





Southern Baptists, Advance!

Cooperative Work of Southern Baptists Portrayed in Filmstrip, "Southern Baptists, Advance!"

And Recordings

Lead your people to see and understand THE COOPERATIVE PROGRAM

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- ... Presentation time, 20 minutes, plus discussion period to follow

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Where To Buy:

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Proclaim the Acceptable Year

In the tradition of the ancient Year of Jubilee, 1950 will become a year of intense religious activity. The Pope in Rome has proclaimed it a "Holy Year." Evangelical Christians can make the midcentury year an "acceptable year of the Lord" (see Luke 4:16-21).

The time has come when we need to reaffirm that salvation comes to man by faith in Christ Jesus, and not by indulgences granted by pope and bishops. For in the year of grace 1950 the Pope is still at the medieval stand doing business in indulgences. By repeated affirmations through the centuries the Roman Catholic church has led millions to believe that the officials of that church have been given power to forgive sin. Now the hierarchy has drawn up detailed rules for securing indulgence "for the sins of the faithful" during the "holy" year of 1950.

On July 10, 1949, Pope Pius XII signed three "apostolic constitutions" which specify that everyone must make a pilgrimage to Rome in 1950. Only those who are too ill to come, or who have reasons acceptable by their bishop, are exempt. The Vatican's astuteness in its fight against communism is revealed by the special exemption for those who live behind the iron curtain.

Four conditions must be met: confession, communion, visits and prayer. The "visits" include the Patriarchal Lateran, St. Peter's, St. Paul Outside the Walls, and St. Mary Major. All "plenary indulgences for the living throughout the world" are suspended. According to Roman Catholic teaching guilt is pardoned by the reception of the sacrament of penance, but the remission of "temporal" (usually purgatorial) punishment can in 1950 be acquired only by going to Rome. This rule refers to the living. For the dead, however, indulgences may be had anywhere in the world.

How strikingly different these conditions for forgiveness are from those we find in the New Testament! "If ye are led by the Spirit, ye are not under law" (Gal. 5:18); "The law is not of faith. . . . But now that faith is come, we are no longer under a tutor" (Gal. 3:12, 25); "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8:1-2); "For by grace are ye saved through faith; and that

not of yourselves; it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9); "Thanks be to God for his unspeakable gift" (2 Cor. 9:15).

More clearly than ever we must declare that God's forgiveness in Christ is complete, needing no man-made tinsel for decoration. The central truth of Christ's atonement for sin becomes effective in the life of the believer through faith which produces holy living. This conviction was the moving force behind the Reformation which was so dramatically highlighted by Luther's protest against the selling of indulgences.

It is well to recall the past battles on this issue. In 1517 the Elector and Archbishop Albert of Mainz made arrangement with Pope Leo X for raising a large sum of money through sale of indulgences. The pope was to get 50 per cent of the receipts. Tetzel was hired to be the public "barker." When he appeared in a neighboring town, Luther posted his famous ninety-five theses on the door of the castle church in Wittenberg (Oct. 31, 1517). In them he stated that only God can forgive sins, that

absolution refers only to ecclesiastical penalties, that great abuses were involved in the indulgence trade, and that "if the pope has the power for a paltry sum of money to redeem souls from purgatory, he ought on account of most holy charity and the utmost need of souls, to empty purgatory."

In spite of his many errors and weaknesses Luther put his finger on the central issue. Two years later he published a treatise in which he expresses regret that in his previous statements he had been superstitious enough to think that indulgences were not to be *wholly* rejected. He had since come to the conclusion that indulgences were "nothing but mere impostures of the flatterers of Rome, whereby to make away with the faith of God and the money of men."

As we shall read the story and see the pictures of multitudes of pilgrims going to Rome in 1950, let us exceed, or at least match, the devotion of those pilgrims, in our own witness to the saving grace of our Redeemer. When we preach the gospel of Christ to the poor, blind and fettered, new pilgrims will start from Jerusalem, Judea, Samaria and everywhere, for the city of eternal foundations whose builder and architect is God.



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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DECEMBER 1949

Volume XII Number 11

Next month

We'll start the new year right with a Baptist's-eye view of the world. The graphic reports which the Foreign Mission Board heard in session October 11-12 can be condensed and pictorialized for your benefit, to make a preview of 1950 on the world mission fronts.

What missionary H. W. Schweinsberg of Colombia saw and heard on his expedition through Ecuador and Peru (and how he narrowly escaped the earthquake which destroyed a city he planned to visit) is one feature you may count on.



Trying to become reconciled to the loss of "Kingdom Facts and Factors", and the monthly stimulus of Dr. W. O. Carver's thinking, we hit upon the idea of a column by our executive secretary. In January it

will be eight columns—"In Big Business with God"—but after that Dr. M. Theron Rankin will share with THE COMMISSION readers his thoughts on the Christian world enterprise in a one page feature.

From Monkmeyer photo house came a batch of pictures of our own George W. Truett Home for Foundlings in Nazareth, and we bought the set—for a Christmas cover and a series for our middle-spread. And we have already placed our order for a big supply of silver ink to make that cover not only holidayish but significant enough for a silver anniversary. Next month you'll know whose.

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Last month

Two dozen of our best friends from all over the South came to Richmond for the semiannual Board meeting, to adopt a budget of \$3¼ millions for 1950 and appoint fourteen new missionaries -- twelve of them Texans. Half were ordained men, the other half their wives, and one of those is, so far as we can learn, our first converted Jewess missionary, an appointee for Israel.

On twenty-two years of tedious figure work, the Board congratulated treasurer E. P. Buxton, whose name you will miss in the column at our right next month. He has earned a rest. Death removes another name from that column. The honorary position of auditor has been held for years by a man who knew every one of the seven executive secretaries of the 105-year-old Foreign Board. He and his father together served it a total of eighty years. "Basil Gwathmey was like a father to me," president L. Howard Jenkins declares.

A simultaneous evangelistic campaign in fifty Richmond churches brought other friends of ours to Virginia the last week of October: Southwestern Seminary's Dr. E. D. Head to the church nearest our office on the west, Chester E. Swor of Jackson, Mississippi, to the nearest on the south. And the same high purpose took some of our home office staff out of town for a week or so: Dr. Rankin to Mobile, Dr. Gill to Texarkana, Dr. Nordenhaug to Appomattox, and Mr. Maddox to Denton, Texas.

Then the Conventions took them out again: Mr. Maddox to Maryland, California, Arizona, and Mississippi; Dr. Rankin to New Mexico, Oklahoma, and South Carolina; Dr. Gill to Missouri; and Dr. Nordenhaug to Alabama and Georgia.

Fon H. Scofield, Jr., on a photo assignment in West Africa this fall, may have been the origin of the tale the Board members enjoyed. To one of the eight clinics in Nigeria, a stranger brought a sprained back which he said he got when he lifted a load to his wife's head!

The closing of the Southern Baptist Relief Center, New Orleans, December 15 reminds us of the remark a Seinan Gakuin professor made when a bale of clothing reached Fukuoka: "What," he asked, "did Americans do with their old clothes before the war?" Baptists of good will must still share, and international parcel post rates are not prohibitive.

Another regular feature got squeezed out of this issue: missionary birthdays for January. The vital statistics and portraits of new appointees seemed more important when we discovered the space would not permit both. Were we right?

M.E.M.

Josef Nordenhaug
 Editor-in-Chief
Marjorie E. Moore
 Managing Editor

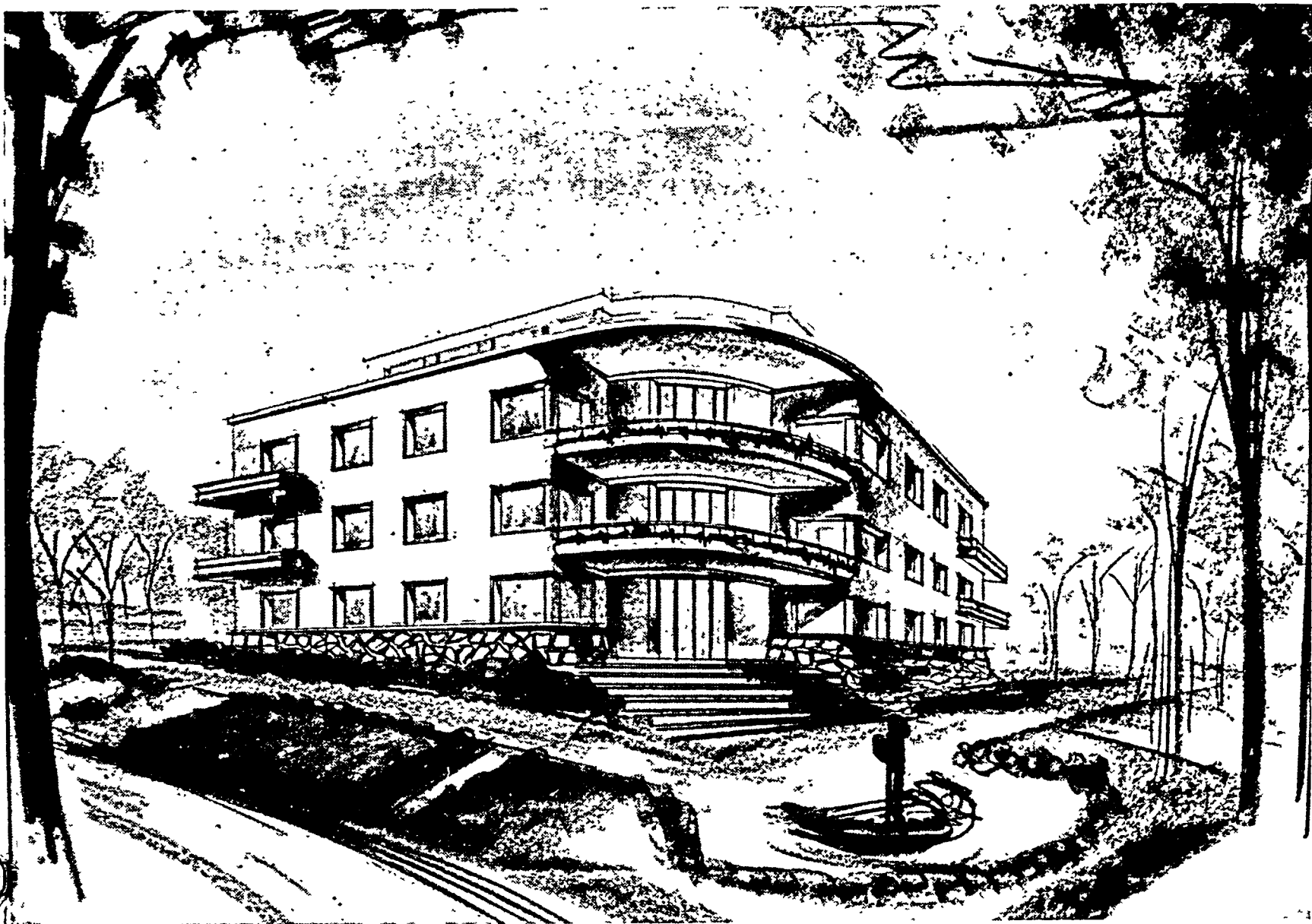
A Baptist World Journal, published 1849-1851, 1856-1861, and since 1938 by the Foreign Mission Board of the Southern Baptist Convention, United States of America.

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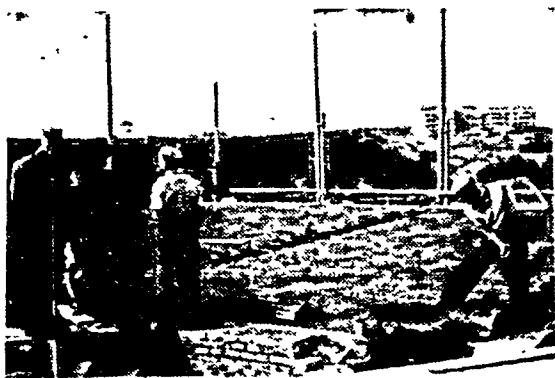


Armstrong Memorial

Woman's Baptist Bible School

Roma, Via Antelao (Monte Sacro)

Construction on the roof began in October, and it should be finished in January.



W. Dewey Moore

"To honor the memory of Mrs. Frank W. (Laura) Armstrong—for twelve years the tireless President of Woman's Missionary Union of America, and ardent supporter of institutions of Christian culture—the sisters of this same Union have furnished the financial means for the construction in Rome of the Woman's Baptist Bible School, for which Miss Teresa Sander—for twenty-five years the faithful co-worker in the offices of the Baptist Mission—proceeds to lay the cornerstone in the presence of the Committee of Directors of the Baptist Union, the Missionaries and a large representation of the Baptist churches of Rome, June 2, 1949."

These words written on a prepared parchment, together with the Bible, copies of Baptist publications (*The Messaggero Evangelico*, *THE COMMISSION*, *Royal Service*, *Bullettino of the WMU of Italy*) and a list of the Baptist pastors and churches of Italy, were placed in the proper space in the stone prepared for the ceremony and sealed under brilliantly blue sky, while the flags of Italy and America waved in the sun and the hymn "Glory to Thee, Glory" rose in the air toward the Infinite, seeming to ask for the benevolent eye of God upon this new work initiated for Him.—*Messaggero Evangelico*, June 25, 1949

Administration Building, Baptist Women's College, Japan

By Floryne T. Miller

Mallory Memorial

"I'm sorry to bother you, Hara Sensei, but there is a reporter here asking to see you. Is it all right?"

"Oh yes," replied the Seinan Jo-Gakuin president, looking up from his desk. "He called and said he wanted to come to see the new college. See that he has some hot tea, will you, please, and I will be right with him."

"Many people in Kokura are talking about this new building, you know, Sensei, so I thought I had better come to get some information about it. You must be proud of what is evidently to be one of the most modern and up-to-date school buildings in all southern Japan."

"We are truly grateful. Seinan Jo-Gakuin is, as you know, a Baptist school. This year the women of the Southern Baptist Convention in America are giving us the building as a memorial to Miss Kathleen Mallory who for many, many years served as their leader, and who retired this year."

"Oh, I see. How did they happen to select Japan as the lucky country to receive that gift? Had this lady—let's see, her name is—oh, yes, Miss Mallory—has she ever been here?"

"She visited Kokura years ago, and was much impressed by the possibilities. Since childhood, she has had a special interest in Japan. We have no words to express properly our appreciation to her and to the other women in the States."

As they talked they had been walking toward the site for Mallory Memorial Hall where many men and women were busy working with cement, hauling dirt, and doing the other things done so easily and quickly by machinery in the States, and so laboriously by hand in Japan.

"Hara Sensei, you really have a marvelous spot here for your school. Mind if I take a few pictures?"

"Please do, please do. Yes, we think it is one of the prettiest spots in all Kyushu. From here, you can see Tobata—there, the sea toward Moji, and the mountains that surround us make it just about perfect. Our building will

face the distant sea there. When it is completed it will be a three-story concrete structure. There will be an auditorium for our worship services; that is one of the most important phases of our school program. We hear that an electric organ will be provided for that auditorium. It sounds almost too good for us to believe yet."

"My, that will be the first organ in any school on Kyushu, won't it?"

"Yes, I believe so. And if we do get it, we shall be humbly grateful, and hope that it will help us in the purpose for which the school was founded—the teaching of the Christian religion and the training of Christian young women."

"Well, I can assure you that the lovers of music from all this district will rejoice with you and hope to be able to hear it. But you say the building will have three floors—what else besides the auditorium?"

"Teachers' offices, conference rooms, library, a museum, guest rooms; and we hope to open our Commercial Department soon."

"Oh, I didn't know you were planning that. It gives your graduates a fine advantage. Didn't I hear that this year your girls upon graduation are given the government license to teach?"

"That is right. They took the examination last year, and now all our graduates can teach in the public schools without further requirements. Then with this commercial training they truly will have excellent opportunities."

"What about your teaching staff, Hara Sensei? How many do you have and do you require that they all be of your faith?"

"Naturally we prefer that they be Christians. We have about twenty teachers now in the college, and all our regular teachers are Christians, most of them members of a Baptist church. Our student body is off this year, of course, due to the change in the educational system in Japan."

"We were not able to take any first-

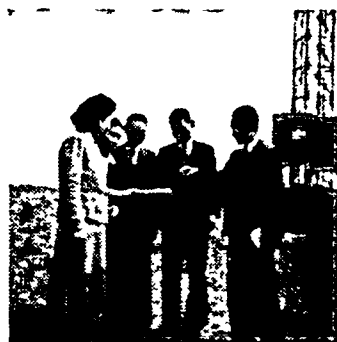
year class, so instead of the more than 200 we had last year, we have only 125 now. You know our other schools, of course. In the Junior and Senior high schools we have about 900 students. We hope eventually to have a kindergarten and primary school, too."

"You surely have made wonderful progress since you opened here. By the way, how old is your school?"

"We opened the college in 1946—the other school in 1922. We feel we were truly fortunate not to lose our buildings during the war. Of course much repair work was needed when we came back to the campus; but thanks to the generosity of interested people in the States we are gradually getting it in fine shape."

"Thank you, Sensei. Please excuse my taking so much of your time. I'm sure all Kokura will rejoice when your building is finished. Let me know when you have your opening exercises—I'll be right here with a camera."

Courtesy the author



President Hara showed the newspaper reporter the site of Mallory Memorial.



West Africa is still a land of ignorance. The vast majority of Nigeria's estimated twenty-two million inhabitants are in the bondage of ignorance and the chains of illiteracy. Very few in each one hundred are literate. Only one in fifty-five is in a school of any kind, and the great majority of those in school are in elementary schools with only a four-year course of study conducted by poorly educated and untrained teachers.

Broadly speaking, there are three classes of people in Nigeria. First the educated minority, probably five per cent, consisting of a slowly increasing number of professional men and women, teachers, and clerks; second, the enlightened class consisting mainly of traders and artisans; and third, the ignorant masses.

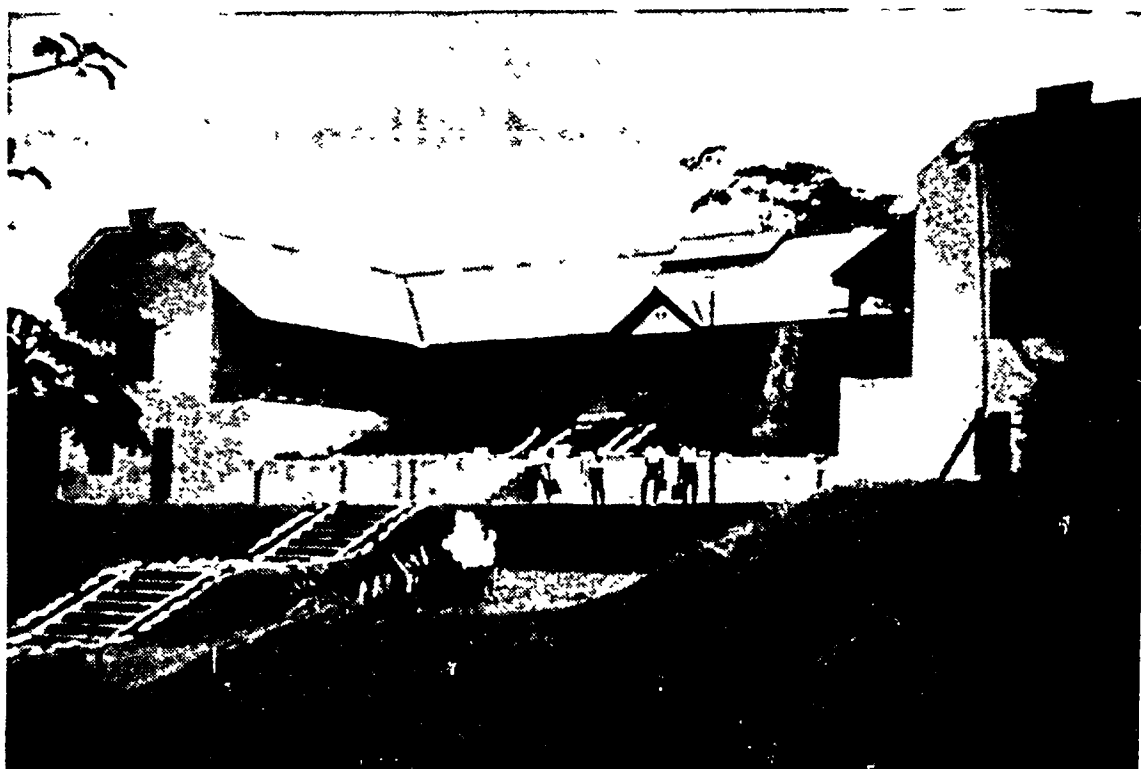
Education in Nigeria is very largely in the hands of Christian Missions or "voluntary agencies" as they are called. Probably 85 per cent of all educational work in Nigeria is under the administration of Christian missionaries and African Christians.

During the ninety-nine years of Southern Baptist missionary work in Nigeria much attention has been given to Christian education. It has been our spearhead of advance. Baptists have moved rapidly in the field of education during the last twenty-five years and today we are called upon by Nigeria's awakening millions to advance at an even more rapid pace.

Children flock to the existing Mission, church, Government, private, and Moslem schools in greater numbers than can be adequately accommodated. Parents, communities, and native rulers plead without ceasing for the establishment of more schools for Nigeria's approximately eight million children under sixteen years of age. More and more of Nigeria's youth demand secondary and higher education. More and more of her ambitious youth enrol in African, British, and American universities.

In the midst of this ignorant but education-conscious people, approximately 300 Baptist schools have a combined enrolment of more than 25,000 pupils and 1,500 teachers.

With this view of Nigeria in mind, let us visit one of our key Baptist schools. The name of the school is Baptist Boys' High School. Its motto



The School that Pat Built

is *Nulli Secundi* (Second to None). It is one of the thirty-odd secondary schools to be found in Nigeria, a country the size of Texas and Oklahoma combined. It is one of the two full-grown Baptist secondary schools in the country.*

Two more Baptist secondary schools are still in the growing process and it is the ambition of the Nigerian Baptist Convention to lay the foundation stone of still another as a part of the centennial celebration next year.**

The Baptist Boys' High School is located in Abeokuta, a city of more than 90,000. Abeokuta was the cradle of Christianity in Nigeria for it was here that the first Christian missionaries settled. It is here that Nigerian Baptists are to celebrate their centennial in 1950.

The school was founded in 1923 by the late S. G. Pinnock, Southern Baptist missionary to Nigeria from 1891 to 1925. It was built and developed to its present position, which is at the very top in reputation and scholastic attainment, by the Rev. and Mrs. I. N. Patterson. Mr. Patterson was principal from 1925 to 1944.

"The school that Pat built" is located on a high hill overlooking the vast city of Abeokuta, housed in

*The second is the Baptist Academy, Lagos.
**Baptist Boys' High School, Oyo, and Baptist Boys' High School, Port Harcourt.



Missionary I. N. Patterson

beautiful and commodious buildings. To be more exact, the school has three "blocks" of classrooms, a chapel seating four hundred, a dormitory built to accommodate forty-five, and a mission house in which the principal and his family live. The school has a



By Bennie T. Griffin

Photos courtesy the author

fairly well-equipped science laboratory and library. The school hopes to build another block of classrooms so as to take care of a larger student body as soon as more land can be acquired.

With a maximum enrolment of 300, students are admitted to the school on the basis of a competitive entrance examination. They come from all parts of Nigeria, mostly from the Yoruba tribe, and from Christian, Moslem, and pagan homes. They are from twelve to twenty years of age. All students are required to pay tuition (\$28 a year for day pupils and \$80 a year for boarding pupils) and furnish their own books, school materials, and school uniforms. Most of the boys are

"Old grads" come back to the Baptist Boys' High School to visit with the principal, the author of this article (center above), on the lawn of the principal's residence. Opposite is main building of the school.

day pupils; they live in the town while attending school.

Due to the great demand for secondary education, the scarcity of secondary schools, and the scholastic and spiritual reputation of the Baptist Boys' High School, each year from 300 to 700 applications are received for admission to the freshman class which has approximately fifty vacancies for new students.

As to curriculum, the school offers a fairly comprehensive course of study. During the six years that a boy attends the school he studies such subjects as Bible, English grammar, Eng-

lish composition, Latin, Yoruba, history, geography, chemistry, physics, biology, general science, arithmetic, algebra, geometry, trigonometry, and handwork.

Upon his completion of the senior years he takes an examination that is prepared and graded by a syndicate of Cambridge University.

Last year the Baptist Boys' High School made the second best record in Nigeria when twenty-eight of her thirty boys who sat for the examination passed, and fifteen of them did so well that they are now qualified to matriculate in the University of London and other British universities without further examinations.

The High School has a staff of twelve Africans and one missionary couple. Most of our teachers are products of the Baptist Training College at Iwo. A former headmaster of the school is now a student in Virginia Union University at Richmond.

The greatest current need of the school is a more highly trained staff. At present three of her teachers are on leave studying for their degrees in West African universities. Within six or eight years the school hopes to have at least five African teachers with university degrees on its staff.

The school seeks to prepare her students spiritually for this world and the next. A spiritual atmosphere permeates the entire campus and all the activities of the school. The activities include early morning devotions, the daily chapel services, the Tuesday afternoon prayer meeting, and the school's Baptist Training Union. Add to this the daily teaching of the Word of God, the influence of devout Christian teachers, the attention given to character building, the annual Week of Religious Emphasis in which a special effort is made to win every lost student to accept Jesus Christ as Saviour, and the opportunity to dedicate their lives to the service of their Lord in a land that so badly needs Christian leadership in all spheres of community and national life.

Just last year our hearts were thrilled as more than seventy of our students made public decisions for Christ, many for the first time. We are constantly on guard against the ever-increasing danger of turning out educated pagans and Moslems who would be a greater menace to Nigeria's progress than the ignorant masses.

Mr. and Mrs. Griffin and their sons posed last year with the boarding students.



REVIEW

Kingdom Facts and Factors by W. O. Carver

Personal Paragraph

With the inauguration of *THE COMMISSION*, reviving the title of the first periodical published by the Foreign Mission Board, I accepted an invitation to contribute a page for each issue. After these twelve years I am asking the editors and management to permit me to retire from this service. I do this with very great gratitude to God for the opportunity which I have had through these pages of some service for worldwide missions and for the gospel and kingdom of our Lord and Saviour Jesus Christ.

From time to time through the years I have suggested to the editors that it might be well to substitute some other feature for this one. Their gracious response always led me to continue this work. Through all the years the expressions of appreciation on the part of numerous readers seemed to indicate the obligation remained upon me.

I decided that if even one number of *THE COMMISSION* should fail to be followed by words of approval and appreciation it might indicate that the time had come to abandon this feature. That time has not yet come. For this fact and for all the gracious words spoken and written to me through the years I am humbly grateful to God. I have, however, definitely asked to be relieved of the responsibility and with this number I shall cease to be a "Contributing Editor."

I shall continue to be most grateful to my friends who are responsible for the publication and to the Foreign Mission Board in the interest of whose work I have been happy to make this gratuitous contribution. The new arrangements for covering such interests as I have emphasized will have my utmost approval and appreciation.

Items in the Messages of Page

In thinking back through the offerings of this page, one is reminded of the major interests which have stimulated their preparation and the dominant principles and truths which have determined the topics for discussion.

★ All this work has been grounded in a profound conviction of the sovereignty, the righteousness and the love of God. From him, through him and under him are all things.

The earth is the Lord's and the fulness thereof;

The world and they that dwell therein.

He has purpose and plan which he is carrying forward through the whole of history. We understand nothing and know nothing and achieve nothing permanent except in relation to the sovereign God and his unfailing purpose and his unchangeable plan.

★ The grace of God in Christ Jesus gives to mankind his universal gospel of redemption, revealed and applied by the Holy Spirit in the experience of redeemed people of God. Through this redeemed people, with specially chosen and equipped interpreters, the Holy Spirit has given us the Bible, which is the story of the creation of "a peculiar people for God's possession," to be his witnesses age by age as God goes on achieving his purposes of redemption and glory. Thereby "the grace of God hath appeared bringing salvation to all men" and "teaching us what manner of people we are to be as God's own in the world and what is our glorious and gracious responsibility as the people of Jesus Christ."

★ In the ideal and purpose of God there should be, and is ultimately to be, one human race. This one human race will be effected and constituted as a "new human race," "created in Christ Jesus for good works," the new humanity to be characterized by righteousness, fraternity, justice, and mercy in human relations.

Thereby God in Christ through the power of the gospel and the working of the Holy Spirit produces a unique order of society. This is, in part, definitely what Jesus means by the term so constantly on his lips: "the kingdom of heaven", into which he urged men to come while he constantly met the problem of how to induce men

actually to enter this kingdom of God which, in him, was already "at hand", and which demands the entire devotion, the complete allegiance and the unfailing loyalty to the spirit, the standards, and the ends proclaimed by our Lord.

This is the only basis for any "social gospel"; it is definitely the basis for social justice, unity, harmony, righteousness, for corporate life under the lordship of Jesus Christ.

★ These notes have constantly been constrained by strong conviction concerning the spiritual and ethical nature and demand of the religion of Jesus Christ. The religion which he taught and which he demands and makes possible in us acts in judgment on all religion and on all the religions through which men have sought to find satisfying expressions of their religious desires and satisfactions for their religious needs.

Christianity, and all Christians, must constantly test themselves by these principles and standards.

★ The basic truths and principles herein set forth constitute for men essential and universal stewardship as the core and center for all planning and living. Stewardship is the guiding principle for life and for living in all relations and in all aspects, for individuals, for churches, for nations, for all human groups, and in all realms of our experience and activity. No man and no group of men can take over the heritage of God and use it and administer it apart from reference to him, without leading to failure, futility, and ultimate ruin.

★ It has been the effort of these notes to stimulate thinking in comprehensive, global terms. We have sought to inspire transcendence of our natural and inevitable limitations of ignorance, provincialism, sectionalism, nationalism, sectarianism of all sorts. As Buttrick so vigorously and insistently reminds us, man is congenitally, constitutionally, and persistently ignorant, wicked, and mortal. Jesus Christ is sent to redeem us from these radical and ruinous qualities and facts. In our religion he calls for our faith and active response to his grace.

★ Attention has frequently been given to the matter of separation of church and state. Increasingly it is

recognized that there is just now nothing more important for our own country and for the world than the recognition, application, and confirmation of the principle of religious freedom. It has become clear that religious freedom does not now obtain over most of the world. It is also clear that there is a very determined campaign to destroy this freedom where it does exist. This campaign is vigorously conducted by the advocates of totalitarianism in both state and church.

Opposition to religious freedom is not openly admitted by most of its exponents, but it is openly and aggressively pressed both by the supporters of the totalitarian ideology and by the vast ecclesiastical hierarchies which so largely dominate the religious field in our day.

It has also been necessary again and again to emphasize the need for ethical principles to be applied in the realms of government, economics and social systems, and to Christian organizations and work.

The question of war and peace has called for frequent comment. It remains one of the most urgent and difficult of all topics. To a very large degree national and international statesmanship continues its negotiations and decisions on bases of ambition, pride, greed, fear and prudential compromise. The God of history is very largely ignored and Christian ethics seem to have little influence over the thinking, the planning and the measures adopted by our statesmen.

At the moment of this writing the possession of the atom bomb by Russia has just been revealed and is throwing our statesmen into new fits of confusion, of extravagant words about "national security" to be procured and guaranteed by vaster and vaster weapons of "defense," and by ever-increasing dollars to be used in one or another way of "containing" our enemies, purchasing friends, and generally trying to secure peace without the loss of "our prosperity" and without coming to terms of humane recognition of the rights and the needs of all mankind.

In it all we continue to interpret life and its possibilities in terms of material goods and indulgence of the "lusts of the flesh." Surely it is time that our churches free themselves from materialistic standards and free their ministers for prophetic procla-



Photo courtesy Mr. and Mrs. C. G. Carter

Because Major Charles Green Carter, Jr., the only son of a Memphis Baptist layman and his wife, was interested in Christian missions throughout his lifetime, a missionary is at work in Japan today; his salary for twelve years having been provided by a trust fund as a memorial to the flyer who died on Hokkaido and is buried at Yokohama. The memorial became effective in October, 1946, when a missionary appointed for Japan was designated. "We are happy to have this privilege of working with you," wrote Dr. M. Theron Rankin in the name of the Baptist Foreign Mission Board, "to create in Japan a memorial that will be worthy of the price which your son has paid with his life."

mation of the spiritual and ethical word of our Lord Christ. Seeing the impending destruction, those whom God has set as watchmen must "cry aloud and spare not." If the human race is to be saved from self-destruction and from the doom of divine judgment, it can only be by the fidelity, the loyalty and the self-sacrifice of the people who are called to be witnesses, interpreters and exem-

plars of the Christ and his way of life.

We must think, pray, and plan comprehensively; must accept membership in the human race; find fellowship with all who love our Lord Jesus Christ in essential sincerity; must accept the whole world as God's undertaking through "the church and Christ Jesus," unto his "glory unto all generations of the age of the ages."

Palestine Is Now Israel

By Robert L. Lindsey

We left Palestine in 1948; what we came back to in 1949 was Israel.

At the airfield in Lydda where we landed, things seemed normal enough—almost too normal. It took us over an hour and a half to pass customs, produce satisfactory evidence of medical examinations, and have letters looked through—and we could not help noting that the whole system was the one left by the British in this country. Even the simple desks and the paper files were the same we have always known in this land.

There was one difference: The officials spoke Hebrew or English with a non-English accent and seemed at great pains to put us at our ease. Politeness was the motto, a virtue not always considered important here. And we have found most of our relations with the already smoothly-running machinery of the State accompanied by this courtesy ever since our arrival.

The trip to Jerusalem was an expensive as well as a bumpy one. As it was late in the afternoon by the time we got away from the airport, fortunately another American anxious to get to Jerusalem was glad to share expenses, so we felt justified in taking a taxi.

The road to Jerusalem is now approximately twice as long as it used to be due to the fact that a small part of the older road is still held by the Transjordan Arab Legion. The new road is sometimes called "the Burma Road" because of the speed and difficulty with which the road was built last year by the Israelis in order to preserve connections between Jerusalem and the rest of the Jewish section of Palestine. It was asphalted in such a hurry that by now the majority of it is full of "chug-holes" caused by heavy traffic and the winter rains.

You can hardly imagine how thankful and happy we were to be back in this land and in Jerusalem. The rugged old hills and rock buildings looked really like home. We wondered what our house would be like. The Schreckingers, a family of Jewish friends, had taken care of the house during the

weeks I had been in Tel Aviv unable because of the fighting to get to Jerusalem, and during the months we had all been in the States. We knew shells from the Arab-occupied Old City had landed on our house and compound but were anxious to find out just how much damage had actually been done.

It was a real homecoming, I must say. Everywhere we had joyful reunions with old friends. When our groceryman, Mr. Suber (the children call him Superman), heard of our coming he closed his little shop and came running over and I got a couple of kisses on the cheeks—Margaret got a handshake! All our neighbors are Jewish and one might expect their reaction to Gentile missionaries to be less than cordial.

We found our section of the city very much intact, our home looking much the same inside and out, our friends looking like they did when we left. But everyone had a hundred stories to tell of the time in June and July, 1948, when the fighting was at its height. For forty-two days our section—that is, the Jewish section—of Jerusalem was shelled by Arab armies. The shells fell everywhere. Seven hundred people, mostly civilians, were killed in those days, many thousands wounded by shell fragments and bullets. Most of our friends, girls and boys both, tell proudly of having been wounded.

During the shelling our tiny basement had upwards of twenty people living, sleeping, and eating in it. Bags full of dirt and stones surrounded the windows up till a month ago when we finally had them cleared. Cooking was done outside over a wood fire since no kerosene, butagas, electricity or other fuel was available.

We were thankful to God when we were told that none of the people on our compound were more than scratched by shell fragments although on one occasion several large fragments pierced even the basement windows and buried themselves in the door and wall on the opposite side of the room.

The Bible Society building is gutted

and the kindly shop we used to know is littered with pages of Bibles and broken furniture. It stands very near the Old City wall and was one of the buildings fought over by both sides.

Two things are impressive about the people of Jerusalem as we see them today. One is the oft-repeated word "miracle." I have personally talked to no one who does not say that it really was a miracle that the Jews of Jerusalem were spared the wrath of Arab armies. We now know how little ammunition, guns and materiel were actually in the hands of the Israelis.

The other impressive thing is the spirit of the people. With victory has come a new stability, a new hope for the future. At least three persons I know who talked formerly of leaving Israel for greener fields in some other country now say they cannot even consider leaving.

With all this has come a new tolerance, I believe. Missionaries are being welcomed and treated with the greatest of courtesy. The attitude seems to be, "Look, we now have a country of our own. We Jews always have liked friends and wanted to extend hospitality and now we can do it as never before." Most young couples enjoy displaying hospitality when they have a home of their own, and nations are not unlike families.

I have seen no instance of maltreatment or disrespect of a Jewish Christian as yet. Today he is an Israeli whatever his faith.

Our main job since our return has been to regather our scattered congregation, bring hope to the tiny nucleus of believers who are our responsibility here, and make plans for the expansion of our work.

Most of our small group who were Arabic-speaking left Palestine many months before the war. Our Russian-speaking members (who also speak much Hebrew) are mainly in Haifa or Petach Tikva where they are working. Two of our Jewish believers left for England a few months ago.

We have a small group of Russian-born believers who were helped by us three years ago to get a small piece of

land near Petach Tikva (a small town just east of Tel Aviv) who have organized an agricultural co-operative and are just now beginning to enjoy the fruits of their pioneer labor.

I go to visit them once a week. We have recently helped them to get a caterpillar tractor with which they will be able to increase their production and bring in money from outside to help them in building up their co-operative. Near their land we hope to buy lots for a Baptist settlement.

We have been encouraged by the number of Baptists and other Jewish believers in Christ who have been coming in with the multitudes of new immigrants (some 300,000 refugees have entered Israel in fifteen months). Some of them have found their way to us and we are doing what we can to help them get rehabilitated. We are printing advertisements in certain of the newspapers in the country in an attempt to come into contact with all new Baptists and have already found people who will doubtless help our cause much in the years to come.

Our work in Nazareth where Kate Ellen Gruver, Elizabeth Lee, Mabel Summers, and Anna Cowan are managing and running the George W. Truett Home for Foundling Children and an elementary school continues with much promise. The work there is largely among Arab people although Nazareth is also becoming the home of a number of the new Jewish immigrants. At the moment our work suffers greatly from the lack of the leadership of a minister who can serve both as principal of our school and as temporary pastor of the Nazareth congregation.

Religious literature of the kind we know in Southern Baptist circles is almost nonexistent. At the moment I am spending much of my time supervising a new translation of the New Testament into Hebrew. It is, of course, an enormous job and one which may extend into several years, yet it must be done as none of the translations now in existence is really satisfactory.

All of which should serve to impress us as Baptists with the very real responsibility we have in Israel. We must have men—youthful, energetic, trained—called for this important field. And we believe with God's help and Southern Baptist interest we shall have them.



Hays from Monkmeyer Press Photo Service



Patches sewed together.



R. L. Lindsey



Poverty and destitution haunt the Arabs of Palestine today. Private and Mission clinics strive to meet the needs for medical care. International relief agencies help provide food and clothing. The Baptist Mission at Nazareth, Missionary Kate Ellen Gruver (center above) in charge, helps distribute milk daily. The Baptist Mission in Jerusalem (left) is the center of the author's work. Near Tel Aviv is a agricultural co-operative sponsored by the Mission for Baptist believers.



“Kentucky Boy”

Meet the President of the Japan Baptist Convention

By William W. Hague

PHOTOS BY MARY LUCILE SAUNDERS

“**K**entucky Boy,” they called him when he was a student at Southern Baptist Theological Seminary in Louisville—not because he came from Kentucky, but because the initials of his name were the abbreviation for Kentucky.

Kiyoki Yuya was a young Japanese Christian then, young in years and young in the faith, and struggling with the English language and his theological studies at the same time, but already possessed of a faith that has been triumphant.

Now the dean of Japanese Baptist ministers and president of the Japan Baptist Convention, Pastor Yuya is an erect and vigorous man, who ministers to his own large church in Tokyo, and travels under difficult and uncomfortable conditions throughout Japan, to counsel with his fellow Baptists, and to serve as a trustee of the Southwestern Baptist college on Kyushu.

Yet when some Christian officers among the early Occupation personnel sought him out, not quite three years

ago, he was a living skeleton, walking painfully with the aid of two canes, having barely survived the war years with the persecution and starvation that befell him and his family because of their steadfast refusal to go along with the militarists and the politically-controlled and spiritually-decadent “united” church.

That was not Mr. Yuya’s introduction to persecution. The son of a Samurai, whose religion was Shinto, and of a Buddhist mother, he faced many and bitter obstacles in the way of his becoming a Christian. He found in the message of Christian missionaries and Japanese pastors something that appealed to his heart, and he felt greatly drawn to the Christ of whom he heard. But it was with no intention of actually becoming a Christian.

He was at that time a graduate pharmacist, employed in an army hospital, just at the close of the Russo-Japanese war, about 1907. There he came under the influence of an army colonel who was an earnest Christian

and who urged him to give his heart to Christ. When finally the colonel pressed him as to the reason for his repeated refusals, he explained that it was because he found so much to dislike in the lives of some of the professing Christians he knew. Whereupon the colonel said, “I do not ask you to believe in those people! I ask you to believe in Christ himself, through whose blood we find forgiveness for all our human sin and shortcomings. Do you not believe that he died to save you?”

“Yes,” said the young pharmacist. “I believe that.”

“Then will you acknowledge that fact and be baptized?”

With that, the curtain of doubt seemed to be drawn away, and peace came to his heart. It was still with great misgivings, however, that he faced the prospect of breaking the news to his mother. For always, to the pastor in her home town, she had replied that she hoped for him to bring good to her son and daughter,

President Kiyoki Yuya is surrounded by his executive committee: W. M. U. president Mrs. Matsuta Hara, Seinan Gakuin president W. Maxfield Garrott, Hiroshima pastor Buntaro Kimura, (Pastor Yuya), Omuta pastor Shuichi Matsumura, who is executive secretary, and Seinan Jo Gakuin president Matsuta Hara; standing: missionary Edwin B. Dozier, Seminary professor Sadamoto Kawano, and Japanese pastors.

The Convention president is pastor of the Megirogaoka Baptist Church, Tokyo, which has no other meeting place than his home. A new church home is being built.

but that she herself, not being a sinner, had no need of this Jesus-salvation. She was a proud lady, and eminently



A baptismal service brings the congregation to the beach and Pastor Yuya conducts a worship service before he leads the candidates into the baptismal "pool." Below, he and the retiring Convention president pay their respects to the Seinan Jo Gakuin landmark, Kokura.



correct in all her way of living.

Finally, all unknown to the young man away in the army hospital, the pastor said one day to the mother, "Do you know what is the greatest possible sin of all?"

"No," she replied, "What is it?"

"The sin of self-pride," said he,

He was amazed. He began to feel a glimmer of the realization of that which he had heard among Christians, that the Lord works in strange ways to accomplish his purpose.

Taking leave from his work, he hastened home and appeared at the house of the pastor.

"Pastor, please baptize me also with my mother. I too have accepted Christ as my Saviour!"

It was the pastor's turn to be amazed. He called to his wife, "Mother, come quickly, come to hear good tidings! Kiyoki wants to be baptized, also!"

In the congregation was a neighbor, a little, bent old lady, physically frail, but spiritually strong.

"Kiyoki-san, I am praying that you will be a minister of the gospel."

"Oh no, dear friend, that would be impossible," he replied. "I am educated as a pharmacist, and I already have my work."

"Nevertheless," said the old lady, "I shall pray every day for you."

Such a thing was still completely out of his thoughts, when some time later, one of the missionaries came to him with the news of an opening for a Japanese Christian to enter the Southern Seminary in America, and after much prayer, the pastors and the missionaries had agreed that he was the one best qualified to go.

Again he was astounded. And again there was a conflict. "Why do you hesitate?" asked his mother.

"Because I cannot leave you alone," he replied.

(Please turn to page 21)

"which blinds us to all our faults and gives us foolish and mistaken complacency. For all have sinned and come short of the glory of God."

That struck home. The mother thought it over and said, "I see! I do need this salvation. I want to be baptized."

Young Yuya walked back to his room after his conversation with the colonel that evening, to find a post card from the pastor of the church at home: "Your mother is to be baptized next Sunday. I hope you will be able to come home for that service."

信 望 愛

FAITH,
HOPE,
CHARITY

A Look at China from Ridgecrest

By Finley M. Chu



Ten years ago, the Japanese were sweeping from the North to the South in China. All the big cities were fallen and all the communications were controlled. Many people lost hope and were pessimistic about the future, but most of the young people had a strong conviction that China would finally win the war and the Japanese would be driven out.

I was one of them. During my escape from the occupied zone, I once walked three weeks in the muddy road in Honan Province continuously. My feet were painful but my heart was filled with joy and hope. This kind of conviction and faith strengthened the Chinese Government and laid the foundation of the victory.

Now the same situation has come to China. Our schools have been closed, hospitals destroyed, churches stopped and most of the missionaries have to come back. Alas, what will be the future of mission work in China? I cannot answer this question by telling you exactly what will happen tomorrow or next year, but I can tell you that the missionary work will not be stopped. This stormy and cloudy day will be over and the sunshine will come back again.

I know this not from the analysis of the political situation or the forecast of the foreign relationship of the nations, but from the observation of the hearts of our brothers and sisters both in China and here in this country. My trip to Ridgecrest has strengthened my faith.

The advertisements of "beauty", "cool" and "meeting many friends" attracted me most to Ridgecrest, but what I saw and heard was much more than those, and what touched me most was the pushing tide in the hearts of the people and the flood of their enthusiasm. Here I would like to tell you a few things.

As soon as I got to Ridgecrest and registered, a lady came to shake my hand and told me that she had dedicated her life to be a missionary in China when she was a high-school girl. Because of some physical difficulty, she could not go. She said, "Though I cannot go to China, yet my heart is always in China. I have done all I can to promote missionary work there."

One night, during foreign mission week, many young people dedicated their lives to be missionary volunteers. I saw that some of them were weeping. I knew that their hearts were filled with joy and pain. They had joy because they were Christian soldiers marching on to win the battle for the Lord. It also takes pain to make such a big decision because they were ready to sacrifice their lives if the Lord wanted them.

That dedication service reminded me of the bravery and courage of one of my friends who escaped from the occupied zone during the war. He hid himself under bushes or grass in the day time and walked in the night. It took him 240 days to get to his destination. He was not a Christian. His faith in the victory of the Chinese Govern-

ment helped him on the long march to his goal.

Our beloved brothers and sisters had stronger faith in the victorious missionary movement promoted by our Lord. No doubt they will get to achieve their purpose which is much higher than that of the nonchristian.

I met one of the young ladies who dedicated her life to be a missionary in China. She told me the schedule of preparing herself to be a medical missionary. She never took the difficulties into account. Her faith and hope inspired me and strengthened me tremendously.

On the way back, I went to see some missionary friends and former teachers. One day I stopped in a missionary's home. She told me that whenever her daughter heard the train coming, she sang the song, "Go back to China. China is my home." All their children told me that they would go back to China. Another missionary, who came back to the States not long ago, told me many stories that happened in my home town after I left my home. She said that the Chinese Christians were so strong in their faith that nobody could change them. The cruel persecution cannot cut their relationship with God. When their churches were closed, they worshipped the Lord in their homes; when their homes were destroyed, they became refugees and preached wherever they went.

When I heard the speakers from Africa, Latin America and some other places, I got to know that there are difficulties and troubles everywhere,

not only in China. The mission movement is incarnated with difficulties and sufferings. A Japanese scholar once said, "No struggle, no drama." It is true in our missionary work.

One of my friends said, "It is the hardest thing to be a Chinese in the whole world." Because of the war, the flood, the plague and some other difficulties, many times I thought that we were unfortunate people. When I was at Ridgecrest and heard the testimonies of the missionary volunteers one night, I said, "Lord, I am glad that I am Chinese. They dedicate their lives to the foreign land and I dedicate my life to my fatherland. I will not have language difficulty, food difficulty, or some of the other difficulties that the missionaries have to meet." I am really thankful to the Lord that he put me in China. The door of the gospel has been opened in China by the Lord. Nobody can close it.

Yellow River is called "China's Sorrow," because the source is high and the volume of the water is tremendous. The flood cannot be controlled by building dams. The same is true of our missionary program in China. When I was in Ridgecrest and saw the brave attitude, the warm hearts and the enthusiastic compassion of our brothers and sisters, I was convinced that nobody could stop this great mission program.

The gospel river in China will not be dry while its fountain here in this country is pouring out with wide open sea of faith, and hope, and love.

A Look at Europe from Louisville

By A. Donald Bell



Erwin L. McDonald
Rev. and Mrs. Amelio Giannetta

Giannetta was entranced with the recorded program prepared by the Southern Seminary to send to Istituto Filadelfia at Turin, Italy, for its dedicatory program October 17. Professor Charles A. McGlon was responsible. Louisville Courier-Journal



Amelio Giannetta has fought German and Italian troops for his life; was masked as a policeman during German occupation of Rome; and escaped with his life to come to America for preparation to be an educational missionary. He came one step nearer this life realization recently when he was graduated from 123-year-old Mississippi College. He is now enrolled in Southern Baptist Theological Seminary, having already completed some graduate work at the New Orleans Baptist Theological Seminary.

Giannetta was born in the town of Bisaccia, province of Avellino, in Italy, February 21, 1925. A sketch of his life story reads like one out of the books. Young Giannetta's early life was spent in an orphanage in Rome. A copy of his previous scholastic record shows that he had a broad educational background of academic studies in his native Italy.

Somehow he came under the influence of missionary W. Dewey Moore in Rome, and was led

to embrace Christianity and become a Baptist. Afterward he felt led to go into full-time Christian mission work.

Amelio arrived in the United States in August, 1946, for further study. Dr. Moore had arranged for him to enter Mars Hill College in North Carolina. Before entering Mars Hill, he worked in Washington for three months on the staff of the Baptist World Alliance. Amelio's father and sister had come to this country much earlier, and he spent Christmas that year with them.

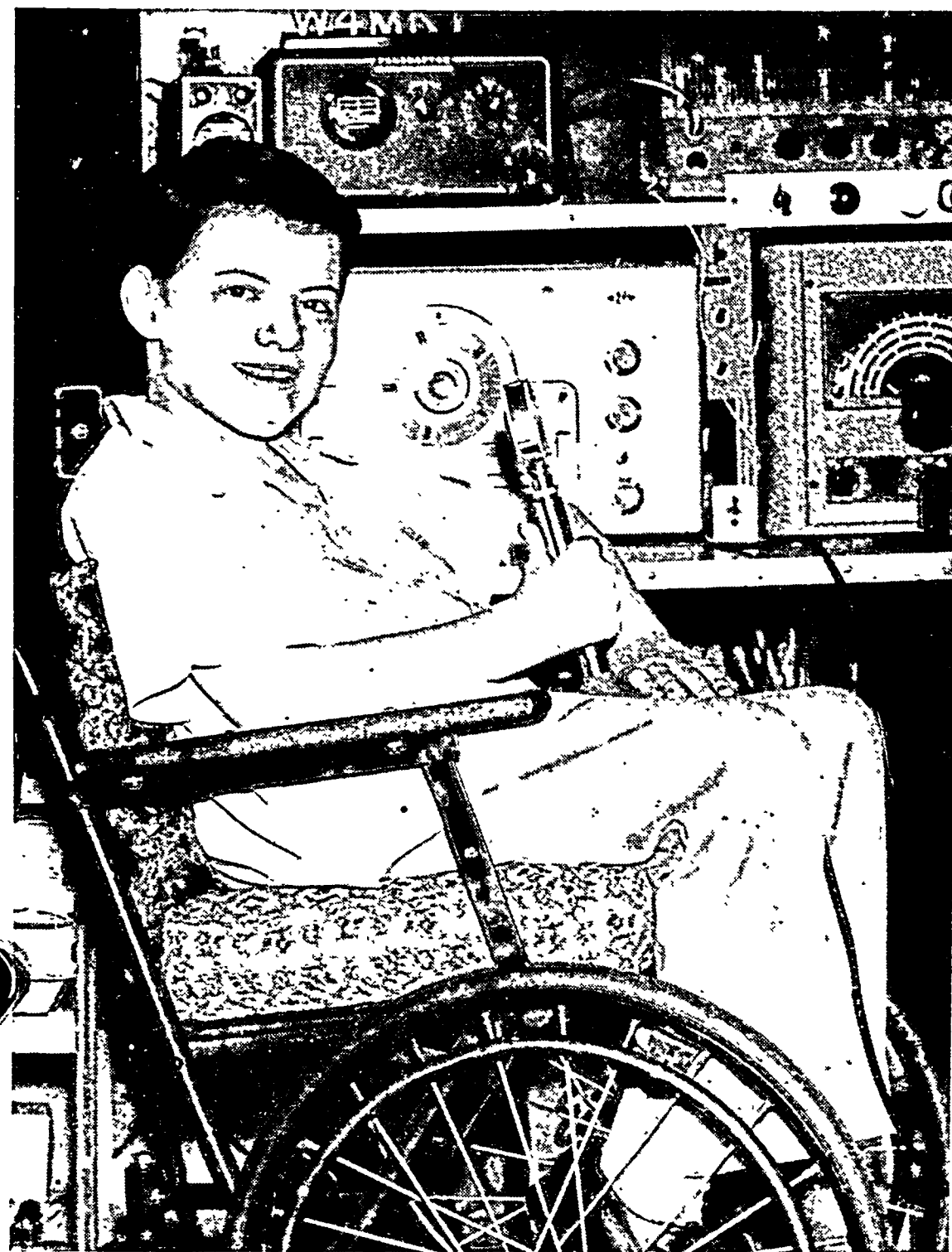
Amelio entered the New Orleans Baptist Theological Seminary in the fall of 1947. There he heard of Mississippi College. He visited the college and liked it. He decided to get his college degree before pursuing his studies further toward a theological degree.

Growing up in Rome during wartime, young Giannetta has a wealth of stories to tell about his life as it was lived there. After Mussolini escaped and came into power, he was ordered

to report for military duty with the Italian Army in 1944. As Allied forces had already landed in Southern Italy and were expected to march to Rome, Giannetta refused to report. Being classed deserters, those who evaded military service were liable to a death sentence if captured by the occupying German troops.

Amelio went calmly about his work. One day he left the building where he served as draftsman for an airplane designer. When he returned, two Italian soldiers, posted as guards by the Germans refused him entrance. The occupants of the building were taken to concentration camps in Germany.

After this, he was aided by the Italian police in eluding the Germans. He and a number of others were given police uniforms and they patrolled the streets. In this way Amelio was able to remain at liberty until the arrival of the Americans in Rome.



Paul Robbins
Paul Robbins, Jr., gets around the world by means of radio telephone. He has talked with at least one person in every state and continent, holds WAS and WAC certificates. *Journal and Sentinel Photo*



Left: Allen Craig, retired missionary of the Belgian Congo, visits a neighbor in Winston-Salem, Bryce H. Cox, to talk with his missionary associates by radio.

Right: Two assistant residents at North Carolina Baptist Hospital, both missions volunteers, are amateur radio enthusiasts. Dr. Thomas C. Prince, Jr., shown here copying a message, made the two inexpensive oscillator practice sets. His partner at the key is the author.

Missionary "Iams" By J. T. McRae

"OQ5AE, OQ5AE, OQ5AE in Lubondai, Belgian Congo. This is W4EYH in Winston-Salem, North Carolina, on schedule, calling and standing by. Come in, please."

These words, spoken by Bryce H. Cox, whose radio call letters are W4EYH, initiated a series of weekly conversations on radio telephone between Allen Craig, retired Presbyterian missionary, and his former missionary partner, Carroll Stegall, OQ5AE. Every week for about a year Mr. Craig visited the home of Mr. Cox, owner of the equipment, for a friendly chat with his co-worker of many years, eagerly anticipating news of the work he had left behind. Later Mr. Craig's illness prevented his going to Mr. Cox's home so the weekly message was relayed to him in the hospital. It was almost like being back in the Congo again, he said.

Of the many hobbies which have been recommended for missionaries one of the most interesting and most useful is amateur radio. This means direct communication on certain short wave frequencies between individuals equipped with radio receivers and transmitters and separated by distances varying from a few blocks to thousands of miles.

Next to talking directly with other amateurs these radio operators find their greatest pleasure in relaying a message from one person to another. This is, in fact, one of the oldest traditions of amateur radio, as evidenced by the name of the organiza-

tion of amateurs in the United States, The American Radio Relay League. Since the hobby is entirely noncommercial, amateurs are not allowed to accept pay for any service they render.

This is numerically the largest organized hobby in the world and the only one requiring a government license. Its participants, called "hams", number 100,000, of whom four-fifths are in the United States. Brazil, for example, has almost 4,000 amateurs and most of even the smallest islands have one or more. They derived their name probably from the Cockney English pronunciation of the word "amateur": "h'amateur."

Anyone may become a "ham", regardless of age and sex. Several licensed amateur radio operators in this country are under ten years of age. Paul Robbins, Jr., W4MKT, of Winston-Salem, began studying for his "ticket", as the license is called, at the age of six and received this coveted possession one month after his eleventh birthday. He has been unable to walk since he was two years old and uses a wheelchair.

During the past two years he has contacted "hams" in most of the countries of the world on radio telephone. He is the proud holder of certificates was, "Worked All States", and WAC, "Worked All Continents", indicating that he has talked with at least one person in each of these geographical locations. One of his regular contacts is with Dr. David Thaler at the Moravian Mission hospital in Bilwas-karma, Nicaragua.

Edith Arrington



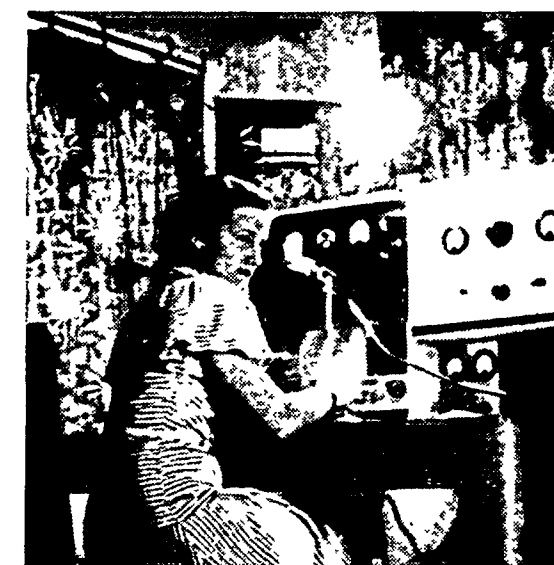
Arthur and James Gillespie, formerly of China, now Mars Hill College students, are W4LQB and W4LQC respectively when they use their log book and microphone at Reidsville, North Carolina.



Mrs. A. Lippens uses the equipment built by her husband in their missionary home in the Belgian Congo.

A. Lippens

Throckmorton Studio, Reidsville, N. C.



or more countries may be contacted in an evening or they may be as long as desired. Friends made over the air are just as truly friends as if they had been met in person. Such contacts often lead to personal visits where a welcome as warm as between old schoolmates is received.

It is conceivable that time and money for letters and cablegrams could be saved by this method, even by a non-amateur missionary who is able to locate a "ham" in his country. Also, friends or relatives who are not radio amateurs can be engaged in conversation through a "ham" in their vicinity who considers it a privilege to include a telephone line from his home to the home of the person with whom the missionary would like to talk.

Recently a group of physicians from the North Carolina Baptist Hospital working in the Dominican Republic kept in touch with their families in Winston-Salem twice weekly by this means, each talking in turn with wife and children in different parts of the city with amateur LeRoy Coley, W4AHF, acting as radio and telephone operator.

Many wives started in amateur radio after going overseas, having had no interest in it before that time. Missionary children have every incentive for learning amateur radio since by this means they can keep up with their friends in the States between furloughs and with their friends on the mission field during furloughs.

Missionary Arthur S. Gillespie's twin sons, Arthur, Jr. and James, age seventeen, obtained their licenses in February, 1947, after six months' study and practice together at home. Though they have been unable to contact their friends in China by reason of the war, they have "worked" many amateurs, some of them missionaries in other countries, from their present home in Reidsville, North Carolina.

The possible uses of amateur radio on the mission field are numerous. As a diversion it is unsurpassed. A general call from almost any overseas point at any time of day or night will bring several answers from the United States, Canada, and Great Britain where "hams" are concentrated. These conversations can be brief so that ten

Missionary programs by organizations in the South need never be stale so long as there are "hams" near by to establish contact with missionaries and furnish up-to-date information about them. It is within the realm of possibility for a missionary to speak directly to a group assembled for the purpose of hearing his message the same instant it is spoken.

On one occasion while he was secretary to the Orient, Dr. M. Theron Rankin was able to get an urgent and important message into West China (Please turn to page 24)

EDITORIALS

An Amazing Christmas Gift

Last year Southern Baptist women presented a gift of \$1,669,683.38 to foreign missions through the Lottie Moon Christmas Offering!

When Woman's Missionary Union was organized in Richmond, Virginia, in May of 1888, Charlotte Diggs Moon had been a missionary to China for nearly fifteen years, having been appointed by the Foreign Mission Board on July 7, 1873. She reached Shanghai exactly three months later and after a time of language study began mission work in Tengchow, in the province of Shantung. The failing health of her sister Edmonia, fellow missionary in China, made it necessary for Lottie Moon to accompany her back to America in 1876. But she returned to China, reaching Tengchow again on Christmas Eve 1877.

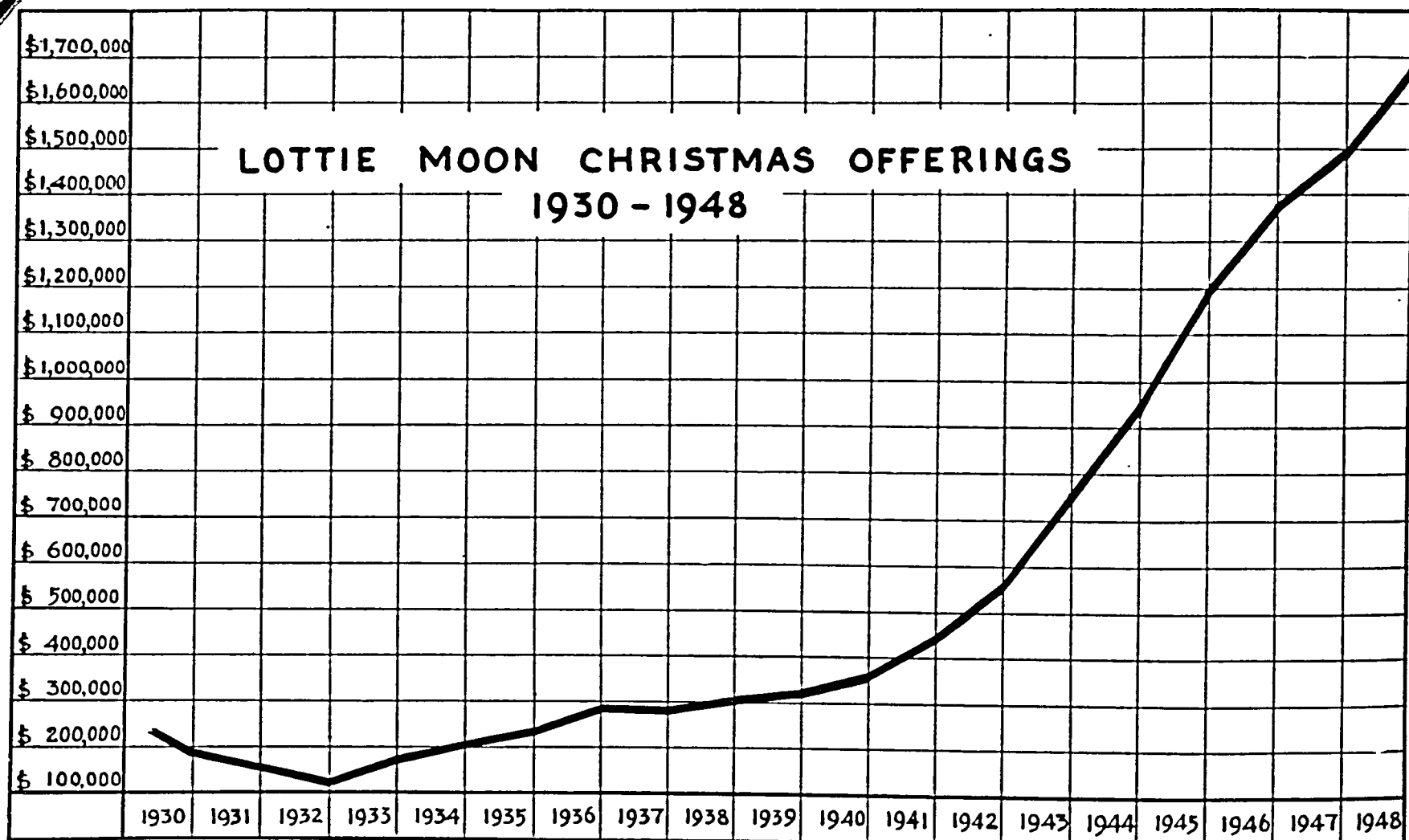
Lottie Moon through the years had been pleading for additional workers for China. In response to her request Secretary Tupper of the Foreign Mission Board, and Annie Armstrong, secretary of the newly formed Woman's Missionary Union, sent out letters to the leaders of Woman's Missionary Union appealing for a Christmas offering to pay the salary of a young missionary to relieve Lottie Moon, who had then been on the field continuously for eleven years without a furlough.

The first Lottie Moon Christmas Offering in 1888 brought enough to send three recruits. Because the Christmas offering was started in response to the pleadings of Lottie Moon, Miss Armstrong early suggested that her name should be linked with it. In 1918 Woman's Missionary Union voted to call the offering the "Lottie Moon Christmas Offering for Foreign Missions." From 1888 to 1929 the Christmas offerings provided \$1,567,276.04 for the foreign mission work of Southern Baptists.

But the most amazing growth began in 1941 when the Christmas offering brought in about \$450,000—\$87,000 more than the previous year. It continued to climb so rapidly that the offering reached \$1,202,000 in 1945 and soared to \$1,669,683.38 in 1948. The grand total of all Lottie Moon Christmas Offerings through the years stands at \$12,745,866. The goal for 1949 is \$1,600,000.

The Offering has through the years provided missionary salaries, homes for missionaries, evangelistic literature, schools, goodwill centers, hospitals, education for children of missionaries, and equipment and services too numerous to mention.

Southern Baptists should thank God for the Lottie Moon Christmas Offering, honor the women who work for it, and support it with gifts in keeping with the magnitude of our mission task in the world.



Treasurer Buxton

Retires

Next year for the first time in over twenty-two years the checks issued by the Foreign Mission Board will not carry the signature of E. P. Buxton. For on January 1, 1950 he will be retired as treasurer of the Board because he has reached the honorable age of seventy.

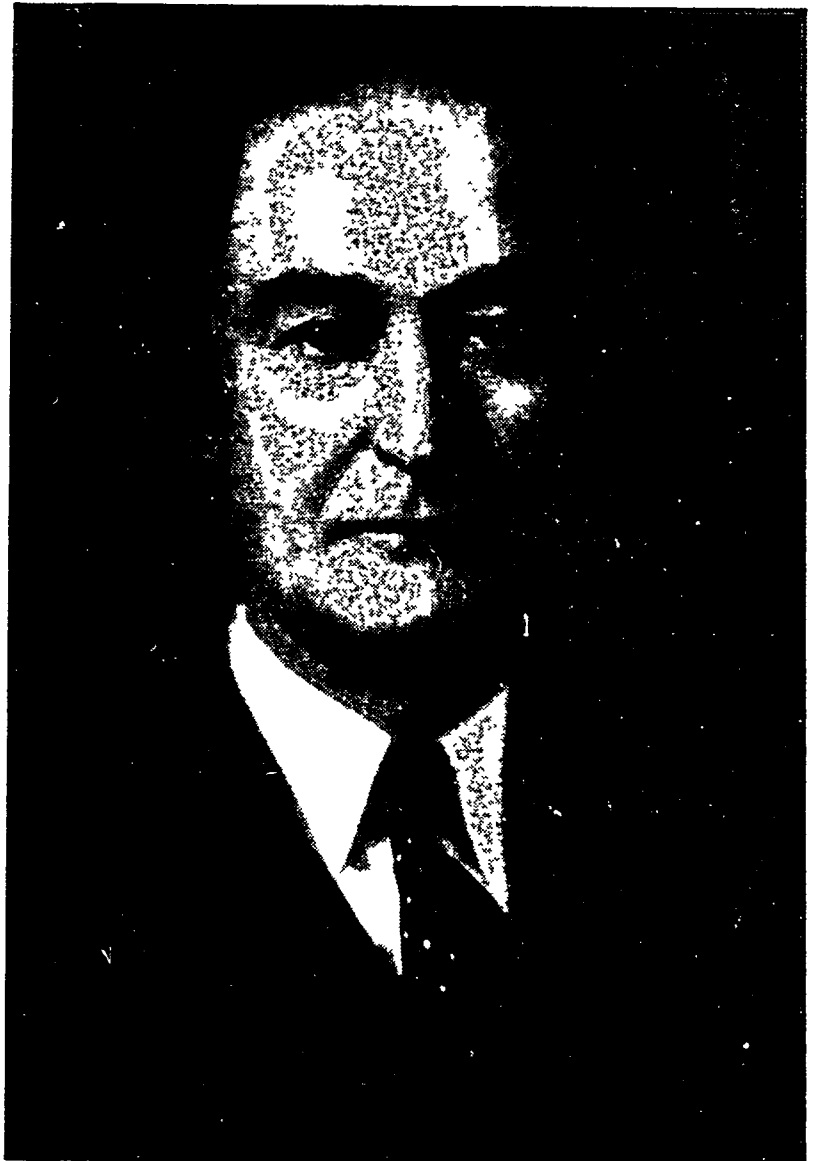
Here in the home office we shall miss him even more than those around the world who receive checks from the Foreign Mission Board, will miss his signature. For his quiet, kindly, patient ways are part of the intangible assets of the home office.

When Ernest Perry Buxton came to be treasurer of the Foreign Mission Board on April 1, 1927, he brought to his new task the mature experience of a man who had successfully held several responsible positions in the business world. He has the ability to combine an accurate grasp of the minutest items with a comprehensive knowledge of the overall purpose of the Board. He does not miss the smallest details, but he never gets lost in them.

Typical of his quiet, self-effacing ways is the answer he gave to the editor's query: "Did you come to your work here with the sense of a call to aid in our mission work?" His simple answer was: "I thought I could render some service to my Lord this way."

Just to enumerate the various duties of the treasurer would take this entire page. In the midst of accounting, reports, issuing letters of credit to mission treasurers, keeping track of the Lottie Moon schedule of designations, the postwar relief and rehabilitation

Moore



Dementi Studio

fund, the trust fund, the endowment fund, the emergency reserve fund, the current fund, and many others, Treasurer Buxton is not too busy to acknowledge special gifts by personal letters.

While Treasurer Buxton is busy channeling the money which the Board allocates, his sense of humor adjoins his serious attention to the business before him. He was quick to see the point of a note which accompanied a check designating the gift "for foreign missions, except China." He still chuckles over the question raised by someone in a Board meeting many years ago: What does the treasurer do anyway?

Well, what has he done? In his twenty-two years of service he has handled over sixty million dollars of the Lord's money. (It would please him more if I said \$60,414,331.62!) Whether anybody has disbursed more mission money than that, we do not know. But our retiring treasurer rejoices not so much in this record as in the conviction that the foreign missions program of Southern Baptists now is "on the eve of large events and a bright future."

The readers of THE COMMISSION will join with the editor in wishing Treasurer Buxton God's continued benediction as his left hand lays down the pen with which he has signed one hundred and fifty thousand checks for the spread of the gospel of our Lord Jesus in the world.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD

China Theological Seminary Opens Fall Session in Blockaded Shanghai

China Baptist Theological Seminary opened as scheduled on September 13, with an enrolment of about seventy. From thirty applicants, we accepted only nine new students. We are keeping the enrolment small in order to safeguard internal harmony, promote a higher scholastic standard, and lessen financial strain.

Our current budget is \$12,000 annually and the Lottie Moon appropriation is \$5,000. Because of the present high cost of living and the low exchange rate it will take at least a total of \$40,000 to run the seminary during the calendar year of 1950. However, we underspent our budget during the first seven months of the year and have the Lottie Moon appropriation, so we can continue until the end of this year's session. Beyond that we cannot see. I am standing by the seminary with the feeling that supporters at home will give more liberally in order to enable this work to continue.

The seminary had its first summer school this year with an enrolment made up of forty-eight students who, due to circumstances in China, could not return to their homes and places of work for the summer. The seminary was also host to six different Christian conferences and conventions during the summer months. This extended ministry was possible because of our new and adequate buildings.

We are taking seriously the matter of industrial work in the seminary. It is a regular requirement, scheduled in the afternoons. People who never dreamed of doing manual labor are now busy with their hands. Our motto is, "He who works may eat." The instinct of self-preservation is driving us. Hereby we hope to escape the ban on non-producers ("parasites") and also to pull down the kitchen expenses.

The men work mainly at gardening and the women at sewing. Vegetables flank the main building on both sides. Teachers and students alike have become "pro-

ducers." My own vegetable plot is smaller than that of most of the students, for I have my own garden at home to cultivate, too, with no hired help. We shall set a date soon after which we shall not go beyond our own gates for vegetables. We hope that only our need for rice and salt, fuel and oil will call us outside for buying supplies.

Pastor Ernest Tsang is a great asset to the seminary. Mr. Gershom Ma is rapidly becoming known as China's topmost leader in the field of church music.

We have ceased to speculate concerning what may happen to us and the seminary in the future. We rejoice in the special blessings of God's providence, and we confidently believe the seminary has a special reservation in the center of his will and purposes.



B. L. NICHOLS
Shanghai, China

First-Term Missionary Enjoys Brief Evangelistic Tour About South Chile

On our return from the Mission meeting in July we spent three or four days in Talca. We enjoyed the stay there and the opportunity of speaking in the church.

We are to take the church here in Temuco, provided the church calls us. No one feels the responsibility of such a task more than I do. At present the work in Población Dreves is progressing, with fifty to eighty in prayer service each Wednesday night.

During the past few days we have had the joy of being a field missionary. We spent a few days in the south making visits to Valdivia, with a good service in the First Baptist Church.

The following Saturday morning I went to Los Lagos by train to preach that night, with ninety people in the service, resulting in three professions of faith.

On Sunday morning we took horses for ten miles to Folilco to take part in the dedication of a small building, with over a hundred present.

We walked several miles Monday

morning for a service Monday afternoon. Fifty gathered in one small room of a home to hear the gospel; six made profession of faith.

To me this is the work that is appealing. We hope some day to do more of it. Now we are still studying and have classes each week. I spoke last night in the First Church here in Temuco. The thrill comes when you see people responding, whether it be in a nice building or in a one-room hut.



EVAN F. HOLMES
Temuco, Chile

Christian Layman in Japan Teaches Bible Message to Delinquent Children

There are thousands of boys and girls in Japan, from six years old and younger, up to early manhood and womanhood, who are absolutely homeless. Their families have been killed and they are penniless. They live by their wits, engaging in petty thievery, pandering, prostitution, and any other devilry that will give them a bit of food and a few additional rags. They sleep in parks, in doorways, railroad stations, or anywhere else they can find and rove in gangs, keeping their eyes open for police so as to protect those who have police records.

Since I am the final review attorney of the Provost Courts in the Tokyo area, I have to review all of the cases that come to the attention of the Occupation forces and also many cases that are handled by the Japanese courts. We have sent quite a few boys to Shin Nippon Gakuin, a school for delinquent boys, near Yokohama.

A few months ago one of the teachers of the school, a Buddhist, came in and said the boys wanted someone to come out there and tell them about Christianity and the Bible. After trying for a couple of weeks to get a qualified person, I took it on myself. I go to the school every Tuesday evening and teach the Bible as a cultural subject.

The school is partially endowed and partially tax supported and one cannot actually teach Christianity. I specify that the class must be voluntary. About 75 per cent of the boys are always in attendance. I point out, as far as possible, where the teachings of Jesus are similar to the teachings of Buddha and those of other living religions.

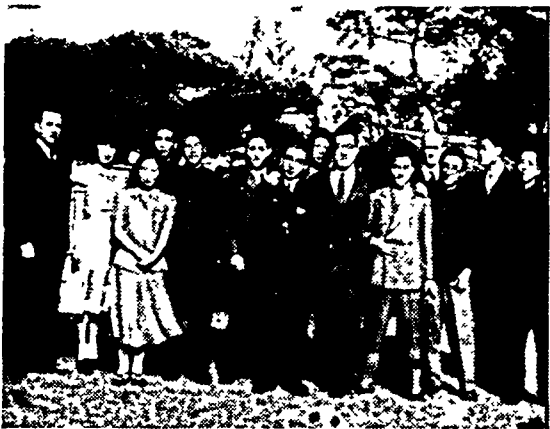
At the end of the third lesson I asked the boys to write me their impressions.

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I have had them translated and am putting the whole thing in pamphlet form with the idea of publishing it. It is really that interesting! About 25 per cent of the boys have expressed some faith in Christ and are sincerely seeking Christianity.

These boys' interest in Christianity was aroused by several things. First, one Sunday in October, 1948, two GI's whose names are now unknown, were wandering around while the inmates were having a morning song-fest. These boys went in and began talking to them in English. Little street urchins pick up English quickly and many of them speak it better than Japanese college professors. One of the Americans played the piano quite well, so they taught the boys some simple hymns. They came for about five Sundays, teaching hymns and telling a few simple Christian stories, before they were transferred to other posts.



Courtesy the author

Tom Fisher, American attorney in Tokyo, has a Bible class at Mejirogaoka Church.

Another thing that aroused interest in Christianity was the organization in the school of a troop of the Boy Scouts of Japan. Nearly every boy in the school is a Scout. Their leader is a very fine young Buddhist, but they are thrown into contact with Christians.

Another thing that impressed them very much was the treatment one or two of the boys received at the hands of the Provost Court, especially of Lt. Col. John W. Stewart, chief of the Provost Court Division. Colonel Stewart, a Presbyterian from Yakama, Washington, has three sons of his own and is interested in boys.

Nearly all Japanese think that all Americans are Christians. It is too bad that they often discover they are wrong.

THOMAS C. FISHER
Tokyo, Japan

Three Missionaries Fly from Freedom of Baguio to Communist-Threatened Kweilin

Leaving Baguio was quite an adventure in itself. The airfield there is a little pasture set down between great mountain peaks. As the plane takes off it slides down the path of a canyon with the mountains high on each side.

After a pleasant four days in Manila,

"Kentucky Boy"

(Continued from page 13)

"I shall never be alone," she answered. "And that much I can do for Him, who will be always with me. Go, then, and come back to minister to our people."

So, as Mr. Yuya points out, God opened the way for a Christian ministry that had been farthest from his thoughts.

"And," he modestly adds, "it has been a great blessing to me." How great a blessing it has been to others is too much of a story to tell here, but he is one of the pillars of the faith in Japan.

At the GHQ Chapel Center in Tokyo, members of the Adult Bible Class have a missionary project which grew out of the realization of the difficulties which beset Japanese pastors like Mr. Yuya, as they strive with reduced incomes and ruined churches, to minister with all their time and strength to needy flocks.

Occupation personnel, both military and civilian, together with Christians of other nationalities who attend the Bible Class, try to provide one CARE package a month for twenty-five Japanese pastors of various evangelical faiths. Wherever possible, members themselves take these packages to the homes of the ministers, and so make a bond of personal fellowship, bringing back in their report to the class some realization of a definite person and his problem, and so for the class, a more personal matter of prayer and interest. And to those who make these visits, the opportunity of visiting in a Jap-

getting our government red tape attended to and window-shopping, we took a Pan-American plane to Hong Kong, a four-hour ride. We had packed our things in army sea-bags, since we were taking everything with us. Unfortunately, one of missionary Charles Culpepper's sea-bags, the one with all his clothes, was left on the plane and went on to Calcutta.

At Hong Kong we learned that the Lutheran plane was coming up this way and we could come straight through in it. We bought quite a number of supplies for the hospital and food stocks for our own use. The plane had 3,600 pounds of our stuff aboard when it left. A year's supply of Bibles and literature ran the load to 4,600 pounds more. The normal load is about 6,000, so we had to knock off some of the books. Even then the plane was overloaded and flew a couple of thousand feet lower than usual.

anese Christian family is a memorable experience.

Major General Wm. K. Harrison, Jr., now the Chief of the Army and Air Force Troop Information and Education Division in Washington, was the teacher of the class during his stay in the Occupation Forces. The present teachers are Dr. William Carpenter, on leave from the faculty of the University of Missouri to head the School Education Branch of the Civil Information and Education Section, and Major Jesse T. Nicholas, who is defense counsel for Headquarters and Service Group military courts.

Dr. Carpenter's work with the education of the Japanese and Major Nicholas' work with Occupation personnel who have run afoul of the law have given them both much opportunity for personal work, and their Christian experience gives them a rich background for splendid teaching.

And then, whenever possible, the class invites Pastor Yuya, or one of the other Japanese pastors or Christian missionaries, to come and tell the group something of their work and of the ways in which the message of salvation is being carried to needy hearts in this land which is still trying to find the way to sanity and reconstruction.

As the commander-in-chief of the Occupation forces, General MacArthur said recently to a group of ministers from the States who came to visit and observe, "Only in Christ is the answer to the need of the Japanese people."

Arriving at Kweilin, we were dismayed to hear that permission to land on the dirt field had been refused because it was wet. Our pilot finally got permission and came in. The landing was perfect. The airstrip is just a level dirt course, usable when dry, and with no installations.

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1 THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, 2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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The Lutheran plane, the "St. Paul," is an interesting institution out here. It does a grand work of transportation for the various boards. We came out of Peiping with the same crew, but in another plane. That plane cracked up a few months ago, so another was bought. No one was hurt.

Kweilin is a large city with wide streets and prosperous businesses. The people are curious and friendly. We have a strong church with good Chinese leadership here. The hospital is mostly staffed by people from the north, which does not make for too much permanence, but it is doing a good job now. About seventy inpatients

and up to two hundred in the clinics are treated daily. Missionaries here are most congenial as a group and are engaged in a full schedule of work.



CLIFTON HARRIS
Kweilin, China

Missionaries Welcome a Year's Study At the Language School in Medellin

So many people have written and asked what the language school is like that I shall endeavor to put into words something of what we have seen and felt here in Medellin. There is truly no comparison in what one can learn here and in what he can learn on the field with a private teacher in several years.

The city of Medellin lies in a valley completely surrounded by lovely mountains. Its elevation gives it a perfect climate all year. The school rents houses for its students, giving a six-month contract. Several families live in the same large, Latin house renting the furniture from the school. This is not ideal, but we are here to learn the language and we have very little time to spend at home. We play that we are camping and we enjoy our books and children and the glorious sunshine and forget that such things as

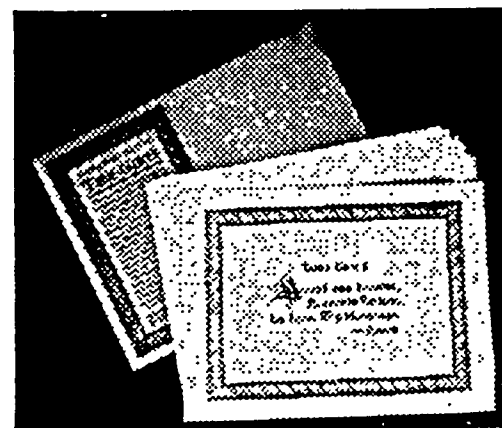
pictures, vases, rugs, and curtains exist. One maid does all the marketing and cooking and we all eat together.

The language school is a project of the Presbyterian Church, U.S.A. (Northern). Some may ask why Southern Baptists do not have their own school. It is not an easy task to establish and maintain a language school, and, after all, Spanish is Spanish regardless of whose school it is.

Classes are small to make it possible for each pupil to participate a great deal. Each student begins with basic Spanish and attends a class built around picture study. Then he has a conversational class and one about the Bible. We practice pronunciation of the books of the Bible, verses for soul-winning, portions of the Bible, and some days are spent in just reading the Bible. I understand that the advanced classes write stories, sermons, and teach Sunday school lessons.

We have a chapel service each day. It is supposed to help our spiritual lives, and it will when we learn a bit more Spanish and can follow the thought instead of straining each ear and nerve to hear a word. The school has equipment of various types for making records which help a great deal. When we are to read Scripture for a service one of the professors makes a record for us and then we can

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THE COMMISSION

listen and read it with him over and over, and thus hope to make it through the service.

We have prayer meeting at the school each Tuesday evening. Many of the English-speaking people from the American colony attend a "Community Dinner" held once a month at the school, enabling us to meet and make new friends.



We are truly thankful for this year of language study.

MARIE SADDLER EUDALY
(Mrs. N. H.)
Medellin, Colombia

Students of Ten Nations Attend First Session of New International Seminary

The Baptist Theological Seminary in Ruschlikon-Zurich began its first session with a capacity enrolment of twenty-five students. They come from ten countries: Germany, France, Belgium, Holland, Austria, Norway, Denmark, Finland, Italy, and the U.S.A. The five teachers are of four different nationalities: the writer and Dr. John D. W. Watts, America; Dr. Arthur B. Crabtree, England; Dr. A. Haraszty, Hungary; and Dr. Claus Meister, Switzerland. All instruction is given in English.

The standard course in the seminary will be for four years, although some students will come for a shorter period. The course of study will be approximately the same as that in our seminaries in Louisville, Forth Worth, and New Orleans. A preparatory department is provided in the seminary for those students who have not completed their general education.

Formal opening exercises for the seminary were held on September 4 and 5, with outstanding Baptist leaders present from many parts of the world. In his inaugural address, Dr. George W. Sadler, acting president of the new institution, declared that it is impossible to say in whose mind the idea of a central European Baptist seminary was born.

It grew out of the actual need for a graduate seminary to supplement the work of Bible schools and seminaries in the various countries and developed from the dreams of many persons, such as Dr. Everett Gill, former Southern Baptist representative in Europe. It was Dr. Sadler who, as secretary for Europe since 1939, brought the dreams to focus and then to actuality.

The service of dedication for the new institution was held on the spacious seminary lawn and led by Dr. Arnold T. Ohrn, secretary of the Baptist World Alliance. Other speakers during the two-day ceremony included Dr. W. O. Lewis,

associate secretary of the Alliance; Dr. E. A. Bell, Northern Baptist representative in Europe; Dr. Johannes Norgaard, president of the Baptist seminary, Copenhagen, Denmark; Rev. E. Pfister, president of the Baptist Convention of German-speaking Switzerland; and Dr. J. D. Franks, Southern Baptist relief representative in Europe and member of the administrative staff of the seminary. About 600 persons attended.

The villa which serves as the seminary home consists of a well-tended park of seven and a half acres, with a main building and two smaller houses, overlooking the Lake of Zurich. The Foreign Mission Board purchased this property a year ago at a cost of \$230,000.



JOHN A. MOORE
Ruschlikon-Zurich,
Switzerland

TOKYO, JAPAN—One of the dangers every missionary faces is that of failing to keep pace with the rest of the world. In the course of a five- or seven-year term some important and essential books are written in America. It is not always possible for the missionary to sit down and read these necessary books during furlough. It would be much better to have them as they are published. Students and pastors, especially in Japan, come to us and ask about the latest thought in the West. They want to know what is being written.

I am not suggesting that relatives and close friends send a missionary "some books." (I have too many books already that were not well selected.) I would suggest that the missionary be asked to name the books and authors he wants from time to time, so that he can build an adequate and worth while library which with his own resources he is hardly able to do.

GEORGE HAYS

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Missionary "Hams"

(Continued from page 17)

through the help of Harold Johnson, son of missionary W. B. Johnson, and a "ham" friend of his.

The use of radio on the local field is a neglected time-saver. By radio missionaries can contact each other readily where telephone lines are out of the question. For distances up to two or three miles this can be accomplished with walkie-talkie radios. Their usefulness was proved conclusively in the recent war and surplus sets are available at reasonable prices. These sets can be carried in one's suitcase and are operated by batteries.

For greater distances equally compact sets may be used on different radio frequencies. Vehicles such as automobiles, boats and airplanes may be equipped with two-way radio which keeps them in contact with each other and the home base. In fact, several missionaries in different localities may hold a round table discussion by means of radio, each hearing what the others say and taking turns in talking. It is ideal for the person or couple isolated from other missionaries and should be one of the best methods of preventing loneliness and homesickness. Also, where there is only one physician for several clinics, much can be accomplished by radio in finding out about patients and giving instructions to nurses some distance away.

Before one can "go on the air" in this country (the laws vary from one country to another) he must be able to pass an International Morse Code test which requires sending and receiving proficiency of thirteen words per minute. He must also demonstrate a knowledge of radio fundamentals and the laws governing radio amateurs. Though these appear to be formidable requirements to some, they are really no more difficult than the theory and techniques of other hobbies and abilities, such as photography and typing.

Another tradition of "ham" radio is building one's own transmitter which materially decreases its cost and contributes to one's understanding of radio. For as little as \$15 a good long distance code transmitter can be assembled, though to buy a new one for radio telephone would require one to several hundred dollars.

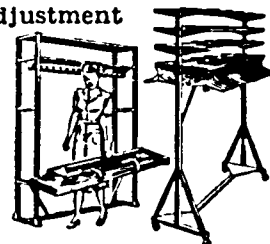
Since a good all-wave radio receiver is a wise investment for anyone overseas and cannot be constructed at a saving, it is recommended that it be purchased. It, of course, doubles as a house radio and, as in the case of all this equipment, can be treated with a material which prevents the deleterious effects of the extremes of moisture and temperature. The price range is from \$50 to \$300-\$400. Some of the best brands are Hallicrafters, National, and Collins.

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Batteries or a gasoline generator may be used as the source of electric power by missionaries stationed in remote sections.

The American Radio Relay League, West Hartford, Connecticut, is national and international headquarters for radio amateurs. This organization publishes several books and pamphlets for amateurs of which the following are among the best: *The Radio Amateur's Handbook*, *A Course in Radio Fundamentals*, *Learning the Radio-Telegraph Code*, *How to Become A Radio Amateur*, and *The Radio Amateur's License Manual*. The official monthly publication is "QST" and the \$4 yearly subscription price includes membership in the League if requested. The only requirement is an interest in amateur radio; one does not have to be a licensed amateur radio operator.

It must be admitted that there are certain restrictions on the use of radio transmitters in many countries, though receivers may be operated freely. All countries, including the United States, require that a person be a citizen before he is granted a license. In a few countries, of which Turkey and Arabia are examples, there are no provisions at all for amateur radio operation. Some countries have a law against the relay of both incoming and outgoing messages by their own licensed "hams". Specific exceptions to this last rule are the United States, Puerto Rico, Alaska, Canada, Chile, and Peru.

Though these are the regulations, discreet inquiry of the proper authorities in many countries will indicate how legal provisions may be made for the use of amateur radio by missionaries and their helpers. The fact is that many non-citizens of countries other than the United States are operating radio transmitters. Of course the problem as to citizenship in the local use of radio can always be solved by training native Christians in the operation of radio equipment.

The rapid transportation available to missionaries to and from their fields and on their fields must be matched by equally rapid and modern communication. Amateur radio, where it is permitted, can make the missionary's life much more far-reaching and effective for Christ.

NORTH EAST WEST SOUTH

For the first time in sixteen years a parliamentary assembly met in Germany, when on September 7, the newly elected Bundestag (house), and the Bundesrat (senate) consisting of representatives from the Laender, convened at Bonn. The elected presidents of both branches of the assembly belong to the Christian Democratic Party of the Federal Republic of Germany. Article 4 of the Bonn Constitution reads: "(1) Freedom of faith and conscience and freedom of religions and ideological (*weltanschauliche*) profession shall be inviolable. (2) Undisturbed practice of religion shall be guaranteed."

The first American invited to address the senate was a Baptist layman of Missouri, O. K. Armstrong, who spoke on September 29.

Children will fare better in Europe this winter thanks to the United Nations International Children's Emergency Fund. Supplies of dried milk and shark-liver oil have been stocked for the daily supplementary meal of about four million children in Albania, Austria, Bulgaria, Czechoslovakia, Greece, Italy, Poland, Romania and Yugoslavia. A quantity of meat, sugar and coconut oil is also on hand for the winter. No less welcome is a shipment of three million pounds of soap from New Zealand. A lot of hands and ears will be washed with that soap.

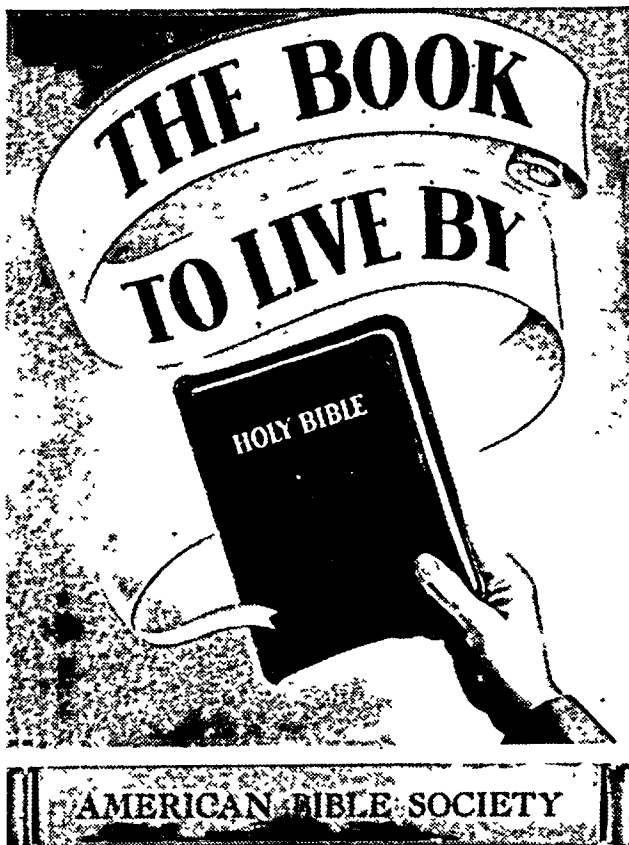
From Pastor Preston P. Phillips, Jr., of the Everglades Presbyterian Church, Belle Glade, Florida, comes the following news: "Recently I noticed the article in your magazine about 'The Church That Tithed Its Building Fund.' Since we are just beginning a \$10,000 building fund drive in our church . . . I presented this article to our session just as a matter of information, not of recommendation, and today they took action to send a tenth of all funds collected in our building fund drive to foreign missions. We are sending off an initial check today of \$325 to the Sudan Interior Missions."

In addition to its regular Woman's Missionary Society the Greensboro Baptist Church of Greensboro, Florida, sponsors a "Judson Society" designed to educate and train men as well as women in missionary work. The monthly programs

are largely based on material from THE COMMISSION and interest in missions has greatly increased through the activities of the society.

During a debate in a subcommittee of the United Nations about the problem of former Italian colonies, the Soviet representative held that Eritrea should be a trusteeship with a view to eventual independence, while the United Kingdom advocated a partition between Ethiopia and the Sudan. The Ethiopian representative pointed out that the name Eritrea was

the Thanksgiving season. Products given by the farmers of the United States include wheat, corn, milk, eggs, beans, soybeans, oats, cotton, dried fruits, sugar, lard, flour, rice, livestock, peas, wool, and peanuts. The products are distributed in the lands of their destination by church organizations to the needy, regardless of race or creed. Many of the recipients have believed that no one cared. Now they ask, "Why did you do it?" The opportunity to tell them why is the opportunity for showing a lost world the love of Christ.



Worldwide Bible Reading

Thanksgiving to Christmas

Write American Bible Society, Dept. U, 450 Park Avenue, New York 22, N. Y., for special list of selections for the period.

given by the Italians after occupying this former part of Ethiopia, and asserted that Eritrea could achieve her independence within Ethiopia in the same manner as Lithuania had achieved independence within the Soviet Union!

The Christian Rural Overseas Program (CROP) this year has a goal of 3,500 railroad carloads of farm products for the relief of the needy overseas. The climax of the campaign will be reached during

The revised article (No. 16) on religious liberty in the draft of the International Covenant of Human Rights reads:

"1. Every one has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice worship and observance.

"2. Freedom to manifest one's religion or beliefs, shall be subject only to such limitations as are pursuant to law and are reasonable and necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others."

This Covenant will become legally binding on the states which ratify it. The problem of how to implement the Covenant has not yet been solved. In the face of differing opinions as to practical measures of such implementation the United Nations Commission on Human Rights decided to circulate the various proposals to member governments before presenting the Covenant for action by the General Assembly in 1950.

According to a report in the *New York Times* the Chinese Communist writer Li Lin wrote an article for the newspaper *Wen Hui Pao* on September 11, in which he assailed the century-old family loyalty of the Chinese. He followed a typical communistic argument and concluded his article by the statement: "At present the family is a burden to us. We have to employ all available means to break away from it. Only then can we step on the path of glory."

TOOLS for Missionary Education

By Juliette Mather

How many kinds of tools there are! For building, for cooking, for sewing, for fishing, even for becoming beautiful. Woman's Missionary Union specializes on tools for missionary education. In fact, that's what Woman's Missionary Union is, a tool, or a whole bag of tools, for missionary education.

Her most useful tool is seen this month; it is encouragement to pray. Are people embarrassed to present small prayers to the Lord God? Is that one reason they do not pray? When Christians learn more missionary names and places of service, know more specifically about missionaries' needs, they feel burdened and pray. The Week of Prayer for Foreign Missions comes December 5-9 this year. In 1950 the Week of Prayer for Home Missions will be February 27 to March 3.

Tools are of no value unless used; Woman's Missionary Union urges women and young people to use the powerful force of intercessory prayer in behalf of world missions in these and the state mission season of prayer, and daily in the use of a missionary prayer calendar. Following that prayer calendar, a person can build up intimate acquaintance with every appointed home and foreign missionary of our Southern Baptist Convention and share in all phases of our denominational life for, in a given year, every missionary, denominational leader and agency is included on that prayer list published in the four W.M.U. missionary periodicals.

These magazines, *World Comrades* for children and girls, *The Window of YWA* for young women, *Ambassador Life* for boys, and *Royal Service* for adult women are valiant tools for missionary programs to 875,298 members and are fascinating with stories, pictures, feature articles, exchange contributions from reader organizations.

Not only missionary magazines, but mission study and mission reading books are found on the tool shelf of Woman's Missionary Union. Each year W.M.U. is the major distributor of the current home and foreign mis-

sions graded series of books provided by our Boards. Mission study classes in organizations give small groups time for intimate understanding of a given field or country. Maps, pictures, souvenirs, films, costumes, all contribute to mission study courses and to mission programs; they too are tools of missionary education.

The Missionary Round Table, familiarly referred to as MRT, is a special adaptation of the book-a-month club idea. In an MRT a dozen women each buy a book from the carefully selected suggested list; each reads one, discusses it in the MRT, passes it on, until all have read the entire library. These are top-notch books of mission content like, *Cry the Beloved Country*, *White Man—Yellow Man*, *Radio: The New Missionary*.

The cutting edge of W.M.U. tools is community missions that leads the women and young people into soul-winning efforts and constructive Christian changes with their own association as the community limit.

Beyond their personal reach women and young people serve through their Co-operative Program giving. The covenant card for adults and tithers' pledge card for young people are worthy tools of missionary education solidifying stewardship talk into the actual bringing of the tithe into the church treasury. Beyond the tithe come the joyous mission offerings anticipated by state, home, and foreign mission boards.

Seasonal tools of missionary education are the camps and house parties which are forging life interests and decisions in young hearts. Southwide Y.W.A. Camp and Young Men's Mission Conference climax these experiences as chosen young people gather every year at Ridgecrest. They have usually come up through state Girls'

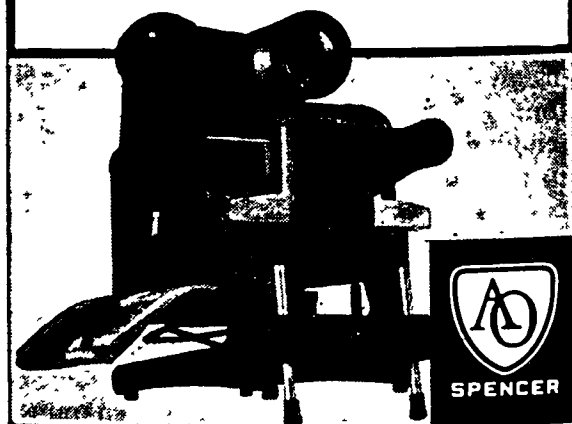
Auxiliary, Young Woman's Auxiliary, and Royal Ambassador camps, growing in capacity to understand the missionary messages and to live together harmoniously in democratic fashion. District and association camps make their contribution to these widening horizons also. There are R.A. Conclaves and G.A. and Y.W.A. house parties, brief gatherings majoring on missions. There are the Forward Steps for Girls' Auxiliary members and the Ranking System for Royal Ambassadors giving progressive recognition for missionary and denominational information and research admirably done by individual GAs and RAs. There is a Y.W.A. citation for meritorious work of young women. All these are tools of missionary education provided by Woman's Missionary Union to be backed up with standards of excellence, and other accouterments which add surface sharpness to the thrill of learning and adventure of participating in the worldwide missionary program of Southern Baptists.

The Church Uses Visual Aids

This is a new booklet, written by a clergyman in consultation with others, for all who are interested in more effective religious instruction. Many unusual applications for opaque, slide and slide-film Delineascopes are described in 48 profusely illustrated pages.

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BOOKS

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

A Harvest of World Folk Tales, edited by Milton Rugoff (Viking, \$3.95) is a highly useable and readable collection of tales and legends gathered from all parts of the world. It contains legends, myths, jests, fairy tales, tall tales, dramatic, romantic and fantastic tales; ghost stories and animal stories; moral tales and mystery stories. The collection is so varied that there are stories to appeal to all age groups—from very young to very old, and to suit every occasion. Most of them are suitable for telling as well as silent reading. This is a book that should be in every church library. Many of the stories would be of value to missionary organizations in helping them to understand cultures and peoples of various lands. It is an excellent collection.

MIRIAM J. ROBINSON

The Forbidden Forest by Darrell Berrigan and John Dominis (John Day, \$2.50) is for eight- to twelve-year-olds. It is a picture story book on Japan, the story dealing with a mysterious forest in the heart of a city, and how a boy and girl accidentally solved the mystery of a lost fortune. The pictures are photographs of full page size. In no way a study of missions, the story does portray the Japanese people for Junior children.

OLLIE WILSON

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Memoirs of Childhood and Youth by Albert Schweitzer (Macmillan, \$1.75) pictures the man who recently visited America for the first time. Anything written by Schweitzer is interesting, especially his autobiography. He is a phenomenal human being. This book shows why.

EVERETT GILL (SR.)

The Weight of Glory and Other Addresses, by C. S. Lewis (Macmillan, \$1.75) is a small volume of miscellaneous addresses. He includes five chapters on various subjects. Lewis devotees will find this book as refreshing and penetrating as others by this author.

EVERETT GILL (SR.)

Take Time, by R. L. Middleton (Abingdon-Cokesbury, \$1.50). The twenty-two chapters of this book by a Baptist layman are conducive to the kind of devotion which gives quietness and strength to the soul in a busy world. The messages are amply illustrated with stories from everyday life and will furnish good material for those who lead devotional services in smaller groups.

J.N.

For children's Christmas gifts two of the Friendship Press books on Japan are highly recommended. *Where the Carp Banners Fly* by Grace W. McCavran (cloth, \$1.75), with illustrations by Miné Okubo, is for boys and girls nine to eleven. *Toshio and Tama* by Anne M. Halladay (cloth, \$1.75), with illustrations by Henry Sugimoto, is for those six to eight. Both are authentic stories of post-war Japan, with a good strong hint of what Christianity there means.

M.E.M.

Melindy's Happy Summer by Georgene Faulkner (Messner, \$2.50) may not be fully appreciated by some Americans who did not approve the Christian experiment on which it is based—the church-sponsored project of giving Negro children from tenements a vacation in the homes of white people on New England farms—but children of Junior age, for whom the book is written, should not feel the strain of custom too much to enjoy the adventures of Melindy and her companions. It's a good story.

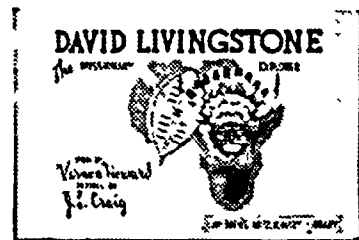
G.G.

The Treasure of Li-Po by Alice Ritchie (Harcourt-Brace, \$2.00) is a collection of six Chinese fairy stories. I liked these stories. They were funny and gay. Li-Po is a wonderful old man who always thinks of other people before himself. He got in lots of trouble but it all came out right. I like this story best, but enjoyed them all.

KARIN NORDENHAUG
(eight years old)

CHILDREN'S MISSIONARY LIBRARY

By Vernon Howard
Illustrated by J. L. Craig



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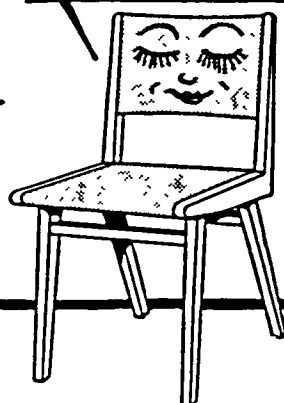
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PING TOO

Ronny stood before the little white house at the end of the street and whistled. Then he listened, but the only sound he heard was a frog croaking down by the pasture. Maybe no one was at home. He would see.

The boy lifted the gate latch and walked around the house. Again he whistled. At that moment he caught sight of Ping leaning against the back fence. But, Ping did not even turn around. And when Ronny came closer he noticed that his Chinese friend was busy figuring something with pencil and paper. He figured awhile, then he looked a long time at his "wheat field".

But Ping did not see the waving golden grain . . . not really. All he saw were Chinese faces . . . sometimes there were Indian faces . . . and African faces, all mixed in. He could see their hands lifted as they asked for Bibles and he saw them smile as he handed them the heavenly Book. Of course, he did not have the books to give them. But he was going to buy them.

"Thank you, pretty wheat field," he said aloud.

"What did your wheat field do?" asked Ronny.

Ping turned, startled. Then, as he saw the face of his friend, he smiled. "You are Ping's buddy. So, I will tell you a little secret," he said. "Not many moons ago, my honorable father gave Ping a handful of wheat . . . for all his own. He also gave this part of the field to plant it in. If the wheat bears thirty fold, it is Ping's; if it bears sixty fold, it is also mine and if it bears one hundred fold it is all mine."

"Why, that is swell!" Ronny smiled. "Then you can sell the wheat and the money will be all yours!"

"Yes," agreed Ping, "all mine."

"What are you going to buy?" Ronny knew what he would buy, if the money were his.

"More wheat fields . . . boy and girl wheat fields," answered Ping.

"Why, I never heard . . ." began Ronny.

"Let me take more care to explain," Ping said quickly. "Long, long ago in the Chinese village of Pingtu, a fine Bible lady from America came to tell the people about the Lord Jesus."

"What was her name?" asked Ronny.

"Some called her Law Moo Guniang, others Revered Miss Lottie Moon," Ping spoke her name tenderly, as if he wished to caress it. "My honorable grandfather and grandmother were little children then and the kind lady fed them cookies and told them wonderful stories from the heavenly Book. Soon their hearts flamed with much love for her. So did the hearts of all the Pingtu people who knew her."

"Well, what about the boy and girl wheat fields you were telling me about?" Ronny reminded him.

"She told them that Jesus spoke of fields which are 'white already unto harvest'. That means that there are boys and girls all over the world who want to know about the Saviour. But it takes missionaries to tell them."

"But, you aren't big enough to be a missionary!" reminded Ronny.

"Perhaps not," agreed Ping, "but my father said that my wheat might sell for five dollars. And five dollars can help to buy many Bible books for China—it might even help to feed some of the boys and girls. And if my money does not go to China, it will go to Africa or Brazil or some other place in the world. It makes no difference, because Jesus loves all boys and girls just alike."

"Oh, I remember!" cried Ronny. "At our church they always take up a Lottie Moon Christmas offering for missions. Is that when you will give your money?"

"Yes! Yes!" Ping nodded his head vigorously.

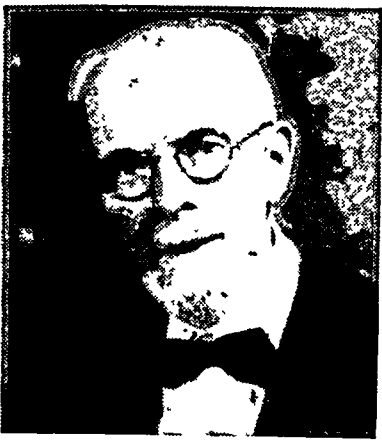
"Then, what will you do when your money is all given?" Ronny wanted to know.

"I save a handful of wheat and plant again to have more wheat!" answered Ping.

"To buy more boy and girl wheat fields!" finished Ronny. "And then, after you plant more wheat and give and give, and you grow bigger, what will you do?"

"I will give PING TOO!" he answered with a glow on his face.

Missionary Family Album



In Memoriam

John Lake

BORN June 11, 1870, Edgefield County, South Carolina

DIED August 28, 1949, Kansas City, Missouri

A Chinese businessman came up to shake Missionary John Lake's hand after a service in Portland, Maine. "Pastor, you performed my wedding ceremony in China," he said to the missionary. A lady in Cincinnati asked a Chinese man to whom she happened to be talking if he had ever heard of John Lake. "He was the man who led me to Christ," the man replied. Immigration officials doubted the truthfulness of a Chinese woman who was seeking entry into the United States to join her husband. John Lake's name on her wedding certificate was sufficient proof of her marriage.

On the boat to China, after John Lake's appointment in 1903, Dr. R. H. Graves suggested that the new missionary work in the Sz Yap (meaning "four districts") south of Canton. Shortly after he arrived, he made a three weeks' boat trip through the territory with Dr. and Mrs. G. W. Greene. This was his introduction to the people he was to serve for so many years of his life. He ministered to them and to their kinsmen in the States, for most of the Chinese people in the United States at that time came from this section during the California gold rush and later.

"After more than twenty-five years' work among the Sunming people and the people of near-by counties—in China and in America—and after learning to speak their language and to know the people and their ways, there is absolutely no rest for me on either side of the Pacific," Dr. Lake wrote during a furlough in 1929.

He had worked with the Y.M.C.A. before becoming a missionary and while he was learning the language he worked among young Americans in Canton, including sailors on the gun boats in the harbor. When he passed his language examinations he gave up that work and assumed responsibility for missions in the Sz Yap country, a territory with a population four or five times as great as that of his native state.

He made preaching trips up and down this vast field, parts of it unsafe even for natives to travel, because of robber bands.

He organized churches and schools, taught Bible classes, advised the native workers, baptized converts, held prayer meetings. He and his wife went among the people freely, spending the nights in their mud huts and sharing their food. They were threatened by mobs and bandits, but they made friends wherever they went and even robbers were among their converts.

Included in Dr. Lake's field was a group of islands off the southern coast of China in the China Sea. In 1920 Dr. Wu Ting-fang, head of the Canton Government at that time, gave him \$5,000 to buy one of the islands for a model leper colony. He chose Tai Kam, two and a half miles from shore south of Canton.

The island was ideal for the colony, having an abundant supply of fresh water, splendid fishing, and fertile soil. The only thing wrong was that a small pirate village was located on its south side. Dr. Lake went to the village and stayed with the pirates for weeks until they had come to an agreement. Hundreds of them were employed in the work of erecting the nineteen brick and stone buildings. Pirates often attended services in the new chapel, sitting in the gallery and listening intently. Some of them were won to Christ, and in later years a former pirate became a pastor to the lepers.

Funds for the buildings and care of two hundred patients were contributed by compassionate friends of lepers. An endowment fund of \$81,356.58 was later provided and is held in trust by the Foreign Mission Board.

Thus John Lake laid the foundations of his own memorial, a memorial located in the territory where he spent his missionary life, and continuing the service for which he lived.

Dr. Lake's first wife lived only a year after their marriage. His second wife, the former Carrie Bostick, died in 1928. He is survived by Mrs. Lake, the former Virginia Lake, and their two daughters, Virginia Austin and Rosa Florence. Funeral services and burial took place in Edgefield County, South Carolina.

ADAMS, The Rev. and Mrs. Heyward L., of Nigeria, announce the birth of Dean Graham, first child, a son, October 6 at Warri, Nigeria.

ANDERSON, The Rev. and Mrs. Maurice J., of China, announce the birth of Thomas Leif, second child, second son, October 16 at New Orleans, Louisiana.

AUSTIN, Stella, appointee for Nigeria, left Port Arthur, Texas, October 7 by boat for Lagos.

BLAIR, The Rev. and Mrs. Martin S., left New Orleans September 29 by boat for Buenos Aires, Argentina.

BRYANT, Mrs. W. Howard, of Chile, flew home August 28 with her son, Billy, who needs medical treatment. Address, 1320 Second Court, W., Birmingham, Ala.

CHANEY, Edith, left Port Arthur, Texas, October 7 by boat for Lagos, Nigeria, West Africa.

CULPEPPER, Mrs. Charles L., Jr., of China, arrived from Baguio, P.I. for furlough at 1819 Audubon Street, New Orleans 18, Louisiana.

DOYLE, The Rev. and Mrs. Lonnie A., Jr., appointees for Brazil, left New York August 31 by boat for Recife, and the language school at Campinas.

FORD, Ruth, of China, is on furlough at 2080 Jackson Avenue, Memphis, Tenn.

HINES, Ruby, of Brazil, arrived September 19 for furlough at Westbrook, Texas.

HOLLIS, The Rev. and Mrs. James D., of China, announce the birth of Mary Emma, second child, first daughter, September 17, at Macao.

KENNEDY, The Rev. and Mrs. C. A., of Nigeria, resigned October 31.

KILGORE, Dr. and Mrs. William J., of Argentina, have moved from Orangeburg, New York, to 1010 West Street, Waco, Texas, where Dr. Kilgore is on the faculty at Baylor University this session.

LAWTON, Wesley W., left Shanghai September 28 to join Mrs. Lawton who arrived from Baguio, P.I., September 18, at Ridgecrest, North Carolina.

PATTERSON, The Rev. and Mrs. I. N., left New York October 18 by air for Lagos, Nigeria, West Africa.

PORTER, The Rev. and Mrs. Paul C., of Brazil, arrived October 3 by boat for furlough at Waco, Texas (Box 1324).

QUICK, Mrs. Oswald J., of China, left Los Angeles September 23 by boat for Manila, P.I.

SCHWEINSBERG, The Rev. and Mrs. H. W., of Colombia, are on furlough at 1406 Boulevard, Fort Worth, Texas.

STOVER, Thomas B., of Brazil, was married to Missionary Josephine Withauer of Brazil October 31 in Rio de Janeiro.

SUMMERS, Mabel, has been transferred from Nazareth, Israel to American Mission, Beirut, Lebanon.

TENNISON, The Rev. and Mrs. Grayson C., appointees for Brazil, left New York August 31 by boat for Recife, and the language school at Campinas.

New Appointees

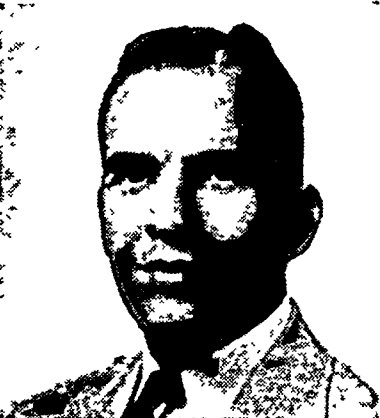


BLAIR, WILLIAM JUDSON

b. Buenos Aires, Argentina, Dec. 25, 1919; ed. American Jr. College, Buenos Aires; Baylor University, B.A., 1943; S.W.B.T.S., Th. M. and B.S.M., 1948. Worker, Baptist Publishing House, Buenos Aires, 1940-41; professional radio singer, Fort Worth, 1943-44; minister of music, Azle Avenue Baptist Church, Fort Worth, 1946-49; manager, "Latin American Echoes," radio program, Fort Worth, 1947-49; private secretary, Fort Worth firms, 1949. Appointed for Argentina 1949. m. Dorothy Rose Sullivan, March 15, 1946. Permanent American address: 3300 Frazier St., Fort Worth 4, Texas.

**BLAIR, DOROTHY ROSE SULLIVAN
(Mrs. WILLIAM JUDSON)**

b. Monticello, Ark., Oct. 16, 1922; ed. Texas Wesleyan College, B.A., 1943; S.W.B.T.S., M.R.E., 1948. Dramatics teacher, Recreation Dept., Fort Worth, 1942-43; public schoolteacher, Fort Worth, 1943-48. Appointed for Argentina 1949. m. William Judson Blair, March 15, 1946. Child: Norma Lynn, 1948.
ARGENTINA

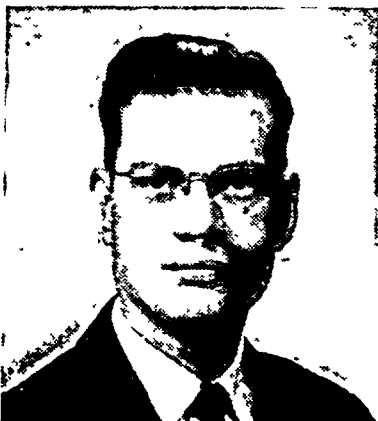


GARRETT, JAMES LEE

b. Hoshton, Ga., Sept. 6, 1919; ed. Young Harris (Ga.) Jr. College; Mercer University, B.A., 1943; S.B.T.S., Th.M., 1946. Hotel clerk, Tallahassee and St. Petersburg, Fla., and Macon, Ga., 1938-1940; associate pastor, First Baptist Church, Dyersburg, Tenn., 1946-47; pastor, Roswell Street Baptist Church, Marietta, Ga., 1947-49. Appointed for Brazil 1949. m. Mary Joe McCollum, Nov. 6, 1948. Permanent American address: 1324 Peacock Ave., Columbus, Ga.

**GARRETT, MARY JOE MCCOLLUM
(Mrs. JAMES LEE)**

b. Columbus, Ga., Nov. 14, 1926; ed. Bessie Tift College, B.A., 1948. Appointed for Brazil 1949. m. James Lee Garrett, Nov. 6, 1948.
BRAZIL



HICKERSON, JULIUS RAHT, JR.

b. Tullahoma, Tenn., Dec. 9, 1920; ed. East Texas State Teachers' College, B.A., 1940; M.A., 1941; S.W.B.T.S., Th.M., 1944; Th.D., 1949. Pastor of Baptist churches in Hunt, Lamar, Delta, and Erath Counties, Texas, 1937-45; pastor, Liberty Baptist Church, Stevens Co., Oklahoma, 1945-46; pastor, Trinity Baptist Church, Dallas, Texas, 1946-49. Appointed for Colombia 1949. m. Vivian Dunn, Aug. 27, 1944. Permanent American address: North Street Station, Box 265, Nacogdoches, Texas.

HICKERSON, VIVIAN DUNN (Mrs. JULIUS RAHT)

b. Pollock, Texas, July 5, 1924; ed. Stephen F. Austin State Teachers' College, B.A., 1942; S.W.B.T.S., M.R.E., 1946. Public schoolteacher, Etoile and Broadus, Texas, 1942-43; general office worker, Beaumont (Texas) City Bus Lines, 1943; bookkeeper, Dixie Franklin, Inc., Fort Worth, 1944. Appointed for Colombia 1949. m. Julius Raht Hickerson, Jr., Aug. 27, 1944. Child: Julianna, 1949.
COLOMBIA



HOWARD STANLEY PROCTER, JR.

b. Jefferson City, Mo., Dec. 20, 1922; ed. Baylor University, B.A., 1940; Eastern Baptist Theological Seminary; S.W.B.T.S., B.D., 1947; Baylor University, M.A., 1949. Supply pastor, Mt. Nebo and Sardis Baptist Churches, Central, Mo., 1943; choir soloist, Highland Baptist Church, Philadelphia, 1944-45; pastor, Munger Baptist Church, Limestone Co., Texas, 1948-49; salesman, Wright Tire Co., Waco, Texas, 1948-49. Appointed for Japan 1949. m. Patsy Ruth McGee, Sept. 5, 1948. Permanent American address: 1809 S. 8th St., Waco, Texas.

**HOWARD, PATSY RUTH MCGEE
(Mrs. STANLEY PROCTER)**

b. Big Sandy, Texas, Feb. 11, 1929; ed. Baylor University, B.S., 1949. Appointed for Japan 1949. m. Stanley Procter Howard, Jr., Sept. 5, 1948.
JAPAN



PORTRAITS BY DEMENTI STUDIO



JOHNSON, JOE CARL

b. Hunt Co., Texas, March 28, 1919; ed. Wesley Jr. College; East Texas State Teachers' College, B.S., 1943; S.W.B.T.S., B.D., 1949. Pastor of Baptist churches in McKinney, Cooper, Commerce, Plano, Westminster, and Prosper, Texas, 1941-44; chaplain, U. S. Army, 1944-46; pastor, Hebron (Texas) Baptist Church, 1946-47; pastor, Pecan Heights Baptist Church, Dallas, 1947-49. Appointed for Brazil 1949. m. Colene Richards, April 2, 1942. Permanent American address: Allen, Texas.

JOHNSON, COLENE RICHARDS (MRS. JOE CARL)

b. Collin Co., Texas, May 30, 1920; ed. East Texas State Teachers' College; S.W.B.T.S.; North Texas State Teachers' College. Office worker, Haggard Co., Dallas, 1947-48; stenographer, Rogers Chemical Co., 1948-49. Appointed for Brazil 1949. m. Joe Carl Johnson, April 2, 1942.

BRAZIL



O'NEAL, BOYD ALLEN

b. Novice, Texas, Aug. 29, 1925; ed. Howard Payne College, B.A., 1946; S.W.B.T.S., B.D., 1949. Clerk, Brownwood, Texas, 1942-43; pastor, Silver Valley (Texas) Baptist Church, 1944-46; pastor, Calvary Baptist Church, Stephenville, Texas, 1946-49. Appointed for Brazil 1949. m. Irma Edna Schneider, May 31, 1945. Permanent American address: Novice, Texas.

O'NEAL, IRMA SCHNEIDER (MRS. BOYD ALLEN)

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BRAZIL



SANDFORD, HERMAN

b. Angelina Co., Texas, Sept. 28, 1921; ed. Stephen F. Austin State Teachers' College; Baylor University, B.A., 1947; M.A., 1949. U.S. Army Air Force, 1942-45; pastor, Baptist Church, Hare, Texas, 1947-48; instructor of math and psychology, and dean of students, Wayland College, 1948-49. Appointed for Nigeria 1949. m. Juanita Dadisman, Dec. 22, 1946. Permanent American address: 2341 Random Rd., Wichita, Kansas.

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NIGERIA



SCOGGIN, BLAINARD ELMO

b. Harris, N.C., Oct. 17, 1915; ed. Gardner-Webb Jr. College; Furman University, B.A., 1941; S.B.T.S., Th.M., 1945. Weaver, Stonecutter Mills, Spindale, N.C., 1935-38; pastor, Baptist Church, English, Ky., 1942-43; pastor, Southampton Baptist Church, Owensboro, Ky., 1943-48; pastor, Baptist Church, Canal Point, Fla., 1948-49. Appointed for Palestine 1949. m. Hannah Belle Pearlman, Jan. 30, 1941. Permanent American address: Chesnee, S.C.

SCOGGIN, HANNAH BELLE PEARLMAN (MRS. BLAINARD ELMO)

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PALESTINE



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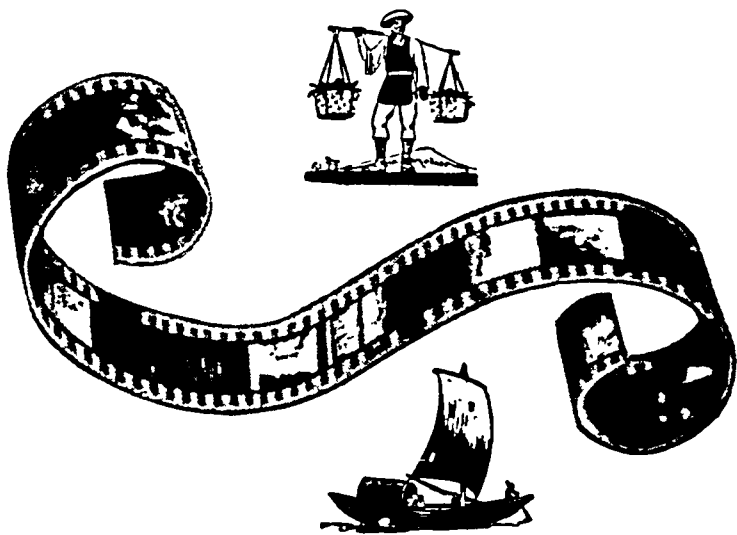
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