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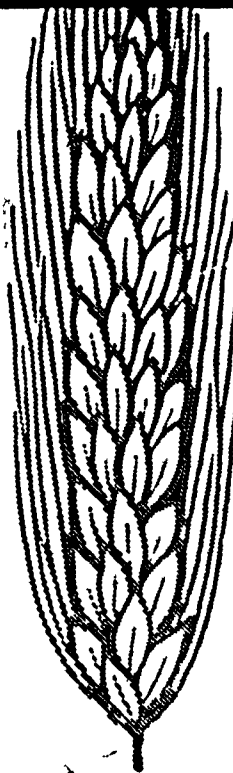
Commission



Southern Baptist World Journal

July 1957

A Grain of Wheat



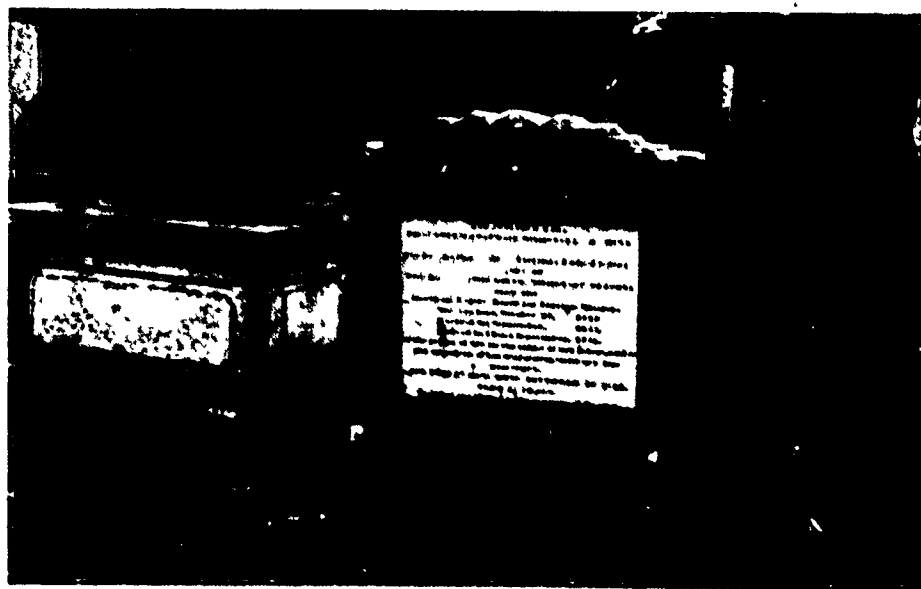
*"Verily, verily, I say unto you,
the ground and die, it abid-
bringeth forth much*

*Except a corn of wheat fall into
eth alone: but if it die, it
fruit" (John 12:24).*

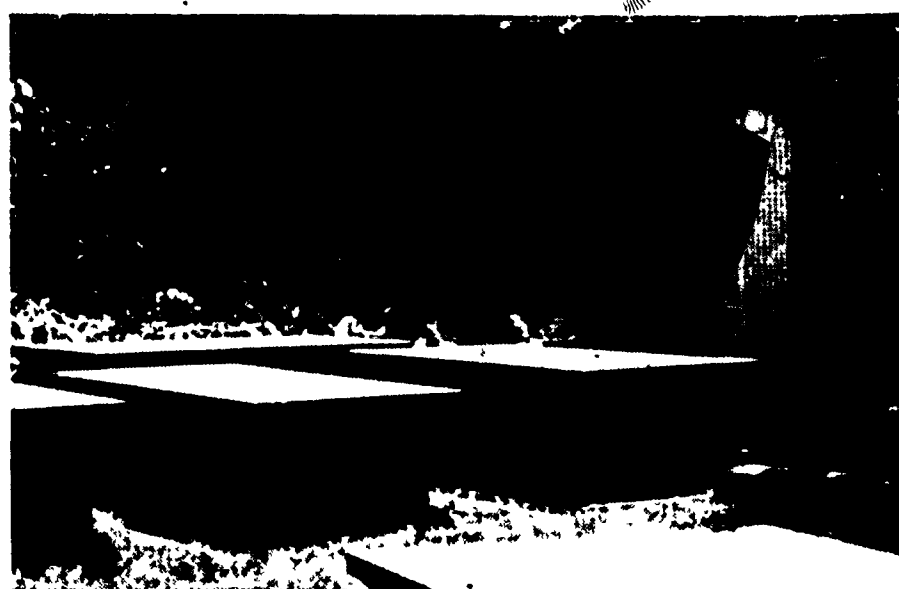
The Thai police general, resplendent in his formal whites, said, "Oh, so you're a missionary?" "Yes," I said, expecting the usual line of "all religions are good." Turning to other guests at the "floozy" wedding party, he said, "You know, these folks have something." He proceeded to tell of meeting a missionary up on the Burma border who was on a trek to some tribal village, carrying his pack and dripping perspiration. He had seen the cross in action and it had made a terrific impression. How long will it take us to see the truth of what Jesus said: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." It is the crucified life that bears fruit. Stand by Robert Morrison's grave in Macao or by Henrietta Hall Shuck's grave in Happy Valley Cemetery, Hong Kong, and think how few results those pioneers saw. But the grain of wheat had died; and today a two weeks' evangelistic campaign in Hong Kong and Macao reaps twenty-six hundred souls. The late Dr. M. Theron Rankin once said: "There's no short cut to missions. Jesus had to die to save a lost world and so must we if we would join in that task." That's as true in Memphis as it is in Manila.

Oh, Lord of the harvest, help us to see that by dying we live, by losing we gain, and by crucifixion we are raised to walk in newness of life. Through Him who died for us. Amen.

—RONALD C. HILL



Grave of Henrietta Hall Shuck, Hong Kong.



Grave of Robert Morrison (center), Macao.

THE *Commission*

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PICTURE CREDITS Cover, courtesy of Moore-McCormack Lines, Inc. (see page 15); page 4, *Richmond* (Virginia) *Times-Dispatch*; page 7, (left) *Richmond* (Virginia) *News Leader*; pages 12, 13, and 25, Davis L. Saunders; page 14, (top) Gerald S. Harvey, (bottom) J. Daniel Luper; page 15, (top) Oleta Snell; page 17, Harold E. Renfrow; inside back cover, Gerald S. Harvey; Epistles and New Appointees portraits, Dementi Studio. Other photographs are furnished by the authors or by the home office staff of the Foreign Mission Board.

JULY 1957

Volume XX Number 7

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention, at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church club plan of ten or more subscriptions, 7 cents a copy per month, payable monthly or quarterly. When sent to every family in the church, the cost per subscription is 55 cents per year. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Second-class mail privileges authorized at Richmond, Virginia. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va. Change of address must reach us five weeks in advance of the next issue date. Be sure to give both old and new addresses. VIRGINIA LEE PRIDDY, Circulation Manager.

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

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one hundred years ahead." Dr. Tupper's words sound prophetic—today, less than a century later, Southern Baptists have more than one hundred missionaries under appointment to that country and sixty-four churches are affiliated with the Japan Baptist Convention.

In 1893 the Board called Dr. Robert Josiah Willingham, also a South Carolinian, as its third corresponding secretary. *The Foreign Mission Journal* pointed out that this young man took a considerable reduction in salary when he came to the Board. "He rightly says that he cannot call on others to go and to give unless he also is willing to make sacrifices for the cause," the *Journal* said.

Dr. Willingham was only thirty-nine years old when he came to lead Southern Baptists in their rapidly expanding foreign mission program, and he served in this capacity for twenty-one years. During his administration the missionary frontier was advanced to include Argentina, Interior China, and Uruguay; gifts to missions increased; overseas Missions were visited by the corresponding secretary; and institutional work (schools, colleges, seminaries, publishing houses, and hospitals) received emphasis.

Several interesting events occurred in connection with the opening of work in Argentina. Sidney M. Sowell

thought of Argentina while he cut trees on his father's farm in Virginia. In his heart there came a desire to consecrate his life to missionary work. With something like the simplicity of a child, but really with the faith of a believer, the sixteen-year-old boy wrote a letter to God expressing the intimate desires of his heart to be a missionary. Then he hid the letter in a hollow pine tree.

Sowell attended Richmond College (now the University of Richmond) and there he met Joseph L. Hart, also a native of Virginia. Later these young men applied to the Foreign Mission Board for appointment to Argentina. Dr. Willingham asked, "Don't you know that our Board has no work in Argentina? Why don't you apply to go to some field where we are working?" The answer was, "We are convinced that God is calling us to Argentina."

When the Southern Baptist Convention met in 1903 the Foreign Mission Board was asked to consider the advisability of opening a new mission field. A few days before the convention S. M. Sowell had been accepted as a missionary of the Board. After the convention meeting, Argentina was selected as a new mission field and Mr. Sowell was named to that country. Mr. Hart was appointed to Argentina later the same year.



The Board's first established home was here in the basement of the old First Baptist Church, Richmond, where it stayed for twenty-five years.

One of the achievements of Dr. Willingham's administration was the increase of interest and growth in contributions from the churches of the Southern Baptist Convention. These contributions more than tripled during his secretaryship. It is interesting to note that Virginia churches led in contributions to foreign missions during his administration.

"It would be a remarkable story," said one writer, "if we could tell it, how the executive secretary of the Board went from church to church and, with burning appeals, aroused the people to do far greater things. Often with a single supreme effort he increased the contributions of a church manyfold for worldwide missions."

Dr. James Franklin Love, a North Carolinian, became the Board's executive (or corresponding) secretary in 1915 and served for thirteen years. At this time, following World War I, the demand for an enlarged overseas program grew. At a conference in London, at which Baptists of America and Britain considered postwar needs in Europe, the Foreign Board assumed responsibility for mission work in seven new fields in Europe and the Near East. One area in South America and one in the Orient were also entered during Dr. Love's secretaryship.

The Board's fifth executive secretary was Dr. T. Bronson Ray, of Kentucky, who led the foreign mission enterprise from the fall of 1929 through December, 1932. Dr. Ray was a pioneer in the field of mission study in the homeland. He encouraged the organization of mission study classes and discovered suitable books for study. Five study books came from his own pen.

Dr. Ray's plans along this line have been expanded. The Board selects a mission study theme each year; books are written around this theme for every age group for study in churches throughout the Southern Baptist Convention. The Board's mission study theme for 1956 was "Japan"; and "Africa—An Emerging Continent" is the emphasis for 1957.

The Board also has a thriving program of Schools of Missions. There were 150 association-wide Schools of Missions (sponsored jointly by the foreign, home, and state mission boards) held in 1956, 148 are planned for 1957, and 152 have already been scheduled for 1958.



This was the Board's headquarters staff at the end of 1934, except for Dr. Charles E. Maddry, executive secretary, and perhaps one other person. Pictured from left are Miss Mary Waugh, Moffett Booker, Miss Mary M. Hunter, Miss Jessie R. Ford, Everett L. Deane, Miss Frances Pendleton, Miss Ruth Yeamans, E. P. Buxton, and Miss Inabelle G. Coleman.

Dr. Charles E. Maddry became executive secretary of the Foreign Mission Board in January of 1933, at a time when the country was in the midst of a depression and the Board was more than one million dollars in debt and had no more borrowing power. During Dr. Maddry's twelve-year administration this debt was paid off.

Dr. L. Howard Jenkins, Richmond book publisher, was elected president of the Board in 1932. Dr. Maddry says payment of the debt would not have been realized so soon had it not been for the "courage, faith, and good business management" of Mr. Jenkins.

Now in his twenty-fifth year as president of the Board and his forty-second year as a Board member, Mr. Jenkins continues to give unique service to foreign missions. (The entire Board now consists of fifty members, eighteen from Richmond or vicinity, thirty-one from the states included in the territory of the Southern Baptist Convention, and the president of the Southern Baptist Convention as ex officio member.)

The Board occupied its present headquarters building at 2037 Monument Avenue in 1943. The home office had been moved several times in the years prior to this, being located for some time on one floor of the Presbyterian building on Sixth Street and then for a number of years at

Sixth and Franklin Streets in a building which the Board had secured with funds given by the late Mr. and Mrs. George W. Bottoms of Arkansas and designated for headquarters facilities.

Dr. Maddry steered the Board during most of the difficult days of World War II, when many Southern Baptist missionaries were interned and one, Rufus Gray, died in a Japanese prison in the Philippines.

During the war many Americans in the armed forces took an active interest in Southern Baptist mission work abroad. Of one serviceman a missionary wrote: "Lieutenant McDonald had come to Hawaii with the Army Air Forces in the early summer. . . . He immediately set out to find a Baptist church. He played the piano and helped instruct the choir. . . . He was a person of such genuine good will that all the young people of our church—Chinese, Japanese, Korean, Filipino, and haole—loved him."

During Dr. Maddry's administration Missions were reorganized, requirements for missionary appointees made more rigid, work initiated in two more countries, and the way prepared for advance.

At the end of World War II Southern Baptists were thinking in terms of the program they had when Pearl Harbor was attacked. But Dr. M. Theron Rankin, who became executive secretary of the Foreign Mis-

sion Board in January, 1945, urged the necessity of an advance program.

Dr. Rankin, a South Carolinian and the Board's seventh executive secretary, found when he took up his duties that a limited number of mission volunteers and a meager overseas budget had frozen the number of missionaries at about five hundred. He couldn't stand still when the world needed Christ; but he was too far-seeing to take a short cut. He began building a foundation of knowledge of all the areas where Southern Baptist missionaries were serving.

He and his associates spent the first three days of 1948 in a hotel room in a small Virginia town, working out a program of advance—station by station, country by country. This Advance Program was first presented to the Foreign Mission Board and then was unanimously adopted by the Southern Baptist Convention in 1948.

Dr. Rankin's dream was for 1,750 missionaries; and the Advance Program called for this eventual total. He lived to see 913 Southern Baptist missionaries in thirty-two countries and territories of the world.

During his secretaryship work was undertaken in new areas and expanded in old ones. In South America, Southern Baptist missionaries entered four more countries and took over work begun by the Southern Baptist Home Mission Board in three other countries. One of the Board's former leaders had envisioned the encirclement of South America by Baptist mission stations; and this dream was becoming a reality during Dr. Rankin's secretaryship and under the dynamic leadership of Dr. Everett Gill, Jr., the Board's secretary for Latin America from 1941 until his death in 1954.

By the end of 1951 all of Southern Baptists' missionaries in China had been forced out of that country. (Dr. William L. Wallace, medical missionary, died in a Communist prison in February, 1951.) The Board sought new fields where these experienced missionaries could serve and especially where there were large groups of Chinese-speaking people. Work was thus expanded to six more countries of the Orient.

Southern Baptists, who began missionary work in Nigeria in 1850, waited almost a century before advancing into other areas in Africa. In 1947 missionaries were sent to the Gold Coast (now Ghana), where Baptist laymen of Nigeria had mi-

grated and already had unorganized groups; and in 1950 Southern Rhodesia became a Southern Baptist mission field, after a wealthy ranch owner in that area gave the Board one thousand acres of valuable land on which to launch a missionary undertaking. Three more areas in Europe and the Near East were also entered by Southern Baptists during Dr. Rankin's administration.

Dr. Rankin made Southern Baptists more aware of their individual responsibility to the world mission program. "The prospect for continuing advance in foreign missions is to be measured in terms of the strength and depth of the compassion and concern of the members of our churches," he once said. "Advance will go only as far and fast as our love goes."

"What is a big church, or a great church?" he asked. "Is it one which has hundreds or thousands of members? Is it one which has large budgets? Or is it a church which has the world in its heart?"

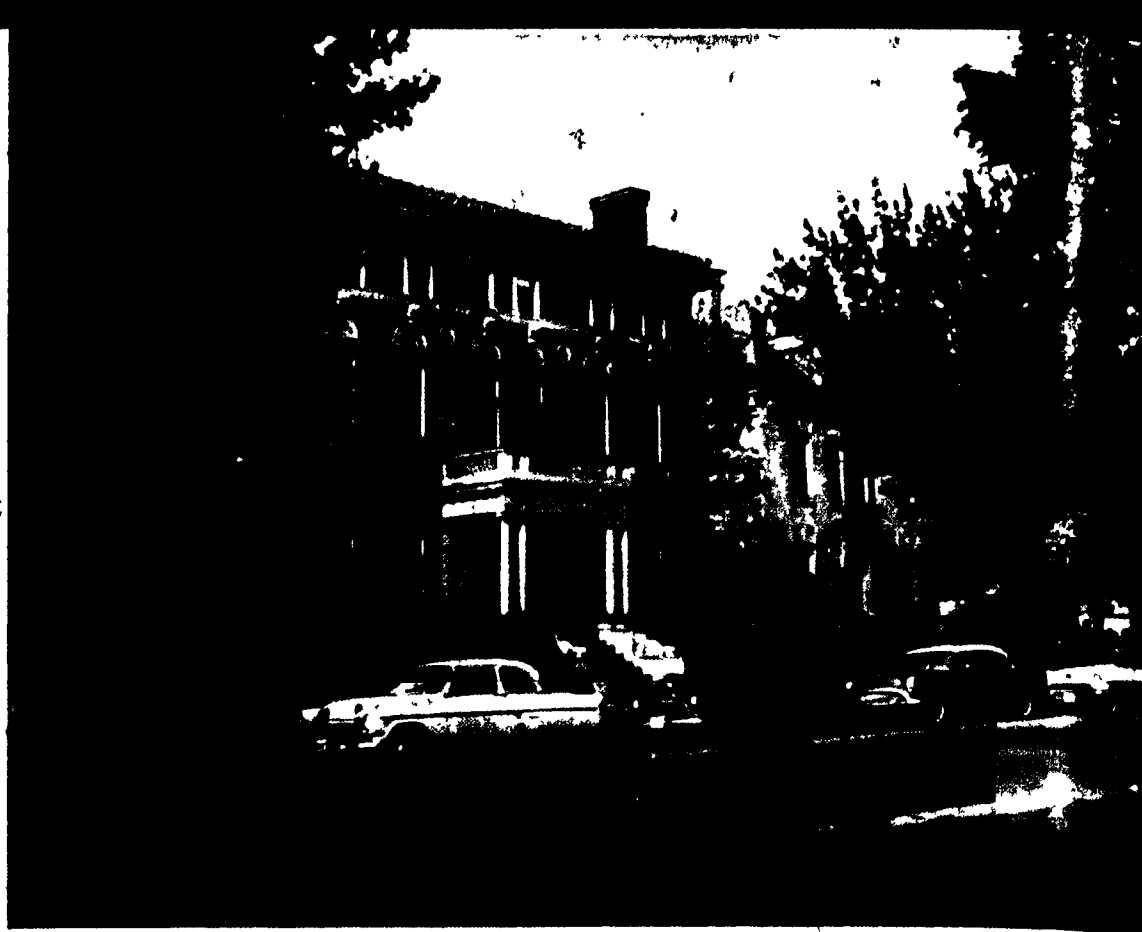
Dr. Rankin died in June, 1953. In October of that year Dr. Baker James Cauthen, a native of Texas then serving as the Board's secretary for the Orient, was elected the eighth executive secretary of the Foreign Mission Board. Dr. and Mrs. Cauthen served as missionaries to China from 1939

until 1946 when he was elected Orient secretary.

Advance into new areas continues. The Board has begun a ministry in Gaza, assumed responsibility for the work of a national Baptist in Egypt proper, and opened work in East Pakistan and in Kenya and Tanganyika. The Board has raised its minimum goal for missionary appointments from 100 to 130 per year.



For a number of years the Board occupied the top floor (and later part of the third floor) of this building on the corner of Sixth and Franklin Streets which it bought with funds left by an Arkansas couple.



In 1943 the Foreign Mission Board moved its headquarters to 2037 Monument Avenue (left), its present home. The building at right, connected to the other by an enclosed passageway, was occupied in early 1950.

The time-honored methods of evangelism, education, medicine, Christian literature, and the witness of the Christian home have been employed in spreading the gospel to other lands. In recent years the Board has added such means as radio ministries, agricultural missions, and airplanes.

The personnel of the home office staff includes Dr. Cauthen, executive secretary; Dr. George W. Sadler, secretary for Africa, Europe, and the Near East; Dr. Frank K. Means, secretary for Latin America; Dr. J. Winston Crawley, secretary for the Orient; Rev. Elmer S. West, Jr., secretary for missionary personnel; Dr. Eugene L. Hill, secretary for missionary education and promotion; Mr. Everett L. Deane, treasurer; Mr. Elbert L. Wright, business manager; Rev. Fon H. Scofield, Jr., associate secretary for audio-visual aids; Dr. Rogers M. Smith, associate secretary for promotion.

Also, Miss Genevieve Greer, book editor; Miss Mary Elizabeth Fuqua, assistant to the executive secretary; Miss Edna Frances Dawkins, assistant secretary, missionary personnel; Miss Ione Gray, associate editor, *The Commission*, and press representative; Mr. Ralph Anderson Magee, assistant treasurer; Rev. Bill B. Cody, assistant secretary, missionary personnel, and student representative; Rev. Floyd H. North, assistant secretary for promotion; and Rev. James G. Stertz, assistant secretary, missionary personnel.

In the past seven years the Board's

home office staff has grown from 43 to 80, active Southern Baptist missionary personnel from 669 to 1,154, the annual budget from \$2,958,667 to \$8,128,504.34 (adopted for 1957 and the largest in the Board's history). At the present time Southern Baptist missionaries are serving in thirty-eight countries and territories of the world.

The Foreign Mission Board received a total of \$12,806,720.34 from all sources in 1956. Of funds expended in 1956, 91.88 per cent was used on foreign fields; 1.17 per cent was earmarked for a new headquarters building; and 6.95 per cent was used for administrative and promotional expenses.

Forty-seven missionaries have been named to overseas service thus far in 1957 (making a total of 2,253 during the Board's 112 years); and appointments this year are expected to go beyond the record of 121 set in 1956.

Dr. Cauthen is continually sounding the note of advance in foreign missions, both in the number of young people volunteering for foreign service and in financial and prayer support by the churches of the Southern Baptist Convention.

"Each church should constantly pray that the Lord will call some of the finest young people in its membership to serve on mission fields," he says. "There are 30,834 churches co-operating with our Convention. If

only one young person from each church were to respond to God's call, what a vast army of volunteers would be available. Would not this dedication of life challenge Southern Baptists to heights of stewardship?

"While striving for a larger number of missionaries, we must keep always in mind that quantity is not the main matter. . . . The Foreign Mission Board will continue to call for high standards for missionary appointment."

Dr. Cauthen reports that the entire Southern Baptist Convention is focusing its efforts upon advance in world missions, with special emphases leading up to the year 1964, which will mark the 150th anniversary of the organization of Baptist work in the United States. (The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed at Philadelphia in 1814.)

"It could well be that this emphasis will enable the Foreign Mission Board to arrive at its minimum objective of 1,750 missionaries at a far earlier date than heretofore has been anticipated," Dr. Cauthen says. "Certainly well in advance of the year 1964 we should have that number of missionaries."

"Such rapid development of a world mission program places increasing responsibility upon the administration at the home office," Dr. Cau-

then said at the groundbreaking ceremony for the Board's eighth home. "That administration cannot be achieved effectively unless the building and office arrangements are such that the staff can do its work."

"The construction of this building will make possible the strengthening of the administration of the Board and the improvement of every area of its work. Every dollar to be used in this structure is as definitely a mission investment as any expenditure for evangelical, medical, or educational work in the neediest mission field."

Thus, the Foreign Mission Board, the channel through which Southern Baptists express their love and compassion for a world that does not know Christ, has had an eventful history at home and abroad—weathering wars and rumors of wars, times of debt and times of prosperity, times of mission apathy and times of mission concern.

"Only a small portion of the story can be told," Dr. Cauthen says. "The remainder will have to be visualized in terms of love, devotion, and sacrifice."

The Board looks toward the future with the belief that the past is but a prelude and with the hope of continued and accelerated advance in personnel, financial support, and the prayerful concern of Southern Baptists.



Above: Dr. L. Howard Jenkins, president of the Board, speaks on the history of the Board's homes at groundbreaking exercises for the eighth one. At right: Dr. Baker James Cauthen, executive secretary, shovels a spade of dirt. He was preceded by Mr. Jenkins (behind him) and Dr. W. O. Vaught, Jr. (at right), chairman of the building committee.



Seated are Dr. V. Ward Barr, of the building committee; Dr. Monroe F. Swilley, Jr., first vice-president of the Board; Miss Alma Hunt, executive secretary of Woman's Missionary Union; Dr. C. E. Maddry, emeritus executive secretary of the Board; and Dr. W. Clyde Atkins, also of the building committee. About three hundred persons attended the service.

FOREIGN MISSION NEWS

General

Lottie Moon Total

Books on the 1956 Lottie Moon Christmas Offering closed May 1 with a total of \$5,240,745.39. This represents an increase of \$612,054.36 over the 1955 total of \$4,628,691.03. States leading in contributions were Texas, with \$1,738,635.93 (see photo on page 16); North Carolina, with \$484,936.25; South Carolina, with \$293,924.20; and Georgia, with \$290,431.34.

1,154 Missionaries

The Southern Baptist Foreign Mission Board appointed 14 young people for overseas mission service at its May meeting, bringing the total number of active foreign missionaries to 1,154. (See names of new missionaries on page 28.)

Stertz Elected to Staff

Rev. James G. Stertz, pastor of First Baptist Church, De Land, Fla., was elected assistant secretary for missionary personnel at the May meeting of the Board.

Mr. Stertz was born in Maplewood, a suburb of St. Louis, to German immigrants who left Budapest, Hungary, in 1905 to look for political and religious freedom. He was graduated from William Jewell College, Liberty, Mo., with the bachelor of arts degree and Southern Baptist Theological Seminary, Louisville, Ky., with the bachelor of divinity degree.

While a student in the seminary he was a boy's club supervisor for the YMCA of Louisville and for a part of that time was pastor of Dupont and Graham Baptist Churches, Dupont, Ind. Following graduation from the seminary he directed religious activities at Mercer University, Macon, Ga., for 18 months and served as pastor of Central Baptist Church, Newnan, Ga., for five years before going to the Florida church in February, 1954.

As pastor in a college town (Stetson University is located in De Land), Mr. Stertz has worked with students and has approximately 400 in his church membership of more than 2,000. Approximately 100 young people of his church are volunteers for mission and other full-time Christian service. The church has trebled its offerings since Mr. Stertz became pastor.

Mr. Stertz and his wife, the former Eda Klarer, native of Florida, were seeking appointment for overseas mission service when minor health problems made such service questionable. He was asked to become a member of the Board's home office staff.

As one of the assistant secretaries for missionary personnel he will work with Rev. Elmer S. West, Jr., secretary for missionary personnel, and with Miss Edna Frances Dawkins and Rev. Bill B. Cody, both assistant secretaries in the department of missionary personnel.

The Foreign Mission Board's program of advance which calls for a minimum of 1,750 overseas missionaries by the end of 1963 has necessitated the enlargement of the personnel department. The Board expects to appoint 130 missionaries this year and hopes to increase the number year by year.

Mr. and Mrs. Stertz have four children.

Brazil

Favorable Publicity

More than 100,000 people visited a three-week exhibition of Bibles held in a large hall in São Paulo, Brazil.

(See photo on page 17.) City employees who serve in the hall said attendance at the exhibit exceeded that at any other exhibition ever held there.

The display, planned by Brazilian Baptist pastor, Andre Petcov, and supported by the board of the São Paulo Baptist Convention, brought publicity from every area of the city and became a great means of advertising Baptist work in Brazil.

The 30 Catholic priests among the visitors showed unusual interest, though two became mad and stamped out, reports Missionary Harold E. Renfrow. The Catholic and Greek Orthodox radios gave free publicity in calling the attention of the people to this exhibit.

The city was blanketed with posters; and on the invitations, given out from street corners, were printed the names and addresses of the Baptist churches in São Paulo. The future will reveal how many of these will be used to win people to the Lord.

A small book store was operated along with the exhibit, and more than \$3,000 worth of Bibles and records for use in the churches were sold. A

(Continued on page 14)

Rev. James G. Stertz, pastor of First Baptist Church, De Land, Fla., has been elected assistant secretary for missionary personnel for the Foreign Mission Board. (See story on this page.)



Looking at the Audit

By Baker James Cauthen

THE audit for 1956 financial operations of the Foreign Mission Board has just been laid on my desk. It is a thrilling story of missionary love and labor at home and abroad.

It indicates that the Foreign Mission Board had a total income in 1956 of \$12,806,720.34. This money came as follows: Cooperative Program, \$6,207,709.64; Lottie Moon Offering, \$4,659,166.40; designated gifts, \$1,540,640.68; income from securities and miscellaneous sources, \$399,203.62. In addition to this, the sum of \$67,122.28 was received for relief.

Texas Baptists gave \$3,148,683.57 of the Board's total 1956 income. North Carolina came next with \$1,112,363.57. Georgia was third with \$922,849.17. The Baptists of two other states gave more than \$800,000: South Carolina, \$833,573.03, and Tennessee, \$819,187.11.

A total of \$12,060,267.07 was spent by the Foreign Mission Board in 1956. Of this amount, \$11,080,773.14 was spent on foreign fields.

Expenditures for Nigeria were \$1,562,038.26. The three Missions of Brazil came next with a total of \$1,506,341.41. Japan was third with \$1,044,991.00.

For mission work in Latin America, \$3,923,156.07 was used; the Orient Missions spent \$3,679,358.50; expenditures in Africa, Europe, and the Near East totaled \$2,936,734.21; and \$541,524.36 was spent on general overseas work.

The amount spent on foreign fields totaled 91.88 per cent of all expenditures made by the Foreign Mission Board in 1956.

This money provided for the support of missionaries, evangelism, Christian education, and medical, publication, theological, and other types of work.

Administrative expenses of the Foreign Mission Board, including salaries of eighty headquarters employees, travel, postage, insurance, stationery, equipment, et cetera, totaled \$367,491.60, or 3.04 per cent of all expenditures made.

Expenditures for missionary education and cultivation of the home base, including audio-visual materials, missionary education literature, deputation work, conventions, conferences, publicity, publication of *The Commission*, et cetera, totaled \$405,095.86, or 3.36 per cent of all expenditures.

General expenses, including cost of Board meetings, annual audit, legal expenses, agents' fees for handling investments, et cetera, totaled \$66,123.27, or .55 per cent of all expenditures.

Disbursements toward the construction of a sorely needed headquarters building for the Foreign Mission Board totaled \$140,783.20, or a total of 1.17 per cent of all expenditures.

One might think as he studies these figures that funds were adequate to meet all needs faced. Such was, however, far from the case. There were requests for more than three million dollars on the desks of the secretaries throughout 1956 that could not be met.

Funds in the hands of the Foreign Mission Board are as follows:

First, there are permanent funds totaling \$3,720,458.40. These funds consist of amounts left to the Foreign Mission Board by people in sacred trust. In most cases only the interest on the money can be used for any purpose. These funds also include the sum of \$1,541,296.77 in the Missionary Pension Plan which is held in trust to provide for the pensions of emeritus missionaries.

SECOND, there is an emergency reserve fund totaling \$3,787,747.93. This fund is essential in view of the worldwide operations of the Foreign Mission Board and the highly complex and unstable circumstances under which that work must be projected. The fund is considerably short of the amount in proportion to the operating budget that has been advised by the Southern Baptist Convention.

Without the emergency reserve fund the extension of foreign mission work throughout the world would create inescapable financial obligations which would in times of emergency bring the financial structure of the en-



Baker James Cauthen

tire Convention in jeopardy. The creation of this fund has been one of the wisest steps taken in the history of the Foreign Mission Board.

THIRD, the other funds in the hands of the Foreign Mission Board consist of appropriations made and in process of being used. When funds are appropriated they are held at the Foreign Mission Board until they are actually called for by the Missions. This is important because many months are often required to secure land, make plans, and let contracts before building operations can be undertaken. The amount of these funds in hand varies from time to time.

The figures in this audit can be translated around the world in terms of loving, devoted witness on the part of more than eleven hundred missionaries who tell the story of Christ in thirty-eight countries. These figures represent fervent evangelism, patient medical work, thorough training of Christian workers, and education for thousands of young people. These figures represent Bibles being printed and Christian literature flowing out to make known the way of life.

These figures in terms of the home base mean love, prayer, mission study, giving, and life dedication. They represent a growing determination on the part of Southern Baptists to witness for our Lord more adequately in this generation. They represent an upsurge of consciousness that the world of today is in grave peril and that only the message of Christ can bring order out of its chaos.

(Continued on page 30)

Evangelical Christianity Versus Traditional Religion

By Gene H. Wise

IT WAS *feira* ("open-air market") day in Ipanema, one of Rio de Janeiro's suburbs which stretches along the Atlantic coast between low mountains and a beautiful sandy beach, seemingly limitless in width. Portable canvas shelters were set up on each side of the street all the way around the main square which lies in the heart of Ipanema's business district.

Between these stands, literally filling the streets, were thousands of shoppers. Some were well dressed; but a large percentage wore the cheapest kind of cotton clothing and were either barefooted or wore wooden-soled *tamancos* or straw-soled, canvas-topped *chinelos*. Almost without exception the shoppers carried some kind of bag in which they placed rice, beans, tomatoes, bananas, et cetera.

As I made my way along the street, I was reminded of the passage which tells us that Jesus, seeing the multitudes, was moved with compassion for them. For here, as in Palestine of old, were multitudes of people who were seeking the "meat which perisheth" but whose hearts and souls were also hungry. Though prices were high and some food items scarce, they knew that they could find at the *feira* enough food to sustain their bodies. But where were they to find the Bread of life?

A large Catholic church, located at the entrance to the open-air market, a strategic position on this main square, proposed to answer this question. On the front of the church, where it could easily be seen by the multitudes, was a huge sign with this message:

"Everyone in heaven with the eucharistic heart of Jesus. Jesus asked: Restoring communions. Jesus promised: Whoever shall take communion on nine consecutive first Fridays shall have final perseverance and eternal salvation. Catholic: Observe the nine first Fridays!"

This sign is typical of what missionaries find in all of Brazil. While multitudes perish for want of food for their souls, the Catholic Church

withholds from them the true Word of God, giving them instead the crumbs of the traditions of men.

Using the Bible to promote its own ends, the Roman hierarchy wavers between belittling and praising the Scriptures; permitting lay people to read God's Word and denying them this privilege; citing Bible texts accurately and distorting their true meaning.

Recently the Catholic Press Service (ASP) of Brazil published in secular newspapers across the country a release which included the following statement: "The Bible and only the Bible may be the religion of some strays, but, emphatically, it *never was* and can never be the rule of Christian faith taught by Jesus to his apostles that they should transmit it to all people."

Fortunately, the fact that the Ro-

man Church of Brazil has always divorced itself from the Bible has worked out for the progress of our Southern Baptist missionary work in all parts of the country. Here it isn't a question of distinguishing between groups with different interpretations of the Bible. It is a question of choosing a "Bible" church or a "non-Bible" church, of embracing a Christ-centered religion or remaining in a Christless religion which teaches Mariolatry and saint and image worship. The difference is as great as that between day and night.

While the strategy of the Roman hierarchy is to withhold from the people the Word of truth, Southern Baptist missionaries and their co-workers are using all possible means to get the Bible into the hands of the Brazilians. Dr. Edgar F. Hallock, Jr., director of the Carroll Memorial Bap-

tist Publishing House in Rio, and Rev. Jack J. Cowser, production manager, have recently begun the enlargement of the publishing plant, already the size of a football field, so that more Bibles can be printed.

In Brazil's second largest city, São Paulo, huge rallies were held on Bible Day; and a two-week Bible exposition was held, during which Bibles worth more than two hundred thousand *cruzeiros* (about \$3,000 U. S.) were sold.

Rev. T. N. (Tom) Clinkscales, field missionary in the state of Paraná, relates the following: "A short time ago in Maringá I held services at night, using films and filmstrips from the Atlas News Service, the South Brazil Baptist Mission's news and information agency. During the day we held a Bible crusade in the city. At the beginning we visited the mayor, pre-

sented him with a Bible, and secured permission to use the public-address system and to sell Bibles.

"No sooner had we begun than a friar came and asked permission to talk to the people. We gave him the microphone and listened as he warned all the people to beware of our 'false' Bibles. But when he learned that we were also selling Catholic Bibles he became furious and called all the curses of the holy virgin upon us for contaminating the 'true' Bible by having it alongside the 'false' ones."

The vast difference between true evangelical Christianity and the traditional religion of Brazil, as emphasized by their attitudes toward the Bible, was also spotlighted here in Rio recently in a very unusual way. A Baptist housewife and mother from the state of São Paulo took part in "The Sky Is the Limit," a radio and

television program that is the Brazilian counterpart of "The \$64,000 Question" television quiz show.

She was the first contestant in the history of the program to answer questions on the Bible, and she also reached the highest level in the program's history, answering correctly a question worth six hundred thousand *cruzeiros* (about \$9,000 U. S.).

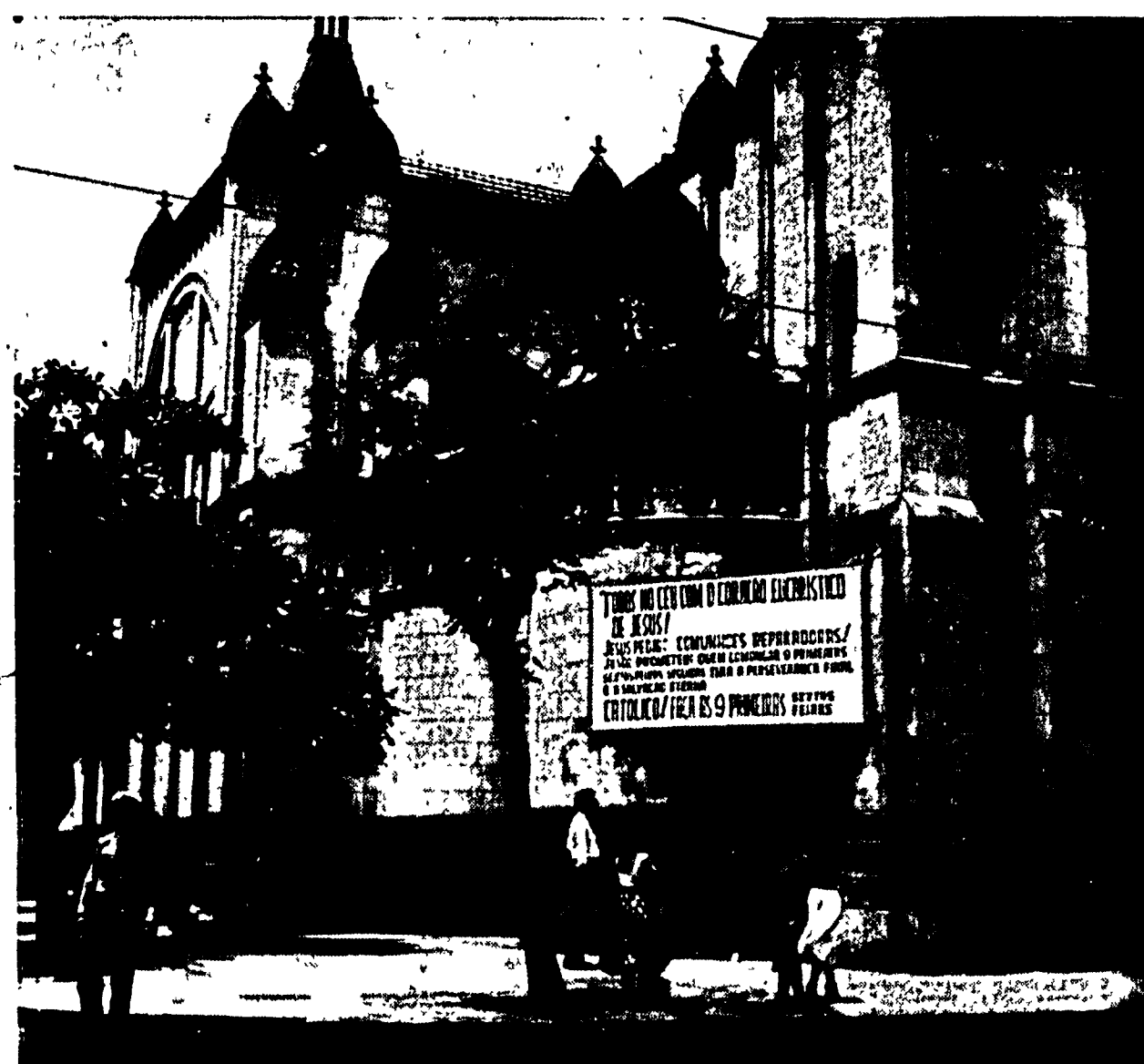
When she missed the question worth eight hundred thousand *cruzeiros* (about \$12,000 U. S.), a question that was impossible to answer because several possible answers are given to it in the New Testament—and she told the questioner so, the master of ceremonies said that she had made more propaganda for the Bible than she had for the product which sponsors the program.

There was such a storm of objection because she lost on a question which seemed unfair that a committee was appointed to restudy the decision. This woman became the most talked-about and most written-about person in the Federal District.

People were profoundly impressed with her knowledge of the New Testament and with the simple testimony which she always gave. At least two people told missionaries that they had stopped going to the movies on Monday nights in order to listen to this Baptist woman answer questions on the Bible. The viewers in general were seeing something they had never seen before—a laywoman who reads the Bible regularly and uses it as a guide to her everyday living.

This was some of the biggest and best propaganda evangelicals had had for the Bible. And Baptists were able to put a spot announcement just after the program letting people know that Bibles are available in the Baptist publishing house.

The mayor of Rio told a pastor that he had become interested enough through this Baptist woman's testimony to buy a Bible for the first time in his life. He is one of thousands who "discover" the Scriptures each year because of the faithful and consistent witness of Southern Baptist missionaries and Brazilian Baptists.



Withholding from the multitudes the true Word of God, the Catholics in Brazil give them instead the crumbs of the traditions of men. This sign on a Catholic church, with its falsified Bible message, is typical



This Baptist housewife and mother became the most talked-about person in Rio de Janeiro as she answered questions on the Bible on a popular television program, reaching the highest level in the program's history.

for July 1957

Going Where the Masses Are

SEEKING to follow the pattern of the New Testament, the Baptist Mission of East Africa in its beginning is going where the masses of people are concentrated. With headquarters in Dar es Salaam, capital of Tanganyika, the missionaries have already spread out to two other stations, Nairobi, capital of Kenya, and Mbeya, in Tanganyika. A fourth station will be opened in Mombasa, one of the chief cities of Kenya, when the James E. Hamptons complete language study in Dar es Salaam.

This article, compiled from reports sent by G. Webster Carroll, of Dar es Salaam, Davis L. Saunders, of Nairobi, and Sara Ella (Mrs. Jack E.) Walker, of Mbeya, is designed to give Southern Baptists an over-all picture of one of their newest mission fields. Although the work is carried on in two countries, the missionaries are joined together as one group with the purpose of witnessing to all of East Africa.

Of the fourteen missionaries now in East Africa, ten are in language and orientation school in Dar es Salaam. When the first group of missionaries complete the class study of the Swahili language, they will take the oral examination required of all Government employees. Then they will take a written Government examination.

The Baptist Mission has set up these language study requirements on the policy that missionaries cannot begin to adequately serve until they can speak the language of those to whom they minister. The Africans are amused at the mistakes the missionaries now make as they begin to converse in Swahili, but they are really appreciative of the efforts being made to learn their language.

The missionaries will go to the various stations of work after the completion of language study and orientation.

Thus far many doors have been opened for Baptists. Government officials have not only permitted their

entrance into the cities but in many cases have encouraged the work. Sir Edward Francis Twining, governor of Tanganyika, has been most gracious, and the missionaries feel that the location of the Mission headquarters in the capital of this country will facilitate the work.

Dar es Salaam is one of the chief seacoast cities in East Africa and, for that matter, along the entire east coast of Africa. Flying almost every flag, ships carrying ivory, coffee, tea, sisal, and spices go from its beautiful harbor to every part of the world; and ships bringing perfumes and cloth from India, food and clothes from Europe, and other supplies from America come into the port.

The name Dar es Salaam means "Haven of Peace," but things are certainly not passively at rest. Born in turmoil with the tremendous slave trading of yesterday, this growing city is being reborn in the manner so typical of much of the continent of Africa today.

A hundred thousand Africans (half

of them since 1948) have emerged upon Dar es Salaam in search of livelihood among a world of commerce dominated by Asians, Arabs, and Europeans.

The most evident problem resulting is that of detribalization. The Africans have been drawn away from their traditional surroundings, leaving upcountry their shambas, or plantations, as well as their family and tribal ties with all of the native ceremony and pagan religious ritual. They represent some seventy tribes, with the Zaramo comprising about 35 per cent of the total population.

There is practically no home life, morality is low, illiteracy is high, housing is in crisis condition with an average of ten people living in a mud-and-pole house (some houses have as many as thirty-five people).

This replacement of their simple culture with urban complexities spells insecurity for the Africans and has left the masses of Dar es Salaam in a spiritual vacuum. This hurls a tremendous challenge to Southern Bap-



Shown at the first meeting of the Baptist Mission of East Africa are (from left) Dr. Jack E. Walker, Mrs. Davis L. Saunders, Mrs. Winfred O. Harper, Mrs. G. Webster Carroll, Mr. Carroll, Mr. Saunders, Mrs. Walker, and Mr. Harper, who is secretary-treasurer of the new Mission.



Modern buildings line the streets of downtown Nairobi.



But the Africans are restricted behind barbed wire fences.

tists; for whereas many different mission groups have worked in Tanganyika through the years most of them have bypassed the coast and have gone into the bush to the native villages upcountry.

Though evangelical mission work has reached few in Dar es Salaam, Islam, which is threatening to blanket Africa, is bidding for and claiming hundreds of precious souls in the city.

According to a Tanganyika Government official, 85 per cent of the Africans in Dar es Salaam are Moslems at least in name. Most of the women, so ignorantly resigned to a subjected position in society, wear the black, drab Moslem dress. Thirteen per cent of the men have more than one wife.

And the tragic truth is that in Islam there is no sense of sin; hence these masses of people feel no need of personal regeneration through Jesus Christ. The many Moslem sects, which fight among themselves, seem to unite in antagonism and persecution of any approach by Christianity. The people are taught that if they become Christians they will get leprosy; yet, despite this fear, their hearts are hungry for that which Jesus can give.

The first approach in reaching the people of Dar es Salaam will be through the combined ministry of a church and good will center, directed by the Webster Carrolls. The Africans do not know that what they are searching for is spiritual. However, they are urgently anxious to learn to read and write. And they seem eager to know about hygiene and baby care and other things demanded of them by city life. The weekday program will be an attempt to meet many of these desires and needs.

At the core of the weekday program will be the evangelistic work. Inquirers and converts will be served by the church, which will be located on the same site as the good will center; and a full program of Sunday school, Training Union, and Woman's Missionary Union work will be carried on along with the worship services.

This church and good will center will be established in an African community called Magomeni, where there are between thirty and forty thousand people. In this area the Government is building something of a permanent housing project to replace the old mud-and-pole houses. As the Africans rise out of their physical depravity, the missionaries' major task will be to

help them rise out of their bondage of ignorance and sin.

A similar type of work is being begun in Nairobi by the Davis Saunders who settled there in December to study the language and lay the foundations for the good will center.

The site that has been selected for the good will center is in an area where 50 per cent of the African people will pass by the doors on their way to and from work. In the immediate area there are probably ten thousand people who are not actively reached by evangelical Christianity.

The conditions found within the African locations (housing areas) in Nairobi remind one of the Nairobi Royal National Park near by where
(Continued on page 25)



The probable site of the Baptist good will center on one of the locations in Nairobi is now an automobile junk yard. About 50 per cent of the Africans in the city pass here on the way to and from work, and the ten thousand people in the immediate area have no evangelical witness.

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(Continued from page 8)

book giving many important facts from the Bible in a concise manner was also sold.

Preaching services were held in the city's public library and in one of the large theaters, and many people came to hear the gospel. Says the missionary: "This to us was worth the cost of the effort."

Compliment to the City

The first unit of Colégio Batista Daniel de La Touche, the new Baptist school in São Luiz, Maranhão, Brazil, was completed and inaugurated in March. (See photos on this page.) The school, named for the Huguenot founder of this capital city, drew civic leaders and public officials to its opening services.

After reading a passage of Scripture and leading in the dedicatory prayer, Pastor Capitulino Lázaro Amorim, of First Baptist Church, São Luiz, cut the inaugural ribbon. Salutations were brought by the mayor and the secretary of the state department of education.

Giving the patriotic significance of the new school, a widely known historian told the audience of the founding of the city by Frenchman Daniel de La Touche in 1612 and of the factors which led to the treaty which turned the city over to the Portuguese three years later.

Guests on inauguration day were



Missionary Ralph T. Bowlin presents one of the first printed copies of the Bible in the Ndau language to Robert Thondhlana, a Ndau who is studying at the African Baptist Theological Seminary, near Gwelo, Southern Rhodesia. (See story in Foreign Mission News.)

impressed with the spaciousness of the well-ventilated classrooms of the primary school unit, a two-story, ranch-style building set beside a clay hill among great mango and cashew trees. Built-in chalkboards, in green with celotex bulletin boards on each end and across the top, a novelty in

equatorial Brazil, emphasize the study given to pupil needs.

Missionary J. Daniel Luper, who was director of the school until his return to the States for furlough, writes that a large number of the 156 children enrolled are from Baptist homes or homes of other evangelicals in the city.

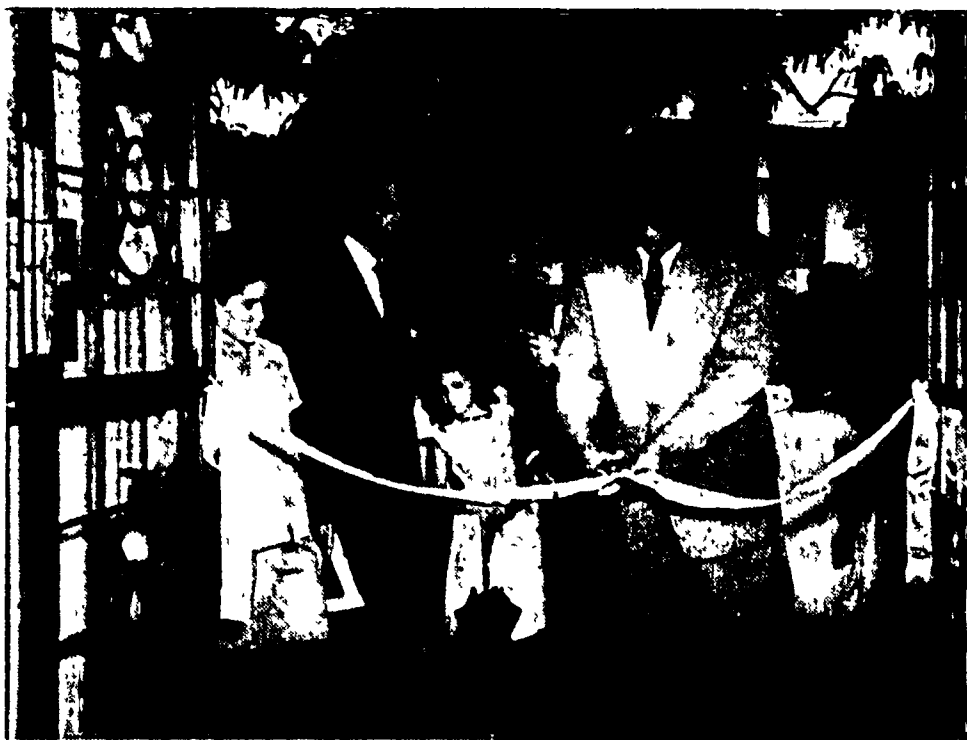
The mayor's son is in the kindergarten, and many of the other leading citizens have told the missionary, "I'm putting my child in the Colégio Batista now so that he can go all the way through it with you."

All of the teachers are members of the First Baptist Church, and they begin their classes each day with a devotional period including choruses, Scripture reading, and prayer.

Mr. Luper says that many of the parents were concerned about the kind of religious instruction planned for the children, stating that the padres and sisters in other schools spent most of the time ramming Catholic catechism down the throats of the pupils and left little time for the study of lessons so that the boys and girls were retarded in their primary work.

"They were glad to hear me say that, while we plan to teach the Bible story, Baptists always know how to respect the consciences of these children and the convictions of their parents," Mr. Luper says. "The pupils seem to be enjoying the religious emphasis, and the parents are satisfied."

"We believe the school is an effective witness of the salvation that



Missionary J. Daniel Luper (at left) watches as Pastor Capitulino Lázaro Amorim, of First Baptist Church, São Luiz, Brazil, cuts the ribbon at the inaugural service of the



primary school building (photo above), the first unit of the new Baptist school in São Luiz, the Colégio Batista Daniel de La Touche. (See "Compliment to the City" above.)



These pictures show the before and after of the Blanqueado Baptist Church, Santiago, Chile. Above is a rear view of the old building with the Sunday school rooms to its right.



This is the new educational building provided, along with a new auditorium (not shown), by Lottie Moon and other special offerings. (See "Ten Years Later" under Chile below.)

comes through Jesus Christ, and we are able to reach a group of the people with whom heretofore there had been no point of contact."

Fifty Years

The Brazilian Baptist Convention marked its 50th anniversary in June. At its organizational meeting, on June 22, 1907, the convention established a number of boards to carry on the work of Baptists, including a Home Mission Board and a Foreign Mission Board.

David Gomes, secretary and treasurer of the Brazilian Home Mission Board, writes that nine new missionaries went to the field in February. The board sponsors the work of approximately 160 missionaries in the far interior of Brazil.

Mr. Gomes also reports that Brazilian Baptists opened two new schools and a new medical clinic recently. Last year the board adopted a uniform pattern of studies for all the 32 schools under its support.

Chile

Ten Years Later

Ten years ago a little mud building, able to hold about 100 people, was erected for a small Baptist congregation in a section of Santiago, Chile. Later, six Sunday school rooms were built to the side of the church. These were made out of the cheapest lumber and had no floors.

In September, 1950, the congregation was organized into the Blanqueado Baptist Church. As this church grew to have a Sunday school with 16 classes (all the space would allow), all the missionary organizations, a

Training Union, and morning and evening worship services, the need for more space and adequate facilities became greater each week.

Now, ten years later, the church has a beautiful auditorium, completely finished except for the baptistry, and an educational building, thanks to the Lottie Moon Christmas Offering and

other special gifts. (See photos above.)

The inside work of the educational building is not complete, but little by little the church members plan to finish it. Christmas checks made possible the concrete floor in the departmental rooms.

Missionary Oleta Snell, who works with the church, writes: "Both attendance and offerings have increased and in nearly every service there are professions of faith. God has blessed Blanqueado in a great way, and through the influence of its church members that section of Santiago is being changed."

Revival

Missionary James H. Bitner reports on a two weeks' campaign in Valparaíso, Chile, with Missionary Hubert L. Hardy, Jr., doing the preaching: "In spite of the near revolution, we experienced a good revival. The afternoons were occupied with services from house to house in the hills that dominate the bay area. Each family invited their neighbors and friends into their home to participate in the service."

Hong Kong

International Ministry

The Hong Kong Baptist Theological Seminary has an international missionary ministry. More than 50 per cent of its graduates of the past five years have gone to serve in fields outside Hong Kong.

About half of these have gone to Malaya, where they form a large part of the Baptist evangelistic working (Continued on next page)



THE COVER: This month's photograph, depicting Rio de Janeiro, Brazil, as overlooked by the statue of Christ on Corcovado Mountain, is used by courtesy of Moore-McCormack Lines, Inc., New York. Baptists have a strong witness in Rio, with 100 churches, a publishing house, a theological seminary, a woman's training school, and a college.

Foreign Mission News

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force. Others have gone to Thailand, Macao, and Taiwan; and one couple has even gone as far as New Zealand to work among the Chinese people there.

Dr. J. Winston Crawley, the Board's secretary for the Orient, says: "That sort of missionary outreach from a seminary which is itself located on a mission field serves as a moving challenge to our seminaries and seminary graduates here in the homeland."

Dr. James D. Belote, Southern Baptist missionary, is president of the Hong Kong seminary.

Hungary

Relief Parcels Acknowledged

Acknowledgments have been received for about 200 of the more than 700 parcels of used clothing sent to individual Baptists in Hungary by the Baptist Relief Committee for Hungary, Dr. John Allen Moore, executive secretary. These parcels were received in order without payment of duty.

A Baptist man from Budapest writes: "We still don't know what to think; a miracle has occurred. We can only marvel at it. We had made no requests to anyone; we had only prayed to the Lord.

"How did you get the idea to send us exactly what we needed most? Was it an inspiration from heaven? We see in it only the hand of the Lord! A higher Power commanded that those things should come."

"As I came from work, my dear children (four of them) told me with overflowing joy that a package had come from abroad," writes a mother. "My little six-year-old daughter had prayed God for a long time that he would send her a pretty little dress. The miracle occurred; the good Lord heard the child's prayer. We pray that God may bless you richly."

Two carloads of clothing were sent by train to the Baptist Union headquarters in Budapest. If this shipment in carload lots goes through without difficulty, the relief committee plans to send more in this way rather than to individuals. This would be a great saving in money and would perhaps be more satisfactory in other ways.

Rather large sums of money were also sent to the Baptist Union in Hun-

gary for its relief needs. These funds were transmitted in a legal way at an exceedingly favorable exchange rate, Dr. Moore reports. Since it is uncertain whether more funds can be sent in this manner, the committee is thankful that this was done while the way was open.

Indonesia

Useful Garage

The Stockwell B. Sears's garage again made history as the first issue of *Suara Baptist* (*The Baptist Voice of Indonesia*) was mimeographed there. (The garage was formerly used as headquarters for the preparation of Sunday school lesson material.) This paper, begun as a quarterly, will be a help in linking together the work of the five Baptist mission stations in Indonesia.

Elton Moore is editor, and Darlyne Sears is associate. Stockwell Sears helped turn the crank on the mimeograph machine.

Mexico

973 Converted

"I have two deep desires," said a man to a Baptist pastor visiting in his home in Mexico. "The Baptists have

always been cooped up in their small buildings and now all at once they have come out into all of the homes. I want to know who started all of this." His other desire was to kill a Protestant.

"I not only would like to kill a Protestant, but I have some gasoline I would like to dedicate to burning one," he said.

Three nights later this man was in a revival service and accepted Christ as his Saviour, becoming one of the 973 who made professions of faith in Christ during the simultaneous evangelistic campaign conducted by 24 Baptist churches and chapels in three neighboring cities of Mexico, April 14-21. The cities, Torreón, Gómez Palacio, and Lerdo, have a combined population of about 230,000.

The pastor visiting this man was one of a large number of Baptist pastors, seminary students, and church members who formed teams and went from house to house during the eight days of the revival, winning souls and distributing New Testaments, portions of the Bible, and other literature. In all, 3,237 visits were made and 50,000 tracts, 599 New Testaments, and 2,697 Bible portions were distributed.

A 12-year-old boy was visiting with



On behalf of the Foreign Mission Board, Rev. and Mrs. John W. Turner, missionaries to Lebanon, and their children, John William, Jr., and Karen, receive from Dr. Forrest C. Feezor, executive secretary, Baptist General Convention of Texas, the last in a series of checks totaling \$1,738,635.93—the Lottie Moon Christmas Offering from some 3,700 Texas churches. (See story on Lottie Moon Offering in Foreign Mission News.)



Pastor Andre Petcov, of São Paulo, Brazil, looks at the flag of Brazil in a display showing the countries of the world that have the Bible in their native tongues. This was a part of the three-week Bible exhibition held in São Paulo recently. (See story in Foreign Mission News.)

one of the Christian workers in Lerdo, the seat of Catholic power in that area, when someone hit him in the head with a rock. He began to cry as the blood flowed from his head. After the wound was cleaned, the worker told the boy that perhaps he shouldn't help give out tracts and Scripture portions the next day. But the boy, the only Christian in his family, replied that he was going to continue.

For promotion of the campaign an article on salvation and an announcement of the 24 meeting places and their addresses were inserted in the two leading newspapers of Torreón, and the Baptists had a 30-minute radio program.

On the closing day of the revival a rally was held for all of the 24 churches and missions in the First Baptist Church of Torreón, with 850 persons attending and 36 making professions of faith.

Missionary Ervin E. Hastey writes: "Never before have we had such a concentrated soul-winning effort in Mexico and never before have we seen such glorious results. We are praying that this revival spirit will sweep all over this country of nearly 30,000,000 people and will continue all over Latin America. We know that it can and we believe that it will."

Intensive follow-up campaigns have been planned to conserve the results of the revival so that the new converts will become useful Christians in the Baptist churches.

Plans for the evangelistic campaign were begun in November, and committees had been working since that time.

Just prior to the opening of the revival two new churches were organized in Torreón, bringing the total number within that city to four. Property has recently been acquired for two of the missions in Torreón, and the missionaries hope it will not be long before there are 10 churches in the tri-city area.

Nigeria

Results

Dr. George W. Sadler, secretary for Africa, Europe, and the Near East, reports that one of the four Baptist hospitals in Nigeria ministered to more than 7,000 outpatients and 1,400 inpatients during 1956. Two hundred and ten of the inpatients professed faith in Christ.

The Philippines

Davao City

There were 22 students in regular day classes and seven in night classes at the Davao Baptist Bible School this

past year. Miss Elaine Crótwell will be acting director of the school next year while Rev. and Mrs. S. Clyde Jowers are home on furlough.

Mati

Baptists have the only evangelical witness in Mati. This is true of no other area in the Philippines where Southern Baptist missionaries work; yet there is no missionary preacher in Mati. Missionary Victoria Parsons is the administrator of the Baptist hospital; and she and some Filipino Christians carry on the evangelistic work.

Three years ago there were only three Baptists in Mati; now the Mati Baptist Church has 63 members and three or four preaching points.

Southern Rhodesia

First Edition

The first shipment of Bibles in the Nda language reached Southern Rhodesia in April; and May 12 was set aside as "Thanksgiving Day" among Christians in the Nda area. (See photo on page 14.) The complete Bible was translated into the Nda language by Rev. Clyde J. Dotson, Southern Baptist missionary.

In gratitude to God for the Bible in their own language, people came from great distances for services at the Rusitu mission station, near Melsetter, where Mr. Dotson began his translation.

After translating and then printing on his hand press the books of Isaiah, 1 and 2 Samuel, and the minor prophets, Mr. Dotson was authorized by the British and Foreign Bible Society to translate the whole Bible; and an African missionary, Mackinase Sitole, was appointed to assist him.

Mr. Dotson moved to Salisbury where he and his assistant devoted 12 years to the work. In 1952 the main task of the translation was completed, but Mr. Dotson still had to spend time in preparing the work for the London printers and in correcting proofs set up by people who did not understand a word of the language.

This translation could make the Bible available to nearly 60,000 Africans who speak the Nda language in the area along the border of Southern Rhodesia and Portuguese East Africa and along the Buzi River in Portuguese territory. There are Nda people in practically all of the churches connected with Southern Baptist mission work in Southern Rhodesia.

EDITORIALS

The Missionary Nurse

When medical missionaries are discussed, the doctors are those extolled. But the missionary nurse, whose praises are often unsung, is as strategic in medical missions as the doctor.

As a well-trained nurse, she is able to use her best skills to bring the sick back to health; and, at the same time, she can be an example for national nurses and for those in nurses' training.

In the operating room the missionary nurse, with training not available to nationals, is able to render maximum service. The doctor, who usually works without another doctor and without some of the facilities common to American operating rooms, often depends upon the missionary nurse to assist him with many tasks during an operation.

Moreover, a nurse-technician can, in the absence of a laboratory technician, do the laboratory work so necessary to any medical program.

Then again, because of her superior training and experience, the missionary nurse often directs the nurses' training and teaches in the mission hospital. She has an unparalleled opportunity in this work; for, if the efficiency of a hospital is determined by the nursing staff more than by the doctors, as many doctors have claimed, the missionary who directs the training of nurses has a great part in determining the condition of, not just one, but several hospitals.

But her Christian witness is probably one of the most significant contributions she makes. She influences nurses, hospital staff, patients, and even doctors. All our mission hospitals have religious programs; and a missionary nurse often teaches Bible classes and directs religious activities for the nurses and for the patients.

In short, then, nursing on the mission field affords an unusual opportunity in the area of medical evangelism; and, in all probability, few missionaries are more strategically located to do personal evangelism than is a nurse.

Just now the medical programs in our mission fields are jeopardized and expansion curtailed for want of nurses. Twenty-five nurses could be placed this year. Ten are urgently needed now, but only three are prospects for appointment in 1957.

Personnel Department Reinforced

For a long time the load of work so necessary in finding and preparing candidates for missionary appointment has exceeded that which the Board's department of missionary personnel has been able to do.

Therefore, in April, 1956, the Foreign Mission Board authorized the securing of another assistant secretary for personnel to be associated with Rev. Elmer S. West, Jr., secretary of the department.

For more than a year earnest prayer and diligent search was made in an effort to find a man qualified and appointed of the Lord to assume this position. In April this year members of the Board were informed that Rev. James G. Stertz, pastor, First Baptist Church, De Land, Florida, had been approached. With this as background and feeling definitely that the Lord was leading, the Board at its May meeting elected Mr. Stertz as assistant secretary for missionary personnel, a position for which he is admirably fitted.

Mr. Stertz, by thorough academic and theological training, is qualified for the position to which he has been elected. After high school he went to William Jewell College, Liberty, Missouri, where he was graduated with the bachelor of arts degree. Having been called into the ministry, he then enrolled in Southern Baptist Theological Seminary, Louisville, Kentucky, for his theological training. There he proved himself an excellent student, and in 1947 he received the bachelor of divinity degree.

By experience, too, Mr. Stertz has been prepared for the responsibilities of his new office. While in the seminary he supervised a boy's club for the YMCA in Louisville. Following graduation he directed religious activities at Mercer University, Macon, Georgia, where he exhibited unusual aptitudes for working with young people and understanding their problems.

Moreover, Mr. Stertz for nearly ten years has been pastor of Southern Baptist churches. And since February, 1954, he has been pastor in a college (Stetson University) city. Here he has ministered to hundreds of students and faculty members whose appreciation of him and his contribution to their lives is abounding.

And not the least factor qualifying Mr. Stertz for duties with the Board is the experiences through which he and Mrs. Stertz went in seeking appointment for mission service overseas. We are confident that all the way along God was preparing him for this type of missionary endeavor, and especially so since minor health problems made their service abroad questionable. Because of these experiences he will be better able to assist young people as they consider missionary service and pass through the process of appointment.

The Foreign Mission Board is confident that Mr. Stertz brings to the task for which he has been elected the personality, abilities, and dedication which will greatly reinforce the personnel department.

Europe Still Needs the Gospel

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:9-10).

These verses give us the first call to preach the gospel in Europe. They also tell us of the circumstances surrounding that call and the initial effort to meet it. And the New Testament bears record that Paul held himself completely expendable as he gave himself to the proclamation of the gospel in Europe.

After Paul, many messengers of the good news bore faithful and able witness to the peoples of Europe. And they did not do so in vain, for Europe became the depository of the gospel; and, almost totally, it was from Europe that the gospel later went forth to other lands.

In time the American recipients of the "European" gospel became greater—in quantity at least—exponents of it. Especially was this true of the non-Catholics. Of the 34,692 "Protestant" missionaries overseas in 1956, 23,432 were from the United States and Canada, while only 11,260 were sent out by churches and missionary societies of Europe and the remainder of the world.

Many evangelical Christian leaders in Europe are becoming increasingly concerned that so few of the missionaries from the United States and Canada are being sent to Europe. Several have reminded us Americans that we owe our Christianity to Europeans, and they have urged us to pay this debt by sending missionaries to assist in evangelizing the Europe that has become so pagan.

Therefore, the call comes to us, "Come over into Europe and help us." Let us pray and send missionaries and money that Europeans, too, may hear the gospel afresh.

Great in the Kingdom

The history of Baptist missions in all the thirty-eight countries and territories where Southern Baptist missionaries serve gives account of the strategic part nationals have played in the development and expansion of the Baptist program and witness.

1. Nationals have served as strategic helpers in opening and developing Baptist work in pioneer fields.

In 1836 J. Lewis and Henrietta Hall Shuck landed in China without a single acquaintance to welcome them or to assist in initiating a missionary program. But their first convert became their first assistant.

In 1847 Matthew T. Yates and his wife landed in Shanghai. From the very beginning the work there showed unexpected progress because some national

converts from Shucks's work in Hong Kong joined them in their labor.

In 1860 J. L. Holmes began work in North China. Despite discouraging results during the first years, the work finally began to take root when a few national converts started sharing their own salvation experiences with fellow Chinese.

Thomas J. Bowen reached Nigeria in 1850, but it was 1854 before he baptized his first converts. Before the end of that year a church was organized with five members.

The pioneers of Southern Baptist missionary work in Brazil, William B. Bagby and Z. C. Taylor, affirmed that the Christian message really took root and began to result in increasing converts when nationals became witnesses, too.

Much of the progress made in Baptist missionary endeavors in Korea, Taiwan, and Southeast Asia is directly attributed to the indispensable contributions nationals have made in opening work in these new mission fields.

2. National teachers, principals, and other educational personnel have been indispensable in launching, developing, and carrying on an educational program on all Southern Baptist mission fields. In China, Japan, South America, Europe, Africa, and other places, nationals have led in the founding of many Baptist schools. They have also taught in the schools and served on the school boards.

3. Nationals have rendered outstanding service in Baptist medical programs across the world.

Not only did Chinese doctors and nurses serve in mission hospitals in China, but the Chinese Baptist conventions built hospitals and clinics and operated leprosariums.

On the staffs of the hospitals in Japan, Korea, the Philippines, Indonesia, Nigeria, Southern Rhodesia, Jordan, Gaza, Paraguay, and Colombia are nationals without whose services these institutions could not function. National doctors, nurses, technicians, business managers, and general helpers, therefore, are all essential to the Baptist medical program on our mission fields.

4. Nationals have made their greatest contribution in the field of evangelism. Because of their knowledge of the people—language, customs, and psychology—the nationals, when converted and dedicated to the Lord, become more effective direct evangelists than most missionaries. Then, too, the number of missionaries on any given field has always been insufficient to evangelize that country. Many nationals have been outstanding evangelists and have led in programs of evangelism both in the local churches and in conventions.

5. There have been great Christian statesmen and denominational leaders among the nationals; and this fact accounts largely for the total progress made on the mission fields. Nationals have led in establishing Baptist conventions and institutions.

African Diary

EDITORS' NOTE: *We continue the condensation of the travel diary of Mrs. Baker James Cauthen. The first instalment appeared in the May issue, a picture feature on "A Day in Ogbomosho" in June, and now we pick up the diary where we stopped in May. It will be concluded in September. Save this material to supplement your study of Africa in this year's Graded Series books.*

February 20

FOLLOWING our visit to Nalerigu, in the Gold Coast, we stop at Wale-Wale where we again find a paved road. Here two American women (Assemblies of God missionaries) generously allow us to wash off the red dust of our travels while they ice glasses of refreshing drink for us. Then we go on to the town of Tamale.

It is mostly the small round huts we have been passing all day in the bush. (Bush is back country covered with scrubby growth much smaller than the forest trees and more or less dense according to the aridity; but the term also insinuates lack of culture and illiteracy.)

It is a memorable meeting as the few Yoruba Christians gather at a little building they have constructed for their house of worship. The walls are plastered and rest on concrete, and the seats of the crude benches are slabs of solid mahogany. (Later we



Elementary school pupils in Nigeria.

learn that this wood is so plentiful it is also used for everyday cupboards, floors, and even firewood.)

The women have on their nicest costumes with elaborate headdresses such as only Yorubas can concoct.



Dr. Baker James Cauthen (left) and Missionary Douglas C. Cather examine the enormous width of the men's garments.

When requested to give the watchword of Woman's Missionary Union, they rise and recite at great length. We discover they have given the watchwords of the Sunbeam Bands, the Royal Ambassador Chapters, Girl's Auxiliaries, Lydias, and Young Woman's Auxiliaries, as well as their own. They sing for us, a woman with an especially radiant face leading off and the others joining in a chorus refrain.

This song leader was baptized about two years ago. Missionary Douglas C. Cather tells us these Christians send 15 per cent of the church's offerings back to the Nigerian Baptist Conven-

tion from whose churches they have come. They start each week off with a 5:30 a.m. prayer meeting on Monday. The men of the church are traders who bicycle to various markets with cloth and other wares. Their leader is one of the laymen.

February 21

In the morning we see something of the town. Tamale has some very nice homes and other buildings and a fascinating market which has a big day on every seventh. As we pass along the tailors' row we notice Japanese, Singer, and Necchi sewing machines. The enormous width of the garments worn by the men seems very amusing—so I make a picture. We ask about the various foods, clabber, red bean purée, peanut pretzels, steamed dumplings of Guinea corn in shucks, plantain, et cetera.

The bright enamelware they use is made in Czechoslovakia or Hong Kong, the bolts of cloth are from England, and even the red beads worn about the loins (as the sole costume of many bush girls) are plastic from Russia! There is great amusement when we buy some of the beads—and a pair of golden earrings to complete the outfit.

Next we visit the home of one of the boys who works at the mission house. He lives in a near-by village where the round-hut type of dwelling is used. We are forced to stoop low to enter. The court is quite clean. One hut is for the chickens, one for the mother, one each for her sons. George's father is dead.

There is a water pot, a huge mortar in which the yams are pounded, and a place where a few stones are pulled together to hold the cooking pot! The hot peppers and dried okra, which are stewed, are ground on a flat rock. George has built his own hut in a



Joinkrama hospital—a beauty spot.

rectangular shape, calcimined the walls, and made a window in the first room. But the inner room, where his mosquito net hangs over a mat on the floor, is completely unventilated, in the old fashion.

After flying back to Kumasi during the afternoon, we rush straight out to a church in a village where five congregations have met to bid us welcome. The house is packed; a long program has been arranged. Our plane was late and the people have already been here an hour. I am seated on the platform with my husband and both of us are to make speeches. But first the people present gifts.

The Ashantis give each of us one of their costumes and sandals of native workmanship. The material, called the king's cloth because their king wears it, is hand woven and beautiful. Then the W.M.U. president comes forward and dresses me while one of the men adorns my husband.

Next the Yorubas present their costumes and we must be dressed again.

We reach the mission house and have dinner about 9:00 p.m. Miss Marjorie Jones and Rev. and Mrs. William Allen Poe have prepared humorous and attractive place cards inside of which are many facts about the Gold Coast, so soon to become independent as Ghana.

It is no longer possible to keep the diary daily. I can write on the planes, but not as we speed from station to station by car over African highways. The remainder will be sketchy.

How gracious the Africans are! Everywhere we have been welcomed with special meetings, singing, speeches prepared and read in English, and the presentation of gifts. We are impressed with the friendliness of the people. As we pass by on the highway we receive greetings in response to ours—smiles and waves from children and adults alike.



Josephine Scaggs and village children.

February 23

Leaders of Nigerian Baptist work came to the Lagos airport to meet us—the president, Rev. S. A. Lawoyin; Dr. J. T. Ayorinde, pastor of First Baptist Church, Lagos, and Mrs. Ayorinde; Dr. J. A. Adegbite, principal of the Baptist Academy, Lagos; and the missionaries, including Dr. I. N. Patterson, field secretary.

There was a delightful reception in the Baptist hostel where the one who introduced the chairman for the occasion almost usurped the occasion. The Yoruba costumes were beautiful. Almost all the ladies wore nylon blouses and some of the flowing robes of the gentlemen were made from embroidered white organdy or eyelet batiste and worn over trousers of brocade or velvet.

February 24

Sunday morning in Abeokuta found us worshipping with Baptists from all



Patients wait outside Eku hospital.

over the city in the Ijaiye Baptist Church, where the Baptists of Nigeria celebrated their centennial in 1950. Here Thomas J. Bowen began the Baptist witness which has now become a great national Baptist convention with forty-one associations and many thousands of church members.

The size of many of the church buildings and the congregations of Nigeria is tremendous. The church programs include Sunday school, Training Union, W.M.U. organizations, and Vacation Bible schools.

In the well-developed Baptist schools of Abeokuta, Lagos, Oshogbo, Ogbomoshosho, Iwo, Oyo, and other mission stations, as well as the elementary schools connected with almost every church, we saw the sources from which Nigerian Baptist leadership has come.



Neale Young's house is behind the main building at Camp Young, Ede.

At Port Harcourt we heard the singing of a Calabari native choir. The same type of music made the rafters ring at Joinkrama. One voice led out, the chorus came in later with a refrain, and then all the people took it up with strange but majestic harmonies. How we longed to bring it back with us! African Christians will doubtless add much to gospel music just as American Negroes have done.

February 27

They actually have a road to Joinkrama now—at least to the opposite bank of the river! We crossed in a mission canoe equipped with an outboard motor. To think this beauty spot, with its pastors' school, elementary school, hospital, and churches, was only recently the "backside of nowhere"!

We met the Christians rescued from devil worship and cruel superstitions (such as the need to destroy all twins). We saw their radiant faces and we knew how appropriate it was for the Queen of England to bestow on Miss Josephine Scaggs, our first resident missionary there, the Member of the British Empire.

The coming of the missionary had meant the uplift of the life of a whole area. We met Joinkrama young people in many places. In Ogbomoshosho there are two nurses who once were discarded babies of Joinkrama. They were saved by the W.M.U. Other young people of Joinkrama are in training as teachers, some as pastors, and others are already in service in widely scattered points throughout Nigeria.

February 28

We visited the Eku Baptist Hospital
(Continued on page 30)

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Doctor Finds Joy in Telling of One Who Heals Hearts and Bodies

Edward P. Doshier
Oyo, Nigeria, West Africa

NOW I know why most missionaries fail to write letters recounting some of their experiences! We feel that our fellow missionaries will think we are bragging about something that is routine to them. Well, most of us will tell these experiences when we get home on furlough; so I feel that if they are important enough to tell then they should have even more interest right after they happen.

There have been many wonderful experiences for me since I have been in Nigeria, but I believe the following illustration expresses more of what I came out here to do than any of the rest.

It began about two months ago. One dark night a few people came up to Miss Hattie Gardner's house and told her of a boy who had broken his leg when he fell out of a tree.

Miss Gardner asked where the boy was and the people answered by calling the name of their village. Miss Gardner routinely visits all the villages within a fifteen-to twenty-mile radius of Okuta; but she had never heard of this one.

She got into her jeep and rode to the farthest village on her route (there are no roads, only bush trails). Here she was told that the village she was seeking was on beyond. The people cut down trees and brush so her jeep could get through.

When she finally got to the village, she found the boy huddled in a mud hut. She persuaded the parents to let her bring him to the Baptist hospital in Shaki (fifty miles south of Okuta) that night. I put a pin in the bone and put him in traction, and Miss Gardner wearily went back to Okuta.

The next night the same thing happened to another boy in the same village, and he was brought to the hospital and put in traction. It usually takes about two months for this type of fracture to heal; so these boys were with us in Shaki for that time.

Several weeks after the boys were brought to the hospital, I had to go to Okuta for a dispensary visit; so I went on to their village. When Miss Gardner told the people that I was the doctor taking care of their boys, the whole village fell down in praise.

It was a thrilling experience to be able to tell these people of the Great Physician who can heal not only their bones but also their hearts. They had never heard

the gospel nor seen a missionary until Miss Gardner went into the village that first night.

When we left Okuta there were still no professing Christians, but Miss Gardner continued to visit the village each week. Last week we took the two boys home from the hospital, and the whole village turned out to see them. Even the Queen herself would not have gotten a greater welcome!

But the greatest blessing came when fifteen people from that pagan village stated that from that time forward they were going to follow Christ.



Missionary Family Is Reminded Of God's Protection in Danger

Frances (Mrs. Jerry P.) Smyth
Jaguaquara, Baia, Brazil

SATURDAY after lunch my husband, Jerry; two of our boys, Paul, eight, and Jot, five; and the Jaguaquara school director, Dr. Carlos Dubois, went to the Baptist orphanage farm, planning to get back in time for supper.

Supper time came, then dark, then eight o'clock, nine, and still they were not back. It was raining and somehow I knew what had happened—I knew the jeep had turned over—but God gave me peace, calmness, and a trust in him.

At ten Dr. Dubois' wife and I sent some men into town to borrow a jeep and go look for them. Finally, after midnight, they all returned; and Paul was more than ready to tell the story:

I MUST confess I was feeling a little sorry for myself one day when the fruits seemed so few and weak in comparison to all the time, effort, prayer, and energy I had expended. Then that day a letter came in which the writer (bless her!) said: "I pray for you each day. I get up thirty minutes before my family so I can have a period of devotions." The burden lifted from my heart and I was ashamed as I realized that not only this friend but countless others, too, were lifting me up to the throne each day. And so a new strength filled me and I vowed anew to be faithful to each task and leave the results to Him, for we know that our "labour is not in vain in the Lord." —Anna Wollerman, missionary to South Brazil

It Was a "Good" Friday

To the members of the Senior English Training Union of the Kuala Lumpur Baptist Church, Malaya, Good Friday, 1957, was the best Friday they had ever known. And here's the reason:

Mr. Kingsley Calderbank, Government chemist, lay preacher, Australian Baptist, and now a member of the Kuala Lumpur Baptist Church, decided that the best way for the Easter message to reach the hearts of our Training Union members would be through an all-day Bible conference at his home.

Twenty-four people, representing six nations, came together for Bible study, discussion periods,

singing, and prayer. After a period of worship, four prearranged study groups were given specific questions to solve as they searched the Scriptures. Then the groups brought their findings together for further discussion.

A true Christian spirit prevailed. For some, new truths were discovered; for others, there were reaffirmations of faith in the living Saviour.

After an international meal suited to the eating habits of Indians, Chinese, Malaysians, British, Australians, and Americans, a well-planned recreational program was enjoyed.

The day's activities were climaxed in the evening as we joined with Christians of all denominations in the traditional Good Friday services at the Anglican church. The services concluded on the church lawn with the showing of a color film of the Passion story, featuring a completely Indian cast.

As people of many colors stood in the misting rain singing "Jesus Shall Reign," I thought again of the "all nations" in the Great Commission. As we left the crowd, my Chinese friend, stumbling with his English, said, "It was 'dee-vine' service."—GLEN R. MARTIN, missionary to Malaya

It was dark when they finished at the farm and started back, bringing four men with them. As they started to cross a little river, the bridge and embankment gave way under the front tires and over they went into the river. It was not deep and the front of the jeep was on one bank and the back on the other; but they were upside down.

The steel top held fine—it dented but did not crumple. The main danger was the gasoline. The tank is under the front seat and with the car upside down the gas was running out all inside the car. On the way over Jerry had turned off the motor and lights, but he did not know when one of the men in the back might light a match in order to see better.

He crawled out the window and helped everyone else out—no one was hurt. But the gasoline was still running into the water. Then Jerry saw people coming toward them with lighted torches. Knowing the jeep would burst into flame if they came too close, he ran to them yelling, and they put out the torches.

When all was safe for the moment he went back to join his fellow travelers on the bank. Realizing the miracle of their being unhurt he began singing, "*Louvanes Te O Deus*" ("We Praise Thee Oh God"), one of the hymns we sing in our praise worship services and one almost every Brazilian believer knows by memory. All the group joined in.

Dr. Dubois said later that one of the miracles of the experience was that he sang. (He had always believed that he could not carry a tune and I had never seen him sing in church; but he said he sang every word of the hymn that night.)

All the people stood very quietly and wondered at these men and little boys singing in the rain; and then one said to another, "They are believers."

In the confusion over the torches Jot had fallen into the river and was wet and shivering on the bank. So, a man offered to take the boys to his house. Inside this mud-and-stick house they found a fire in the kitchen. And the kind woman there got some dry clothes and hot coffee for them.

In the meantime the men got the jeep onto the bank with ropes, sheer force, and ingenuity. Then the jeep we had sent arrived and brought them home.



English Girl Is Led to Christ
By Influence of Chinese Friend

Herbert H. Holley
Kuala Lumpur, Malaya

I WOULD like to tell you of one of the seventeen persons who professed faith in Christ as the result of a series of evangelistic services here.

Rosina, a fifteen-year-old girl, was born in England but lives in Singapore where her father is in service. She was led to Christ through the influence of Jenny, a strong Christian Chinese girl who loves the Bible and the church and who is a living witness to her friends.

Rosina, in giving her testimony, said she could remember being inside a church building twice before in her life. She knew nothing about the Bible.

Since her conversion she has taken an active part in Sunday school and Training Union activities and is growing steadily in her Christian experience. Her eagerness to get her family and friends to come with her to the services gives evidence of a genuine rebirth.

In this series of services we learned how difficult

it is to overcome the language barrier. Services were held in both English and Cantonese; a missionary from Kuala Lumpur preached the first three days in English, and a Chinese worker preached three days in Cantonese.



W.M.U. of Nigeria Teaches Women To Read, Trains Them as Leaders

Carol Leigh Humphries
Ede, Nigeria, West Africa

AS I look at all phases of the work in Nigeria, I see many channels of service through which your gifts are flowing and bringing forth fruit.

As I work among the women and young people of various tribes in the different areas of the Nigerian Baptist Convention, my heart rejoices at the progress which has been made since the organization of the Nigerian W.M.U. in 1919. In 1956 there were 654 Woman's Missionary Societies, with an enrolment of 17,846. Adult reading classes promoted by the W.M.U. have enabled many women to read. "A Reading Class in Every Church" is one of our main objectives. More literature is being printed and used than ever before.

In some areas the women ride bicycles or lorries or walk a number of miles to attend classes in reading or W.M.U. methods. In one association I carried some women in a trailer hitched to the car. They joyfully bounced uphill and downhill as they went to W.M.U. meeting.

Some of our newest work is among the Hausa-speaking people in Northern Nigeria. Through the work of our missionaries and the nationals there, many from pagan villages have been won to Christ.

W.M.U. camps for all organizations except the Sunbeam Bands are held throughout the year at Camp Young in Ede, named for Miss Neale C. Young whose years of faithful service have been an inspiration to many Africans and missionaries. Running water, showers, and electricity are some of the conveniences available to the campers. The W.M.U. of Nigeria helps much in the support and upkeep of the camp.

Your gifts to foreign missions have not only helped in our W.M.U. work and in hospitals, schools, et cetera, but they have also been instrumental in challenging our African Christians to greater giving themselves. Nigerian Baptists give regularly for the support of a girls' high school in Oshogbo which they opened last year. They also carry on home mission work and are planning to send out foreign missionaries.

Nigerian Baptists have also joined together in an effort to build a clinic to help meet the growing need to care for tuberculous patients in this land. Our present Baptist hospitals are unable to adequately care for such patients.

Many churches and hearts are waiting for words of encouragement, enlightenment, and instruction. May national Christians and missionaries be able to help meet such needs through Christ. With a growing knowledge and vision of world needs, capable African Christians are taking over more and more responsibility in accepting the challenge of the Great Commission.

The Foreign Missionary

'Tis strange indeed that in the course of a few years one's thinking can change so completely. Only a few years ago my concept of a missionary was all out of proportion. I could think of those people who were called foreign missionaries only with the greatest reverence closely akin to that given a diety. In my mind's eye I enrobed them in garments of the éclat, enthroned them in elevated eternal eminence, and ensphered them to the extent that they were the earth-bound entity of the "touch not, taste not" school.

Now, for the past one and a half years, I have found myself, my wife, and many of our closest friends also in the ranks of those

called foreign missionaries. Silence reigns!

I have not found in myself the far-fetched ideas and super piety with which I credited our noble predecessors. I find that my missionary friends have not changed and are truly humble servants of the living God among non-Christian people. Wonderful they are! Yet I have come to realize that we who go are not to be accounted as having the maximum dedication, a more noble love for our fellow man, a greater desire to be of service, a surpassing willingness to be a vessel for use, or a superior calling to our counterparts who have been called of God to serve among the people of our homeland.

Truly, we cannot count ourselves "to have apprehended" but join hearts and hands, methods and money, desire and diligence, love and loyalty to serve the true and living God wherever he calls. For it is his will that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" and we, who are called of God, must go.

It is not our Christlikeness but his call that must determine whether we go or stay. Neither personal piety nor position must be allowed to prevent us from carrying out this high calling formed, founded, and fostered in the infinite wisdom of God.—DEWEY E. MERCER, missionary to Japan

Going Where the Masses Are

(Continued from page 13)

fences keep the game out of the city and off the highways. Double lines of barbed wire enclose most locations, and at each entrance are large signs announcing the restrictions for travel in the area. An African without an identity card is guilty of a serious crime which can lead to as much as six months in prison.

The rooms for rent on the locations are about ten feet square and there is an average of four persons to a room. The missionaries say they have found no place in Nairobi where an African can own his own home.

The relaxing of emergency controls enacted during the days of the Mau Mau terrorism makes the removal of wire and other restrictions a probability. Southern Baptist missionaries look forward to the arrival of that day for two reasons—the dignity of the Africans will in some measure be restored, and the missionaries themselves hope to live on one of the locations as soon as possible.

Observations of Christian work in Nairobi show that, although the approximately sixteen thousand white people of the city are not religiously inclined, there are more church facilities for them than for all the rest of the population.

There are other Christian groups working among the 110,000 Africans in the area, some doing a fine job, but the number is inadequate compared to the task. And there is almost no Chris-

tian work among the forty-four thousand Asians, which include Hindus, Moslems, Jains, Sikhs, Parsees, and pagans.

The Baptist Mission of East Africa is establishing another type of evangelistic witness in the Southern Highlands Province of Tanganyika. Here in the pretty little city of Mbeya, on the southwest side of Mbeya Peak, Dr. and Mrs. Jack Walker are opening a tuberculosis hospital.

In planning for the buildings, equipment, supplies, and personnel of the new hospital, the Walkers visited the only tuberculosis hospital in Tanganyika, located at Kibongoto on the slopes of Mount Kilimanjaro, nearly eight hundred miles from Mbeya. This Government hospital was built to care for two hundred patients; but more than four hundred are there now, some having traveled extremely long distances from all over East Africa for treatment.

The Walkers realized more vividly the great need for a hospital such as Southern Baptists are planning as they saw these people (some from Mbeya) on cots under trees and the eaves of the buildings because there was no room for them inside.

Because Mbeya is located on a mountain the climate is more temperate than in lower sections of the country and it is actually quite cool at night even during the hot season. The city has electricity furnished by a hy-

droelectric plant and it has telephone connection with other cities. Planes arrive at the small airport every day except Wednesday so that, although the city is more than three hundred miles from the nearest railway and two hundred miles from the nearest city of any size, it is in close communication with the rest of the world.

All of these factors, as well as Mbeya's being the provincial headquarters, contributed to the advisability of establishing the Baptist hospital in that area. And the medical authorities of Tanganyika had made an earnest plea for a tuberculosis hospital there.

The site selected for the hospital is the choice of all those suggested by the Lands Offices. It is located about three miles from the center of the city on the crest of a small, gently sloping hill. It faces the main road to Rhodesia and commands a beautiful view of Mbeya Peak.

Some of the local people were reluctant to part with the land since their farms and houses were there, but the local chief and the provincial commissioner talked with them and explained the need of the hospital and the choice of this particular site. When they understood the purpose they all agreed.

Mr. Carroll tells of his first extensive look at East Africa as he and others traveled six hundred miles inland from Dar es Salaam to Mbeya: "The trip verified the claim that this is the country of animals. Five ele-

(Continued on page 32)



In the office rented in Dar es Salaam for the Baptist Mission, Missionaries Saunders, Harper, Carroll, and Walker (from left to right) discuss telegrams from the Foreign Mission Board concerning money with which to buy property.



This is a view from the site selected for the Baptist tuberculosis hospital in Mbeya looking toward Mbeya Peak, which is more than nine thousand feet high. The site is on a hill about three miles from the center of the city.

New Appointees

Appointed April 9, 1957



EDWARDS, TILMAN KEITH

b. Swansea, S. C., Dec. 18, 1928, ed. Baylor University, Waco, Tex., 1948-49; University of South Carolina, Columbia, B.S., 1951; Bowman Gray School of Medicine, Winston-Salem, N. C., M.D., 1955. U. S. Marine Corps, 1946-48; mission pastor, Pine Bluff Church, Columbia, 1949-50; intern, Columbia Hospital, 1955-56; general practitioner, Cliffside, N. C., 1956; resident, Bluefield (W. Va.) Sanitarium, 1956-57. Appointed for Nigeria, April, 1957. m. Alice Jean Blankenship, June 14, 1953. Permanent address: 5322 Lake Shore Drive, Columbia, S. C.

**EDWARDS, ALICE BLANKENSHIP
(Mrs. TILMAN KEITH)**

b. Union Mills, N. C., Feb. 23, 1933. ed. Rutherford Hospital School of Nursing, Rutherfordton, N. C., R.N., 1953; University of South Carolina, Columbia, 1955-56. Head nurse, surgical floor, North Carolina Baptist Hospital, Winston-Salem, 1954-55; office nurse, Columbia, S. C., 1955; general duty nurse, Annie Penn Memorial Hospital, Reidsville, N. C., 1953, Bluefield (W. Va.) Sanitarium, 1956-57. Appointed for Nigeria, April, 1957. m. Tilman Keith Edwards, June 14, 1953. Children: Benjamin Keith, 1954; Mildred, Alisa, 1956.

NIGERIA



GOLDEN, CECIL HAYMAN

b. Montgomery, Ala., Apr. 1, 1928. ed. Howard College, Birmingham, Ala., A.B., 1952; S.B.T.S., B.D., 1955. YMCA director, Northwood Community, Birmingham, 1951-52; pastor, Cusseta (Ala.) Church, 1950-51, Farmville Church, near Auburn, Ala., 1951-52, Mt. Zion Church, near Lafayette, Ala., 1951-52, Dawson Memorial Church, near Lewisport, Ky., 1952-55, Chestnut Grove Church, Grayson, Ga., 1955-57. Appointed for Honduras, April, 1957. m. Ina Claire Mabry, Dec. 16, 1951. Permanent address: c/o A. L. Golden, Box 266, Shawmut, Ala.

**GOLDEN, CLAIRE MABRY
(Mrs. CECIL HAYMAN)**

b. Lanett, Ala., Nov. 16, 1931. ed. Georgia Baptist Hospital, Atlanta, 1950-51; University of Georgia, Atlanta division (now Georgia State College of Business Administration), 1950-51, 1956; S.B.T.S., 1953-54. Nurse's aide, Lanier Memorial Hospital, Langdale, Ala., 1951, East End Memorial Hospital, Birmingham, Ala., 1952; typist, Louisville, Ky., 1952-54, Lawrenceville, Ga., 1956. Appointed for Honduras, April, 1957. m. Cecil Hayman Golden, Dec. 16, 1951. Child: Phillip Michael, 1954.

HONDURAS



HEISS, DONALD RAYMOND

b. Addyston, Ohio, Apr. 4, 1927. ed. Carson-Newman College, Jefferson City, Tenn., B.A., 1951; G.G.B.T.S., B.D., 1956. Pastor, Eastside Mission, Jefferson City, 1950-51, Kentfield (Calif.) Mission, 1951-52, Calvary Church, Petaluma, Calif., 1953-55, Trinity Southern Church, Livermore, Calif., 1955-57. Appointed for Japan, April, 1957. m. Joyce Ruth Sheckler, June 13, 1947. Permanent address: 6745 Jersey Ave., Cincinnati 33, Ohio.

**HEISS, JOYCE SHECKLER
(Mrs. DONALD RAYMOND)**

b. Toledo, Ohio, Aug. 13, 1927. ed. Carson-Newman College, Jefferson City, Tenn., 1947-49; G.G.B.T.S., 1954. Worker, printing company, Cincinnati, Ohio, 1945-46; secretary, Lawrenceburg, Ind., 1946-47. Appointed for Japan, April, 1957. m. Donald Raymond Heiss, June 13, 1947. Children: James Donald, 1949; John Raymond, 1951; Paula Joyce, 1953; Daniel Eugene, 1955.

JAPAN





HILLIARD, PATSY BASSETT
(MRS. RUSSELL BOSTON)

b. Ft. Valley, Ga., Oct. 30, 1931. ed. Valdosta (Ga.) State College, B.S., 1952; S.E.B.T.S., 1954-55. Second-grade teacher, public schools, Zebulon, N. C., 1952-54. Named special appointee for Spain, April, 1957. m. Russell Boston Hilliard, Sept. 9, 1951. Child: Rose Margaret, 1956.

SPAIN



JESTER, MARIE HANS
(MRS. DAVID LINVILLE)

b. Shelbyville, Ind., Aug. 12, 1929. ed. Georgetown (Ky.) College, A.B., 1951; W.M.U. Training School (now Carver School of Missions and Social Work), M.R.E., 1953. Summer mission worker, Beattyville, Ky., 1948; summer worker, Southern Baptist Home Mission Board, California, 1949, 1950; library worker, S.B.T.S., 1953-54, Brooklyn (N. Y.) College, 1954-56. Appointed for Nigeria, April, 1957. m. David Linville Jester, June 9, 1951. Child: Lisa Anne, 1956.

NIGERIA



NELSON, GLADYS SAMP
(MRS. EDWARD WARREN)

b. Ipswich, S. D., Apr. 21, 1922. ed. Mitchell (S. D.) Business College, diploma, 1939; Baylor University, Waco, Tex., B.A., 1949; S.W.B.T.S., M.R.E., 1951. Secretary and bookkeeper, bank, Mitchell, 1939-43; WAVES, 1943-45; junior high school teacher, Mineola, Tex., 1951-53; office secretary, Arkansas Woman's Missionary Union, Little Rock, 1956-57. Appointed for Chile, April, 1957. m. Edward Warren Nelson, June 16, 1947. Child: Edward Warren, Jr., 1954.

CHILE



SCHWEER, GEORGE WILLIAM

b. Independence, Mo., Sept. 13, 1926. ed. University of Missouri, Columbia, B.S., 1947; Central Baptist Theological Seminary, Kansas City, Kan., B.D., 1952, Th.M., 1953, Th.D., 1956. Teacher, part time, Kansas City (Mo.) Bible College, 1956-57; pastor, Baptist church, Union Star, Mo., 1949-53, Calvary Church, Independence, 1953-57. Named special appointee for Indonesia, April, 1957. m. Wanda Mae Beckham, Dec. 22, 1951. Permanent address: 7704 Blue Grass Drive, Parkville, Mo.



(Continued on page 31)

Missionary Family Album

Appointees (May)

BELL, Martha, Miss., Indonesia.
GILES, James E., and Mary Nell Morrison Giles, Tex., Colombia.
HOBBS, Jerry, and Darline Anderson Hobbs, Okla., Thailand.
LAMBRIGHT, Robert L., Ky., and Ann (Pat) Patrick Lambright, Miss., Indonesia.
MCNEELY, Gerald A., and June Hall McNeely, Ky., Spain.
MATTHEWS, W. Harold, and Clara Lee Matthews, Ky., Philippines.
OWENS, Nan, Ark., Nigeria.
WALKER, Elbert H., Colo., and Dorothy Mathews Walker, Ga., Philippines.

Arrivals from the Field

BRANUM, Irene (Korea), Bunceton, Mo.
BURCH, Vella Jane (Europe), 2555 Briarcliff Rd., N.E., Atlanta, Ga.
CAPSHAW, Martha Jean (Colombia), Box 23, Grahn, Ky.
CLARKE, Rev. and Mrs. Coleman D. (Japan), c/o Mrs. C. C. Sheffield, 1183 Clifton Rd., N.E., Atlanta, Ga.
DAVIS, Rev. and Mrs. Burton de Wolfe (Equatorial Brazil), c/o Mrs. E. Clarke Davis, Laceyville, Pa.
FREEMAN, Mrs. Z. Paul (Argentina), 4110 S. Galvez St., New Orleans 25, La.
HAGOOD, Dr. Martha (Japan), University Hospital, Birmingham, Ala.
HALVARSON, Rev. and Mrs. Carl M. (Japan), 78 Hodges Court, Richland, Wash.

HARRINGTON, Fern (Philippines), Atlanta, Mo.

HILL, Rev. and Mrs. Ronald C. (Thailand), Box 684, Spindale, N. C.

KENNEDY, Rev. and Mrs. Thomas J. (Nigeria), Seminary Hill, Box 6772, Ft. Worth, Tex.

LOVEGREN, Mildred (Hong Kong), 211 Brooks St., W., New Orleans 24, La.

LUPER, Rev. and Mrs. J. Daniel (Equatorial Brazil), 1302 Melbourne, Dallas, Tex.

McMILLAN, Rev. and Mrs. Virgil O., Jr. (Japan), c/o L. A. Pitts, Rte. 1, Blake-ly, Ga.

PERRY, May (Nigeria), c/o Mrs. W. E. Richardson, Canton, Ga.

SCHWARTZ, Evelyn (Indonesia), 209 N. Vine St., Winchester, Tenn.

VANCE, Dr. Shelby W. (Southern Rhodesia), Mars Hill, N. C.

WEEKS, Wilma (Indonesia), 5818 E. 15th Terrace, Kansas City, Mo.

WEST, Rev. and Mrs. Ralph L. (Nigeria), Trenton, S. C.

YOUNG, Neale (Nigeria), Box 1072, Florence, S. C.

Births

GILLESPIE, Rev. and Mrs. A. L. (Pete), (Japan), son, Luke O'Neil.

HILL, Rev. and Mrs. Ronald C. (Thailand), son, Jonathan Yates.

MARTIN, Rev. and Mrs. Earl R. (East Africa), daughter, Charlene Jeanette.

MERCER, Rev. and Mrs. Dewey E. (Japan), daughter, Ramona Darlene.



Baker, four and a half, David, nine months, and Dick, three, are the sons of Mr. and Mrs. John B. Hill, Southern Baptist missionaries to Nigeria.



Some of the older missionary kids in Thailand visit the Bangkok zoo. "These M.K.'s are really the happiest kids in the world," writes Rev. Ronald C. Hill.

TROTT, Rev. and Mrs. Edward B. (North Brazil), son, John Allen.

Deaths

CLINE, Mrs. P. A., Sr., mother of Rev. P. A. Cline, Jr. (Thailand), March 28.

DAVIS, Mary Carol, infant daughter of Rev. and Mrs. Robert C. Davis, Jr. (Hawaii), March 28, Hilo, Hawaii.

GILL, Mrs. Fairchild, daughter-in-law of Dr. and Mrs. Everett Gill, Sr., emeritus (Europe), April 30, Hartford, Conn.

LESUEUR, Rev. D. H., emeritus (Mexico), April 23, San Benito, Tex.

Departures to the Field

BRYAN, Rev. and Mrs. Charles W., Apar-tado Aereo 3177, Lima, Peru.

COWHERD, Rev. and Mrs. Charles P., 169 Boundary Street, Kowloon, Hong Kong.

HAMMETT, Frances, Baptist Mission, Shaki, Nigeria, West Africa.

HIBBARD, Hazeldean, Baptist Welfare Center, Ire, via Oshogbo, Nigeria, West Africa.

(Continued on page 31)



Ted Belote, sixteen-year-old son of Dr. and Mrs. James D. Belote, of Hong Kong, poses with the cups he won at an athletic meet this year. He won the 440-yard, the half-mile, and the mile races and was awarded a fourth cup for having the highest number of athletic points in his competitive division of the school. As a crowning honor, he won the "Victor Laudorum," which goes to the boy in the school who has top athletic honors. Mrs. Belote writes: "We hope that Ted's 'worldly acclaim' might reassure and encourage some who think being a missionary is 'sacrifice' and drudgery. We wouldn't trade places with anybody."



THE WORLD IN BOOKS

Genevieve Greer



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

A Study Series on Africa

Because of the rapidly changing political situation in Africa, because it is one of the oldest mission fields, and because its people are related to a large segment of the population of southern United States, the African continent is of special interest to Southern Baptists.

Five books designed for the study of Southern Baptist missions in that continent and published by Convention Press go on sale in Baptist Book Stores next month.

Continent of Africa



In *Continent in Commotion* (60 cents) Ira N. Patterson relates missions, and particularly Southern Baptist missions, to the commotion that is changing the once "dark continent." This is the book designed for study by Adults and also for background

reading of leaders of all age groups.

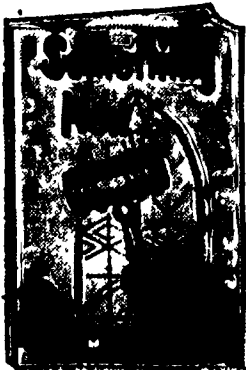
The first chapter is an over-all view of "black Africa," or Africa south of the Sahara, with which the book is mainly concerned. Dr. Patterson includes the early days of discovery by explorers, traders, and Christian missionaries; a description of the land and people; the continent's need of the gospel.

Four chapters cover the four Southern Baptist Missions: Nigeria, the old "Slave Coast" from which slaves were still being shipped when the first Southern Baptist missionary saw it; Ghana, which changed this year from the Gold Coast colony to an independent nation; Southern Rhodesia, pioneered by missionaries Robert Moffat and David Livingstone and entered by Southern Baptists in the centennial of the Nigerian Mission; and East Africa, which became a Southern Baptist Mission late last year with stations in Tanganyika and Kenya.

Southern Baptists began mission work on the west coast of Africa in 1850. One hundred and six years later they established stations on the east coast—over a hundred years to cross Africa! This book covers the advance of missions through those years.

Dr. Patterson, missionary to Nigeria for thirty-three years, is field secretary of the Nigerian Baptist Mission.

New Nigeria



For the book designed for study by Young People, William L. Jester takes his title from a statement by Pliny of Rome almost two thousand years ago, "Always something new out of Africa." *Something New* (60 cents) emphasizes the new Nigeria that is emerging during the twentieth century.

Dr. Jester discusses the mission expansion which began after the beginning of the century, the steps that are leading toward independence of the nation in the near future, the pattern of living that is resulting from Nigeria's contact with the rest of the world, the change from reluctance to eagerness for education among the nation's people, the rise of industries which enable missionaries as well as Nigerians to buy more of the things they need within the country.

Interspersed throughout the book are experiences of the author and his fellow missionaries as they work in the Nigerian environment. A contrast of their experiences with those of the first missionaries reveals the contrast between the new and the old Nigeria.

Dr. Jester, a professor in the Nigerian Baptist Theological Seminary, went to the Nigerian Mission eleven years ago after serving sixteen years in Tanganyika and Kenya with another missionary group.

Son of Africa



The book written by Elizabeth Routh Pool for Intermediates, *The Bead-Maker's Son* (35 cents), is the biography of a Nigerian Baptist teacher and preacher whose life bridges the old and the new Nigeria. He was born into a pagan home just before the

beginning of the century, and his experiences reveal the change in his country and the difference that Christianity brings to a pagan culture, for his life pictures the change from paganism to Christianity.

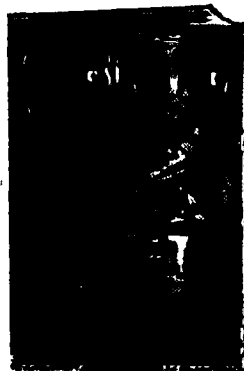
Opening on the naming ceremony for

the baby, the story follows him through childhood when he first met Baptist missionaries, his school days, Christian training, marriage, and pastorates, and his work as teacher in the theological seminary.

The true life story will help teen-age readers realize what life in Nigeria was and is, and what Christianity means to Africa. Although the book is designed for Intermediates, it supplements the book for Young People, as it personalizes the new Nigeria about which the book for the older group speaks more objectively. Also, the man's difficulties as a pastor will find response in the hearts of young people who are just beginning their own careers.

Mrs. Pool, who went to Nigeria as a missionary in 1934, knows the man about whom she writes and appreciates the obstacles he has surmounted in becoming what he is.

In the Bush



For Juniors there is a missionary's story of her adventures as assistant to a nurse in a Baptist welfare center. Barbara Epperson went to Nigeria to work in the publishing house in Ibadan. Instead, she spent most of her first term of service in the welfare

center because of the need for a second missionary there. *Tales from Ire* (35 cents) is her story of that center and of her own experiences as a missionary in an area far enough away from a city to be known as the bush.

Among her experiences are going from Ibadan by automobile and arriving in the inland town after night had fallen, being welcomed by the Christians, being lost on a country road at night, visiting a pagan shrine, observing Christmas.

Juniors will like the adventure in the book, and they will like learning what a missionary really does. Older readers will gain from it a knowledge of the service rendered by welfare centers in villages where no other medical service is readily available.

A Boy and His Monkey



The Lost Monkey, by Marjorie Stephens (35 cents), the story for Primaries, tells of a little boy who lives in a small mud house in eastern Nigeria with his father and mother, his grandmother, his older sister, and his baby sister. When his pet monkey disappears

he looks everywhere, but does not find
(Continued on page 31)

African Diary

(Continued from page 21)

in the delta region. This is a rapidly growing young work which will grow more as the nurses' training will soon be attached to it. The missionary doctors not only operate and "doctor," but they also maintain cars, water pump, and light plant. One of them was laying a sewage system and installing plumbing between the seeing of patients. "Can't you send us a mechanic?" he asked.

Over at Warri a congregation had waited for hours to greet us. The red, gold, and other colors of their bright costumes made a striking picture in the fresh white church. At Sapele we saw a new building for the Bethel Baptist Church. It was organized by twenty-three members who were willing to step out against polygamy. God is blessing them. Already there are between five and six hundred in attendance on Sunday.

Here is a church with 166 members and 200 tithers! The Mission's gift on the building was only half what they themselves are putting in. During revival services one thousand were sometimes present. The roof is on; so they are using the building already, though they have not yet provided benches. Best of all, it has rooms for Sunday school.

Out of the rain forest—after leaving Benin City where 50 per cent of the homes have altars to the devil and a sacrifice of a dog, a chicken, or a goat might be seen at many a tree or crossroads—we drove north to Kabba, then westward again to Yorubaland.

March 1

Lunch with the children of our missionaries at the Newton Memorial School in Oshogbo convinced us that the pupils are happy over their new arrangements. It may be difficult to leave home and parents, but think of the compensations! Companionship, classwork, sports, and trained teachers are much to be desired above correspondence courses alone.

The beauty, peace, and lovely shrubs and flowers of Miss Neale Young's home at Ede lived up to all the enthusiastic talk we had heard from younger missionaries of the delights of a visit to "Aunt Nealey's." So did the cooking. As always, she took her guests to visit the Gimi (king) of Ede.

He put on for us a demonstration of the African "talking drums." The message was received correctly each time, no matter who suggested it. Since the king is Christian and does not perform the traditional idolatrous rites for the Shango religion, an old priestess is allowed to carry them on. What a darkness was in her eyes and on her face! I can think of no greater contrast than the joyous expression of the Christian king and the shadowed countenance of that heathen woman.

We did not come halfway around the world to bring American democracy or culture. We came to bring the matchless Saviour to the people of this wonderful land with its ancient culture and infant government. —R. KEITH PARKS, missionary to Indonesia

Looking at the Audit

(Continued from page 9)

Our world task is a tremendous business. Southern Baptists are increasingly realizing its magnitude and are thinking more and more in terms commensurate with its responsibilities. God has entrusted to Southern Baptists great resources, and we honor his name when we think in terms of a world task with full dedication of all he has given us.

May God bless every person who through prayer, love, and giving helps to make this world ministry possible. One day when we stand around the great "white throne" and sing praises to him who died on a cross and was raised from the dead, we shall realize fully the glorious privilege of following our Saviour in obedience to his world encircling commission.

In Memoriam

David Hardeman LeSueur

Born Milam County, Texas
May 1, 1866

Died San Benito, Texas
April 23, 1957



DAVID HARDEMAN LESUEUR was appointed for mission service in Mexico in 1903; and he served in that capacity until his retirement in 1935, except for seven years during the Mexican revolution when he worked among the Mexicans in Texas, Alabama, and Kentucky.

In Mexico he was an assistant in the mission school at Toluca, a pastor and field missionary in Morelia, and president of the theological institute at Torreón and Anáhuac College in Chihuahua. After his retirement from service under the Foreign Mission Board he did general missionary work in Chihuahua.

In his early years, before his appointment as a missionary, he was pastor of churches in Texas for six years. He received the master of arts degree from Southwestern University and the bachelor of theology degree from Southern Baptist Theological Seminary. He also attended Southwestern Baptist Theological Seminary.

Among his survivors is his wife, the former Allie Roberts, of San Benito, Texas.

New Appointees (Continued from page 27)

SCHWEER, WANDA BECKHAM (Mrs. GEORGE WILLIAM)

b. Carnegie, Okla., Mar. 18, 1931; ed. Oklahoma Baptist University, Shawnee, 1949-50; Hartnell College, Salinas, Calif., A.A., 1951; William Jewell College, Liberty, Mo., summers, 1955-56; extension school of Central Missouri State College, Independence, Mo., 1956. Named special appointee for Indonesia, April, 1957. m. George William Schweer, Dec. 22, 1951. Children: Merilee Ann, 1953; Mark William, 1955.

INDONESIA



SMITH, WINIFRED LEE (WIMPY)

b. San Saba, Tex., Nov. 2, 1925; ed. Cornet College, Fontainebleau, France, diploma in army administration, 1945; Texas College of Arts and Industries, Kingsville, B.B.S., 1949; S.W.B.T.S., B.D., 1953, additional study, 1954-55; East Texas State Teachers College, Commerce, 1953-54. U. S. Army, 1944-46; teacher, Corpus Christi (Tex.) Senior High School, 1949; educational director, Tolar (Tex.) Church, 1949-51; B.S.U. director, Bible teacher; East Texas State Teachers College, 1953-55; associate, Sunday School Department, Baptist General Convention of Texas, Dallas, 1951-52, 1955-57. Appointed for Argentina, April, 1957. m. Beverly Jean Hefley, August 15, 1953. Permanent address: Box 212, Portland, Tex.

SMITH, BEVERLY HEFLEY (Mrs. WINIFRED LEE)

b. Ft. Smith, Ark., Sept. 10, 1933; ed. Texas State College for Women, Denton, 1951-53; East Texas State Teachers College, Commerce, B.S., 1955. Vacation Bible school worker, Baptist General Convention of Texas, 1952; library assistant, Texas State College for Women, 1952-53. Appointed for Argentina, April, 1957. m. Winifred Lee Smith, Aug. 15, 1953. Children: Winifred Lee, Jr., 1954; Mark Hefley, 1955.

ARGENTINA



Missionary Family Album

(Continued from page 28)

HOLLINGSWORTH, Rev. and Mrs. Tom C., Calle Italia 90, Avellaneda, Buenos Aires, Argentina.

McCULLOUGH, Nita, Baptist Girls' School, Abeokuta, Nigeria, West Africa.

Marriage

DOTSON, Rev. Clyde J. (Southern Rhodesia), to Miss Ebbie Kilgore, May 9, Jackson, Miss.

New Addresses

APPLEBY, Mrs. D. P. (South Brazil), Box 60, Vaughan, Miss.

BAGBY, Rev. and Mrs. Taylor C., emeritus (South Brazil), 228 Praca Barao do Rio Branco, São Vicente, São Paulo, Brazil.

BEDFORD, Rev. and Mrs. A. Benjamin (Argentina), Box 6113, Ft. Worth, Tex.

BRADSHAW, Rev. and Mrs. Melvin J., 139 Baba-cho, Jodoji, Sakyo-ku, Kyoto, Japan.

COGGINS, Rev. and Mrs. Ross C., Djalan Sukadjadi, Bandung, Indonesia.

CONGDON, Rev. and Mrs. Wilfred H., Baptist Mission, Iwo, Nigeria, West Africa.

DOSHER, Dr. and Mrs. Edward P., Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

DOTSON, Lolote, Baptist Mission, Iwo, Nigeria, West Africa.

DUFFER, Mr. and Mrs. Hiram F., Jr. (Mexico), 2000 W. Broadus, Ft. Worth, Tex.

ELDRIDGE, Eva Mae, Baptist Mission, Box 14, Oyo, Nigeria, West Africa.

FRYER, Rev. and Mrs. Ross B., Jr., Djalan Gunung Sahari VI/23, Djakarta, Indonesia.

GROBER, Rev. and Mrs. Glendon D., Caixa Postal, 27, Santarém, Pará, Brazil.

HALBROOKS, Rev. and Mrs. Fred E., Jr., Caixa Postal, 319, São Luiz, Maranhão, Brazil.

HARDY, Rev. and Mrs. Clemmie D. (Equatorial Brazil), Rte. 2, Box 423-D.D., Waco, Tex.

HOCUM, Merna Jean, Caixa Postal, 1940, Recife, Pernambuco, Brazil.

MEUTH, Mary Sue, Djalan Tengku Umar 7A, Bandung, Java, Indonesia.

RICKETSON, Dr. and Mrs. Robert F. (Philippines), 106 E. Eula, Hollis, Okla.

ROBERSON, Rev. and Mrs. Cecil F. (Nigeria), 607 Jefferson St., Clinton, Miss.

STAPP, Mrs. Charles F., emeritus (North Brazil), 604 Ponce de Leon Place, Decatur, Ga.

WHALEY, Rev. and Mrs. Charles L., Jr., 65 Sawawatari, Kanagawa-ku, Yokohama, Japan.

Retirements

TERRY, Mrs. A. J. (North Brazil), May 31.

TODD, Pearl (Japan), May 1.

Books

(Continued from page 29)

him until the very end of the story.

The boy and his older sister go with their mother to sell her vegetables at the market, he helps his father on their small farm, they enjoy a festival. Then their mother becomes ill and is taken to a mission hospital.

As the little boy carries food and water to the hospital for his mother he finds a friend who goes to the mission school. From his friend he learns about God.

On the day that he goes to the hospital to bring his mother home, the little boy has two surprises—he finds his monkey and the doctor arranges for him to go to the mission school.

This is a satisfying story through which small children may imagine that they are in Africa.



Tools to Implement the Study of Africa

Mission Study Packet

An assortment of seven items, designed especially for use with the 1957 Foreign Mission Graded Series books on Africa, will be available, free upon request, after August 1 from the department of missionary education and promotion of the Foreign Mission Board. The items, included in an envelope called a Mission Study Packet, are described briefly below. This material will be helpful to mission study leaders and teachers of all age groups.

Africa—An Emerging Continent, by George W. Sadler: This eight-page pamphlet by the Foreign Mission Board's secretary for Africa, Europe, and the Near East provides background information on the beginnings of Southern Baptist work in Africa. The facts have been developed around these subheads: "The Early Years," "A Mission Established," "A Church and School Organized," "A New Beginning," and "A New Day Dawns."

Africa Advances, by V. Lavell Seats: This eight-page pamphlet gives a brief review of the "dark continent's" advance toward freedom—freedom from ignorance, illiteracy, superstition, and sin, as well as political freedom. It also tells of Southern Baptist advance into five of the forty-four countries of Africa.

Your Picture Poster on Africa: This sheet, 22 x 28 inches, contains twelve pic-

tures which will aid in teaching and studying the Graded Series books. It may be used on a bulletin board in advance of your mission study to acquaint your people with the 1957 foreign mission study emphasis. Or, the pictures may be cut out and mounted for use in display or teaching.

Picture Africa for Your People: A six-page pamphlet giving a complete listing of visual aids—slide sets, films, and filmstrips—prepared by the Foreign Mission Board to serve as teaching tools during the 1957 mission study on Africa. Sets of fourteen slides may be secured to help in teaching the books on Africa, a set for each of the five books. (These slide sets should be ordered from your Baptist Book Store by book titles.)

Your Mission Study Map on Africa: This wall map, 22 x 28 inches, is an outline map of the continent with blowups of the countries to be studied in the Graded Series books. Mission centers in each country are indicated. Demographic data on the continent and on the countries where Southern Baptists serve is given. Nyasaland and Northern Rhodesia, countries which Southern Baptists hope to enter, are also featured.

Your Key to the 1957 Mission Study on Africa: A six-page listing and description of all materials prepared by the Foreign Mission Board for the 1957 mission study on Africa—the five Graded Series books (on sale in the Baptist Book Stores by August 1), the leaders' guides, the

Mission Study Packet, et. cetera. The pamphlet gives instructions as to how to secure each of the items listed.

Your Passport to Foreign Mission Study: This is a promotional folder of *The Commission*, a vital source of information for any study of Southern Baptist foreign missions. Leaders, teachers, and students of the books on Africa will want the magazine for its news of current happenings and its articles and pictures on the mission work of the continent. The magazine's three subscription plans are explained in this folder.

Leaders' Guides

A leader's guide for each of the five books in the Africa series has been prepared for the teachers. These guides will be included in the Mission Study Packets only upon request. When asking for a leader's guide, please specify which age group you will be teaching—Adults, Young People, Intermediates, Juniors, or Primaries.

Clip, fill in, and mail the order blank on this page.

The Mission Study Packets and the leaders' guides are designed primarily for the leaders or teachers of mission study classes. However, the several items in the Packet may be ordered separately by anyone. The order blank is for teachers and leaders.

The Masses

(Continued from page 25)

phants crossed the road not a hundred yards from us; and we saw scores of gazelles, hundreds of monkeys and baboons, a deer, a wildcat, and a kudu. The beauty of it all is indescribable.

"The African villages nestled everywhere gave us inspiration such as is found at Ridgecrest in North Carolina. As the smoke rose through thatched roofs, we could understand how Robert Moffat of long ago could stand on the porch of his house and see the smoke of a thousand villages that had never heard the story of Jesus."

The missionaries will be telling these and other people in East Africa about Jesus through good will centers, churches, and the hospital. The digging for and laying of the foundations for this work is slow going and rather unglamorous but so very important to the long standing of the permanent witness Baptists hope to build. The missionaries request the prayers of Southern Baptists for wisdom, patience, and faith to do this work well.

Department Missionary Education and Promotion
Southern Baptist Foreign Mission Board
P. O. Box 5148
Richmond 20, Virginia

Please send me a Mission Study Packet and a Leader's Guide for _____

_____ (name the age group you will be teaching).

NAME

STREET ADDRESS

CITY.....

ZONE NUMBER.....

STATE.....



AFRICA

An Emerging Continent

1957 Foreign Mission Graded Series

Adult

Continent in Commotion, by Ira N. Patterson—a survey of Southern Baptist missions in Africa; includes Nigeria, Ghana, Southern Rhodesia, Tanganyika, and Kenya, with some discussion of the whole African continent.

Young People

Something New, by William L. Jester—Describes present-day Nigeria and how missionaries work today, as contrasted with the country and the mission work in earlier times.

Intermediate

The Bead-Maker's Son, by Elizabeth Routh Pool—A true story of the life of a Nigerian Christian who came from a pagan home; reveals the impact of Christianity on paganism.

Junior

Tales from Ire, by Barbara Epperson—a missionary's true account of her experiences at a Baptist welfare center in a remote area of Nigeria.

Primary

The Lost Monkey, by Marjorie Stephens—A child's view of Africa, given through the story of a little boy's experiences with his family and friends.

Leaders' Guides

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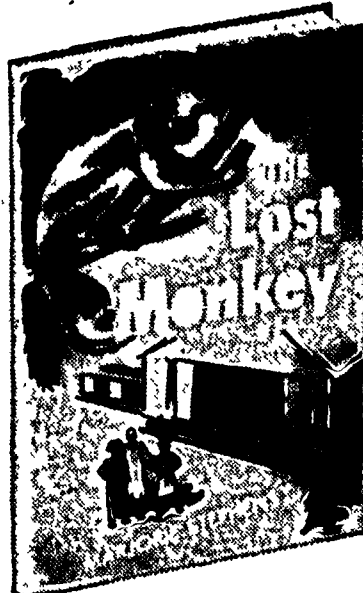
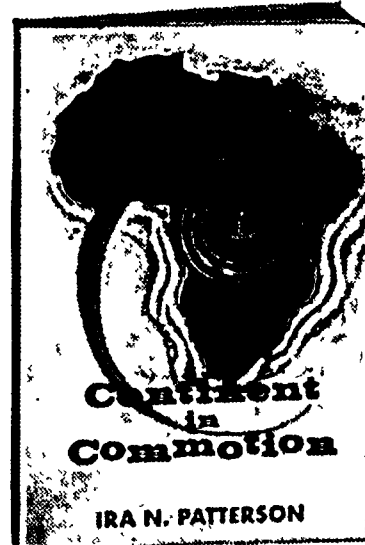
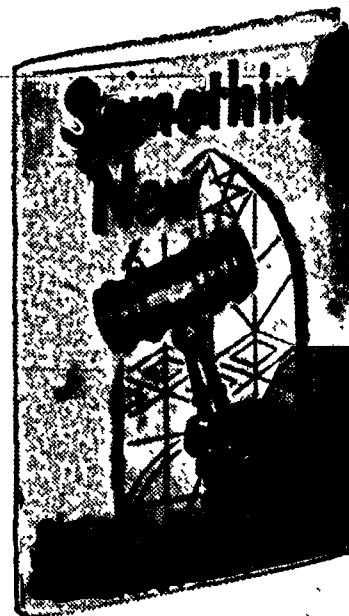
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