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EPISTLES

FROM TODAY'S APOSTLES

Missionary Recalls Happy Christmas Last Year Among the People of Tsining

This Christmas the missionaries are gone from Tsining, leaving the Chinese Christians to work on alone. I recall our Christmas together last year.

Through the stillness of early morning, long before dawn, came the strains of "Hark, the Herald Angels Sing." As the chorus of voices came closer, I could tell that the words were Chinese. Until after dawn, small groups of Chinese Christians came at intervals and carolled us. Each group was invited in to see the Christmas tree and decorations, receive candy, and be greeted with "Merry Christmas" in English.

The church bell rang at 6:30. From my window I could see people making their way quietly to the church, as they had done daily for more than fifteen years, to pray for guidance for the coming day. As I entered the church, people scattered over the auditorium were kneeling at prayer, each praying aloud, as the Chinese usually do.

After prayers, they came to our house, for the Frank Connelys, with whom I lived, had prepared gifts for everyone. When the last one had gone, we opened our own gifts. Roasted chestnuts, sesame seed cakes, dried persimmons, peanuts, apples, pears, pomegranates, tangerines, as well as Chinese paintings, embroideries, vases, pins, were showered upon us to express the love of our Chinese friends.

It hurts to accept gifts from some who haven't enough to feed their families adequately, but when you see the joy that fills their faces because they have had a share in giving at Christmas, you cannot deny them the privilege.

Because in China Christmas is usually observed only by those who are Christians, their celebration centers in the church rather than in the home. The auditorium is lavishly decorated for the occasion. Before the first bell rang, the gallery, the seats, the aisles, the windows, the platform were one solid mass of humanity.

I finally found a spot under the Christmas tree, sitting on the floor. The main feature of the program was a fifteen-minute story of Christ's birth and mission to mankind, for many in the audience had come merely through curiosity and had never heard the story before. The program closed with a white Christmas offering for the destitute people of Tsining.

During the recess between the afternoon and evening program, the Christians

of the church had their annual feast together, student desks from the school forming long tables around the rooms in the kindergarten building. After the meal, people collected in groups outside in the courtyard and visited, while the children had great fun kicking shuttlecocks.

During the evening service, Mrs. Connely turned to a young woman, recently converted, and said, "What do you think of Christmas?" With tears in her eyes, she answered: "I've never been so happy. Just to think of the Christmases that I have let go to waste!"



We are grateful to have a part in bringing others in Tsining to know Him so they, too, may share the joy of the Christmas season.

FERN HARRINGTON
Shanghai, China

Frontier Mission in West China Is Fruit of Seed Sown in Other Areas

Last July Mrs. Saunders and I were invited by the struggling Baptist church near us to come and worship with them and give them words of encouragement. This little church was started about two years ago by the South China Baptist Home Mission Board, Shanghai. It is not far from the city of Chungking, near the banks of the Yangtze River, at a place where no Christian work was being done. Close by is a Government school of 1,000 students, business houses, and a government military unit. It is an inspiration to see what Christianity has done there in these two years.

The church now has about thirty members and a well-organized Sunday school with more than fifty in attendance. They have their own church building, a day school, pastor, Bible woman, and a doctor preparing to open a clinic and hospital in connection with the church.

Dr. Ma, who is resigning his Govern-

Photos courtesy Mary Ellen Hawks Saunders



Dr. and Mrs. J. R. Saunders were guests of the leaders of two-year-old church. The young pastor holds his baby in his arms.



Both old and young feel at home in the new Baptist church near Chungking.

ment position to direct the clinic and hospital, was baptized fifteen years ago by Missionary John Abernathy in Tsinan, Shantung. The pastor's father was a student about twenty-five years ago in the Graves Theological Seminary at Canton. The pastor's wife, although she has three small children, is taking a course in nursing in order to be able to help in the clinic and hospital.

How glad we were to see that the children and youth were by far the majority in this church. But the aged were there. Mother Chiang, eighty years old, "sang a solo" at the pastor's request, improvising both words and tune in an inspired manner, drawing themes from Scripture and her own faith.

We may have been the first foreigners ever to visit this church, although a picture of Missionary Mary Alexander, with leading Chinese from Shanghai and Canton, hangs on the wall of the pastor's study.



J. R. SAUNDERS
Shanghai, China

Chinese Student Ministers to His Fellow Countrymen in the States

While in Macon, Georgia, at the state Training Union assembly, I contacted a Chinese laundry couple with four children of ages about the same as four of my six children. How I loved to talk with them and explain the way of God's salvation.

In Louisville, during last winter and spring, I often visited a Chinese laundry man who had been an habitual drunkard for many years. One day I asked him to accept Christ as his Saviour so he could get rid of his habit of drinking. In June when I went to see him this laundryman had completely stopped drinking. Please pray for him and for our little Chinese mission in Louisville which ministers to about eighty people.

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THIS ISSUE is devoted to the causes represented in the budget of the Lottie Moon Christmas Offering. H. Cornell Goerner is professor of Comparative Religions and Missions, Southern Baptist Theological Seminary, Louisville, Kentucky. Fred W. Parker (portrait inset), native of Poughkeepsie, New York, now living at Nuckols, Kentucky, has been a newspaperman for twenty years with the last eighteen months of it as a foreign correspondent for International News Service in Japan; he is now on the staff of the Owensboro (Kentucky) *Messenger-Inquirer*. Dorine Hawkins, a native of Oklahoma, has been a missionary in Brazil since 1944. H. W. Schweinsberg, a native of Australia, missionary to Bolivia from 1933-38, was appointed missionary to Colombia by the Baptist Foreign Mission Board in 1941. Sanford E. Ayers, medical adviser to the Foreign Board's secretary for the Orient, was first appointed in 1921 and has served in most of Southern Baptists' hospitals in China during his missionary career. Mary Lee Ernest, a North Carolinian, was appointed in 1947 for Hawaii. Lois Hart was born in Rosario, Argentina, of missionary parents and returned to South America in 1941 as missionary nurse for Chile. Jane Carroll McRae is Mrs. J. T. McRae of Winston-Salem, North Carolina, missions volunteer. W. O. Carver is emeritus professor of missions, Southern Baptist Theological Seminary, Louisville, Kentucky.



COVER Alma Hunt, executive secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, U.S.A., deserves the place of distinction in **THE COMMISSION** in the issue which will appear just before the W.M.U. week of prayer for foreign missions. The Chinese plaques express Southern Baptists' sentiments for her: "God go with you" and "Glory to God's Name."

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Missionary Charlotte Moon of China did not die in 1912. She is more alive today than ever because of the tradition she established. Her spiritual heirs include:

Alma Hunt (cover photograph) who succeeded *Kathleen Mallory* (right) as executive secretary of Woman's Missionary Union, auxiliary to the Southern Baptist Convention, October 1. Native of Roanoke, graduate of Farmville (Virginia) State Teachers College and Columbia University, she was public school-teacher, then dean of women, William Jewell College, before she became the leader of Southwide W.M.U.

Margaret Bruce (below) who succeeded *Juliette Mather* (below, right) as Young People's secretary of Woman's Missionary Union. A Tennessean by birth and rearing, she was educated at the University of Tennessee Junior College, Union University, Georgetown (Kentucky) College, and Woman's Missionary Union Training School. Since 1934 she has been Tennessee W.M.U. Young People's leader.

Miss Mather, Young People's secretary for W.M.U. 1921-48, and now editorial secretary, was born in Chicago, educated at the University of Arkansas and Woman's Missionary Union Training School, and was head of the English Department of Central College, Conway, Arkansas, until she became associated with Miss Mallory in Southwide W.M.U.



Jimmy Wilson, Birmingham

W.M.U. Executive Secretary, 1912-1948

. . . In the tradition of Lottie Moon

Calvert, Nashville



W.M.U. Young People's Leader

for December 1948

Jimmy Wilson, Birmingham



W.M.U. Editorial Secretary

"Thy Kingdom Come on Earth"

By H. Cornell Goerner

It is *hard* to pray: that is, *really* to pray, and not just to repeat prayers, or to tell God what we want for ourselves. Especially is it hard to pray as Jesus taught us to pray in the "Model Prayer." Deep heart-searching is required before the prayer can even be begun, addressed, as it must be, to "Our Father", not "My Father", and opening with a fervent petition that the name of the Holy God may be fully revered. But when we get to the words, "Thy kingdom come, thy will be done on earth", we reach the supreme test of our ability to pray in the spirit of the Master.

It is easy enough to repeat the words, "Thy kingdom come on earth"; but can we, and *do* we, really pray this prayer? Only if we have considered fully the meaning of the words and are genuinely committed to the ideal which they present do these words become a true prayer. Let us think again on the content of these words: what they say and what they do not mean.

"Thy kingdom come"—not mine. To pray thus requires that we shall have conquered self and dedicated ourselves fully to the will of God. It should involve a consciousness that the coming of the reign of God on earth will necessitate many changes: changed political conditions, transformed economic systems, altered national fortunes, different personal attitudes. Are we ready for all these, if they are God's will? Can we pray for *His* kingdom to come fully in our hearts and in all the areas of life that concern us?

"Thy kingdom *come*"—not be developed. How hard it is for us to pray this as Jesus evidently meant it to be prayed. He never spoke of the kingdom of God as something visible, which was to be accomplished by men,

but always as something intangible, to be effected by God. The kingdom is to *come* from God, not to be evolved by man out of already existing factors on earth.

"The kingdom of God cometh not with observation: neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you" (Luke 17:20, 21).

And again, Jesus said, "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how" (Mark 4:26, 27). *He knoweth not how!* We cannot fully understand the processes by which the kingdom comes, for it comes from God and grows by divine processes. We can sow the seed; we cannot build the kingdom. It is the work of God. Can we pray for the coming of his kingdom, even when we understand that this is not the same as praying that God will bless all *our* efforts and *our* plans to create a better society?

"Thy kingdom come *on earth*"—not in some vague far-off tomorrow in another realm. We human beings seem to have an irresistible tendency to postpone to some future date the full realization of God's will. Despairing of perfection in human nature or in society here on earth, we project our hopes for a better world into the future. We assign to heaven the virtues that are lacking on earth. We hardly dare to dream of a literal "heaven on earth" in which God's will is perfectly performed and mankind is therefore in genuine bliss.

There are many justifications for this exaltation of our hopes for heaven. There is much to make us despair of perfection on earth. But we need to remember that the "new Jerusalem"

which John saw in a vision was "coming down out of heaven from God" (Revelation 21:2). And Jesus taught his disciples to pray regularly, "Thy kingdom come, thy will be done on earth even as it is done in heaven". By faith we are to pray even for that of which we almost despair. We do not know how it *can* be here on earth any time soon, but we pray that his righteous rule may become an increasing reality in the hearts of men right here on earth.

"Thy kingdom come on earth"—*all* the earth. This, too, is surely involved in the prayer which our Lord has given us. There are no limits to the kingdom he came to establish. He did not teach his followers to pray, "Thy kingdom come here in Judea", although they were all Jews, who had high hopes for their own nation. They were to pray and work for the coming of his righteous kingdom in all the earth. Their understanding of this, and the degree to which they actually made this their prayer are demonstrated by the remarkable missionary expansion of the Apostolic Age.

It should never be possible for us to repeat the words of the Lord's Prayer when the scope of our true interest is limited to our own land and its people. The prayer for God's kingdom to come on earth should lead to constant dedication of ourselves to the task of sowing the seed as widely as possible, remembering that, as Jesus said, "The field is the world" (Matthew 13:38). Each offering of the prayer should bring a fresh lifting of horizons; each day a stronger hope that the kingdom might literally come in all the earth in our generation.

And now, let us pray: Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven.

If Figures Could Talk . . .

By M. Theron Rankin

Excerpts from the report of the executive secretary
of the Baptist Foreign Mission Board, October 19, 1948.

If figures could talk, what thrilling stories they would tell! If you were to look carefully through the 50-odd pages of figures in the itemized budget, you would see lists of items under such headings as Direct Evangelism, Schools, Medical Work, Rents, Repairs and Taxes, Literature and miscellaneous. What do these headings represent? They represent churches in twenty-five different countries around the world; Baptist churches that work together in associations and conventions just as we do here in the Southern Baptist Convention.

Those figures under the heading of Direct Evangelism represents Baptist pastors, evangelists, secretaries of boards of evangelism and Bible women. They represent the part we have in the direct preaching of the gospel in these many lands. In our budget of 1949 we are providing a total of \$490,000 for this purpose.

Under Schools the figures represent tens of thousands of students who are being taught by Christian teachers in hundreds of schools conducted by Baptist churches, associations and conventions: kindergartens, lower and higher primary schools, high schools, colleges, Bible schools, training schools, seminaries: Baptist young people in all of these lands who are trained for Christian living and for lifetime Christian service as ministers and teachers and evangelists.

These students are not only taught the subject material in their standard textbooks, but they are taught also about Christ. Thousands of young people profess Christ as Saviour and are baptized into churches each year. We have \$260,000 in the 1949 budget for these schools.

When we use figures to speak of Baptist hospitals here in America, we have to speak in terms of hundreds of thousands and even millions of dollars. When you look at the figures listed under Medical Work, you may wonder

if such small amounts can represent hospitals. How can \$2,500 a year be enough for the running expenses of a great hospital, such as we have in Ogbomoshoh, Nigeria? How can the hospital in Yangchow, China, where all of the equipment and supplies were destroyed by war, be asking for only \$10,000? How can the hospital in Kweilin which was completely destroyed be operated on such a small appropriation as \$6,000?

These figures represent the devoted service of missionaries and national doctors and nurses who have to work with minimum amounts of money because they are all we can provide. Even so, every one of you would be filled with gratitude if you could go through one of these hospitals and see what is being done to heal bodies and souls. Each figure of the \$59,000 for medical work would come alive and tell its own story of Christian love and compassion.

Bibles, Sunday school literature, various types of training literature for use in churches, Christian periodicals published in a dozen or more languages by the millions of items, all of them tell in one way or another the good news of Christ Jesus. That is what these figures under the heading of Literature represent. Baptist writers, translators, printers, executives! Look behind the figures and see the Baptist publishing house in Rio for all the Portuguese-speaking Baptists, the publishing house in El Paso, Texas, for the Spanish-speaking areas, the publishing house in Lagos for Nigeria, the China Baptist Publication Society in Shanghai, the newly reorganized publishing establishment for Japan, and literature agencies for countries in Europe and the Near East. In 1949 we are appropriating \$101,000 for the publication houses in all these lands.

No figures, regardless of their size can ever tell the full story of the missionaries which they represent. Six

hundred and sixty-nine active missionaries are listed in our budget. Our missionaries are scattered out in a slender line around the world. They are located in approximately 119 mission centers. To go with any of them would take us out among the masses of people where human needs are deep and poignant, where the call for compassion and sympathy is insistent, and where only the love and mercy of the Lord Jesus Christ can satisfy the needs of men.

If figures cannot tell the full story of these 669 active missionaries, they certainly cannot tell the story of the approximately 100 emeritus missionaries represented in our budget. We may think of them as those who have ceased from their labors. But the labors of a missionary who has spent thirty or forty years in service for his Master do not cease.

The Foreign Mission Board appointed seventy-two missionaries in the first ten months of 1948. We shall probably reach a total of seventy-five by the end of the year. In 1949 Southern Baptists will invest \$1,150,000 in the maintenance of all our missionaries.

The total amount of our budget for 1949 is \$2,973,617. While we are assured that our present prospect warrants the Foreign Mission Board in setting up this budget for 1949, I call your attention to the fact that there can be no further enlargement of the Foreign Mission Board's program except as our receipts for operating expenses are increased. That is to say, on the basis of our present income, we have reached the maximum expansion.

Our figures represent 6,000,000 Southern Baptists. They have as their objective the whole world. They are dedicated to the purposes of the Lord Jesus Christ. How do the figures of our Advance Program—1,750 missionaries and \$10,000,000 as an annual budget—look when placed alongside of the purposes of Jesus? How big are they as compared with "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have eternal life"?

Out beyond our figures stands the figure of Jesus. Do Southern Baptists dare make their program of world missions in terms of the measurement of the stature of Jesus?

"Kentucky no Tom ojisan!"

This is the story of an American attorney who is prosecuting Japanese war criminals and teaching the Christian way of life to the youth of Nippon. It is my choice as the most sincere human interest story I ran across in years of reporting in foreign countries.

A member of the legal section at General MacArthur's headquarters in Tokyo, Thomas C. Fisher, of Middletown, Kentucky, for nearly a year and a half has been spending most of his off-duty hours teaching and counseling young Japanese Christians at a Japanese church.

A Bible and some Baptist Sunday school lessons attracted my attention to the attorney's desk when I went to see him in Tokyo about one of his cases against a war criminal. Those Sunday school quarterlies looked so incongruous in the somber setting of heavy law books I couldn't take my eyes from them.

Noting my curiosity the attorney smiled and explained:

"That's my home work for tonight. I have to get ready for my Sunday school class and there are some words I want to get translated into Japanese."

"Do you mean to tell me you're teaching Jap kids our Sunday school lessons?" I asked.

"Every Sunday. How about joining me this Sunday?"

And so it was on a hot Sunday morning last summer that I drove with Tom Fisher to attend one of his Sunday school classes at Mejiro-Ga-Oka Baptist Church. As we bounced in our ancient charcoal-burning Japanese taxi over Tokyo's rough streets I casually pointed to the lines of American Occupation personnel speeding to the golf courses, the race tracks, the swimming pools, the rest hotels.

I wanted to ask the lawyer why he wasn't in those lines of pleasure seekers relaxing from the duties of de-



By Fred W. Parker

mocratizing Japan, when he seemed to sense what I had on my mind. He spoke quietly:

"If we can sow the seeds of Christian religion, together with the seeds of democracy, I'm sure they'll take root. My garden, unquestionably, will be mighty small in Japan, but perhaps—and I sincerely hope so—that garden will grow and spread."

Now I began to understand the sincerity of this attorney who was living up to his profession of Christian faith by availing himself of the opportunity for Christian service in a foreign church some eight thousand miles from home.

Mejiro-Ga-Oka Baptist Church is tucked away in one of the few unbombed sections of suburban Tokyo. The narrow walled alleys leading to the church were choked this Sabbath with hundreds of kimonoed Nipponese Christians, some riding, most walking up the hot dusty approach to the church. A goodly percentage of the group, mostly teen-agers and young university students, were en route to the American attorney's class.

Ever since a Sunday in May, 1947, I learned, Tom Fisher had been making this long trek each week over bumpy streets, for miles through crowded and winding Japanese lanes

to the little Baptist church and in that time has propounded the Christian way of life to untold hundreds of Japanese young people.

Teaching Sunday school isn't new to Tom Fisher. In Kentucky he has taught the Junior Co-Ed class at Louisville's Fourth Avenue Baptist Church and also Sunday school classes at the Middletown Baptist Church. At one time he was Sunday school superintendent of the Pleasant Grove Baptist Church at Avoca.

At the Japanese church they fondly call him

"Uncle Tom." The day of our visit, as we stopped to remove our shoes, according to Japanese tradition, before entering the edifice, an elderly Japanese woman in her Sunday-best kimono bowed deeply and smiled:

"O-hayo gozaimasu, Kentucky no Tom ojisan. (Good morning, Uncle Tom from Kentucky)," she said.

Entering a small, dimly lighted Sunday school room about thirty-five young men and women, all dressed in Western style, repeated the greeting. Without further ado "Uncle Tom" began his class—discussion he prefers to call it—with a prayer. The discussion was based on the Golden Rule—"Do unto others as you would have them do unto you"—a timely subject for the young people of wartorn Japan.

Before he had finished his discussion the Japanese bamboo and paper-covered doors had been silently parted and some forty others, many adults, were crowded together listening from the hallways. In true oriental fashion, all reflected intense, but emotionless, interest. Most of them took notes, thumb-worn English-Japanese dictionaries ready for any language difficulties.

From other rooms of the building came the high-pitched but sweet Japanese voices singing familiar hymns in Japanese.

When Fisher's classes first began an

interpreter was used to translate his English into Japanese, but now the majority of the students understand enough English to make an interpreter unnecessary. When the teacher wants to put across a particular idea he will use a Japanese phrase which he has had translated for him.

"One young Japanese university student, a non-Christian," Fisher recalls, "explained to me that he was coming to my Sunday school class *only* to learn English." This student, incidentally, *did* learn English, is now a devout Christian and a teacher in an adjacent room where tiny Japanese children assemble weekly.

Looked for Missionary

Tom Fisher went to Mejiro-Ga-Oka Baptist Church on his first Sunday in Tokyo. He went there primarily to locate a missionary friend, Herman Ray. He didn't find Herman Ray but he did find another missionary friend, Edwin Dozier. Tom Fisher returned to teach Sunday school on his second Sunday in Tokyo and since that time has had virtually a perfect attendance record.

At first he developed his own lessons from the Scriptures but now he uses prepared lessons which he has mailed to him, at his own expense, from the United States. These lessons, prepared from the American viewpoint, he adapts in simple language for Japanese comprehension.

"My general teaching theme," he explains, "is to get the Japanese to understand that the Christian religion is so simple most people miss it. I strive to get them to understand that the Christian faith is a living, intelligent, spiritual, loving force. I want them to build themselves to be Christian men and women among the peaceful aspiring men and women of the world."

Fisher realizes he is teaching merely a small handful of young men and women, but ones, nevertheless, who could well become future leaders of Japan.

A question-and-answer period follows Fisher's discussion and it is here that the Japanese students show their outspoken enthusiasm. Questions range from the Bible, through social and political subjects, to the status of women in the new Japan. Consequently, "Uncle Tom" has to be

versed not only in religious training but as well in affairs economic and political. Frequently, the forty-five minute discussions stretch out to as much as two hours, and often they are continued at his home in Tokyo.

Teacher Is Also Counselor

But that's not all! I learned quite by accident that he also has to be something of a Dorothy Dix. For the day I went to Sunday school "Uncle Tom" was quietly questioned outside of the church compound on the advisability of the marriage of two of his students. The young lady involved had posed the question.

"That question will be taken under advisement," Tom told me in true legal fashion.

Fisher explained that, as in the United States, many of his students are regular attendants each Sunday and many are irregular.

One of his active assistants has been Yukiko Endo (photo page 12), a Baptist who has been his interpreter. Miss Endo is now at the Baptist Woman's Missionary Union Training School in Louisville, preparatory to devoting her life to Christian work in Japan. She was permitted to come to the United States this fall, mainly as a result of the efforts of Mr. Fisher in obtaining permission from Occupation authorities.

Another "regular" is Luke Masahiko Kitahata, now an interne at Tokyo University, who upon completion of his duties this year plans to become a medical missionary. Luke was recently converted from Buddhism.

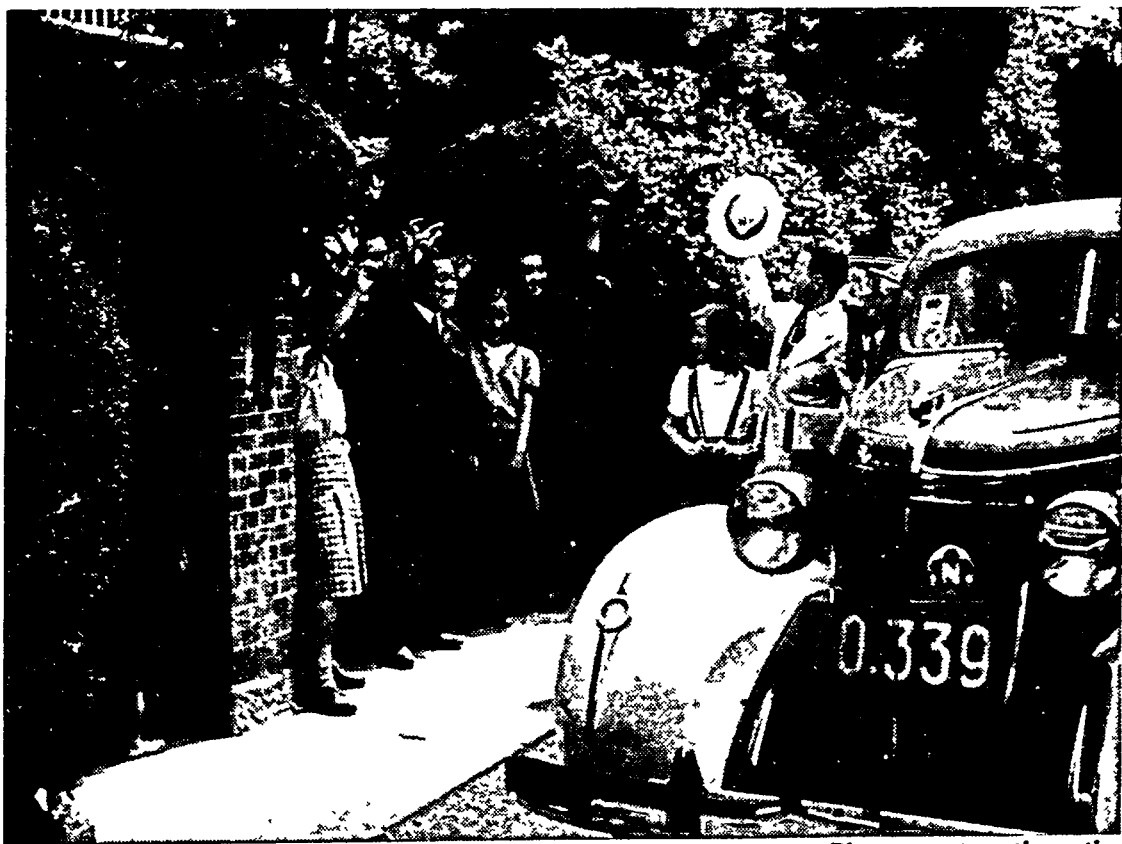
Michio Otsuki, another Japanese student, says he hasn't missed a Sunday "since Uncle Tom came to us." Otsuki-san is the son of one of Tokyo's outstanding physicians and he, too, plans to follow the medical profession.

Minister of Mejiro-Ga-Oka Baptist Church is Dr. Kiyoki Yuya, who studied at the Southern Baptist Theological Seminary. He told me his congregation, old and young alike, had become devoted to Tom Fisher, adding, "It seems as though he was sent here across the Pacific just for us."

As we were about to leave the Mejiro, Dr. Yuya described how he and his congregation had escaped wartime bombings from American planes. The original church, he said, was taken over by the militarists in the early part of the war for use as a military installation.

"We then moved out to this Japanese villa and within a few days the original church was completely destroyed by incendiary bombs. Our escape was nothing short of a miracle."

And then, quite American-like, he added: "Well, so long, Uncle Tom! See you next Sunday."



Attorney Thomas C. Fisher with his daughters, Frankie and Ann, wave good-bye to his Japanese Sunday school class at the Mejiro-Ga-Oka Baptist Church in Tokyo.

Photos courtesy the author

Mrs. W.M.U. of Brazil Tells Her Age

By Dorine Hawkins

The time was the Baptist family reunion in Brazil and the place was Love Hall of the Baptist College in the great city of Rio de Janeiro. Mrs. W.M.U. realized it was her only chance to celebrate even though her real birthday was not until June the 23rd. She had to hustle to get ready, for the news of the family reunion reached her ears a little late, and this year she was "turning forty."

To make the party different and more feminine she decided to have her gathering in the Lord's house which is the biggest and finest of all his houses in Rio. She had her maids make the place shine. Ruby-red princess feathers were the flowers of the occasion and above her sanctuary were the words of her heart for this great year: ENLARGING HIS KINGDOM. Every guest wore the marker "40 YEARS" with pride. No woman has ever been so proud of her age nor so ready to tell it.

Her anniversary stone she displayed in everything and during the session she told us its full meaning. The ruby, she said, had been in the family for years and each time it was handed down to another member it carried a special wish from the one giving it. For her, the family wished her a 40 per cent increase in members, souls won, tithes and offerings, family altars, and subscriptions to her quarterlies. To have such a wish made all of us see the value of a real honest-to-goodness ruby—they are so rare, you know.

The party lasted three days, and Mrs. W.M.U. told us all about her family (as any woman will, if you give her a chance). For a while the guests almost forgot it was a birthday party because we were so interested in the family album. She showed us a picture of herself when she was only a few months old, way back in 1908. She was such a weak looking child that we all had to hunt for a word of compliment. You would have thought she had been born into a poor family and they hadn't enough to feed her—but she seemed right proud of the picture and we had to be, too.

At that family reunion there were

also pictures of the women who took the real responsibility of Mrs. W.M.U. of Brazil. They were spoken of so sweetly that we loved them even without having known them. We asked: "Who is this? and who is that?" as she responded—"Oh, she is Mrs. Grace Entzminger, and this is Miss Annie Thomas who later married a Mr. Parker, then Mrs. Emma Ginsburg, and this is Mrs. Annie Bagby who loved the Girls' Schools so much that the family has started a memorial fund in her name to keep girls studying forever as long as we have a family."

Along with these were other women whom Mrs. W.M.U. remembers as her faithful helpers even until she was nearly thirty years of age, and some until now. Many of us recognized Mrs. L. M. Reno, Mrs. John Mein, Mrs. E. A. Nelson, Mrs. A. B. Deter, Mrs. A. B. Christie, Mrs. O. P. Maddox, and Mrs. John Soren. By the very tone of her voice we could sense her love for each one as she mentioned her.

After we had looked at the big book, we heard some one say: "Here's a diary of hers and is it *good* reading!" So the crowd all turned an ear to the things she had written at the age of ten. To her those were great days and even then we could tell she would be a great woman.

She said she had been reading lots of books about women's work in the other America and she wanted to write down some by-laws for her life, and she wanted to have a definite budget for her own use, and she was already working with 129 groups of women, and forty-nine groups of children. That alone was enough to prove that she was maturing mighty fast. That diary ended with a note in December, 1918, saying she had received in her books almost \$100 during the past two years.

The next ten-year diary recorded how she became Mrs. W.M.U. She was given all the independent rights as an adult member of the family. She had her own library with three books



In the Brazilian W.M.U. office at the Baptist Publishing House, Rio de Janeiro, Missionary Minnie Landrum (right) with her assistants was hostess to Missionary Edith Ayers Allen and other guests who called during the fortieth anniversary.

translated into her own language, and she was publishing two magazines, one for women and girls and one for children. Since her interest had widened so, and the women and girls had grown in their need for her guidance she began to divide her responsibilities and sent other little "Mrs. W.M.U.'s" out to them, and called them field workers.

Her very first was Miss Minnie Landrum who worked for her during the years 1925, '26, '27. Then in the later years, Miss Blanche Simpson. We marveled at how much she had done in such a short time and she answered this thought by saying: "No one person has done so much but every one has had the idea of service for the Kingdom and that is how it has flourished so rapidly."

In her library we found eighteen books of her own writings and translations, two quarterlies of instructions and programs, and one on prayer and devotion, a weekly page in the family *Jornal*, and much material written over the periods of years by Ruth Randall, Mrs. David Appleby, Mrs. A. R. Crabtree, Mrs. S. L. Watson, Edith West, Minnie Landrum, Mrs. T. B. Stover, Mrs. W. E. Allen, Mrs. Edgar Hallock, Ray Buster, Minnie Lou Lanier, Dorine Hawkins, and Mildred Cox Mein.

The authors present felt queer seeing how much she valued their works in her library. Mrs. W.M.U. stated that many contributions had made her library possible but among the gifts the Mrs. W. J. Cox fund had done the most.

Like all women, she had her pet hobbies, and these were three special days—odd, isn't it? We'd never heard of anyone having days for a hobby—but knowing Mrs. W.M.U. of Brazil is something unusual anyway. Yes, she had *The World Day of Prayer*, her own birthday, *June 23*, and *Children's Day*.

She stopped to tell us she was about thirty when she started these hobbies. Some had been brewing in her mind a few years before. In the same year the family saw fit to give her her present home, made possible by a gift from her sister in the other America, in memory of Lottie Moon. We had heard of Mrs. North America W.M.U. and knew that she was sending \$2,500 a year to help her Latin American sister, Brazil.

Again she remarked that when she "turned thirty" back in 1938 she had made some honorable decisions and met them. That year she had given \$1,000 to help her W.M.U. sisters of some other lands. She decided to divide all the gifts on her birthday and give every cent to the two girls' schools in Recife and Rio de Janeiro. That's how she stays so happy—giving. On her thirtieth birthday she gave the schools \$225, and this year on her fortieth, it was a little more than \$2,000.

The party had been wonderful, but Mrs. W.M.U. led us on to see her gifts. And there's where we really "oh'd, and ah'd." Mrs. North America W.M.U. had sent a beautiful building for her South Brazil Training School girls, in Rio. And all her sisters of South Brazil were furnishing it. Even though it was not yet finished, who could ever expect such an overwhelming gift as that?

Again she reminded us: "I'm turning forty, you know, and these are gifts that have met the accumulating needs all these years." Maybe the greatest joy was the knowledge that each of us had had our little part in making her so happy.

Next was a gift too wonderful to believe. Twins—a boy and a girl! R.A. and G.A. were her exact model and we were thrilled to have them in the family. Now the birthday celebration was complete—but no—Mrs. W.M.U. had to introduce us to those who ran her house, and there was the secret of her powerful influence, for

we met the host of consecrated workers of the two Americas: Minnie Landrum, Doña Waldelmira Almeida, Doña Enoy Jorge Nogueira, Doña Esther Silva Dias, Doña Maria Amelia, Dalton Santos, Mrs. W. B. McNealy, Mattie Baker, Alma Jackson, Mrs. Stephen Jackson, Mrs. T. C. Bagby, Mrs. C. F. Stapp, Ruby Hines, Mrs. C. D. Hardy, Mrs. Albert Bagby, Mrs. Paul Porter, Mrs. R. L. Kolb, Mrs. David Mein, Mrs. Appleby, Mrs. J. L. Bice, Mrs. W. E. Allen, Mrs. J. L. Riffey, Mrs. J. E. Lingerfelt, Pauline White, and Mrs. M. G. White.

As the 500 members and guests of the W.M.U. family gave their farewell, the general expression was: "It was the best party yet, Mrs. W.M.U. of Brazil." In their hands she placed her calling card which read as follows:

MRS. W.M.U. OF BRAZIL
BAPTIST PUBLISHING HOUSE
RIO DE JANEIRO, BRAZIL

And on the back we found a note of her victories in the year 1947.

Number of Field Workers

Permanent	8
Summer	31
Number of W.M.S.'s	602
Membership	18,455
Number of Y.W.A.'s	220
Membership	3,480
Number of Sunbeam Bands	377
Membership	6,049

Dia de Oracao Mundial Gifts

23 de Junho Gifts

Dia das Crianças Gift and

general funds: \$23,300

In this year of high prices,

what better gift can you buy for

50¢

than a year's subscription to

The Commission

Order now! A Christmas greeting card

announcing your gift will be delivered

just before Christmas.



Is Ours to Enter

By H. W. Schweinsberg

Suddenly the doors of missionary opportunities into one of South America's most advanced republics have swung wide open. For years only old, established missions could bring in new workers, and that only to replace those leaving the country. Revolution has swept from power a government strongly controlled by the Church of Rome.

For the first time in her checkered history Venezuela has established a genuinely democratic government. Free elections, freedom of speech and press, and equal opportunity for all religions became a reality. Before the committee appointed to draw up Venezuela's new constitution, the pastor of the embryonic Baptist Church of Caracas presented a brilliant and powerful paper on the separation of church and state. This discourse was broadcast through a nation-wide hook-up to every corner of the republic. Baptists were introduced to the people of Venezuela.

Baptists have gradually been grow-

ing and extending their influence throughout the country. Recently the writer and his wife had the joy of visiting four Baptist churches organized into an association in the interior of Venezuela. Three days by bus from Maracaibo brought us to the last of these churches. The opportunities in this section of the country are unlimited. We found town after town in this great plains section without any witness of any kind for the gospel.

We passed through great rolling plains of verdant pasture dotted with thousands of grazing cattle. The bus plunged into dense tropical growth of tangled vines and orchid-decked trees of immense size. Great flocks of screeching, multicolored macaws were startled into flight, while little brown monkeys scrambled for the treetops. An occasional anteater lumbered across the pathway.

We ferried across great rivers in a contraption of boards attached to the top of four giant dugout canoes. Just as though for our benefit, the Vene-

zuelan Government a little time before had sent modern equipment to spray with D.D.T. every house and hut in this great department. This new weapon against the dreaded malaria of the tropics means that great tracts of land are now habitable where once man dared not enter. During the period of our visit the Government of Venezuela brought in 15,000 European families to open up and colonize this, a vast untouched source of agricultural wealth.

Baptists have found a response to their message in Venezuela that is almost incredible. Our democratic government in the local church, our emphasis on a real spiritual experience of saving faith, as well as the heart-hunger of the people, produce modern miracles in missions.

As yet we have no resident missionary in this great republic. Three churches directed by national pastors are doing wonders in Christ's name.

The initial financial outlay for missions here will be heavy, but will speedily produce returns. The American dollar in Venezuela is worth only 75 cents in actual buying power. This means, however, good salaries and a high standard of living for the people. This means that self-support for the churches is a real possibility. This means that the Foreign Mission Board can expect that each church organized should cease to be a financial obligation within four or five years.

Can we realize that there is a great wealthy and cultured republic so close to our homeland where Baptists are almost unknown?

On a recent visit to Caracas, it was a privilege to go before the Minister of Political Relations and explain what we believe as Baptists. Never shall we forget the exclamation that came from the lips of this gracious official as it was explained to him that every Baptist church is autonomous in every way. He was captivated by the idea and encouraged us to expand our work throughout the republic.

Just as Venezuela has taken the lead in bringing political liberty to South America, producing the great liberator, Simon Bolivar, so this virile, freedom-loving people, captivated with love for Christ and a devotion to New Testament principles, can be expected to be the forerunners in bringing spiritual freedom to this great needy continent.

Deluding Illusions

By W. O. Carver

Paul has an important word about "discriminating things that differ." Fuzzy thinking is an almost universal habit of us human beings. We are captivated by an idealistic vocabulary which deceives us into supposing that we are cherishing and seeking ultimate ideals and values. In many cases these challenging and inspiring words are used with superficial meanings which fail to go to the center of our needs and to the heart of true human, spiritual values.

Americans seem to be particularly the enthusiastic victims of fine-sounding slogans. In very many important cases the popular term suggests only secondary and surface meanings, which, taken for the substance of reality, delude us with the shadow of true and holy purpose. We here call attention to some of the important terms in current use which need to be thoroughly considered and employed with far deeper and more creative meaning than they commonly have.

Religion is a term which would receive many vague and mistaken definitions if those who employ it were asked to say exactly what they mean by it. For many years we have been told in many connections that "communism is a religion"; that its devotees are actually more passionately and sincerely religious than are the majority of Christians. Just now we are being told that democracy is a religion.

There are even those who seem to feel that democracy is so ideal a religion as to be capable of substituting all necessity for other religions. An influential British book, a good many years ago now, bore the title *Religion Without Miracle*, and there are organized "religions" explicitly based on a general response to the highest idealism of human nature with the distinct repudiation of "supernaturalism." We sometimes hear the phrase "religion without God."

When we think clearly we know that the term *religion* rightly involves

the response of the finite person to the infinite Person, in worshipful dependence, in humble response, in ethical obedience. Substitutes for religion have been numerous, some of them greatly influential, in the last century and especially in recent decades. *Religion* should be used and especially insisted on by Christians to signify conscious relation of men to God.

Peace is a haunting term much in the vocabulary of all people today. It represents a deep longing and a very profound need. As commonly employed the desire for peace includes little if anything more than the absence of warfare, physical conflict, and group strife. Vaguely it is assumed that a state of peace would obtain wherever people were left to go their own way without opposition and interference. It is thought of as a condition and a quality of environment.

Real *peace* must begin in the harmony and satisfaction within the elements of the individual being. "Peace is sown in righteousness for them that make peace." *Peace* is something which cannot be given out of hand. It must be achieved. It does not leave one free to devote himself to selfish ends, nor does it mean the freedom of one group, social, economic, national, or religious, to pursue its ends without opposition from others. Even as an achievement *peace* can be only a by-product. Righteousness, justice, and brotherhood are more immediate ends which are inescapable conditions for worthy or enduring *peace*. Peace with God, as a gift from God, is the only basis of peace among men.

Disarmament has been a deluding objective of high statesmanship at different periods throughout history. Especially has this been true within the last half century. By *disarmament* men have meant the reduction and the abolition of military machines for fighting among nations. This is a highly desirable aim and goal. Yet it is an impossible one until

we realize, and act upon the realization, that *disarmament* is a moral and spiritual matter.

At the close of the first world war it was widely assumed that if the Germans could be completely disarmed the other nations, especially France, would be secure. If all arms for physical conflict could have been taken away from the Germans and at the same time dispensed with by the French, the Germans could have asked for nothing better. Being almost two to one numerically and being more vigorous and determined than the French, they could easily have marched across the border and subdued the French with nothing more than their hands. The real danger lay in the German heart.

And there lies the danger in all of us.

Security is one of the most harmful delusions of our generation. "Social security" is, within intelligent limits, one of the most highly desirable objectives of government and social planning. However, as commonly used it means primarily physical security in the realm of material satisfactions.

Men are being told that "social security from the cradle to the grave" is a possibility in social order and is an imperative obligation of government. This is one of the most widespread and wicked delusions with which men are being misled today. The vast majority of people seem to think that there is some mysterious might and magic power within government to satisfy all human needs (misconceived on the material level) without the contribution by all the people of the resources by which security is achieved and dispensed.

For this desired "security" millions of Americans are willing to surrender their spiritual heritage, their democratic freedom, and in great measure their personal freedom in the economic world. It is difficult here to think clearly and, in a way, dangerous to speak frankly. The vast majority in our social organism have lacked and still lack adequate means for physical comfort, spiritual freedom, and cultural opportunity. Together we ought to seek to produce and to share enough for everybody to realize his human possibilities and to meet his divine responsibilities. If "economic security" is purchased at the price of

personal integrity, spiritual freedom, self-respecting manhood, then indeed it becomes a devastating delusion.

Prosperity is the current contaminating delusion in American life. There is an uneasy feeling that this is so. Yet most of us seem unwilling to analyze the error and the danger in our concept of *prosperity*.

Our financial and economic *prosperity* are very largely due to our manipulation of the materials of power in a depleted world and in the exploitation of the weaknesses and the dependence of the vast majority of our fellowmen. Most of us know, when we are willing to give attention to it, that such superficial and unrighteous *prosperity* cannot continue indefinitely. Yet most of us are so deluded and enamored of our temporary prosperity that we continue to try to get the most out of it while it lasts. And this is the surest way to make certain that it will not last.

Superficial conceptions of *prosperity* obtain and direct us in large measure in the realm of our religion, especially in regard to the institutions and organization of our religion. Financial resources invested in physical equipment constitute no true index of religious prosperity in our churches.

Expanding budgets with surplus balances do not necessarily mean that our religious denominations are more prosperous than in days of simpler demands and more meager supplies. Material prosperity used for implementing the true ends of spiritual religion is most desirable.

Yet even Christian men, devout and sincere, are always in danger of misinterpreting and misusing material resources. Times of physical prosperity are dangerous for spiritual welfare and call for unusual consecration. An African helper to Dan Crawford, that extraordinary missionary, said when Crawford was expatiating on the physical welfare in England: "Ugh. To be better off is not to be better." Crawford repeated that word of deep insight through two continents during the one furlough he took in the four decades of his service as missionary.

Other deluding terms are psychology, psychotherapy; brotherhood, tolerance; Christian unity, church union; civilization, culture. We cheat our souls and dwarf our personalities by easy bondage to illusory vocabularies. "Ye shall know the Truth and the Truth shall make you free."



The author of this article (left) and the president of Woman's Missionary Union Training School greeted a new student in September when Yukiko Endo of Tokyo entered the school on a Lottie Moon Offering scholarship. "Akiko" is proud to be the Carvers' "spiritual granddaughter"; their daughter, Mrs. Maxfield Garrott, won her to Christ.

FOREIGN MISSION BUDGET FOR 1949

AFRICA			
Field Work	\$ 52,210.00		
Missionaries	186,912.48	\$239,122.48	
RIVER PLATE (Argentina-Uruguay-Paraguay)			
Field Work	78,919.80		
Missionaries	95,685.83	174,605.63	
NORTH BRAZIL			
Field Work	59,950.00		
Missionaries	95,437.00	155,387.00	
SOUTH BRAZIL			
Field Work	88,180.00		
Missionaries	143,695.50	231,875.50	
CHILE			
Field Work	41,970.00		
Missionaries	45,895.00	87,865.00	
COLOMBIA			
Field Work	50,217.50		
Missionaries	52,987.50	103,205.00	
MEXICO			
Field Work	77,982.01		
Missionaries	41,023.17	119,005.18	
GENERAL CHINA			
Field Work	45,000.00		
Missionaries	27,610.00	72,610.00	
CENTRAL CHINA			
Field Work	88,526.00		
Missionaries	131,765.00	220,291.00	
INTERIOR CHINA			
Field Work	51,900.00		
Missionaries	42,421.66	94,321.66	
NORTH CHINA			
Field Work	54,000.00		
Missionaries	54,700.00	108,700.00	
SOUTH CHINA			
Field Work	62,290.00		
Missionaries	71,342.00	133,632.00	
NORTH MANCHURIA			
Field Work	12,000.00		
Missionaries	1,050.00	13,050.00	
JAPAN			
Field Work	44,000.00		
Missionaries	49,724.99	93,724.99	
HAWAII			
Field Work	37,627.92		
Missionaries	46,926.00	84,553.92	
GENERAL EUROPE			
Field Work	4,500.00		
Missionaries	3,880.00	8,380.00	
HUNGARY			
Field Work	55,200.00		
Missionaries	—	55,200.00	
ITALY			
Field Work	61,200.00		
Missionaries	14,462.50	75,662.50	
ROMANIA			
Field Work	25,000.00		
Missionaries	—	25,000.00	
SPAIN			
Field Work	26,000.00		
Missionaries	5,900.00	31,900.00	
YUGOSLAVIA			
Field Work	10,000.00		
Missionaries	—	10,000.00	
NEAR EAST			
Field Work	23,059.08		
Missionaries	24,282.00	47,341.08	
		\$2,185,432.94	
Pensions and Pension Dues		87,200.00	
Group Insurance Prem. for			
Missionaries		5,560.00	
Contingent Fund		10,000.00	
Emergency Fund, Emeritus			
Missionaries		1,000.00	
Salaries & Outgoing Expenses,			
New Missionaries		125,000.00	
Emergency Compensation		211,685.00	
TOTAL FOR FOREIGN			
FIELDS		\$2,625,877.94	
GRAND TOTAL, 1949 BUDGET		\$2,973,617.94	

THE COMMISSION

Applied Christianity

By Sanford E. Ayers, M.D.



"Treat rich and poor alike," says Dr. Ayers, and he may have been thinking of this homeless urchin of Yangchow who came to the Baptist clinic.

PICTURE STORY BY
MARY LUCILE SAUNDERS



Badly scared of this clean, foreign place, he registered and took his call number. "Yes, it's my tummy," he says to Dr. and Mrs. Yang.



"This is serious business," he seems to be saying as the nurse explains once more how and when to take the medicine. Then a neighbor woman comes for him. "Oh, boy! we can go home now," he says, clutching the medicines. He feels better already with his new family.



When my father started medical mission work in Hwanghsien, Shantung Province, China, in 1901, his first dispensary was in a small ten-by-fifteen-foot room, formerly used as the mission compound gatekeeper's room. In his book, *Healing and Missions*, he said:

The gatekeeper took willingly a small room on the opposite side of the entrance; and after he had moved out and I opened the door and saw again the old black walls and the dirty floor, I said in my soul, "This doesn't look like the kind of a place a man should have come ten thousand miles to start hospital work in for a great denomination like Southern Baptists." But I remembered that the work was pioneer, and that the worker was pioneer, and then I accepted the little dirty ten by fifteen as my workshop until God gave me something better.

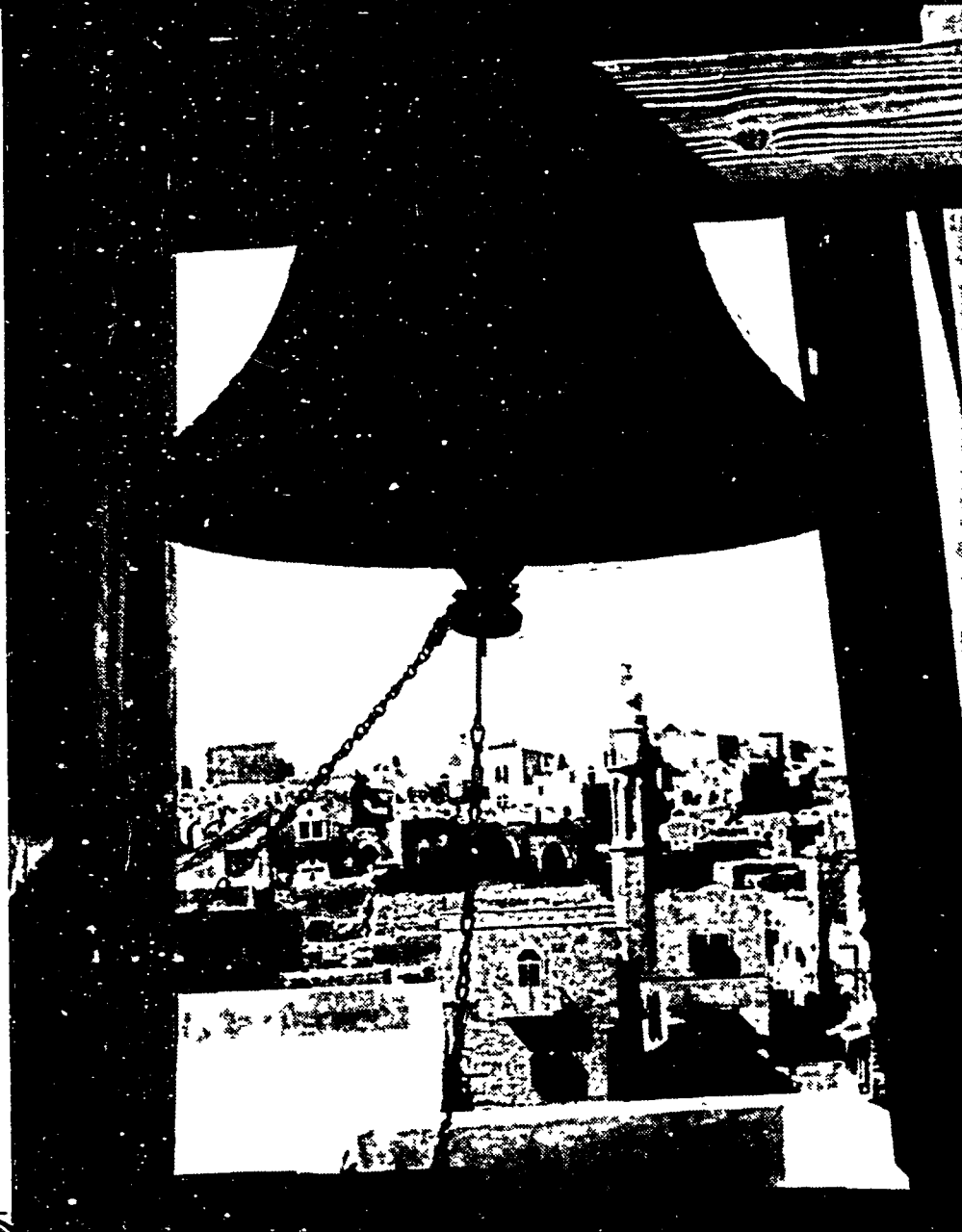
I bought some lime and had the walls whitened and had some shelves put in for the medicines which I had bought in Shanghai. I also had a cheap counter and two cheap tables made. Then I asked my teacher to write and post notices, saying that on a certain date an American doctor would be there, offering his services to the sick.

In spite of its crudeness and lack of facilities this ten-by-fifteen room became the best "hospital" (!) in Hwanghsien. The American doctor was the only one in that part of the country with Western training and it was not long before he was very busy. Out of that work grew the first hospital Southern Baptists built anywhere in the world.

Pioneer Days Are Over

Those days back in the early part of the century represented the pioneer days in medical mission work. Those days are now past. The majority of the people of China today accept "Western medicine"—better called "scientific medicine"—and the early medical missionaries were the main influence in bringing about this renaissance.

Until about the end of the first world war, mission hospitals held sway, poorly equipped and staffed though many of them were, as the best hospitals in China. Since then Chinese Government and private hospitals have been built that



Two thousand years have made little change in the birthplace of Jesus, as these recent photographs show. Bethlehem is an occupied city as it was in Jesus' day, although like Jerusalem it has been "internationalized" to avoid partition, and its people are still nominally God worshippers. Yet the majority of Palestinians are dominated by paralyzing fears, racial, political and social tensions.

For the entire area of the Middle East—Algeria, Tunisia, Egypt, Syria, Lebanon, Turkey, Palestine, Iraq, Iran, Transjordan, and Arabia—Christian missionaries total only 375. All but about ten have been compelled to evacuate Palestine. Only three Southern Baptists are there now, all of them women, and only one couple is in Transjordan.

The bell on top of the Church of the Nativity will ring again at Christmas to the commercial area of the town, with nothing but silence from the minaret of the Moslem mosque across the rooftops.

PHOTOS FROM THREE LIONS

On the way to Bethlehem, a simple villager, perhaps a carpenter, and his young wife plod along despite the summer heat. None of the biblical records indicate that Jesus was born in midwinter; certainly there was no snow. The oldest house in Bethlehem today—a perfect model of architecture for doors and arches—may be like the inn which had no room for the birth of the world's Saviour.



A typical village maiden at a typical manger in Bethlehem is not unlike the scene which the shepherds saw when they visited the stable where Jesus Christ was born



"O Little Town of Bethlehem" NOW



Shepherds continue to watch their flocks by night in the Judean hills surrounding Bethlehem, with brilliant stars overhead.



"Three wise men" from the East view Bethlehem toward the south east, with the Church of the Nativity near the mosque (center)



the marketplace in Bethlehem is still the center of commerce, and community life, where news is exchanged along with goods.



And Arabs waiting for employment in an outdoor cafe near the Damascus gate, Jerusalem, live with no knowledge of Christ or Calvary.

are superior to any except some of the best mission hospitals.

Yet these institutions are still very few in proportion to the needs, and most of the population is cared for medically either by the old-style Chinese practitioner or by poorly trained doctors. In the United States there is one qualified physician to about 800 people. In China, the figure is about one doctor with Western training to about 25,000 people.

Of these Chinese doctors some are as well qualified as one would find anywhere, but the majority have had only inferior training. There is also a dearth of technicians, nurses, pharmacists, and trained hospital administrators.

The time has passed when a little ten-by-fifteen room, with almost no facilities for modern treatment can be justified or accepted as a mission hospital, even in beginning a work. We must offer something in the future that will be a real contribution and a credit to the church, if we are to do medical mission work at all.

Dr. Ayers Surveys Field

Last year I had the privilege of making a survey of medical mission work and opportunities in each of our four Southern Baptist Missions in China. I also visited several hospitals of other denominations, as well as some Government and private institutions. I was distressed to find that Southern Baptists had no institution that can compare with the best hospitals of other leading denominations or with the better Government or private institutions. They are fairly good as the average run of hospitals go in China, but not good enough.

I am firmly convinced, and nearly all of the medical missionaries to whom I have talked agree with me, that in the future we should:

★ Have only the number of hospitals in China that we can support adequately. Staff, equipment, and supplies must be available to make them really standard institutions worthy of Southern Baptists. We cannot—no matter how much as we would like to—treat all the sick of China. We should, therefore, in our selective process, do what we do *well*, and have our institutions serve as models of what small modern hospitals should be.



MY NAME IS HAN is a powerful film of postwar China and the impact of Christianity on a rural village. It also portrays medical missions graphically. I.C.R.E. Photo

★ Specialize in training Christian medical workers—interns, nurses, technicians, hospital administrators. In this way, each medical missionary and Chinese Christian medical worker can multiply himself many times, sending out personnel not only to staff our own institutions properly, but to help in filling the medical and Christian needs of the country as a whole.

★ Develop institutions to which those in the medical profession who have had inferior training may refer patients needing specialized care.

Eight years of war and two further years of internal disorder have left their mark on medical missions in China. However, 216 mission hospitals are now operating and 178 foreign doctors and 110 nurses are on the field. Figures are lacking for Chinese personnel. . . . Bed capacity has fallen from 21,578 to an estimated 17,000. In addition to the hospitals now operating, 23 leprosaria are being conducted, and many clinics.

On the basis of medical standards suggested by authorities in the U.S.A. China should have 266,000 doctors; 2,000,000 hospital beds, whereas in the whole country there are only 12,000 doctors and 38,000 hospital beds.—*One World in Christ*.

★ Treat rich and poor alike. No one should be turned away from a mission hospital for lack of funds.

Such a program would mean we would have to put more money and staff into our mission hospitals in the future than we have in the past.

We had eight hospitals in China before the recent war. Of these, four were destroyed by bombings and fires, and the others were damaged. At present we have four hospitals operating. A fifth has only its clinic in service.

The work in Communist-held territories has had to stop entirely. It is to be hoped we can restore all eight hospitals—with a shifting to other centers of one and possibly two. When we rebuild, re-equip, and re-man our hospitals, it is the hope and prayer of each medical missionary that we may have institutions that we need not be ashamed of.

Medical missions is still the greatest opportunity we have in China to demonstrate *applied religion*. It is one way in which to practice what we preach. Every year many new Christians come into our churches as a result of their introduction to Christianity as patients in mission hospitals.

"We thank thee for our food,..."
"We thank thee for our food,..."

"... we thank thee for our friends,..."

Two voices penetrated the consciousness of the missionary teacher seated beside an open window at noon. Concentration on a report which was due within the hour was not so intense that she could miss the significance of what she heard. One shrill, slightly authoritative voice, followed by a mature, submissive voice, repeating the words exactly, led the missionary to peep through the blinds.

At the kitchen table in the next house sat a Chinese mother and daughter. Little Trudie was teaching her non-Christian mother the mealtime prayer which she had learned at the church kindergarten. A very few weeks before, ancestor worship had been the custom of that home.

The gospel of Jesus Christ has found its way into many a Hawaiian home through a child. Nuuanu Bap-

By Mary Lee Ernest

tist Church in Honolulu organized a kindergarten in September, 1945, when it was only three years old. Thirty children filled all available space during the first two years, and when more space was provided the enrolment went to forty-five.

Chinese, Japanese, Caucasian (white), Hawaiian, Filipino, Portuguese, and Korean youngsters, most of them representing non-Christian homes, receive a year's instruction under the guidance of Christian teachers. The standard of kindergartens for the Territory has been maintained by the Nuuanu school since it was founded, but there is a plus. Each child has been given Christian education. Every activity of the school reflects the love of Christ for boys and girls.

The casual "Mainland" visitor to Honolulu fails to observe that this modern American city is filled with people who are bound by the never-satisfying religions of the Orient. See-

ing the good of the Christian school, the parent eagerly enrolls his child, welcomes the visit of the teacher, visits the school and the church on special occasions, and gradually responds to the warmth of the Christian expression of love as the child demonstrates at home what he learned at school.

With the opening of the 1948-49 session, Nuuanu received two items of good news. Miss Olive Allen of Charleston, South Carolina, was chosen to succeed Mrs. Homer McDonald, the former Miss Clarabel Isdel, who founded the kindergarten and served as principal until she left this year for another field of service.

A larger school building seems assured before the end of the school year. Largely through the Lottie Moon Offering for foreign missions, better housing and more equipment will be provided so that, not only on Sundays, but throughout the week, little children will be taught God's love for them and they in turn can teach their parents and loved ones.

Courtesy the author



Mrs. McDonald (left rear) saw the need for Christian education for the children of Nuuanu community and started a week-day school in the mission house.



Honolulu Kindergarten

Unto Us a Child Is Born

Millions of little lights embedded in branches of cedar or spruce will be reflected in the eyes of millions of American children as they admire their Christmas trees this year. Other millions of children less fortunate will eat their scant bread in cold and unlighted rooms. Nothing is more joyful to behold than the eyes of happy children, and nothing is more pathetic than children's eyes in which fear and despair have etched a vacant stare. For somehow we feel that it is the native right of every child in this world to be happy.

Perhaps the turmoil of the world and anxiety for what may happen tomorrow may be reflected in our own eyes, and if so, the children will be quick to catch the foreboding of disaster. They will ask questions, first questions that refer to the tangible evidence of their own security, like little Virginia's famous question to the editor of the *Baltimore Sun* many years ago: "Is there really a Santa Claus?" The editor's answer has become a classic which will be reprinted at Christmas time for many years.

Presumably he answered her question satisfactorily. But there is a deeper and more real question in every child's heart, whether spoken or not, which is far more pressing: "Is there really a Saviour of the world?" The answer will determine far deeper issues than whether they will get presents for Christmas, or whether they may have a successful career in the world, or whether there will be peace or war. The answer must satisfy their souls' deep hunger for God, and assure them that the kingdom of heaven and heaven are more than noble dreams. *What, then, can we tell them?*

We can tell them that a long, long time ago a man of God in a time of disaster sat down to write with his quill on the parchment before him: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:2, 6).

We can tell them that many hundred years later a Child was born in Bethlehem of Judea, and that his mother had to use a manger for a baby bed. Some people, who had not forgotten what was written on the old parchment, praised God for the Child. One of them, an old man by the name Simeon, took the child Jesus in his arms and said: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared

before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).

We can tell them that Simeon saw it right. Jesus was and is the light of the dark world. The darkness of sin fled before him. He met the combined forces of evil when they nailed him to a cross, and he conquered them all by his love. The darkness of ignorance and superstition vanished where the light of his knowledge reached. The darkness of injustice and oppression receded as he illuminated the consciences of men. No one has ever done so much for the sick, the homeless, the friendless, the unwanted. It is because of him that we regard children as we do today. So enlightened a man as Plato advocated throwing a child out to perish if it was weak or unwanted. It makes us shudder, for we remember the shining words of Jesus: "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God" (Luke 18:16).

Tell them that for nineteen hundred years the risen Lord has been bringing men and women out of the darkness of sin. In his name hospitals, orphanages, and a hundred other institutions which make life decent and bright, have been brought into being in civilized society. Without Jesus it would have been terribly hard to be a child in this world, or a woman, or a sick man. In some places it is still very hard. Those are the places we want to go and tell them about Jesus.

Gather your children around you and tell them how Jesus can make this dark world brighter than a thousand forests of lighted Christmas trees, by saving Americans and Russians and all other people from their sin.

The story of Jesus cannot be told too often or in a wrong place. We all need to hear it again and tell it again till all shall have heard.

Tell me the story of Jesus
As to a little child!

That is the silent or uttered request we try to meet in the missionary work we do in our own land and in all the lands of the world.

Religious Intolerance in Spain

Many signs indicate that political and military events in the near future again will bring Spain into the focus of the attention of the world. In the discussion of the anti-communist policy of the Spanish Government and the strategic military importance of Spain in a future war, the fact should not be overlooked that

EDITORIAL

Spain denies to its citizens *freedom of religion*.

When the new Charter of the Spanish People was adopted great publicity was given to Article 6, which permits private exercise of non-Catholic worship. It was hailed as religious "liberty" in a solidly Roman-Catholic country. Subsequent actions and interpretations, however, have proved that the "tolerance" of Article 6 is not kin to religious liberty as we know it.

Last summer the Catholic bishops of Spain sent a petition to General Franco requesting that effective restrictions be made against Protestant activity in the country. Simultaneously they published an article in *Ecclesia*, organ of Catholic Action in Madrid, which contained the following statements:

The Spaniards who do not make a profession of the Catholic faith, and, above all, the official adherents of some other religion distinct from the Catholic, are so few in number that they cannot be taken into consideration for a law concerning the social community. . . . Article 6 of the Charter of the Spanish People says very clearly that what it authorizes or tolerates is the private exercise of non-Catholic worship, but that other external ceremonies or demonstrations than those of the Catholic religion will not be permitted. Therefore, Article 6 of the Charter of the Spanish People cannot be called a law of freedom of worship, as some Protestants have done; or, what is worse, be used as a cloak for celebrating public acts of worship and engaging in Protestant proselytism as if freedom of worship had been implanted in Spain—which has given rise to unpleasant acts commented on outside of Spain. . . . Let us Spanish Catholics keep from criticising our brothers who live as a minority in some countries and nations because they take shelter under the flag of liberty; but may this never bring us to concede in principle the same rights to error as to truth; and let the Catholics of every country—if they want to be really such, if they want to be faithful to the pontifical teaching—keep from labeling the Spanish Catholics, or the Catholics of any other country that has the good fortune of conserving Catholic unity, with such terms as intransigent or retrogressive for defending this Catholic unity.

This is clear enough. It is in harmony with the statement of the Roman-Catholic writer Dr. John A. Ryan in *The State and the Church*: "In a genuinely (Roman) Catholic State, public authority should not permit the introduction of new forms of religion; but when several denominations have already been established, the State may, and generally should, permit them all to exist and to function. The reason is that the attempt to suppress them would on the whole be injurious to the Commonwealth."

Baptists have always been the champions of religious liberty. We do not believe that the Roman Catholic Church has monopoly on the truth, as it claims, nor can we desist from striving for religious liberty for all men in Catholic as well as non-Catholic countries. We believe that Church and State should be separated. Religious freedom is a God-given right

which neither political nor ecclesiastical power has the right to grant or withhold. "Granted" religious liberty is nothing but tolerance. The basic question will always remain: Who has the fundamental right to tolerate whom?

The Baptists of Spain are living under great difficulties. Religious liberty does not yet exist in Spain and we shall not be confused by such statements as the one reported in connection with the visit to Spain by Eric A. Johnston, president of the Motion Picture Producers' Association. The Associated Press correspondent in Madrid wired on October 8: "Johnston said he told Franco it was 'perfect nonsense' for the United States not to give Spain full diplomatic recognition. . . . He said Artajo told him, 'it was Spain's policy and good Christian doctrine to promote good will and understanding and love amongst all people irrespective of race and creed'."

We hope that conditions accorded evangelical Christians in Spain soon will reflect the spirit of that statement by foreign minister Alberto Martin Artajo. The Baptists of Spain sent a petition to General Franco in June last summer signed by a hundred and fifty Spaniards, asking the insurance of such rights to worship as Article 6 granted. Even a liberal interpretation of that article does not mean religious liberty, but affords the evangelical Christians the right to meet for worship without being molested.

The ultimate aspiration of our fellow Baptists in Spain is complete religious liberty. This they plainly stated in their petitions to General Franco:

Our aspirations have already been expressed to your Excellency on various occasions, and we almost consider it unnecessary to repeat them here. They are complete religious liberty for the exercise of our worship and for external propaganda, such as exists for Catholics all over the world; liberty of the press and of teaching, within the limits which the State may consider necessary; and laws which will authorize without doubt or hesitation the indispensable acts of our life as citizens, such as the marriage and burial of those who have embraced the evangelical religion and practice it faithfully.

Week of Prayer for Foreign Missions

Perhaps the most significant event of the year for the W.M.U. of the Southern Baptist Convention is the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. In 1947 the offering reached the unprecedented total of \$1,452,411.04. The goal for 1948 is \$1,600,000, for their 60th anniversary Lottie Moon Christmas Offering. Join with the Woman's Missionary societies in praying for foreign missions during the week December 5-9 and make a contribution which will enable them to exceed their goal.

TRUE-BLUE Monday

Antofagasta, Chile
Monday midnight

Dear Mother

What a day! "Never a dull moment" is a vast understatement for Antofagasta since you were here. Today dawned bright and clear, as usual, and we got off to the Good Will Center early, for once.

About a block down the street from the G.W.C. Julia and Lucia and others came running to meet us, Julia babbling about her father's return from maneuvers (Mr. Tello, you remember, is in the Chilean army), and Lucia chiming in about the new dress her mother was making for her.

Morning prayers were held in the yard because now it is warmer outside in the sun than it is inside the building. Most of the kids are very reverent, and seem to experience real worship in these services.

This year I am helping Alicia, our pre-school teacher, to learn how to teach, and her class is my first daily responsibility. The children all worked on their little reading cards today, and I felt proud of the progress some of them show. Right in the midst of one of the best recitations, I overheard a timid voice outside: "Is Miss Lois busy?" I was, but when the clinic calls, that is my job.

The little girl who wanted me ran out to get her mother, one of our church members. Together they brought in a baby sister. "She's very ill," the mother said, "and the doctor has ordered penicillin injections for her." She sounded as though he might have prescribed dew drops from Mars. While I put the hot plate to work to sterilize the syringes, Mrs. Julia told me how the baby was threatened with pneumonia. I could see that she was very weary, and must have spent a sleepless night, but she relaxed now. She seemed to feel that she had nothing else to worry about.

The oil injection was slow action, with an effect which lasts over a long period of time. A perfectly happy little woman left the G.W.C. later and before I left tonight she sent me

word that the baby had had a good sleep and was getting well.

The morning was gone before I knew it. My full-time helper, Rosaura (the girl you and I rescued once) rang the class bells after each period when she saw I was busy. Some day I'm

Life in a Chilean Baptist Good Will Center manned entirely by a missionary nurse is best revealed in Lois Hart's letters home.

going to have regular hours for my clinic work!

At twelve o'clock the children left waving happy good-byes, and today many promised to tell their mothers about the afternoon meeting. No sooner had the children left the office

On the playground with the boys and girls while their mothers are in class Monday afternoons, or indoors with the Sunbeams at their hand-work, "Senorita" Lois uses all the skills she ever knew. But why should a trained nurse be forced to become a "Jill-of-all-trades" in a country which so desperately needs Christian nurses?



than the teachers entered to put away their materials and write up the day's work—good old Chilean law! Our loyal caretaker was on hand to close up, just as he did when you were here, and we all went home for the blessed noon rest.

At two Rosaura was back to practice on the little folding organ. She is doing very well and can play several hymns now. The mothers and children gathered at about three, each one bringing bread and tea for the afternoon *once*.* It's on Monday afternoons, mother, that I wish for you most. Today you would have heard hymn singing from the chapel where the women have their Bible period; children's voices from the playground where all the youngsters gather for Bible school; and low voices from the office where the teachers work and study. Tomorrow is the regular Sunday school teachers' meeting, so we had to prepare for that. I do so want them to be good Bible teachers.

Interruptions were more varied and abundant today than usual. Rosaura came first, asking me to tell her how a certain passage of Scripture could be explained for the children. We thought together about it and reached some sort of translation, but I've been wondering ever since what Dr. Car-

ver would do on Matthew 7:21 for Spanish-speaking children.

Just as sure as Monday comes, Leonel, son of one of our most faithful, turns up with some sort of injury. Today he made a very sorry sight, knees all banged up, and bawling. We don't know how he manages to time his accidents for Monday. We quieted him the best we could, and took him in to the clinic.

*Pronounced OHN-seh



"What about tracing some leaves?" I suggested and helped her find the patterns in one of our pattern books.

Then Alicia needed some help in planning for her six-year-olds, so we fixed some little dot-cards to help them learn their numbers.

all kinds of home problems and the solutions to all sorts of difficulties. They seem to be trying so hard to apply Christianity.

I wasn't through when seven o'clock came but I packed up and Laly and I started for home. Supper, or high tea,

If you were a North American tourist in Antofagasta, you'd probably not even notice the warehouse building on a certain corner, which spells out love to numerous children and their mothers. The teachers at this Good Will Center are (left to right above) Alicia Rementina, Missionary Lois Hart, Rosaura Mesa, the missionary's sister Laura (Mrs. Disselkoen), and Susana Perez.



PHOTOS COURTESY
THE AUTHOR

"Aren't you glad we have such a nice clinic right here where you can get bandaged up as good as new?" I drooled as I worked. He agreed tearfully and perhaps dubiously, but was quite brave during his treatment. While the clinic was open, I treated all the other children who needed it. Throats got swabbed and all bruises and cuts anointed or cleaned.

Then I turned educational missionary again. There are always the Sunday school materials—pictures, felt-ographs, and literature—to be assembled. Presently I noticed that Susana, who still works in the kindergarten, was waiting for something. When I asked what was her trouble, she said she couldn't find a thing to do for her fall project.

Their pupils?—all the Chilean youngsters who can get in.

By that time, I was good and ready for an intermission and tea. After their general meeting the women who care to stay for sewing classes have *once* at the G.W.C. and stay on until seven.

The little hand sewing machine you left us is all we have but is good for super service. The sewing class meets in one of the children's classrooms, and I hold my breath every time those women sit down on those small benches. Some day we have got to have a mothers' room.

You should be here to see how enthusiastically they work. This is not only a sewing class; it's a psychology group. We talk about

Latin children love to "play like". Here the "Chilean rebels" and the "brave soldiers" in the story of the noble Chilean woman Paula Jaraquemada who helped the army, pose for a picture.



is our chance to relax and visit with one another. Laly told us tonight how Mrs. Barrios related to the group that she learned to read studying the Bible. She wanted to encourage some of the more timid ones to try to read. I really must start those adult literacy classes some time soon!

When the doorbell rang, there was Velia, one of our Intermediates, ready to give some of her Forward Steps for G.A.'s.

Tonight our visitors left early so I have time to write to you for a change. I don't have to tell you how glad I am to be serving the Lord here in Antofagasta. We are ever in your prayers, I know, but remember us especially on Mondays.

Your loving daughter,

Lois



EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

A young Chinese student who heard me preach in Kaifeng came to Louisville to see me last summer. Unfortunately, I was not at school then. He had just arrived to enter the University of Kentucky at Lexington. He was tired and had no friend but me, who failed to meet him. My dear friends and schoolmates at the seminary took him in and entertained him. He was deeply impressed with the great hospitality and Christian love, and later he wrote me a long letter and told me how much he appreciated their kindness and love. Then I wrote and asked him to attend the church services regularly and also explained the simplest way of how to be saved. This young man has been baptized into our Baptist church at Lexington. Please remember him also in your prayers.

I went to New York City to attend the Columbia University summer school and to do some research on my thesis. During that time I saw a vision of the more than 50,000 Chinese as a great American mission field. There are more than three hundred Chinese students studying at the University and very few of them are known as believers of Jesus Christ. I did some personal work and reached many Chinese students as well as Chinese business people in Chinatown.



PETER H. H. LEE
Southern Baptist
Theological Seminary
Louisville 6, Kentucky

Old North Gate Church Plans to Witness on Island of Formosa

Last year, even before our centennial celebration, Old North Gate Church hoped to open work on the island of Formosa. We wanted to make that the last big work of the first century, but we did not realize our hope. We began at once, however, talking of making that the first among our important undertakings for the second century.

We have a committee to promote missions in places where no work has been done. Two men sent by this committee were to go with Mrs. Ling, my co-worker, and me to Formosa, but they were delayed. In the end, the missionary did not come and Pastor Yang had to come alone to join us.

Mrs. Ling and I took a plane for

Taipeh, capital of Formosa, about 450 miles southeast of Shanghai. The name meaning "isle of beauty" was given Formosa by some Portuguese navigators many years ago. The Chinese have always called it Taiwan. About fifty years ago Taiwan was ceded to Japan and remained under Japanese control until after World War II, when it was returned to China.

Soon after we arrived in Taipeh we found a very comfortable place in the Taipeh Guest House, whose proprietor is a zealous Christian. For a long time Christian work has been carried on by Presbyterians from Canada and England among the people who speak the Formosan dialect. For the thousands of Chinese who speak Mandarin, the only work done is through a "Mandarin-speaking church," non-denominational, which was organized less than two years ago. People with widely different views, ideas, and ideals, varying from strict fundamentalists to broadest liberals, are striving to work together in that church. We were surprised at the number of Baptists we found during our brief stay.

Mrs. Ling and I came back to Shanghai. Pastor Ling, who was greatly used years ago in opening up our work in Manchuria, will tour the island with a university professor who has pupils scattered all over the island. This is to be a missionary journey of survey, making contacts, and, wherever possible, preaching the gospel. On their return to Taipeh they hope to secure a place where meetings may be held. We believe one of the greatest results of this tour will be that many of the pupils contacted will gladly enlist in Bible classes. Then before very long we hope a church may be organized, and from it many churches will be dotted over the island.

There are those who teach in the name of religion that Jesus was merely a man, a Jew, even as Confucius was a Chinese—a great man, nothing more. There are those who do not want any other group to come in. Others see no need whatever for denominational lines to be drawn.



Courtesy E. S. Swenson

Dr. S. M. Sowell was present last March for the Pablo Besson memorial services.

These, and many others, will be some of the problems with which we will have to contend. Prayer for this important work on this very strategic field will be a blessing.



R. PEARLE JOHNSON
Shanghai, China

Centennial Services in Buenos Aires Honor Pioneer of Religious Liberty

The Pablo Besson Centennial was, as a whole, a worthy remembrance of the great pioneer of religious liberty in this land. The South West Church was packed to overflowing for the meeting on the evening of March 27. There were probably as many more outside listening over the loud-speaker system.

Dr. S. M. Sowell was given the honor of unveiling the memorial tablet which will be placed in the room where he began his ministry in Esperanza, Entre Ríos. Messages were brought on Besson's work as writer, pioneer, and fighter, and on his struggle for liberty of conscience.

More than a thousand people gathered in the British cemetery the following morning, with speakers representing various groups benefiting from the labors of Pablo Besson. The president of the convention, Santiago Canclini, brought the message at the unveiling of the beautiful memorial tablet. A group of children brought wreaths and floral tributes from almost all our institutions. Both services left deep impressions upon all who were present and were fitting tributes to a great man.

The following Sunday, April 4, the date of his birth, Central Church had arranged another memorial service. A message was read from Julio Ostermann, and his brother, Gabriel, spoke of early reminiscences. They were the first converts won in those early years. Tributes were paid him by various organizations through their representatives.

A memorial tablet, to be placed in the new Pablo Besson Memorial Church, was unveiled. Papers in Buenos Aires published many articles about Besson and his work and one paper reviewed Sr. Canclini's biography of Besson, *Herald of Religious Liberty*.



ERHARDT S. SWENSON
Buenos Aires,
Argentina

Missionaries to Enter Venezuela After Colombian Convention Meets

At our annual meeting in Barranquilla in August, the Mission decided to send

us as the first missionaries to Venezuela. We had known for a long time that some missionaries would leave Colombia and go to Venezuela, for we already have work in five cities in that nation, all carried on by national pastors.

We had known, too, that perhaps some experienced missionaries would go before new missionaries were sent in. We are to remain on in Cartagena until after the organization of the convention in February and then move to Venezuela, probably to Barquisimeto, which is centrally located. We realize what a great opportunity awaits us there.

We had been looking forward to the organization of our convention last July with Dr. M. Theron Rankin and Dr. Everett Gill present, but all that had to be postponed following the April revolution. No permits were given for anyone to enter the country. Our plans now are to meet in Barranquilla for the organization of the convention next February.

We have been in two building programs in Cartagena. Besides adding Sunday school rooms to the Central Church building, we have been building the whole church plant for the Alcibia congregation. In April they were using the basement of their new building, and now in September, we are putting the roof on the auditorium and hope to have it finished soon. We recently opened two more preaching points near Cartagena, one attended by the members of the Central Church and the other by the members of the Alcibia Church.

The new Central Church building in Barranquilla has been finished and dedicated, as has the church at Sabanalarga. Property has been bought in Cali to use at some future date for our seminary. Additional property has been bought in Barranquilla for the use of a clinic and plans are being made to begin the first unit of the clinic soon. Missionary Dr. and Mrs. Roy C. McGlamery are already in Barranquilla.



TOM L. NEELY
Cartagena, Colombia

New Church Plant Revives Memory Of Early Baptist Work in Temuco

A prominent lawyer of the city expressed what is the writer's own opinion—that the new temple in Temuco will enormously enhance our opportunity to reach the more influential classes of South Chile. The sanctuary has a capacity for seven hundred people seated, and an overflow of half as many more when the ample gallery around three sides is used. The educational building has space for seven hundred in Sunday



Courtesy R. Cecil Moore

The new Baptist temple in Temuco will help church to reach influential Chileans.

school, a pastor's office, and a kitchen for social activities. The Rev. Santiago Cancini, one of the leading figures of Baptist work in Argentina, visited the church the last of September for a great evangelistic meeting.

The earliest Baptist work in Temuco was begun by the Rev. W. D. T. MacDonald, serving at first with the Christian and Missionary Alliance and later with the Southern Baptist Convention. A tiny church which he helped to form in 1909 did not endure, and in 1918 he organized a group of Baptists into the First Baptist Church of Temuco. They worshipped for about two years in a vacant wine cellar, and the first Baptist convention in Chile was held in this odorous hall at the close of 1919.

In 1921 the Mission purchased a lot located three blocks from the central plaza of the city and built a chapel which served as a home for the church for a quarter of a century. In 1945 the adjoining property was purchased for a bookstore; it also enabled the church to extend beyond the old lot with the proposed building.

The first unit, a Sunday school annex, was completed in 1947, with the aid of funds supplied by the Southern Baptist W.M.U., including special offerings from the women of North Carolina. Funds granted from the Jarman Foundation made it possible to proceed immediately with the building of the second unit, the temple itself. This was recently completed.

Services are maintained in seven mission branches, four in the city and three on large farms. Five hundred members are now in full communion. The church employs a pastor's assistant.

A large group of members living in

Dreves, a suburb of the city, borrowed money from our Building and Loan Fund and now have one of the nicest chapels in Temuco, dedicated just ahead of the parent church's own temple. They will

pay for this over a period of years. Brother Salomón Mussiott has just closed a meeting with them with some two-score professions of faith.



R. CECIL MOORE
Temuco, Chile

Emeritus Missionaries Visit Italy Where They Served Forty Years

We were in France in August for the occasion of the birth of our granddaughter. Later on, our son said, "Why do you not both go to Italy for a few days, as you may never be nearer to it or younger?" I argued that it would be hot, many of our friends off on vacations, and besides funds were running low. But, thinking it over in the wee hours, I realized I was wrong, so it was decided to leave at once. A reimbursement on our taxes arrived from Uncle Sam and we received money which someone had borrowed.

Though the Dewey Moores were leaving for the London conference on the following morning, he called for us in his auto when we arrived in Rome and drove us to their charming abode in a suburb of the city. There the new missionary couples came to meet us and we were happy to see their zeal and enthusiasm. Dr. Moore lent us his car and provided, as chauffeur, a Romanian youth recently brought to the gospel.

Our first visit was to "God's Acre," where our beloved lie at rest. The cypresses stood like sentinels and the oleanders were heavy with color and perfume. The next call was to the Taylor Orphanage to see the new buildings in construction, a home for the girls and a chapel. It is splendid to find new proofs of the conscientious stewardship of Southern Baptists.

On Sunday we attended two services. In the morning we went to the chapel where we used to be members. Our tears were near the surface at the well-known hymns and familiar faces and the warm welcome we received. In the evening we went to a church in another part of town. After the sermon on humility we were embarrassed by being spoken of, my husband as a saint and I as his "perfumed shadow."

On Monday afternoon the W. M. U. had a special gathering of its members so we could all be together. Many of the women expressed their deep gratitude for the gift packages sent by the Americans.

We left Rome on the following

Wednesday and stopped for two days near Turin to see our old friends, the Paschettos. We talked and talked of other days, and of the Christian outlook for advancement, asking for His continued guidance.

Our recollection of present Rome after nine years' absence will be of the lovely bouquets presented to us, the sound of the flowing waters in the public fountains, the pink and white oleander treelets in blossom, and sweetest of all, the faith that has held our brethren, in these past years of stress and sorrow and death, united and looking to Him always as Saviour and Friend.



SUSY T. WHITTINGHILL
(Mrs. D. G.)
New York City

Hawaii Offers Opportunities for Both Lay and Mission Workers

A wonderful opportunity exists for anyone, whether he be layman or missionary, to contribute much here in the islands. To us it appears that the returns are greater in proportion to the energies expended than on any other field with which we are acquainted. We wish more of our friends in business and professional life would feel the call to make their homes in Hawaii and share in the joy of service.

On all the fields where Southern Baptists work, there is a definite place for consecrated Christian business men and women who are willing to identify themselves with the mission enterprise. In Hawaii, there is no language nor racial barrier to handicap their usefulness. They could begin work for the Lord the day they arrived.

For any one interested in the possibilities of moving to the Islands, we shall be happy to make inquiry for you. At present we have doctors, lawyers, merchants, nurses, bookkeepers—men and women from nearly every walk of life—in our congregations, all of whom seem to be profitably employed. Rent is high, and houses are scarce, but hardly more so than in some Mainland cities.

In every one of our churches marked advance has been noted. We here at Nuuanu have been blessed far beyond our expectations. With so many civilians and servicemen coming and going, our membership is about the most transient one I have ever seen, but in spite of its constant fluctuation the net increase in our Sunday school and church membership has been from six and eight per month for the past eighteen months.

We are handicapped for lack of space. The Sunday school classes at present have to meet in many varied and improvised quarters which are crowded prac-



Courtesy H. B. Ramsour, Jr.

Nuuanu's board of deacons is a cosmopolitan Baptist group, shown here with Missionary H. B. Ramsour (rear center.) The front row were ordained at the fifth anniversary service: W. B. Quisenberry, Robert Sugai, A. C. Rylander, and M. H. Rouse. The others are: Homer McDonald, Minoru Taira, O. B. Essick, Lt.-Cmdr. R. E. Sparks, Wakie Nakane, Ralph Means.

tically every Sunday, but especially so just a few days ago when we observed the fifth anniversary of the church. There were 330 present, to surpass by more than sixty any previous attendance, a fact for which we were deeply grateful, but the difficulties for teachers were multiplied by the congestion.

We hope to erect a two-story educational building soon. Such a building will not necessarily provide for the future for we feel sure the growth in membership will outdistance our ability to provide either proper leadership or housing for those who come.

Our need here is the same as that the world over—consecrated men and women who are prepared and willing to give their time and money for the extension of the Kingdom. We have some of the finest missionaries to be found anywhere, but their duties are so numerous, it is impossible for them to do their best by any of them.



H. B. RAMSOUR, JR.
Honolulu, T. H.

Relief Packages Help and Encourage Japanese Man Facing Loss of Sight

You cannot imagine what your relief packages mean to the people who are so fortunate as to receive them.

I have taken some of the food to a family that has had quite a lot of misfortune. Mr. Shimoda had an attack of blindness during his first year at college. I often called on him during the many months he was in the hospital, and at last led him to Christ. After he left the hospital he became a member of Kokura Baptist Church and returned to college.

But a second attack occurred and, feeling depressed, he took sleeping powders and lay in his dormitory room for two days. One of his Christian friends mentioned to his pastor that he had been in bed longer than usual. The pastor went at once to call and finding him unconscious summoned a doctor. After his recovery from this second attack, the young man consecrated his life to God and, at my suggestion, entered a Christian school for the blind, although one eye was still good. He became an instructor and was put in charge of a dormitory of small boys.

After two years in the blind school, he returned to his home, took a job in a wireless station, and was kept in this work during the war. At the close of the war he married a very attractive girl who was not a Christian. On my return to Japan last winter I found that he was in the hospital with a third attack of blindness, while his wife, too, had fallen ill.

Now Mrs. Shimoda has recovered completely and attends the services of our church every Sunday, spending every day and night caring for her husband in the hospital. Their home was far from any church and she had been in a church service only once before. She told her husband that she feels his blindness has brought to her the chance to become a Christian. Mr. Shimoda himself is very happy in spite of the fact that the doctor says his recovery is hopeless. He hopes to learn some trade in which he can develop skill with his hands.

My thanks to Baptist friends for the relief boxes—and keep sending them. Now that the length of women's skirts

601 South Olympia, New Orleans

is the address of Southern Baptist Relief Center, where good, used clothing is processed, baled, and shipped to Baptist churches overseas. Men's clothing is needed most now, but all types of clean, mended garments and bedding can still be used to save lives.

has changed. Americans will have many dresses that are too short. The people in



Japan can wear them for they are all short of stature. Please send clean, worn-out clothes, too; the people need mop cloths.

CECILE LANCASTER
Kokura, Japan

Bible Schools in Nigeria Have Exceedingly High Attendance

During the last few weeks we have been holding Bible schools. To give you some idea of the response—average attendance at Ede was 504; at Oke Saje, Abeokuta, 512; Ijaiye, Abeokuta, 260; Idikan, Ibadan, 568.

We started a Bible school here in Fiditi yesterday afternoon and had 989 present. We have two Baptist churches and two Baptist day schools here so we combine them for the Bible school, since we do not feel we can spend more time in one village.

This is just a "bush" town but it has one of our very best churches. The pastor is very poorly trained but a hard worker. He has recently returned from Lagos where he cabled £400 to a university in the United States where they are sending a young man for training. They expect to keep him in school there for five years and in the meantime build a new church to seat 1,200 people.

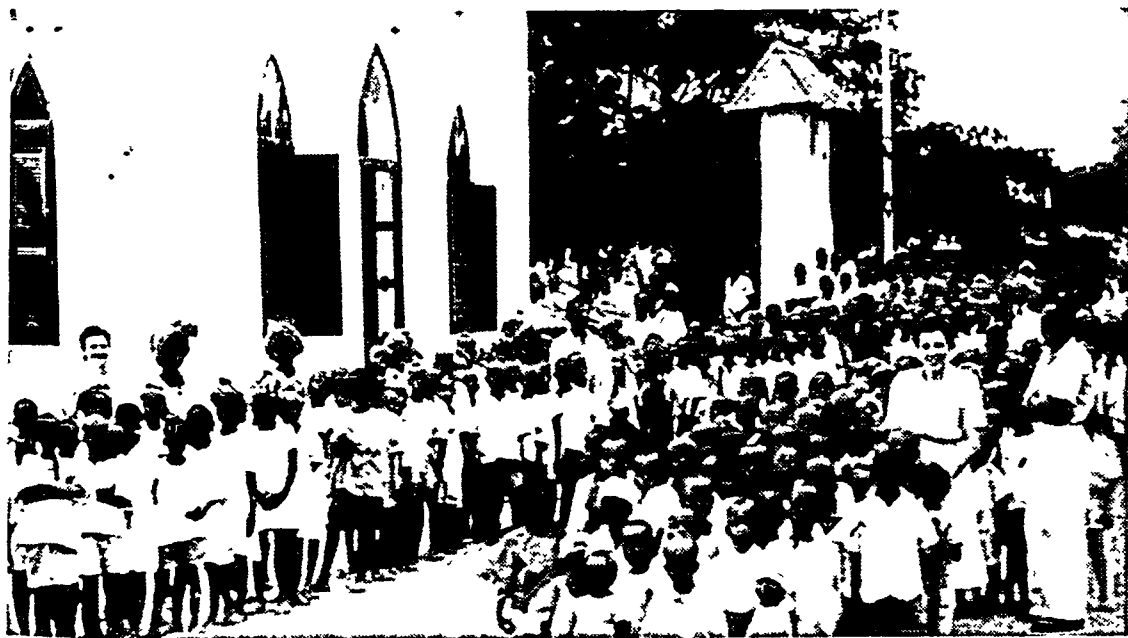
Missionary W. H. Congdon came last week to plan the building for them. I can appreciate the need for it! We had 704 in the church Sunday afternoon for the worship service and the doors and windows each had six or eight or even eleven people standing looking on—and there are fifteen doors and windows!

We are having two separate evangelistic services this week to try to take care of the people. The children will have their worship service sitting on the grass.

We go from here to Awe, twelve miles away, for a Bible school. We had 1,085 in average attendance in 1946 and we have only one Baptist church there.




ETHEL HARMON
Ibadan, Nigeria




Nigerian children, like Americans, want their pictures made. These are only part of the Oke Saje-Abeokuta Bible School with Mrs. B. T. Griffin and Mrs. B. L. Cockrum.

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Craigheads Enjoy 8,000-mile Voyage To Work with Russians in Paraguay

Our first stops on the 8,000-mile ocean voyage to Paraguay were in Brazil. Upon disembarking at Rio de Janeiro, we made our way directly to the Baptist Publishing House, where we met several missionaries and inspected the plant. Missionary W. E. Allen took us out to the seminary the next morning. It was mid-year recess, and we missed the students, but we admired the buildings and spacious grounds. Across the valley is another Baptist property upon which the W.M.U. Training School is being erected.

At Montevideo, Uruguay, the B. W. Orricks sought us out during breakfast on the ship. We drove at once to their hospitable home. In the afternoon we were guests for tea in the lovely home of the R. L. Carlises. On the way to our

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Independent Church in Korea Grows Out of Persecution During the War

We have received your Christmas presents just now—which provide for our suffering families and students of Sunday school or Women's Bible class school. We are all very glad and thank you very much.

Our church history is as follows: During the fighting of the United States and Japan, the police forced the churches to worship the Japanese emperor and Japanese religion, Shinto. Most pastors and most churches did it, afraid of police persecution, but a few went against it. Some were killed and some, put in prison, came out when the war was over, preaching the gospel. So the Independent Church was naturally born.

My church has many suffering families, some from Japan, some from China, some from north Korea. At present in Korea there is great inflation. Because of this we cannot build a church. We now use a common house as a church. On every Sunday all members cannot get in



the hall, forced to stand in garden because church is very narrow. Sunday school is very difficult, too.

On Sunday we use the narrow church hall for chapel, and on other days of the week for Women's Bible school, and in the night for English and Greek classes. We have prayed long time for the building of us a church.

SUO BIYONGYOL, PASTOR
Independent Church,
Vanglimtong, Kwang
Jus, Korea

(Portrait
unavailable)

ship, Mr. Carlisle showed us the beautiful First Baptist Church.

Next day, August 3, we disembarked at Buenos Aires, Argentina. As we looked from the top of the gangplank we recognized several of our missionary friends. Without their help we should scarcely have been able to clear our baggage from the customs and get it transferred to the Paraná River Port in time to catch the steamer for Asunción. The Franklin T. Fowlers were returning to Paraguay on the same boat.

Perhaps the most colorful part of our voyage was the thousand-mile trip up the Paraná River. Soon after leaving Buenos Aires we entered the broad stream of the river system—an immense body of water, very low at present because of drought. We plugged on day and night until the water became too shallow for large ships, then we transferred to a small steamer at Corrientes, Argentina.

On the morning of August 6 we approached Asunción, which stands upon a high hill. The naval base came into view first, and then the docks of Asunción.

We are now settled with all our possessions in a comfortable pension where people from Scotland, England, Czechoslovakia, Holland, and the United States stay. Our main business now is to learn Spanish.



W. E. CRAIGHEAD
Asunción, Paraguay

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TOOLS for Missionary Education

Audio-Visual Aids

By Fon H. Scofield, Jr.

M'Vondo is no stranger to Southern Baptists. Because he is real to us, thousands of other African children tug at our heartstrings for the blessings we alone can offer them through our missionary efforts. The medium through which this interest and compassion has been generated is a silent motion picture entitled "The Healing of M'Vondo."

It is well known that we learn best in the presence of interest. Interest is highest when we are confronted with real situations. Real situations, however, are often beyond our reach due to limitations in space and time. Sometimes they are undesirable; nevertheless, the lessons are needed.

Audio-visual aids offer the modern teacher an opportunity to create desired situations at will in which pupils may share vicariously. Educational experiments have shown clearly that, when properly utilized, these vicarious experiences offer teaching opportunities practically parallel to real situations.

Faraway peoples and strange lands become real through projected pictures. They are seen as they are at work and play, in their homes and on their streets. The viewer tends to share in their experiences so that they are enriched in meaningful content. Understanding arises. The objects of missions are personalized. The people of foreign lands cease to be statistics and begin to throb with life. Human need in terms of persons generates interest and awakens compassion. Statistics inevitably fail. Mere descriptive phrases are inadequate. Audio-visual aids are the key.

In missionary education, as in all other educational activities, we must not assume that these new materials are panaceas. They are not. They are only tools to help in the building process. They are "aids" and not substitutionary devices. They have significant possibilities, but they are not without limitations. The secret of their power

is in the methods of utilization. Producers can supply only the tool; the rest is up to the teacher.

Audio-visual aids should be used in an over-all plan to arrive at a predetermined objective. They will not stand alone. When the objective is of such nature that audio-visual aids will help in achieving it then the aids should be used. They must not be used for their own sake. In the same way we should never close our eyes to their teaching values and refuse to use them just because they are projected aids.

The Foreign Mission Board has answered the demand of the churches in increasing the scope of the Department of Missionary Education and Promotion to include an increased service in the field of audio-visual aids. The service looks forward to the production of materials in the basic forms of 2x2-inch kodachrome slides and 35mm filmstrips, with and without recordings, and 16mm sound motion pictures.

The major emphasis must necessarily be in still pictures for the next few years.

The service will include efforts to determine the full scale of resources in the field of missionary education, and assistance to the churches to assure adequate utilization of the resources. All who desire to have this information as it develops are invited to write the director, who will be happy to place them on the mailing list. Letters concerning suggestions

To get your name on the mailing list for regular releases from the Director of Visual Education, Baptist Foreign Mission Board, write Fon H. Scofield, Jr., Box 5148, Richmond 20, Virginia.

and needs will be welcome.

Many churches will want suggestions as to the kind of equipment needed to make use of these resources. The answer must be that the basic need is a projector for 2x2-inch slides and 35mm filmstrips. A single projector may be purchased which will handle both types. A 300-watt model, available through the Baptist Book Store for \$80, will prove satisfactory for all uses in most churches.

In addition to the projector mentioned above, each church should have a record player capable of handling the 16-inch slow speed recording. The advantages of this size and type are leading producers of program material away from conventional sizes. The Baptist Book Store sells an excellent record player with an amplifier capable of meeting the needs in practically every teaching situation. The model can be purchased with the slide and filmstrip projector attached for \$219.00. It may be purchased without the projector for \$146.00.

The screen needed for the still picture projector should be square. A convenient type is the tripod model in the standard 70" x 70" size, available through the Baptist Book Store for \$58.00. Other sizes and models are available to meet particular needs.

Workers in the church will find this basic equipment usable throughout the church program. A minimum of experience will provide operating techniques and gratifying results may be confidently expected.

December Emphases

Woman's Missionary Union: Emphasis on Gospel of Peace (obligation to present the gospel).

Recommended literature: Pamphlet by Dr. H. C. Goerner.

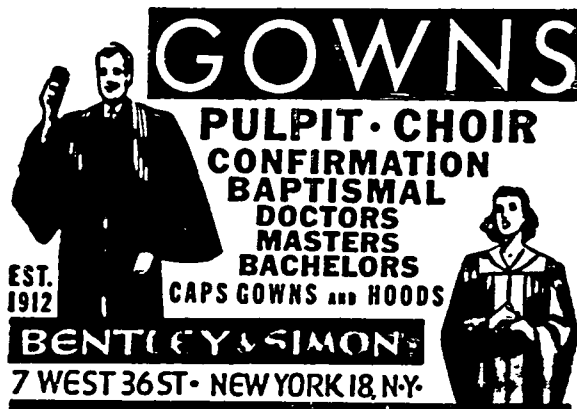
Baptist Training Union: Healing Ministry.

Recommended literature:

"Making Men Whole," the story of the Baptist hospital in Ogbomoshu, Nigeria, by Genevieve Greer;

"Joinkrama: Medical Missions Outpost," by Carrol F. Eaglesfield;

"Expired Suddenly—Juju Poison," by Roberta J. Cox, M.D., and Kathleen Manley.



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By Jane Carroll McRae

Julia's Ladder

The ladder against the side of the barn reached right up to the hay loft. Julia Little was climbing up it, singing "Jacob's Ladder." In one hand she held a small bundle. In her pocket was an apple. At the top of the ladder she swung open the trap door to the hay loft and stepped into the golden hay.

"Come on down," called Peter, "and we'll go for a ride in Grandpa's old buggy."

There in the lot was the old buggy with new green seat covers that Mama Little had made and brand new wheels that Papa Little had painted. Johnathan hitched old Maude between the shafts and climbed into the driver's seat, with all the Little children piled around him, squealing like little pigs.

"Hurry down," Johnathan called up the ladder, "we're ready to go."

But Julia only shook her head and waved for them to be off as she closed the trap door.

"I guess she's found a new bunch of baby kittens up there and has gone to feed them," said Johnathan as he drove down the lane.

"But that was an apple in her pocket," said David, "and kittens can't eat apples."

"Maybe she's building a secret hiding place," said Peter.

But the Littles soon forgot about Julia as Maude jogged slowly down the sandy lanes between the rolling farm lands, around the fish pond, and across the green oat patch.

Then it began to rain. And it didn't just rain. The very sky seemed to fall. The thunder rolled like empty barrels and frightened poor Maude into a swift trot. When she was safe in the barn again, the Littles scooted into the warm kitchen where Mama Little had a heaping bowl of doughnuts waiting, fresh from the skillet.

"Where is Julia?" asked Mama Little.

"She was in the hayloft when we went riding," said Peter.

"She will come in soon," said Mama Little, "for I told her I was making doughnuts."

"Of course," said the Littles, as they munched on the hot little cakes.

Through the window they watched the rain as it

beat upon the tin roof of the barn. They jumped when the acorns from the trees cracked against the roof like stones. They shivered when the cold air swept under the door. They held their breath when the wind bumped the ladder against the side of the barn.

"Poor Julia," they said.

When the rain had gone away, Johnathan went flying to the barn. Up the ladder he went and opened the trap door and stepped into the golden hay to rescue poor Julia. There she sat in a corner by the window with a book in her hand.

"Weren't you afraid?" asked Johnathan.

"Afraid of what?" Julia asked.

"Of the storm, of course," said Johnathan.

"Oh, was there a storm?" asked Julia. "I didn't notice, for I was reading." And Johnathan sat down to see what the book could be. As he read on and on, he forgot about taking Julia into the house and he forgot about the Littles waiting in the kitchen.

"Now Johnathan is gone," said Mama Little. "Will you see if you can find him, Peter?"

And off Peter went, down to the barn, up the ladder and into the hayloft.

"Come on to the house," he called, but Julia and Johnathan did not hear, so Peter sat down to see what the book could be. As he read on, he forgot about taking Julia into the house and he forgot about the Littles waiting in the kitchen.

"Now Peter is gone," said Mama Little. "Will you see if you can find him, David?"

And off David ran, down to the barn, up the ladder and into the hayloft. But when he began to read the book, he forgot, too, about taking Julia into the house and about the Littles waiting in the kitchen. And so it was that every one of the Littles climbed Julia's ladder into the hayloft and stayed to read her book. And not a single one remembered to come down until the last page was reached, for, you see, it was a MISSION STORY BOOK!

Have you read one lately?



BOOKS

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

No Trumpet Before Him by Nelia Gardner White (Westminster, \$3.00) is a strong story of a young minister who insists upon living by the faith he preaches. The characters are human, everyday people whom one meets every Sunday in his own church. The author is the daughter of a minister and understands the problems of the minister's life. (Reviewed by Mrs. W. C. Newton.)

Children and Religion by Dora P. Chaplin (Scribner's, \$2.50) was written for both parents and teachers, particularly of Beginners and Primaries. Although written in simple, understandable English, this book on psychology is marred by poor organization of material and the overuse of the author's personal opinion as authority for statements.

The Bible Speaks to You, by Francis Carr Stifler (Greystone Press, \$2.00) is useful chiefly for a wealth of factual and illustrative material about the Bible. Its popular style is a weakness as well as a strength, because the author makes statements which scholarship would challenge and the statistics given in some instances are already out of date, but Dr. Stifler knows his subject.

The Snowden-Douglass Sunday School Lessons by Earl L. Douglass (Macmillan, \$2.00) is an authoritative treatment of biblical passages, enriched by striking quotations and other illustrative matter, for the international lessons.

Tales from China by Alice Hudson Lewis (Friendship, 75 cents) is another in the series of Tales from mission fields. This book of nine short stories gives the reader (or the listener) some clear and vivid impressions of Chinese life in the last few years. A fine portrayal of the missionary's role in the midst of heartache and starvation, it also reveals the integrity of the Chinese, especially the Christians.

Fun and Festival from China by Margaret G. Hummel (Friendship, 35 cents) is also one of a series. It is a good collection of ideas and practical suggestions for programs, parties, and fun periods in Chinese style. The materials are flexible and may be adapted to any age group above the Primary. This series is designed to help Americans understand other peoples at play, in order to appreciate the similarities between themselves and others.

Bold Galilean by Legette Blythe (University of North Carolina Press, \$3.50) is a novel of the time of Christ. The author has succeeded marvelously in presenting Jesus as he must have appeared to the people about him, yet, dealing with him as a man, he has not minimized the spiritual impact Jesus made on the world.

A Star Shone by Robbie Trent (Westminster, 65 cents), a book many adults will select for children's gifts this year, is a story of Jesus for the preschool child. The author, an editor of children's materials, Baptist Sunday School Board, has used a knowledge of the customs and history of the times to supply direct quotations and to fill in gaps in the biblical story of Jesus' boyhood. The superb illustrations by Margaret Ayer are in color.

Thine Is the Glory by Florence M. Taylor (Westminster, 65 cents) interprets the Lord's Prayer for young children, using as a medium the story of the experiences of two children who sang the Prayer in a children's choir. Members of the family help them understand its meaning through

BOOK WEEK NOVEMBER 14 TO 20, 1948



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everyday activities. The colorful illustrations by Mary Royt will delight young readers.

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The Rainbow Republics: Central America, by Ralph Hancock

Lands of the Inner Sea: The West Indies and Bermuda, by W. Adolphe Roberts

The River Plate Republics: Argentina, Uruguay, Paraguay, by Betty de Sherbinin

Lands of the Andes: Peru and Bolivia by T. R. Ybarra

Southern Empire: Brazil by Bertita Harding

Adventure in Peru by Sutherland Stark (Julian Messner, \$2.50) is another book in the series by this publisher for the young citizen of the world. The story deals with a Peruvian boy and girl, Miguel and Ana, who travel over their own country with their fathers, meeting and making friends with different people and enjoying the varied scenes and climates.

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NOVEMBER

Day	Book	Chapter
25	Thanksgiving . Psalms	103
26 Psalms	90
27 Psalms	91
28	Sunday Psalms	23
29	..... Ephesians	6
30	..... Philippians	4

DECEMBER

Day	Book	Chapter
1	..... John	17
2	..... Revelation	21
3	..... Psalms	121
4	..... Psalms	27
5	Sunday Acts	17
6	..... John	15
7	..... Hebrews	11
8	..... Romans	12
9	..... John	3
10	..... Romans	8
11	..... John	14
12	Bible Sunday . Matthew	13
13	..... Luke	14
14	..... Luke	15
15	..... Luke	16
16	..... I Corinthians	13
17	..... Isaiah	55
18	..... John	1
19	Sunday Mark	4
20	..... Matthew	5
21	..... Matthew	6
22	..... Matthew	7
23	..... Isaiah	2:1-5; 9:1-7
24	..... Isaiah	11:1-9; 40:1-11
25	Christmas Day . Matthew	2

If you want to follow a list of daily readings for 1949, request copies from

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1 Cornelia Brower, Casilla 20-D, Temuco, Chile; James Daniel Luper, 1147 1/2 Iowa Street, Dallas, Texas; Cecile Lancaster, Seinan Jo Gakuin, Kokura, Japan; Inez Gilliland Spence (Mrs. Raymond), Lockney, Texas.

2 Mary C. Demarest, Baptist Mission, Yangchow, Kiangsu, China; Edythe Inez Montroy, Baptist Mission, Iwo, via Lagos, Nigeria, West Africa; Alice Guynes Muirhead (Mrs. H. H.), 1660 East Elmore, Dallas 16, Texas.

3 John A. Abernathy, 1219 North "I" Street, Fort Smith, Arkansas; Irma Pearle Mangels Frank (Mrs. V. L.), Baptist Mission, Kukong, Kwangtung, China; Elizabeth E. Rea, 2156 N. Lavergne Avenue, Chicago, Illinois.

4 Lionel Raymon Brothers, Baptist Headquarters, Ibadan, Nigeria; Frances Talley, Seinan Jo Gakuin, Kokura, Japan; Marjorie Spence, Lillington, North Carolina; Edith Rose Weller, Caixa 226, Manaus, Amazonas, Brazil.

5 Merrel Price Callaway, American Mission, Bahrein, Persian Gulf, Arabia; Hugo H. Culpepper, Casilla 3388, Santiago, Chile.

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21 Manly W. Rankin, Baptist Mission, Kukong, Kwangtung, China.

22 Jessie L. Green, Box 7, Wuchow, Kwangsi, China; William Earle Haltom, Box 1900, Hilo, Hawaii; J. C. Powell, Warsaw, North Carolina.

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NEWS Flashes

Appointments

At its October meeting, the Foreign Mission Board of the Southern Baptist Convention appointed two new couples for lifetime service overseas:

The Rev. and Mrs. James H. Fairchild of Collins and Wesson, Mississippi, for Brazil;

The Rev. and Mrs. Quinn Morgan of Watha, North Carolina, and Mayesville, South Carolina, for Nigeria.

Arrivals

Edith Chaney of Nigeria arrived October 20 and is on furlough at Vivian, Louisiana.

The Rev. and Mrs. M. S. Blair of Brazil are on furlough at 727 Essex, Fort Worth, Texas.

The Rev. and Mrs. Clem D. Hardy of Brazil are on furlough at 2304 Colonial, Waco, Texas.

Crea Ridenour of Colombia is on furlough at Caryville, Tennessee.

Anna Frances Todd of Colombia is on furlough, Route 3, Richmond, Kentucky.

Dr. and Mrs. C. A. Leonard of Hawaii are on furlough at 301 Third Avenue, Myrtle Beach, South Carolina.

The Rev. and Mrs. Ralph Lee West of Nigeria, are on furlough at 1127 Third Street, New Orleans, Louisiana.

Departures

The Rev. and Mrs. John A. Tumblin

Press Association Photo Courtesy Capital Baptist



Dr. C. Oscar Johnson (right), president of the Baptist World Alliance, welcomed Dr. and Mrs. Arnold T. Ohrn to Washington from Oslo, Norway. Dr. Ohrn was formally inaugurated as general secretary of the Alliance in the nation's capital September 29.

left New Orleans by boat July 29 for Brazil.

Dr. and Mrs. A. B. Oliver and Mrs. A. B. Deter left New Orleans September 28 by boat for Brazil.

The Rev. and Mrs. J. R. Allen and Dr. and Mrs. J. L. Riffey left New York October 8 by boat for Brazil.

The Rev. and Mrs. Coleman D. Clarke, temporarily of Hawaii, left Honolulu for Japan July 31.

Dr. and Mrs. W. J. Williams left New York October 9 by boat for Nigeria.

Jean Bach, appointee for Nigeria, left New York October 15 by boat for West Africa.

The Rev. and Mrs. W. H. Carson left New York by plane October 21 for Nigeria.

Resignations

The Foreign Mission Board has accepted the resignations of the following missionaries:

The Rev. and Mrs. Archibald M. McMillan, appointed in April, 1948, for China, now of Plainview, Texas.

Lenora Scarlett, appointed in 1910 for China, 280 North Main Street, Oberlin, Ohio.

Ada Lois Newman, appointed in 1945 for Nigeria, Route 2, Coleman, Texas.

Rees Watkins, appointed in 1945 for Nigeria, 7810 Fifth Avenue, South, Birmingham, Alabama.

Retirements

Dr. and Mrs. R. E. Beddoe of China, now of Oklahoma Baptist University, Shawnee, became missionaries emeritus September 30.

The Rev. and Mrs. C. J. Lowe of China, now 1722 Linden Avenue, Nashville, Tennessee, became missionaries emeritus September 30.

Bereavement

Eva Sanders of Nigeria lost her mother by death October 14. She arrived October 20 to visit her father, Herbert W. Sanders, Roanoke, Virginia.

Marshall Sams of Argentina lost his father by death September 9 at Waco, Texas.

Congratulations!

Dr. T. W. Ayers expects to celebrate his ninetieth birthday December 22. He is Southern Baptists' oldest missionary emeritus, with the distinction of being their first medical missionary. Appointed in 1900 at the age of forty-three, he pioneered in Christian medical service in China, retiring in 1934. His American home is 978 Juniper Street, N. E., Atlanta, Georgia. His son, Dr. Sanford Emmett Ayers (see page 13), follows his father in service.

Hazel Irene Smith of Argentina lost her father, George Henry Smith of Siloam Springs, Arkansas, September 7.

Births

The Rev. and Mrs. Max Edward Pettit of China announce the birth of their first child, Max Edward, Jr., at Peiping September 18.

The Rev. and Mrs. S. Clyde Jowers of China announce the birth of their third son, Richard Pettigrew, September 28 at Chinkiang.

The Rev. and Mrs. R. F. Goldie of Nigeria announce the birth of their third child, first son, Peter Alan, at Ogbomosho October 5.

Dr. and Mrs. W. Maxfield Garrott of Japan announce the birth of their fourth child, second son, Jackson Maxfield, September 15 at Fukuoka.

The Rev. and Mrs. Dan N. Sharpley of Brazil announce the birth of their first child, a son, October 9 at Rio de Janeiro.

Weddings

Betty Jane Sullivan, daughter of the Rev. and Mrs. Patrick D. Sullivan of Brazil, became the bride of William Griffin Ferguson August 28 at North Little Rock, Arkansas. They are students at Ouachita College, Arkadelphia, this year.

Betty Ruth Moore, daughter of Mrs. J. W. Moore and the late Mr. Moore of China, became the bride of Thomas H. Parker, a ministerial student at Baylor, September 10, Waco, Texas.

The Rev. Albert B. Craighead, son of the Rev. and Mrs. W. E. Craighead, formerly of Romania, now Paraguay, and Rhoda Miller were married August 14 at Rockmart, Georgia. They are students at Southern Baptist Theological Seminary this year, living at 131 South Galt Avenue, Louisville, Kentucky.

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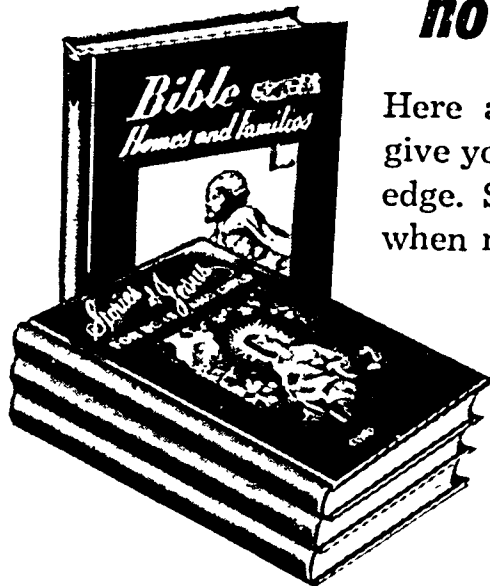
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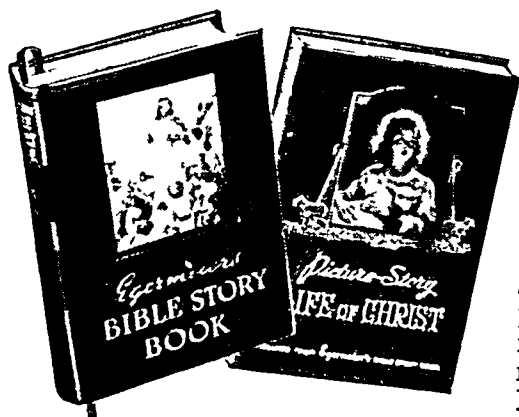
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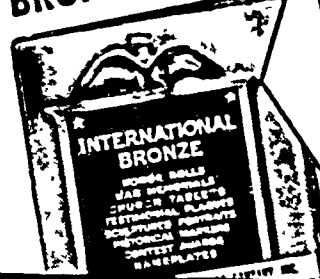
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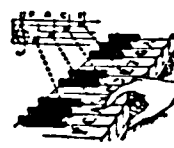
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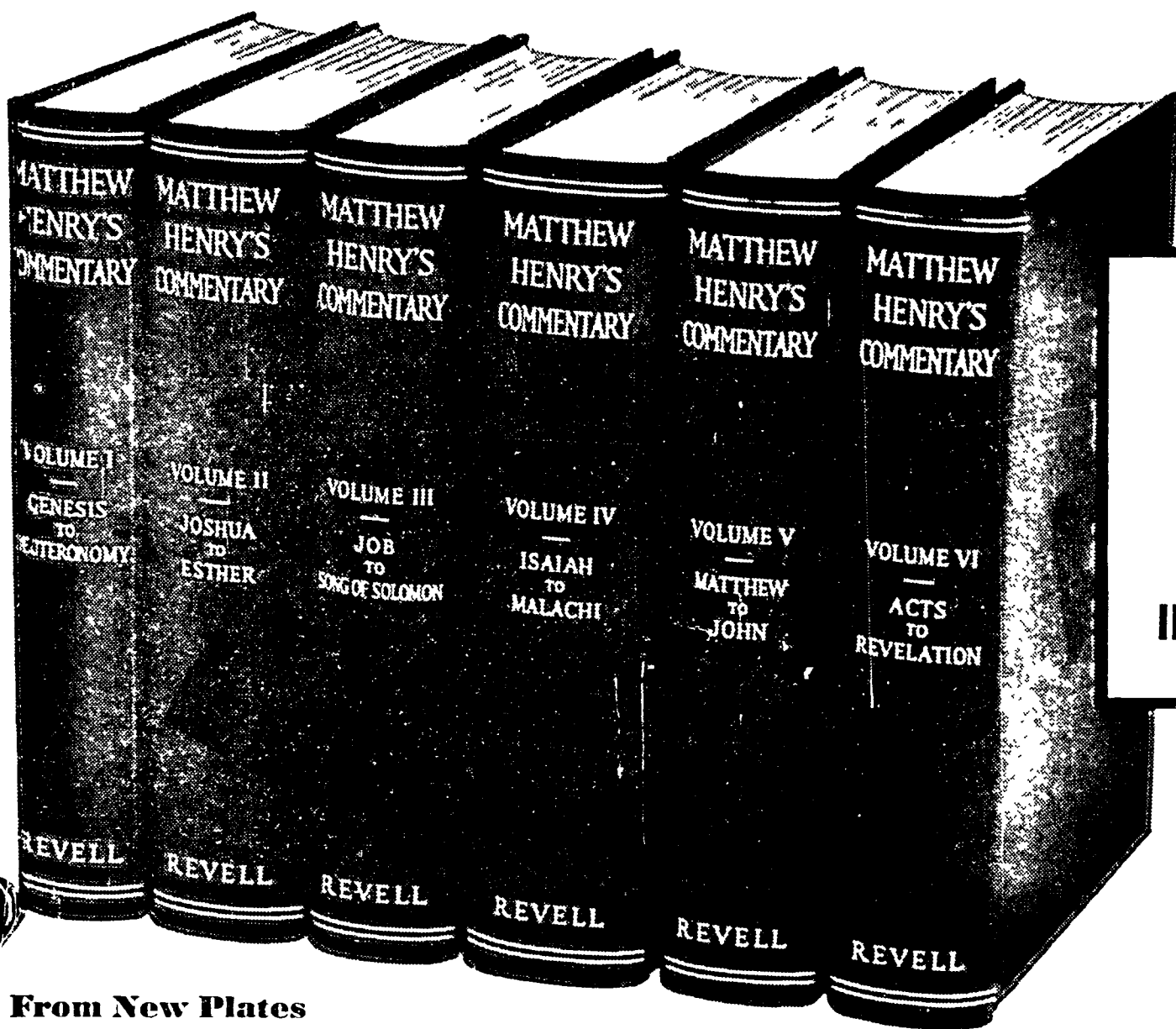
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