



THE

APRIL 1949

Commission

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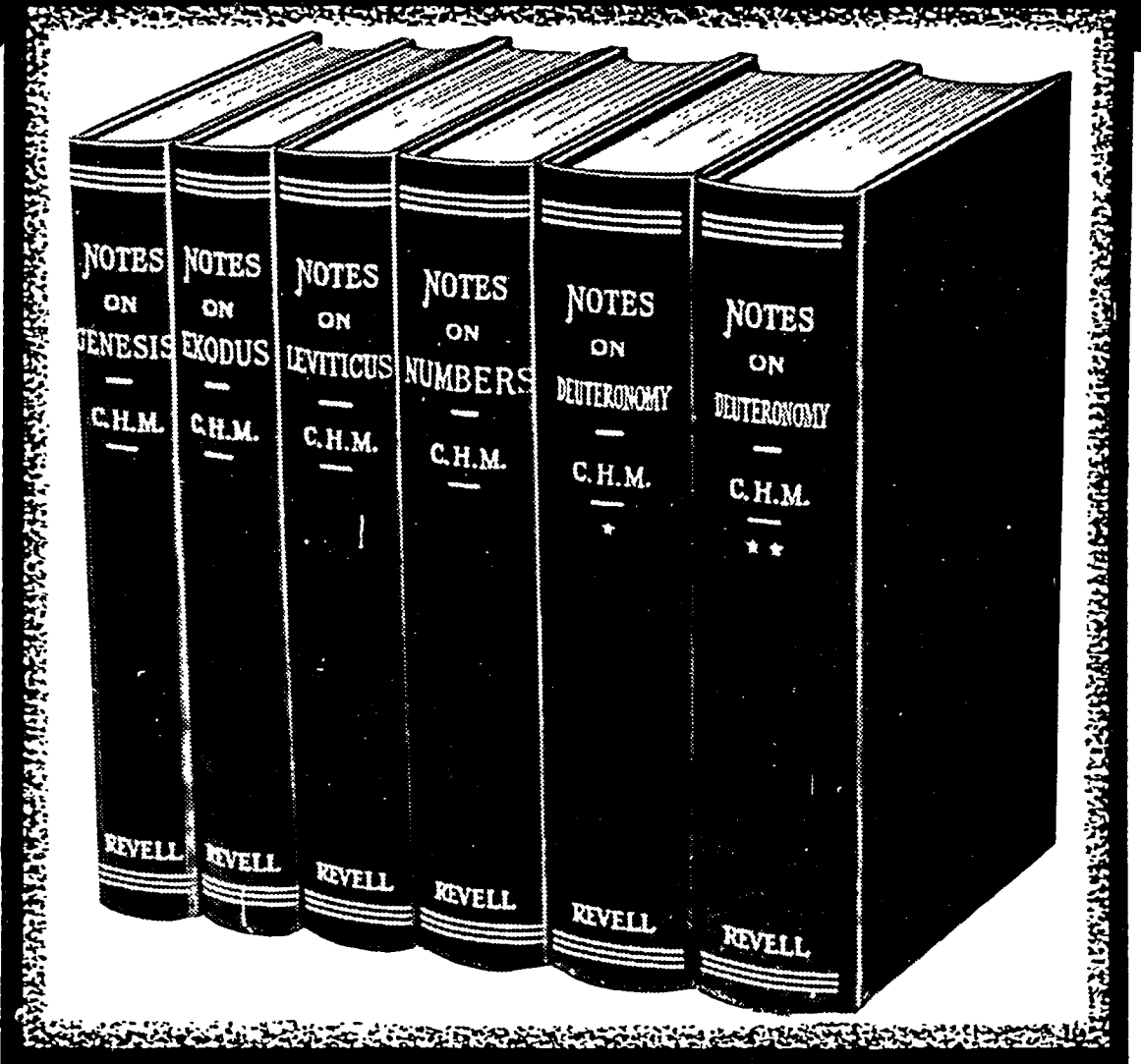
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THAT THEY MAY SEE YOUR GOOD WORKS

What a missionary is, speaks so loudly that it enables the people to hear what he says, whether he can speak their language or not. For on every mission field the Christian character of missionaries speaks a language which is not limited by their knowledge of words nor by the denial of opportunity to proclaim the gospel publicly.

This was pointed up by a letter from Edgar F. Hallock, director of the Sunday School Department of the Baptist Publishing House in Rio, Brazil. Rio suffers from a housing shortage equal to that of most big cities in the United States. As he was returning to Rio our missionary naturally was concerned about where he might find a house to rent. But it seems that his problem has been solved. He writes:

"You would also be interested to know that another miracle has happened. We received a letter from Rio the other day offering us a house. Can you imagine? The owner is a friend of friends, and because of our 'religious state' he said, he was anxious for us to have the house. He closed by saying: 'It is more difficult to find an honest man than an empty house!' So, you can realize how happy we are to have a place to go to when we get off the ship."

This Latin-American Diogenes found his honest man in a missionary. He was unconsciously attracted by the gospel of Jesus Christ incarnated in Christian character, when in his search for an honest man he realized that faith in Christ makes a man a desirable tenant.

Another story comes to us from Turkey where laws forbid public preaching of the gospel and the establishment of Christian churches. A missionary who returned after her first term of service there, was greeted by a denominational secretary with the teasing remark: "Well, Marian, how many sermons have you preached since I saw you last?"

"I preach every day!" was the startling reply. "Every delivery boy who comes to my door, every person I meet in the market place, every beggar I pass on the street knows that I am a Christian, and not a word of it has passed my lips. You see, in Turkey a Christian is in such strong contrast to every other human being!"

The most damaging hindrance to the gospel both overseas and at home is a divorce between doctrine and practice. We are shocked by the lack of ethical requirements in Mohammedanism. The Moslem sees

only slight if any connection between his official religion and his private conduct. Christianity demands of the believer a holy character. But when this requirement is considered optional and is not translated into practice the results prove more disastrous than in religions where no such ethical requirements are made.

A peculiar trait of the human mind causes us unconsciously to prefer an "either-or" to a "both-and". In giving emphasis to one side of truth we have a tendency to make that the *whole* truth. We preach and believe that salvation is by grace through faith in Christ Jesus and that the Christian is born into the Kingdom through the work of the Holy Spirit. We have rightly perceived that God's great gift of eternal life in Jesus Christ cannot be earned, but must always be accepted as a gift. Not by works but by faith, was the wholesome and needed emphasis of the Reformation. Our danger as evangelical Christians lies in the temptation to discount the necessity for good works, or to consider them secondary to faith. They are, however, inseparable parts of the same experience.

The call to holy living in a delinquent world is a call to be missionary. The world is willing to accept our claim that the gospel is the power of God unto salvation, only if our own faith produces righteous living. Our Program of Advance in all areas of our denominational work de-

pends on such fusion between our profession of faith and its practice. Christian character and holy living are indispensable to advance. Carrying the gospel into all places in the world is in itself not enough. The gospel must also become effective in every area of the individual's life, leaving no private reservation exempt from God's inspection.

Since the consecrated lives of the followers of Jesus are indispensable to Christian advance it follows that the greatest hindrance to such advance is the lag between profession of faith and its practice, whether it be on the mission fields or at home. Jesus pointed this out when he told his followers that they are the salt of the earth and the light of the world. Salt that is not salty is not salt. Light that does not shine is not light. If they cease to function they lose their identity. Their function and their nature are one. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16).



THE Commission

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

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THIS ISSUE Lawson H. Cooke of Memphis, Tennessee, Baptist layman, former banker, is executive secretary of the Baptist Brotherhood of the South. John A. Abernathy, Southern Baptist missionary to Shantung Province, north China, since 1925, is on furlough at Fort Smith, Arkansas. Winifred Williams Watts is Mrs. John D. W. Watts, appointee of 1948, on assignment with her husband as members of the faculty of the Baptist Theological Seminary, Ruschlikon/Zurich, Switzerland. Joseph B. Underwood, appointee of 1943, is field missionary of Campina Grande, Parahiba, Brazil, now on furlough at Baton Rouge, Louisiana. Floryne T. Miller, for ten years a missionary to Japan, with only four years in residence, is now on the faculty of Seinan Jo Gakuin (Baptist girls' school) at Kokura. Bonnie Jean Ray, appointee of 1918, and Mary K. Crawford, appointee of 1922, are missionaries of north China, now on furlough in Georgia, Miss Ray at Commerce, Miss Crawford at Senoia. Julia M. Street is Mrs. C. A. Street of Winston-Salem, North Carolina, regular contributor to denominational periodicals. W. O. Carver, former professor of missions, Southern Baptist Theological Seminary, is a resident of Louisville, Kentucky.

APRIL 1949

Volume XII Number 4

Next month

THE COMMISSION will be a sort of state-of-the-union message to the Southern Baptist Convention, about one-half of one per cent of whose members will assemble at Ok-



Dr. Rankin



Dr. Sadler

lahoma City May 14 for the annual business session. Our executive secretary is author of a highly readable report on the state of our world mission under taking in midcentury. Our three regional secretaries—one of whom is in the Caribbean area at the moment and the second of whom makes his headquarters "at the front"—will present a secretary's eye-view of Baptist missions in the areas due east, due west, and due south-east of continental U.S.A. A picture story on that magnificent foreign-mission offering one January Sunday in a Little Rock



Dr. Gill



Dr. Cauthen

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues) \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscription \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class mail March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. All checks payable to THE COMMISSION.

Last month

The groundhog must have been as blind as a bat; everybody saw his shadow but him this year and we've had spring ever since...except that day when THE COMMISSION and the "Religious Herald" took twenty Baptist editors out to dinner.

In Richmond for their midwinter meeting editors and managers of all but three state papers heard the city's No. 1 writer—Douglas Southall Freeman, biographer, historian, commentator, and friend of Baptist editors—on the subjects of typography and biographical matter for editorials.

Missionary-magazine colleagues Juliette Mather and John Caylor were among those present when missionary copy in the state papers was discussed. The editors asked the mission boards for: 1) more news! and 2) more pictures! Our replies: 1) Yes! 2) Yes!!

Una Roberts Lawrence of Missouri and Mrs. C. DeWitt Matthews of Oklahoma, "Royal Service" writers—in town for the Baptist interracial education group meeting at Virginia Union University—spent a day in our building, getting the latest news from their friends on duty all over the world.

To ask for help for the 15,000 Baptists in 140 churches in his country, a Korean called on us in January. Tai-ho Wu, Southern Seminary graduate, hoped some evacuees of the North China Mission could work with his people awhile. Said the Board, "We'll tell Baker Cauthen about it; he will know best."

And J. T. Williams, veteran of China Missions, reassured us in the face of more bad news from over there: "The Lord Jesus Christ went to China to stay. We may leave but he's still there. Communism is so foreign to Chinese life of the past one thousand generations, I predict one of two things: the Chinese will either repudiate communism, or they will squeeze it beyond recognition."

In the curtain countries it is still recognizable, and cardinals are not the only victims. Baptists notified us weeks ago that mail, not to mention money, addressed to them may lead to arrest. THE COMMISSION is no longer being mailed to subscribers in the Balkans and North China. Prayer is all they dare to accept from the United States.

Executive Secretary Rankin, home on Washington's birthday, gave a flight-by-flight report of his two-weeks' missionary journey in the Caribbean area: Jamaica, Costa Rica, Colombia, and Venezuela. And our editor, absent for two weeks of Schools of Missions in Florida, blew in on the last Saturday of February—with a sun tan and his editorials for our big May "Convention" issue.

M.E.M.

Josef Nordenhaug
Editor-in-Chief

Marjorie E. Moore
Managing Editor

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

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A Man-Sized Job

By Lawson H. Cooke

In his excellent book, *Liberating the Lay Forces of Christianity*, John R. Mott makes the very thought-provoking statement that the most vital and fruitful periods in the history of Christianity have been those in which laymen have most vividly realized and most earnestly sought to discharge their responsibility to propagate the Christian faith.

It all began many years ago when a man—he was a man to most people then—called Jesus stood in the midst of a small group of men and issued to them the most audacious command ever to have been given to any group, large or small, since the world began. "It is my command," said he, "that you go forth and in my name make conquest of the whole world."

The audacity of the thing is astounding. He had no armies to execute his command; he had no navies to carry it into effect; he had no treasuries to supply the needs of such a tremendous campaign. But he makes it very clear to these men that the conquest upon which they are being sent is not to be accomplished by such ordinary implements of war.

The men to whom Jesus issued his order were plain, everyday, ordinary laymen. They were not men skilled in the arts and sciences; they were not theologians as we popularly understand that term; they had had no training in warfare. In the main, they were plain businessmen who, under the compelling power of his personality, had given up their business and had cast their lots with this unusual person to whose cause they had become devoted, although at many points they lacked understanding.

At his command, however, that small group of men went forth, and by their faith, courage, and zeal set in motion moral and spiritual, even economic forces, which during the succeeding nineteen centuries found their way into the thought and conduct of the world and today are the compelling inspiration of hundreds of millions of people throughout the earth.

No missionary enterprise or activ-

ity is worthy of its name, nor can it succeed, unless it follows the example of those intrepid soldiers of the cross, and has its rootage in that incident of nineteen centuries ago. Its propelling power must be that audacious command to go unto the uttermost part of the earth, and make disciples of all nations; and to keep going until the light of the gospel of Christ has forever and completely dispelled the diabolical darkness of sin from the face of the earth.

A Christian must be a world citizen and a Christianized world must be the ruling passion of his life. His interest and concern must not be localized, nor can he successfully operate solely by the force of organizational pride and objectives. As Christian laymen, we need to survey the land immediately around us and then push out our horizons to the "uttermost part of the earth". We need to realize the fact, the tremendous and awful fact, that we are co-operating with God, the omnipotent creator of the universe, in the titanic task of bringing the whole world into complete harmony with his will.

For a long time vandals have been digging away at the foundations of civilization. Bit by bit the teachings of Jesus, the spiritual cement of society, have been picked from the structure; and empires are crumbling. Emissaries of atheism are abroad in the world; the philosophy of might is once more being asserted; governments are becoming godless; and once again the bleeding Christ is being nailed to a cross.

There is but one way out of this labyrinth of hatred and despair. Civilization must be christianized or the world is lost. The manpower of our churches must assert itself. Men must be genuinely enlisted for Christ.

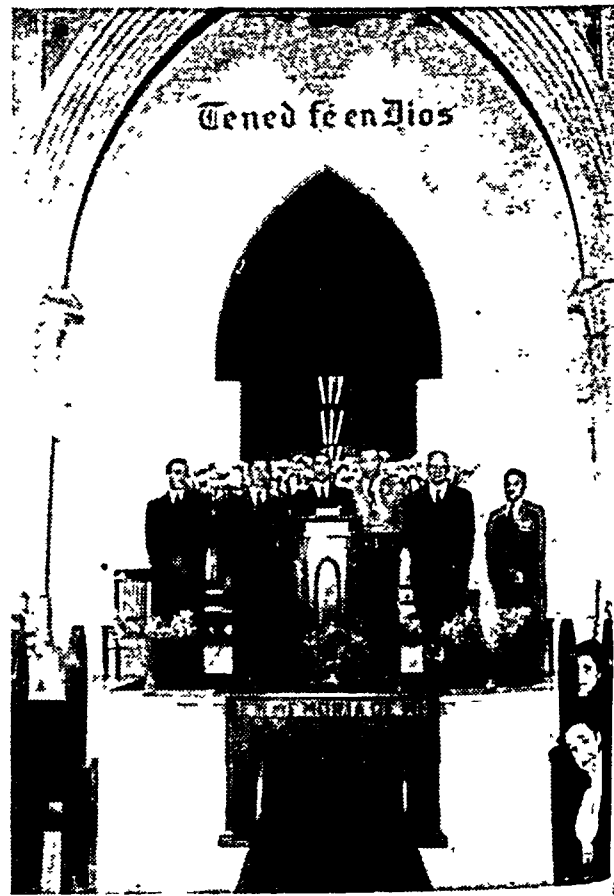
At long last we, as Southern Baptists, are coming into a realization of the tremendous proportions of the task which our Lord has assigned us, as well as into an appreciation of the privilege to become colaborers together with God in winning a world.

The Advance Program of our Foreign Board is inspiring from every viewpoint. It has pushed out the horizons of our spiritual responsibilities to a point where we are now determined to do something for Christ which is really worthwhile. No one will question the fact that Baptist laymen must lead out in this great undertaking. Without their complete co-operation the thing is hopeless from the very beginning. But it is our firm conviction that the challenge of the task will arouse their interest and enlarge their participation in this great world missions program of the denomination.

Perhaps we have not gone faster and farther up to this time because our denominational program has not been big enough to inspire big men. It is as difficult to interest a big man in a little job as it is to get a little man to do a big one. Southern Baptists are now talking in world terms. Southern Baptists are speaking in financial terms of millions. Such language will challenge the interest of Baptist laymen. They will respond almost automatically to such a proposition.

In the mobilization of spiritual manpower we will find the solution of the perplexities that confront us today, and it is heartening that the pastors of our churches and other church leaders are beginning to realize the place of the laymen in this great program. It is heartening, too, that more and more

Photos courtesy James C. Quarles



THE COMMISSION

the layman is realizing his God-given task to further the kingdom of God on the earth. The record of Christian laymen in modern times is a story of moral and spiritual progress.

It is a mistaken idea that the laymen of our churches have completely neglected their spiritual responsibilities. It is true that we have fallen far short of the service which we might have rendered, but, notwithstanding, more and more Christian laymen are moving into a realization of the enormous assignment given them by their Master centuries ago to carry the "good news" to all parts of the earth.

More and more, the laymen of our churches are giving their loyal support to their pastors in ministering through their churches to the community and to the world.

More and more, laymen are assembling for public worship, and in Bible classes for the systematic study of the Word of God.

More and more, Christian laymen are accepting their responsibilities for the financial support of all Christian causes. Their contributions now run high into the millions.

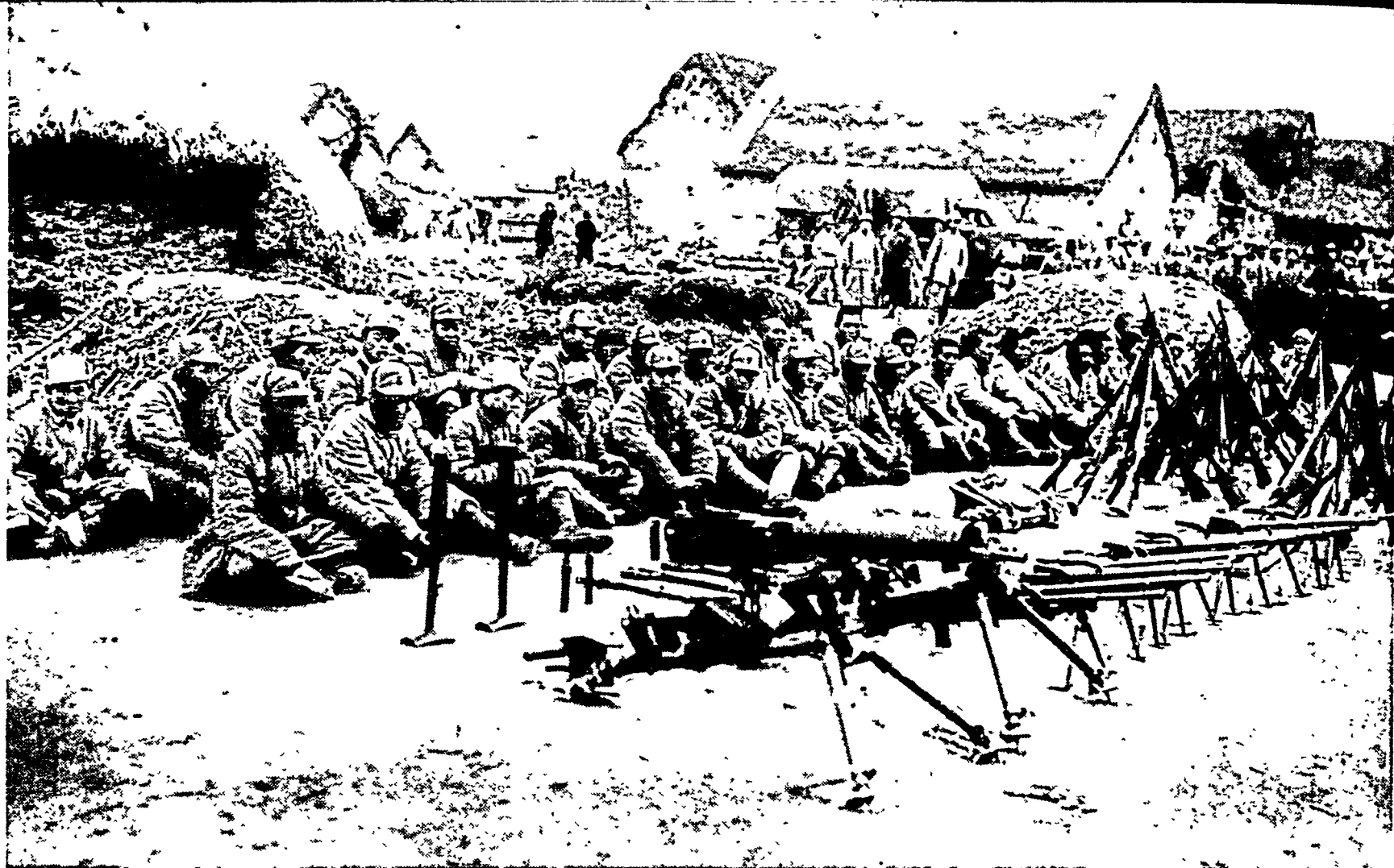
More and more, Christian laymen are seeking God's guidance that they may be better husbands and fathers, and that they may maintain regular family worship in their homes. They are also interesting themselves as Christian laymen in the search for the solution of the problems which are perplexing the world today.



Frank J. Fowler Memorial Is Dedicated to God

With Medical Missionary Franklin T. Fowler of Paraguay (son of the man for whom the church is named) as guest of honor; the mayor, the minister of public works, and the president of the River Plate Baptist Convention as guest speakers; and a host of Argentine people to participate, the Godoy Cruz Baptist church officially opened its handsome new building Saturday, October 23. After worshiping for nearly thirty years in a "hole in the wall," this congregation now uses a church building which is worthy of its calling, of the missionary who first ministered in that area, and of the Florida Woman's Missionary Union, who made it possible. At left, the special guests shown with Pastor Francisco Macias (behind the pulpit) include Dr. Carlos de la Torre, president of the Convention, Dr. Fowler, and L. C. Quarles.





Wide World Photos

Christianity Goes *Underground* in North China

The pastor of one of the largest and oldest Baptist churches in China carries a hoe or a rake when he goes visiting among his church members these days. Under Communist regime everybody must work with his hands. If an inspector should stop him on the street, the Baptist preacher can show him callouses in his hands and prove that he is engaged in manual labor.

Several of our pastors—one of them with a medical degree—are farming on little plots of land left them by the new rulers. In most places open worship has been discontinued. Such restrictions were placed on Christians that it would be futile to try to carry on religious work collectively. But this does not prevent the pastors from doing pastoral work, and in north China, as in other countries in many troubled eras of history, Christianity has simply gone underground.

The way God has led and blessed the mission work in that Mission during the past half century is nothing short of miraculous. In fact, untold

miracles have been wrought through the faithful work and witness of missionaries and Chinese leaders who have pressed the battle for God in Shantung province and other parts of northern China.

During the early years there were so few encouragements and open doors of opportunity! Foreign missionaries were looked on as "out country" people with big noses, blue eyes, and "yellow" hair. Many weaker and less qualified would have given up and gone home. Missionaries simply had to love their way into the homes and hearts of the people.

The story of evangelistic, educational, and medical missions in the entire area reads like a novel, full of interest from the very first. During the last thirty years schools and hospitals outgrew their buildings, churches sprung up in hundreds of towns and villages, and local associations were organized which soon were brought together in the organization of the

North China Baptist Association, or Convention.

Chinese churches were missionary from the beginning. For over thirty years they have had their own home mission work. Set apart and sent out by this group were many Chinese missionaries who went to outlying counties in Shantung, Shensi, and the three Eastern provinces known as Manchuria. That was the origin of what was in recent years organized into the North Manchurian Convention.

As a result of this effort the home churches were blessed and a large number of churches were organized on these home mission fields. More recently they have sent missionaries to faraway Kansu province, and still more recently to Formosa.

Religious Revival in 1933

In 1933 north China experienced a special revival movement that spread over the whole province of Shantung and into other provinces blessing like

sweet waters individuals and churches wherever it went. It was more like the period following the Acts of the Apostles than anything I have heard of. All the churches and institutions were completely revolutionized.

It was called by many a "born again" revival because unsaved church members got saved—yes, and several preachers found when the Holy Spirit began to work in their hearts that they had never known what it meant to be born again. It was common to hear in churches, schools, hospitals, and even on the streets this question, "Have you been born again?" Churches were revived and set on fire by the Holy Spirit.

One well-to-do deacon came to church one Sunday morning and placed a bag of money on the table in front of the pulpit. Then with tears of joy trickling down his face he gave his testimony. He said, "I've been a Christian for more than fifteen years—God has been good to me, but I have been a great sinner in that I have robbed him. I have spent the past night trying as best I could to figure up how much I owe him, and have brought the amount to the church to be used in his work."

By John A. Abernathy

A preacher named Pee, a well-trained man who served for many years on our field, made a confession to his church: "I've been a great hypocrite. I've preached tithing to you as God's plan for his people and tried to get you to tithe when I myself have never had the faith and courage to practice it. I just felt that nine-tenths of my small salary would not be sufficient for me and my family to exist on. The Lord has dealt with me and convinced me that I am not only a hypocrite, but a robber. I have robbed him in tithes and offerings. He has forgiven me and I ask your forgiveness. I've figured up as best I can the amount I owe the Lord and have covenanted with him to pay up even if it takes the rest of my life to do it."

After that when he preached, hard hearts melted. Old grudges between members of families, neighborhoods and churches were confessed and discarded, and the Christians were released to give their testimony to the lost. Large numbers were saved and added to the church.

Japanese Invasion of China

In 1937 North China was invaded by the Japanese army and in a few months we found ourselves under their control and their "new order." Religious work was allowed to continue with some restrictions. Then in 1941 when Pearl Harbor was bombed, all remaining missionaries were interned and all foreign financial support for the work discontinued, we wondered how the Chinese churches would fare.

I can never forget one of my co-workers, Pastor Yu, during our last short talk together before I was taken to the concentration camp.

"Brother Yu, I'm sorry to tell you that from now on it will be impossible for any funds to come from America to help supplement the salaries of pastors. I don't know how you will be able to carry on. I can only commend you to the mercy of the Lord."

"Pastor," he replied, "God called me to preach; as long as I have a bowl of millet to eat I will preach the gospel. If the time should come when I don't even have that, if it is his will, I'll starve to death preaching the gospel."

"With such faith and an attitude like that you will never starve. I know God will somehow take care of you."

Imagine my pleasant surprise when I returned to my station, Tsinan, from Chungking after the surrender of the Japanese, to find that not only had none of our Chinese workers starved or turned to other work as a means of livelihood but, in all north China, they were on the job and the churches in every place were self-supporting. Through those revival years God was preparing his people for just such a test!

And Now the Iron Curtain

Of all the mission stations and hundreds of churches in the North China Mission today only one main station, Tsingtao, is able to carry on. One by one the others have passed behind the "iron curtain." For more than three years Tsinan was cut off from the outside world except by air and radio.

Large numbers of Christians and leaders fled from their homes in Communist-controlled areas to Tsinan and Tsingtao. We were privileged each day to talk with them on our mission

compound. Our hearts almost bled as we listened to the stories of persecution, torture, and death to many in the different churches. Where churches and schools were not torn down, buildings were used to preach communism and all classes are forced to listen to this propaganda. The old saying that religion is only an opiate of the mind is often quoted.

One preacher who had been persecuted and fled to Tsinan was attending church the first Sunday. The pastor asked him to lead the main prayer. In his prayer he thanked God for a place where he could worship God without fear, where he could sing songs of praise, where he could pour out his heart to God in prayer.

Then there was a pause and he continued: "Dear Lord, have pity on the many brothers and sisters who have songs in their hearts, but dare not sing them, who have prayers to pray but dare not utter them aloud, and all those who have a message to give, but dare not open their mouths." This describes the situation in north China today.

When the Communists take over a town or city they always put up many large posters in public places which declare they have come to "liberate" the people. They nearly always state that religious freedom is one of the blessings they stand for. They declare, "We are all the same under communism." Many other promises are made, but in each instance we have investigated, after a few weeks or months, their soft gloves had come off and the mailed fist was exposed.

The future of mission work in north China and all other places under communist control is dark. Unless there is a definite change of heart and policy on the part of Communist leaders it will be impossible for foreign missionaries to return to their stations.

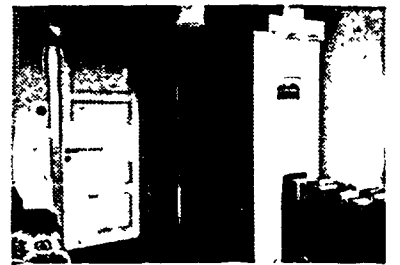
I for one believe this present regime will run its course and in time be overthrown. Then the whole world will have another opportunity and mission work can be carried on without interruption.

Mission work in north China from the beginning has been a glorious success. Nothing has been lost thus far. Every cent of money given for foreign missions in China and every life spent in service to God there has been invested for eternity.

Future Pastors of Germany



Photos courtesy Hamburg Baptist Theological Seminary



The Baptist Theological Seminary, Ruschlikon/Zurich, a graduate school, does not displace the national Baptist preacher training schools such as the Hamburg Theological Seminary which has served Germany so long. Southern Baptists have helped restore it to usefulness.

Dr. W. O. Lewis of the Baptist World Alliance was the dedication speaker November 3. Baptist deaconesses (wearing habit, right), students, and German pastors of the American and British zones were present for the service.



Foreign Mission Board
of the Southern Baptist Convention
Richmond, Virginia

Enclosed we send you some photos of the dedication of the seminary, and especially of the celebration of the erection of the Youth Seminary. They are intended as a small token of our gratitude for your kindness and for sending \$10,000 [rehabilitation funds] for our seminary. With great joy we are able to report that our goal, to have the building protected against weather damage by Christmas, is in the main reached, and that we have thus put the money to good use.

Cordially we wish you God's blessing in your important service in the year 1949 also. In behalf of the five teachers and forty-one students we greet you in heartfelt gratitude.

December 23, 1948

HANS LUCKEY
*Predigerseminar des
Bundes Evangelisch-Freikirchlicher
Gemeinden in Deutschland
Hamburg*

Translated from German



**Given
a forty-room house,
two cottages,
a swimming pool,
seven acres of garden,
and the promise of
a modest budget
to convert it all
into a theological
seminary—just where
would you start?**

How to Make a Seminary out of a Swiss Villa

By Winifred Williams Watts

There it stood—in all its beauty—a handsome three-story house, its quaint Swiss roof bedecked with chimneys and spires silhouetted against the cloudless blue sky. A wing extended from each side of the central house, in front of which were beautiful formal gardens bordered by carefully trimmed boxwoods and filled with rose bushes.

From these gardens stretched two long lily ponds that reached to the far end of the smooth, green lawn where a large swimming pool completed the square. Up the little hill to our right we could see the roofs of the gardener's and chauffeur's cottages. At the bottom of the hill on our left lay placid Lake Zurich with its glorious backdrop of snowcapped mountains!

"But a mission board could never afford a place like that!" we exclaimed. Just how wrong we were, we soon found out. On the advice of its executive secretary and its European secretary who visited Zurich to see the property, the Foreign Mission Board went into immediate action to investigate. Because the owner refused to

sell it to real estate dealers for subdivision, the property was for sale at a price one-fourth its value.

We—the J. D. Frankses, the John Allen Moores, and the John Watts—felt like kings and queens every time we looked at the house that was to become our home. But we never dreamed what a job we faced until November 1 when we actually moved in.

A home and a school we soon found are as far apart as the North and South Poles! The house seemed huge but it was too small to make apartments out of it for three families and possibly a fourth. The first floor had to be the administrative department—library, chapel, dining room, and the like—and that left nothing for classrooms.

The second floor had to provide for us; out of the bedrooms of the mansion we made three compact apartments of two rooms and a bath each. The third floor, formerly the servants' quarters, was obviously the place for our students to live. Its five bedrooms were large enough for four or six students each, a large central room was perfect for the study hall, and

attic space was sufficient for two rooms. An attic floor above this promises more dormitory rooms as needed.

Three Meals a Day

Our first problem was a natural one—eating. Three or four women could not prepare meals for their respective families in one kitchen, and we all knew it. The simple answer seemed to be, hire a cook—and that's what we did. That is not so simple an undertaking in Switzerland as you might think. In the first place, with our meager knowledge of German, we could neither read the ads of girls applying for work nor advertise ourselves.

Our Swiss Baptist friends stepped in at that juncture and they have been right with us ever since. One friend who spoke both English and German, asked us exactly what we were looking for. Then she took completely out of our hands the big job of advertising and answering ads. Others inquired among their friends and hurried to bring even the slightest possibilities to our attention.

Finally, through the help of one of

these, we employed a young Swiss who seemed to qualify for our every need. She is what the Swiss call a *hausbeamptine* (house manager) one who has had full secretarial training as well as complete introduction to all kinds of household and institutional care.

We hired the young woman to begin working as cook for our three or four families, with the assurance that later she might qualify for the position with the seminary. She seemed well pleased with this arrangement and went to work for us immediately. Now, if we can only adjust to Swiss food while we teach her some American ways of doing things, we feel that this problem is solved. But American ideas aren't always appreciated by the Swiss!

The kitchen required few changes. It was equipped with a wonderful electric range and a big walk-in refrigerator. The living room was another matter. The largest room on the main floor, it is the only possible chapel. But imagine trying to worship in a room lined with gay tapestries of huge long-necked, plumed birds! The massive crystal chandelier, the gold-trimmed woodwork, and heavily ornamented gold draperies make a gorgeous room, and we have no desire

to strip it but how can you make a chapel out of it?

The problem of classrooms also has us stuck. It looks like we shall have to renovate the nursery on the second floor and furnish some of the bare basement rooms for seminary classes.

These items are only a minor headache compared to the task of furnishing this big, empty mansion. When the Board asked us for a budget listing every need and its approximate cost, we didn't know where to begin! With the echoes of our voices bounding and rebounding from one vacant room to another, the job before us seemed impossible.

We began by assigning each person a part of the total job. Then we all set out to window shop in Zurich.

It's amazing how soon a city catches on to the fact that you're in the market for big things! We were soon besieged with salesmen and all sorts of "experts" were offering to come out and make bids on equipment for the place. Thus our budget was drawn up and our many needs were cataloged.

Homemaking Can Be a Chore

From the more personal side of this "conversion," we couples have had lots of fun (and lots of pain!) trying

to furnish our own quarters. The Swiss have some very definite ideas about *qualitat*. When we tried to buy the practical, cheaper things which we felt we could afford, we found our friends and helpers looking down their noses at us and this was infuriating. Our young house manager said she could help that by directing us to the right stores and talking for us. But when she absolutely refused to consent to a purchase that was not her opinion of "quality" we gave her up and struck out on our own (which, when you don't know the language, can be quite amusing and most baffling)!

The Swiss say that the Americans are all bargain hunters who live and plan their living only for the present, while they, the Swiss, buy durable, high quality furnishings for a lifetime. Well, we like quality, too, but on a missionary's salary we find that imagination and love of variety go a long way in interior decorating.

Take drapery material, for example. Our living room wall paper is pink with small white designs, and I wanted dark, wide-striped drapes for contrast. From store to store I went trying to buy it but I learned to my astonishment that, though the stores were

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"Here's where the piano will have to go," John Allen Moore says as the missionaries and their neighbors discuss the villa's *salon* for the seminary chapel. Mrs. J. D. Franks and the author (right) examine the equipment in the kitchen, soon to be used for the preparation of meals for a student body. It's an excellent workshop. A Swiss housekeeper was employed to help supervise this phase of the reconversion.



Photos by John D. W. Watts



Dr. and Mrs. Moore (top) measure the window in their small apartment in the seminary building, and Dr. Watts discusses with Dr. Moore the possibility of a seminary library to fill the spacious but now empty book shelves. The third floor and attic were made into a dormitory.



Arno Kikoler, Photographer

Easter Parade

"Thank God, it's a lie!"

That's all I could say, when I read the newspaper headline, "Procession of the Dead Christ." It announced the annual Good Friday celebration in our Latin American city when an image is carried through the streets. As this "body" lies in state, many crowd by to kiss it.

On Easter Sunday, after it is re-buried, there is usually the procession of the risen Christ, and the "risen Christ" in that procession is a small piece of bread, the wafer of the mass!

Last March I listened to the priest's discourse before the procession began. Not even then did he speak of Jesus, who gave himself in substitutionary sacrifice for us, but of Mary, "mother of God and of men."

These two incidents reveal the spiritual condition of the people in this area—superstition and Mariolatry.

No wonder we are witnessing a tremendous spiritual thirst in Brazil. The many requests for Bibles are an index to it. I sold approximately 250 Bibles in the four or five months before I left

By Joseph B. Underwood

for furlough. My pastor sold perhaps more. Other pastors and evangelists of our state tell the same story.

One man who had never heard the gospel came to my pastor in quest of a Bible and life, as a result of a dream in which the pastor's name was revealed to him. The rumor that a black market in Bibles exists grew out of such thirst for "the living water."

This is all the more significant when one considers the oppression, social opprobrium, and persecution of many who buy or read the Bible. A tract published by the priests against Protestants concludes with the solemn warning: "The Catholic who reads and keeps in his house a Protestant Bible commits mortal sin." (Mortal sin is defined as a sin that makes one forfeit God's grace and subjects his soul to eternal punishment.)

A woman in this area has suffered intensely during the past few months because she has been reading and examining the Scriptures. Friends have tried to buy her Bible in order to burn it. Others have asked to borrow it—with the same intent. The priest has visited her more than once to threaten excommunication if she does not discontinue the reading of the Word of God and surrender it to him.

This experience is by no means exceptional. The fact that so many are buying and reading the Bible in spite of it can be explained by no other phenomenon than the deep spiritual thirst for Life. We were truly made for God and we cannot rest until we rest in him!

To spread this Light and Life throughout Brazil, and the world, we have our state and national conventions. My work has been intimately related with the northeastern Baptist convention for the past three years, and particularly in the state of Parahiba. It is of this area that I write in detail, but the facts show the development of Baptist work in this vast section of Brazil.

Until recently our convention has been composed of messengers from the churches of the states of Ceará, Rio Grande do Norte, and Parahiba. The three churches of Ceará are now affiliated with a newly organized convention, leaving us fifteen churches, twelve of which are located in Parahiba, a state with one and one-half

million inhabitants—and only one missionary couple.

What of the progress in our convention work? In 1943, nine churches existed in these two states. Today, there are fifteen, six having been organized since December, 1945. There are at least fifteen established, organized missions, and some forty or more fixed "points of preaching" in a suburb or some rural area, where the churches conduct preaching services one evening each week.

At the last convention we attended (November, 1947) our churches reported a combined membership of 1,266, with 265 baptisms during the year—an average of *one baptism for every four members*. This was ninety-four baptisms more than reported in 1946. The number of conversions is, of course, much larger than the baptisms indicate, for our Baptist churches here do not accept immediately everyone who makes a profession.

Many cannot be baptized because, having had only the Catholic ceremony or no ceremony at all, they are not legally married. There are those who do not continue firm, but there are also many who remain faithful in their co-operation and new life, even though baptism is postponed indefinitely.

Our convention believes in the full mission program and we have our form of co-operative program. Gifts through this channel last year were seven times more than in 1943, and in the present year they are 50 per cent more than last. On our State Mission Day, the offering again went beyond the goal, almost double the same offering of the year before, which had doubled the offering of 1946.

These multiplied gifts for missions, in spite of severe poverty and terrible inflation, evidence the growing vision and the deepening sense of obligation to a lost world of our people.

This convention supports three missionary-evangelists and expects to add a teacher, prepared in our Baptist training school in Recife, to direct a primary school in one of the interior cities.

These schools, incidentally, serve to win friends and reach new families for the Lord. The Christian teacher is also a strengthening influence in the local Mission or church. Children of evangelical parents are frequently persecuted, if accepted at all, in the pub-

lic schools, which are altogether insufficient for the many hundreds of children who roam the streets, often unclothed. Thus we help to combat illiteracy, too, which is perhaps enemy number one of the evangelization of Brazil.

Another young woman who was trained in Recife visits our churches and mission centers, teaching study courses, instructing in music, directing Vacation Bible schools, and otherwise helping our churches to develop an improved church educational program.

To evangelize cities and states the churches employ every available means: radio where possible, city-wide public address systems, open air preaching, fixed points of preaching in the suburbs or rural areas, and the

normal activities of organized church life.

The church in Campina Grande broadcasts over the city-wide public address system two Sunday afternoons a month. By means of an amplifier in the church tower many in the street or near-by park hear the evangelistic message each Sunday night. The churches in Joao Pessoa, our state capital, have a radio broadcast each Friday evening.

In Cajazeiras last year we inaugurated a new church building, in the heart of the city whose fanaticism has refused food to children of Christian parents, and stoned and brutally attacked believers; whose bishop and priests swore that a Baptist building would never be erected!

Do You

Want your children taught a religious belief not in keeping with your own faith?
Want your educational tax dollars spent promoting a faith contrary to yours?

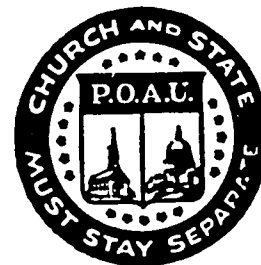
In the Santa Fe, N.M., litigation—The Dixon Case—the defendant sisters and brothers testified in court, under oath, that they had taught the Catholic religion in tax supported public schools; that they had received salaries from public funds; that such funds had been endorsed directly to the Roman Church; and they taught to public school children, without regard to the students or the parents' faith that the engagement in religious activities other than Roman Catholic constituted a sin.

It was not the intent of the founders of POAU to effect any sort of federal union of churches, nor was it their design to malign followers of any faith. Rather, it was their avowed purpose to safeguard the American Constitutional principal of separation of church and state so that all men everywhere in the USA might have freedom of religious expression without interference from either a state or a privileged church. POAU—now officially

endorsed by church and fraternal bodies whose membership runs into many millions—seeks to prevent here a church-state union of the type from which millions in the old world now struggle to free themselves. It is the mission of POAU to subscribe to and fearlessly fight for those liberties of religious expression which Protestants, Jews, and enlightened Roman Catholics cherish as the rich heritage of an American commonwealth.

"ALL MEN ARE EQUALLY ENTITLED TO FREE EXERCISE OF RELIGION ACCORDING TO DICTATES OF CONSCIENCE." James Madison & Thomas Jefferson.

Our purpose is to enlighten and mobilize public opinion in support of religious liberty. Our organization will be carried into every state in the Union where local chapters can meet issues with candor and dispatch. To accomplish this we must raise \$1,000,000 in 3 years.



GLENN LEROY ARCHER
Executive Director

PROTESTANTS AND OTHER AMERICANS UNITED
FOR SEPARATION OF CHURCH AND STATE

1835 K Street, N.W.

Washington 6, D.C.

THE COMMISSION

Significant Items in 1948 Survey

By W. O. Carver

The *International Review of Missions*, surveying 1948, is less detailed than heretofore. This befits world conditions and missionary facts. While making use of this survey, I am following my own plan in calling attention to some of the most significant facts in the outlook for world Christianity in the light of events and trends at this time. I touch upon seven items.

1 The political context, which always influences Christian plans and work, is complex and everywhere in transition. Outstanding features of 1948 are the continued seriousness of "the cold war" between Russia and the United States. This overshadows national life and international relations in every part of the world.

The emergence of the two Indian nations is highly significant. India is taking quite seriously her new world status and is already making a distinct bid for the leadership of Asia in a movement for achieving for this vast section of humanity autonomous independence from its long subservience to the more progressive West. Already there the Christian movement is a subordinate minority factor in the cultural life and without the advantages and the disadvantages of its connection with British and American backing.

The confusion in China is worse confounded. Christianity is stronger than ever before as an influence in the total life, but its standing and freedom of operation are in jeopardy and present an immediately insoluble set of problems. Korea is plagued by the tense rivalry between north and south under the patronage and unconfessed purposes of Russia and the United States. Japan is the comfort spot in the Orient, gradually achieving peace and hope under the remarkable leadership of the American occupation. Yet its entire future is still subject to the uncertainties of world politics. The reassertion of imperial interests and ambitions by the Dutch in Indonesia

is a heavy blow to confidence in the altruism of the Western powers. The gradual gaining of national recognition by the Israeli movement in Palestine does not yet give much promise of permanent betterment in the Near East situation. There is too much racism and too much oil involved for solutions based on human welfare.

Thus, from the standpoint of politics and general social and economic factors the Christian message must be promoted in the most uncertain and often baffling context.

2 Closely connected with the political confusion is the influence of militarism on the thinking, the policies, the strategies, and the whole psychology of the world. In this America leads: \$32,000,000,000 of national income for 1949 is to be absorbed in militarism of the past, of present equipment and current expenditures, and in preparation for possible future war.

This is three-fourths of all Government budgeting for the year. The necessary secrecy in the interest of "national security" and the demands of "defense" leave the people in almost complete ignorance of much that is being done and planned. This inevitably subjects the entire nation to a military oligarchical administration. This is, of course, "inevitable" surrender of democracy and places national affairs outside the scope of intelligent Christian ethical control. In an age committed to militaristic thinking it is amazing to what extent religious revival is evident and increasing. Logically and historically a militaristic era depresses missionary concern.

3 The political confusion is making extremely difficult any statesmanlike planning of the Christian enterprise in all parts of the world. Often it makes difficult, sometimes impossible, the continuance of tasks already undertaken and fre-

quently upsets long-established achievements.

4 In the light of the above it was to be expected that we meet uncertain and hesitant missionary strategy on the part of individual boards, interdenominational conferences, and international councils. It is not easy to find agreement as to aims, immediate objectives, methods, contacts, and approaches.

5 The *International Review's* "survey" in almost every section points out the complications arising out of communism and the worldwide campaign for its extension and establishment on the part of the Russian Soviet. One seems to find something of overemphasis here, no doubt reflecting the political background of missionary thinking. Missionaries are almost exclusively from the "capitalistic countries." Communism's protagonists naturally look upon missionaries as enemies and as potential if not actual spies and agents of the system which it is seeking to overthrow. The American policy of "containing" Russia accentuates the difficulties for missions. To too great an extent some missionaries and some missionary leaders assume the impossibility of delivering the Christian message and conducting the Christian work in nations dominated by communism. Possibly we need to do some fresh thinking at this point.

6 The Ecumenical Movement has reached new heights during 1948 and has introduced new problems for the missionary enterprise. It is as yet quite impossible to appraise the actual stage achieved by this movement in the formal institution of the World Council of Churches. Equally is it impossible yet to say what is to be the effect of the organization of the National Council of the Churches of Christ in the United States on missionary activity.

The International Missionary Conference has definitely voted not to be absorbed in the World Council and to become its department of world evangelism. Also, the Foreign Missions Conference of North America in January voted decisively not to join the National Council. These two decisions have introduced a serious
(Please turn to page 32)

Americans who hear I've not been living in a "foreign-style" house here in Japan react in one of two ways. They think of a lovely Japanese house and pretty miniature garden, and of the many exotic features of this country, and exclaim "Oh, how interesting and picturesque!"

Others who know more about the situation say, "Oh, how too bad!" They know the inconveniences, but they don't know about the innumerable advantages.

For one year I have lived with Japanese families in their homes, sharing their "comforts" and some of their food (as they shared mine). Not yet has there been space to unpack much of my baggage, and some of the things I so carefully packed as necessities, I haven't even seen since I landed. I've borrowed, begged, and—when it looked like I was going to have to steal, the Lord opened a store in Tokyo where I could buy! But this experience I would not have missed for anything!

An of-the-house person

After I had been in Tokyo a month or two my "lady of the house" jokingly scolded me for going out without a wrap. The daughter of the house laughed, but my pastor-host said to his wife: "You should not talk to our guest like that."

"But she isn't a guest!" my hostess replied. "She is an of-the-house person." I got up and bowed and thanked her with all the best Japanese phrases I could remember. I felt so good. Nobody likes to be "company" indefinitely.

I felt the same delicious thrill at breakfast here in Kokura one morning. When I apologized for making more mess the girl who was cleaning the kitchen said, in carefully practiced English, "No, make yourself at home." It made me feel so good I forgot to be surprised that she spoke in my language instead of her own.

The Japanese are perfect hosts. No matter what may happen before or after, the guest and his comfort and well-being are absolutely first and foremost in their minds and hearts. How often I've been reminded of biblical references to the Oriental's regard of the guest! One hot day, after walking for about twenty minutes up a rather steep mountain to visit a



Photos by the author

friend, I arrived in a very wilted condition.

The moment I stepped onto her porch, as if by magic there appeared a deep basin of cool, cool water from the well. At her suggestion I plunged my hands into it up beyond my wrists. Oh, what a delicious feeling! By the time I had cooled off I felt like a human being again and enjoyed a delightful visit sitting on the *tatami*-covered floor at a low round, beautifully carved table, drinking tea and eating cakes.

Courtesy Above Everything

Many times I have seen proof that courtesy to a guest takes precedence over everything else. Once my hostess was busy from morning to night for three or four days, house cleaning. In Japan that means not only cleaning the house, but sunning and airing all clothes and bedding that have been packed away, books and anything else that has leather on it, for after the rainy season everything has a mildew odor, and may soon be covered with a thick layer of greenish mold.

By Saturday afternoon she had reached the last closet. She was frantic to finish. Everything was scattered all over the front entrance, and she must get the house in order for Sunday.

But there was an interruption. We heard the outer door slide open and someone in the entrance gave the familiar greeting: "Excuse me please." A guest! With all the grace in the world, my hostess went to the opening and in the cordial way extended a



In Kokura I shared the home of President and Mrs. Matsuta Hara of Seinan Jo Gakuin. Mrs. Hara (above) is a perfect hostess.

sincere welcome. Under the circumstances our caller won't stay but a minute, I thought. Two hours later she was still sipping tea.

Later to my landlady I marveled at the poise and patience with which she met this intrusion, but she said, "Well, she is a good friend of mine, and I was glad to have her visit me!" And she went to work again, to finish late in the night.

Often when I inquire about some particularly delicious "special" that she has received from me or from the States, my hostess says, "Oh, I am saving that until a guest comes." And I say to myself, "Pig, remember that rare bit of chocolate you had, that you ate all by yourself, with the excuse that there wasn't enough to divide. And you'd be better off without sweets."

In Japan it is not only one's own

What Japan Has Given Me

By Floryne T. Miller



In Tokyo I lived in the Yuya home, and my pastor was also my language teacher. My home was also my church, for Megirogaoka Baptist Church lost its building in the raids. Pastor Yuya, Junko, and Mrs. Yuya (above) treated me like a member of the family.

guest but one's neighbor's guest who is important, also. In Tokyo when a number of us arrived about the same time, ten of us stayed together. As the only one who had been there for as much as two weeks I felt responsible for the group. Where were the *futon* coming from for all of them to sleep on? Where was the silver to eat with, and where were we going to get the food if we had silver flatware? I didn't know my neighbors, the Murase family across the street—a wealthy, non-Christian businessman and his wife whose children attended our services regularly. From their house that day came the extra *futon* so there was a bed on the *tatami* for each guest. They furnished the flatware for the table, too.

And the food? "Well," she said, "I've been saving relief boxes from America for just this. I knew it would be weeks before you would get your

baggage, and days before the others would get their train south."

But what about bread, I pondered as I cut the last bit one day for lunch. The several rationed loaves we got each week would not go far with that many hungry Americans. My neighbor noticed the "heel" of the loaf, but said nothing. As we cleared off the table we heard the door slide open, and a grinning bread boy put in his head, to say, "I've some extra bread today. I hear you have guests. Would you like it?"

Patience in Disappointment

Several guests were expected one day for tea. Some foreign friends had wanted to see the lovely house—it is a show place, and the way the Lord led them in the purchase of it during the war is a miracle story in itself. It is the church-in-our-house, and so we had invited them. Oh, what preparations my hostess made! Cakes and other Japanese sweets were made, and some of the young people came to put on their best kimonos to help serve. Another friend, teacher of the beautiful tea ceremony, came to lead us in that interesting ritual of Japanese life.

The girls had just finished arranging the felt slippers for each guest to use as he removed his own shoes, when one of the party came to announce that, because it was raining very hard, they would not be able to come. He was bowed out with as much absolutely sincere good will and courtesy as if he had brought them wonderfully good news, but he was barely out of earshot when I exclaimed, "Oh, what a shame, after all your hard work!"

The father-of-the-house, my pastor, just looked at me, then taking me by the arm, he said to his wife, "Come, we'll have the tea ceremony anyway for Miller Sensei's* sake. She needs it!" As for the hard work all she said was "We enjoyed doing it, and if they had come, they would have been our guests." During the beautiful tea ceremony I remembered the pastor had once told me that one learns patience along with many other virtues through that ceremony.

As wonderful as it is to be a guest in Japan at times, in these two houses where I have lived I have tried to be a member of the family.

*Pronounced SIN-SAY, meaning "teacher". To say "Miss Miller" he would have said "Miller San."

Sensitiveness to One's Feelings

The Lord's Prayer was hard for me to learn in Japanese. I could say it, of course, given my own time to get through it, but in church I'd still be asking for "my daily bread" when the congregation were saying the "Amen." My pastor, also our language teacher one morning a week, suggested one day that we learn the Lord's Prayer. My recitation was, to my embarrassment, very poor.

The next morning at family devotions he unexpectedly called on us to pray that prayer together. I got "My Father" in "Heaven," and stopped dead. Maybe my pastor didn't notice. I thought, because he made no reference to it. But the next morning he announced the same prayer again. That time I got a little farther. Each morning, with no mention of the struggling language student in their midst, the family repeated the same prayer, until one glad day he looked up quickly after the Amen, and said gravely, "Well, at last she has finished with us!" Then we all burst out laughing. The next morning he went back to his old custom of leading in prayer himself, and we prayed the Lord's Prayer only once in a while, to keep me in practice.

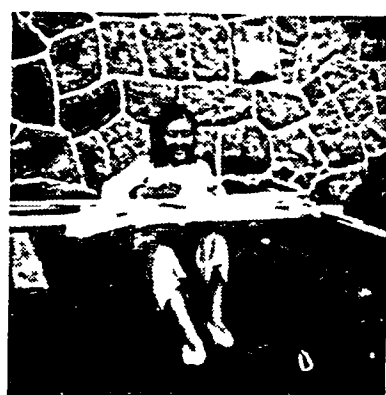
Those morning devotional hours became very precious to me. We always started off with a hymn and followed with the Scripture reading and prayer.

Willingness to Take Time

In spiritual matters when there is a needful or searching soul, no element intrudes upon the meeting of that soul's need. Ever since I've been in Christian work I have been so busy measuring out in minutes what time I could spend here or there, and too often, I'm afraid, I have let a feeling of strain and haste enter into even the most sacred and important moments.

Not so in Japan. I've seen our Tokyo pastor sit all day, barely taking time out for anything to eat, talking with a student who needed help. One night after prayer meeting I heard some one leave the house long past midnight, and I realized that it was that young Christian who had started talking so earnestly with the pastor just after the service was dismissed.

The Primary department of the Tsingtao Chiu Chen Hsueh (refugee school) represents only about one-fourth of the youngsters of the colony. One little girl (below) wishes she could go to school.



Life goes on, even in a refugee camp. Water has to be drawn from the well, embroidery has to be done if customers are to pay for the work, and girls have to be taught to embroider so they can earn money.



BAPTIST REFUGEE Colony

When Americans evacuated Tsingtao early in 1949, they left multitudes of war victims to the mercy of the invader, but on the outskirts of that port city in North China is a village of Baptists who, with the help of Southern Baptist relief funds, have become almost self-supporting. That colony may survive the civil war and welcome the missionaries back to Tsingtao.

Late in 1947 Missionary Bonnie Jean Ray reached the city, to find conditions considerably worse than she had feared. Self-respecting, wholesome, cultured people, Christians whom she had known for years, were refugees in a great city that was indifferent to their needs. In their own homes they had known poverty, but it was poverty with shelter and security. They had known need, but need which could be met with the dignity of labor. Many of them were teachers by profession; now they were in a city whose schools had more teachers than they could use, and the surplus were without shelter or food. The basement of the church was home to a group of families. Hundreds of others wanted to get in but couldn't. What could we do?

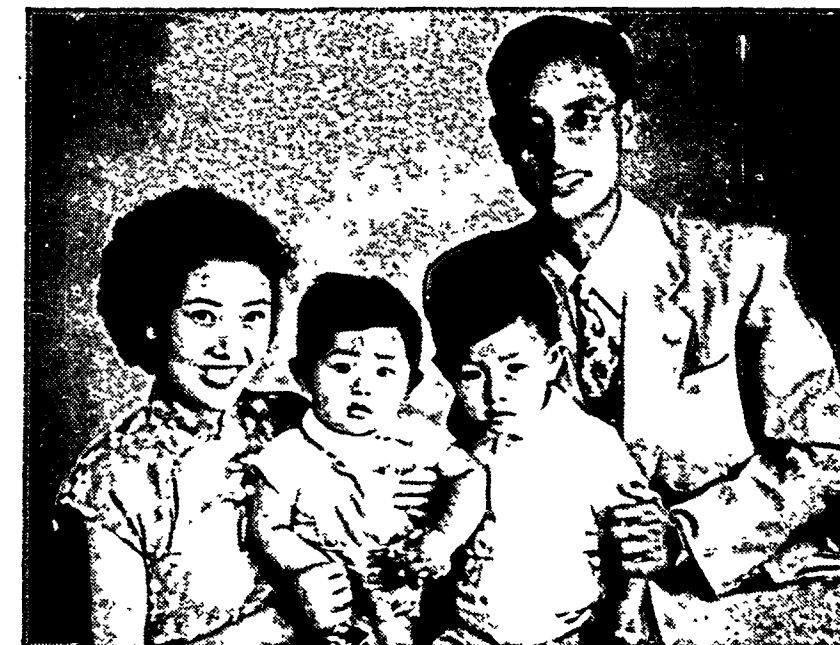
The refugees from Pingtu, a great county with thirty-five Baptist churches, were Christian leaders who knew how to work and pray together. They had a small sum of relief money to work with. Gradually plans were devised to create something like normal life again. On scraps of wornout land on the edge of the city whose cry was "No room, no room!" rooms were made. Paper-thin boards or kaffir cornstalks plastered with mud became walls; the floors were dirt, the roofs thatched wheat straw. But they furnished shelter, and some security.

A Christian school with a staff of thirteen teachers was established. It gave work to men and women, useful activity to children. Gradually two other schools in different sections of the neighborhood were started, to accommodate children who could not walk the long distance to the main school. Children who had not attended school for

two or three years soon entered their second term of a regular graded Christian school.

The main school building, located on a noisy, crowded street, became the church on Sunday. The two primary schools were open on Sunday for Sunday school and Junior church. Approaching one day through a market street so thick with people that we could hardly force our way to the settlement, we turned into a low muddy area of what could be accurately called only hovels. Beyond them could be seen a dignified sign: "Baptist Christian Center." Under that sign we peered into the shadows of small, unlighted rooms.

Children were waiting at their desks for Sunday school to begin. They were so neat and clean, nobody would ever have imagined that they were the waifs who helped launch the school the year before. They were dressed in clothing sent from America, mended and altered by women with



Paul and Lily Hsu and their sons Moses and Aaron were good friends of the colony. As a businessman Mr. Hsu found numerous ways to help the missionaries minister to refugees.



Crude shelters of kaffir cornstalks and thatch help preserve family life.



A PICTURE STORY

BY BONNIE JEAN RAY AND MARY K. CRAWFORD

a love such as Dorcas had, who could add a touch of color or a piece of binding to turn them into suitable Chinese garments.

The ten to twelve year olds had Bibles ready on their desks—Bibles won by diligent memory work.

Here in this colony relief funds were being used to preserve self-respect and keep families together. A young textile worker purchased cloth and cotton from the factory where he was employed. Women working together under a good teacher sewed up the bolts of cloth into warm, clean clothes for the colonists. Other women made dolls to be sold. Others learned to embroider for employment in making table linens, and a Christian man who knew the trade got the materials and arranged for marketing the finished product.

The men, not so easily employed in such a project as the women, all found something to do in the schools, chapels, and evangelistic tent meetings.

A new fund which came furnished a minute "capital" for the ordinary small businessmen and women, who could get started in a minor trade or pool their resources in companies of tens or twenties, to make pickled vegetables, or shoes, or clothing; to run a laundry or a small shop.

Relief in this Baptist colony in Tsingtao meant helping Christian refugees to help themselves.



Meals are prepared by each mother at her own precious outdoor, mud-brick oven. Some of the smallest sons can operate the "wind box" to keep up the blaze for cooking.



EDITORIALS

Toward Holy War?

The trial of Joseph Cardinal Mindszenty in Hungary points up the fact that Communistic regimes are hostile to Christianity, and that they consider the Christian religion a tool by which capitalism maintains its grip on the masses. According to cartoons in their press the fat tyrants of Wall Street promise the people a mansion in the sky, through their puppets the preachers of the gospel, to make them content to live in a shack on earth. This line of propaganda should be no surprise to us, for the Communists have never made any secret of their official scorn of religion. They have quoted and carved in stone the words of Karl Marx: "Religion is opium to the people."

Religious persecution is, however, not a Communistic monopoly. In Hungary the Roman Catholics are on the receiving end, in Spain they hand it out. Nor have some Protestant churches understood the basic principles of religious liberty and therefore still practice a type of "refined" religious discrimination where their state churches are dominant. These facts should not be obscured in the clamor for a holy war against communism.

Political democracy is a by-product of Christianity. It has its roots in the Christian concept of the God-given dignity of every human being. The words of the Declaration of Independence express that clearly: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed."

If democracy is a by-product of Christianity, it follows that we cannot have the by-product if we lack the main product. The weapons of communism are intimidation, violence, and liquidation. These are not only alien to Christianity, but contrary to its very nature. Therefore we must not allow ourselves to be tricked into the use of such weapons ourselves. War against communism will not stamp it out, nor will it establish Christianity. The followers of Christ must pursue the course set by him when he sent us out to win disciples in all the nations.

Three years ago a Christian minister visited the Lenin Museum in Moscow. The official guide there displayed a passionate devotion to his hero. His final word to the minister was: "You admire Christ and talk about him. We admire Lenin and follow him."

Communism with its disregard for the dignity of

the human soul can only be conquered by Christians who are willing to follow Christ in fact, not merely in statement. The cross emblazoned upon our banners is without meaning unless it truly reflects a love capable of voluntary suffering in behalf of lost people in this world of falsehood and oppression.

Can a Man Rob God?

When the Jews brought stale bread to the altar of Jehovah, and blind, lame, and sick animals for the sacrifices, God spoke to them through his prophet:

"Present it now unto thy governor; will he be pleased with thee? or will he accept thy person?" (Malachi 1:8). Obviously no one would think of bringing such defective gifts to their political ruler, but many thought them good enough for God:

"From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:7-10).

The kind of people Malachi wrote about have many successors today. We have not yet learned the lesson of the ages, that prosperity which disregards God's claim cannot long endure.

According to a report from the Department of Commerce in July 1948, the American people spent during the preceding year \$142,771,000,000 for living expenses, including homes, automobiles, and clothes; \$21,621,000,000 for taxes; \$20,309,000,000 for such "luxuries" as jewelry, cosmetics, tobacco, and liquor; \$8,822,000,000 for savings; and \$1,605,000,000 for church and charity. The last figure represents 3.1 cents per capita a day for all churches, welfare institutions, community chests, Red Cross, and similar agencies.

Commenting on these figures the Golden Rule Foundation states: "No self-respecting man or woman would dare offer to his waiter, porter or hat-check attendant a tip, the niggardly sum which the average citizen complacently renders unto God, the Giver of every good and perfect gift, in recognition of all His mercies, and for the establishment of the Kingdom of Righteousness and Peace throughout the world."

In a letter from the White House dated October.

1947, President Truman wrote: "During this generation our citizens have made marvelous progress in the industrial, scientific, and cultural activities of life. But with all thoughtful citizens I am deeply concerned by reports of the lack of any commensurate progress in the moral and financial support that has been forthcoming for our religious, educational, and welfare institutions.

"Our national income which was seventy billion dollars in 1920, and dropped to forty-two billion in 1932, has risen until it has reached unprecedented heights. It was one hundred seventy-eight billion in 1946, more than four times the total income in the depth of the depression in 1932. But the percentage of giving to all church and charity institutions dependent upon voluntary support for their maintenance, which I am informed was 5.3 per cent in 1932, is currently reported to be 1.6 per cent during this time of our highest prosperity."

Southern Baptists did better than the national average. But on the basis of income in the Southern states we still give less than one fourth of the tithe for all the Kingdom work, local, Southwide, and worldwide. That means that our work amounted to only one fourth of what it would have been if every Southern Baptist had been a tither. The tragedy of such disproportionate giving lies not primarily in the reduced amount of money available for Christ's mission in the world, but in the defective love for the Lord on the part of those who think and give in minimum terms.

In a real sense it is impossible to rob God. His eternal purpose will be accomplished in spite of such grudging giving. Those who withhold their gifts from him succeed only in robbing themselves.

It Is Hard to Wait

The ability to wait long enough but not too long is a sign of spiritual maturity. Jesus bade the disciples tarry in Jerusalem until they be clothed with power from on high. When they wanted to tarry longer, the providence of God terminated their tarrying. Judea, Samaria, Cesarea, and Antioch were the recipients of the gospel because of turbulence in Jerusalem.

A waiting period is not a sign of an arbitrary delay on the part of God. It is rather his provision for a time of prayer in which we come to acknowledge our utter dependence on him and realize our own weakness and his might.

When we look at the desperate plight of our world, on the sinfulness and destitution of hundreds of millions who sit in darkness, it is hard not to get impetuous and set out to solve the problems and meet the emergencies in our own strength. If we do, we shall surely come back defeated, our minds and hearts disillusioned by the superhuman task. The use of

sufficient time to consider does not indicate uncertainty concerning God's victorious march through the ages, including our own, but rather an insight into our own fragmentary knowledge and part-by-part vision. "For we know in part; and speak on behalf of God (prophecy) in part" (I Cor. 13:9).

Southern Baptists have caught a vision of advance. But that vision cannot be implemented until it is backed by a surge of sacrifice from the men and women in our churches. As we catch step with God's purpose in our consecration and giving, the impact of our work will increase in intensity and extensity.

While we wait for the rising tide let us pray with the expectancy of the disciples in the upper room.

Three Armed Conflicts End

The Security Council of the United Nations has in recent months shown increasing strength in coping with armed conflicts. Backed by world public opinion it has successfully acted as mediator in three disputes where actual war was in progress.

In India the special United Nations' Commission for India and Pakistan has been instrumental in securing a truce which may lead to permanent settlement of the dispute of those two countries over the territory of Kashmir and Jammu. They have agreed to hold a plebiscite in which these states will determine for themselves whether they want to belong to India or Pakistan. In order that the voters may not be intimidated by the military forces that now occupy the territory, it has been agreed that all troops will be withdrawn before the plebiscite.

In Palestine an armistice has been effected between Israel and Egypt and negotiations have started on the tangled dispute between Transjordan and Israel. On December 29, 1948, the Security Council ordered a halt to the hostilities. This order was complied with on January 6. Seven weeks later the armistice was signed in Rhodes.

Perhaps the greatest show of strength by the Security Council was in Dutch Indonesia, where on December 19, Dutch parachute troops captured Jogjakarta, the capital of the Indonesian Republic, and fanned out to occupy the surrounding country. President Soekarno and Premier Hatta were arrested. In a strongly worded resolution on January 28 the Security Council demanded of Holland that military operations cease and that the prisoners be released. The fighting has ended. The Dutch Government has released the prisoners and promised self-rule to the Indonesian Republic which embraces portions of Java and Sumatra.

We are heartened by the fact that these wars have been stopped by the good offices of the Security Council, and that these conflicts, so dangerous to the precarious peace in the world, will be settled by negotiations.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

Confusion of Christmases a Problem For Missionary Parents in Spain

What would you say to your children if Saint Nicholas visited their Swiss and German friends on the eve of December 6, Father Christmas visited their English friends and Santa Claus their American friends on Christmas Eve night, and their Spanish friends waited until January 6 for a visit from the Kings?

This presents something of the economic and philosophic problem we face this Christmas in Spain. My husband, long a skeptic on the source of toys at Christmas, thinks the field is broken ready for his teaching that toys given in love by mothers and daddies are as good as toys brought by "spirits." But I have an idea Santa Claus will manage to squeeze in a visit to Barcelona before day Christmas morning with a doll and a train—and perhaps even a can of cranberry sauce for a bad boy who doesn't believe he will come.

We will have a Christmas tree, and the children are greatly excited over two

strings of lights received from one of their aunts. They are also enthusiastic over a collection they are making of sheep, shepherds, wise men, a donkey, and other little figures for the Christmas scene they will prepare. This is the big feature of Christmas day in Spanish homes.

One afternoon before Christmas, Theodosia and David will entertain their Sunday school class and other friends at a Christmas party. We are making stockings of curtain scrim and each child will receive a big American balloon. We plan to end the party the way we ended it last year, with the old, old Christmas story.

On Christmas morning at ten-fifteen we will start out on the forty-five minute walk through rough streets and garbage dumps to the Baptist chapel. We will join our Spanish Baptist friends, who have also come a long distance, in a beautiful Christmas service of prayer, meditation, and carols which we will forget are being sung in a foreign language.

At one time we were opposed to having a Christmas tree in the main auditorium of the church. But now we are altogether converted to its propriety in certain situations. A narrow, dark room without windows, this chapel is transformed by the big, bright Christmas tree.

The church stands by a stable—a stable used as a barn for cows. On warm days the stable odor adds its pungency to the chapel air. If David should become restless during the long service, I shall slip out with him for a peek at the cows, and will be reminded again that it is not too inappropriate that Christians have to make their way to this place for worship.

We pray for the day when freedom will give the green light for the building of the big chapel so needed to accommodate the eager crowds who attend the Sunday services. But in that day when

we go to a pretty church on a respectable street, may we not forget that our Lord was born in a stable.

EVELYN WELLS
HUGHEY (Mrs. J. D.)
Barcelona, Spain

"We Plan to Stay as Long as We Feel We Are Useful," China Missionary Says

Conditions in China are growing worse every minute. Prices have settled at a more even pace and one can get what he needs now, if he has money to pay for it. But the political situation is grow-

ing steadily worse and seems hopeless.

I believe the situation is about what it was in France just before Hitler went in and took things over. There a perfect system of propaganda had already broken down the people's will to resist and had blinded their eyes to the real meaning of surrender.

Chiang Kai-shek and his government have their faults—that we know very well—but he and his wife are the strongest characters we have seen in the Chinese Government in all our twenty-seven years in China. Many things people say about them and the Government are true; yet most of the talk is part of a cleverly-planned campaign to undermine Chiang Kai-shek's strength. It is amazing how many American news reporters have been party to this kind of thing. Most thinking Chinese still believe he is the strongest man China has for the job.

You know something of what four years of war cost the American people. China is bled white with the burden of eleven years of war. And China never had one tenth of the taxable things that America has to bring revenue to the nation. They are truly fighting with their backs to the wall. A few weeks ago I read in the paper an official's statement that only about 10 per cent of what America had promised China has been delivered.

That Communists have a world program of conquest no one will deny. By the time you read this we may be having a chance to try it out and see just how it works. Most folks think when Nanking goes, all this section to Shanghai will go with it. Our present plan is to stay as long as we feel we are useful to the work. If our presence makes it dangerous for Chinese Christians, then we will have to go—if there is any way to go then.

A Chinese Christian woman said to me recently: "When we fought Japan, we always had the hope in our hearts that victory and a better day would come some time. Now the future is black as midnight before us. Our hearts have lost hope."

I firmly believe that God rules in the lives of nations as well as in the lives of individuals, and we are praying that his will may be done for China.

KATE C. JOHNSON
(Mrs. W. B.)
Kunshan, Kiangsu,
China



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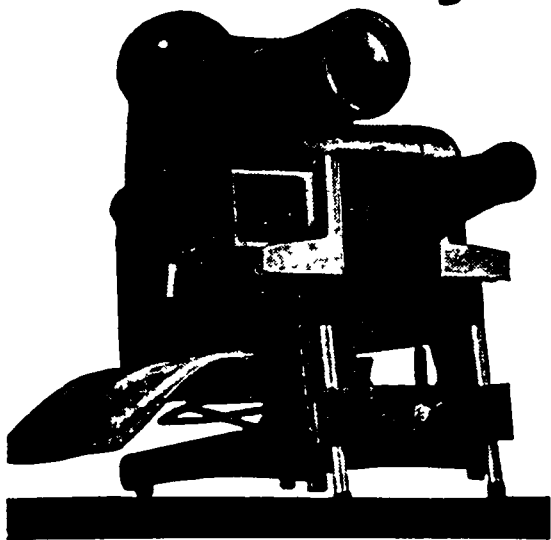
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Former China Missionary Begins Work Among People in the City of Taipeh

On October 19, as my plane circled over Taipeh and I looked down upon it, the Holy Spirit seemed to be whispering to me, "I have much people in this city." After about a week of searching unsuccessfully for a place to live, I decided to quit house-hunting for awhile and go after souls. Filling my bag with Chinese tracts, I went to the provincial fair.

I was Exhibit Number One! An American woman who speaks Chinese, and who has something to give away!

My method is simple. At a waiting station, I take out a Chinese tract and start reading it. Everyone gathers around and one will ask if I understand what I am looking at. I read a line of the characters and ask him if he would like to have the tract. Then all the others reach for one. Now that I have given them the Word for the Holy Spirit to use, I can pray for them to be saved.

Hearing me speak in Chinese at the fair, a young professor in the University of Formosa came to talk. Asked if he were a Christian, he said, "I have been wanting to become one, but have not known how."

At the Bureau of Foreign Relations,

when the man in the office was asked the same question, he answered: "Not yet. But I want to go to your home and talk with you."

A graduate of the University of Tokyo in the government land office laughingly said: "I am a Chinese-Formosan-Japanese." Added to that, he wears U. S. Army clothes and tries to speak English. Wanting him to become a citizen of heaven, I asked him why he was not a Christian. He replied: "I very hope. You come my home. Prayer. I welcome."

Needing a quiet time with the Lord one afternoon, I went down by the river in front of the inn where I was staying. In their love for beauty, the Japanese, when they held Formosa, had walled up the river bank and made a narrow park between it and the green hillside. Near me was an artistic, modern bridge, over which Chinese-Formosan women walked in Japanese shoes, carrying their babies on their backs. On the opposite bank lay half a dozen Oriental junks, modernized with motors but their rusty steering wheels now motionless. Down the river were smokestacks of an industrial plant.

I stood entranced at a gorgeous sunset when, as the magnificent colors faded, I was attracted by a group of native girls ten to twelve years old, laughing and making fun of the "foreigner." It was my opportunity to go to them and make friends. They work in a knitting mill and cannot read, but perhaps they have brothers who are in school and can read to them the tracts which I gave them.

Don't fence me in any more in Shanghai or even in my beloved Shantung! Here there are wide, clean streets, with no beggars on them. The main streets have four lanes plus sidewalks eight or ten feet wide. Others are drives through rows of lovely palms. Pretty little parks here and there add to the feeling of space and beauty.

No traffic jams or directing cops. In fact, I have not seen a policeman on duty since I came. There are not many cars and a law forbids them to be imported. There is plenty of room for the hundreds of bicycles as they leave their big parking lot and start out in every direction from the center of the city. Old style, high Japanese rickshas are in abundance and a few ped-a-cabs.

We have purchased a two-bedroom Japanese residence with some yard in a splendid location on the big main street just fifteen minutes' walk from the center of the city. The mayor promised to sell us a lot from government land for a little pastorium and chapel. May the price be what we can afford!



BERTHA SMITH
Taipeh, Formosa

Army Jeep and Canoe Take Missionary Into Isolated Sections of Nigeria

I have traveled around all over this maze of rivers and creeks visiting our stations, helping get construction started on five new church buildings, counseling with the people about the work, and holding meetings.

We are using an army jeep now, and visit stations on the other side of the river in it. One of the native men is "carving" us a canoe. He has cut down a mighty mahogany tree in the jungle behind our house and is digging it out with axe and cutlass. We'll put a mat top on it and then we'll be ready to go. Although very slow, it furnishes good transportation and is fairly comfortable on long trips. Our only means of travel through most of our area is on the rivers and creeks.

We have completed a census of the people in every village where we have stations, our pastors visiting every house in every village, carrying the gospel to the people and reasoning with them about sin and salvation. We have been engaged in an area-wide campaign to get our members to tithe. Results in some cases are amazing, and giving has improved considerably in all the churches.

By means of the Bible school in Joinkrama, reconvened in January, we can train native pastors of this backward area, helping them to know more about the Bible and about Christ so they may carry the knowledge back to their people in isolated areas of the Niger Delta. Our old building of mud and thatch had been eaten down by the ants, and it was necessary to rebuild it. The new building of burned brick and cement, with a thatch roof, has a little office on one end for me.

Reports coming to me practically assure that the number of conversions and open solemn confessions of Christ will pass 1,000 during the fall evangelistic campaign. We are engaged in a definite long-term scheme of caring for and instructing these new converts.

On the last two Sundays of the evangelistic campaign it was my privilege to conduct baptismal services, first baptizing twenty-nine at Okarki and then forty-seven at Joinkrama. We had feared some people would be irreverent and disrespectful. On the contrary, the great multitudes who stood on the shore watched with awe. These candidates had been examined and approved about three months before and had all been tested in inquirers' classes for more than a year.



C. A. KENNEDY
Port Harcourt, Nigeria

*Munich Pastor Expresses Thanks of
Bavarian Baptists for American Aid*

This letter brings you heartfelt greetings from the Baptists of Bavaria, in Germany, especially from the church in Munich, the capital. It also conveys profound thanks for the brotherly help you have been extending to us by your shipments.

In these years of inconceivably great distress, with little prospect for a better future, your help to us was like a radiant beam, and proof that Christian spirit alone can build bridges from one nation to another and can overcome enmity and obstacles.

Bavaria is a beautiful country, with steep, snow-capped mountains in the south. The majority of the population has been Catholic for more than a thousand years. The Baptist churches have existed for about fifty years and it was very difficult for them to grow. When the war ended there were only 1,000 Baptists in all Bavaria and churches existed only in the large cities.

During the three postwar years the Baptist churches received a fresh impetus and already there are about 3,500 members. In more than sixty new places religious services are being held at regular intervals and many new Sunday schools have been founded. All of our churches in Bavaria, Wuerttemberg and Baden are confederated in the South German Baptist Convention.

The First Baptist Church, Munich, had 300 members at the end of the war. It now has 700 members. Many Baptists have come to Bavaria as refugees from the eastern parts of Germany and from the Balkans. They are all very poor because they had to leave their property behind and even the last belongings were taken away from them at the border.

We are grateful that we can give food and clothing to them from the gifts of American friends.

Since the end of the war, branch churches have been founded by the Munich church in twelve places in upper Bavaria. In Munich we have a Sunday school, a good choir, a youth group of about one hundred juveniles, and a Woman's Missionary section. All these groups are actively working for the Lord and his church. We try especially to carry on our mission among the youth. Last year we were able to buy from the U. S. Army a number of tents at a good price, and last year as now we have been running a camp for children and juveniles with games and sports and good food, but also with study of the Bible and practical teaching for fellowship and democracy.

Our large church building with 600 seats was destroyed by a bomb in July, 1944. Church members have rebuilt the youth hall, but it has only 300 seats and



Photos courtesy Gideon Dreisbach
Baptismal service in the swimming pool of the town of Munich was conducted by Pastor Gideon Dreisbach of the First Baptist Church (membership 700) last year.



With U. S. Army tents, which we bought at a good price, we set up a youth camp for our church.

is too small. Every Sunday many have to stand because there are not enough seats. Because the building site is the property of the church, we want to build a new church on the same site. We hope to begin it in the spring of 1949.

In connection with this we hope to open in the church building a kindergarten and a home for Baptist pupils and students. This is an especially important problem in our destroyed town.

(Portrait
unavailable)

GIDEON DREISBACH
Munich, Germany

*Young People Preach in Home Church
While Missionary Visits Other Villages*

Last July 25 we had a service on the land where we are to build our temple. It was an extremely cold midwinter day with a slow drizzle, but we had a crowd

present to turn over the first shovelful of dirt. The next day they began digging the basement. It took lots of courage to begin with only a third of the money we need to finish. But our plans had to be in the hands of municipal officers before January, 1948, in order to escape a new law requiring more space left on each side of the building. We couldn't afford to lose that space, so we just had to go forward with faith.

Mr. Orrick is in Paso de los Tores this week end. He left early Friday morning on the train and will return Monday at noon. He goes every third Sunday, preaching four times and teaching a Sunday school class those three days he spends there. And, besides, he visits all over the town, for the members are quite scattered, but they are very faithful and it is an inspiration to visit them.

We have a group of fine young people in the church here. Mr. Orrick asked one of them to preside tonight and two others to preach fifteen minutes each on a subject which he gave them. The house was full and it was a good gospel service.

Ismael Gimenez is starting off splendidly with his Bible coach. He sold forty-eight Bibles and eighty New Testaments in seven days. We are going to see great things some day from the seed he is sowing now. If he has done so well beginning in the worst part of winter, what



will he do when summer comes? He has much courage and the people love him.

VERA H. ORRICK
(MRS. B. W.)
Montevideo, Uruguay

Stronger Mission Center Urged To Develop and Extend Service

Missionary Walter E. Craighead and I have visited more than half of the twenty-three Baptist churches in this area. Many of these do not have pastors. We must make Asunción a stronger missionary center in order that the work in surrounding areas may be developed and extended.

Something on the order of the work that Missionary A. Ben Oliver has done in south Brazil should be done in Paraguay and northern Argentina. Laymen who are active in the churches can be trained to take a fuller part and from them some can be selected to be ordained. In the Russian churches the young men must be trained for the next generation, and some of the older men can and will take more responsibility.

Paraguay as a nation is going through a period of tremendous strain. The great prosperity in Argentina drains off the very best talent in this country. This state of affairs will probably not continue very long. If we can take advantage of the opportunities now and build a strong mission program, it will bear fruit in the years to come.



SYDNEY L. GOLDFINCH
Asunción, Paraguay

Remarkable Baptist Mission Center Established in China's Kansu Province

Sometimes it seems to me that here I have really reached the "uttermost part of the earth" to witness for Christ. With Missionary Mary Lucile Saunders, Mr. Chiang and Miss Li, I flew from Shanghai to Lanchow, the capital of Kansu Province; then came by truck over a rocky, mountainous road a day's journey northwest to Wuwei where Dr. and Mrs. Abraham Hsu and their co-workers have established, with help from the Frontier Committee, a remarkable Baptist Mission Center.

Miss Saunders and the two Chinese leaders were here almost a month conducting meetings and classes which proved a blessing and added great impetus to the work. I shall remain until peace comes or until the Lord sends me elsewhere.

Dr. Hsu left Shantung eight years ago when the Japanese occupied that province. He planned to go to Sinchiang but by the time he reached Wuwei, communications were closed and his funds were almost exhausted. He decided the Lord would have him remain here and forthwith rented a temple in which he opened a chapel.

As his medical work grew he was able to start a hospital. Last year he erected an excellent new building for nurses' home and operating room. Meanwhile, a primary school has been opened and a pastor, an evangelist, and two Bible women have come from Shantung to help in the growing work.

East and West have truly met and united in this clean, lovely city of about 80,000 inhabitants situated 6,000 feet above sea level. There are Eurasians whose parents are Chinese and Russian. Some of the children from those families are in our school. The Mohammedans, perhaps one-tenth of the population, trace their ancestry back to Arabia or Turkey. Some retain their original characteristics; others have intermarried and been assimilated by the Chinese.

A Christian man who is principal of a

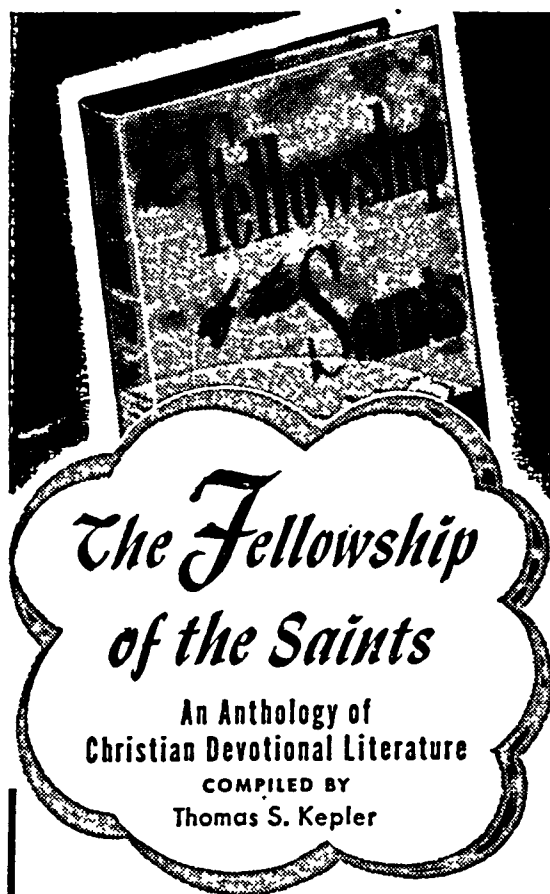
grammar school invited me to go and speak to his pupils, offering to bring a cart or donkey for me. I declined that honor; I prefer to walk or ride my bicycle. Two students from a government high school came to ask if I would open an English Bible class for them and their classmates every Sunday. Of course I promised!

A few weeks ago we walked to a baptismal service at a creek four miles from the city. On the way we passed a house beside the road where several women were sitting out in the fresh air. We stopped and gave them a brief message about Jesus and his love—something quite new to them.

While preparations for the baptism were in progress I had another chance to witness; a group of soldiers and civilians had come to see what was happening. Seven candidates were buried with Christ in baptism that day; then the Lord's Supper was served there under the trees.



ADDIE ESTELLE COX
Wuwei, Kansu, China



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NORTH EAST WEST SOUTH

In the new Constitution of Burma, Christianity is listed as a "recognized" religion, but special position is given to Buddhism, the religion of the majority of the citizens. Among the non-Burmese groups the Baptists constitute the largest denomination with a total of 186,438 members. In spite of the politically unsettled conditions last year they reported over 20,000 baptisms.

Turkey has completely secularized her educational system, but signs are beginning to appear that some of the leaders consider religion an indispensable element in the life of the nation. In the two highest elementary grades Islamic instruction has been made available outside school hours on a voluntary basis. Plans are being made for the establishment of "theological" departments at the universities of Istanbul and Ankara.

Kagawa recently addressed a conference of Christian workers in Japan and began his address by saying: "The most formidable enemy of the Christian movement in Japan is communism."

Over five million refugees from the north have entered South Korea. They have put a strain on South Korea's meager resources. In the cities and in many rural areas there is hardly a home which does not share food and shelter with someone who has fled from the terror in the north. The Christian forces are trying to meet the social responsibility created by the presence of thousands of orphans and tens of thousands of destitute families. The Christian work in Korea has been strengthened by the coming of many Christian pastors, teachers, and church members among the refugees. There is increased preaching of the gospel and more personal soul-winning amidst the crowded and uncertain conditions.

At least fifty thousand Arab Christians now live in Israel, about half of them in and near Nazareth. The number of Moslem Arabs under Israeli rule approximates that of the Christians, nearly fifty thousand.

Many DP immigrants arrive in Israel by plane. The new nation is in desperate need of workers, especially pickers in the orange groves. Wages run as high as eight dollars a day.

A.P.O. ADDRESSES OF MISSIONARIES ARE NOT TO BE USED TO SEND THEM RELIEF PARCELS. "The authorities here in Japan have warned us several times about it," writes one missionary. "Gift packages embarrass us when they come that way. We welcome them at our regular addresses."

Many signs point to better conditions in Puerto Rico. Shortly after their first elected governor, Luis Muñoz Marín, had taken office he appointed Mariano Villaronga, Commissioner of Education, subject to the approval of the Puerto Rican Senate. Formerly that office was subject to the confirmation of the United States Senate. The newspapers on the island interpreted the home rule in education to mean that Spanish would be the official school language and that English would be an emphasized subject.

More than 300,000 children of school age have never had any schooling at all.

The Chief of Operations of the Israeli citizens' army is thirty-one-year-old Colonel Yigael Yadin. He received his doctor's degree in archeology at the Hebrew University, writing a thesis on "Arms and Strategy in Biblical Times."

In the *Bible Society Record* for February Dr. Francis C. Stifler tells of a German community, where after months of waiting, their shipment of Bibles contained only six copies for one thousand people. What did they do? They arranged to pass the copies from hand to hand, everybody keeping the precious volume for one day, after which it was passed on to the neighbor. Dr. Stifler raises some interesting questions: "If you could have the Bible but for one day, what parts of it would you read? What passages would you teach your children? What rearrangement of your day would you make to allow more hours with God's Word? How late would you sit up through the night reading, and maybe copying as much as you could of the Sacred Text while it was yours?"

Dr. Jesse D. Franks of Ruschlikon/Zurich, chairman of the Baptist Foreign Mission Board's seminary committee, reports that twenty students have applied for admission to the Baptist Theological Seminary which will open in Zurich in September. This number includes none of the Baptists of Italy and Spain who have indicated a desire to enter the seminary next fall.

The Philippine Republic has offered to provide a temporary haven for 6,000 of the more than 13,000 Displaced Persons in Shanghai. They intend to quarter them in the former U. S. Navy installations on the southeast tip of the Island of Samar until the International Refugee Organization can find permanent homes for them. Of the 13,000 refugees in Shanghai 4,600 are stateless White Russians while the rest in the main are Jewish refugees from Hitlerite Germany.

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Sallee, Annie Jenkins, *Torchbearers in Honan*, paper 80 cents. Brief biographical sketches of four pioneer missionaries—the Rev. W. W. Lawton, Mrs. David Wells Herring, Miss Zemma Hare, and Miss Viola Humphreys—and two Chinese women.

Nichols, Buford L., *It Happened in China*, paper 60 cents. A random sketch of incidents before and after the war. It has no chapter divisions and is in the nature of a diary, though not chronological in its presentation. The author says he wrote it especially for men.

McMillan, Archibald, *For Christ in China*, paper 75 cents. Here is a challenge to young people to see the needs and invest their lives or their substance in winning China to Christ.

INTERMEDIATES

Wiley, Elizabeth Ellyson, *Three Pairs of Hands*, paper 60 cents. A picture of youth in China and their problem of conflicting loyalties.

Carver, Saxon Rowe, *Carved on Our Hearts*, paper 40 cents. Written by one who knows and loves China, here is a vivid account of the country and the people met by our missionaries as they help in the shaping of a Christianized China.

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Pruitt, Anna S., *Whirligigs in China*, paper 40 cents. True stories from the lives of Chinese girls and boys that give vivid and accurate pictures of Chinese life, customs, and ideals.

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Weeks, Nan F., *Chopstick Children*, paper 50 cents. A picture-story book depicting Chinese children in their homes and schools and Sunday schools.

1947 Series

ADULTS

W. R. White, *That the World May Know*, paper 60 cents. This book is based on the premise that our business is to give the world Christian truth. The

need for accentuating and accelerating our missionary efforts to meet world changes is stressed.

YOUNG PEOPLE

Routh, Porter, *My World Too*, paper 60 cents. This is the story of a young man's call to the mission field. Roy Southern dreamed of a business career in his father's store, but a youth revival in his church changed this dream. Requirements and qualifications for candidates for the mission field are presented in an interesting manner.

INTERMEDIATES

Wood, Violet, *Great Is the Company*, paper 75 cents; cloth \$1.25. Stories of interesting and exciting adventures of the great company of men and women who have translated the Bible into the languages of many people.

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Applegarth, Margaret T., *Lamplighters Across the Sea*, paper 60 cents. This is the story of how the Bible, the "Big Little Library," came into being and how it was handed down to us from Adam's time on through the ages.

PRIMARIES

Weeks, Nan F., *A Little Book in a Big World*, paper 60 cents. A picture-story book. In simple and appealing form these stories relate facts about the Bible—its many books and many writers.

TO BE CONTINUED IN MAY

Q. What is a church budget subscription to THE COMMISSION?

A. A church budget subscription is an order of 10 or more carried in the name of the church.

Q. What are the new rates for church budget subscriptions?

A. From April 1 all new budget subscriptions will be 6 cents a month per copy, or 66 cents for a year (11 issues).

Q. How often is a church budget subscription payable?

A. Monthly or quarterly. To save postage and billing costs we prefer to send quarterly statements to accounts under twenty-five copies.

Q. Can Sunday school classes, Training Unions and missionary circles get the benefit of budget rates if they send in ten or more subscriptions?

A. Only if the account is carried in the name of the church. The circulation grouping and the bookkeeping costs would be too great to give the discount to separate organizations within the same church. The various groups should pool their subscriptions and carry them in one account.

Q. How often can the church add names to its subscription list?

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The Philadelphia Inquirer

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BOOKS

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

Anthony Becomes Eagle Heart by Frances Curb and Rebecca Tarry (Home Mission Board, Southern Baptist Convention, paper 50 cents), the Primary book in the 1949 study series, deals with Goodwill Center work in Southern cities. The authors are in charge of the Tampa Goodwill Center. The large type, the format, and the pictures of children designate it as a book for children, but the story is adult in appeal. Continuity is achieved by a rather remarkable collection of snapshots of Anthony from babyhood to adolescence, and interest in the text is greatly enhanced by the use of a number of photographically excellent action pictures of life at the center.

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Report of the Seventh Baptist World Congress, Copenhagen, Denmark, 1947 (Carey Kingsgate Press, 12/6d net) has been released in a book of 172 pages. It was edited by Dr. W. O. Lewis, former executive secretary of the Baptist World Alliance. The book contains the minutes, reports, and addresses of the congress, illustrated by portraits of those who participated. Baptists who attended that congress will desire to recall the happenings there by reading this book; those who did not attend may get a comprehensive picture of the proceedings through it. J. N.

"Vacations That Count" by Mary M. Lago (Home Missions Council of North America, 35 cents) was published in 1948 for young people who anticipated summer work appointments. It is packed with information on how to cope with problems in community and camp work—leading discussions, organizing Bible schools, teaching arts and crafts, using visual aids, approaching hostile or indifferent people in a community, and leading worship services. M. E. M.

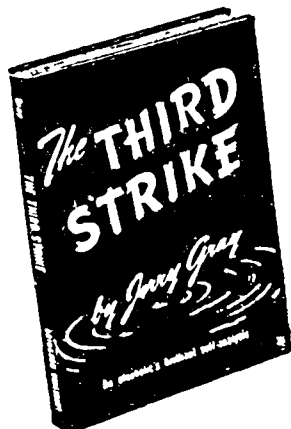
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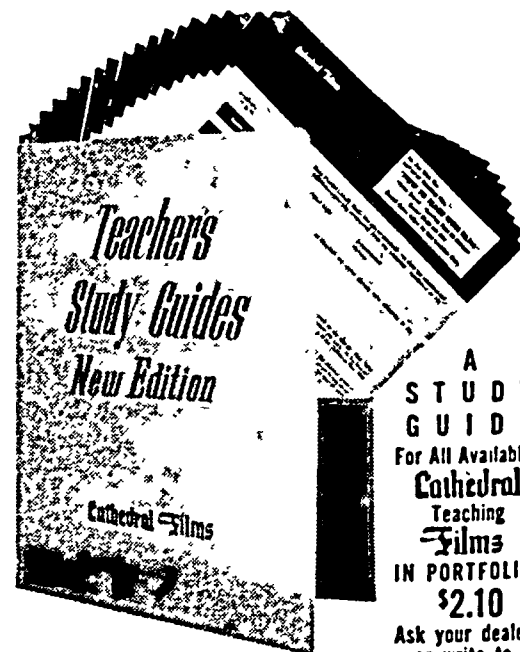
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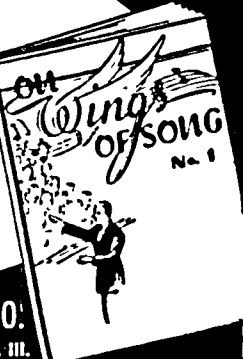
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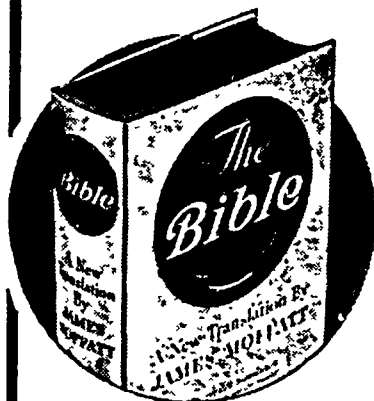
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The Littlest Orphan

"Ding-dong, ding-dong, dong—", the music of the dinner bell faded away, and all the forty little boys arose to stand beside their places at the long table. All of them except Vittorio. He sat hungrily licking the last of the good cocoa and bread from his bright yellow bowl.

Pasquale nudged him with his knee.

"Get up, Vittorio, didn't you hear the bell?"

"Sh—sh—," whispered Tonio to Pasquale, "Let him finish." Tonio was eleven, and the tallest boy in the room. "Vittorio is new. He only came last night."

"Signor Director said we were to stand when the bell rings each morning right after breakfast." Pasquale had not been long at the home himself, and he was trying very hard to obey all the rules.

"This littlest one is not used to our ways yet, Pasquale." Tonio spoke like an old man.

"But such manners he has, Tonio! Look, he licks his bowl as if he had no spoon to eat with."

"Ho, ho," laughed Tonio. "When you first came you licked your bowl at dinner and supper, as well as at breakfast. Ho, ho."

"I was so hungry, when I first came," Pasquale tried to excuse himself, "I was so hungry I wanted to eat the bowls and the mugs, and even the table itself."

The Director was speaking, "Do you remember, boys, what I told you last night?"

"The bell will ring, the bell will ring!" shouted all the boys.

"The bell will ring!" chimed in Vittorio, after every one else had ceased, and Tonio had again whispered in his ear.

"Right!" said the director, "And I shall tell you why we will ring the bell each week-day morning right after breakfast."

"Why, why?" called the boys.

"Something wonderful has happened to our home. All this summer lots of people who are traveling in Italy have been coming by and seeing the nice building we boys have to live in, and they say: 'Why do you not have a home for girls, too? And a chapel?'"

"I know, I know," Pasquale interrupted the Director, "You will build a home for my sisters!"

"Not I exactly," answered the Director. "The kind travelers have sent money to buy bricks and mortar, but there is not enough to pay all the laborers we will need to put up a building quickly."

"Let me help. I can lay bricks and mortar," boasted Pasquale, stepping up to the Director. "I am a big strong boy, not a baby like this Vittorio here. He cannot lay bricks and mortar."

"I can lay bricks and mortar, I can lay bricks and mortar!" The little boys took up Pasquale's words, and kept shouting to be heard.

"Attention! Attention!" called the Director. The boys became quiet. "It pleases me greatly that you have guessed why we ring the bell each day after breakfast. Now that you know it is to call us to work to build a house for our sisters. Let us march out, and I will assign each of you as a helper to the masons and carpenters."

The boys started out into the bright morning sunshine, but little Vittorio did not move from the table. Big tears rolled down his cheeks.

"Come, come, Vittorio," Tonio called from the door, "why are you crying?"

"I do not know how to lay bricks and mortar," small Vittorio answered in a trembling voice, "I do not know how to build a building for a sister."

Tonio went back and took Vittorio by the hand, "There are many jobs to be done in building a house. Even a small boy can help. I will find you a place, Vittorio."

As they marched out into the yard, the little black goat that was the pet of the orphanage pranced up to meet them. He ran between their feet, and danced about inviting them to a game. Pasquale ran after the little goat, but Tonio caught him:

"No, no Pasquale, you have another job today, you Big One."

"Let me go, Tonio, I want to play." Pasquale tried to pull away, but Tonio held him fast.

"Oh, no, Pasquale, you are now a worker in bricks and mortar, but Vittorio will keep our pet out of the way of us workmen."

"You are right, Tonio," said the jolly Pasquale, "Now that we are workmen, building a building for our sisters, we have no time for play with kids. Ho, ho, ho, ho!" he laughed loudly as Tonio turned him loose.

"Ho, ho," he shouted, "Look, look, even the littlest orphan is a workman, like ourselves!"

"Ho, ho, ho, ho!" laughed all the other little boys as they scurried about helping the builders. The littlest orphan chased the small black goat into the orchard, out of the way of the workmen.



The author and John Watts at home in their two-room apartment.



The chauffeur's cottage with garage at Ruschlikon/Zurich will soon be occupied by a faculty member and his family. The gardener's cottage on the estate will also house a professor's family. But the big house was not so easily converted to the use of a graduate theological school.

How to Make a Seminary

(Continued from page 10)

overstocked with drapery goods, none of them had a single striped piece! Why? Because Swiss people believe that draperies should never be anything but flowered!!

I went out to look for a bedroom suite. All my linens and coverings are for a

double bed and I didn't want to have to buy more. After spending a month visiting nearly every furniture store in Zurich, I was about to give up. The answer was always the same: Swiss people don't use double beds; only the French and Americans do that! We finally had a French bed made, but we had to take a Swiss innerspring mattress. It's in three pieces, for a box double mattress in one piece is too hard to turn, and no self-respecting Swiss would sleep on a mattress that is not turned once a week!

Life in a luxury mansion in beautiful Switzerland isn't exactly paradise. Still,

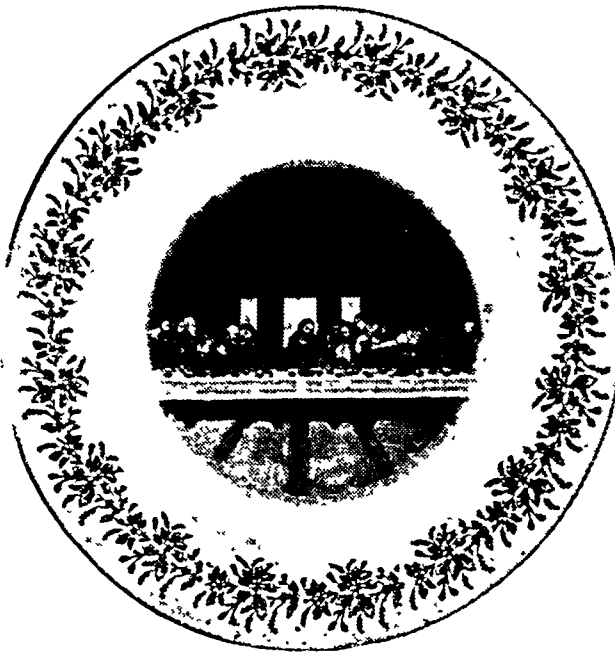
our task is thrilling, for our dream and yours for this evangelical institution in Europe is coming true. As we rack our brains to solve these vexing practical problems, we think of the future.

The empty "nursery" we see as a cradle of learning where young men of every nationality may grow in wisdom and spiritual stature; the dark basement comes to life and we dream of the happy student hours to be spent there; finally, the ornateness of the "salon" seems unimportant in the radiant spiritual glow of earnest, seeking hearts and in the fervor of their prayers.

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Missionary Family Album

BELL, Frances, pharmacist for the Ogbomoso Baptist Hospital, on three-year contract, left New York by air January 29 for Nigeria, West Africa.

BICE, The Rev. and Mrs. J. L., of Brazil are on furlough at Denton, Texas: Box 5053, T. C. Station.

BRIDGES, The Rev. and Mrs. Glenn L., appointees for Brazil, left New York by boat January 28 for Rio de Janeiro.

CRAETREE, The Rev. and Mrs. A. R., of Brazil left New York by boat February 11 for Rio de Janeiro.

CRAWLEY, The Rev. and Mrs. J. Winston, of China announce the birth of Sarah Ann, their second child, first daughter, January 18 in the Philippine Islands.

CULPEPPER, Mrs. C. L., Sr., of China arrived in the States by air February 6, two months in advance of the date she was to sail from Shanghai with Dr. Culpepper on regular furlough, due to serious illness of a daughter, Mrs. William L. Walker of Lindale, Texas.

FIELDER, The Rev. and Mrs. Wilson, of China become missionaries emeritus March 31.

GLASS, Beatrice, of Argentina, now 801 Tazewell, Roanoke, Virginia, tendered her resignation effective January 31, 1949.

HAGOOD, Virginia, of Nigeria, now Greenville, Texas, tendered her resignation effective January 31.

HAMMETT, Frances, of Nigeria left New York January 12 by boat for Lagos.

HART, Lois, of Chile left New Orleans by boat February 15 for Antofagasta.

LANSDELL, Emily K., of China sailed February 15 from Shanghai on the *General Meigs* for San Francisco, and Hephzibah, Georgia.

LEAVELL, Cornelia, of China arrived February 2 due to the serious illness of

her father, Dr. George Leavell, Bristol, Virginia.

LUPER, The Rev. and Mrs. J. Daniel, appointees for Brazil, left New Orleans by boat February 22 for Recife.

MANLEY, Kathleen, of Nigeria left New York by air January 24 for Lagos.

MOORE, R. Cecil, of Chile left Miami February 3 by air for Santiago.

RICHARDSON, The Rev. and Mrs. J. W., of Nigeria are on furlough during February and March at 2012 O Street, N.W., Washington, D. C., where Mrs. Richardson is engaged in graduate study at

Courtesy Van Earl Hughes



Rican. . . . They crossed the capital in this victory car. Praise be the Lord." Says the missionary, "The newspaperman was so overwhelmed by the good nature of our men, he used his strongest expression of appreciation, because this is something that never happened to a North American before—to take an oxcart instead of a streamlined taxi." The tourists: Dr. Frank K. Means, Dr. Everett Gill, Jr., Dr. M. Theron Rankin, and Fon H. Scofield, Jr., all of Richmond, Virginia. Dr. Rankin returned February 21.

George Washington University medical school.

SAMS, The Rev. and Mrs. A. Marshall, of Argentina are on furlough at 1920 North Circle Drive, Jefferson City, Missouri, where he is doing graduate work in Spanish at the Uni-

G. S. Deer



The Rev. and Mrs. Michael T. Ray of North Carolina and Alabama are new missionaries to India, appointed January 18 by the American Baptist Foreign Mission Society. The Rays, shown here with Foreign Secretary Marlin D. Farnum, felt the call to India where Mr. Ray served for eighteen months in the armed forces. He attended Campbell College, Furman University, and Southern Baptist Theological Seminary; she, Annelu Moore Ray, was educated at Alabama Polytechnic Institute, North Carolina Baptist Hospital, and Woman's Missionary Union Training School.

EN CARRETA Y... SIN GRITAR



Ya lo veis, caro lector amigo, ocupaban los servicios de que en este mundo lo que a nos los parece ridículo a otros se les presenta como un halago y una diversión. La foto que captó uno de estos días al redactor gráfico de nuestro periódico recoge el momento en que cuatro distinguidos ciudadanos norteamericanos, miembros de una misión eran un "taxi" genuinamente costarricense. Los cuatro "machitos" parecen muy satisfechos del medio de transporte. Es decir, van en carreta y... sin gritar. Atravesaron la capital en ese carro de la victoria. Alameda San José.

"In the Ox Cart and . . . Without Gripping" is the caption of this front-page two-column item in the San Jose *La Hora* for February 7. Missionary Van Earl Hughes of the Baptist Home Mission Board welcomed the Foreign Board secretaries when they landed at the local airport. So did a newsphotographer. Says the clipping, "Four distinguished North American citizens, members of an evangelical mission, used the services of a 'taxi' genuinely Costa

versity of Missouri, and she is working with the state board of education.

SINGLETON, Ethel, of Chile tendered her resignation effective February 14, the date of her marriage to Cornelio Gatica of Santiago.

SNELL, Oleta, of Chile left New Orleans January 19 by boat for Valparaiso.

STEWART, Alberta, of Brazil left New Orleans February 22 by air for Recife.



Arthur B. Crabtree, professor

b. Stalybridge, Cheshire, England, May 5, 1910; ed. Manchester Baptist College, Manchester University, B. D., 1935; Zurich University, Th. D. cum laude, 1937. Sheet metal worker, 1928-29; pastor, Fleetwood, 1938-39, and Leeds, 1939-44; assistant to the director of the Departments of Youth, Social Service and Temperance, Baptist Union of Great Britain and Ireland, 1944-49; professor, Zurich Baptist Theological Seminary, 1949—. *Zurich*



Hanna Utzinger Crabtree, teacher

b. Mulheim, Cologne, Germany, Oct. 6, 1910; ed. Swiss Mercantile College. Stenographer, Law Department of Leu's Bank, Zurich, until marriage 1938; Leed's office of the Ministry of Transport, England, 1942-45; teacher, Zurich Baptist Theological Seminary, 1949—. Married Arthur B. Crabtree 1938. One child: Martin, 1944. *Zurich*

Special Appointees

Imperative need of a particular kind of skill or experience in a particular Mission occasionally results in the appointment of a "contract worker" or special missionary for a short term of service overseas. The spiritual qualifications for this type of appointment are identical with the requirements for lifetime appointments; the educational and age requirements are not. The Baptist Foreign Mission Board approved each of the persons whose portraits appear on this page for special service on missionary salary for as long as they care to work or can continue to be useful to the Mission.

Dementi



Olive Allen, teacher



Frances Bell, pharmacist

b. Elizabethton, Tenn., Oct. 27, 1907; ed. East Tennessee Teachers' College; Carson-Newman College, B.A., 1929; Columbia University. Teacher, Elizabethton High School, 1930-38; director of Christian education, Citadel Square Baptist Church, Charleston, S. C., 1938-48. Teacher, Nuuanu Kindergarten, Honolulu, T.H., 1948—. *Hawaii*

b. Birmingham, Ala., June 29, 1926; ed. Howard College, B. S. in pharmacy, 1946. Pharmacist, Alley's Drugs, Birmingham, 1946-48; Dewberry Drug Co., Birmingham, 1948-49. Pharmacist, Baptist Hospital, Ogbomoshoh, Nigeria, West Africa, 1949—. *Nigeria*



Carree Speares, stenographer

b. Townville, S. C., Oct. 21, 1920; Lander College (commercial diploma); Baptist Bible Institute, B.R.E., 1945. Home mission worker, Lockport, La., 1943-45; secretary, Clemson College surgeon, 1945-46; secretary to professor of music, B.B.I., 1944-45. Secretary, Colombian Mission, Barranquilla, 1946—. *Colombia*

b. Stellaville, Ga., Sept. 26, 1918; ed. W.M.U. Training School. Telephone operator, Augusta, Ga., 1935-39; Sears, Roebuck and Co., Augusta, 1939-41; secretary, bookkeeper, Blanchard and Calhoun Realty Co., Augusta, 1941-44; stenographer, W.M.U. Training School, 1945-46. Secretary, Baptist headquarters, Ibadan, Nigeria, West Africa, 1947—. *Nigeria*



Martha Tanner, stenographer

Allen

Speares

Bell

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Kingdom Facts and Factors (Continued from page 13)

problem for the two ecumenical organizations.

Some of the ecumenicists are rather severe in their censure and intolerant in their criticism. *The Christian Century* undertakes to ridicule the decision of the North American conference by denouncing it as promoting a "cult" instead of a "mission." The critics manifest an amazing lack of understanding both of the inescapable relation of mission boards to their constituency and to their established work; and of the history of centralized administration in Christian history.

The "survey" records the facts but fails to see the significance of the extensive independence of missions in Japan of the United Church. In less degree this is also true of the church of South India. Evidently institution union is far from realization.

7 In the light of all this it is amazing and most encouraging that it is possible to report unprecedented openness to the Christian message and ideal in many parts of the world; large numbers of converts and baptisms, especially among students. Popular interest is so great in many regions as to cause the survey to put the training of leaders in the forefront of the strategy demanded for the missionary cause in the present situation and outlook. There is increasing interest and mounting support of missions in most of the denominations.

At the same time there is recognition of the need for careful, constant rethinking and readjustment to meet the opportunities and the demands of a Christianity rapidly becoming conscious of itself as a, and the, world religion; the one hope of humanity.

All in all Christianity for all humanity is in more urgent demand than ever before, if only Christianity can be more truly and fully Christian.



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1 May Scrymgeour Deter (Mrs. A. B.), Caixa T, Curitiba, Paraná, Brazil; David Hardeman LeSueur, 241 N. Dick Dowling Street, San Benito, Texas.

2 Blonnye H. Foreman, Box 642, Las Cruces, New Mexico.

3 William Coleman Harrison, Caixa 118, Porto Alegre, Brazil.

4 Pauline Willingham Moore (Mrs. J. A.), Ghei Strasse 1, Ruschlikon/Zurich, Switzerland; Maye Belle Taylor, Rua Padre Ingles 135, Recife, Pernambuco, Brazil.

6 Corinne Dickson Hollis (Mrs. J. D.), Baptist Mission, Tungshan, Canton, China; Alma Jackson, Caixa 35, Goyania, Goyaz, Brazil; Gertrude Addis Tharpe (Mrs. E. J.), Box 2869, Wailuku, Maui, T. H.

8 Elizabeth Fountain Callaway (Mrs. M. P.), American Mission, Bahrein, Persian Gulf, Arabia.

9 Cora Burns Marriott (Mrs. C. C.), 217 21st Street, Manhattan Beach, California.

10 Cora Ney Hardy, Box 563, Reagan Memorial Girls' School, Lagos, Nigeria.

12 Sarah Nesbitt Davis (Mrs. B. deWolfe), Caixa 300, Fortaleza, Ceará, Brazil; Ethel Guest, Box 563, Reagan Memorial Girls' School, Lagos, Nigeria; Helen Meredith, Apartado 298, Cartagena, Colombia; (Miss) Auris Pender, Baptist Mission, Tungshan, Canton, China.

14 Elin Bengtson (Mrs. N. J.), Krukmakargatan 5, Vasteras, Sweden; Mary Lee Ernest, 1711 Clark Street, Honolulu, T. H.; Roberta Ryan, Casilla 20-D, Temuco, Chile.

15 Virginia Mathis, Baptist Compound, N. Pao Shing Road, Shanghai, China.

16 Catherine B. Walker, Baptist Mission, Box 1581, Shanghai, China.

18 Alfred L. Gillespie, Seinan Jo Gakuin, Kokura, Japan.

19 Mary Alexander, Box 1581, Shanghai, China; Grace Mason Snuggs (Mrs. H. H.), 101 Grove Street, Greenville, South Carolina.

20 Charlotte Martinez Duffer (Mrs. H. F.), Box 1648, El Paso, Texas; Sarah Rebecca Edinger, Casilla 20-D, Temuco, Chile; John S. McGee, Southern Baptist Theological Seminary, Louisville 6, Kentucky; Rudolph Russell, Baptist Mission, Tungshan, Canton, China; Lorene Tilford, Box 1581, Shanghai, China.

21 William McKinley Gilliland, Baptist Mission, Box 8, Ogbomoso, Nigeria.

22 Orvil W. Reid, Independencia 657, Guadalupe, Jalisco, Mexico; Vance Vernon, Caixa 226, Manaus, Amazonas, Brazil.

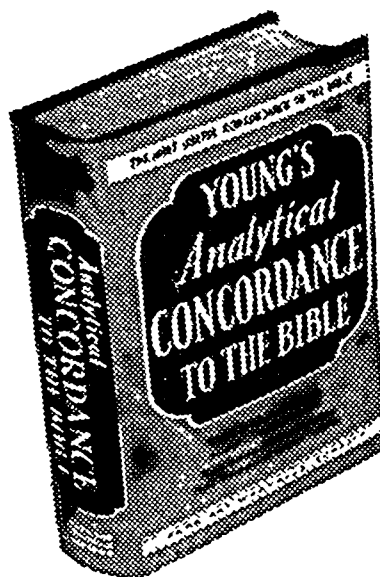
23 Emma Osborne Claxon (Mrs. Neville), Box 118, Baptist Mission, Kumasi, Gold Coast, West Africa.

24 Clem D. Hardy, 3328 Ethel Ave., Waco, Texas; Sarah Gayle Parker (Mrs. Earl), Falmouth, Kentucky; A. Marshall Sams, 1920 North Circle Drive, Jefferson City, Missouri; Lulie Sparkman Terry (Mrs. A. J.), Caixa 178, Recife, Pernambuco, Brazil.

28 Rosalie Duggan Clinkscales (Mrs. T. N.), Caixa 338, Londrina, Paraná, Brazil; William Robert Medling, 1029 Seta-Machi, Tamagawa Setagaya-Ku, Tokyo, Japan.

29 Taylor C. Bagby, Postal N. 35, Goyania, Goyaz, Brazil; Martha Bigham Belote (Mrs. J. D.), Baptist Mission, Tungshan, Canton, China; Zelma Van Osdol Foster (Mrs. J. A.), Chinese Language School, Baguio, P. I.

30 Nan Trammell Herring (Mrs. J. A.), Box 1581, Shanghai, China; I. N. Patterson, Route 1, Owings, South Carolina.



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