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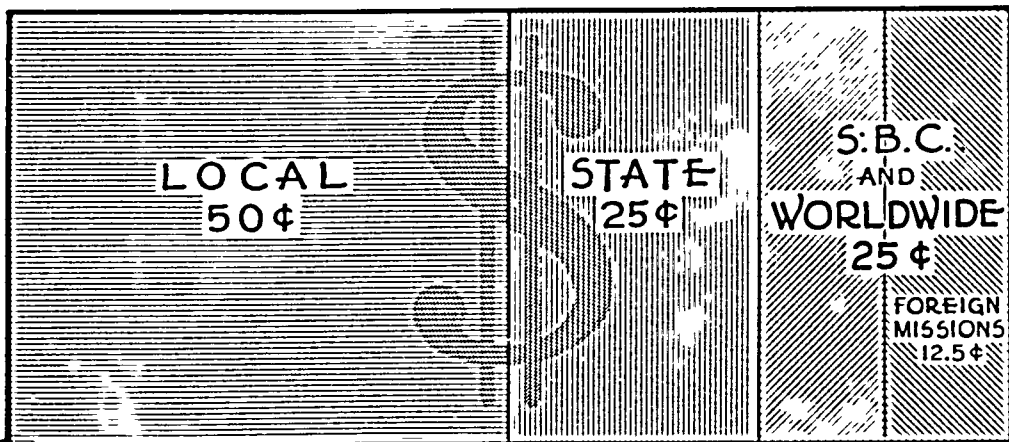
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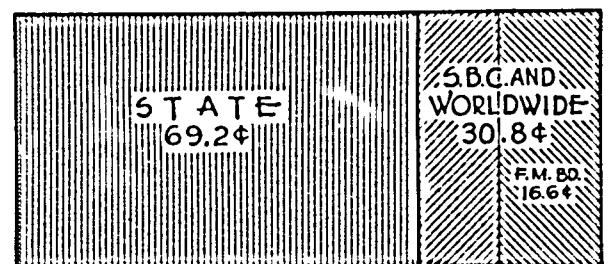
Fifty-Fifty by 1950, A BAPTIST IDEAL

Jesus said, "Thou shalt love thy neighbor as thyself." The Southern Baptist Convention, at its 1948 meeting in Memphis, adopted "Fifty-Fifty" as a Baptist ideal, in keeping with Jesus' teaching, for division of collection-plate dollars.

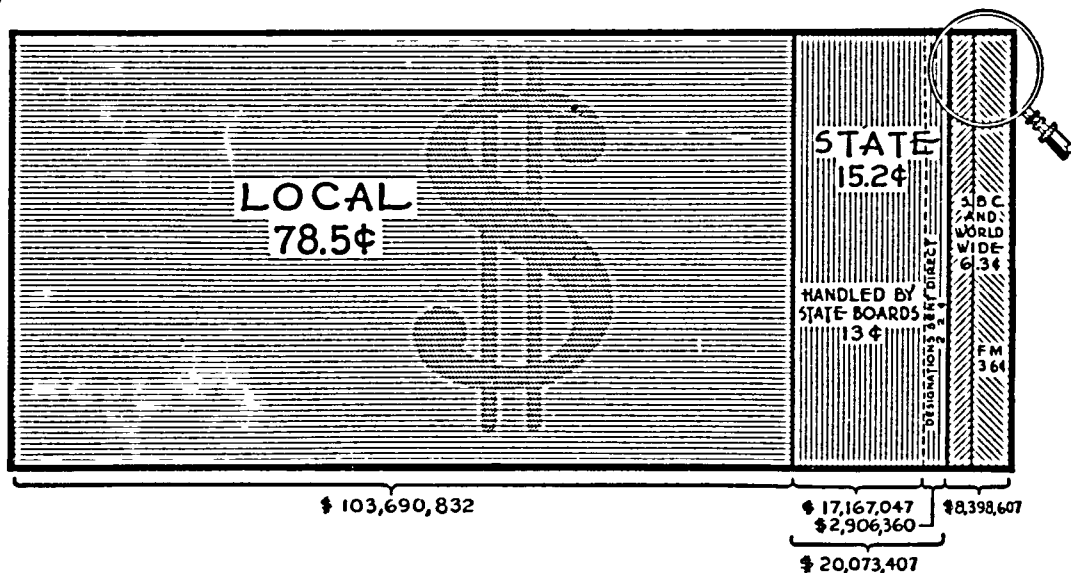
If there were Fifty-Fifty division of all gifts made through the churches, the representative dollar would look like this:



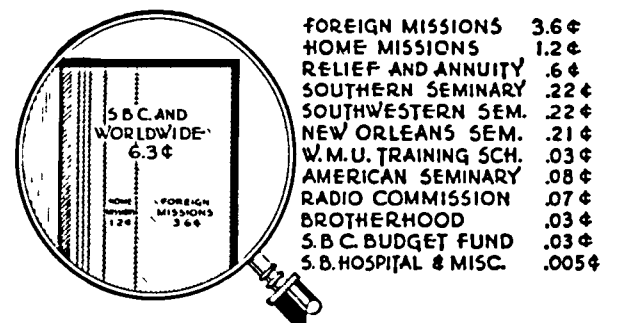
Looking only at the dollar sent from the local church to mission and benevolent causes in 1947, the division was like this:



At last year, 1947, on the basis of total gifts (\$132,162,846) made through Southern Baptist churches, the representative dollar looked like this:



A close up look, with the magnifying glass, shows that distribution of the 6.3 cents portion of the 1947 collection-plate dollar which reached Southern Baptist Convention agencies was like this:



Southern Baptists fall short of Jesus' teachings of unselfishness when 78.5 cents of every collection-plate dollar is used in the local church program and only 21.5 cents is available for all the rest of the world beyond the local church.

Realization of "Every Baptist a Tither" and Fifty-Fifty division of funds—by the local church, by the state convention, and by the Southern Baptist Convention—is the Bible-approved way of providing needed funds for advance in every area of our worldwide mission program.

THE COOPERATIVE PROGRAM



PRAY FOR US

From all over the world a stream of letters arrives at the office of the Foreign Mission Board. They come from missionaries in twenty-five areas overseas and from all over the territory of the Southern Baptist Convention. Frequently the letters contain the request: *Pray for us*.

Such requests spring from a deep sense of dependence on God and faith in prayer. We do not have and do not desire to have any statistics telling who among us pray the most, but we are convinced that missionaries and missionary supporters believe in and practice prayer to a greater degree than the church members who do not feel the burden of a lost world or their missionary responsibility. To those who actively serve as messengers and stewards of our Lord at home or far away there is little danger that the request for prayer will degenerate into a mere pious phrase.

"Pray for us" is a biblical phrase used in the earliest epistles contained in the New Testament. Paul writes in his letter to the Thessalonians: "Brethren, pray for us," and in his next letter he makes the very same plea (1 Thess. 5:25; 2 Thess. 3:1).



THE
Commission

We do not have a record of how the Thessalonians responded to Paul's request, but we may assume that they did pray for him. When such requests come to the staff of the Foreign Mission Board we also try to meet them. We may not state in our reply that we have prayed as requested, but whether stated or not, the men and women who work here believe that prayer is a vital factor in the fulfillment of God's purpose in the world. Our Lord requested us to pray, he taught us to pray by word and example and promised that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). He taught us specifically to pray that there may be no shortage of harvesters: "The harvest is rich, but

the labourers are few; so pray the Lord of the harvest to send labourers to gather his harvest" (Matt. 9:38 Moffatt).

At ten o'clock every morning a bell sounds in the Board's home office building calling all the personnel to prayer. The staccato chatter of the typewriters ends abruptly. In a few moments the chapel on the first floor fills up. We sing a hymn. The leader reads a passage from the Bible and directs our thoughts to some helpful word in the Book. Before we pray together the question is asked: "What requests do we have for prayer today?"

Today, on the day after the Presidential election, we prayed for our country and its chosen leaders, for Dr. and Mrs. R. F. Ricketson in Soochow, China, for Dr. and Mrs. John Allen Moore who are visiting Yugoslavia, and for Dr. A. R. Crabtree of Brazil who has just gone through a serious operation in St. Elizabeth's Hospital. In prayer, time and distance disappear as obstacles to fellowship. The throne of God is equi-near to Washington, Soochow, Belgrade and Richmond.

We invite all Southern Baptists to join us in praying for all the work we do together in the home land and overseas. Our concern for the people everywhere who do not know Christ should lead us to intercession in their behalf, and while praying for them our concern will mature into action, into dedication of life and money to the furtherance of the kingdom of God. Missionary advance has always been borne by prayer. "Pray with unceasing prayer and entreaty at all times in the Spirit, and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all saints, and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truths (hitherto kept secret) of the gospel" (Eph. 6:18-19 Weymouth).

This month

MULTITUDES WAIT, by Robert G. Lee	4
RUSCHLIKON/ZURICH—BAPTIST TRAINING CENTER, by John D. W. Watts	5
NEW YEAR'S EVE IN BARCELONA, by Evelyn Wells Hughey	8
BAPTIST SURVEY OF ECUADOR AND PERU	9
NAOMI SCHELL WILL LIVE AGAIN, by Elizabeth Watkins	10
WE FOUND RUSSIANS IN PARAGUAY, by Walter E. Craighead	12
A HOME FOR EVERY D.P., by Adolfs Klaupiks	13
BABA DISPENSER, by Eva Sanders	18

Pictorial

RUSCHLIKON/ZURICH BAPTIST SEMINARY	Cover
BAPTIST CHAPEL AND HOME FOR GIRLS	14
LEADERSHIP TRAINING FOR JAPAN'S CHURCHES	16

A Story

WISE MAN, by Jane Carroll McRae	28
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Departments

EDITORIAL: PRAY FOR US	1
EDITORIALS	20
KINGDOM FACTS AND FACTORS, by W O. Carver	7
EPISTLES FROM TODAY'S APOSTLES ALL OVER THE WORLD	22
BOOKS	26
TOOLS FOR MISSIONARY EDUCATION	29
MISSIONARY FAMILY ALBUM	30
FEBRUARY BIRTHDAYS OF MISSIONARIES	32

THIS ISSUE Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tennessee, became president of the Southern Baptist Convention last May. John D. W. Watts, missionary to Europe appointed last April, has been on duty in Switzerland since August and is associated with Dr. J. D. Franks in the re-conversion of the Ruschlikon/Zurich estate to a Baptist seminary. Evelyn Wells Hughey is Mrs. John D. Hughey, Jr., missionary to Spain since 1947. Elizabeth Watkins, missionary teacher in Japan since 1929, was appointed by the Foreign Mission Board in September, 1948. Walter E. Craighead, for twenty years a missionary in Bessarabia and Bucovina, central Europe, is now stationed at Encarnacion, Paraguay. Adolfs Klaupiks, a Latvian Baptist, is employed full time by the Baptist World Alliance with office in Washington in the rehabilitation of refugees and displaced persons from Europe. Eva Sanders, missionary to Nigeria, West Africa, since 1931, is stationed at Ire. W. O. Carver is former professor of missions, Southern Baptist Theological Seminary, Louisville, Kentucky.

JANUARY 1949

Volume XII Number 1

YE SHALL BE MY WITNESSES BOTH IN JERUSALEM, AND IN ALL JUDEA AND SAMARIA, AND UNTO THE UTTERMOST PART OF THE EARTH.

Next month

Look for an issue devoted to the world purpose of Southern Baptists. Dr. Ohra has promised an article on the Baptist World Alliance as it "comes of age." Dr. Goerner's impressions of Latin America during his "missionary journey" over the continent last summer, and W. J. Webb's story of two Baptist Latin American laymen on evangelistic tour as a summer vacation furnish a telescopic and a microscopic view of Baptist missions south of the Rio Grande. Roy Starmer, on emergency duty with Romanian refugees in Paris, and A. L. Gillespie, who recently conducted revival services in the Baptist church of Hiroshima, give eye-witness reports of what brotherhood in



Starmer

the Baptist World Alliance means to Europeans and Asiatics. A dozen years of relief is the record of the Foreign Board as the administrator of Southern Baptists' good will effort throughout the "lean" decade, and that makes a story worth telling in the Baptist World Alliance issue. On top of everything else—if his honeymoon does not interfere with his work routine—Joel Sorenson of Sweden will invite the COMMISSION readers to Stockholm for the Baptist youth congress next summer. At the eleventh hour as we go to press comes a story from Army Doctor Edwin Low, on what a mission field he has discovered in Eritrea, and you can read that next month.



Gillespie

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Last month

Our new editor, after a househunting campaign and a spell of virus pneumonia, settled down to routine with a fine-pointed blue pencil, a set of eleven monthly file folders, and a half dozen journalism texts. He seems to like deadlines.

On United Nations Day it suddenly dawned on us that Norway has made three major contributions to world peace: a UN secretary-general, Trygve Lie; a general secretary for the Baptist World Alliance, A. T. Ohra; and this Baptist World journal's editor-in-chief.

The British aren't the only people with a little new prince. James Paul Maddox was born five days earlier to Personnel Secretary and Mrs. S. E. Maddox of the Foreign Mission Board. 'Twas a memorable day: Mr. Maddox passed around five pounds of chocolates.

Missionary A. R. Crabtree of Rio, now on furlough in Richmond, and Board President L. Howard Jenkins, were in the hospital for major operations. Mr. Jenkins missed the November Board meeting, only the second since 1933.

Gold feathers around the home office indicated that votes were cast for President. In the daily devotional service November 3, we prayed for a fellow Baptist in the White House—and for Baptists in the Balkans whose lives are endangered by the receipt of mail from a country whose chief executive is Baptist. "The police insist that we are spies," they say.

En route to New York City in their slick station wagon, to sail for Nigeria, Heyward and Dorothy Adams stopped overnight in Richmond. The next morning when they were presented to the staff assembled in the Board room, only Mr. Adams stood. Asked what had become of his wife, he stammered, "She's at the beauty parlor!" Afterward, still redfaced, he moaned, "Just call me Fido. If she finds out I told that, I'll never get out of the dog house."

The switchboard and telegraph machine at the home office respond to headlines about China as anxious American parents and friends inquire, "Aren't you going to bring the missionaries home?" The Board's reply: "Evacuation is a field decision. Orient Secretary Baker James Cauthen is responsible for his missionaries." Dr. Cauthen, writing November 2 and again November 12, said "God is right here. Don't be worried, for we are not. This is a time for renewed confidence in the leadership of the Lord." Kate Ellen Gruver of Nazareth wrote, "We'll stay on just as long as possible." She and Elisabeth Lee and Iola McClellan have seventeen little reasons for staying; they man the Baptist home for Jewish and Arab waifs in their village.

M.E.M.

Josef Nordenhaug
Editor-in-Chief

Marjorie E. Moore
Managing Editor

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Multitudes Wait

By Robert G. Lee

All over heathenism is written a great **WITHOUT**. Millions without the Bible, without prayer, without hymns. Many millions have rulers without justice, without righteousness, without the fear of God in their hearts, without reverent thoughts of God in their minds. Many homes without peace. Many marriages without sanctity.

Much poverty without relief, sorrow without comfort, sickness without medicine. Much sin, lying, crime without a remedy. Much winter without fire, nakedness without clothes, false philosophy without gospel truth—and death without a **HOPE**. Millions without God, without hope, without Christ in this world (Ephesians 2:12).

Many are without understanding (Romans 1:31), without strength (Romans 5:6), without holiness (Hebrews 12:14), without a preacher (Romans 10:14). Upon all of these is coming the wrath of God without mixture (Rev. 14:10).

Consider opportunities of people **WITH**.

Are our opportunities many? Yes. What are the opportunities Southern Baptists have for Christian missions?

Our opportunity everywhere and all the time, as the **WITH** people to reach the **WITHOUT** people, is to follow the example of Jesus—because, as somebody wisely said,—Jesus was a home missionary in the home of Lazarus, a foreign missionary when the Greeks came to him, a city missionary when he tarried in Samaria, a Bible school missionary when he opened the Scriptures and set men studying the Word of God, a missionary when he took children in his arms and blessed them, a missionary to the poor when he opened the eyes of the blind beggar, a missionary to the rich when he won Zaccheus. Following the example of Jesus, we will “Go . . . preach the gospel to every creature.”

Another opportunity is that of the *multitudes*. As reapers find many stalks of wheat in the field, as fishermen find many fishes in the sea, so we find multitudes who wait for the servants of God. Many stalks of wheat furnish opportunity for reaping, as seas furnish fishes for fishermen, so multitudes give us opportunity to preach, to teach, to love, to serve, to

live so that we shall be channels through which the divine shall become articulate. If we are not soul winners and teachers and comforters it is not because there is a scarcity of people.

Another opportunity we have for world missions is the opportunity of *prayer*. How we must pray! “He who prays most helps most.” “Every step in the progress of missions is directly traceable to prayer.” “He who faithfully prays at home does as much foreign missions as the man on the field.” “There is a place where we can reach the store of hoarded gold, and free it for God, send the worker and the Word to distant shores—the secret place of prayer.” There is nothing so necessary in the lives of the churches and individuals as earnest, continued, importunate prayer. What opportunities for prayer!

Then there is the opportunity of the *pocketbook*. What an opportunity to stamp God’s image and give wings to our doll’ rs. Many could do without luxuries t’ at others may have necessities, could eat less that others might have something. Those **WITH** could have less that those **WITHOUT** may have something, that those who have little may have more. What an opportunity we have to master money and make it serve God.

But let us not forget that ours is the opportunity to possess and manifest genuine *piety*. Today there is a sallow, bloodless living that tries to flourish apart from genuine *piety*. Speer said: “After thirty years of leadership in missionary work, it is my conclusion and conviction that the greatest missionary problem is just the failure of Christian people to live up to their profession.” Another said: “The chief obstacle to the spread of Christianity is not Hinduism, nor Buddhism, nor even paganism, but the rotten behavior of people who call themselves Christians.” What an opportunity is ours to be “always bearing about in the body the dying of the Lord Jesus that the life also of Jesus may be made manifest in our mortal bodies”.



President Lee of the Southern Baptist Convention attended the semiannual full meeting of the Baptist Foreign Mission Board October 19-20, with Dr. Rankin (right) as host.

By John D. W. Watts



Ruschlikon/Zurich — Baptist Training Center

The minutes of the Baptist World Alliance's Executive Committee for the 1920 meeting in London record a suggestion that a "central seminary for the Latin countries" be established. In this year, 1949, that suggestion is to bear fruit in an international Baptist seminary to serve all southern Europe.

After the Baptist world congress at Copenhagen, 1947, representatives of the Foreign Mission Board of the Southern Baptist Convention began to think seriously about such a seminary. The interest of one Southern Baptist, then engaged in relief work out of Geneva, caused them to consider Switzerland, the home of many international enterprises, and that representative, Dr. J. D. Franks, was asked to investigate possible sites.

In August, 1948, a committee of the Foreign Board went to Switzerland following the missionary conference of the Baptist World Alliance in London, to see several available properties. They had the counsel of European Baptists who had attended the London meeting, and of Swiss Baptists who argued that Zurich was the best location because it was more central to Europe than any other Swiss city, and it has an active Baptist church.

The committee arrived in Switzerland faced by its own earlier opinion that Geneva was the most suitable location and by the arguments of the

continental representatives on behalf of Zurich. After visiting several suitable sites in Geneva, the committee moved on to Zurich.

Here, to the delight of all, they found a more beautiful property than any they had seen elsewhere. A substantial building with about thirty large rooms, an ample kitchen, and a basement large enough to make ten more rooms was set in a seven-acre estate. Two servant houses, each having a nice five-room apartment, could be faculty residences. All the equipment in these houses was modern and efficient.

This property, located in Ruschlikon, a suburb about four miles from the center of Zurich, stands high on a ridge overlooking the lake of Zurich. Any clear day brings the marvelous view of snow-capped Alps to the south. In every respect it seemed an answer to prayer, the realization of a God-given dream. The decision to buy it was prompt and unanimous.

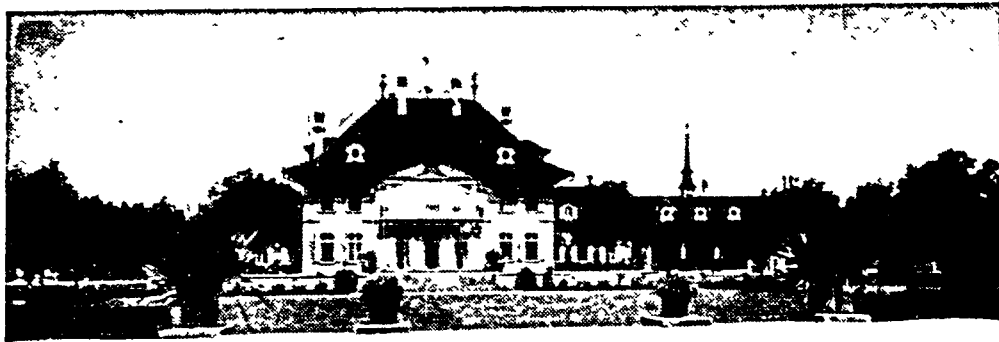
As the first missionaries appointed for this new institution, we were present for the negotiations. It was our privilege to be among the first to get acquainted with the Swiss Baptists. Their eagerness to have a new contact with American Baptists and an institution here such as we planned was unbounded. They and other Swiss in prominent positions have helped us surmount the legal "red-tape" in-

volved in such a purchase and have promised co-operation in all aspects of the seminary's life. There are now two or three young ministerial students among them who want to attend the seminary when it opens in September.

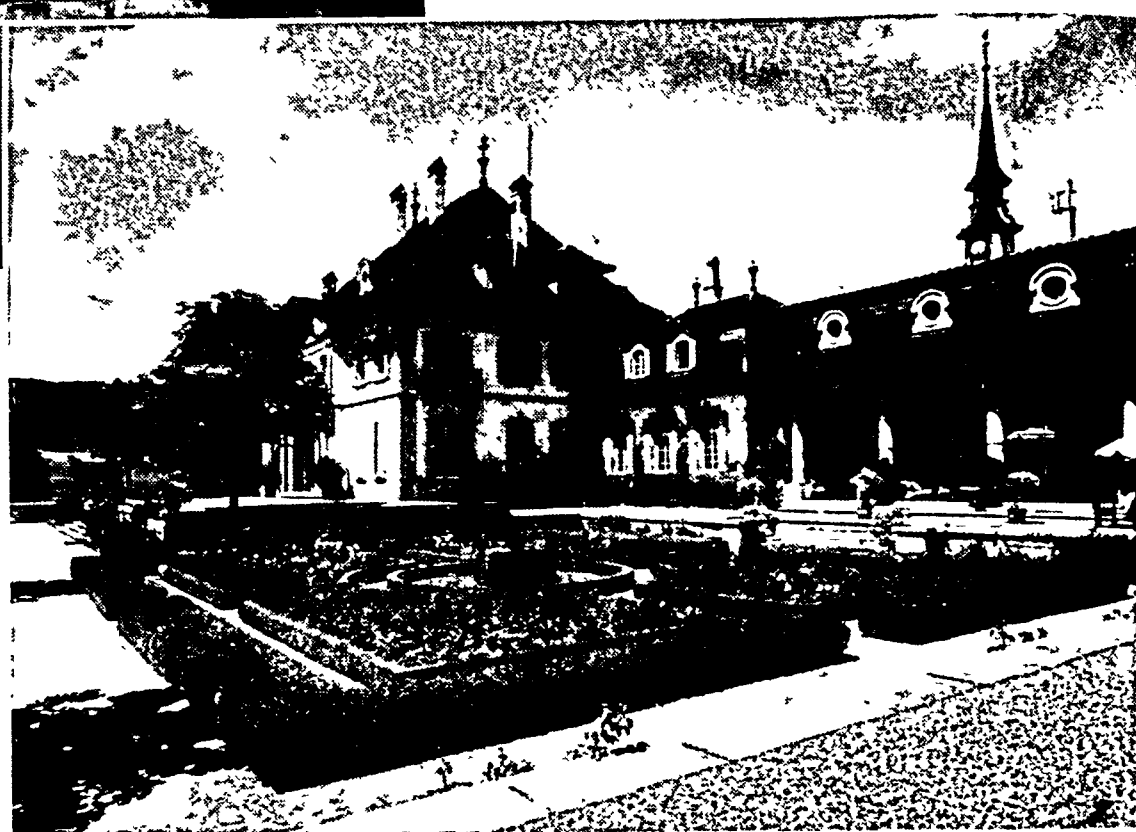
Salem Baptist Church in Zurich, which celebrates its centennial this year, is by far the strongest Baptist church in this country. It was organized under the influence of Oncken's preaching during the last year of his life; that great missionary preacher died here in the midst of his labors. One of his companions took up his preaching, and most of the early work in this area was due to his untiring labor.

Prior to this direct ancestry of the present churches, Zurich had known the presence of various Anabaptist groups. I was shown on an old map of Zurich the spot at which the earliest Anabaptists were baptized and another spot where one was martyred, ironically enough, by drowning. This part of Switzerland, especially, has had a small but important stake in Baptist beginnings during the times of the great reformers and during the history of Baptist growth in the past century.

Switzerland is made up of twenty-two cantons, each maintaining vigorously its own freedom and identity. Each has a slightly different dialect or



Because a wealthy businessman refused to sell his Swiss home to a buyer who would subdivide it, the Baptist Foreign Mission Board was able to secure the estate for a seminary. Built in 1927 the main house is of the very best construction from basement to clock tower. Its plumbing and electrical engineering guarantee lighting, heating, refrigeration, kitchen and laundry facilities entirely adequate to a seminary's needs. On the shore of Lake Zurich with a panorama of snow-capped Alps will soon be another "school of the prophets."



J. Gaberell, Zurich

language from the others. German, French, Italian, and old Roman are recognized as official languages. But the German commonly spoken in this part of Switzerland is a dialect so different as to be unintelligible to one knowing only high German. Even this dialect differs from canton to canton.

In the German-speaking section are about seventeen churches and preaching stations having nine pastors and a membership of between 1,200 and 1,500. Five of these churches are in the immediate vicinity of Zurich. These churches form an association which is loosely affiliated with the German Baptist Convention.

Since the last war, the ties with Germany are not so strong as before.

This group of Baptists, along with the very small group in Austria, are especially happy to see our seminary come here as a means of training their young ministers who no longer wish to go to Germany for their training.

The French-speaking churches number about five with a combined mem-

bership of less than 500. We had the opportunity last September 26 of making a tour with a group of young people from the Salem Church in Zurich to visit two of these congregations. The church in Court is the strongest and oldest of the French churches. It has a splendid new building and a good congregation. They also celebrate their hundredth anniversary this year. They had their beginning in a revival started by a Plymouth Brethren preacher there at the same time that Oncken was preaching in Zurich.

We visited the church at Bienne and saw their new building which was to be dedicated early in November. The Conservative Baptist Mission Society of New York has aided them. The progress of Baptists in this part of Switzerland and in southern France is less known than that of most other work in Europe because

they have not so far co-operated in the work of the Baptist World Alliance or with other Baptist agencies in the Alliance. But their work is growing, and in many places the churches are solidly fixed in these communities.

Our international seminary is planned for the primary purpose of meeting the needs for higher ministerial education of the countries of southern Europe which already comprise the core of Southern Baptist responsibility here. Zurich is centrally located in respect to these countries: 575 miles from Barcelona, 450 miles from Rome, 200 miles for Turin, 500 miles from Budapest, 940 miles from Bucharest, and 625 miles from Belgrade. English will provide a medium for teaching which is more nearly universal here than any other language. With special tutoring at first, students from all these countries should be able to work in English with very little difficulty.

The usefulness of this seminary need not be limited to those areas where we have already labored. Other parts of

(Please turn to page 32)

Tuggener-Foto, Zurich



Dr. J. D. Franks gives Mr. Leo Bodmer \$240,000 for the deed to a wonderful piece of property as Missionaries John Allen Moore and John D. W. Watts (left rear) look on.

The World Council

By W. O. Carver

It is possible now to express one's views concerning the more important aspects of the World Council, formally inaugurated and implemented at Amsterdam last August.

It is quite possible that by the time these notes reach our readers volumes reporting in detail essential items in the proceedings of the Assembly, the discussions, the constitution, and the working set-up will be available to those who wish to make full study of this significant movement.

It will, of course, be quite impossible within our limits to do more than present judgments concerning this movement in its essential and comprehensive features.

Thus far much the most satisfactory report and discussion available is that by Harold E. Fey published in twenty-four pages of *The Christian Century* October 6, and available in pamphlet form. This is a very intelligent, faithful statement both of the processes of the Amsterdam meeting and of the decisions reached. It includes the four "Amsterdam Reports" as finally adopted and the "Declaration on Religious Liberty."

Approval Versus Criticism

My first suggestion is that all who would discuss this report, either in approval or in criticism and rejection, should first of all take the time and trouble to inform themselves concerning it. One sees a great deal of enthusiastic approval and praise which lacks sober recognition and understanding of the actual facts. Also, one sees and hears much adverse criticism which is partially, sometimes entirely, lacking in accurate information.

There are some who denounce the World Council on assumptions which are grossly confused. The World Council is often identified with other organizations with which it has no connection. One hears vigorous denunciations of it on grounds which are expressly denied in the authoritative documents of the Council. It is of

first class importance that intelligent attitudes for or against, or qualified, concerning the Council be taken by Christian leaders and by Christians generally.

One does not at all have to accept the extravagant statements that Amsterdam was the most important event in Christian history since Pentecost; nor even to acclaim it as another and even more significant conference than that in Jerusalem in A. D. 50, which prevented a division of the Christian movement in two distinct and conflicting interpretations.

Christian Motives

This movement must be taken as a sincere and honest, earnest effort on the part of evangelical Christian denominations to overcome division and competition within the modern movement of Christianity; and to recognize, extend, and establish the unity of the followers of Jesus Christ. It is an effort, mistaken or correct, certainly earnest, to fulfill the command and the prayer of our Lord for the unity of all his followers in the fellowship of love in order that the world may know and believe that these followers are his disciples, and that he and they are sent into the world by his Father and our Father.

But here we come upon a most serious misunderstanding which lies at the very foundation of the entire movement. It proceeds upon the assumption that the unity contemplated by Jesus Christ and the unity to be sought by modern Christians means and requires a unification of all the institutional groups which our modern Christianity has developed. It is proposed to establish a council of "churches." What Jesus had in mind and what we must have in mind for effective witness to him is primarily unity in experience, in fellowship, and in witness: unity of believers, not union of churches.

The most intense and significant discussion of the entire meeting turned on just this point; and, we must in-

sist, issued in erroneous conclusion. It was affirmed that the Council "has come into existence because we have already recognized a responsibility to one another's churches in our Lord Jesus Christ." The name of the organization is based upon this conception of denominations as "churches" in the modern institutional sense.

An earlier version, which was eliminated in the final draft, stated a vital truth: "We acquiesce in calling our denominations 'churches' in a way which the New Testament will never allow." Here was an admission which should have restrained the founders of the Council. It was not eliminated because it was not true, but because the participants in this union were not willing to agree that we must today follow the New Testament vocabulary and practice. They do not recognize that the New Testament vocabulary represents the essential genius of Christian organization.

Two Groups of Churches

In setting up the Council the "churches" are classified in two categories: "catholic" meaning "universal," "which insist on the visible continuity of the Church in the apostolic succession of the episcopate"; and "protestant," "which emphasize the initiative of the Word of God and the response of faith." Naturally, "the principal debate . . . came over an effort to amend . . . by adding a third position," designated by Douglas Horton "the gathered church" with the "emphasis on Christian *succession* and community" which "may be expressed either through bishops or presbyters or congregations."

After the debate this motion by Dr. Horton was lost, 93 to 151. Thereby the Council expressly repudiated the recognition of the congregational principle, which is at the very heart of many of the leading free church denominations, including pre-eminently Baptists.

It is difficult to understand how the representatives of these denominations could go on into the organization when their basic ecclesiological position was expressly rejected in the constitution of the Council.

No doubt it is a tribute to their powerful sentiment for unity and Christian fellowship, supported by a hope that within the framework of the Council they may be able in the

future by humble, persistent witness and persuasion to gain recognition of this viewpoint. And it must be recognized that provision is definitely made for amending the constitution in the future.

Lay Leaders Missing

It is in accordance with what has been said that Dr. Fey, enthusiastic as he is for the Council, recognizes that "the group was rather overloaded with ecclesiastics as was the Assembly itself." It is simple truth that the organization is an organization of ecclesiastics who are still insistent on making of it a union of ecclesiasticisms.

Anglicans and Orthodox dominated the proceedings and determined the outcome in very great measure. This they did on the basis of their conviction that "the church" is primarily and essentially a clerical institution, to which "laymen" are necessarily subordinate. After careful analysis Fey reports that "not more than fifteen" bona fide laymen had membership in the Assembly.

Furthermore, the "Orthodox" representatives sought to include a declaration denying the right of members of any church to "convert members of other churches in the Ecumenical Movement." This amendment was substituted by one submitted by Dr. Mackay favoring the working out of "comity arrangements in all matters relating to evangelistic efforts." Evangelical Christians may well ask, out of our experience, what hope there would be of reaching "comity arrangements" in Romania, Greece, or Bulgaria, for example.

It is quite clear that thus far the ecclesiastics and the state churches are in definite control of the ecumenical movement, regardless how much we may all desire that it might be otherwise and may seek to disguise the fact.

In dealing with "The Witness of the Church to God's Design"; "The Church in the Disorder of Society"; "The Church in the International Disorder,"—that is to say in the whole field of evangelical witness, ethical mission, and evangelistic responsibility in our modern world—the deliverances are in the main Christian, earnest, and urgent.

Some of the deliverances in the matter of Christian principles in application to social and political systems had to be modified by adjust-

ment and compromise. Yet the ultimate utterances are mainly as acceptable as they are important for Christian witness in a disordered world.

To sum it up, the World Council, so far as it represents the movement for "Christian life and work" is such as could easily invite the co-operation of all evangelical Christians with the hope of favorable response. This would be the more true since no group or individual is committed, by the constitution, to the acceptance of the entire program or of any single statement in it. The program only involves co-operation in a great body of agreed witness and work. The movement for "faith and order," rooted as it is in a fixed conviction and determination to effect a united ecclesiastical body, incorporating all the "churches", in the sense of denominations, got in its work most effectively in the basic foundations of the Council.

It is therefore necessary to recognize that advocates of "one united church" are at the helm of the World Council and determined to use it as an instrument for promoting ecclesiastical union. It is then necessary to predict that the Council will very shortly find itself face to face with the necessity for delivering itself from this domination or inevitably collapse.

Basic Disagreement

The whole idea that denominations are as such essentially and incurably evil and sinful is fundamentally unchristian. The basic Christian principle of religious freedom necessarily involves not only the risk but the inevitable fact of varying expressions and combinations of unity and co-operation.

The principle of individualism in relation to God in saving experience and in Christian responsibility cannot be surrendered in the interest of objective oneness. The Council's deliverance on "Religious Liberty" includes at least verbally this essential Christian concept and doctrine.

If the Council can be looked upon as still in process, the situation is not hopeless. All in all the high church ecclesiastical element must be deeply disappointed in the outcome. Their ultimate success in controlling the Council would not result in the establishment of one church but only bring about one other church to be added to the many churches which they are seeking to bring into one ecclesiastical fold. The movement as a whole must either issue in a co-operative witness and work body with full freedom for the play of variations, or result in confusing failure.

New Year's Eve in Barcelona

By Evelyn Wells Hughey

To tell the truth, I am not yet absolutely convinced that going to bed at two A. M. was the best way of starting the New Year, particularly in view of the fact that David appropriately chose that night to stay awake with a new molar.

But to the Spanish Baptists this is perhaps the greatest night of the year. At ten o'clock they began gathering in their chapels, most of them unheated—and winter in Spain is winter. The program varied for the different churches, but consisted of devotional messages, prayer, singing, and the reading of a letter written for this occasion from each of the other Spanish Baptist churches.

In one of the churches coffee and crackers were served at the beginning of the evening. In the same church the people received the New Year on their knees, and during the service seven of the young people made their decision to follow Christ. In the Barcelona chapel, where my husband and I were, the con-

gregation at two minutes of twelve began singing a beautiful hymn which may be translated as follows:

God Eternal, in your presence the centuries are minutes, and the existence of each generation a mere second.

But the man who, in faith, wishes to fly to your side—in his extended way how long he sees the years.

Another year has ended, which shortened our life and drew us one step nearer the longed-for peace.

Your people, Lord, give you a thousand thanks for your mercies; and since you are all-powerful, your right hand will sustain us.

Fill the year which begins today with grace and godliness, and fill it with a generous supply of peace and happiness.

Mercifully pardon the faults of our loved nation, and crown her endeavors with fortune and blessing.

Choose her for your abode; let goodness in her shine; and let your sacred word resound from North to South.

Grant that pure in our souls the faith may be preserved, and may our foot never slip from your sure path.

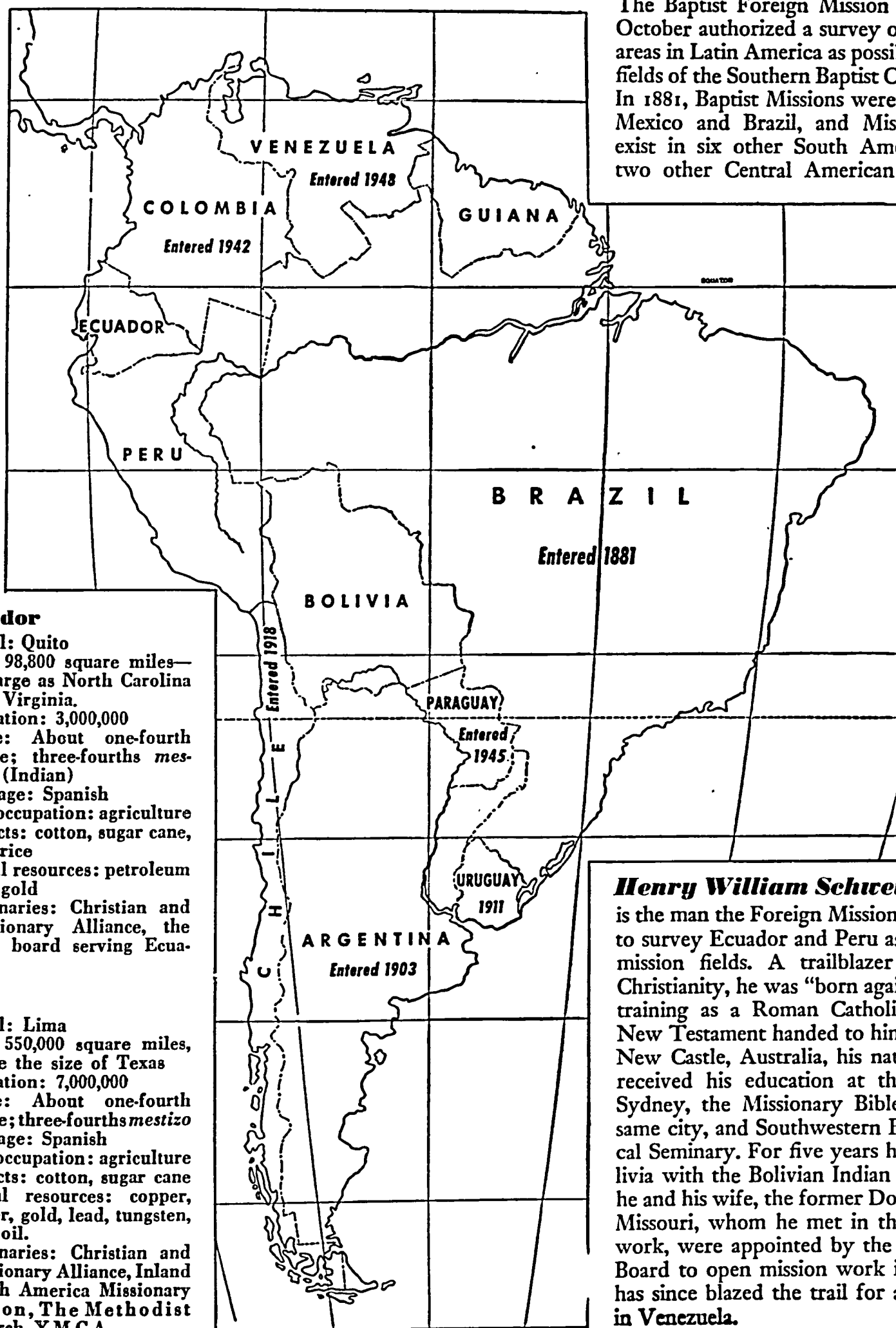
Visit our families and bless our homes; if you, Lord, help us, nothing can we lack.

Everywhere may men worship you, and, doing good, serve you, and magnify your majestic name through ages without end. Amen.

(Please turn to page 27)

Baptist Survey of Ecuador and Peru

The Baptist Foreign Mission Board last October authorized a survey of two new areas in Latin America as possible mission fields of the Southern Baptist Convention. In 1881, Baptist Missions were opened in Mexico and Brazil, and Missions now exist in six other South American and two other Central American republics.



Ecuador

Capital: Quito
Area: 98,800 square miles—
as large as North Carolina
and Virginia.
Population: 3,000,000
People: About one-fourth
white; three-fourths *mestizo* (Indian)
Language: Spanish
Chief occupation: agriculture
Products: cotton, sugar cane,
and rice
Natural resources: petroleum
and gold
Missionaries: Christian and
Missionary Alliance, the
only board serving Ecuador.

Peru

Capital: Lima
Area: 550,000 square miles,
twice the size of Texas
Population: 7,000,000
People: About one-fourth
white; three-fourths *mestizo*
Language: Spanish
Chief occupation: agriculture
Products: cotton, sugar cane
Natural resources: copper,
silver, gold, lead, tungsten,
and oil.
Missionaries: Christian and
Missionary Alliance, Inland
South America Missionary
Union, The Methodist
Church, Y.M.C.A.



Henry William Schweinsberg

is the man the Foreign Mission Board has asked to survey Ecuador and Peru as possible Baptist mission fields. A trailblazer for evangelical Christianity, he was "born again" after years of training as a Roman Catholic, by reading a New Testament handed to him on the street in New Castle, Australia, his native country. He received his education at the University of Sydney, the Missionary Bible College in the same city, and Southwestern Baptist Theological Seminary. For five years he worked in Bolivia with the Bolivian Indian Mission. In 1941 he and his wife, the former Dorothy Brickell of Missouri, whom he met in the Indian mission work, were appointed by the Foreign Mission Board to open mission work in Colombia. He has since blazed the trail for a Baptist witness in Venezuela.

Naomi Schell Will Live Again

By Elizabeth Watkins

The Japanese W.M.U. Convention in its first postwar session, 1948, voted to raise a fund for a Naomi Schell Memorial. It will be an adequate building at Tobata for her "neighborhood lighthouse" which she founded in 1929 and directed until her evacuation from Japan in 1940. By vote of the Japan Baptist Mission and by appointment of the Baptist Foreign Mission Board, I have the privilege of succeeding her exactly twenty years after she started to work in this needy suburb of Kokura.

We have to begin almost from scratch. What Naomi Schell* left is only spiritual realities—the memory of her saintly life, the example of perseverance and hard work, and a friendly welcome in the community for anything related to her. All of the tangible necessities for a Christian ministry in this industrial community will have to be provided. What the Japanese Baptist women can do will be supplemented by money and equipment from American Baptists.

We do have a building. I hardly recognized it when I returned to Japan last year. When the Good Will Center was compelled to close, the house was rented to the city day nursery. Families occupied the second floor. The place was filthy and badly in need of repair. The city nursery cannot leave our building until their new one is ready for occupancy, and our repair and renovating job will require a month or more after that. By January we may be able to reopen our kindergarten.

In the meantime we have bought the strip of land adjoining the Good Will Center. This gives us a small but decent playground. We dream of a two-story building in memory of Miss Schell, the entire upper floor to be an auditorium big enough to seat 600 people, and the ground floor to provide a club room for boys, a playroom for little children, and nine Sunday school classrooms. If we can work in

a shower room, it will not be a luxury in this city where good health is so rare and bathing facilities almost nonexistent.

Those Sunday school classrooms will be used throughout the week: a library, a mother's clubroom, a reading room, an office, and perhaps a missionary guest room. A cooking and sewing room for women and girls is also one of our dreams for the Good Will Center.

Medical Clinic Anticipated

The clinic is our biggest dream. I can never forget the Good Will Center mothers in Fukuoka waiting at the gate with children broken out with sores from head to foot. A visit to a doctor or a hospital, no matter how urgently needed, is practically impossible for most Japanese now as it was before the war. They resort to any kind of remedy to relieve the pain and crying.

When we opened our "garden of love" in a very underprivileged village, all the children were given medical examination. To our dismay we discovered that 90 per cent of them had trachoma, the disease which, if not cured in childhood, blinds so many adults. When the parents were told of this condition, they did the only thing they knew to do that was not expensive: appeal to the "children's god" of the village which sat like a big doll wearing a red apron in the back. Rubbing first the child's murky eyes, then the god's stone face, the mother would rub her child's eyes again. The disease spread furiously before we could prevent it.

A Japanese Christian doctor, being informed of the situation, came once a week, or sent an assistant, to treat the trachoma cases until every child in our kindergarten was cured.

The clinic at Tobata must be a major part of the Good Will Center. We shall have a well-baby clinic and contest, and other things to stimulate interest in good health and sound habits. That calls for all the medical

equipment, for we have nothing—no medicines, no bandages, no sterilizer, no hyperdermic needles, no thermometers, no tweezers, no tongue blades, no cabinets, no files, nothing but a telephone. (I hope that telephone is ours!)

For the kindergarten we have no chairs, tables, or toys. With neither cooking utensils nor materials for the sewing classes, we actually have to beg for old rags to scrub and clean the house. All the materials a children's worker can get from a ten-cent store in America—scratch paper, construction paper, crayons, scissors, paste—are completely lacking here.

But we have friends and the hope of competent Baptist associates for the Good Will Center. For nurse we have already lined up a young Baptist graduate of our high school, member of the local Baptist church, and graduate of a school of nursing.

A specialist in child evangelistic work is to be ready in March. She will be graduated from the home eco-

Photos courtesy the author



Sumie Sagawa and her little sister were two of Miss Schell's hopefuls. They are now attractive young Christian women.

*Naomi Schell, 1893—1946.



Missionary Naomi Schell (the only blonde in the group) sponsored this Bible study group at the Good Will Center, Tobata, in her day. Her pastor, Mr. Hikasa (wearing dark-rimmed glasses) conducted the study each week, attracting mothers with babies (foreground) and students. This kindergarten room was used for all meetings.

nomics department of Seinan Jo Gakuin, and she will be useful in teaching homemaking arts: cooking, sewing, meal planning, budgeting, baby care, and other skills. She has had good experience in church work among children and feels that God has called her into that work for life.

We need a boys' worker as soon as we can find one.

In the meantime, my associate, Miss Tokiwa Tomita, the second daughter of our oldest active Tokyo pastor, is my enthusiastic partner in rehabilitating the Good Will Center at Tobata. Before the war she directed a kindergarten in her father's church. That church, kindergarten, and all were destroyed by fire bombs. Now she is working in this community to help organize Young Women's Auxiliaries.

A house-to-house canvas of the entire community is now under way. We measured the extent of our field for service. The church which Miss Schell helped to organize is in another section of Tobata, a suburb of 85,000 people (by prewar figures). The only other Christian missionary in the city now is a priest. We have three high schools and two colleges, which are far from adequate for the city's educational needs. In one of

these schools, it is rumored that a young Communist group is very strong. Eventually we expect to have a Sunday school of 500 or 600 members, and we have every promise of an enrolment of 150 for our kindergarten.

After our census, we shall inaugurate outdoor children's meetings so long as the weather permits. We shall spend most of our time visiting, getting acquainted, inviting the mothers and children to come when the kindergarten opens, and making a file of information about the families of the neighborhood.

Native Leadership Faithful

In all of this project I am often reminded of the Japanese couple who took over when Miss Schell had to leave. Pastor and Mrs. Shinji Hikasa were her best friends in Tobata. Mrs. Hikasa, a graduate nurse, got her training at a Baptist missionary training school in northern Japan because we had none at that time, and she returned to Tobata at Miss Schell's invitation. After awhile, with the active help of her American partner as "go-between" according to Japanese custom, she became engaged to a Fukuoka graduate of the Louisville seminary.

Whenever I went to Tobata in

those days to teach in the night school, Mrs. Hikasa was my hostess. No matter how busy she was, she would serve me a complete American-style course dinner when I arrived on the six o'clock train—everything from soup to after-dinner coffee. It was delicious, perfectly cooked and perfectly served, but it hurt me to eat what had caused her so much trouble to prepare because she had to prepare a Japanese dinner for her little ones and her husband, after I ate. Then the next morning, invariably she would serve me an American breakfast!

The other day at the W.M.U. Convention, Mrs. Hikasa told with a choking voice how sad she was to see Miss Schell leave Japan. When war came Mr. Hikasa received his summons and he knew he had no alternative. Japan made no provision for conscientious objectors to military service. It was report for duty at once or be shot for rebellion. She was left alone with their three children, their church, and the Good Will Center. Funds from America had been cut off. They could do nothing but rent out the building.

But all of that bitter experience is over and the Naomi Schell Memorial will rise on the sacrifice of such noble Christians as Mr. and Mrs. Hikasa.

We Found Russians in Paraguay

By Walter E. Craighead

Large numbers of Russians entered Paraguay to begin life anew after the first world war. Among these were a few Baptists, who started evangelical work.

Last September Missionary Sydney L. Goldfinch invited me to accompany him on a trip to enlist the churches of southeastern Paraguay and northern Argentina in the first regional convention. Since he intended to include the Russian churches in his itinerary, I gladly agreed, eager to gain my first glimpse of the Russian Baptists in this area.

After a dusty, all-day train trip we arrived at the small town of Bogada. Brother Procopchuk, a prosperous young Russian merchant of that town, met us at the station. We soon reached his new two-story brick house, a large downstairs room of which he donates to the church.

"Are you not afraid of spoiling your members by giving them a hall free of charge?" I inquired.

"No," he replied, "The church is laying aside the amount of the rent each month toward its building fund."

That night the meeting hall was crowded with Russians, eager to learn something of their brethren in Besarabia, my former mission field.

Since Bogada is on the border of the Russian colony of Frem, we had to travel about twenty miles the next day by wagon. The colony occupies about thirty square miles. It is virgin soil; most of the land has been cleared of trees by these colonists.

Life has not been Utopia for the thrifty Russian settlers. The land was sold to them by Argentine land owners for nominal sums. The Russians built their homes. Productive red soil can yield large crops of rice, corn, sugar, tea, and all vegetables.

During the last few years, however, terrible reverses have been the lot of the poor colonists. Swarms of locusts, drought, poor markets, the revolution, and hookworm have made life miserable. Added to these the intense sum-

mer heat to which Russians are unaccustomed has made a situation almost unbearable.

A major cause of discouragement to the Russian colonists has been a plague of locusts for three consecutive years. Trying to save some of their crops, families spent whole nights in the field. The sky is completely blackened by these swarms of locusts, which quickly eat every vestige of foliage. Windows must be kept closed during their flight. The locusts are no common grasshoppers; their usual length is about three inches. We passed through a cloud of locusts on our return trip from Argentina. The whole countryside was in flames as a means of combating them. We saw the trees that had been stripped by the locusts. The best means of fighting them is by a spray from airplanes.

Only one year ago the revolution was disturbing the colony. Until now a government tax is placed on produce in order to cover the cost to the government of the revolution, although the colonists had no part in it.

Such reverses have naturally led the Russian colonists to seek new surroundings. By the hundreds they are migrating to Argentina, going even as far south as Buenos Aires. Of our Baptist constituency in the colony 150 of 500 members have forsaken their homes and fields, for new parts.

The first church which we visited in the colonies presented a typical picture. It was a fine building with a large outdoor kitchen, once the proud church home of one hundred members; now only thirty of them are left. The layman leader welcomed us cor-

dially into his adjacent cottage. Now, naturally, the work is broken up, but the meetings go on.

But just across the Alta Parana River is Argentina which presents another picture. We crossed at Encarnacion by ferry to the town of Posadas. Here life is humming and prosperous. Because of a spell of rain, the red sticky mud hindering travel, we were unable to visit more than two of the seven Baptist Russian churches on the Argentine side of the river.

In Abeda, a thriving little Argentine town, the church of thirty members has bought a site for their new building. We expect to begin evangelistic-educational work here in January. None of these seven Russian churches have ordained pastors. There will be much work to do, to bring in order things that are wanting.

There are some encouraging economic aspects to the Paraguayan colonies. In addition to the fertile soil, the forests yield the beautiful flowering Lapacho trees, whose wood is valuable in commerce. Oranges and bananas are plentiful. It is said that anything will grow in this section.

So, we believe that the reverses in Paraguay have made the soil more fertile for spiritual activities, if the morale of the people can be boosted. This we hope with God's help to do next summer by holding revivals.

One of our Russian evangelists is finishing his work at the seminary in Buenos Aires. We are requesting the River Plate Mission to engage him to work with us. These Russian-speaking Latin Americans may some day be evangelists to the mother country.

When the door to one missionary opportunity closes in today's world, another invariably opens. Thus Baptists find a little bit of Russia in the River Plate Republics of southern South America, and Russian-speaking missionaries go to work.



New Venture in Relief

A Home for Every D.P.

R.N.S. Photo

When the Baptist World Alliance announced its program to find a home in America for every Baptist displaced person in Europe, the Pennsylvania Baptist Convention promptly adopted a slogan: "A D.P. family in every Baptist church."

Now the little Applebachsville, Pennsylvania, Baptist Church with forty members has taken in thirteen D.P. families and one orphan.

At that rate, the \$6,000 a month being invested by the Baptist World Alliance for food parcels for displaced persons will soon dwindle to nothing as that money is used to help Baptist D.P.'s feed themselves, and the families who for four years have lived without a home and without a country will be free to start life all over again.

The United States, always the promised land for the religious and political refugees of the world, will find herself greatly strengthened and enriched by the contributions of these Europeans.

They are not Communists. Neither are they all Jews and Catholics. Among the 800,000 displaced persons in Europe now are about 3,000 Baptists from the little Baltic states in

northern Europe, Eastern Poland, and Russia. About 2,000 Baptists are from Poland, Czechoslovakia and other countries of central Europe now dominated by the Soviet, who expelled them from their home lands because of their German origin.

The same power which is responsible for their displacement and suffering was a constant threat. Though highly successful in farming and skillful in many different trades and professions, they had no opportunity to put to use their knowledge and experience. They lived in perpetual fear of annihilation.

Last summer Dr. R. Paul Caudill, chairman of the Baptist World Alliance Relief Committee, and other denominational leaders of America visited the displaced persons' camps and studied the problem of resettlement. Their conclusions were presented to the administrative committee of the Alliance in Washington in September.

The D.P. problem was first on the agenda of the committee. A team of

five men went to work to find homes for displaced Baptists. Fred C. Schatz of New Orleans Baptist Theological Seminary was sent to Germany in October to assist in processing the D.P.'s for emigration. A committee in Europe has been at work for several months, especially in Germany and Austria. Dr. W. O. Lewis, Dr. Jesse D. Franks, and Dr. E. A. Bell give much of their time to displaced Baptists.

Their work is futile unless American Baptists offer homes enough for the homeless Baptists over there. By congressional action, 205,000 D.P.'s may be admitted during the next two years. The main requirement is the assurance on this side of housing and a job. One person must give this assurance; many persons may provide the opportunities.

As soon as the Baptist World Alliance office in Washington receives an offer of a housing or job opportunity, the necessary forms are sent to be filled out by the American Baptist who made the offer. Those forms are returned to the Alliance office, and the European Baptist committee is notified of the particulars.

Transportation from Europe to the
(Please turn to page 32)

By Adolfs Klaupiks

Baptist World Alliance D.P. Worker

Baptist Chapel and Home for Girls

G. B. Taylor Orphanage

Fifteen little girls have a new home as the result of the generosity of some American Baptist tourists in Italy in 1947. Italian Baptists on their own initiative had opened a home for orphan boys and before they knew it, they were taking care of forty youngsters. Now they have seventy. An equal number of girls were without parents, but it was all the churches could do to keep the boys. The Americans gave them a girls' building.

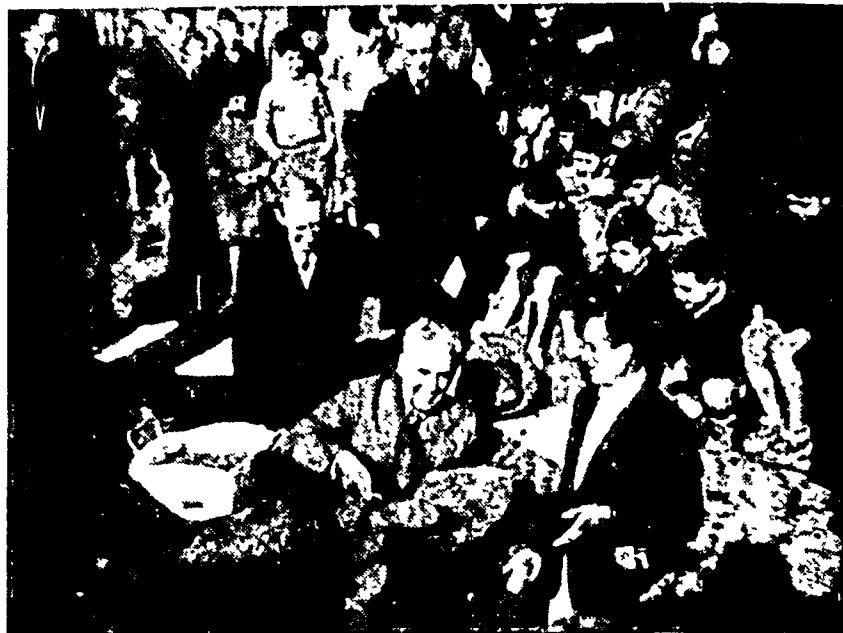
In October the beautiful new dormitory was dedicated. The girls who live there are all orphans and "half orphans" and come from Italian Baptists' neediest homes. The first two to be accepted are daughters of a man who was killed in the bombardment of Civitevecchia, before the younger child was born. Pasqualina is now six, Anunciatina four. Their mother, not yet thirty, makes a living washing and cleaning by the day, but seldom receives her wages in money. She gets bread or other food. Pasqualina spent last year in a Waldensian Orphanage far up north, and the younger child was cared for by anyone who would look after her for a day.

One four-year-old orphan lost her father during the war, and her mother since the war, as the result of overwork and tuberculosis. Her eleven-year-old brother tried to support his three brothers and sisters; it was he who asked the orphanage to take his baby sister and, if funds permit, his seven-year-old sister.

The capacity of the G. B. Fraser Building is forty, but the orphanage is entirely dependent upon voluntary contributions from the Italian Baptist churches, and the funds are very meager. The committee on admissions, besieged with requests to take children into the home, feel compelled to go slowly and admit only those who can be adequately fed and clothed. Many applications are filed away with the notation "Lack of space—admit when possible."

Between the two buildings of the orphanage now stands a Baptist chapel. Very simple in design, both inside and out, it was planned by Paul Paschetto, the Italian Baptist artist. The bells in the tower are inscribed "Come unto me all ye that labor" and "Let the little ones come unto me." The testimony of their message has already been felt in the locality where ignorance, superstition, and poverty are rampant.

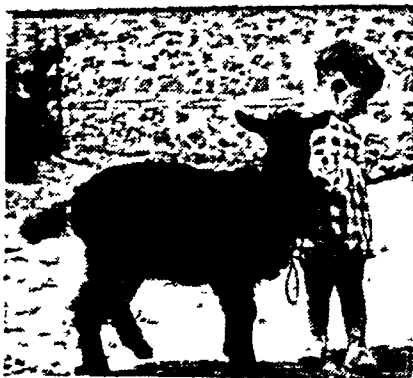
PHOTOS BY BEN R. LAWTON AND W. DEWEY MOORE



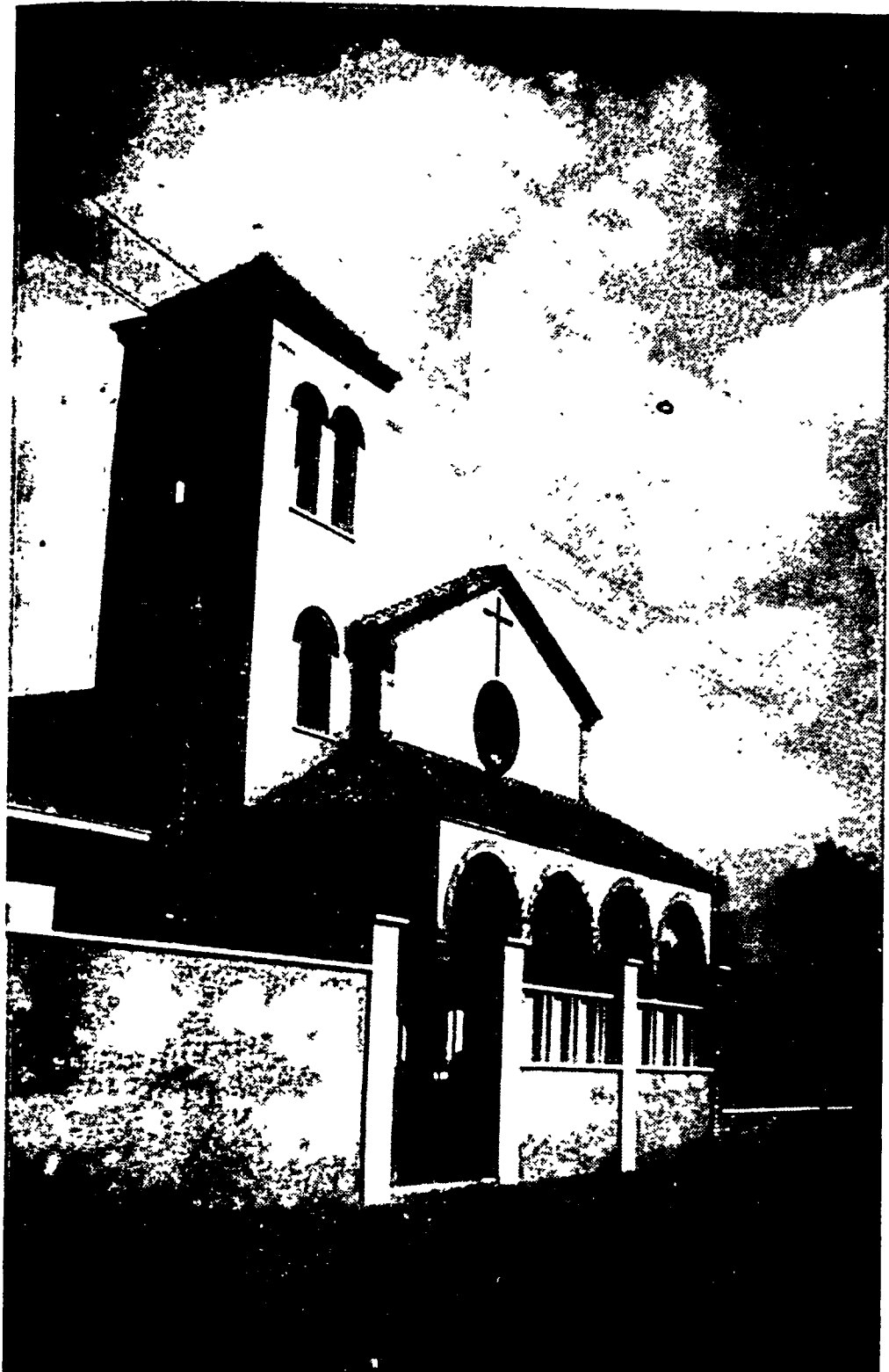
With faith for mortar, the cornerstone was laid March 4, 1948, for a second dormitory at the George Boardman Taylor Memorial Orphanage. The director, Vincenzo Veneziano, used the trowel.



Immediately the women—Mrs. Dewey Moore, Mrs. Veneziano, and Mother Fasulo—got together to plan for the home for girls in that building, and to decide how to select a few from so many.



The boys helped, too—all but the "littlest orphan" who played with his friend and stayed out of the way.



Anunciata and Pasqualina Cozzolino.



Front view (above). Rear view, (below) with boys' building at extreme left.



Eventually a beautiful dormitory and a chapel arose on the premises, with a custodian's building beside them (below), to provide a home for children.



The Rev. Vincenzo Veneziano, director, wrote, "We have dormitories which are light and airy. The dining room is beautiful. There are rooms for studying and a large, light, airy infirmary totally removed from the rest of the rooms, and we have left a room for visitors who may wish to pass a night or two. The hygienic regulations have been complied with and the equipment is modern. I believe there is not another building in Italy so well equipped."



New Venture in America

Akiko in her party clothes for open house October 9 talked Japan with Robert and Kay Sanderson Culpepper, seminary students who are considering overseas service. American missionaries are needed more than ever. Southern Baptists have thirty in Japan; they have set a goal of 100 by 1950.

A PICTURE STORY

BY MARJORIE E. MOORE

Saddle oxfords, plaid jacket, and skirt are more comfortable than wooden sandals and kimono, Akiko learned when she began to wear American relief clothing at work in Radio Tokyo.



Leadership Training for Japan's Churches

Ninety years ago the Western world gained admittance to Japan. Missionaries of politics, science, commerce, and sports entered in force, but missionaries of the gospel of Jesus Christ were few. Now humiliating defeat and subsequent occupation by the former enemy have created an opportunity for the Christian message of hope, but foreigners will never win Japan to Christ. Japanese Christians, slightly less than one per cent of the nation's 70,000,000, may be able to do it if they can have sufficient help in leadership training. The Southern Baptist Convention has offered the Japan Baptist Convention such help.



Fellowship with so many Christians is a rare and rich experience for Akiko—at mealtime with Miss Robinson as hostess—



Theology is her major at the seminary; nothing interests her more.

Akiko (legally "Yukiko") Endo left Japan August 7 with the prayers of her fellow Baptists in both Japan and America for her safe return in two years. She was the first non-Catholic Christian to obtain permission since the war to leave her country for professional training in the States. With the help of the Foreign Missions Conference of North America and of Captain W. O. Carver, Jr., of the American occupation forces, she was able to accept the two-year scholarship offered by the Foreign Mission Board and Woman's Missionary Union which she had to give up in 1941.

A Christian since 1937, the only one in her family of once-devout Buddhists, Akiko owes her cherished new faith to her friendship with Dorothy Carver, now Mrs. W. Maxfield Garrott. She is a graduate of a Methodist college at Nagasaki—Southern Baptists have no senior college for women in Japan—and a former teacher of that school. After the surrender she worked in the Religions Research section of Civil Information and Education, American Military Government.

The opportunity for American education is exhilarating for one so keenly intelligent. Although Akiko has been speaking English for ten years, she reads her assignments for Old and New Testament first in her Japanese Bible (photo above) and then in the English text.

As a prospective teacher for Seinan Jo Gakuin, Akiko has two big tests in America. One is physical; poor food and little rest during the war years left her body in poor condition to take excessive strain. The other is spiritual; the disillusionment which some young Christians of other countries suffer in "Christian America" and the tendency to become enamored of the bright lights and soft living after so many years of hardship are hurdles Akiko has yet to take.

She is mature beyond her years. She has been warned by her best friend of the dangers of becoming "spoiled" by doting Americans. She has demonstrated rare ability and good sense in her adjustments thus far. Best of all, she is steadied by the reality of her call to be a missionary to Japan.



—in the portico with Miss Wingo and one of the music students—



—and on the campus with a favorite classmate, Mildred Hatchell.



Emily Goon of China and Kimiko Kanashiro of Hawaii love Akiko.

Baba Dispenser

By Eva Sanders

Since time immemorial Africa has honored its medicine men, and lived in perpetual fear of their drugs, charms, and fetishes.

John Dare* of Ogbomosho, Nigeria, West Africa, was a medicine man to be loved. After a lifetime of Christian service, he died last July. Americans and Africans alike praised God for such a man; together they experienced a vast sense of loss to the whole Baptist community of Nigeria.

To know John Dare, you have to know George Green, for the two were partners in medical missions for nearly forty years. Dr. Green, recent arrival from America, met John in one of Ogbomosho's three small Baptist churches when he was sixteen or eighteen years old. A Christian, the son of a Christian mother, he asked for the opportunity to do manual labor three hours a day to finance himself in the Baptist day school.

Dr. Green found him cheerful, industrious, and dependable, and always ready to help. In 1909 John entered the Baptist Theological Training School, now the Nigerian Baptist Theological Seminary, to prepare for full time Christian service. When the medical missionary made an appeal to the theological students for medical

help, only Dare responded. He volunteered to work with Dr. Green in his spare time while he took the full theological course.

"During vacations John would come to the dispensary to observe and help in the care of my patients," Dr. Green says. "He learned to dress ulcers and sores—of which there were more than any one doctor could treat—and he became familiar with the medical vocabulary. He took to studying anatomy, physiology, and hygiene, the names of drugs and the use of some of the simpler important medicines."

Interest and aptitude for the two-fold ministry of healing the sick and preaching the gospel story developed so rapidly in this young Nigerian that when he was graduated from the training school in June, 1911, he applied to Dr. Green for the chance to work with him full time.

He soon became indispensable. He spoke English well. He learned to give anesthetics; he studied drugs, their action on the body, the compounding of medicines and stock mixtures, and the practice of dispensing them. Under Dr. Green's instruction and often with his medical library, John Dare acquired both knowledge and skill in the hospital.

Not only anesthetist, first assistant at operations, and head nurse, Dr.



Photos courtesy George Green and the author

Green's associate also preached at hospital evangelistic services, and ministered to patients and their families as a chaplain. No matter what hour of the day or night an emergency call came, he was ready to go to a ward of the hospital, to a missionary home, or to any native home in that city of 85,000 people whose one opportunity for medical and surgical service was the Baptist hospital.



During vacations John would come to the dispensary to observe and help in caring for the patients. He became Baba Dispenser.



John married a preacher's daughter, graduate of the Baptist girls' school, and they built a Christian home in Ogbomosho.

During a two-year furlough, 1914-16, when intensive submarine activity in the Atlantic Ocean prevented the missionary doctor's return, John Dare carried on the dispensary and medical work with credit and distinction. Upon his return, Dr. Green was invited to perform the wedding ceremony for his medical assistant and the daughter of one of the Ogbomosho pastors. Solape Okanla was a graduate of the Baptist girls' school at Abeokuta, and a proud pupil of Missionary Carrie G. Lumbley. She became a good wife and mother.

John continued his studies. He learned to play the reed organ for

ter of praise and commendation was written by the doctor principal to me. He said that if John Dare wished at any time to leave mission service, the Government Medical Department would be glad to have his services. John and I both knew that such an opportunity would be available at a much higher salary than he would ever receive as a mission worker."

Only those who know the African can appreciate the test of faith which one incident afforded him. A classmate of John Dare in Baptist day-school days, who also worked in the mission compound, went into the government service when he finished

medicines. His quiet wisdom, so much like Dr. Green's, was sought by the highly educated and the illiterate alike. He was not given to snap judgment; he prayed and thought through every problem before he expressed an opinion. When we became excited and overanxious, his customary remark was, "A good Yoruba waits three days." He could not be forced to hurry or become flustered.

Many times I have seen him among the bereaved. I shall never forget the day when, very unexpectedly, Dare's eldest son, a lad of about twenty, jerked his arms and died. We were standing together looking at the boy when he drew his last breath. Baba Dispenser threw his dispensing gown over the head and left the room. He was gone only a few minutes. "It is all right," he said as he returned to the center of that twenty-two-bed ward. "I have talked it over with God. It is all right."

He maintained the same poise and calm when we stood by his wife's bedside as she, to whom he was deeply devoted, slipped away with little warning. In this country the loved ones of the deceased do not take death with silent grief and Christian poise.

I missed Baba Dispenser more last night than I have at any time since his death. The tiny son of an African couple died in spite of all we could do to save him. I tried to comfort the parents but the mother screamed and the friend with her yelled hopelessly. I prepared the little body and laid it in the arms of the father, who seemed more composed and expressed a wish to take it to his home for burial. The women ran down the hill beating themselves. According to Yoruba custom I walked part of the way.

As we approached the crest of the hill where we could see the forms of the women below—it was two o'clock in the morning—the father suddenly let out a wail and descended the hill yelling with grief. Baba Dispenser gave comfort to such parents in their bereavement.

John Dare's personal life as a Christian was shaped to a great degree by his association with the medical missionary. Like him he walked with a steady step and spoke in a calm, confident voice. Dr. Green recently said:

"Dare lived and labored as 'the man sent from God whose name was John'."



The twofold ministry of healing the sick and preaching the gospel made John a good helper in 1918 as interpreter in the Sunbeam Band which Mrs. Green led

services. He took two postgraduate courses at the seminary to improve his work with the patients day after day and he kept up systematic studies in the theory and practice of medicine. He mastered techniques for the operating room and the sterilizing room, the dressing of surgical patients, and the work of laboratory technician.

"After a number of years of training and experience in the Ogbomosho hospital," Dr. Green recalls, "we were able to arrange for John Dare to enter the Nigerian Government School of Pharmacy in Lagos. His training and experience were recognized by the teachers there. The quality of his work was such that he received his Dispenser's Certificate and his license to dispense drugs and medicines after just one year's work at that school. A let-

school. One day several years later the successful young government worker came back to the mission. The contrast between the African in his expensive "city" clothes and the African mission worker in his simple native garments must have shocked even so fervent a Christian as John Dare. The sequel of the two lives is a perfect example of the treasures-in-Heaven story.

The Nigerian medical man and his wife built a house at Ogbomosho and together they built a Christian home. One of their daughters, Mary, entered the nurse's training school and after graduation worked for the hospital as a graduate nurse. On the death of her mother in 1944, she gave up her job in the hospital to keep house.

"Baba Dispenser" as John Dare was called did far more than dole out

EDITORIALS

Should the Missionaries Leave China?

The Foreign Mission Board and its representatives are being asked, "Will you bring the missionaries home from China?" The newspapers report that the State Department has urged all American personnel to leave the Nanking-Shanghai area.

Friends of the Board ask this question about Latin-American Republics, the Near East, the Gold Coast, and every other field when the news is bad. They express concern for the personal safety of Southern Baptists at work in those areas, and their questions are voiced in tones which clearly imply they think the Board should evacuate its missionaries.

The crisis in north China is serious. In 1940 the State Department issued exactly the same statement that it issued this month, advising all "non-essential" Americans to leave China. The families of American Government, military, and business representatives were urged to accept transportation home. Some missionaries of all mission boards evacuated; many of them remained in China.

The Board's policy will be followed in this crisis as it was in that. The secretary for the Orient and the missionaries will decide for themselves what to do, and the Board will endorse their decisions. Certainly they are in a better position to appraise the risks in the situation. They will avoid taking foolish chances with life or property. Some missionaries in the Nanking-Shanghai area will evacuate to South China or to America; others will stay.

No missionary of the gospel of the Lord Jesus Christ can be classified as "nonessential." Each is appointed for life. Each is personally committed to God's service at whatever personal cost such service may require. He is no less hesitant to take risks "in line of duty" than America's Government, military, or commercial agents in foreign places. In every crisis in every part of the world, they need our prayers for courage and protection against evil. They do not ask to be pitied or to be pampered. They are missionaries of the cross.

M.T.R.

An Appreciation

Since I assumed the editorship of THE COMMISSION in September I have often thought of what Jesus said to his disciples near Sychar in Samaria: "Others have labored, and ye are entered into their labor." How aptly those words describe the position of a new editor.

The readers of THE COMMISSION are reaping the benefit of the wise planning and the consecrated labor of Dr. Charles E. Maddry who launched THE COM-

MISSION eleven years ago after the Southern Baptist Convention had decided to discontinue *Home and Foreign Fields*. Miss Inabelle G. Coleman and Miss Nan F. Weeks laid a solid foundation as associate editors.

More than five years ago Dr. E. C. Routh assumed the editorship and under his experienced and devoted work THE COMMISSION has attained a quality of content and appearance of which all Southern Baptists should be justly proud. In that development he has had the able assistance of Miss Marjorie E. Moore, a superb craftsman in Christian journalism. To the many others who worked on the editorial staff and in the circulation department I acknowledge my indebtedness and express my gratitude.

Among the many writers who have contributed to THE COMMISSION we are under especial debt to Dr. W. O. Carver, who in his "Kingdom Facts and Factors" has influenced deeply the thinking of Southern Baptists on the events and movements in the world that affect our missionary enterprise. How warm his heart and how clear his mind! We hope that for many years to come the readers of THE COMMISSION will continue to be the beneficiaries of his profound insights and passionate commitment to the cause of Christ in the world.

Separate Church and State Now

The question of religious liberty cannot be settled once and for all. Every new generation must seemingly reach the point in its thinking where a majority is willing to uphold the safeguards of liberty set forth in the historical documents that give legal establishment to religious liberty. Before we debate such questions as the extent of the separation of church and state in our public school system, or the sending of a Presidential representative to the Vatican, we should examine the roots and the meaning of religious liberty.

If it is true, as we believe, that man must be free before he can be held morally responsible and that he has a natural right to follow the dictates of his conscience in his relationship to God, the inevitable conclusion follows that the state must never coerce a man's conscience. Those who hold religious liberty to be a desirable attainment cannot find an objective and workable solution short of complete separation of church and state in matters of conscience. The state must not be permitted to prescribe or proscribe any religion, nor must any religion be allowed to enforce or gain privileges for its tenets by using the political powers of the state.

At this time of intense debate on these questions the book *Separate Church and State Now*, by J. M. Dawson (published by Richard R. Smith, 220 pages, \$2.50), should prove most helpful to all who desire a constructive approach to the problem of the church-state relationship. Dr. Dawson presents an analysis of present trends which is admirable in its objectivity. The reader will appreciate the author's fairness in dealing with those who do not share his convictions. His careful documentation of every conclusion carries more weight than the customary heated debate on such issues. His fraternal spirit does, however, never put shock absorbers on what is true and right.

In the final chapter of the book Dr. Dawson points out that knowledge by itself does not safeguard freedom. On the contrary, our increased scientific knowledge threatens the human race with complete destruction. The author does not hedge where so many authors seem to be confused or embarrassed. He moves straight to Christ. He does not chop off some saying of Jesus from a personal relationship to him: "In this dilemma, what shall we do? Shall we reject Jesus' reported word that knowledge of the truth makes men free? Or shall we re-examine this actual word to see exactly what he said? Plainly he did not say, 'Ye shall know the truth and the truth shall make you free.' Here is what he said: 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.' That is immensely different... First comes acceptance of his 'word.' He said, 'If ye continue in my word.' That means no man is free until he's in bondage" (pp. 172 and 173).

Many of the most enlightened nations in the world are still suffering from a false conception of religious liberty. They still confuse liberty and toleration. The outcome of the present re-struggle for religious liberty in our nation will have a profound influence on the nations in which a church-state union still oppresses the consciences of men.

God Is At Work

Whatever the year 1949 may bring, God will be working out his eternal design in it.

"I will work, and who can hinder it?" God asks that question as he speaks of his redemptive purpose in the world (Isaiah 43:13). God's eternal objective with the children of men has been and will be accomplished through Jesus Christ. "My Father worketh even until now, and I work" (John 5:17).

The world will always be in transition until the purpose of God be accomplished. Our mandate of missions will be in effect so long as God's purpose in the world is incompleting.

The forces of evil will continue to clash with God's purpose. From our point of observation it may at

times appear that the purpose of God is in jeopardy. But it never is. Millions of individuals may defy God's purpose, and the redemptive love of God in Christ may remain unknown to them, but in the end the nations shall come to his light (Isaiah 60:3) and there will be the new heavens and the new earth, which God will make (Isaiah 66:22). God has given to Christ a name above every name, that in his name every knee should bow and every tongue should confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:9-11).

We seek an orientation in God's purpose as we start another calendar year. We like to know where we are. It is not easy to get the perspective of the eternal while we are submerged in the temporal. From where we are we could easily see only the darkness, the strife, the threat of war, the greed of human hearts and the accompanying despair. But eyes of faith will also see the Holy Spirit at work in the hearts of men, thousands of Christian witnesses who have never bent their knee to secularism, and many open doors for the gospel.

The picture of the world will always be dark so long as we attempt to confine the work of God within our own self-centered plans. But when we begin with God and his eternal redemptive purpose, asking that God may use our total self in it, we find hope and divine meaning in history despite our painful proximity to chaos and strife at this time.

Gospel from the Mount

One book of more than usual interest to the readers of THE COMMISSION came from the Fleming H. Revell Press last spring. It is *The Gospel and the Sermon on the Mount* written by Dr. Arnold T. Ohrn of the Baptist World Alliance, and translated from Norwegian by the editor of this magazine.

Such a book prompts the reader to say in admiration, "I wish I had said that." The author has shown in these 110 pages that the Christian faith and the practice of Christianity are one and the same thing, and it is impossible to have one without the other.

... The gospel is not the content of an idea which man should probe, but a man with whom we should get acquainted; ...

... Take Jesus out of the Gospels, and we are left with some excellent rules for living and some beautiful short stories. ...

... We have no right to use the severe words of Jesus without being led by his Spirit.

No one can read this book without discerning in the author a great Christian soul who has come into an exceptional personal comprehension of the meaning of God's gospel in Christ Jesus. We are indebted to him for a message that is unusually helpful, and to the translator for an English version that is delightful to read.

M.T.R.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Missionary Studies Medical Needs In Villages Around Asuncion

Much of my time for two months has been taken up with traveling around the country, so that I can get a good idea of the general medical need here.

I never cease to be amazed at the incredible poverty that exists in this country. It is a poverty that has been here for decades and the causes are innumerable. Surely only Christ can change the hearts of these people, whose conditions are the results of such complicated factors. Few of the towns outside of Asuncion have more than 5,000 population.

One of these little places, typical of many, is a little port half-way down the river to southern Paraguay from here. Alberdi is a town of about 2,000 population, built along the edge of the river. The streets are covered with grass, most of the houses are mud huts, and the only transportation is horse or ox cart.

The people are typical of the Paraguayan country folks, most of them barefooted, the women carrying everything from brooms to chickens in a basket on their heads, while the men saunter lazily along in front of them carrying nothing. The clothing is very old and worn, but when it is cold the women wear layers of shawls around them and the men wear a *pancho*, which is a sort of blanket with a hole cut in it for their heads.

The hospital in Alberdi is typical of the hospitals in these little towns. The building itself on the outside is very pretty and nicely finished, and would give the appearance of being a great credit to the Government.

Upon entering you are struck dumb by the complete lack of equipment. When I arrived, the doctor had gone on a day's trip to see a sick person, but we met the midwife who had been left in charge. She told of delivering babies on the floor for lack of an adequate table, of having no

Courtesy Estelle Councilman



Paraguayan farm women come to the capital to sell their vegetables and grain.

medicines, and of putting patients to bed directly on the springs because they had no mattresses.

All of these things do not seem so bad to one who realizes that most of these people are much more comfortable here in these hospitals than they are in their poor homes. Yet by modern medical standards they are unspeakable.



FRANKLIN T. FOWLER,
M.D.
Asuncion, Paraguay

Dedicatory Service For New Building Attracts Record Crowd in Sabanalarga

A capacity crowd of 413 people attended the dedication services of the new Baptist temple at Sabanalarga Sunday morning, August 22, many of them hearing gospel messages and Christian hymns for the first time. It was a great day for the Sabanalarga congregation, for there had never been more than 137 people in any one of their services before.

Priests planned minutely for the day, too, with five different special mass services before nine o'clock, the hour announced for the service at the new church, in order to keep Catholic followers so busy they would not get into "mis-chief."

Through the months of construction, Missionary A. R. Dailey had driven hundreds of miles over the almost impassable roads between Sabanalarga and Barranquilla, a distance of forty miles, to purchase and transport building materials and furnishings to complete the beautiful church, which is a credit to Southern Baptists and the Colombian Baptist Mission.

No other building in the pueblo of 12,000 people compares with it in attractiveness and simple efficiency. Sabanalarga Baptists now have space for housing a grade school during week days and a graded Sunday school on the Lord's day. They have auditorium space for 500 people and a recreation room sufficiently large for informal gatherings.

Mr. and Mrs. Dailey were among the first missionaries sent to this field. In August, 1944, after almost two terms of service in Colombia he was called to be

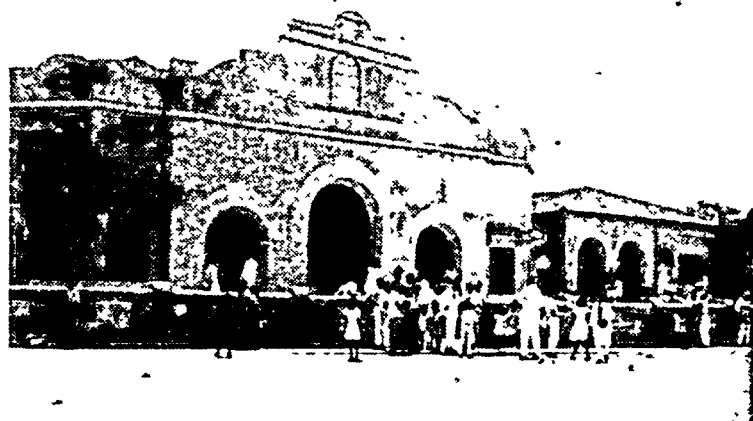
pastor at Sabanalarga, then a church with a handful of members meeting in a thatched-roof house. They moved into one of the best houses in town—an unsealed house with a thatched roof and rough cement floors.

The city water supply is via burro-back, from the swamps outside the city. When the dynamo is working—and there are many days when it isn't—they have electricity from 6 P.M. to 6 A.M. Refrigeration is by kerosene.

Streets in Sabanalarga are a reasonable facsimile of hillside gulleys of Mr. Dailey's native Kentucky. Dust and dirt blow all during the dry season and mud becomes a real problem in rainy weather. "Dotty" (Mrs. Dailey) used all of the tricks in an interior decorator's catalog to make that house attractive, comfortable, and homelike for her two young sons and busy husband. On September 4, a mission home was completed and the Daileys occupied the lovely six-room house.

The Sabanalarga station is well on its

Courtesy Orlene Ellis McGlamery



No other building in the pueblo compares with the new Baptist chapel of Sabanalarga in beauty and efficiency.

way to becoming a powerful influence for Christ in a place where before no religion other than the Catholic faith was taught.



ORLENE ELLIS
McGLAMERY
(Mrs. Roy C.)
Barranquilla, Colombia

Opportunity for Student Work in Wusih Impresses Central China Missionaries

Opportunities on this field are overwhelming. To our dismay, we are unable to do much except study the language. In the third quarter of study, we

have two teachers, each instructing two hours a day. In addition to this and our individual study, each of us teaches an English Bible class and works with the B.Y.P.M.O. groups. Bill preaches occasionally through an interpreter and directs a Saturday recreation program.

An opportunity here which has impressed us greatly is that of student work. There are two Government schools near—one college and one high school—with approximately 500 students. And there are hundreds of students in other schools in this section of the city, as well as young professional people, who are untouched by Christianity.

The executive committee in Central China has approved our station's request for a new student-center building for Wusih. We are hoping to get this much-needed equipment soon. It seems that the doors of the schools are open to us, and now is the time to act. We are greatly limited during the rainy season and winter months, until we have a suitable building in which to carry on the student work.



ELLA RUTH SOLESBEE
(MRS. W. A.)
Wusih, Kiangsu, China

Lack of Trained Pastors in Minas Prevents Organization of Churches

On a three-week trip to the Baptist associations of the state I noticed two things of special importance: The people are hungry for the Word of God and the workers are few.

We had as many Bibles, New Testaments, and Gospels as we could carry with us in the car, and they did not last half the trip. The Bibles and New Testaments we sold and the Gospels we distributed among the people.

Some of our churches which are able to pay a pastor for full time are having to share a pastor because there are so few workers. This year we could organize at least a dozen churches, each with thirty or more members, if we had pastors to take care of them.

Persecution has been worse here of late. Priests tell the people that the Baptist church started when Martin Luther was thrown out of the Catholic Church because of immorality and that we preach nothing but lies. They tried to take the Gospels and Testaments we distributed away from the people, but many would not surrender them.



S. S. STOVER
Bello Horizonte, Brazil

Training Program in Italy Strengthened By Completion of Several New Buildings

This summer has been one of the busiest and most blessed we have ever experienced. Our home has had as guests some outstanding Baptist leaders who brought with them heart-warming fellowship and genuine Christian affection. Their willing guide on many occasions, Dewey has visited with them the major portion of our churches—small isolated groups who yet have no buildings, as well as large, well-established churches in the great cities.

We know you are praying with us that this section of the world may see a peaceful settlement of the many knotty problems which now present themselves, and that men may come to know that only through Christ is real salvation and security and peace possible.

Our Baptist Bible School opened in Turin early in November, with fifteen or more students the first year. Four advanced students will take special work here in Rome. There is a dire need of young men in our pulpits, but we must be sure they are well prepared in every way.

Plans for the Girls' Training School are gradually taking shape. Transactions have not been closed yet for a lovely piece of property decided upon as suitable and appropriate, but plans are being put on paper for a building which will be useful and beautiful. Construction cannot start until after the winter months are over.

There is an unlimited field of service for women trained in Christian witnessing and we have enough applicants so that a choice group can be selected. We are grateful to Woman's Missionary Union for their leadership in making this project possible.

Funds sent us by Southern Baptists through Dr. Jesse D. Franks of Geneva, European representative of the Relief Committee, have aided in purchasing for our young people a camp site by the sea, not far from Rome. We hope it will develop into a summer "assembly grounds" for Italian Baptists.



ALICE S. MOORE
(MRS. W. DEWEY)
Rome, Italy

Missionaries to Mexico Answer Call To Greater Service in Guatemala

When we heard the call to come to Guatemala, we had been in the Mexican Mission for seven years, and it was not easy to leave the people there. During the four years we worked with the Mexican Seminary we received from Guatemala

two of the finest students we have had. We feel that God began to prepare us through them for the work we are in now. As they left to serve in their own land after their graduation, they asked, "When are you coming to Guatemala to help us?" We answered: "Someone else will go to help you. We are working here."

That summer the Foreign Mission Board asked Mr. Webb to visit Guatemala and look over the prospects of this field. We talked of it very much after that and prayed that God would send them a missionary soon to guide their work.

After those two students left us, three Guatemalan young women came to the seminary, keeping our hearts in touch with the work in Guatemala. In January, 1947, Mr. Webb was asked to oversee the work in Guatemala while continuing his duties at the seminary. Little by little we felt the burden of that nation.

One afternoon when the faculty and students of the seminary were on a picnic, and I was sitting on a log watching a ball game, two of the Guatemalan students came over and sat down by me. Almost immediately they began to pour out the needs of Guatemala. I felt a little troubled, and thought, "Why are they telling me all this? Can't they see we are very busy here?"

At the end of the conversation they asked their question, "Why don't you go to Guatemala and help us?" Again came the same answer: "Oh, we are busy here. Someone else will go and help you." As we prayed for the work in Guatemala—that soon a missionary would be sent—I felt in my heart that God was calling us. But I did not want to make a mistake. If God were calling he would call both of us. I waited.

In the summer, Mr. Webb went to Guatemala again. Each time I received a letter from him, I felt more and more sure that God was calling. When he returned, I decided to wait and see what he said before I spoke of it. I had visited with my parents while he was in Guatemala. As we left to return to Mexico, Mr. Webb said to my family: "Probably we can come for a little while next summer, then it will be a long time before we can come again."

That was my answer. He, too, felt the call. As we drove down the highway, I asked, "So you have decided to go to Guatemala?" We discussed our mutual convictions regarding the call. But how could we go to Guatemala when we were working in Mexico? That was our problem. We prayed that God would show us his will in our lives and that we would not make a mistake.

When, in November, we received a letter from Secretary Everett Gill, Jr., asking us to consider the work in Guatemala, we were both overwhelmed with

joy, and answered immediately, telling him of our conviction. One of our students was also joyful. "The Guatemalan people have been praying that you would go to help us and now our prayers are answered," he said.

Calls of service are coming to us every day and we are both teaching in the small Guatemalan seminary. Mr. Webb has made one trip to the churches in the interior and has found them to be in great need of evangelism and stewardship. There is no limit on the work that can be done here. Pray for us.



INEZ TATUM WEBB
(Mrs. W. J.)
Guatemala City,
Guatemala

U.S. Medical Corps Lieutenant Visits Coptic Monastery in Northeast Africa

Yesterday a Presbyterian missionary and I climbed Mt. Bizen, on the top of which is a Coptic monastery about 200 years old where some 300 Coptic priests and monks live. They believe in the Bible as the Word of God, and believe that Christ is the Son of God, but they add so much ritual and sacrament-keeping onto the saving work of Christ, they obscure the work of his grace. They say one must be baptized to be saved and must also partake of the actual body and blood of Christ.

One of the leaders took us into his house, gave us coffee (of which it is impolite to drink less than three small cups), offered us beer of their own making (which they consume freely but without drunkenness so far as I know), and showed us around the place in general. Many boys are there, from primary age on up. They do menial tasks of one kind or another and are taught the Bible plus all the extras that have been written into their religion. We went into a church service where young and old were chanting, burning incense, and going through a ritual which, I understand, is oft-repeated for its supposed efficacy.

Women are forbidden to visit Bizen. They will not even allow hens or female donkeys and dogs up there!

One old monk is said to have lived in a cave up there for forty years without coming out or being seen. They presume he is still in there; the food which they shove in to him continues to disappear. Living in seclusion makes one very holy, they think. The more self-denial and the more ritual one can engage in, the holier he gets. It is even possible to do more than is required and, in that case, one can have some of his holiness chalked up to the account of someone not so holy.

All in all, it is a religion of works. All

religions fall into two classes, the "do" and the "done." Ours is a "done" religion. Christ said, "It is finished," meaning the work of providing for our salvation. He suffered "once for all."

The predominant part of the Christian world, falsely so-called, as well as Islam and the other religions of the world, are "do" religions—religions that suppose that what one does has some effect finally on whether he is saved.

We mentioned to the monks that the Scriptures clearly reveal that we cannot add to the saving work of Christ. We left with them some Scripture portions in the Amharic language and are praying that this powerful church (it has a great following) will be brought to see the light.

This monastery is really the highest institution in Eritrea so far as the church is concerned; it rules the Coptic church in the country. It is second in power only to the Coptic church of Ethiopia.



LT. EDWIN LOW
U. S. Army M. C.
Asmara, Eritrea

Christian Workers Hold Bible School and Clinic in Small South China Village

Mong Kong, a small village at the convergence of the West and Mong rivers, is a trading center for the smaller villages around. Every three or four days they have a market day when the town is crowded with farmers who have brought their produce to sell. All day long there are barking dogs, squealing pigs, quacking ducks, crying babies, firecrackers, peddlers calling their wares, and the constant chatter of the people in the streets.

The only church in town is Baptist. Although the church is located in Mong Kong, most of its members come from outlying villages. It is definitely a needy place and should have more workers to help. We went there last summer—Missionaries Jessie Green and Jaxie Short, Miss Lo (a Pooi In Bible School student), myself and Jessie's servant. Leaving Wuchow by boat one night at dark, we arrived at eight o'clock the next morning.

In Mong Kong, we occupied rooms above the church auditorium. Back of the auditorium in an enclosed space, part of it extending over the river, are the kitchen, bathroom, and dining room. Rooms upstairs are used for living quarters and, on Sunday, for a part of the Sunday school. We slept Chinese fashion—on bedboards with a quilt for a pad. It really is not so uncomfortable as it sounds, but my bones began to protest after three or four nights. We ate Chinese food except at breakfast.

Only fifteen children were enrolled

when we first began Bible school, but by the end of the week there were forty. "Outsiders" crowded the auditorium during opening and closing services and were often so noisy it was difficult to hold the children's attention. One who expected a reverent attitude would be quite shocked. The noise and commotion of people coming and going were especially bad at the evangelistic services in the evening. Some were interested and listened attentively, and there were several conversions during the week.

I was astonished at the number of children who attended evening services. Several evenings Jaxie told a story at the beginning of the service, using a flannel-graph. The children were quite interested.

I held my first country clinic. Very few came the first few days, most of those mothers with babies. When word got around by the end of the week that there was a foreign nurse and foreign medicine, things almost got out of control. The people persisted in trying to get in and see or offer suggestions.

We finally had to shut them out and call them in by turn. Even then they would slip in when others came, or they would stand at the window and stare. We saw patients from ten o'clock until a quarter of one, and then told the rest to come back at six. The place would have been too congested running a Bible school and a clinic at the same hours. There was a mob at six o'clock and we worked again until time for the eight o'clock service. I had to use a lantern to see the last ones.

There was much I could not do. They have so little and live in such crowded and unsanitary places that what one does seems of little use. I think I can understand a little better about the crowds who came to Jesus to be healed and how they crowded around him and followed him so that he didn't even have time to eat.



EVERLEY HAYES
Canton, China

Eruption of Volcano Paricutin in Mexico Suggests Last Judgment to Missionary

The night was black—so black one felt he could not cut the denseness surrounding him. I sat on a log which had been cut in half to make a seat, behind me a crude lean-to built by the Indians to protect a fire which flickered and cast eerie shadows. Occasionally a woman in charge of the fire placed another bit of log on the slowly dying embers and more shadows leaped and played with the flames.

It was chilly. A heavy dampness added to the chill. Horses neighed in a nearby

corral. Across the way an impatient bus driver walked to and fro in the dim light of smoky lanterns which swung from the roofs of other crude lean-tos. Groups of Indians sat talking, their warm *serapes* drawn closely around them.

We had traveled over roads which, as our taxi driver told us, were *muy malo* (very bad). He had steered the car over rocky ledges and across deep ravines spanned by only two split tree trunks. Occasionally as he approached such a "bridge" he had to back and readjust his approach in order for the wheels to make contact with the logs. We experienced some tense moments, but he assured us that he had made the trip many times.

Now, on the half-log seat by the fire, I watched and waited. Then—there it was! A sound like many cannons exploding simultaneously or of a mighty waterfall rushing down steep rocky ledges. Noise—and then black smoke that billowed into the surrounding clouds until it was lost. As if fiery demons had spilled a great bucket of burning, red-hot metal, the lava poured down the mountain side. The spectacle was well worth the difficult ride and the long wait. This was the volcano Paricutin, twenty-four miles from the city of Uruapan, state of Michoacan, South Mexico.

I watched the groups of Indians, native sons of this territory whose lands had been claimed by the monster Paricutin as he belched his dirty silt over their possessions. They now fought with the elements to keep a road in condition for tourists to come and hire their ponies and thus provide a livelihood for them. I thought of a group pictured in God's Holy Word, a group that would cry for the rocks and the mountains to fall upon them. Would these poor, unlettered poverty-stricken Indians be among the group to whom it would be said, "Depart from me, I never knew you"?



MARIE SADDLER EUDALY
(Mrs. N. H.)
Morelia, Mexico

Instituto Batista Opened at Santarem; Progress in Other North Brazil Stations

To give you some idea of the progress of our Baptist cause in this great northern zone, I am writing some observations made on our recent trip over part of it.

Santarem, a town of about 12,000, is located at the mouth of the Tapajos river. Pastor Sostenes Barros is a 1944 graduate of our North Seminary and his wife is a graduate of the girls' training school at Recife. He also cares for the churches at Belterra and Fordlandia.

This year they opened the *Instituto Batista*, a school with 190 in attendance.

The State Board approved the opening of the school and voted to make it the recognized school of the state. Because of this, the Mission approved the transfer of the gift for a school in Para from Belem to Santarem.

Our work is prospering in Manaus. We need more workers there. With five churches, there is only one native pastor. Another missionary couple is needed. The Vance O. Vernons will go from Manaus to Belem upon the return of the Clem D. Hardys after furlough.

Belterra is a wonderful town in the heart of the jungle. It is laid out in squares and covers about five by four miles. The houses remind one of some in southern United States, neat wooden structures standing in their own yards with a lawn in front and a garden at the rear and no fence at all. Planned and laid out by the Ford company, it is now in the hands of the Brazilian Government. They have a nice church building.

The only pastor in Belem is a barber. Laymen are in the ascendency. The state of Para needs more workers. The Vernons will have a hard task but I think they can do it.

There are some fine laymen in the Therezina church. The man in charge during the absence of Missionary R. L. Kolb boils over with enthusiasm. There are many young people and children in the church, which promises a great future for the work. The influence of the Kolbs is powerful throughout the city. People there love them and praise them for their adaptability. They have not complained about the heat or anything else that the *orentes* can recall.



JOHN MEIN
Recife, Brazil

Chilean Missionary Discovers an Appalling Lack of Christian Workers

"A cold day in July" became a reality here in Chile. The morning of the twelfth it rained, sleeted, and snowed, and ended by freezing. Even though you can see the snow-covered mountains only a few miles from our home, this is the first such weather here in Santiago since 1928. At present we are heating our home with a small oil stove, which looks very small when your winter clothes have not arrived from the States. The yellow oranges and lemons on the green trees covered with snow was a sight indeed. Rebecca, our little daughter, did not know what to think, but stood at the window enjoying it all.

I have never realized nor even anticipated such problems as we face in trying to cover all of the important places with so few workers. It is like trying to keep a bale of cotton dry with a handkerchief. Large cities are without a worker, a building, or the gospel.

In June, Jo, Rebecca, and I went to Talca, 165 miles south of Santiago. We have a small growing church in the city of about 50,000. Missionary John Parker is pastor of this and two or three more churches. On prayer meeting night there were fifty or sixty present. Just in front of me sat a small girl about twelve years old. Her short, bushy hair was uncombed. She wore no stockings, very old shoes, a dirty dress, a torn coat. In her arms she held an eighteen-month-old sister. At her side sat a brother of four. The churches have no heat; I sat shaking, with a suit, sweater and overcoat on, as Mr. Parker showed some pictures of the Creation and explained the great truths of God.

The small girl sat scarcely moving for an hour, looking, listening, and learning while her little sister slept in her arms. The little brother finally gave up the struggle for the comfort of sleep. I sat there breathing a prayer not only for them, but for millions of others.



EVAN F. HOLMES
Santiago, Chile

Legal Transaction Completed for Transfer Of Zurich Property to Southern Baptists

Ownership of the beautiful Ruschlikon/Zurich property in Switzerland was transferred to the Southern Baptist Foreign Mission Board at 3 P.M. October 8, 1948, in the presence of twenty-one witnesses. Six of the witnesses were Southern Baptists and seven were Baptist leaders of this area of Switzerland—three Swiss Baptist pastors, a deaconess, two prominent Baptist laymen, and the leader of the Baptist woman's organization in Zurich.

After completing legal formalities at the office of the official notary public, the Baptist group took a stroll through the grounds which will become the campus of the European Baptist Theological Seminary. Words cannot describe the beauty of that well-kept campus just now, with the trees and shrubbery clothed in their autumn coat of many colors. Zurich Baptists took us to a near-by hotel overlooking Lake Zurich for tea—but the tea was really a surprise party for American Baptists. We enjoyed fellowship together for about two hours.

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BOOKS

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

Cry, the Beloved Country by Alan Paton (Scribner, \$3.00) is being mentioned by some appreciative readers as the first "mission study" book ever to hit the bestseller lists. It is a story of South Africa, whose racial tensions are greater than anywhere else in the world, and of the hope of solution when the Negro pastor and the white landowner become partners in saving the land and its people from total destruction through neglect and abuse. In many ways a classic, this novel treats poverty, naiveté, and tribal customs with respect and appreciation rather than condescension. Its treatment of religion is particularly commendable.

Anatomy of Paradise by J. C. Furnas (William Sloane Associates, \$5.00) is a comprehensive book of geography, scen-

ery, culture, and peoples of the Pacific. It has a distinct air of omniscience and of superior, sometimes cynical understanding and judgment, with no deep interest in religion, but the author is a good writer, and produces a realistic and moving drama. (Reviewed by W. O. Carver.)

Peony by Pearl S. Buck (John Day, \$3.00) deals with the assimilation of a Jewish family into the Chinese scene and culture. It is the story of a Chinese bondservant purchased in her childhood by a Jewish family as a companion for their son. The author's delicate handling of sex is refreshing and unexpected in a modern novel, but the final impression on the reader is a sense of frustration or futility—"vanity of vanity."

The Black Laurel by Storm Jameson (Macmillan, \$3.00) pictures the ruins of Germany with its smell of decay and evil. The German characters are starving and revengeful; they sink to the lowest depths of humanity. The English, American, and Russian characters are, for the most part, selfish and ruthless. The author has written realistically of conditions in Europe, but the book is unrelieved sordidness and gloom.

Americans from Japan by Bradford Smith (J. B. Lippincott, \$5.00) deals with the origin, characteristics, and treatment of the Nisei. Vigorous, earnest, scholarly, strongly ethical, intelligently critical, this book sets the Japanese-Americans in their historical context, in Japan, Hawaii, and continental America. The author's righteous indignation for their treatment during the war is under rational restraint, and he is especially faithful in explaining the true and trustworthy attitudes and character of these Japanese in their loyalty to the United States. (Reviewed by W. O. Carver.)

Democracy and Empire in the Caribbean by Paul Blanshard (Macmillan, \$5.00) deals with "America's backyard"—a very untidy one, according to this picture—the four little-known empires in the Caribbean: British, American, French, and Dutch. This book is valuable because these colonial possessions have been overlooked in our national emphasis upon the Latin-American republics. The author was formerly with the U. S. State Department in the Caribbean.

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The Christian Way in Race Relations edited by William Stuart Nelson (Harper, \$2.50) is the product of the Institute of Religion sponsored by the School of Religion of Howard University. The chapter which carries the title of the book was written by George D. Kelsey; it emphasizes the theme of the volume, that Christian love is the only solution for social problems, racial and otherwise. For those who wish to know the Christian Negro's point of view of the subject, the book is a valuable bit of reading.

The Protestant Church and the Negro by Frank Loescher (Association Press, \$3.00) is probably the only book in existence which contains all the pronouncements of American denominational bodies on the subject of race in recent years, and information about the practice of segregation or nonsegregation along racial lines in the various denominations. It is specifically national in scope, not regional, and points out clearly that all Christian church groups in America discriminate against fellow Christians of color.

The Brazilians, People of Tomorrow by Hernane Tavares de Sá (John Day, \$3.00) is a comprehensive survey of a nation in concise and readable language. The author, descendant of a great colonial family of Brazil, dares to state opinions about his country as foreigners never could. This makes the book especially significant in understanding the great modern nation of Brazil.

The Bell Ringers by Vern Swartsfager (Macmillan, \$3.00) is a statement of a plan for the salvation of boys and girls headed for juvenile delinquency. The plan, Kid's World, Incorporated, may have more merit than the book.

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New Year's Eve in Barcelona

(Continued from page 8)

After another hour of prayer, letter reading, and singing, the congregation was dismissed, but the exchange of *Feliz año nuevo* and the kissing on either cheek (men of men and women of women) continued into the morning.

My husband walked in a run and I hobbled in my shoes at his side through the narrow, rough streets. Faintly from behind the heavy doors and shuttered windows came the sounds of hilarious festivity. The Baptists were not the only people who were celebrating.

Bunches of twelve grapes are sold in every market on New Year's Eve. At midnight each person holds his bunch of grapes and has to eat a grape on every stroke of the clock.

Up the street a door opened and into the patch of light stepped an old Catalan woman, the typical black shawl over her head. "*Bona nit*", she chimed in Catalan,* as the door shut and she disappeared into the dark. She had welcomed the New Year eating grapes, and indeed there is nothing wrong in eating grapes or in playing a game with them. (I confess that I am rather carried away with the Spanish folk traditions.) But I wondered if she knew that, before she went to sleep, alone and without the help of a priest, she could talk with God about this other year she had stepped into.

*The distinct language of Cataluna, the province of which Barcelona is the main city.

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Wise Man



By Jane Carroll McRae

Peter wouldn't comb his hair or button up his collar. He wouldn't even shine his shoes or brush his lumber jacket, until he became a Wise Man. A Wise Man has to look his part and Peter tried his best. He combed his hair and shined his shoes and even wore a tie. But it took more than that. He wanted to *look* like a Wise Man and *be* like a Wise Man.

In Happy Valley everybody came to the Christmas tree at the church one night just before Christmas. And underneath the branches of the great Christmas tree the story of the Christ Child was told each year with boys and girls to play the parts. This year Peter was to be a Wise Man, coming from a far country, following the Star of Bethlehem to find the Christ Child.

Everybody in the Little family was proud of Peter and wanted to help. Johnathan cut big camels out of cardboard to stand behind the Wise Men. Papa Little made a beautiful star to hang high over the Christmas tree. Mama Little gave Peter her striped robe to wear and David brought a towel for a turban round his head. Julia brought her barefoot sandals and a streamer of moss for a beard.

When Peter was all dressed, the Littles stood around to admire. Even the field hands wanted to see—and Albert Junior, Negro helper at the barn.

"It's just right," said the field hands. "This play will be the best of all."

"The best of all," said all the Littles.

"I hope all of you will come," said Peter.

"Of course," said all the field hands—

Except Albert Junior.

"We are having a Christmas play tomorrow at our church, too," he said, "and I have to practice."

"How nice," said Peter. "Do you have a part?" But Peter wondered what part in the Christmas story a Negro boy could play.

"I'm a Wise Man, too," said Albert Junior, and everybody smiled.

"I was wondering," said Albert Junior, "if I could use your costume."

"Well, I don't know," said Peter.

"Of course you may, Albert Junior," said Mama Little. "Peter will wear it tonight, then you can wear it tomorrow night. Two Wise Men right here on Honey Creek Farm. Won't that be nice!"

That night Peter was a splendid Wise Man. There was never such a Christmas play in Happy Valley as the one that night. Nobody ever sang carols more sweetly. Nobody ever read the Scripture more clearly. And nobody ever saw such a beautiful star, shining over the Christmas tree, telling the news of Jesus' birth, telling the news of peace on earth.

The next day Albert Junior came to get the costume.

"Won't you come to our play tonight?" he asked Peter.

"Why, I'd like to," said Peter, and away they went to get Albert Junior dressed as a Wise Man.

At the Negro church was another beautiful Christmas tree. Above it was another beautiful star. And beneath its rays the same beautiful Christmas story was told with the same sweet carols and the same Bible story. Peter forgot that the faces were black. He did not smile at the tiny little black angel girls. He did not smile at the black shepherd boys. He was thinking of the Christ Child and of children around the world who were, perhaps this very night, playing the same Christmas story and coming to worship the Christ Child, Wise Men from every far land, little Chinese boys and Arab shepherds, Indian lads and Latin girls. Albert Junior made a splendid Wise Man and Peter wanted to lend his costume to all the boys and girls.

After all, a Wise Man coming to worship Jesus—who cares what color his skin?

TOOLS for Missionary Education

1949 Plans: New Year's Resolutions



BOX

The Department of Missionary Education and Promotion has made extensive plans for the new year. Believing that Southern Baptists generally may be interested in these plans, they are set forth sketchily in outline form. Our 1949 plans are our "New Year's resolutions." They were made with the fervent hope that 1949 will be an outstanding year in missionary education.

The Commission

- Cover in two colors.
- Increased circulation through greater emphasis upon budget plan.
- Better correlation to provide latest information.
- Approximate average circulation of 110,000, which would mean a circulation increase of 12 or 13 per cent.

Audio-Visual Aids

- Survey the field of available resources to discover useful materials.
- Prepare utilization aids for worthy materials.
- Produce filmstrip and slide program materials:

1. Designed to supplement educational materials for use in schools of missions and by denominational workers. (The first production is under way and seeks to answer the question, "What is the Foreign Mission Board?")
2. Designed to acquaint the churches with work actually being done and the outstanding needs on the mission fields. Materials are in hand for programs on work in Latin America and in Africa.

Books

- Forthcoming books: Maddy, C. E., *Christ's Expendables*; Bryan, F. Catharine, *At the Gates* (biography of Matthew T. Yates).
- Circulation of manuscripts to qualified critics with the intention of improving the quality of our books.

- New publication schedule which calls for:

1. Series manuscripts to be in the hands of the publisher by April 1.
2. Series books to be available in book stores on or before August 1.

- Graded Series of books on Japan.

Denominational and Secular Press Relations

- Improvement of "The Little Commission" for more prompt delivery to missionaries overseas.
- Increasingly attractive promotional literature.

Literature and Exhibits

- Careful distribution of approximately 656,000 items of promotional literature.
- Permanent exhibit at Ridgcrest next summer.

Promotional Literature

- Closer correlation with Woman's Missionary Union and Training Union emphases.
- Increased volume of promotional literature: 656,000 separate items.
- Preparation of 25,000 packets of materials on Japan.

Church Schools of Missions

- Ten per cent increase in number of schools of missions (at least 275 hools).
- Wider use of audio-visual aids to take place of missionaries who are not available in sufficient numbers to meet the needs.

Chinese Dolls

Miss Bonnie Jean Ray, Southern Baptist missionary to North China, has sent the Foreign Mission Board a consignment of Chinese rag dolls. The dolls were made by Chinese refugees from patterns designed by an outstanding Bible woman.

Reasonably priced at \$2.00, the dolls should find a ready sale. Every cent of

Q. *How much of the Foreign Mission Board's receipts actually goes into foreign field expenses?*

A. The latest available statistics are for 1947. Total overhead expenses for that year amounted to 7.08 per cent. In other words, almost 93 cents out of every dollar received were used to pay foreign field expenses. Write for your copy of a pamphlet entitled "Foreign Mission Board's Low Overhead."

Q. *How much of the collection-plate dollar given in the average local church actually reaches the Foreign Mission Board?*

A. Only 3.6 cents of the collection-plate dollar reach the Foreign Mission Board, according to statistics published by Merrill D. Moore, Director of Promotion, Executive Committee, Southern Baptist Convention.

the money will be sent to the refugees who made them.

Interested persons should communicate immediately with Miss Mary M. Hunter, Box 5148, Richmond 20, Virginia, since there are only thirty-five or forty dolls left.

January Emphases

Woman's Missionary Union: Christ the Answer for the Individual.

Recommended literature: "Christ the Answer for the Individual," pamphlet by E. C. Routh.

Recommended audio-visual aids: "Beyond Our Own" (sound motion picture). Order from your Baptist Book Store.

Training Union: God at Work in Asia.

Recommended literature: "Our Day in China" and "Japan Listens for a Voice," both by Baker James Cauthen.

Recommended audio-visual aids: "Front Line of Democracy" and "Go Ye" (sound motion pictures in color). Order from your Baptist Book Store.

Missionary Family Album

Moore

ADAMS, The Rev. and Mrs. Heyward L., appointees for Nigeria, West Africa, sailed from New York November 10 for Lagos.

BALDWIN, Willie Kate, appointed in 1939 for Nigeria, tendered her resignation November 11, to become dean of women, Louisiana College, Pineville.

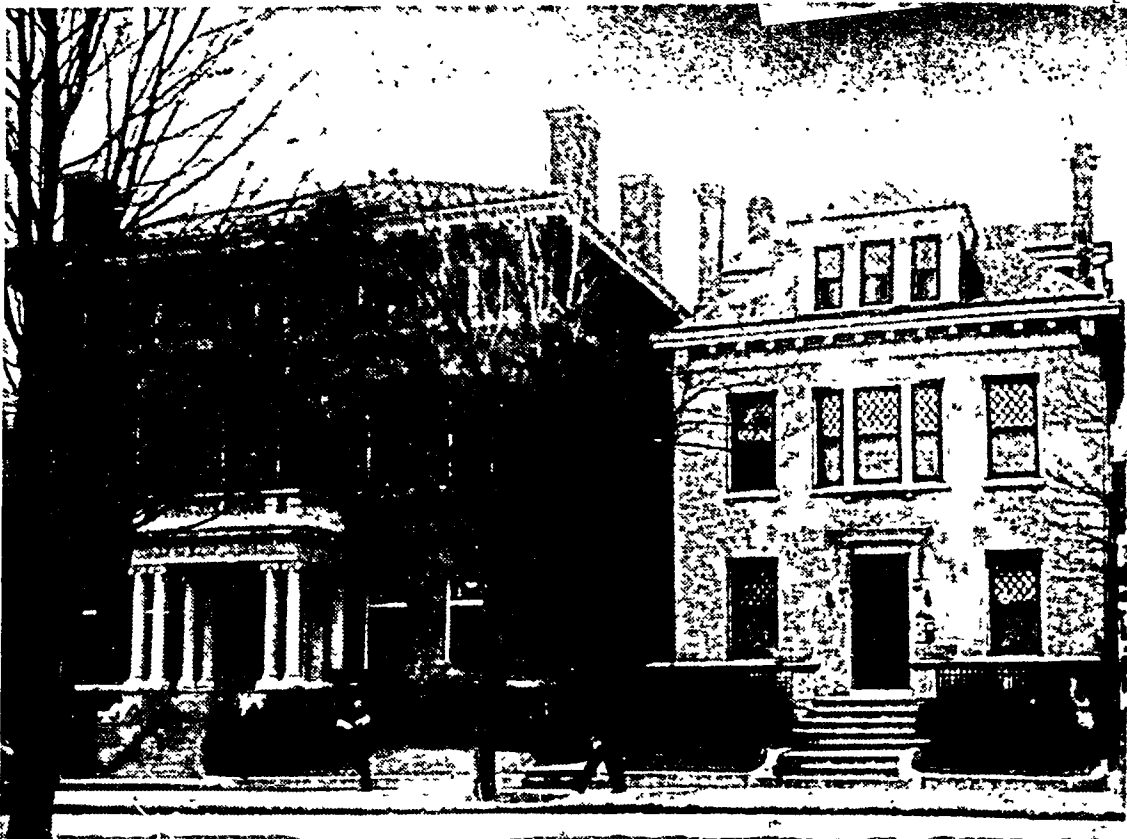
BLANKENSHIP, The Rev. and Mrs. A. E., appointed in 1945 for Brazil, tendered their resignations November 11. They live at Lenoir, North Carolina.

BROWN, The Rev. and Mrs. Homer A., appointees for Nigeria, sailed from New York, November 10 for Lagos.

COWAN, Anna, appointee for Palestine, left by boat from New York November 2 for Beirut, Lebanon. Report of her arrival was received November 22.

DAILEY, The Rev. and Mrs. A. R., of Colombia, announce the birth of Joseph Botner, their third child, third son, November 12 at Barranquilla.

DEAL, The Rev. and Mrs. Zach J., of Colombia, announce the birth of John



The home office of the Baptist Foreign Mission Board, Richmond, Virginia, now includes 2037 and 2039 Monument Avenue. The corner house will be used for a chapel and guest rooms for unexpected visitors.



Moore

Missionary Edith Chaney, en route from Nigeria to Louisiana, called on Mr. and Mrs. Adejumbi Adegbite, Nigerian Baptists in training at Virginia Union University.

Michael, their second child, second son, October 15, at Cartagena.

GRAHAM, The Rev. and Mrs. Finlay M., of Transjordan, have evacuated to Beirut, Lebanon.

MADDOX, The Rev. and Mrs. O. P., of Waco, Texas, missionaries emeritus, left by boat October 14 for Bello Horizonte, Brazil, for a personal visit.

MOORE, Dr. and Mrs. R.

Cecil, of Chile, are on furlough at 71-C Stadium Place, New Orleans, Louisiana. SMITH, Bertha, of North China, is on assignment with the Chinese Frontier Mission on Formosa.

SUMMERS, Mabel, appointee for Palestine, left New York by boat November 2 for Beirut, Lebanon. Report of her arrival was received November 22.

UNDERWOOD, The Rev. and Mrs. Joseph B., of Brazil, are on furlough at 340 South 19th Street, Baton Rouge, Louisiana.

WOODWARD, The Rev. and Mrs. F. T. N., formerly of South China, left San Francisco by plane November 6 for Hawaii, to be stationed at Hilo.

WATKINS, Rees, formerly of Nigeria, is now associate Young People's leader, Virginia Woman's Missionary Union, Richmond, Virginia.

WATKINS, ELIZABETH T.

b. Camden, S. C., April 21, 1900; ed. Judson College, B.A., 1920; W.M.U. Training School, B.M.T., 1922; Teachers' College, Columbia University, M.A., 1927; Converse College; Wheaton College; Matsumiya Japanese Language School, Tokyo, (correspondence). Associate director, Baptist Settlement House, Norfolk, Va., 1922-24; high school teacher and assistant principal, Baptist Mountain Mission School, Butler, Tenn., 1924-25; young people's leader and college secretary, W.M.U. of Okla., 1925-26; teacher, Bible and Religious Education, Converse College, Spartanburg, S. C., 1927-28; missionary under International Grenfell Association to Newfoundland, 1928; teacher, Seinan Gakuin, Fukuoka, Japan, 1929-41; teacher, Japanese Relocation Center, Rivers, Ariz., 1945; teacher, Seinan Jo Gakuin, Kokura, Japan, 1947-48. Appointed 1948; supt. Baptist Good Will Center, Tobata, Japan, 1948—. Permanent American address: 276 Spring St., Spartanburg, S. C. JAPAN



These pages are designed to help you keep your *Missionary Family Album* (published October 1 by the Foreign Mission Board, \$2.00) up to date. Clip each item and mount it on perforated sheet the same page size, to keep in a loose-leaf binder, in alphabetical order.



BRIDGES, GLENN McLEEN

b. Devol, Okla., July 20, 1916; ed. Howard Payne College, B.A., 1941; S.W.B.T.S., B.D., M.R.E., 1945. Pastor, Union Baptist Church, Cisco, Texas, 1940-41; Myra (Texas) Baptist Church, Felker Baptist Church, Hood, Texas, and Lois Baptist Church, Valley View, Texas, 1942-45; rural missionary, Florida Baptist Convention, DeFuniak Springs, Fla., 1945-47; Florida State Sunday School Secretary, Florida Baptist Convention, 1947-48. Appointed for Latin America 1948. m. Mary Ruth Pennington May 22, 1937. Permanent American address: Joy, Texas.

BRIDGES, MARY RUTH PENNINGTON (MRS. GLENN McLEEN)

b. Era, Texas, Oct. 16, 1916; ed. Mary Hardin-Baylor College; Howard Payne College, B.S., 1939; S.W.B.T.S. Public schoolteacher, Myra, Texas, 1942-45; Jacksonville, Fla., 1947-48. Appointed for Latin America 1948. m. Glenn McLeen Bridges, May 22, 1937.

BRAZIL



FAIRCHILD, JAMES H.

b. Wesson, Miss., April 29, 1917; ed. Copiah-Lincoln Junior College; Mississippi College, B.A., 1940; S.B.T.S., Th.M., 1945. Baptist Student Secretary, Copiah-Lincoln Junior College, Wesson, Miss., 1940-41; pastor, Wesson (Miss.) Baptist Church, 1942-43; Kirkwood (Ky.) Baptist Church, 1943-46; secretary, Royal Ambassador work, Miss., and Ala., 1946; supt. of missions, Vicksburg and Warren Counties, Miss., 1946-47; pastor, Collins (Miss.) Baptist Church, 1947-48. Appointed for Brazil 1948. m. Frances Felder Dec. 26, 1943. Permanent American address: Wesson, Miss.

FAIRCHILD, FRANCES FELDER (MRS. JAMES H., JR.)

b. McComb, Miss., Feb. 12, 1924; ed. Copiah-Lincoln Junior College; S.B.T.S.; Mississippi College. Public schoolteacher, Kentucky, 1943-44. Appointed for Brazil 1948. m. James H. Fairchild, Jr., Dec. 26, 1943. Children: James Hulet, III, 1947 (deceased); David Murray, 1948.

BRAZIL



MORGAN, QUINN PETT

b. Marshville, N. C., June 5, 1918; ed. Wingate Junior College; Baptist Bible Institute, Th.B., 1943; Louisiana State University; Louisiana College, B.A., 1947. Orderly, Southern Baptist Hospital, 1943; pastor, Bogue Chittor Baptist Church, Pricedale, Miss., 1943-44; Railway Express Co., New Orleans, La., 1944; pastor, White Castle (La.) Baptist Church, 1944-45; pastor, four rural churches in N.C., 1947-48. Appointed for Nigeria 1948. m. Lily Mae Wingate Aug. 17, 1943. Permanent American address: Mayesville, S. C.

MORGAN, LILY MAE WINGATE (MRS. QUINN PETT)

b. Mayesville, S. C., Feb. 18, 1920; ed. Winthrop College, B.A., 1941; Baptist Bible Institute, M.R.E., 1945. Public schoolteacher, S. C., 1942-43; teacher, Negro Seminary, New Orleans, 1943-45; teacher, Louisiana College, Pineville, 1946-47. Appointed for Nigeria 1948. m. Quinn P. Morgan Aug. 17, 1943. Children: Quinn Pett, Jr., 1946; Oliver George, 1947.

NIGERIA



WOOD, JAMES EDWARD, JR.

b. Portsmouth, Va., July 29, 1922; ed. Carson-Newman College, B.A., 1943; University of Tennessee; S.B.T.S., B.D., Th.M., 1948. Pastor, Main Street Baptist Church, Lake City, Tenn., 1942-44; Protestant Church of the Deaf, Louisville, Ky., 1944-45; manager, S.B.T.S. book store, 1945-46; pastor, rural churches, Ky., 1946-48. Appointed for China 1948. m. Alma McKenzie, Aug. 12, 1943. Permanent American address: Portsmouth, Va.

WOOD, ALMA MCKENZIE

(MRS. JAMES EDWARD, JR.)

b. Newport News, Va., Sept. 19, 1918; ed. Averett College; Coker College, B.A., 1940; W.M.U. Training School, M.R.E., 1948. Clerk, War Bond Office, Newport News Shipbuilding and Dry Dock Co., 1941-43; public schoolteacher, Lake City, Tenn., 1943-48. Appointed for China 1948. m. James Edward Wood, Jr., Aug. 12, 1943.

CHINA



Portraits on this page by Dementi Studio

Ruschlikon/Zurich

(Continued from page 6)

Europe are also without provision for adequate ministerial training in Baptist institutions. This is especially true now of France and Austria, but it is no idle dream to picture this seminary as bearing a direct influence upon almost all the Baptist groups in Europe.

The need in Europe for evangelistic preaching and other methods of direct evangelism is evident. The need for an understanding of true religious freedom is another obvious fact. The needs for adequate religious education, publication, and means of large-scale co-operation are felt everywhere.

Such a school as Southern Baptists have projected for Ruschlikon/Zurich could become an important factor in meeting these needs. The plan begins to take shape, the dreams to come true. The building has been purchased; Dr. and Mrs. John Allen Moore have already joined us here to begin the work of organization. The Lord may use us here to implement the Baptist witness in Europe and to bring to reality new dreams of his will which will glorify his name.

A Home for Every D.P.

(Continued from page 13)

American port is guaranteed by the International Refugee Organization. If the sponsor for a Baptist D.P. cannot provide inland transportation from

R.N.S. Photo



Mr. and Mrs. Alexei Vinnichenko and their daughter, formerly of Russia, were slave laborers. Protestants, they now live in New York.

FEBRUARY BIRTHDAYS OF MISSIONARIES

1 Alice Maude Latham Griffin (Mrs. B. T.), Baptist Boys' High School, Abeokuta, Nigeria; J. Alexander Herring, Box 1581, Shanghai, China.

2 Harold B. Canning, Baptist Mission, Eku, via Sapele, Nigeria; James Palmer Kirk, Caixa 320, Rio de Janeiro, Brazil.

3 Georgia Cantrell McCamey (Mrs. H. D.), c/o D. B. McCamey, 4315 Buena Vista, Dallas, Texas; Mary Lucile Saunders, University of Shanghai, Shanghai, China; P. D. Sullivan, 1315 North 3rd Street, Arkadelphia, Arkansas.

4 Evan Festus Holmes, Casilla 9796, Santiago, Chile; Mina Garrett Jackson (Mrs. J. E.), Baptist Mission, Wusih, Kiangsu, China.

5 Ruth Cochrane Culpepper (Mrs. H. H.), Casilla 3388, Santiago, Chile; Pauline Sheriff Jackson (Mrs. S. P.), Mutum, via Aimores, Minas, Brazil; Elisabeth Lee, c/o Greenslade, American Mission, Beirut, Lebanon; Lila Watson, Box 1581, Shanghai, China.

6 Hattie Gardner, Baptist Mission, Shaki, Nigeria, West Africa; Elizabeth Hall Tatum (Mrs. E. E.), United Church House, 343 Jarvis Street, Toronto 2, Ontario, Canada; R. Violet Long, Route 1, Conway, South Carolina.

7 Mattie Baker, Rua Homen de Mello 537, Sao Paulo, Brazil; Winona Purvis Treadwell (Mrs. E. M.), Caixa 178, Recife, Pernambuco, Brazil.

8 Katie Murray, Baptist Mission, Kweilin, Kwangsi, China.

9 Leta Rue Riddle Bryan (Mrs. John N.), Baptist Hospital, Yangchow, Kiangsu, China; Gladys Yates Blackman (Mrs. L. E.), 1305 Heulu Street, Honolulu, T. H.; Sara Betty Ellis Galloway (Mrs. E. D.), Baptist Mission, Wuchow, Kwangsi, China.

11 Mary Hammond Baker (Mrs. C. A.), 617 Ott Road, Columbia, South Carolina; Clifford Barratt, Baptist Mission, Hsuehchow, Anhwei, China; Ruby Wheat, Baptist Compound, Yangchow, Kiangsu, China.

12 Frances Felder Fairchild (Mrs. James H.), Wesson, Mississippi; J. Burder Hipps, University of Shanghai, Shanghai, China; Ruth Randall, Rua Conde de Bomfim 743, Rio de Janeiro, Brazil.

13 Cora Hancock Blair (Mrs. M. S.), 727 Essex, Fort Worth, Texas; Carolyn Switzer Neely (Mrs. T. L.), Apartado 298, Cartagena, Colombia.

14 Gladys Farmer, Waimea Baptist Church, Waimea, Kauai, T. H.; William Alvin Hatton, Caixa 320, Rio de Janeiro, Brazil; Jones Ivey Miller, Casilla 1856, Valparaiso, Chile; Dan N. Sharpley, Caixa 320, Rio de Janeiro, Brazil.

port to home on this side, the Alliance offers assistance.

In co-operation with the Relief Committee of the Alliance, Southern Baptists may offer their help. Any one who wishes to share a house or a farm, or offer employment, may write directly to the Alliance, 1628 Sixteenth Street, N. W., Washington 9, D. C. He should indicate whether he is interested in a family, a couple, an adult or a child, and what he has to offer.

15 Martha Linda Franks, Baptist Compound, N. Pao Shing Road, Shanghai, China; Olive Lawton, 56 Lok Kwan Road, Kweilin, Kwangsi, China.

16 Edward M. Bostick, Jr., 3118 Fourth Avenue, Richmond, Virginia; Sammie Guynes Johnson (Mrs. L. L.), Caixa 178, Recife, Pernambuco, Brazil; Ola Lea, Baptist Mission, Soochow, Kiangsu, China; John Mein, Caixa 221, Recife, Pernambuco, Brazil.

17 Christine Coffee Chambers (Mrs. R. E.), 1326 Washtenaw Avenue, University of Michigan, Ann Arbor, Michigan; A. Scott Patterson, Norcross, Georgia; Helen McCubbin Sams (Mrs. A. M.), 1700 N. 11th Street, Waco, Texas.

18 Alice Spragg Duval (Mrs. L. M.), 226 Douglass Avenue, Saint John, N. B., Canada; Lily Mae Wingate Morgan (Mrs. Quinn), Mayesville, South Carolina; Mabel Summers, Route 3, Bardstown, Kentucky.

19 Dorothy Jenell Greer, Baptist Mission, Soochow, Kiangsu, China.

20 Harold Hall, Baptist Mission, Chinkiang, Kiangsu, China; Ivan V. Larson, Box 5148, Richmond 20, Va.

21 J. H. Humphrey, Mooreland, Oklahoma; Margaret Marchman, 2210 Jefferson Avenue, New Orleans, Louisiana; James Everett Musgrave, Caixa 320, Rio de Janeiro, Brazil.

23 Flora Dodson, No. 4 (West) Tsz Pooi, Tung Tsun, Canton, China; Alma Graves, Seinan Gakuin, Fukuoka, Japan; Dell Spencer Mewshaw (Mrs. R. E. L.), 905 8th Street, Waco, Texas.

24 Euva Majors Bausum (Mrs. R. L.), 5608 Tramore Road, Baltimore 14, Maryland; Mamie Sallee Bryan (Mrs. R. T.), 4218 Fairfax Avenue, Dallas 5, Texas; Viola D. Campbell, Escobedo 206 Pte, Torreón, Coahuila, Mexico; Lora Clement, c/o Baptist Church, Sai Ye Street, Sun Wui City, Kwangtung, China.


25 Annie Gay Gaston (Mrs. J. McF.), 422 N. Florida Avenue, DeLand, Florida; Mary Lou Appleman Gillis (Mrs. C. O.), 10136 Haynes Canyon Avenue, Tujunga, California; Alice Huey, Route 8, Box 172, Bessemer, Alabama; Jane Lide, 601 Nome Street, Florence, South Carolina; Louise Heirich Hill (Mrs. E. L.), 13 Taz Pooi, Tung Tsun, Canton, China.

26 Rosalie Mills Appleby (Mrs. D. P.), Vaughan, Mississippi; Edna Mae Muhlbacker Goldie (Mrs. R. F.), Baptist Hospital, Ogbomosh, via Lagos, Nigeria; Ymogene Alexander McNealy (Mrs. W. B.), Caixa Postal 182, Campos, Estado de Rio, Brazil.

27 Oneita Henley Cole (Mrs. E. Lamar), P. Sanchez 1080, Guadalajara, Jalisco, Mexico; Pauline Pittard Gillespie (Mrs. A. S.), Baptist Compound, W. Pao Shing Road, Shanghai, China; Stephen P. Jackson, Mutum, via Aimores, Minas, Brazil.

28 J. V. Dawes, 706½ West 47th Street, Los Angeles 37, California; Edith Felkel Humphrey (Mrs. J. H.), Mooreland, Oklahoma; Robert Frederick Goldie, Baptist Hospital, Ogbomosh, via Lagos, Nigeria; Annie Jenkins Sallee (Mrs. W. E.), 1906 South Fifth Street, Waco, Texas.

29 Ruby Hines, Caixa 38, Maceio, Brazil.



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THE COMMISSION

“ ‘O.L.V.’ ”

“Now what are we doing with initials like that in here?”

Editor and assistant, locked into a Crestridge bedroom for the long afternoons of Y.W.A. Camp, gazed at the three letters, first in the printer's typescript, then in the galley proof. In a missionary who's who initials of institutions just don't go, unless they appear often and are explained. This was the one and only appearance of “O.L.V.” in the entire book, but it could not stay.

While the assistant dug for the “Mu” folder among all the documents necessary to the production job of a directory of 775 people, the editor went scouting at Nibble Nook for stray missionaries who might happen to know what “O.L.V.” meant.

“O.L.V.? Never heard of it. Is it a Government agency?”

“No, it's a school. A school probably in Texas.”

“Can't be Baptist. Just leave it out.”

“Can't leave it out. Part of a missionary's pre-appointment experience.”

That sheet of galley was laid aside with a big question mark by “O.L.V.” Back in Richmond a week later, the assistant searched the files. She found the

right folder, the right personnel-data blank, and the right page—but all she found was “O.L.V. Academy”, and that didn't help.

A regional secretary was solicited for information. “I can't remember *what* that is,” he said, “but she's getting ready to take off for overseas. Dispatch a wire to Texas.”

Two hours later the answer arrived and the galley proof was corrected. A day later an air-mailed two-page explanation followed: “During my art school days I was assigned to a local school for my field work. It was Our Lady of Victory Academy, and I had no choice but to work there. I came out a better Baptist than ever, and I learned a lot about art. I hope you don't mind!”

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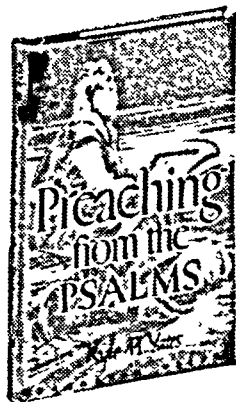
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Pastor of Second Baptist Church, Houston, Dr. Yates for more than twenty years was professor of Old Testament at the Southern Baptist Theological Seminary, Louisville.

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