" asks Paul Lozuk as he explores the upper berth on the train.





Missionaries bound for language school in San José, Costa Rica, met in New Orleans, Louisiana, to get visas and to board the plane. While this picture was being made a bystander asked, "Is this a children's party?"

Miss Barbara Wensel makes the flight easier for one mother by holding Mark Lozuk for a while. Behind her is Dr. L. Glynn Breeden.



Mrs. Lozuk and Paul complete the packing before boarding the plane. Baby Mark, at his mother's feet, sabotages the box of Kleenex.

*(Continued on next page)*

Riding in an airplane is fun when you have playmates. Linda, Judy, and Pamela Teel, daughters of Rev. and Mrs. James O. Teel, Jr., and Paul Lozuk share Crayolas and cookies.



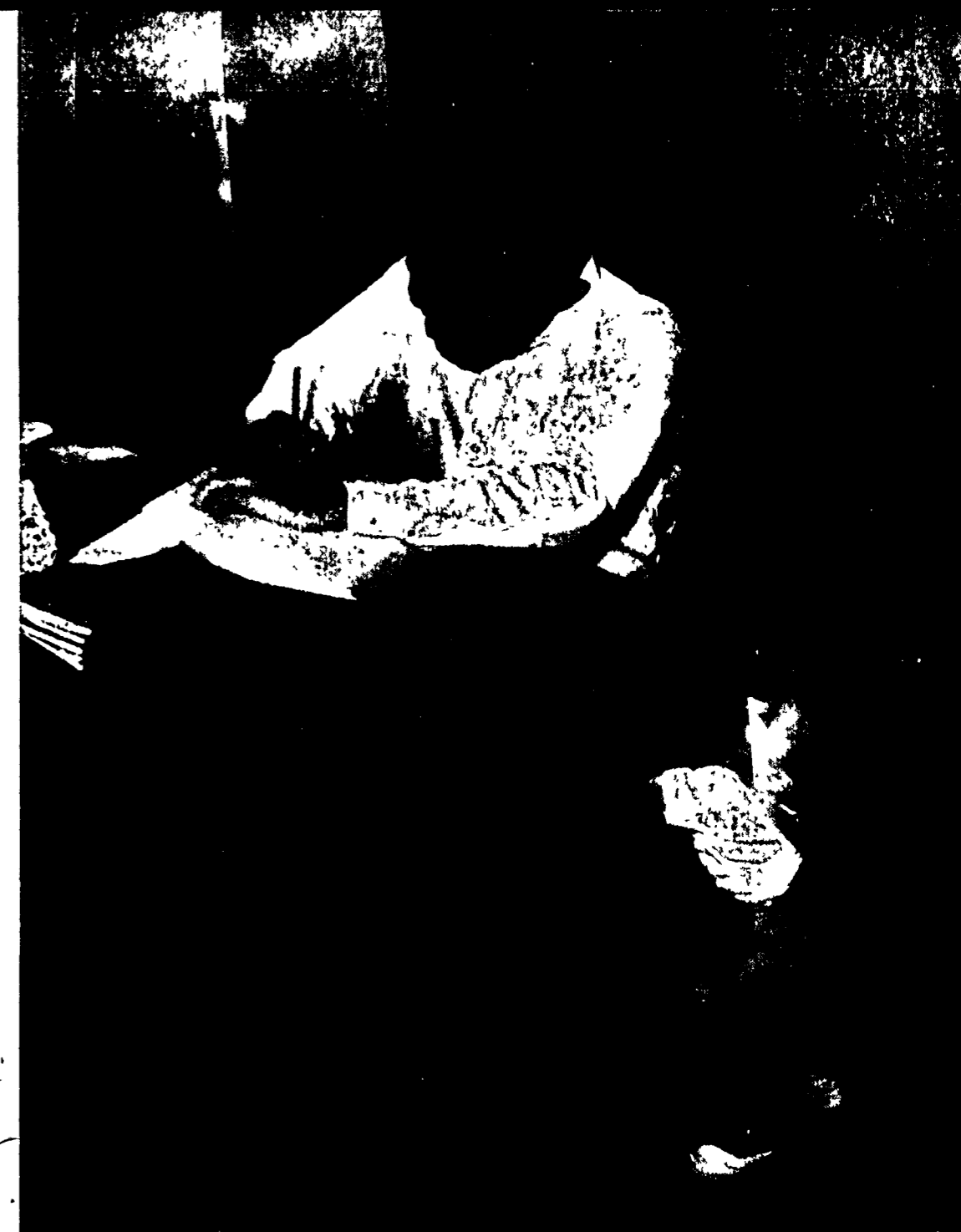
## New World, New Language *Continued*



Most language classes in San José are composed of from three to six students. Sarah Beth (Mrs. James M., Jr.) Short (right) attends a class with students from other boards.



James M. Short, Jr., and Betty (Mrs. Dottson L.) Mills (left) enjoy their speaking and writing class which meets on a patio. Most teachers in the language school are Costa Ricans.



Son Mark tries to join George Lozuk as he settles down to the five hours of home study required for each day's lessons in Spanish.



While their parents are learning Spanish, Mark and Paul Lozuk are cared for by a Costa Rican girl (left). The other girl is housekeeper.



These are the two permanent missionary couples in Costa Rica: (left to right) Rev. and Mrs. Charles W. Bryan and Rev. and Mrs. Van Earl Hughes.



"Big brothers and sisters" to the twenty new students were (left to right) Lowell E. and Shirley Ledford, Jean Carlisle, and LaVora and S. Dan Sprinkle, Jr., who had already been at the language school in San José for nine months.



Paul and George Lozuk look on while Cecile and Mark M. Alexander, Jr., greet a Costa Rican Baptist pastor. Getting to know the church life in Costa Rica will help the new missionaries on their respective fields.

# EDITORIALS

## *World Tensions and Missions*

Under the caption, "Setbacks for Missions," one interpreter reported on a very significant meeting of three hundred mission leaders at Buck Hill Falls, Pennsylvania, in November. Meeting under the auspices of the National Council of Churches, these leaders heard sobering reports of the catastrophe that has come to Christian missions in Egypt because of the recent invasion of that country by two Western (so-called Christian) nations, Britain and France.

This recent calamity to missionary endeavor in Egypt has alarmed many Christian leaders without, as well as those within, the fold of missionary leadership. This is not surprising; for only irresponsible Christians could have failed to take grave note of a result so damaging to the missionary enterprise.

But, as critical as it is, this situation is not new to missions. The Egyptian crisis for missions has only served to point up a problem that has always followed in the wake of strife and tensions whenever and wherever they have broken into open conflict. Especially is this true when a conflict has risen between nations.

The tensions and turmoils which have turned out so much evil for missionary work are many and are characterized by marked differences. And if the tensions have been varied, so have the resulting tragedies.

## *War*

Southern Baptists had a few missionaries overseas when the Civil War began.

When Missionary Rosewell H. Graves, stationed in Canton, China, got his first news of the Civil War, he also got a reminder that further remittances would likely be smaller or even impossible. And this advance notice was not false, for soon funds from home ceased altogether; and had it not been for local help from friends, some of them missionaries from states in the North, he would have been forced to discontinue all missionary activity. The effects of the war on his missionary venture were very different from that which obtains because of the crisis in Egypt; but they were no less real.

When the first cannon was fired in World War I, consecrated German missionaries were engaged in many types of missionary service around the world. Although some of these were thousands of miles removed from the din of battle, they were snatched from their posts of duty and interned along with other German nationals.

The work to which they had given so much time, talent, and sweat suffered for want of guiding hands, now removed by ruthless war, the extenuating ten-

tacles of which know no bounds. Also, missionaries from countries of the Allies were unable to take on the work their fellow German missionaries were compelled to leave.

Moreover, the German missionaries were unable to return to their fields after the armistice because of the financial and physical prostration of a defeated fatherland. Thus, their work had not been fully rehabilitated from the disrupting effects of World War I when World War II began. The accumulative damages of two world wars on German missions, as well as on that of other countries, have been almost irreparable.

In 1935, Dr. R. T. Bryan, already a veteran missionary of five decades, welcomed a young missionary to China with these words, "I'd give the hand you shake if I could have the next fifty years to give to this land." In a flash the young man asked, "Why would you like to live in China for the next fifty years?" Without a moment's hesitation he replied, "We have more peace throughout China than we've ever had before and I believe more than we'll continue to have—and what a time for missions!"

In less than two years came the Marco Polo Bridge incident; and then Japan and China were at war—a struggle which was to last for eight years. Millions of people were casualties and other millions became refugees; and missionary operations, both in China and Japan, suffered incalculable setbacks. Greedy Americans continued to sell oil and scrap iron to the Japanese military government, knowing that American missionary doctors were extracting shrapnel, made from this American scrap iron, from innocent Chinese victims and that the wounded were too numerous to receive adequate medical care.

In time, the situation in Japan became such that American and other missionaries found it necessary to withdraw from that country. Moreover, after Pearl Harbor (December 7, 1941) all missionaries from the Allied countries, who had been doing the greatest jobs of their lives in caring for the wounded and sick and in feeding the hungry and sheltering the refugees, were precipitously interned.

## *Communism*

The guns of World War II had not long been silent when all eastern Europe was encircled by an Iron Curtain. These lands, from which hundreds of missionaries had withdrawn in 1939 and to which they had high hopes of returning in 1945, suddenly became the victims of totalitarian Communism. Not only were the missionaries forbidden entry, but the Christians inside met every conceivable restriction to free propagation of their faith.

In time, the tentacles of Communism were flung over China and there again a rapidly recovering missionary program was brought to an abrupt halt. Some missionaries evacuated prior to Communist advance; others stayed on and, in time, most of them got out of China. But some died in Communist jails. The net result for China is that foreign mission work has ceased.

Flushed by complete conquest in China, Communism attempted to put all of Korea behind the Bamboo Curtain. On June 25, 1950, there began in that land a struggle which, considering numbers engaged in battle, wrought destruction to life and property and upheaval to homes and institutions almost without parallel in history. Probably in few lands had Christian missions succeeded so well as in Korea; hence, of the losses sustained, missions came in for a tremendous share.

### *Colonialism*

Despite the new lands discovered and developed and all the other accomplishments, the attendant evils of colonialism have been many. While recognizing the transportation facilities made available to missionaries through colonizing governments, we doubt that any undertaking has suffered more at the hands of colonialism than has Christian missions.

Had it not been for ships sailing to India, William Carey and John Thomas certainly could not have reached that land. But the East India Company, following the selfish interests that guided its ruthless policies, made it as difficult as possible for Carey to do mission work and eventually drove him from British India to Danish Serampore.

This same colonialistic influence resulted in Adoniram Judson's and Luther Rice's being forbidden to work in India; and, after Judson turned to Burma, it was a war of colonialism that insidiously led to the implication of the innocent missionary and to his subsequent imprisonment at the hands of a suspecting Burmese ruler.

The unchristian principles often employed by colonialistic governments and the acts of atrocity committed by their representatives have served not only to nullify much missionary effort and influence but to provoke a militant resistance to missions which otherwise would not have emerged. The history of colonialism affords many shameful illustrations of this.

### *Racial Antipathy*

Wherever racial antipathies arise, they result in wrong attitudes, tensions, and often bloodshed, all of which violate the equality upon which God created man. The redemptive dynamic in salvation through faith in Christ excludes all bases for racial bigotry, sophistication, and hatred. "Of a truth . . . God is no respecter of persons," discovered Peter; and every record or experience through which we obtain a revelation or insight into God's character serves to disprove any possibility to the contrary.

But despite all this, missions has suffered much due to racial injustices. Missionaries in China and Japan met their Christian friends, and even their non-Christian acquaintances, with heads bowed in shame after American legislators, pressed by clamant agitators and poorly informed citizens, passed laws restricting the immigration of Orientals into America.

Neither could the consciences of many remain inarticulate when the Union of South Africa initiated its policy of racial discrimination.

Our missionaries around the world are saying to American travelers and especially to Baptist leaders who visit them, "Be sure to be Christian in your relations with Negroes so that you will not tie our hands by racial discriminations at home." And these missionaries are writing us here at home urging us to remember the whole world and to weigh the possible reactions of the nationals on the mission fields as we handle our race problems.

No, the repercussions to Christian missions, such as have just been witnessed because of the invasion of Egypt by Great Britain and France, are neither new nor surprising.

A word of caution is wise just here. All the so-called Christian nations have sinned at this point; therefore, let us give diligence to setting our own house in order before we blindly ignore our own faults and give rabid denunciation of the errors of other nations.

### *The Baptist World Fellowship*

February 3 has been designated the 1957 Baptist World Alliance Sunday, and the day will be observed by many Baptist churches throughout the world. First observed after the Third Baptist World Congress, which met in Stockholm in 1923, the first Sunday of February is now set up on most Baptist calendars as a day to reflect on the history of the Baptist World Alliance and to emphasize the scope and meaning of our Baptist world fellowship.

More than twenty-one million now, Baptists of the world constitute an increasingly larger part of the world's Christian population. At its Jubilee meeting in London, the Alliance asked every Baptist of this world fellowship to do three specific things:

1. Each Baptist should win someone for Jesus during each year.
2. Each Baptist should correspond with a fellow Baptist in another country.
3. Each Baptist should pray for the Baptist World Alliance and its work every day.

All of these efforts on the part of every Baptist should increase the meaning and achievements of the Baptist world fellowship of which he is a member.

Any church will be the richer by observing Baptist World Alliance Sunday. We need to be reminded that we are a part of a Baptist fellowship that crosses national boundaries and extends beyond all "curtains."

# From the Top of Her Head To the Depth of Her Heart

By Anita Low

**A**LARI was given a local anesthetic; so she was conscious all during the operation. Every few minutes she thanked Dr. J. Edwin Low and Dr. R. Hugh Philpott for helping her. The doctors were not so sure that what they were doing would help her at all; they thought the large, draining ulcer on top of her head was malignant.

While the doctors were undecided as to what step to take next, the ulcer suddenly started bleeding profusely. That decided them; they had to operate! What they really did was to scalp Alari.

When the elevated ulcer was removed, the doctors found that the sore had already eaten a hole the size of a half dollar in the patient's skull. Alari's gratefulness and the doctors' discouragement made quite a contrast as they turbaned her head with bandages and wheeled her to a waiting bed in the women's ward at the Baptist Hospital, Ogbomosho, Nigeria.

Everyone who attended the "hopeless" case was amazed at Alari's cheerfulness. They thought it would be

only a matter of days until "the woman with the hole in her skull" would be dead.

When the bandages were removed two weeks after the operation, a miracle was viewed. The skull was covered with healthy, pink, granulation tissue! Everyone then became as hopeful as the patient that she would get well.

A few weeks later Dr. Philpott did a skin graft to give Alari a covering for the top of her head. It healed perfectly! Of course, she still had a hole in her skull and she would never grow hair on the top of her head again. But such things were of small concern to the medical folk who had attended her. As for Alari, she would always wear a turban in public, anyway; so it would not matter to her what was *not* under it!

Everyday Alari heard doctors, missionary nurses, and African nurses talk about Jesus Christ. They prayed in the name of Jesus and asked him to heal their patients. Patients on beds near her got well and went home; some of them went home with Jesus in their hearts.

Alari thought of her Moslem home. What did her religion mean to her? She merely followed her husband, Asola, in what he believed. Asola was a hunter and wore many charms containing bits of the Koran on his body when he went out to hunt. Various charms were hung in their home to protect the family and keep them well.

Alari began to doubt the power of those charms. Was not her illness a testimony to their weakness? She listened more closely to what she heard about Jesus Christ. After several weeks in the hospital, she told one of the personal workers, Frances (Mrs. Ralph L.) West, that she wanted to know more about Jesus who had helped her get well.

When Alari came back to the hospital for her checkup one month later, her family came with her. Her skin grafts had completely healed. When asked if the soft spot on top of her



The head and heart of Alari were healed at the Baptist hospital. Here she is with baby Timothy.

head bothered her, she replied that she was now able to carry water and wood on her head as well as ever before!

Alari and her family were invited to spend an evening in the Lows' home. She, Asola, their children, and Asola's foster father came. Colored slides were shown for their entertainment, and slides of a Bible story were shown and explained. Then followed a period of serious conversation among the guests, seminary students, Mrs. West, and the doctor's family. Dr. Low told them that God, who had worked a miracle for Alari, surely had a purpose in saving her life and that Jesus Christ wanted to save her soul.

Various ones spoke to Alari, Asola, and the old father, explaining the plan of salvation. When it came Asola's turn to speak, he stood. He told us that Alari had suffered from the sore on top of her head for eighteen years as it had become worse and worse. Different kinds of Moslem "cures"

(Continued on page 30)



Alari is baptized by Rev. W. McKinley Gilliland.

# ***"If It Be Thy Will"***

**By Barbara Brock**

**T**HE TIME was right for a miracle. Anyone who knew the circumstances would agree. Numerous people would learn of the power of God to restore life to the dying and the love of God which reaches out even to the poor and unwanted. Perhaps they would see the futility of their idolatry and superstitions and would realize that there is but one true God.

So we prayed for a miracle: "Lord, if it be thy will, let this infant live," never doubting for an instant that God would will to restore to vigor the three-month-old boy, Paulo.

Paulo had begun vomiting on Tuesday afternoon and by night he had diarrhea. His mother, Marina, tried to think just what had made him ill. Then she remembered. Paulo had seen another child fall from a low roof that very morning; the resulting fright had produced the illness. She tied a charm, a plastic closed fist, around his wrist with a pink ribbon, but the next day the illness continued.

On Thursday morning the vomiting and diarrhea were worse and the infant was listless. Someone must have placed the evil eye on the child in spite of the beeswax which she had rubbed into his scalp to protect him, she thought. Whenever a stranger saw the baby and said, "He is beautiful; God bless him," there was no danger. If the stranger said only, "He is beautiful," a new application of beeswax was necessary to protect him from the evil glance of this stranger who did not call upon God.

On Friday morning the infant was almost lifeless, and Marina carried him to a public clinic for care. That same morning for the first time our cook brought the news of the baby's illness. "Looks like Marina's baby is going to die," said Patrocina when she came to work.

"Why?" I questioned. "I thought the baby was growing and strong."

"Yes, on Sunday I played with Paulo and he was healthy and laughing; but on Tuesday he saw a little boy fall, and this frightened him so much that he's going to die."

"Patrocina, you know that being scared or surprised cannot kill a baby," I said. "What else is wrong with him?"

"Nothing, Dona Barbara, the baby was scared and it made him sick."

"Has Marina taken the baby to a doctor yet?"

"She was waiting in line at the clinic when I came to work this morning, but it won't do any good," Patrocina replied. "She can't buy the medicine the doctor will prescribe, and anyway the baby is bound to die. Marina doesn't know where she'll get the money to bury him."

"Let's go see her; possibly we can help," I suggested.

We drove in the mission pickup as far as was possible, then started walking toward the house, winding our way in and out of the narrow alleys which were flanked on either side by the miserable one-room mud shacks of the poor.

The day was hot and humid; the air was fetid. Finally we came to Marina's shack and found the infant in the arms of a neighbor who was huddled in the scant shade by the side of the house. The house seemed as hot as an oven.

**P**AULO was dressed in a long-sleeved day gown and knit booties. His eyes were set in a glassy stare; his color was ashen; his respirations were labored and shallow. The doctor had not been at the clinic that morning; so Marina had returned home with the baby to await his death. The neighboring women had gathered to keep the vigil, nodding their heads in agreement that this baby would not escape death.

Upon questioning, Marina admitted that she had mixed the powdered milk with unboiled water which had been carried from the common well in old

gasoline cans. But she stoutly maintained that the scare was the factor which had made Paulo sick. She had mixed his milk the same way for three months, and this was the first time he had become ill.

I asked permission to take the baby to the doctor and left with him in my arms. The family doctor was not at home and could not be reached for another hour; so I rushed home, bathed him with tepid water to reduce the fever of 105 degrees, and then coaxed him to drink two ounces of boiled water with Karo syrup.

The doctor diagnosed the illness as acute intestinal infection caused by contaminated milk and prescribed a hypodermic of glucose solution, a sulfa drug every three hours, other drugs to stop the vomiting, and a new formula of milk. The correct administration of all this was more than Marina could understand; so I took the baby home with me to nurse him.

By evening, Paulo seemed much stronger and drank the formula eagerly; cool baths were repeated and baby aspirin given to keep the fever below 101 degrees. Throughout the night the treatment continued. Toward dawn the progress reversed and the baby grew weaker. Again the respirations became labored; the fever soared. Again the doctor was consulted. He said the baby was no worse but no better. Only time would tell.

Marina came to visit and wrung her hands in anxiety saying, "He won't escape. Someone has placed the evil eye on him. It's no use to try; he's going to die." I assured her that there was yet hope, that the baby was very sick but that through a miracle of God's healing strength he could live.

At ten forty-five the baby had no interest or energy to take the bottle; so I started giving the formula with a medicine dropper while Marina went home to see about her other child. One, two, three, four, five, six times the baby swallowed the contents of

*(Continued on page 30)*

*Thousands of refugees fleeing from Hungary are*

# Homeless and Penniless —but FREE

By John Allen Moore

**E**IGHT Hungarian refugees—a family of seven, with a cousin—had lunch with us day before yesterday. They had succeeded in making their way from Budapest to the border, where in the night they crossed the frontier on foot in a marshy district (where the Russian tanks cannot go).

After a substantial meal we brought out some fruit. The wide-eyed children took it gingerly. They did not know how to peel the oranges and bananas, for they had never seen real ones before, only pictures. The cousin, a brilliant twenty-year-old university student (winner of the first prize for all Hungary in an agricultural examination), also had to be shown how to peel the orange. He did remember having had an orange once when he was a child, but he had never seen a banana.

The fifteen bananas we had in the house soon disappeared, along with the eight oranges and the five apples. If we had had that many more I think they would have gone almost as quickly. It was delightful to see these thin, pale children beginning to get some of the vitamins they need.

We had stored up milk for the occasion, thinking the five children, aged two to twelve, would enjoy it. No one took it. "Milk is rationed in Hungary," the father explained, "so they are not accustomed to it." They used no butter either, being unaccustomed to that also. The conditions reflected in these attitudes are those which prevailed in Communist-controlled Hungary during "normal" times, before the people's courageous uprising.

This was not a poor family, comparatively. Both the father and mother hold high professional degrees.

This family is not by any means the neediest among the tens of thousands of refugees pouring across the border into Austria. The plight of the average refugee is more serious. Practically every one is penniless, possessing only the clothes he wore in his desperate flight across the border.

The Baptist Relief Committee for Hungary, an international organization with its headquarters in Vienna, is seeking to help meet the physical and spiritual needs of the Hungarian refugees. Even more, as opportunity offers, it desires to ship large quantities of needed relief supplies into Hungary itself.

The committee invites Baptist individuals and groups everywhere to send cash gifts for the purchase of the most urgently needed items in Vienna, which will be shipped by the

*(Continued on page 32)*



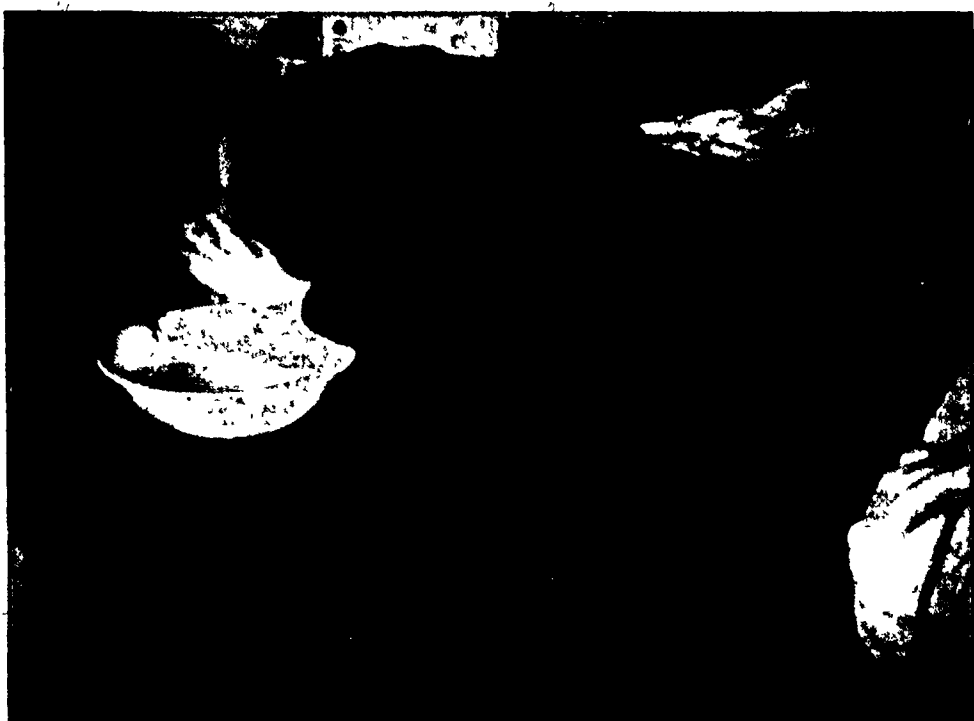
Shelter is provided for Hungarian refugees at this "receiving" camp at Traiskirchen, Austria.



Josef Nordenhaug (center) confers with Richard Rabenau and Dr. Wlach, director at Traiskirchen.



This family is typical of thousands of refugees who are streaming into Austria as they flee their Soviet oppressors. About twenty-five hundred refugees are leaving Hungary each day, report relief officials in Vienna.



A refugee cleans up a bit in the Traiskirchen camp after crossing the border into freedom.



Refugees sleep on mattresses placed side by side on the floor, with two cotton blankets for covering.

# EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Bible School Is a Success Despite  
Lack of Space, Chairs, Literature**

**Elton Moore**  
*Kediri, Java, Indonesia*

FOR some time now I have been waiting to write you about the "Kediri Miracle." But since there seems to be no end to it I shall proceed to tell you what has happened thus far.

Before we came to Kediri we were told that this was one of the strongest Moslem areas of Java and that the work would probably go very slowly. Naturally we came with those expectations. But as you note the following "progress report" you will see it has not been quite like that.

Our Sunday schools are averaging well over five hundred, and the young people's organization has more than fifty every Sunday afternoon. Since March, eleven people, all above eighteen years of age and from Moslem backgrounds, have made professions of faith.

But, perhaps the high light of our work so far has been the Vacation Bible school here in Kediri. Someday I hope to write an article on what you do not have to have to hold a Bible school. Just name what is needed for a school, and we did not have it. Counting the teachers, missionaries, and all the helpers, we had about twenty workers.

Classes met in living rooms, dining rooms, back porches, office, clinic, and garage; and one class met out in the yard under a tree. It was impossible for us to furnish chairs for all; so, many had to stand or sit on the floor or ground. One teacher had about 125 in a room fourteen by fourteen feet.

Most of the schools at home would not think of starting with the inadequate literature and helps and the simple handwork which we had. But, in spite of all the hindrances and limitations, God richly blessed our efforts. The total enrolment was a little more than eight hundred, and the average attendance was 640.

I hope you will forgive me for writing mostly about Kediri—we do have other work in Indonesia! And God is blessing in each of the other stations just as wonderfully. Recently, a new convert asked me to go out to his home for a few minutes. He wanted me to talk with a friend to whom he had been witnessing. The man was very interested and invited me to his home to talk with his wife about Christ.

The man said that he is from Moslem background but that he actually has no religion. This is typical today in Indonesia. He represents millions who have no hope. Yet,

there was a new convert, only a few weeks out of the darkness himself, trying to win his friend and neighbor to Christ. We feel that this is the answer.



**Two Churches That Meet under Trees  
Will Soon Move into New Buildings**

**Betty (Mrs. Ralph T.) Bowlin**  
*Gwelo, Southern Rhodesia*

THE work of the missionary in the Gwelo area has been quite inclusive this year. In addition to teaching in the African Baptist Theological Seminary, Ralph supervises ten preaching points and one primary school in which there are five teachers and 156 children.

One of the most interesting projects of this year has been the practical training of student and lay preachers on Friday evenings. This group is trained to be future Royal Ambassador counselors by having their own adult R.A. chapter. They are taught soul-winning fundamentals by hard study and memory assignments. Then Ralph takes the place of an atheist, skeptic, or ordinary unbeliever and asks them questions. Much interest has been shown in these training endeavors.

One day the student pastor and believer from Connermara had a long talk with Ralph. They were much concerned with the lack of progress in their work. They had worked hard to get people to attend their services under a tree in the mining compound, but there was poor response. The Baptist workers were classified with a sect that doesn't believe in church buildings and has many other false teachings.

These men pleaded with the missionary to let the few Baptist believers construct a building at the mine. Ralph asked for time to think and pray about the matter, but they were pressing for a decision the following week. The other Baptist groups in the Gwelo area were contacted; and the only organized church pledged about seventy-five dollars to purchase the windows. Other groups promised help.

The few Connermara Baptists were responsible for most of the expense and practically all of the work, and the building is finished except for the roof. Many have made professions of faith at Connermara recently. One Sunday this month ten openly confessed Christ as Saviour.

At Village Settlement, a new location in Gwelo, the work is growing rapidly. Recently the foundation was laid for the new church building; and the people are rejoicing, for they have been meeting faithfully for more than two years with no building to shelter them from the weather.

The Sunday school has almost tripled its attendance this year, and an average of about eighty children meet out of doors for their class each Sunday. The children are given picture leaflets from the Southern Baptist Sunday School Board. The pastor's wife prints the memory verse in the vernacular language and pastes it on the leaflets. Plans are being made to grade the Sunday school when we enter the new building.

The Woman's Missionary Union meets in an open field of grass every week, though there are only a few members and some have unbelieving husbands who oppose their work in the church.

The husband of the W.M.U. chairman refused to let his wife go to the W.M.U. convention in Salisbury this year. In no small way he opposed the service his wife was doing for the Lord. The missionaries visited his home many times. The women remembered to pray for him in their meetings.

Then one Sunday recently, he came forward after the message, repentant of the havoc he had wrought on the church (he had been dismissed in years past). Upon his rededication he was accepted back into the fellowship of the church.



**Indonesian Servants Leave Moslem Ways to Follow the Way of Christ**

**Ruth Ford**  
*Kediri, Java, Indonesia*

OUR hearts sing every day about Tomerah and Kardri. I must tell you of them.

Tomerah came to work for us after we had been here a few months and for the first year seemed to keep up her Moslem ways. However, she wanted to help in Sunday school and has been my helper all the time. Her husband, Kardri, attended church from the start and has been interested.

When we opened the clinic in the Bangsal section of Kediri, where the hospital is being built, we asked Tomerah and Kardri to go there as workers and keepers. This year they took no part in any of the activities of the Moslem fast season. And they told us they believe in Christ as Saviour. They made their stand last June and went to work harder than before. They have become very good personal workers, and we would not be shocked if Kardri is called to preach someday.

They are trying hard to teach their eleven-year-old daughter by example: they have grace at meals, have family prayer twice a day, and read the Bible together. Kardri has already brought one man to Christ, and several who made professions of faith in our first Kediri revival are products of this couple's witnessing.

When we asked them if they would like for the revival preacher to have a meal with them, they nearly shouted. They had wanted him to but hesitated to ask. We were invited, also, to a very nice, simple Indonesian meal. Be-

fore the meal Kardri made a little speech that touched our hearts. He told what the Lord means to his family and what it meant to meet with us as Christians around the table.

The experience meant more to us than a meal: It was a witness to all neighbors and to the men working on the hospital that we are one in Christ. We were blessed by it and I know they were.



**Northern Nigeria's Evangelistic Hopes Depend on Pastors' School**

**Thomas J. Kennedy**  
*Kaduna, Northern Nigeria, West Africa*

MOST of my time in Kaduna is spent teaching at the Hausa Baptist Pastors' School, which is attended by about sixteen pastors and their wives. This is the first school most of them have ever attended, and it is difficult for them to even read and write. A map and a blackboard are new sights for them. Some of their questions are fascinating; answers are often alarming.

These students come from about eight different tribes which are located in various parts of the northern region. Few if any of them speak English. The classes are taught in the Hausa language.

After six months in school, the students are assigned to a village or villages for six months of evangelistic work; then they return to school for another six months' course. The cycle continues until they have completed three, six months' courses in the school. After graduation they are given more permanent assignments to villages for evangelistic work.

While in school the single man gets about five dollars salary per month. A married man with two children gets about eleven dollars. After graduation each single man or family gets about \$11.50 per month. The entire hope of evangelization and missionary expansion in the northern region depends upon these students at the Pastors' School. At present the school buildings are grass shacks, but more permanent buildings will be put up.

Every week end I go to one or more of the towns and villages in my area for some type of evangelistic work. The Yoruba churches are requiring less and less attention because they have trained pastors from the Nigerian Baptist Theological Seminary in Ogbomosho. Therefore, I have turned most of my attention to developing the indigenous work. A chain of preaching points has been established, and these need visiting from time to time.

The Moslem chiefs are causing us much trouble. They try to block every effort to spread Christianity. Recently, one of our literacy schools was closed by order of the district chief; and during the same week this chief ordered a Christian church in a pagan village to close. The people were severely rebuked for worshiping Jesus Christ. The chief told them he had rather they continue worshiping their idols than to become Christians.

It is almost impossible in the northern region to get a piece of land on which to build a Christian church. Nevertheless, many pagans and Moslems are hearing the gospel for the first time; and the Spirit of God is at work wherever the gospel is proclaimed.



**Baptists in Japan Have Grown from 500 to 10,000 Since World War II**

**Dewey E. Mercer**  
*Tokyo, Japan*

PERHAPS you are interested in a comparison of figures on Japan Baptists at the end of World War II and Japan Baptists today.

In 1946 we had sixteen churches with slightly more than five hundred members. Only five of our church buildings were still standing. There were twenty-five ordained and unordained men in our churches and schools. Today we have sixty-six churches, of which thirty-nine, or 60 per cent, are self-supporting. We now have seventy-seven church and chapel buildings. There are seventy-four ordained and unordained men in our schools and churches. The total membership for the churches of the Japan Baptist Convention through June of last year was 9,719. Eighty per cent of the churches' operating budgets now come from the Japanese people; but our capital funds, thousands and thousands of dollars yearly, still must come from Southern Baptists.

Another milestone was reached in 1955 when the Foreign Mission Board of the Japan Baptist Convention appointed its first missionaries, Rev. and Mrs. Masaji Shirabe, for service in Okinawa. The work, already off to a good start, has wonderful possibilities for growth and development into a strong witness for the Lord among the Okinawans.

Pastor Noboru Arase, formerly executive secretary for the Japan Baptist Convention, declared in 1952 that his vision was to have one thousand churches throughout Japan in twenty-five years. He says it is not too much to expect that every church in the Japan Baptist Convention will multiply itself at least once every five years. If so, there will be more than twelve hundred Baptist churches in Japan within the twenty-five years. Even this is only a few compared to the ninety million people of Japan.

We now have churches and mission points stretching from Kagoshima City on the southern tip of Kyushu Island to Asahigawa on Hokkaido Island. We are trying to establish a center for evangelism in the capital city of every prefecture (an area equal in size to several counties in the States), and from there to evangelize the surrounding areas.

If you could visit Japan you would see churches built by Lottie Moon Christmas Offering money, you would see Cooperative Program dollars as they become changed into evangelistic efforts, you would see men and women,

now Christians, who once knelt before the altars of idols. You would see your prayers, your concern, your dollars, your influences through your missionaries at work for the risen Son among the people in the "Land of the Rising Sun."



**To Find Grins in Life, Advises Missionary, Get Rid of Gripes**

**Jane (Mrs. James E., Jr.) Musgrave**  
*Goiânia, Goiás, Brazil*

MUCH of my life as a missionary wife is filled with the routine task of rearing a family, trying to keep it healthy, and trying (many times in vain) to create some order and system in the home. But this year I have awakened to the fact that our lives as missionaries are full of precious experiences which compensate for some of the things about which we often complain. I must admit that I like to complain and perhaps do more than my share; but we often lose the grins in life by filling it with gripes.

For instance, Jimmy, our oldest, at six years of age has already become quite involved in school and that first urgency of learning. The other day he came to me with the announcement that he needed two sheets of *papel amassado* ("wrinkled paper") for an exam the next day. I couldn't hide the grin of the big laugh I later received from that request. He really wanted *papel almasso*, a ruled paper which comes in a little group of several sheets.

Now I can't resist sharing the lesson I received from that experience. We, in our daily lives, are prone to pick out the crushed or wrinkled experiences—those unhappy things that happen each day—and mistakenly forget those many happy things or experiences which come in groups.

Starting early in the morning, our lives are full, sometimes too full; but generally all our activities add up to a fairly successful day of service here in our chosen work. Does that sound "pollyannish"? If so, it's because I sincerely know this is true and am attempting more and more to convince myself of the fact.

Every Sunday morning I teach a large class of women about God's Word. God helps me realize that some are vitally interested; others of the group make me blue and discouraged with their lack of interest (apparently they come because of habit). But that is the wrinkled paper I must put aside.

The members of my Girl's Auxiliary have been a genuine pleasure in many ways. They are young and full of life and eager to have someone lead them. I don't use that word "lead" lightly because it is exactly that word which weighs heavily on my heart as it does on the heart of every counselor. I must lead them away from the harmful things of life and lead them into a life of clean Christian service.

Oh, yes, it means hours spent with them in activities

when I would selfishly rather be doing other things; but I realize we must take advantage of these pleasures which come in groups.

In particular I think of one of them who will soon be crowned as the first queen in all of Goiás. Her mother says she is impossible, completely incorrigible; but my joy was great the other night when I spoke of my hope that out of that group of girls might come some workers for Christ. Suddenly, with that determination she shows in everything, she said: "Dona Jane, I am planning to be a worker for Christ and with his help I know I can." She has the capacity of personality and the talents. God grant that she may be firm and lead others to the same resolve.

Other joys and trials of this past year have come from the opportunities and necessities of helping many of our folk in a social way—attempting to help them straighten out lives of sin and come again into fellowship with Christ and other Christians. It's always hard to judge the worthy ones in these cases, but God judges and blesses.

God has wonderfully blessed our family and activities and we can say with the Psalmist: "Bless the Lord, O my soul: and all that is within me, bless his holy name."



People Are Responding to Medical And Evangelistic Work in Taiybeh

Alta Lee (Mrs. L. August) Lovegren  
Taiybeh, Jordan

INTEREST in the evangelistic meetings here in Taiybeh is very good, and the medical work is picking up.

There is an elderly man in the village, very alert, spry, and intelligent, whom people call "Haji," or "the Pilgrim," because he made a pilgrimage to Mecca. He is witty and entertaining; but he is very hard of hearing and this has been a source of irritation and embarrassment for him for years.

August ordered a hearing aid for him, and he came daily to see if it had arrived. He would call by the post office and bring our mail, hoping one of the letters would be about the hearing aid.

At last it came—two days ago! I wish you could have seen him the first time he heard through it. We had loads of fun watching him and helping him get it fixed and put together.

To celebrate we invited him and his wife to "tea" in the afternoon. While eating cake, we tried to talk with Haji, but he had turned off the battery. We told him to turn it on again; but he said, "I don't need it now, I'm eating!" He guards the batteries faithfully for fear he'll use them up before he can get more.

Incidentally, he is the only Moslem man I know (especially among the older ones) whose wife walks beside him or in front instead of trailing along behind.

Will you pray for our staff here at the Taiybeh clinic?



Mati Hospital and Church Progress Despite Nonevangelical Community

Victoria Parsons  
Mati, Davao, Philippines

WE Baptists of Mati are still the only evangelicals on the east coast of Mindanao. The Catholic Church is much more intolerant here than in most areas; the people are told not to come to our services—that I'm evil, I read the Bible. In addition to the Catholics there is a large Moro (Moslem) community and some Mandayans (tribespeople). When we ask the latter what their religion is, they answer, "None, we're Mandayan." In reality they are animist. One man asked, "What is your God like? Is he old?"

In spite of the ups and downs and growing pains of the work here, we are grateful for the progress. In our ten-bed hospital, which has only one doctor (nonmissionary), we treated more than eight hundred inpatients and 2,602 outpatients last year. One hundred forty-seven were operative cases, and twenty-five were deliveries. More than half of our operating budget comes from patients' fees.

When we started the hospital, we used the downstairs of the nurses' residence for the hospital and the upstairs for living quarters. Now, because of gifts from Southern Baptists, we hope to have a hospital building of twenty-five beds. Not only Baptists but many others in Mati are grateful for this gift.

We especially appreciate Dr. Augusto Resurrección who has been with us since we opened. We feel that now we are acquiring the nucleus for a permanent staff, and the members have a fine spirit. Two are leaving us soon, though, to go to the States, one to study and the other to settle permanently.

As for the preaching ministry of our hospital, Mrs. Pada, our evangelistic worker, contacts each patient personally; and we have morning watch and evening vespers each day.

In April, Antonio Fortich, pastor of the Mati Baptist Church, was ordained. We thought it was the first ordination service since Southern Baptists began work in the Philippines, but we discovered that one of the seminary graduates from Luzon was first. Anyway, first or second, we are proud of him!

There were fifty-seven professions of faith last year, and we now have forty-seven church members and about thirty enrolled in doctrine classes. This number seems very small to you; but, when I remember that for the first six months I lived here (1953-54) I was the only Baptist in Mati, it seems like a lot to me.

The church has a wonderful choir, Sunday school, and Training Union. This year we had 233 children in Vacation Bible schools. We have been meeting in a nipa-bamboo building, but now with Southern Baptists' gifts we hope to have a real church building soon.

# Missionary Family Album

## Latin America

(Continued from page 5)

### Arrivals from the Field

HARRINGTON, Rev. and Mrs. J. A. (South Brazil), 109 S. Boston, Tulsa, Okla.  
 LASETER, Anne (Chile), 2323 McKenzie, Waco, Tex.  
 PORTER, Rev. and Mrs. Paul C. (South Brazil), Southwestern Baptist Theological Seminary, Ft. Worth, Tex.  
 RICHARDSON, Dr. Margaret Sampson (Mrs. Jarrett W. H., Jr.), (Nigeria), 2127 Park St., Columbia, S. C.  
 RYAN, Roberta (Chile), Arab, Ala.  
 SPRINKLE, Rev. and Mrs. S. Dan, Jr. (Argentina), 1400 S. Buckner Blvd., Dallas, Tex.

### Births

DYSON, Rev. and Mrs. Albert H., Jr. (Nigeria), son, Floyd Brandon.  
 FULLER, Rev. and Mrs. Ronald W. (Hong Kong), son, Peter Dana.  
 GARRETT, Rev. and Mrs. James L. (North Brazil), daughter, Florrie Beth.  
 LINDSEY, Dr. and Mrs. Robert L. (Israel), daughter, Deborah Kay.  
 MAJOR, Rev. and Mrs. Alfred R. (South Brazil), son, Alfred Roy, Jr.  
 MARTIN, Rev. and Mrs. Charles L., Jr. (Japan), daughter, Patrice Louise.  
 MUSGRAVE, Rev. and Mrs. James E., Jr. (South Brazil), son, Jonathan Edward.  
 O'NEAL, Rev. and Mrs. Boyd A. (North Brazil), son, James Edward.  
 SLEDGE, Dr. and Mrs. Randall D. (Peru), son.

### Death

JACKSON, Mrs. M., mother of Miss Alma Jackson (South Brazil), April 26, Irving, Tex.

### Departures to the Field

ABERNATHY, Rev. and Mrs. John A., Baptist Mission Headquarters, 55-5 Ka Choong Moo Ro, Seoul, Korea.  
 ATNIP, Rev. and Mrs. Logan C., 22 Ellington Avenue, Kumalo, Bulawayo, Southern Rhodesia.  
 BRASINGTON, Rev. and Mrs. J. Bryan, Apartado Aereo 3177, Lima, Peru.  
 BROONER, Mary, Rhodesian Baptist Mission, Private Mail Bag 35, Gatooma, Southern Rhodesia.  
 FRAZIER, Rev. and Mrs. W. Donaldson, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.  
 GLASS, Rev. and Mrs. Ernest W., 1 Butterfly Avenue, Singapore 13, Malaya.  
 HAIRSTON, Martha, Caixa Postal 29, Recife, Pernambuco, Brazil.  
 HAMPTON, Rev. and Mrs. James E., Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa.

LEGG, Rev. and Mrs. L. Gene, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

MOORE, Dale, Baptist Mission, Joinkrama Village, via Ahoadia, Nigeria, West Africa.

SANDERS, Marian, Ave. Cuauhtemoc 590 Norte, Torreón, Coahuila, Mexico.

SAUNDERS, Rev. and Mrs. Davis L., Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa.

SKINNER, Dr. and Mrs. William, Casilla 970, Asunción, Paraguay.

WALKER, Dr. and Mrs. Jack E., Baptist Mission of East Africa, Box 20395, Dar es Salaam, Tanganyika, East Africa.

### Language School

(Address: Apartado 4035, San José, Costa Rica)

GLADEN, Rev. and Mrs. Van (Mexico).  
 POE, Rev. and Mrs. Joe T. (Chile).

### New Addresses

BADGER, Rev. and Mrs. Ted O., 1315 M. H. del Pilar Street, Manila, Philippines.  
 BAUSUM, Rev. and Mrs. Robert L. (Taiwan), P. O. Box 163, Mt. Vernon, Ky.  
 CARROLL, Rev. and Mrs. G. Webster, P. O. Box 20529, Dar es Salaam, Tanganyika, East Africa.

ENETE, Mr. and Mrs. W. W. (South Brazil), Caixa Postal 320, Campinas, São Paulo, Brazil.

HALE, Elizabeth (Malaya), c/o Miss Jo Williams, Wake Forest, N. C.

HORTON, Frances, 465 6-Chome, Torikai-Machi, Fukuoka City, Japan.

KRATZ, Mr. and Mrs. C. Eugene (Southern Rhodesia), Larkway Garden Apartments, 36-B, 1514 Woodland Ave., S.W., Birmingham, Ala.

McCULLOUGH, Rev. and Mrs. Charles W. (Jamaica), 501 Herring Ave., Waco, Tex.

MEIN, Dr. and Mrs. John, emeritus (North Brazil), 1267 Ingleside Ave., Jacksonville, Fla.

PHILLIPS, Rev. and Mrs. Gene D., c/o Rev. Samuel L. Jones, Fourth Avenue and MacKenzie Road, Parktown, Salisbury, Southern Rhodesia.

RANKIN, Rev. and Mrs. Manly W. (Malaya), 5302 Rebecca Lane, Knoxville, Tenn.

REID, Rev. and Mrs. Orvil W., Apartados 1436-1437, Guadalajara, Jalisco, Mexico.

RENFROW, Rev. and Mrs. Harold E., Caixa Postal 572, São Paulo, Brazil.

SNOW, Laura Frances, Casilla 1253, Santiago, Chile.

TATUM, Rev. and Mrs. Hubert R., P. O. Box 1017, Lanikai, Hawaii.


WALDEN, Ruth (Nigeria), 2586 Ruffin Way, Norfolk, Va.

mind, however, that the budget does not contain approximately \$100,000 in valid requests from the Latin-American Missions which had to be deleted to hold the budget within reasonable limits.

Capital needs requests, none of which are met by the budget, have a particular urgency if the work is to forge ahead. The almost universal needs are church buildings, missionary residences, and automobiles for use by the missionaries. The capital needs of the International Baptist Theological Seminary, Cali, Colombia, are of especially high priority. One hundred thousand dollars has been requested for this purpose.

The seventeen Missions in Latin America have presented legitimate requests for \$2,275,000 in capital needs. The only two sources from which capital needs can be provided are the advance program section of the Co-operative Program and the 1956 Lottie Moon Christmas Offering. Unless funds from these sources exceed all previous records by millions of dollars, Latin America cannot hope to have all of its needs met within the next twelve months. The logic of this situation is twofold: (1) Gifts to the Co-operative Program and the Lottie Moon Christmas Offering must be increased, and (2) these gifts must be increased substantially.

One of your finest missionaries in Argentina concluded his annual report with this prayer: "For thy leadership and strength in days past, Lord, we thank thee, and for thy leading footsteps in the future, Lord, we beseech thee." This is our earnest prayer as we move forward in Latin America.



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# THE WORLD IN BOOKS

Genevieve Greer

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

## Pakistan

*The Pakistani Way of Life* (Frederick A. Praeger, \$4.00), by Ishtiaq Hussain Qureshi, who is minister for education in the Government of Pakistan, is intensely pro-Pakistan and pro-Islam in tone. Southern Baptist readers cannot expect to agree wholly with the author, but they should welcome his view of his own country and the religion that dominates it.

He makes no attempt to use the "come-hither" devices employed by most American writers to hold interest, but he states his ideas clearly. Readers sincerely interested in learning what he has to say will have no difficulty following him. The short book has only seven chapters, which deal with the nation, the family, education, political condition, economic situation, religion, and Pakistan's relationship with the world.

With two dozen good photographic illustrations, an index, and a bibliography to increase its usefulness, this nationalist view of Pakistan is good background reading for a study of missions in South-east Asia.

## Philippines

An account of Disciples of Christ mission work in the Philippines, *Land of the Morning*, by De Loris Stevenson (Bethany Press, \$2.50), takes its title from the Philippine national anthem. Its author tells, in diary form, of the seven months she and her husband spent as short-term missionaries among the Filipino people. They were stationed in Manila, but made trips to other parts of the islands.

The account begins with their approach to the Philippines by ship one morning in early October and closes with their departure near the end of the following April. It includes visits to Filipino homes, church gatherings, customs, the weather, traffic, the election, fiestas, and many other glimpses of life in the area.

## The Buddha

*Gautama*, by Shakuntala Masani (Macmillan, \$1.50), is a story of the prince, born twenty-five hundred years ago, who became known as the Buddha. Into the mythical story of the life of "Lord Buddha," told in fourteen brief chapters, are woven the basic beliefs of Buddhists regarding rebirth. The reader is able to grasp something of the Buddhist conception of a soul continually shunted between heaven and hell by rebirth.

Supposed to have attained the highest heavens through his exemplary life during his series of rebirths, Buddha is said to have attained nirvana (freedom from more rebirths) by the life he lived during the rebirth covered in this story. Although he professed to have been able to recall his other rebirths, only two stories of his former lives are told here—the one immediately preceding his final rebirth and one when he was reborn as a monkey.

## Japan

A child's story of Japan, *Lantern in the Valley*, by Faye Campbell Griffis (Macmillan, \$2.50), tells of the life of a farming family through a whole year. Their work in the rice paddies, festivals, visits to village and city, birth and death, a journey to the sacred mountain, storm and famine—all have a place in the story.

The author, a teacher of social studies, visited Japan with the idea of learning the things the children in her classes usually asked about foreign countries. Through this story she tells of those things.

## Colonialism

In *Prospero and Caliban* (Frederick A. Praeger, \$4.25), O. Mannoni uses Madagascar as a basis for study of the psychological factors that enter into colonialism. He is well aware of the partial success of colonialism in overcoming hunger, slavery, and ignorance; but he points out that, despite this, friendly relations have not been achieved between the ruled and the rulers. The administrator, he says, often fails to understand his own motives in relation to the nationals, and this results in paternalism, racialism, and exploitation. Unless better understandings are developed, the author feels that additional crises will multiply.

In this age of crumbling empires and great movements toward self-government, the message of this brilliant book becomes urgent.—J. MARSHALL WALKER.

## Comparative Religions

In the eighteen brief but pointed chapters of *East Is East* (Muhlenberg Press, \$3.00), Peter Fingesten examines the teachings and the end products of Hinduism, Buddhism, and Christianity. He makes this searching comparative study as a defense against the fashionable pattern among the West's intellectuals who ascribe to India the source of the highest ethical and metaphysical ideals. This, he

thinks, has led many to believe that the religions of India may hold the hope of the future.

Cutting away the so-called mystery of Hinduism and Buddhism, the author comes out with a strong Christian defense. He reveals the magic, social intolerance, prejudice, superstition, and primitive notions in the religions of India. He reminds us of the place Christianity has had in the development of the West.

Especially helpful is a comprehensive table of comparison of the three religious faiths.—J. M. W.

## Sentence Reviews

*Think About These Things*, by Jane Merchant (Abingdon, \$1.50), is a collection of eighty-six meditations, each consisting of a Scripture passage, a prayer, and an original poem; reminds the reader of God's goodness and inspires a spirit of thanksgiving.—ROBBIE PUGH.

*Laymen at Work*, by George Stoll (Abingdon, \$1.75), as the story of the activities of a group of Christian laymen in Louisville, Kentucky, among people in their homes, and in jails, hospitals, and other institutions.—SHIRLEY RICE.

Discovering that "most of the stuff of a great Christian life falls into place" somewhere under Paul's sentence recorded in Philippians 3:13-14, Hunter Beckelhymer, a Disciples of Christ pastor, makes it the basis for six devotional messages, published under the title, *Meeting Life on Higher Levels* (Abingdon Press, \$1.75).

*The Moment Before God*, by Martin J. Heineken (Muhlenberg Press, \$5.95), interprets the great ideas of S. A. Kierkegaard by calling freely on the great theologian's works; not a biography, but rich in descriptive insights into the life of the man.—J. M. W.

*Shadow of the Rock*, by Gina Norgaard (Muhlenberg Press, \$3.75), is a gripping story with well-drawn characters of the settling of Dakota Territory by immigrants from Denmark near the end of the nineteenth century.—V. L. P.

Believing that prayer is one of the most powerful experiences a Christian can have, F. V. McFarridge, in *Lord, Teach Us to Pray* (Broadman, \$1.75), makes a detailed study of Jesus' teachings about prayer.—J. M. W.

*The Telegraph Boy*, by Augusta Stevenson (Broadman Press, \$1.50), a story based on the life of Edgar Y. Mullins, has the suspense and excitement that nine- to twelve-year-olds like.—S. R.

*Fun With Puppets*, by Sylvia Cassell (Broadman, \$1.50), written for children, has all the information necessary for preparing puppets, stages, scenery, and properties for use in religious education; a leader's edition is also available (\$2.25).—V. L. P.

## From the Top of Her Head

(Continued from page 20)

had been applied, but they had not helped. In desperation, Asola had brought his wife from his farm near Ogbomosho into the town to the home of his foster father who is a licensed herbalist; but even the best concoctions were of no value.

Finally Alari was taken to a native "doctor" who thought he could cure anything. He told them what it would cost to cure the sore and they gladly paid all that he asked. But the sore became worse. Asola said that God led them to the Baptist Hospital. No cures were promised, but the doctors said they would do all they could to help her.

Before the operation the doctors prayed that Jesus would strengthen Alari and guide their hands. Asola paused as he looked around the room. "How can I help but believe in Jesus when I have seen his power? My wife and I will be Christians now and serve Jesus."

A few months after Alari's operation a study course was conducted for people who had been converted while patients in the hospital. Alari and Asola were among seventeen expatriates who came to study various aspects of the Christian life. All seventeen gave their testimonies and were encouraged to tell others what Jesus had done for them.

When the Nigerian Baptist Convention met the week after the study course, Dr. Low asked Alari and Asola to go with him and give their testimony as a part of the medical report. The facts and figures reported to the convention were probably not remembered five minutes, but people still talk about Asola's testimony. He told the story of Alari's illness and their joy over her recovery.

Then he told about taking Alari back to their small farming village. She looked so different everyone saluted him for having a new wife! He told them that he had the same wife but that God had made her new. Seeing so many Christians from different parts of Nigeria and the Gold Coast at the convention encouraged the two new Christians very much.

When Alari and Asola got back home they began attending the inquirer's classes at the local Baptist church. One day about six months

later Asola came to Ogbomosho to tell Mrs. West and me that he and his wife were to be baptized the following Sunday in a small river near the church. We were curious to know just how near the road the river was, and he assured us that it was "immediately beside the motor road."

At the appointed time Mrs. West, her two children, a friend, and I arrived at the church. The people had just been dismissed from a short service and were starting toward the river. Asola and Alari got into the car with us and told us to drive down the road to a certain place.

There we left the car and entered a narrow bush path. After walking a short distance we realized that we were walking uphill and vegetation became more and more scarce. There was certainly no sign of a river anywhere near. The sun was getting hot-

ter and hotter, and the children began to complain of the long walk.

Over three hills and two valleys we trudged. The trail led over large, flat rocks one minute and beside elephant grass ten feet high the next. We jogged over yam heaps and through fields of Guinea corn. A good two miles from the road was the "river."

It was here that Rev. W. McKinley Gilliland buried about fifteen men and women to sin and raised them to walk in a new life. The congregation on the shore sang hymns at appropriate intervals during the service.

Asola and Alari were among the newly baptized Christians who accompanied us back over the path to the car. We chuckled at the thought of the "river" that was right beside the road.

From the top of her head to the depth of her heart Alari is glad she has been instrumental in bringing her family to Christ.

## "If It Be Thy Will"

(Continued from page 21)

the dropper; the seventh time the milk rolled out of his mouth. He became limp; his respirations became labored and irregular. The cook went to call Marina, but before she returned the baby died. I administered artificial respiration, but to no avail.

According to law, the body had to be buried within twenty-four hours; so arrangements were hastily made. A crude pine box covered with blue cheesecloth and trimmed with tin foil was purchased for the tiny body. White cheesecloth for a shroud and blue cheesecloth for a mantle and sash were bought.

Around the body Marina tucked the few baby clothes—an extra pair of booties, two shirts, four diapers—believing that he would need change of clothes in the next world. On top of this she scattered a few flowers from the yard.

Marina agreed to have a simple Christian burial service at the graveside. Pastor Paulo de Tarsus sang a solo, and Scripture passages were read.

People who were visiting the cemetery came to watch and to wonder as the service progressed; so the plan of salvation was presented in a brief mes-

sage. By the time the last hymn was sung, twenty-five or thirty people were listening.

My husband and I returned home to take up our other tasks, but our minds were filled with the events of the past two days. Why had the baby died? The bitter disappointment filled our thoughts as we worked. Although it is impossible to know exactly the reasons, we finally saw certain factors:

First, the infant had been so physically debilitated when the treatment was initiated that only a miracle, a supernatural healing, could have saved him.

Second, had the child lived, he would have faced the difficult life of an illegitimate child of an epileptic washwoman in an impoverished home. His chances for physical well-being, the most elementary of education, and a decent job were practically nonexistent.

Third, his burial was used as the means to preach the good news to those at the graveside, to people who possibly would never have heard through ordinary circumstances.

Fourth, we came to the acknowledgment that our will does not always coincide with the will of God.

Fifth, we realized that God can and does take our defeats and make of them victories for his kingdom's work.



# MISSIONS VISUALIZED

Fon H. Scofield Jr.



## Realizing World Missions Year Objectives

**T**HOUSANDS of churches are discovering the power of visual aids as World Missions Year objectives are met. Never before have so many materials been made available to help the churches accomplish the high and noble goals set up for this year.

Testimonies of the effectiveness of these materials are reaching the boards and agencies of the Southern Baptist Convention by the thousands—testimonies that make it imperative that all the churches know about and use appropriate visual aids.

*Visual aids will help your people to realize the objectives.*

The objectives of World Missions Year are basic: (1) dedicated youth, (2) enlightened minds, (3) directed prayer, (4) informed stewards, and (5) increased gifts.

Following are suggestions of how visual materials produced by the Foreign Mission Board can be used to help your people realize these objectives. All are available through your Baptist Book Store.

(1) *Dedicated Youth.* Most churches will observe a life dedication day in June. The motion picture, *Recruits for Christ*, is specially designed to present church-related vocations and to help young people face up to the possibility of a divine call to special service. The film is black and white, thirty minutes in length. It is available for a service charge of \$2.00.

(2) *Enlightened Minds.* Programs in all organizations of the church, as well as worship services, may have foreign mission themes. Documentary motion pictures, such as *Advance in Africa*, *Balm in Gilead*, *Gateway to Europe*, *Corrente*, and *Missionary Notebook*, will be helpful in presenting missionary activities. Filmstrips such as *Sharing the Word in the World* and *Challenge of the Moslem World* will also be helpful in this type of presentation.

(3) *Directed Prayer.* All visual aids

produced by the Foreign Mission Board present missionaries and their activities. Visual aids make reports and mere words come alive with flesh and blood. Prayer becomes personalized.

(4) *Informed Stewards and Increased Gifts.* At this point visual aids reach a new high in effectiveness. Experience has shown that our people grow as stewards as they grow in a sense of mission as "workers together" with God. The Foreign Mission Board has recently released a dramatic motion picture, *All Are Called*, produced to help at this basic point. It is a black and white film, thirty minutes in length, and is available through the Baptist Book Stores for a service charge of \$2.00.

Write the Foreign Mission Board for the latest information about all its releases in the visual field.

## The Volunteer

*(Continued from page 9)*

It can be said with confidence that no young person who has a love for missions in his heart should take for granted that there is no place for him on the mission field. He does wisely to contact the Foreign Mission Board and find out what the possibilities are for his service.

Every New Testament church is a missionary recruiting station. This recruiting, however, must begin with earnest prayer that God may call out of the church young people for his service. It must be followed by missionary information given faithfully by Sunday school teachers, Training Union workers, and others who have a part in developing the church life. The pastor has a major opportunity as he preaches and prays.

When a church sees one of its very own young people standing for appointment as a missionary it comes to one of its finest hours of achieve-

ment. The gift of a missionary to a needy world is beyond any other gift.

In this World Missions Year let us pray that God will move the hearts of an increasingly large number of young people to yield themselves to his call; and, after they have made dedication of life, let us encourage them in every way so that they may serve our Lord to their maximum.

## Divine Imperative

*(Continued from page 8)*

mentary. One of my greatest thrills came when I heard that Southern Baptists are sending missionaries to Tanganyika. The crying needs of our world make missions imperative.

But, in the last analysis, let us look always to Jesus. His life and work make world missions imperative. Jesus did not die for the Jews alone (although some learned that lesson the hard way). John 3:16 says, "God so loved the world." John 1:12 is all inclusive, "But as many as received him, to them gave he power to become the sons of God."

The commands of Jesus are imperative commands. Whether you look at Matthew 28:18-20, Acts 1:8, Luke 24:46-48, or Mark 16:15, the theme is the same. The world must know. We must take the message. That is not an adjunct of Christianity; it is Christianity.

The message of the Master to men then and now can be expressed in personal imperatives that he used during his earthly ministry. There are four: (1) Come to me. (2) Learn of me. (3) Follow after me. (4) Go for me. The last imperative is the natural result of the other three.

*Can we, whose souls are lighted  
By wisdom from on high,  
Can we to men benighted,  
The lamp of life deny?  
Salvation! O salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learn'd Messiah's name.*

G. K. Chesterton said of Joan of Arc, "She chose her path and went down it like a thunderbolt." Our path has been chosen for us by the Christ who is our Redeemer. We must—it is imperative—we must go down the path of world missions, or perish of spiritual starvation.

# The Peoples of Tanganyika

(Continued from page 11)

agriculture, handicraft, general knowledge, such as civics and geography and science—that is, for the first four years of primary school.

At the middle school level, the basis is agricultural. The school may operate a farm and carpentry shop. Most people get their living on small farms of less than an acre.

Other courses are offered in history, general science, English, and geography. The mission schools offer Christianity courses.

Government schools also have Christian teachers; and Moslems, when they are available, offer religion courses—which students may take on a voluntary basis.

One of the big problems is to persuade parents to let their daughters attend schools. Mothers and fathers oppose this move because they do not see any practical benefits which would result from letting girls go to school.

The parents know that educated girls are rare and are in high demand as wives for educated African men. Even the girls who receive training as teachers or nurses soon are married by the African physicians, teachers, civil servants, and pastors.

But women must be educated for the home—not out of it. As women become more highly educated, they will receive status in their own eyes and in turn in their husbands' eyes.

At present, women do about 90 per cent of the work—hard work—in the fields. They do the planting and hoeing and often the harvesting.

Women are minors in the eyes of the law. They may go into the courtyard only if invited. Not wives, but the brothers may inherit wealth when a husband dies.

The Government is carrying on adult education projects among women, but they are just starting. Only about two thousand women are in clubs started by the Government.

The Government gives the club an initial grant and some books. The grant is used to purchase materials which the women use in learning sewing and other handicraft work.

At the clubs the women also learn about cooking for improved health, child care, and other home and village improvement measures. There also are classes on literacy.

Hygiene is one thing women, as well as men, must learn. When I was living at Kinampanda, Tanganyika, a school teacher and his wife lived in a small stone house behind our mission house.

The wife, who had flunked out the second year of a teacher training institution, but whose education was way above average, would bathe one arm, then some dishes, then another arm in the same basin, without changing the water.

Still her hygienic approach is beyond that of most tribespeople who get their drinking water and bathe and wash clothes in the same water holes frequented by their cattle.

The tribespeople suffer from malnutrition. They have one meal a day. It consists of porridge, a heavy thick substance made from millet or maize, rolled in a ball, and sometimes dipped in broth.

Other diseases limit the energy of the African and impede plans for industrialization. They include malaria, bilharzia, Hansen's disease (about seven thousand, or 2 per cent of the population, in the Singida district suffer from leprosy), typhoid, and bubonic plague.

Africans have little sense of Western concepts of time. They may make an appointment and show up hours—perhaps days—later, if at all.

Or, they may palaver a long time before getting around to the point. A conversation may begin "*Habari* (How are you)?" "*Nzuri* (Fine)." Some time later, the second person may say, "Of course, my cattle is dying, my stick house burned, and my wife is seriously ill."

This lack of concern about time is another factor preventing industrialization. However, it also makes heart disease a rarity among Africans.

One of their good proverbs, which shows a lack of anxiety, is "Today is today."

**M**ANY Africans are superstitious. Evidence of this is the wealth of Nsatu, a herbalist-witch doctor. Since people pay this widow after their relatives get well, she must be fairly successful; for she has a lot of cash.

Africans think in terms of cattle as banks or wealth. This factor limits commerce.

The 120 tribes largely are suspicious of each other and economically self-sufficient. They must learn to cooperate with each other if they are to produce more than each needs.

One hindrance to the development of a pan-African feeling is lack of communications among the different groups. The 120 groups speak as many vernacular languages, although most also speak Swahili, the trade language, or lingua franca, of East Africa.

**T**ANGANYIKA has one daily paper, which is published in English. It also has about thirty newspapers, mostly monthlies published by the Government in Swahili, in the fifty-six districts of the country. But these reach only a limited audience. In the Singida district, only 1,000 of the 300,000 people subscribe to the monthly. *Arumeru* is taken by about 3,500 in another area which includes two tribes: Meru, with 30,000, and Arusha, with 70,000. Of course, the paper is passed around; but, even so, it reaches only about half of the literates.

All of the problems—medical, political, moral, spiritual, economic—are related.

As Christian groups work with tribes and individuals within them, they can raise the sights and goals of the people.

Christian missions can help these people to develop so that they may attain their full dignity and status as children of God.

## Homeless and Penniless

(Continued from page 22)

earliest available transport to Baptists and others in Hungary. [Southern Baptists should send money gifts to the Southern Baptist Foreign Mission Board, P. O. Box 5148, Richmond 20, Virginia.]

Good used clothing, blankets, dried foods, powdered milk, et cetera, will be welcomed, too. These things should be sent promptly, as the need is urgent. Address them: Baptist Relief Committee for Hungary, Mollardgasse 35, Vienna VI, Austria.

Baptists of the world have the opportunity just now to help relieve the terrible suffering of the heroic Hungarian people. We ought to do it in a way which is commensurate with our own blessings and resources.

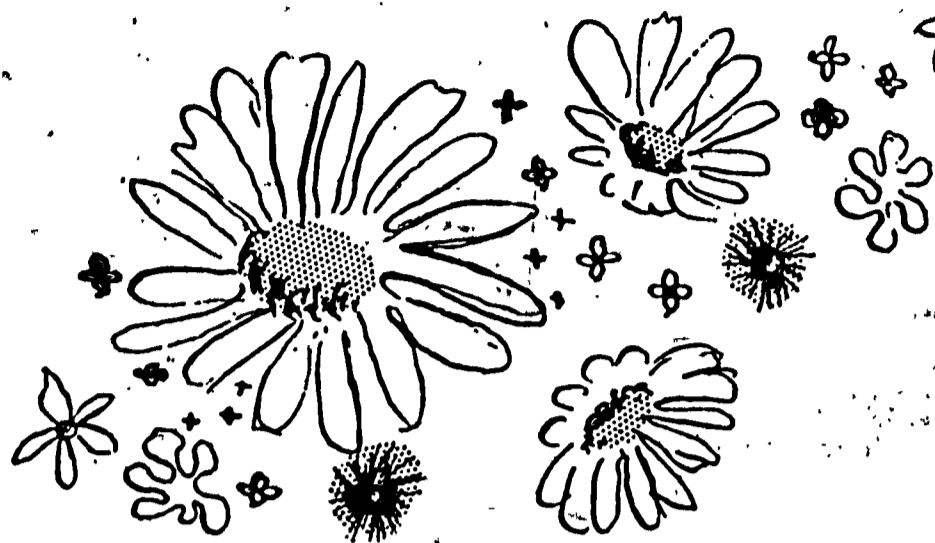
THE COMMISSION



*Pamphlets, maps, and posters telling of the work of Southern Baptist missionaries around the world are available free upon request from the Foreign Mission Board. Use this free literature during World Missions Year to help the members of your church understand the world's need of the gospel.*

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