

THE *Commission*

A BAPTIST
WORLD
JOURNAL



January 1947

"No Room in the Inn" by Lu Hung Nien

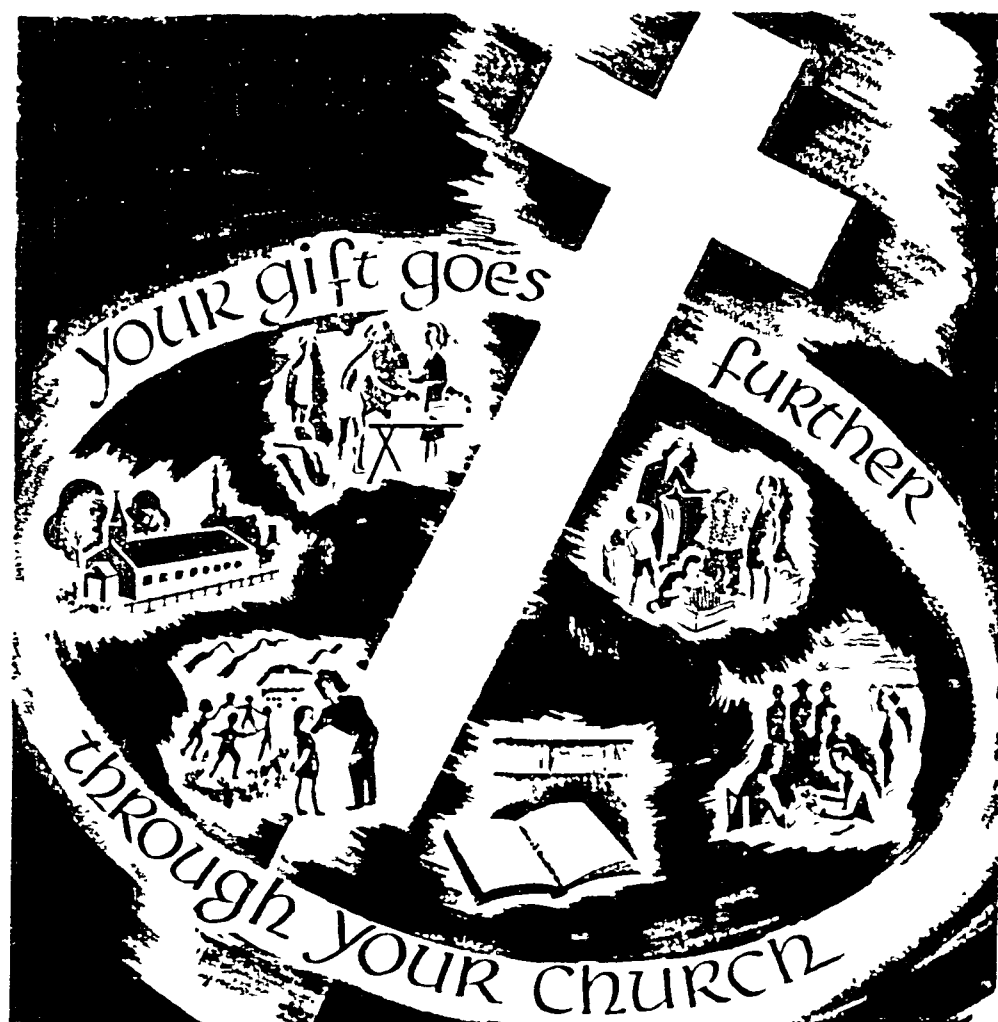
恭賀新禧

Blessed to Give

"NICEFUL

to receive"

So writes a mother in Holland who in faulty English but eloquent language expresses her thanks for a pillow case, two towels, and a blanket received through Church World Service. Material aid sustains life and hope in the cold communities of Asia and Europe this winter.



HERE'S HOW

1. Get the names and addresses of Baptist families overseas from the Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C. State nationality preferred.
2. Send parcel post packages to Christians in Japan and Europe. Labels, tags, seals, and full instructions are available free from your local postoffice.
3. Send C.A.R.E. food packages (\$10) to some Baptist family in Europe. Order blanks are available free on request from Co-operative for American Remittances to Europe, 50 Broad Street, New York 4, New York.
4. Send clothing, bedding, layettes, and shoes to the Church World Service Center nearest you: New Windsor, Maryland; 1735 South Vandeventer Avenue, St. Louis 10, Missouri; 740 Esplanade Avenue, New Orleans 16, Louisiana; Modesto, California; 7110 Compton Avenue, Los Angeles 1, California.
5. Send craft and shop tools, soap, candles, rag dolls or animals, household utensils, sewing materials, powdered milk, food concentrates, medicines and hospital supplies, bicycles and trucks to a Church World Service Center.
6. Contribute cash gifts, designated for relief, through your church.

DON'T send goods to the Baptist World Alliance headquarters in Washington or to the Baptist Foreign Mission Board in Richmond.

DON'T send parcel post packages to China now. High duty or other charges are required of the addressee on delivery.

DON'T order food packages without giving name and address of person or family for its delivery.

DON'T fail to pack the goods well, and ship prepaid. Designate your preference for Asia or Europe if desired. Put the name and address and church of the sender, to permit an acknowledgment of your shipment. Don't ship to New Orleans if other World Service Centers are closer.

DON'T send home-canned goods for overseas relief. Use it and leave commercially canned foods on the market for purchase in bulk. Give the money for it through your church, designated for relief.

DON'T send cash relief offerings direct to the Foreign Mission Board or other South-wide agency. (Give through your church.)

The COMMISSION

A Baptist World Journal first published in 1849 by the FOREIGN MISSION BOARD

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Have We Whipped the World's

HUNGER?

By M. Theron Rankin

Southern Baptists responded generously to the appeal of our hungry world. I spent July, August, and September in China making arrangements for the use of a considerable part of the \$3,666,000 which we gave for world relief and rehabilitation during those months.

Every Southern Baptist who made a contribution to this offering would be all the more grateful for the opportunity to give if he could know what his gift has done.

Baker James Cauthen and I traveled approximately 8,000 miles in China. We never saw a breadline or a refugee camp where people are being fed en masse, but we found tens of thousands of hungry people—people who have some food but who are living far below the minimum level of health necessities.

Within the community of every Baptist church in China we found hungry people, many of them Christians, many of them not. These churches are now functioning as Christian relief centers, for the investigation of needy cases and the distribution of funds in proportion to need. Through the relief committees of Baptist associations and conventions, funds are being provided regularly for these churches to minister in the name of Christ to hungry families in their neighborhoods. Thousands of people will live through this winter as a result of consistent, constructive help.

We found Baptist workers, pastors, teachers, Bible women, doctors who were hungry. To be sure, they are not standing in line at Government relief stations, and they are not applying for assistance from any agency. They prefer to get along on their own resources as far as possible.

In their homes—the homes of college graduates, some of them with Ph.D. degrees—I observed scarcity of food, clothing, and household furnishings. Many of these Baptists have come out of years of war with little more than the clothes they wear. Arrangements have been made to supplement the income of these loyal, Christian workers in China, from the funds



Dr. Rankin (extreme right) and Dr. Cauthen (back to camera) conferred with fellow Baptists in China about relief administration through local churches.

Photos on this page by Mary Lucile Saunders

Pastor Wong and his family at Yanchow were one of the groups of Baptist workers who were living far below the minimum level of health necessities. His income has been supplemented from relief funds to make it possible for him to buy enough food for growing sons and a daughter.



made possible by the relief and rehabilitation campaign.

Although it is impossible to attempt to provide them with all they need in the way of equipment, we are well able to provide sufficient food to maintain health.

We found students in high schools and colleges who do not have physical strength to keep up with their studies because they do not have enough to eat. We found that most of the children of Christian workers had been compelled to quit school because the family could not afford tuition, books, and suitable clothing for them to continue their elementary education. Arrangements have been made for these children to return to school.

We found sick people who were financially unable to get medical attention. In many cases the visit of a doctor to the home costs the equivalent of \$15 in U. S. money. We have used relief funds to equip hospitals and clinics and to provide special medical aid to such individuals.



Fritz Henle—Monkmeyer

We found churches which have been holding worship services in private homes Sunday after Sunday for three and four years because their houses of worship had been usurped by enemy troops. Their personal resources exhausted, these Christians are totally unable to restore their church homes immediately. Through the contributions of Southern Baptists, hundreds of church buildings in China have been put back into condition for use. We found schools already reoccupied by the Baptist faculty and student body, but they were conducting school with the most meager equipment, in buildings only partially repaired, without proper lighting or plumbing facilities. It will take years to replace the furniture, fixtures, and general equipment of these schools but education will not wait for that.

We have helped to make it possible for teachers to resume their work and for pupils to learn to read and write, and grow under Christian supervision.

Without rehabilitation funds from Southern Baptists, no Baptist hospital in China could have begun operating at once. Already two hospitals are functioning to capacity and plans are under way for two more to resume their ministry early in 1947. Three other Baptist hospitals will be reopened within the next year or two, instead of the three or more years which would have been required without help from abroad.

While we were in China, Dr. Caution and I with the counsel of missionaries and Chinese leaders made schedules for the expenditure of approximately \$850,000 for relief, and \$1,200,000 for rehabilitation.

Southern Baptists' offering for world relief and rehabilitation has done far more than provide food for hungry people and make possible the rehabilitation of their institutions of healing, teaching, and preaching.

The giving of these funds has brought renewed courage and hope to thousands of Christians. With unmistakable sincerity, the offering said to Christians of other countries that Christians in America who have so much are ready to share with Christians in other parts of the world who have so little. This means more than bread; it means renewed faith and hope and courage. It strengthens the bonds of a world fellowship.

In making their offering, Southern Baptists fulfilled part of an obligation, the obligation of those who have to those who do not have, the obligation of those who have suffered little to those who have suffered much.

We told Chinese Baptists that Southern Baptists in America were making their offering in that spirit. We said that we do not consider ourselves as simply making gifts to other people. Our country has not suffered nine years of enemy invasion. Our land has not been used as a battlefield in a world war. Our cities have not been wrecked by bombs from hostile planes.

In making this offering Southern Baptists have enlarged their capacity of compassion for suffering people. Had we failed to respond at that time to the distress of the world, we would have crushed the very thing that distinguishes Christian from pagan—a capacity for sharing the suffering of innocent people.

Now that we have given of our substance for others' need, let us not say to ourselves, "Well, that job is finished. Now let us forget it." People who are hungry cannot forget.

The hunger of a world that has been through a war will not be eased within a year or two years. There are still millions of hungry people in our one world, and we are a part of it. We may try to forget this hunger. The press, the radio, and the motion picture industry have agreed this year to help us forget it. But we cannot escape it or its consequences.

Only as we help to relieve the hunger pangs can we be sure of peace for ourselves, and an opportunity to give the world the message of love.

Redeem the Time!

By J. W. Storer

Yesterday while hurrying to a hospital call, I had turned on the car radio and picked up part of an address by one of the physicists who was a discoverer of the secrets of the atomic bomb.

Only for the fact that this was an authoritative voice, I would have turned the radio off, because it does seem that whether one knows anything about how to split an atom or not, he can loudly split an infinitive about it. I sometimes think that the slogan for and the platform of nearly any public speaker now is "Up and at 'em"!

But when this man who knew what he was talking about spoke, I had to listen. And it was not good—it was stark and terrible—every city above 100,000 population in the United States wiped out instantaneously and the earth so impregnated by resultant radioactivity that none of the human race or present animal life could exist upon it.

I thought of 2 Peter 3:10-12:

But the day of the Lord will come as a thief, in the which the heavens shall pass away with a great noise and the elements will be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which, the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.

Can any sane person longer mock at the Scripture, with that picture before him? It is descriptive to the detail!

There it is, not a probable thing but an affirmative fact of the future.

There is no evading it; there can be only the element of intervening time in which to give the gospel to the world.

The eminent scientist had no word of hope for averting this dreadful doom other than to get the world powers to agree never to use it for purposes of destruction.

But, there is human nature, and human nature is—human nature.

As he said, in all probability the secret is already in the hands of those who would be our vengeful enemies.

The rest is too dreadful to contemplate.

What good then the multiplied millions of multiplied wealth? What boots it vast armies and both sky and sea navies? What does it matter about anything—save the souls of men and the assurance of that heavenly Jerusalem, wherein shall never enter the hurtful and designed for destructive and purposed ingenuity of men—made in the image of God and for whom he died!

How many years God will grant us before that dread day, only he knows.

Rest assured man in his mad intent to suicide will hasten that day by every means in his power.

I have come to a new and, so far as I am capable, an alerted insight into the profound truth of Paul's admonition, "Look therefore carefully how ye walk, not as unwise but as wise; redeeming the time, because the days are evil" (Eph. 5:15).

BUY BACK THE TIME! That is a mission text—for your city, our country, across the seas!

By the grace of God, a little more time!

And here is all I have and all I am to make that little more time count! The hope of the world is Jesus—for a new and decent world mankind cannot make. But he can—and the prayer of his heart is for laborers to be thrust into the harvest so plenteous, before it is too late.

This is not pessimism, nor is it optimism. It is of a higher sort than that—it is hopeism—a blessed hope—an only hope, a last hope—but thank God, not a forlorn hope.

What an hour for witnessing to the Great Commission and obeying its commands.

But this is the agony of my heart—it took that dreadful thing of Hiroshima to make us willing to obey his call!

Worse still—has it made us willing?

THE COMMISSION

Three Major Concerns for 1947

By W. O. Carver

For the world in general the great concern of today is for world unity; for the United Nations as a working institution. In the Protestant world, including all evangelical denominations, at least one of the major concerns is world community; it is too generally assumed that this must mean the effecting of the organization of the world council of churches. Both these concerns involve a third concern which is nothing like so conscious and insistent in the thinking and planning of most men as are the council of nations and the council of denominations. Yet it is far more fundamental and is essential to the ultimate success of both the others.

It is the concern for the genuine, profound, and passionate gospel of redemption and reconciliation with God through Jesus Christ. Without this last, human concern for world unity and ecclesiastical concern for church unity are vague and hopeless longings of men. These longings are grounded chiefly in fear and in a sense of futility. They are negative more than positive. They do not represent deep desire for what nations and churches and men most of all need. Men want the nations united in order that they may escape international strife, conflict, and war. They desire this chiefly that nations and peoples may be free to engage securely in their pursuits after temporal and material welfare. This is not any genuine desire for the unity of the human race. It is a desire for "peace" in the negative sense. Peace is not possible among peoples until they set before themselves righteousness, justice, and brotherly concern for the welfare of all.

Church unity is not truly desired until it becomes a passionate concern for the glory of God and for the satisfaction of Christ Jesus, until it is an effort to combine all Christian forces and resources as gifts from God for achieving his full purpose in the incarnation, sacrifice, and mission of the Christ within humanity and human history. This unity cannot be gained

if it is sought most urgently as a means of getting influence for organized Christianity with the political, economic, and social organizations and objectives of secular humanity and the schemes of men.

Beneath all the needs of men, individually, socially, nationally and in every other aspect is their need of unity with God. The trouble with the world is not at bottom that we are separated one from another, that we have divergent sectional and national and cultural interests and ideals which produce tensions and conflicts. No, the root of all our trouble is that we, every individual and every group of us, are separated from God. We seek our own advantage and not his glory. Our separations and antagonisms, personal and group conflicts, are consequences and symptoms of the ultimate source of all our woes. That source is our sin, and our sin is our separation of ourselves from God. That sin issues in all our sins, that separation leads to all our separations from one another.

Herein lies the deep distress, the tragic misdirection, the fatal divisions which mark our human history from the standpoint of man's making of history. Humanity's story is that of a long succession of detours over bad roads into successive disasters; while all the time the leaders and guides of men disregarded, flouted, and ignored the constant prophetic and evangelistic directions to the open road of God's purpose, presence, providence, and progress. Today we stand at a point where new courses must be taken. What is supremely needed is the prophetic voice crying aloud and sparing not; and the evangelistic message proclaimed with passionate earnestness which makes it the very pleading of the redeeming God in Christ Jesus.

The Assembly of the United Nations, as this is written, is at the opening of the second week of sessions in New

York. The first week has been given to addresses by representatives of the various nations. These addresses reveal the continuation of the conditions which marked the long and distressing efforts of the Paris conferences to fix terms of peace for the minor enemies of the Allies in the recent war. Day by day we read the highlights of the story as these are seen by the press reporters. At the same time there come significant deliverances from the capitals of all the "great powers." We may be encouraged by indications that the representatives of the powers have been impressed by the futilities and dangers of the courses which they have pursued thus far. Yet we see these statements still expressing dangerously the ambitions, the determined superior claims of the nations, who far too largely are still determined each to seek its own rather to achieve the good of all.

The International Review of Missions carries in every quarterly issue a supplemental section entitled "Bulletin of the International Missionary Council" giving the latest developments of the "Christian World Council." *Christianity and Crisis*, "a bi-weekly journal of Christian opinion", edited by Reinhold Niebuhr and a board made up of a full dozen leaders in the Christian movement, has in each issue a department entitled "The World Church: News and Notes." From this publication it would be possible to fill this page month by month with pertinent material.

The Protestant Voice announces itself "the international newspaper of religion." It also is a bi-weekly from which, out of much that is trivial, important trends and significant conferences and actions may be studied.

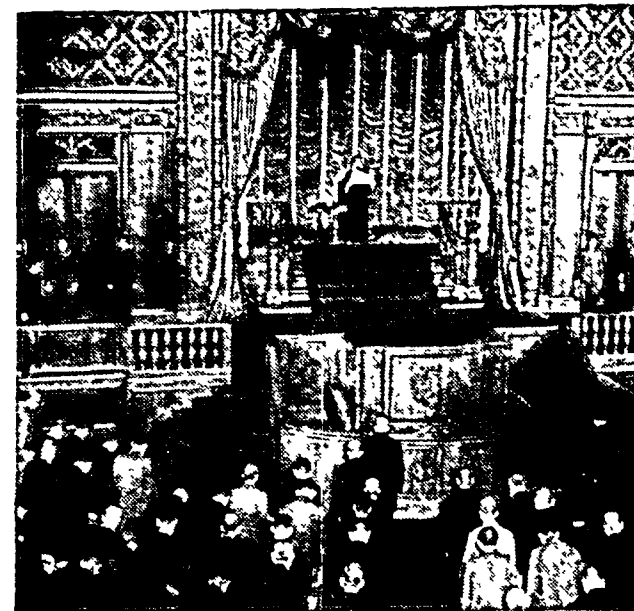
All these concerns, interests and efforts, serve to emphasize the urgency of the gospel of the grace and of the glory of God in its reality, its simplicity, its comprehensiveness, and its centrality in the hopes of men. In

(Please turn to page 8)

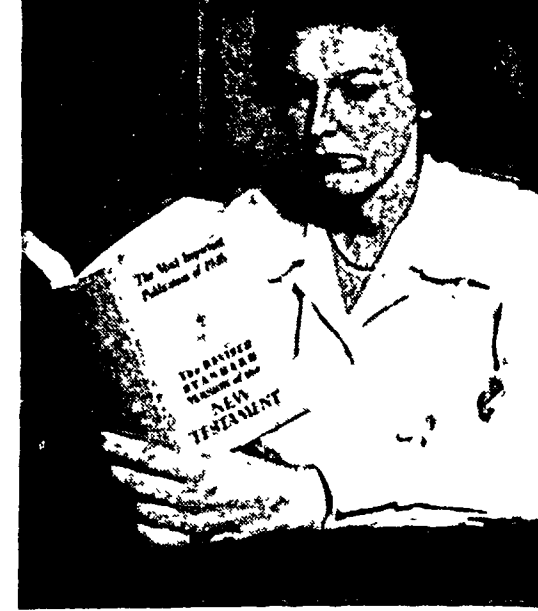
NEWS of 1946

(January—November)

*in terms of the
Christian world
mission enterprise*



1 January 1—Hirohito renounces his claim to deity in Tokyo.



2 February 8—The first new translation of the Testament since the Standard Version of 1901 was published.



3 February 22—The first non-Caucasian, a Chinese orphan, was elevated to the Sacred College of Cardinals.



4 April 17—The British Mission on Indian Independence, including Sir Stafford Cripps (right), conferred with Azad, president of the Indian Congress Party, at New Delhi.



5 June 14—Bernard Baruch (center) read his proposal on the control of atomic energy to the United Nations Atomic Commission.



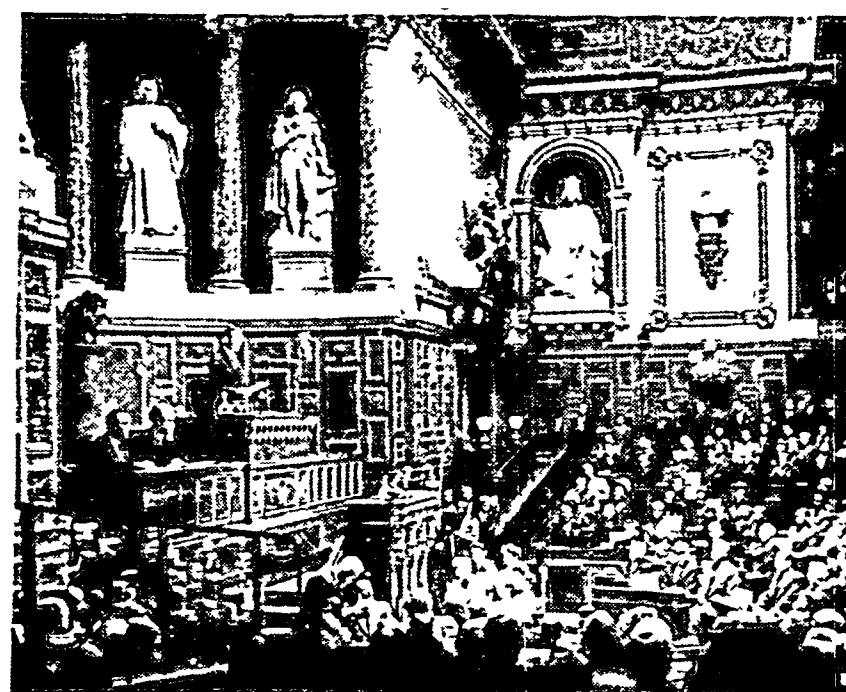
6 July 4—The birth of a new nation, the Philippine Republic, was celebrated with a Baptist minister, Edward H. Pruden participating.



7 July 19—Dr. J. Leighton Stuart, missionary to China, became the United States Ambassador to China.



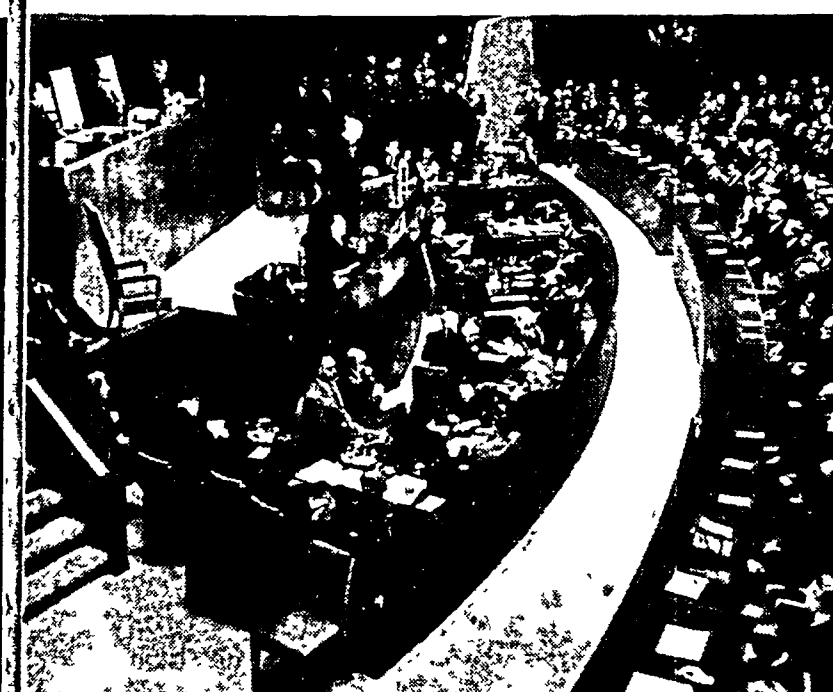
8 July 21—The President of the Southern Baptist Convention presented a scroll of greetings to the Baptist young people of Russia.



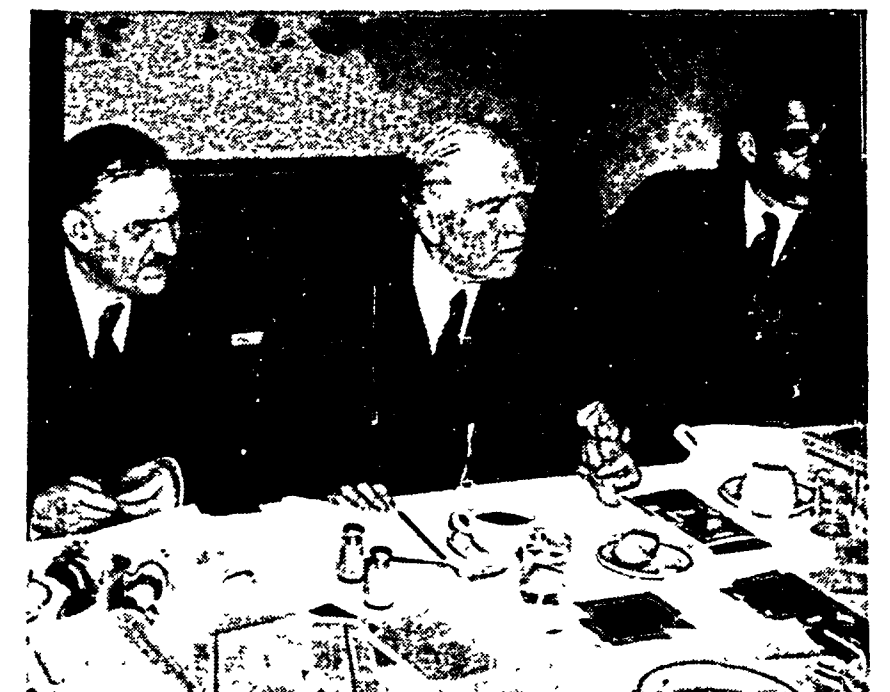
9 August 31—The Paris Peace Conference opened with the representatives of twenty-one victorious nations present.



10 September 29—The largest boatload of foreign mission personnel in history sailed from San Francisco.



11 October 23—The United Nations General Assembly was welcomed by President Harry Truman, who appealed for God's help in the quest for peace.
for January 1947



12 November 14—World-renowned Christian leader, John R. Mott, was named one winner of the Nobel peace prize.

Significant events of world history are rarely considered important when they occur. Many things which happened in 1946 failed to make headlines or photographs, and in the perspective of a year or a century, some one or more of them may prove to be the most significant news event of 1946.

THE COMMISSION, with the counsel of Dr. W. O. Carver, contributor of "Kingdom Facts and Factors," offers twelve news-pictures suggesting the events of the year which may most directly affect the Christian world mission enterprise in our day.

The Missionary Came to Fortaleza

By Burton de Wolfe Davis

Children dashed merrily up the courtyard around which were constructed a half dozen modest homes. In the window of one a white-haired old lady leaned on a sill and smiled at them. The friendly smile attracted the children and they stopped to talk with her.

One nudged another and whispered, "She's a *crente!*" This much-despised and feared name means "believer" or more loosely "Protestant."

The old lady chatted with them a moment in merry badinage and then turned into the room leaving them to their play.

It was a small clean room, sparsely furnished with simple furniture. On a small table several photographs of men in uniform and beautiful Brazilian women gave the room its only personal note, except a very well-worn Bible that nestled among them. The old lady, known everywhere as "Dona Tata," lived alone here with her old aunt, Dona Julia. Both were past eighty years of age but filled with the eternal springtime spirit that comes from inner peace and quiet.

Together they sat in the room chatting. They spoke of the many years they had passed in gathering each week in a humble room with a small group of *crentes* to pray and sing and worship their God. Over 200,000 people in this city of Fortaleza, Brazil, but only a few knew the meaning of a living Christianity. Suddenly Dona Julia picked up the Bible and handed it to Dona Tata.

"Open it and read something, Tata. For fifteen years we have prayed that God would send us a missionary. We are old and tired but we shall live to see the answer to those prayers. God will not let us leave without seeing our missionary here."

Dona Tata seized the Bible and said, "I am ready to go when my Lord calls me but I must see a church and missionary in this city before I go!"

She opened the Bible and read a few verses and then gripping it tightly she bowed her white head beside the silver one of Dona Julia and commenced an impassioned prayer for what they de-

This reads like fiction.

It could be fiction,

but it isn't. It's true.

sired so much. The prayer was not the conventional thing we know so well but it was as one friend talking to another. It was a human soul talking to someone she had known well and for a very long time. She explained, like a child to her Father, why they were insistent. They were old, they could not even see to read his word much longer. Would he let them see their missionary and church before they went home? The prayer had the expectant pauses of a person who listens for an answer. It was a child of the King talking to her Lord and he was talking with her.

A sudden knock at the door interrupted them and they rose and opened it to their pastor in company with a stranger. Smiling he presented the man he had brought to see them.

"Dona Tata, I want to present the new missionary for our city."

For a moment only silence met him and then she laughed. "I am too old

to be fooled now! Stop teasing me! Who is this stranger that you have brought?"

"But I have told you that he is the new missionary for this city!"

She lifted her eyes and looked at the stranger long and carefully.

"Is it true?"

The man replied, "It is possible that I shall come to work with you in this city, yes." Then her old face broke into smiles and from the tired old eyes the tears began to creep over the wrinkled cheeks.

"As you knocked at our gate we were with the Bible in our hands asking God for this." And she stepped forward and embraced the stranger as a mother might her son and let the tears flow uninterrupted.

And into that missionary's heart crept the certainty that here was what he had asked God to give him . . . a sign of his guidance to his place of service. . . .

Thus fifteen years of prayer by two old ladies, years of prayer while the hair whitened and the eyes dimmed, years of physical decline but spiritual rise, were answered. God had smiled upon his children.

That is how the missionary came to Fortaleza, Brazil.

Kingdom Facts and Factors

(Continued from page 5)

recent times and into the very present far too much preaching, church planning and programs have been on the surface and not in the depths of the nature and the meaning of Jesus Christ and his message. It is significant that this was recently brought powerfully to the attention of preachers and churches in an address by the publisher of *Time* and *Life*, before the Divinity School of Duke University. The words are weighty and need to be taken greatly to heart. We have to confess that they might be more convincing if we did not know that a large part of the enormous income of his publications is derived from advertising of products and from feature articles concerning institutions

and practices that constitute major obstacles to the acceptance and practice of Christian ethics. It is impossible to give here more than two or three brief, pungent declarations of Mr. Luce.

"Modern Protestantism too often gives the impression of believing in everything but God." "Men do now worship so many, many gods . . . 'good gods' . . . that the knowledge of God is almost wholly obscured."

"Insofar as Protestantism has given a Christian answer (to ethical problems of our time) in the last thirty or forty years it has been the social gospel based on the second commandment of Christ. That second commandment has lost its connection with the first."



Three Lions

The Palestine Ferment

By H. Leo Eddleman

A few weeks ago a woman pointed to the headlines of a daily newspaper, revealing the extent of bloodshed in Palestine the night before, and asked, "Have the Jews and Arabs always felt like that toward each other?" Her question was simple but quite to the point. Actually the feud between Jews and Arabs is of comparatively short duration.

The answer to the question, "What started the present trouble?" is summed up in the title of the now well-known document, The Balfour Declaration by Arthur J. Balfour, which reads as follows:

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of this objective, it being clearly understood that nothing shall be done which shall prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the right and political status enjoyed by Jews in any other country.

The Jews seized upon the phrase "national home" and interpreted it to mean an autonomous Jewish Government sovereign throughout Palestine. The great influx of Jews as a result of European antisemitism under Hitler and others intensified the desire for this interpretation and resulted in as many as 66,000 Jews entering Palestine legally in the year 1936 alone.

The Arabs, basing their claim on the phrase of this document that reads, "nothing shall be done which shall prejudice the civil and religious rights of existing non-Jewish communities in Palestine" maintained that the establishment of an autonomous Jewish state would nullify their ideal of Pan-Arabism, support for which had been promised by Britain through Colonel Lawrence of Arabia, who had by his gifts of leadership held the confidence of the Arabs during World War I.

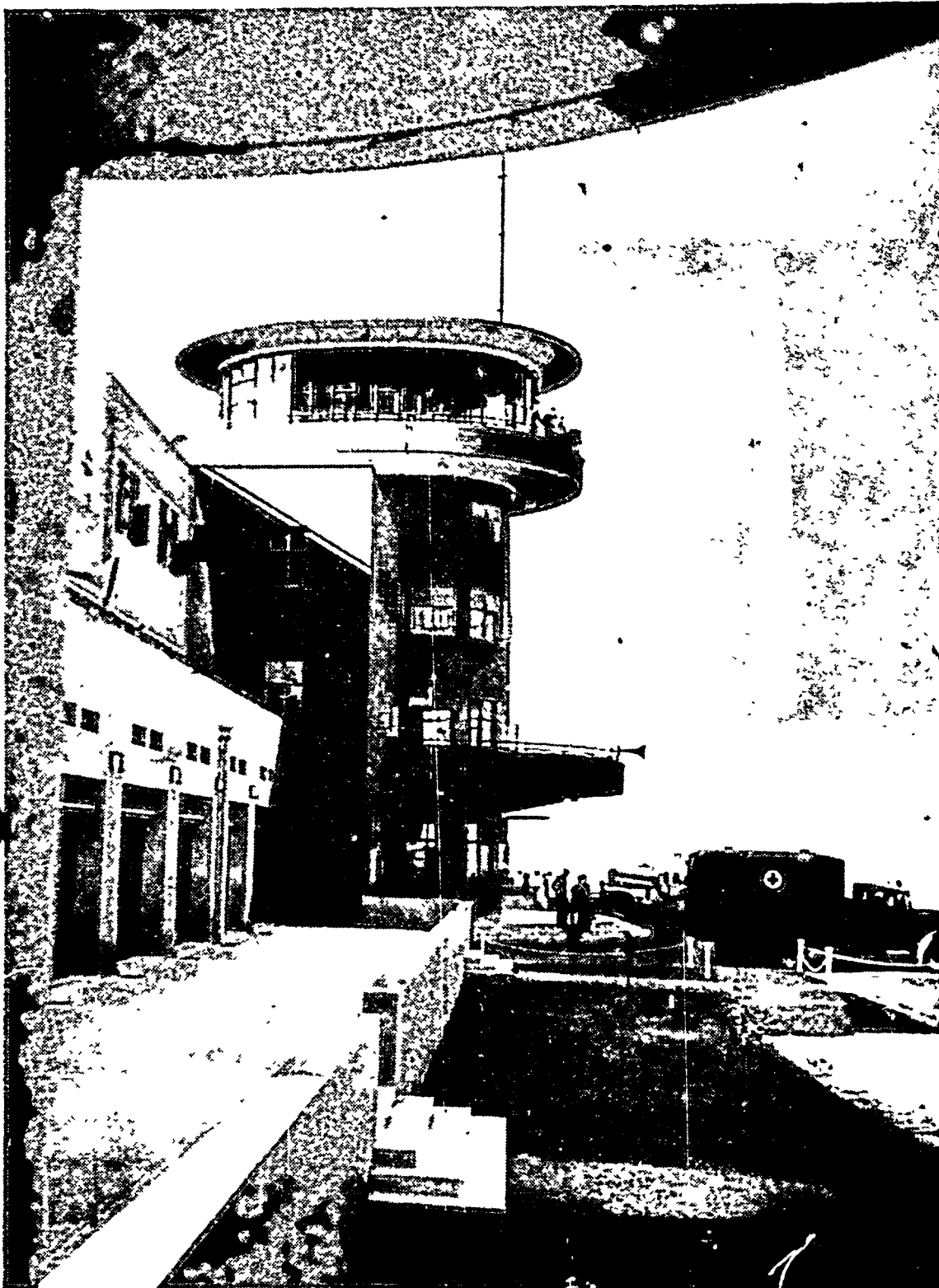
When this declaration was first issued, few took it seriously, except some ardent Zionists here and there in

A former resident of the Middle East and a student of the Jewish-Arab conflicts answers some of your questions about that mission field

the continent of Europe. No one dreamed that it would ever be the source of controversy that it is today.

When World War I was over and the Balfour Declaration announced, the intense opposition of the Arabs to the declaration was strong enough to cause the British Government ultimately to cancel that document.

When the declaration was first issued with the approval of the British Government it was apparently assumed that it would never affect anybody but a few sentimental Jews who relished the idea of returning to Pales-



British Official Photo

tine in old age or for purposes of religious study.

There were two things which could not be foreseen: the great need of the British Empire for the friendship of Arabs living throughout the entire Near East; and the rise of dictators and governments throughout Europe, the antisemitic policies of whom would send the Jews back to Palestine in great numbers.

Much has been said about the success of the Jews in reclaiming Palestine materially. After 450 years of Turkish exploitation, the country had become disease-infested and poverty-ridden. The Jews have done much to correct these evils and make the coun-

The control tower at Lydda airport in Palestine is one of the most modern in the world.

try habitable again. Although they have been offered large areas of territory in South Africa, New Zealand, Madagascar and Australia, they have insisted on going to Palestine.

This is difficult to explain apart from the divine prophecies in God's Word. Knowing the Jewish propensities for business investment, it would otherwise be hard to understand why they choose Palestine in preference to many lands that are more habitable and which require less capital investment.

Now in Palestine are more than 640,000 Jews, over half a million of whom have entered the country in recent years. By no means did all of these return because of Zionistic ideals. Many of them went because they were persecuted.

It was our privilege to live for some twenty-two months in the city of Jerusalem which was and is a city of mixed population. At the time of my arrival in early 1936, Jewish immigration was at such an augmented rate that the following year Jerusalem became predominately a Jewish city for the first time in sixteen centuries. Then for one year we were in Tel Aviv which is an all Jewish city; here we saw the whole question through Jewish eyes. Then for two years and eight months we were in Nazareth which is an all Arab city of 12,000 people.

We learned to say to Jews who tried to draw us out on the question of Zionism, that we have something far better for them than Zionism, even the kingdom of the Lord Jesus Christ. We also endeavored to say to the Arabs under similar circumstances that we have something better for them than Pan-Arabism, namely the kingdom of God.

The strife in Palestine has gone through a transition during the recent war that has escaped the attention of most people. Until 1939 the shooting and all the violence came from the hands of Arabs. The Arabs were trying to shoot the British and the Jews out of Palestine or at least to achieve abrogation of the Balfour Declaration. More than once we have been flat on our faces in the mission home at comparatively peaceful Nazareth, while Arab bullets pelted the stones of the building. While we were not the object of the attack, anybody's house was inadvertently in the line of fire.

In 1939 with the outbreak of the European war, the British needed Arab friendship more than they needed anything else in the Near East. It is certain that practically all the Arab countries of the Near East were sympathetic with the European dictators because in most instances they were dissatisfied with British rule and imperialism, and were dissatisfied with Britain's policy in Palestine.

Why are the Arabs unwilling to grant the admission of 100,000 Jews into Palestine at this time? Their answer is that in 1939 Great Britain

To help you make up your own mind on the international issues of Palestine, Mr. Eddleman states the arguments for and against a "national home."

issued a White Paper which nullified the national home idea contained in the Balfour Declaration, and at the same time secured from the Arabs a concession granting the admission of 75,000 more Jews into Palestine, although Arab opposition was so intense that the British Government restricted the admission of this 75,000 Jewish refugees into Palestine to 15,000 a year for five years. According to population figures at that time, it would keep the population balance of the country at the ratio of one-third Jewish and two-thirds Arab.

However, in opposition to the British White Paper of 1939 which cancelled the Balfour Declaration from the Jewish standpoint, the Jews indulged in several acts of violence.

Since 1944 the disorder in Palestine has been almost altogether of Jewish origin. Jews are demanding that the Balfour Declaration be implemented according to the original popular interpretation given it. They refuse to recognize the 1939 White Paper.

The following statements are an effort to sum up the arguments pro and con regarding the issue as stated by the peoples of Palestine themselves; these do not in any sense reflect the writer's view.

1. The Jews say that Palestine belongs to them as a result of the *promise of God to Abraham 3,900 years ago* and that therefore the land ought to be returned to them.

The Arabs reply that it would be

impossible to restore all such displaced persons to the land that was originally their native home as in the case of the American Indians and others.

2. The Jews maintain that they are a persecuted race and need to be returned to their original homeland.

The Arabs express at least verbal sympathy with the persecution of Jews but maintain that since the Armenians and Syrians and other persecuted minorities could not be returned to their original homeland and given an autonomous state, why should it be done for the Jews?

3. The Jews point to the great material *prosperity* resulting in health, education, and agriculture, that their coming to Palestine has brought.

The Arabs readily agree that the standard of living has been lifted by the coming of Jewry but are frank to say that they prefer poverty in Palestine without the Jewish state to a prosperous Palestine with no hope for an Arab Government.

4. Some Jews go so far as to say that since they are not welcome in many parts of the world they will get out of the way if they can be given a home.



The current prosperity of Palestine is credited to the return of the Jewish population. Women are good farmers.

Arabs and others reply that it is a pity to re-establish an intensely nationalist group at a time in the history of the world when the impetus and trend is toward internationalism.

5. The Jews claim that if they are given an autonomous state in Palestine they will take care of themselves and no longer be a burden to the world.

Arabs call attention to the fact that a Jewish state in Palestine would be like a small island in the great sea of Arab people. Somebody would have to protect the Jewish state for decades.

The Jews claim that the "economic absorptive capacity" of Palestine is almost unlimited; the Arabs and many Britons insist that another half million or 750,000 Jews at the most added to Palestine's present population would leave the country more densely populated than the most crowded sections of Italy. The Jews counter with the statement that their resourcefulness would take care of such a problem.

In the light of such facts it is a pity that the peoples of Palestine should ever be offered anything less than the highest and best that there is in spiritual Christianity. Yet some Christian groups have gone into the country spending more time building huge edifices of stone than they have teaching the Word of God. While these two zealous peoples are dying for lack of bread they are being offered stones!



The Palestine police force is trained at a depot in Bethlehem (background) with four-months courses offered alternately for Arabs and Jews. The recruits present arms smartly when they wear new dress uniforms. They have an impossible job.

Young Baptists by the hundreds are volunteering for missions. Only a possible 10 per cent will receive appointment to overseas service. What about the 90 per cent who stay here? THE COMMISSION offers the testimony of four men and women who are proud to say:

This Side the Closed Door

By Hattie Bell Allen

Have you ever stood, eager, ready to enter the most important and inviting adventure of your life, and just as you were about to step over the threshold, see the door suddenly close?

Only if you have can you understand the feelings of 127 volunteers who, equipped for foreign mission service, faced such a door. On it these words were all too clearly emblazoned: "You cannot go. There is no money to send you. You can never go! By the time Southern Baptists wake up to their responsibility and give enough to clear our debts and send out new missionaries, you will have passed the age limit for appointment. The best course for you, therefore, is to find your place of service *this side the closed door.*"

And in the heart of every volunteer surged the burning question, Why?

In those days at least one Southern Baptist leader suggested the answer when she said: "The best explanation I can give is, God never did call them!" I cannot forget how stunned I was and how speechless, at first. Could this possibly be the attitude of Southern Baptists? Were they trying to justify their failure?

When I could speak, I said with great feeling: "My dear friend, I might say that, too; I *might* say it if I did not happen to be one of those volunteers! Many doubts have come in my experience, but none about that. My call to Brazil is just as real as life itself. The inspiration of it led me, through faith, to complete my preparation against all sorts of odds. I know God called me. Why I should be called so definitely and not be permitted to go, I do not know. Neither do I understand why God called Abraham to offer up Isaac if he did not intend for him to do it. But God did, didn't he? And as God directed Abraham in the light of his purpose, so will he direct me—and the others—as he works out his purpose in our lives."

Though at times I felt rebellious and resentful, I had a growing consciousness that the closed door was inevitable and that God's purpose for me was on *this side*. I came, through hours of meditation and prayer, to feel the full force of Christ's Commission: Every Christian should join with all other Christians to take the gospel to every land until every last person in all the world has had the opportunity of knowing Jesus the Saviour. I knew God meant for me to have a definite place in his enlarging purpose. But where? How? One night as I felt so really the burden of the whole world, so really that I wept, there came to me this compelling conviction: *The world*

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The Chaplaincy Took Me

By Douglas J. Harris

Before we were married we were sure that God wanted us to serve him in a foreign field. We passed the physical examination. After completing seminary and training school work we put in our applications. In a private conference with the executive secretary we learned that we could not be appointed because Mrs. Harris lacked full college training, although she had two years at Woman's Missionary Union Training School.

Frankly, we thought this was drawing the educational line somewhat close. Though we were disappointed, we were not bitter.

During my first full-time pastorate Mrs. Harris drove thirteen miles three mornings a week to attend college. While she was at class, I was studying at home between diaper changes, bottles and "burping." Our firstborn was not a year old. Some credits were acquired that year, but not quite enough for a degree.

War came, and the young men in our church began leaving. I got to thinking about who would be their pastor and came to the conclusion that during the war years God could use me best as a chaplain. I served three and a half years, two of them overseas. Two months after I entered the service, the Foreign Mission Board, assuming Mrs. Harris now had her A.B., asked us to come to Richmond as candidates for appointment. While I was abroad Mrs. Harris graduated from Blue Mountain College.

During many lonely nights in the mountains of Italy I had time to think and to talk with God about what he wanted me to do when the war was over. The conclusions I came to were not hasty, and I believe they represent decisions he wanted me to make.

First, I needed more preparation. I had thought a Th.M. was a fairly good background of preparation for a minister, but there were times when I could see clearly how ill-prepared I was. (Incidentally, I didn't actually discover how ignorant I was until I began finding out what a man is expected to know who is majoring in the New Testament at the Southern Seminary. It is amazing!) I am now in my second year of graduate study, and I am happy in the conviction of being in His will for now.

My second conclusion was that I could serve God better by teaching the Bible than by doing the work of a pastor and preacher. This conclusion was the result of over two years' thought and prayer. There are reasons for it. I almost write defensively here, for I can hear some saying, "How does he know God wants him to teach?" I am as sure of his leading here as I ever have been in the past.

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"I Used to be a Foreign Missions Volunteer"

To Alabama, Not to Africa

By Doris De Vault

Since I was born the second of twins, my appearance as a member of a Baptist minister's family on June 10, 1917, was quite surprising. Early in life I found myself sitting on the front pew swinging my legs rhythmically, turning quietly the pages of a hymnbook, while my father preached to "the people" and my mother rendered service by presiding over the pump organ. Naturally, and at the age of nine, I realized that I was one of the lost persons to whom my father directed his messages. I accepted Christ as my Saviour the next year.

I do not know when I first had the feeling that God wanted me to go to Africa as a missionary. I cannot cite any particular incident or outstanding experience which led definitely to my deep interest in missions. Rather it came as a result of month by month training and teaching in the Sunbeam Band and later in the Girls' Auxiliary. I did not mention it to my friends or family at first because I felt that I could not go to the foreign field. I used to say music teaching would be my career, but I reached the height of my musical ability when I learned to play "Minuet in G" and "Wonderful Words of Life." During a revival my first year in high school I publicly surrendered to this call for foreign mission work.

Attending a Baptist high school which was located in my home town, Butler, Tennessee, I received from my teachers and associates encouragement for Christian growth and development. In the fall of 1936 I entered Carson-Newman College where I finished two years of work before transferring to Meredith College. I received an A.B. degree in 1939. During these years I never doubted my call to a mission field and definitely to Africa.

Unable to continue my education immediately after finishing college, I accepted the work as associational W.M.U. field worker near my home town. After four years of summer field work I was quite good at living from a suitcase, eating at three different tables each day, sleeping in a different bed each night. It was fun and I liked it.

But I realized that I must finish my missionary training as soon as possible and I entered the W.M.U. Training School in the fall of 1940. Always when the opportunity presented itself I talked with the Board's secretaries about the possibility of going to Africa. When I finished school in 1942 the chances of getting appointed to Africa very soon were small, but I was so sure that Africa was the field to which I must go, I would not apply for appointment to any other field.

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Then Came Ill Health

By E. B. Atwood

The impression to give my life to missionary service, like my call to preach, antedates my conversion. When, as a college student I was under deep conviction for sin and was seeking the way of salvation, a classmate asked me if I would be willing to do anything God might require of me in order to be saved, my answer was, of course, in the affirmative. He then asked if I would be willing to preach the gospel—even in Africa. I replied that I was willing to do anything if God would only save me. This experience stayed with me after I found the Saviour and was never forgotten.

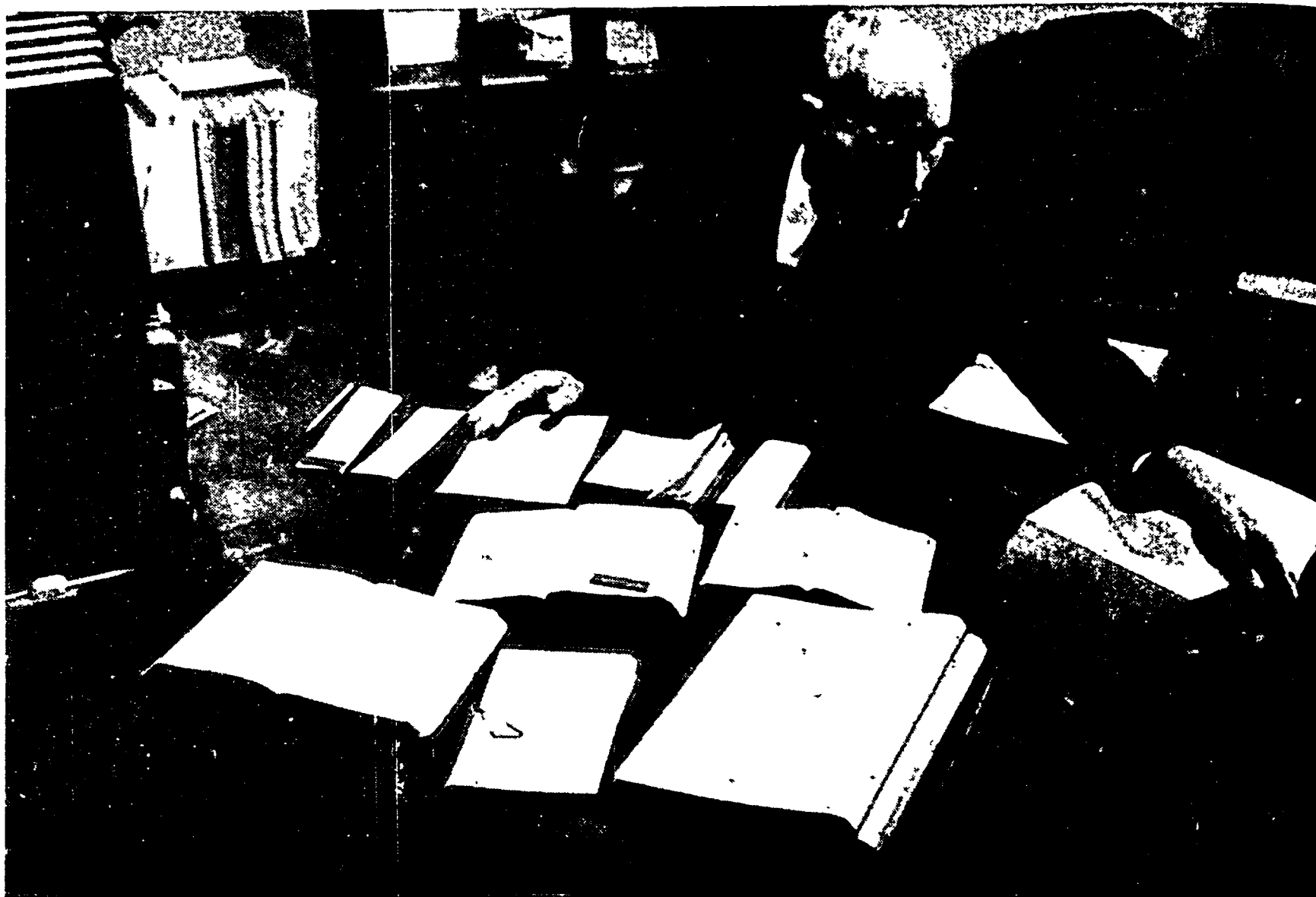
In college and seminary I was associated rather intimately with such men as Eugene Saltee, W. B. Glass, and B. L. Lockett, who deepened and intensified my interest in missions. Then there were the blessed experiences of Missionary Day in the seminary when faculty and students faced our obligations to a lost world. I joined the Volunteer Band and was sent as a delegate to a Student Volunteer convention in Dayton, Ohio. There I heard John R. Mott, Robert E. Speer, and other leaders of the movement. The impressions made on my heart will abide through eternity.

I gave myself to God for service anywhere on earth. Under the guidance of Dr. W. O. Carver, China was selected as the field offering the most fruitful opportunity. I remained in the seminary for graduate study, majoring in the field of comparative religions and missions, and writing a thesis on the history of missions in China.

Then came ill health, the crashing of our life plans, disappointment, uncertainty, frustration. In the midst of distressful waiting, a church in Texas called me. How they received my name, I never knew. A brief pastorate in Yoakum was marked by almost continuous revival with many baptisms. We were advised to move to the Trans-Pecos country. This was our darkest hour. We moved to Alpine in the mountains of West Texas where we knew no one and had no communication with anyone. When we stepped off the train early in the morning, the editor of the local paper greeted us and told me that the Baptist church had called me as pastor the evening before. This is typical of the way in which God led us to our work in the West. We spent four years in the cow country, being associated with some of the great Baptist laymen of that section. There I learned to speak Spanish and had the joy of baptizing a group of Mexican converts and organizing them into a church.

After a few years, I was elected secretary of the Baptist Convention of New Mexico and had a small

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Twenty-four hours in the home of Dr. and Mrs. S. L. Watson in Petropolis gave me a glimpse of the painstaking labor which missionaries in Brazil and throughout the world are doing for permanent peace. Unobtrusively but forcefully and certainly, Dr. Watson works with well-sharpened pencil, bulky manuscript, and reference books to place the Bible in the hands of the people of the nations, and to build a better and a more understanding world.

As I observed the fondness and care with which Dr. Watson handles his materials, I remembered the ancient Jewish scribes who when copying the Scriptures onto other scrolls were so reverent and painstaking that they always cleaned their pens thoroughly before writing any name which referred to God, and who before writing the word Jehovah washed and purified their entire bodies.

Here at his work I was seeing no false piety or mad fanaticism. What I saw was a man, serene and grey, tall enough to tower over a man of common stature, but who doesn't; a man working at a task as comprehensive

Peace Through Labor

By William H. Berry

as it was tedious; a task against which he was willingly pitting the last fruitful years of a strenuous missionary life. He was making a revision of a Portuguese translation of the entire Bible. To me such a task, after I came to understand a little of its monumental significance, is the pattern in miniature of the world mission movement as it unostentatiously makes its contribution to the permanent peace the world talks so much about but fears will never come.

Dr. Watson does not represent himself. He has no desire to do so, he says. He represents in his present work the Bible Press of Brazil, Southern Baptist organization for printing and distributing the Scriptures in this country, a Brazilian missionary contribution for building foundations for peace through patient and persevering labor, through the world's only hope for universal

understanding and unity of purpose.

In answer to the question, what is the necessity and advantage of a Baptist Bible press in Brazil, Dr. Watson answered:

"The advantages are many, the enterprise became a necessity. For many years, even before the beginning of World War II, Bibles have been rationed more severely than bread, sugar, and other essential foods during the war. Within the last decade the Baptist constituency has almost doubled and their denominational organization has had an unprecedented development. You may well see what that would mean in an increased demand for Bibles. Yet, during that time, the supply of Bibles at our disposal actually decreased. Baptists had to produce Bibles in self-defense."

This situation was created largely by the fact that no Bibles at all were

being printed in Brazil. Those available were being sent in from Britain and America, including one or two editions from Portugal. These latter are as costly as they are cumbersome. Here was a great open field and a tremendous opportunity thrust in the face of Southern Baptists in which their indispensable entry would strengthen many times the basis for all activities in evangelical missions in Brazil. The number of Bibles printed already by our press shows how it is helping to supply the need. A recent statement from the press declares: "To date 53,000 Bibles and New Testaments have been printed and another 29,000 are on the press. During the year 1945 (alone) the Bible Press of Brazil sold 13,986 Bibles and 1,367 New Testaments." Yet with this considerable production, it has not been enough. We will be compelled to increase our yearly output constantly, if the present indications of demand mean anything."

Then Dr. Watson indicated another element which touches his own work

and gives it the greatest significance:

"In Brazil, as everywhere else, the Scriptures must be printed in the current language of the people in order to be generally read by them. The first edition printed by our organization was also the first Bible to be printed in Brazil with the present orthography, in vogue since 1933. This edition, the preparation of which was largely the work of W. E. Allen, has been so acceptable that old editions now are only used by those who cannot obtain the new. Now the revision upon which we have been working since 1941 will include also the new spelling, but it is a revision which takes nothing for granted, and could not be worthy of the name without including the best world scholarship of today."

In this connection Dr. Watson talked of such masters as Tischendorf, Skinner, Kirkpatrick, and Delitsch. He pointed to a shelf containing the Expositor's Greek New Testament and talked of starting from the critical text. He showed me his Hebrew texts of the Old Testament by Ginsburg,

and by Leteris. In Greek he fingered affectionately the New Testament texts of Nestle, and Westcott, and Hort.

Then as he agreed to go on with his work of revision just as if I were not there, presently he had forgotten me and I was permitted to see something of the long and tedious process a careful scholarly translation or revision of the Scriptures must of necessity be.

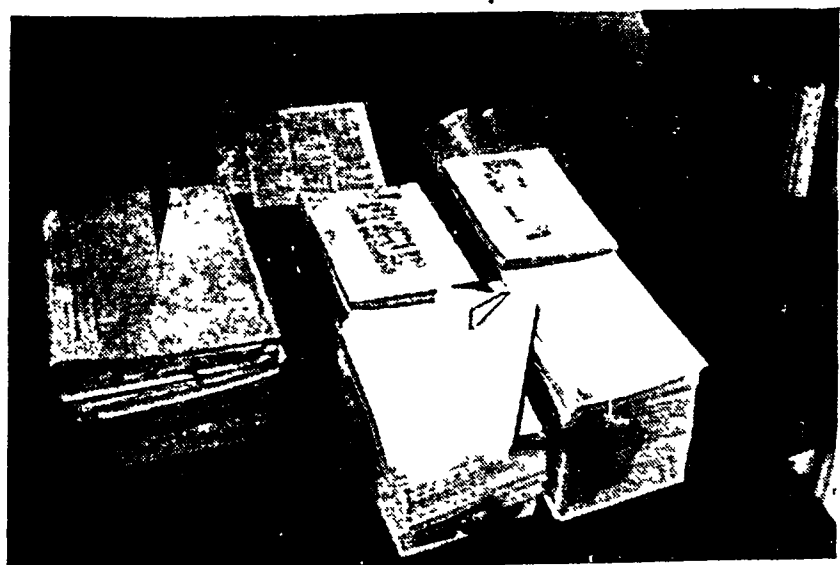
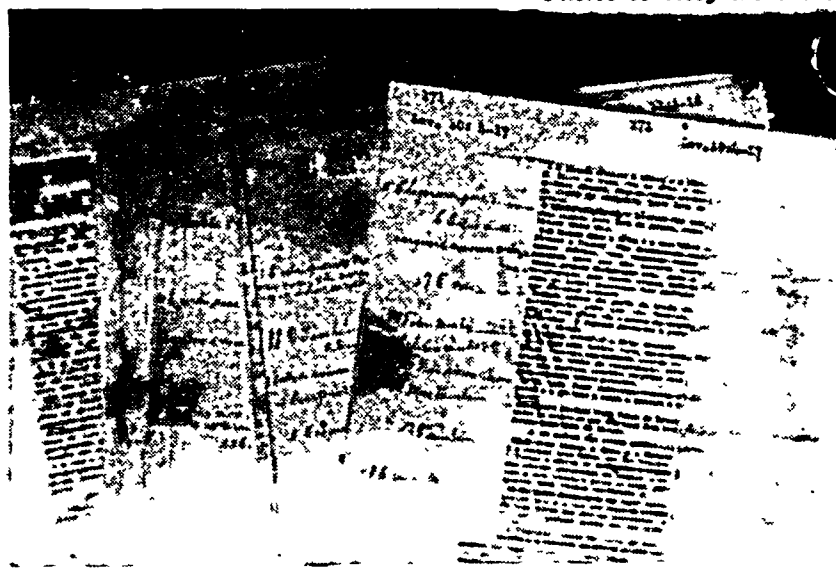
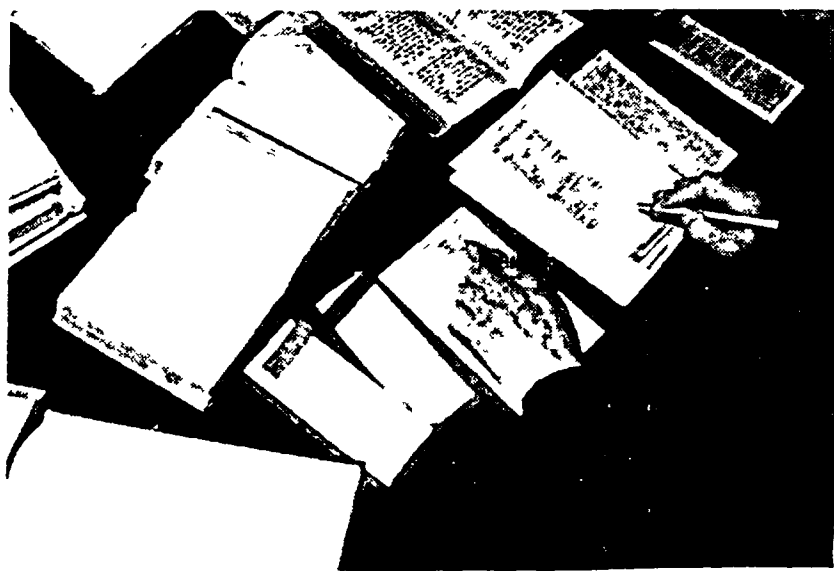
On the desk and two extra tables before and around him were the texts, translations, and authorities which he must consult. A current Brazilian edition of the Bible had been cut out column by column and pasted on thin cardboard sheets to receive all revisionary notes. In the Old Testament alone there were 1,420 of these pages and I learned that the average time for this first draft was about one day for two pages. That counted up to 710 days just for the first revision of the Old Testament. Since 1941 this first basic work has already been done as the first step in revising the Old and the New Testaments.

The second step includes the mak-

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A total of 1,420 pages for the Old Testament alone had to be painstakingly corrected. Dr. Willard Price was one of Dr. Watson's visitors when the Bible came from the press.

Photos courtesy the author



Fellow Christians in Asia and Europe write of their gratitude for Southern Baptist help.

The Hague
April 7, 1946

How surprised were we with your good and liberal gifts. You will surely know that we (Dutchmen) are very poor and that at the moment there is hardly anything to buy for us.

I am the wife of a missionary and have four children. In 1939 we came from New Guinea with sick leave. My husband should have come in 1940, but alas the war broke out and he could not come. Fortunately God spared him and he is working again in New Guinea.

Thank you once again and the kindest regards.

Sanatorium Zuidcoote
France Nord
August 22, 1946

I thank you for the puzzle game you have sent me, as well as for the ordinary and colored pencils, because there are very few of such here, and of much lower quality than yours. Also I thank your little friends who have sent us games without giving us their address.

I am living in a sanatorium in a room where there are children from 6 to 12 years old.

We pray for you in our prayers, and hope you are doing the same for us.

Gdarisk, Poland
September 12, 1946

I am pleasing you about help. I am a physician, 34 years old and a mother of two children. Since two months we all have returned from Siberia (Russia), where we were taken out on April 12, 1940. There was born my daughter, which is two and one-half years old. My son is sixteen years old and a tall and brave boy. He was nine years old when taken out with me to Siberia. I am the only person who can work, and I have to give a living to five persons: the father, the sister (a student of medicine), the cousin (a nurse), and two children. This sick family has returned from Siberia with me together to the Fatherland almost naked and have no livelihood. I have worked in Hocetpause since leaving the University of Vilna, but at the time of today my salary is not enough to live on.

Anking, Anhwei, China
August 9, 1946

Three hundred bags of the very nice and useful clothing which you packed have come to us at Anking. They are in good shape, and are being carefully unpacked and sorted. We are all so grateful to you and all on your committee and all who contributed these clothes. We are sure many people sacrificed these good things to help those who are so delighted with the coats, and quilts, the sox and gloves, the caps, skirts, sweaters, and trousers which will keep folks so much warmer this winter.

The summer clothes, especially the lovely clothes for children, just called forth exclamations from the Chinese friends. These Chinese mothers have cut down and patched up until one would think that they could cut and patch no more for the next new brother or sister. And when they get these cute woolies and blankets they will take heart and send you their blessing.

We as Americans are so grateful and so touched and so proud of the way our people have showed up. The Committee has worked so hard to get the lists all ready, so that the neediest people in town will be looked out for. It heartens us all to have this help, for it is so distressing to have these people coming to us for help when we have none to give for we have refuged ourselves and have no excess after six or seven years spent behind the lines. But what we have seen of the best of our people the Chinese folks and our American boys have been worth what it has cost.

I am a member of the Methodist Wesleyan Church of Rome, and I want to thank you for the good things you are sending us through the Service Committee. It is very comfortable to know that there are kind people overseas doing their best to help us.

I want to tell you how grateful I am for your kindness. Your kindness will be blessed by God, who will contribute the blessing over you all.

Rome, Italy
August 21, 1946

Rome, Italy
June 29, 1946

Our hearts are touched seeing your charity and love manifested toward us, people of God here in Italy, and many prayers and thanksgiving ascend on your behalf from every heart.

May God bless you all and give you the full recompense on that blessed day.

We take the opportunity to tell you how the Lord was with us in persecution time, for almost nine years, under fascist government, and how he strengthened us to serve jail terms, concentration camps and to endure discriminations and many sufferings for the faith in Christ Jesus.

He was our help in war time, too, so that we praise his wonderful name now, enjoying freedom to preach the gospel in this land, where the word of God has been hidden and forbidden until these days.

Christian greetings!

Genova, Italy
August 10, 1946

We would like to thank personally each one of the donors if we knew their names, but since it is impossible, we beg you to do it for us.

It is the kind thoughts which more than the material aid, esteemed none the less, help to continue in the work of evangelization which in our country is made somewhat difficult by the exasperating spirit of superstition which exists and from the struggle which must be sustained with powerful ecclesiastical and political organizations to obtain that religious liberty which has been only an appearance but which we hope with the new constitution will be truly accorded in such a way that we now will be able to carry everywhere the word of God, the only thing which can save humanity from evil and lead it on the way toward the true peace.

As you can see, we have more than ever need that our brothers in the faith in the countries in which liberty is not a myth will sustain us with spiritual assistance.

Please express these things especially to those who have given us a tangible sign of their Christian comprehension.

Manila, P. I.
July 31, 1946

The relief clothing you sent has helped us a great deal. The poor people of the south district of Manila are badly in need of them for they were fire victims. You should see the faces of the women and children who received their share of the clothing beamed with joy and gratefulness. They might not be able to write their letters of thanks to you but believe me when I say that they are ever grateful for all your thoughtfulness. We are all joining in a prayer that the Lord who provideth all our needs will bless you all richly day by day.

Kalamoon, Greece
August 12, 1946

Evangelos Aratolitis received from the American Committee a suit of clothes and lots of bundles containing shoes and lots of much needed clothes. These things were greatly appreciated. They helped to make them forget their years of hard times when they were like prisoners in their home town. Each one was forced to share food with others. The presents made him happy. Evangelos is a college student. He wants help from the American friends to get books, papers, pencils and pens for school.

Insein, Burma
October 8, 1946

Space is a strange thing; the world may be broad, but it can be so narrow. Time is no less strange; it may be long and yet it can be short, too.

In 1933-34 I was a student at the Northern Baptist Seminary in Chicago, and on one Sunday I was giving a message in a Baptist church in Elgin, Illinois. The Christian folks were very good and kind and even presented me with an Elgin watch.

Since my return from my studies in the States, distance has separated me from American Baptists. Time too has rolled into months and even twelve years. The only constant reminder keeping a regular time for me is the watch.

In July, 1946, bales of relief clothings arrived. On opening them the first thing that confronted my sight was Brethren Service Committee Clothing Project, Elgin, Illinois, U.S.A. At once space contracts, time retracts and all the sweet and pleasant memories of the Elgin day came rushing into my mind.

Now to enable you to imagine how your gifts in clothing are appreciated I will describe to you the needy condition of the people. By the second year that the Japanese overran the country, clothes and clothing were nowhere to be had. Old clothes were mended again and again until four or five rags were combined into one.

Not to say of the poor ones; even I felt the acute situation painfully because when I evacuated from Rangoon to a small village, I had with me clothing to last me only for three months. Toward the end of the second year, I had my three shirts made into one. And this one shirt, I thought of preserving as a reminder of our hard days. But such a privilege, my shirt could not have because there were poor ones to whom such shirts were a luxury and a Sunday best. They came and begged for them until I had to part with those shirts. Now not one of those shirts remain with me as I had to give them all away.

By the time that the Allies were retaking Burma, I was living mostly without any shirt. But strange to say, I never contracted any cold from the damp weather and the heavy rain of Burma nor any sunstroke from the blazing heat of the sun. On the contrary, exposure to such weather hardened my muscles and toughened my skin. My health was simply excellent. Well, if we had few or no shirts left, the poorer ones had few or no pieces of cloth left just to gird themselves around their loins. There are many cases in which two had to share the same piece. When one is out with it, the one is without it and had to remain inside. At some places gunny sacks had become a luxury and some were already inventing

reed or grass coverings. Rumor of suicide committed by virgin maids began to reach our ears. Robberies just for clothing were rampant.

Into this darkest moment of the country's misery, your relief clothing came. Even if you stretch your imagination to its greatest capacity, you will feel just a small fraction of the joy that we feel here.

My three bales of your clothing are distributed to the hinterland of the riverine section. This is one of the hard hit areas since they are hard to reach either by road, rail or river transports. With the return of the British, motor vehicles began to hum on the roads, railway trains began to run on the lines and the steamers began to ply for passengers on the big and navigable rivers. But this section to which I refer is situated between the motor road and a small river not at all navigable for steamers. This is designated as riverine section by the police and is marked down by them as most unsafe because robbers are most active. Lacking the means of speedy transport, the police cannot quite cope with the situation.

I sent for pastors from this area who came to me, quietly took their shares and slipped away with equal quietness lest they should be waylaid on the way. Already four pastors representing thirty villages and about 400 church members have come and gone with their relief clothing. These pastors cannot imagine that the Christian sisters and brothers from across the sea can be so good and kind as to take all the trouble of collecting and sending all these fine clothings. As their imagination will fall short of your kindness, your imagination will fall short of their enjoyment. But now both facts can be realized under the flag of Christian fellowship. One thing they go away with in their hearts is "It is wonderful to know that in Christ we have become the true children of God."

When they see the bright color, the clean condition and the pretty designs of the clothing, they say that they are good for show and not for wear. I have to tell and urge them that they are meant to relieve them of their clothing-less condition and that the givers will appreciate it all the more if they can wear them. I am sure the churches will now be filled with motley crowds because they will not wear them on other occasion.

Two years ago our pastors were beginning to thunder from their pulpits that the appearance of sackcloth as clothing was a sign that God was forcing it upon us to repent in sack-cloths and ashes. In addition to being poor in bodily clothing, our spirits were sinking, too. The return of better conditions with the arrival of your relief clothings have covered our bodies and wrapped our souls with the love of God.

THRA CHIT MAUNG, President
Karen Theological Seminary

THANK- YOU NOTES

High Points of 1946

Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, spent nearly four months recently in China, visiting our four mission areas, South China, Central China, North China, and Interior China. He reports appalling destitution but amazing achievements. We quote from his description of conditions in China.

Yet in the midst of such confusion are to be seen achievements which would be remarkable under normal conditions. Cities that were 70 per cent destroyed during the war have already been more than 70 per cent restored. The University of Shanghai which was out of its campus for eight years has been back on the campus since February of this year. They are today beginning their second semester of school work since returning to the campus. Their plant has been only partially rehabilitated, but more than one thousand students are attending classes and living in the dormitories.

What I have said with reference to the University of Shanghai applies in varying degrees to practically all of the Baptist work in China. The recovery from war conditions has been remarkable. Without question, a considerable part of this recovery has been made possible by relief and rehabilitation funds provided by our Board. Without these funds, Chinese Baptists could not possibly have lifted themselves under the load they confronted at the end of the war. After one or two years, they will be able to take up again the larger part of the load, but for at least another year, we must continue to give help in large amounts, otherwise most of the fruitage of a hundred years of missionary service in China will be lost.

Dr. Baker James Cauthen, regional secretary for the Orient, who accompanied Dr. Rankin, continues his labors in that vast area. Of the 205 missionaries under appointment to China, 120 are either on the field or en route to China.

One missionary to Japan, Edwin B. Dozier, has returned, and others will join him in Japan as soon as permits are granted by the military authorities. In the renunciation by the emperor of claims to divinity, and in the tremendous interest of the Japanese in the Christian religion, especially manifested in their plea for Bibles, we have witnessed miracles of God's grace and power.

Dr. Everett Gill, Jr., who is spending two years in residence in South America visiting all of our mission stations in Colombia, Venezuela, Brazil, Uruguay, Paraguay, Argentina, and Chile, returned to Richmond for the semiannual meeting of the Foreign Mission Board in October and gave a thrilling report of the marvelous work of grace in South America. Doors of opportunity are opening everywhere. The Brazilian Baptist Convention, which has both a foreign mission board and a home mission board, is opening

EDITORIAL

work in eastern Bolivia. For several years Brazilian Baptists have been sponsoring mission work in Portugal, the mother country.

Largely because of the "iron curtain" drawn by Russia, spiritual and material recovery and rehabilitation in Yugoslavia, Hungary, and Romania, have been very slow. Following a trip to Palestine and Italy, Dr. George W. Sadler made a brief visit to Yugoslavia early in 1946. He reports encouraging prospects in the Near East and Europe in spite of the devastation wrought by war. In Spain more interest and greater freedom are apparent than for many years.

The conflict between Jews and Arabs in Palestine continues with unabated force. This struggle retards missionary workers in Palestine and Syria to some extent. Mrs. Henry Hagood continues the work begun by her and Mr. Hagood, and with Miss Kate Ellen Gruver, has established an orphanage in Nazareth.

Since January 1, 1946, the Foreign Mission Board has appointed 58 new missionaries of whom 12 have been designated for Nigeria, West Africa, and still more missionaries are needed for that country which has as many people as Virginia, North Carolina, South Carolina, Georgia, Tennessee, and Texas combined. The British Government is locating at Ibadan in the heart of Southern Nigeria, a university for West Africa. The new Baptist publishing plant will be built at Ibadan, the largest native city in Africa, with a population of nearly 400,000. At the October meeting, the Foreign Mission Board approved the Nigerian Mission's plan to send a missionary couple to begin work in the Gold Coast, between Nigeria and Liberia.

The budget receipts of the Foreign Mission Board for the first nine months of 1946 totaled \$3,462,918, an increase over the corresponding period last year of \$615,281. Treasurer Buxton reported that the administrative cost of the operations of the Foreign Mission Board for last year was only 4.23 per cent. This includes all expenses of the Richmond home office, including salaries, traveling expenses, stationery, postage, and other miscellaneous expense. The total expense was less than ten per cent. This is on the basis of actual operational costs; on the basis of total receipts for the year, expenditures were less than five per cent. Appropriations made for next year total \$2,276,206.37, an increase of \$575,780.36 over last year.

One of the most significant achievements of 1946 was the relief offering of Southern Baptists. The Southern Baptist Convention, in the Miami meeting, committed to the Foreign Mission Board the administration of this fund. On October 1, at the end of the period allotted for this purpose, Dr. Duke K. McCall, secretary of the Executive Committee of the Convention, announced that the cash receipts had reached the high mark of \$3,636,157, or \$136,157 beyond the

goal of \$3,500,000, with the prospect that the total would aggregate \$4,000,000 by the end of 1946.

The circulation of *THE COMMISSION* is steadily increasing and is now approximately 80,000.

The nonperiodical literature produced by the Foreign Mission Board since September, 1945, includes: "That They May Have Life," the centennial publication, a two-color, large format pamphlet with pictures and maps to show the achievements of a hundred years of missionary effort; *HELP! Crisis in Asia and Europe*, a pocket-size pamphlet with photographs, a symposium by five missionaries who have had responsibility for relief administration in Asia and Europe (published by Broadman Press); "How Missionary Are We?" the reproduction of a display exhibited at Ridgecrest during the summer of 1946, showing the extent of Southern Baptist work in the world and the comparison of statistics on home and foreign effort.

A recent volume, *Christian World Mission*, published by the Methodist Commission on Ministerial Training, carries a revealing article by Dr. John W. Burton of Australia, in which he gives an unforgettable picture of the results of missionary effort among people who were once considered hopeless but have been transformed by the power of the gospel of Jesus Christ, an illustration of what is being wrought around the world:

Many an American and Australian soldier came into my office in Sydney during the war days to acknowledge what our brown Christians had done for him. "Why, Reverend, I wouldn't be here at all if it hadn't been for your brown people. They saved my life." Some spoke reverently and in subdued tones, declaring that the Christ-like example of some of these brown Christians had brought them back to discipleship. And there are brown men who give like testimony and speak with affection of the white men who came from overseas and endured so great trials. Our Christian natives in the South Pacific bear an honored name for loyalty, for generous action, and for unselfish service; but in that great struggle they were given an opportunity on a scale they had never before experienced to exercise those qualities. Though they suffered in body and estate, they received a reinforcement of spirit. They were given a new conception of the worldwide clan, not of race or of blood, but made up of all true men; and many of these simple islanders proved indubitably that they held membership in that clan.

Problems and Promises

Years after Adoniram Judson had been in Burma and had experienced hard trials and conflicts which would have defeated many a man, he was asked whether he thought the prospects bright for the speedy conversion of the heathen. He replied, "As bright as the promises of God."

We need in these days the courage and faith of the pioneer missionary to Burma. The papers, magazines, radios are telling us about problems and conflicts and

tensions around the world. There are tensions between Russia and America, between Hindus and Moslems in India, between the Nationalist army and Communists in China, between Jews and Arabs in Palestine, between employees and employers in America, between Roman Catholics and Communists, between democratic and fascist ideologies, between Christianity and secularism.

These problems and conflicts and tensions cannot be resolved by legislation or peace covenants alone, or by agreements on political boundaries, but by the spirit of Christ regnant in the hearts of men and women who direct national and international affairs.

As we survey the problems in every area of life around the world and make inquiry concerning the prospects, we are not to forget the power and wisdom of God. The history of missions is a record of spiritual victories through the labors of heroes of faith who, while depending on the promises of God, wrought faithfully and sacrificially in his name. We shall never overcome these difficulties if we take our ease and wait for God to do his work without us. We are his fellow-workers. He has entrusted tasks to us which are insuperable except as we do his will and seek his presence and power. It is still true that the prospects of victories, spiritual and material, are as bright as the promises of God.

Our Mission, Message, and Method

The other day a Southern Baptist pastor gave this testimony to the value of this missions journal: "A year ago our church placed *THE COMMISSION* in the annual budget. Our people have been reading it regularly and the results are already manifest. With one fourth of the year ahead of us, our gifts to foreign missions are already twice the amount given for that purpose for all of last year." Many other churches have reported similar progress. Christian people give to world missions when they learn more of their opportunities and obligations to give the gospel to the whole world.

THE COMMISSION has continually endeavored so to portray the needs and appeals of all nations as to attract the attention, stimulate the interest, and direct the activities of Southern Baptists to the end that all of our people may be more deeply concerned for the multitudes around the world who are as sheep without a shepherd, and that in every area of life the will of God may be done on earth as it is in heaven.

But it is not enough to inform and enlist our people in a strengthened and sustained missionary program. Missionary periodicals have the added responsibility of discerning and interpreting religious, social, political, economic, and cultural trends and developments throughout the world. We need to have an understanding of the times to know what ought to be done.

(Please turn the page)

Everywhere are crosscurrents of life and thoughts and conflicting ideologies which threaten the missionary enterprise. Some of the adversaries which seek to prevent us from entering open doors are secularism, racialism, Communism, and Roman Catholicism. One of the sharpest conflicts in the world today is between Roman Catholicism and Communism. Baptists are not compelled to choose between these two opposing ideologies. We reject both of these totalitarian systems and offer to the bewildered a simple faith in the living God who is both holy and loving; an atoning Saviour who died and rose again to make men free; and a divinely-given message concerning the infinite and eternal value of the individual man whom God has endowed with inalienable rights, including freedom of choice in dealing with God and with man, without restraint by man, church, or state.

The fundamentals of our faith remain unchanged, with the insistence always that there is no other name under heaven given among men except the name of Christ whereby we must be saved; that society can be changed only by changed individuals who have been regenerated by the Spirit of God; that we are to cultivate spiritual unity in Christ, counting all believers in Christ as our brethren, whatever their culture, color, country, or creed; and that the commission of our Lord to preach the gospel to every creature is to be centered in and grow out of the local church of which each disciple of Christ is a member, all of these churches co-operating in the world mission enterprise. In an age when all sorts of isms are being propagated, we must beware of a false tolerance which would depreciate and obscure our positive witness to the great verities of the faith.

The message is from God, methods are of men. Plans and techniques must be revised, especially in this age of airplanes and atomic power, in order to catch the attention of multitudes who are thinking in terms of rockets rather than rickshas. For example, we use many pictures in *THE COMMISSION*, that he who runs may read, and having gotten the message, may keep on running at accelerated speed. Missionary boards may effectively use modern means of communication and transportation in order to make Christ known to all men.

New Foreign Mission Study Book

We welcome from the Broadman Press *Now Is the Day*, prepared especially for the W.M.U. Week of Prayer in December, but likewise for mission study classes at any time. This is a very timely and satisfying book. The chapters, which bring information concerning all of our Southern Baptist foreign mission fields up to date, have been contributed by Secretaries M. Theron Rankin, George W. Sadler, Everett Gill, Jr., and Baker James Cauthen, with a compilation on Africa by the editor, Miss Nan F. Weeks. The price is

only 40 cents, paper. This little book should be studied not only by the women, but by the men as well, and should certainly have a place in church and school libraries, and in all our homes.

Giving God an Opportunity

No one is beyond God's reach; no one is so depraved that God cannot and will not save him if he comes to God as a repentant, believing sinner. No nation is beyond the reach of his power and grace. God who created the world and manifested his love for the world by giving his only Son to die for sinners, has committed to us his gospel which has power to transform men of every nation.

But God does his work largely through men. He does not, in trumpet tones, proclaim his message from heaven. He does not send angels and archangels as evangelists of his love. He uses men and women saved by grace to tell others the story of the cross. He did not send an angel to lead the host of Israel out of Egypt; he sent Moses. He did not commission Gabriel to call Nineveh to repentance; he sent Jonah. He chose Saul of Tarsus, transformed by divine power, to be a missionary to the Gentiles. His plan is still in force; he is still sending changed men and women to the ends of the earth to testify of his amazing mercies and divine purposes.

Sometimes God is hindered because we do not open our hearts to him, do not yield our wills to his will. We close our ears and do not hear his voice; we shut our eyes and do not behold the wondrous things in his law; we neglect the place of prayer where we may commune with him. We do not give him the opportunity to work through us and thus glorify him in others.

God is waiting to use our hearts and hands and voices to make him known to hundreds of millions who have never heard the name of Jesus. We keep him waiting, so long as Southern Baptists send out only one foreign missionary to every ten thousand members in our ranks. How long must God wait? How long must the nations wait who have no hope and are without God?

State Conventions Visited

The editor appreciated the privilege of visiting six Baptist state conventions: New Mexico, Oklahoma, Missouri, Illinois, Kentucky, and North Carolina, thereby having fellowship with our comrades in service across the territory of the Southern Baptist Convention. Everywhere the spirit of aggressive co-operation is manifest. Baptist people are increasingly interested in world missions and favor a missionary program which will match unprecedented opportunities.

MISSIONARY

Tidings

A few of the worthwhile books published during 1946 suitable especially for gifts to pastors and other leaders in church and denominational life are:

Foundations for Reconstruction (Harper, \$1.00) by Elton Trueblood

J. B. Tidwell Plus God (Broadman, \$1.50) by Robert A. Baker

The Great Retreat (Dutton, \$5.00) by Nicholas S. Timasheff (concerning Russia)

The United States Moves Across the Pacific (Harper, \$2.00) by Kenneth S. Latourette

Christ and Man's Dilemma (Abingdon-Cokesbury, \$2.00) by George A. Buttrick

Why They Wrote the New Testament (Broadman, 60 cents) by W. O. Carver

Radio, the New Missionary (Moody, \$1.00) by Clarence W. Jones

The Epic of Latin America (Doubleday, \$5.00) by John A. Crow

A Negro's Faith in America (Macmillan, \$1.75) by Spencer Logan

Some Vital Questions (Broadman, \$2.00) by George W. Truett

Doctors East, Doctors West (Norton, \$3.00) by Edward H. Hume

The New Testament: New Revised Standard Version (Nelson, \$2.00)

China in the Sun (Doubleday, \$3.50) by Randall Gould

An Honorable Titan (Harper, \$3.50) by Gerald Johnson

Christian World Mission (Committee on Ministerial Training, The Methodist Church, \$2.00) edited by W. K. Anderson

The Discovery of India (John Day, \$5.00) by Jawaharlal Nehru

Our Neighbors, the Chinese (Rinehart, \$2.75) by Vaughan White

Preaching Without Notes (Abingdon-Cokesbury, \$1.75) by Clarence E. Macartney

★ ★ ★

One of the most striking statements we have read lately is made by an Indian Christian, Eddy Asirvatham, in *Christian World Mission*: "A true Christian is one who knows how to

order his loyalties. He should so arrange his loyalties that the greater loyalties have precedence over the lesser."

★ ★ ★

Among the visitors at the October meeting of the Foreign Mission Board was Dr. Wynn C. Fairfield, executive secretary of the Foreign Missions Conference of North America, who, by invitation of our board, discussed the relationship of the Conference to the missionary agencies co-operating with that organization. In recent years we have profited by that relationship, especially since, during the war and readjustments following the world struggle, there were many problems involving transportation, rehabilitation, relief facilities, and similar matters which we could not have handled alone. By joint action much money was saved in combating the black market and inflation in China. Questions of ecclesiastical faith and order, representing denominational differences, do not come within the scope of its activities which are primarily consultative, and co-operative only to the extent desired by each constituent missionary board.

★ ★ ★

Sometime ago the *New York Times* carried the report of a conference in England for the purpose of setting up a commission "to make the voice of the Protestant and Orthodox churches heard in international, political, and economic questions." The statement was made that the Americans wished to build up the international commission into a highly organized, "high-powered group" to present the church's views forcefully wherever the occasion arises. The European delegates express the conviction that, on the contrary, it should be an unpretentious body working along more modest lines. Christian people will achieve greater results in the long run by stressing spiritual power rather than political pressure and "high-powered" strategy. Already in many quarters too much attention has been given to that kind of political pressure.

★ ★ ★

Ambassador Wellington Koo presented ten Chinese Government scholarships to United States veterans who served in China, "to stimulate interest and promote mutual understanding." These scholarships, which are of one to three years' duration and pay \$1,500 annually, remind us of the American

aid to Chinese scholars in the Boxer Indemnity rebates years ago, a generous step taken by the Secretary of State prompted by the suggestion of an American missionary in China, which strengthened immeasurably the ties binding the two nations.

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Peace Through Labor

(Continued from page 15)

ing of five copies of this first draft and sending them out to the five collaborators, including seminary professors and pastors, among whom is the junior editor of the Brazilian Bible Press. The critical suggestions of these five have already been returned and are being correlated into the second draft which will then be sent out to fifty qualified students in the original languages or in Portuguese for other criticisms and suggestions. The fusion of these criticisms into a final text will constitute the last step in preparation for its printing, which should be ready within eighteen months or two years.

"One of the preliminaries for a work of this kind," said Dr. Watson, "is first to determine the directives for its procedure. For example, we had in Portuguese no previous standardized rules for spelling Bible names. The very first requirement for our work in preparing an edition in the new orthography was the elaboration of a glossary of more than 3,000 of these names. A good deal of material has already been prepared also for a teacher's edition, but that will come later. The main task before us is to finish the revision, which is already in an advanced stage of development, and to do it so carefully and conscientiously that it will stand for many years. It will not be merely a hasty makeshift only to serve as an emergency edition."

Translating the Bible is only one of the difficult tasks of Christian missions. Missionaries in general have no illusions about the difficulties. They are conscious of its basic importance, of which the best friends and supporters are not always aware. Many times they work with inadequate equipment because the needs and enormity of their task have not been made known to the people at home. They understand their distinctive fields and the place these occupy in the world for Christianity. They are building a world where the Bible is free to all.

EPISTLES

FROM TODAY'S APOSTLES

Argentina

OCTOBER 18, 1946

News of great interest is scarce at this time here in our far west Argentina. But spring has come in all its glory; sunshine is abundant, as usual in this region. The beauties of spring are not in the least impaired when some bright morning we wake to find our mountains covered with snow. Soon now we shall be eating apricots and cumquats, and soon after that our early peaches and the first crop of figs.

Of real interest to the missionary of this district is the arrival of Pastor Francisco Somma to take charge of the work in San Juan, which leaves the missionary with only five pastoral charges. Sr. Somma is a young man, and this is his second pastorate. Since he made good during his five-year pastorate in the Chaco, we feel sure that he will do a fine work amid the ruins of San Juan. He is beginning his work there with genuine enthusiasm and the believers are rallying to his support.

After two years and nine months the earthquake scars are still visible in San Juan. The real task of reconstruction is delayed, but the people are stoically patient in their emergency dwellings, which are enough to try the patience of the strongest. Surely some day we shall see new, permanent buildings going up in this, one of the oldest cities in the Republic. New buildings will mean progress and better health conditions, but we who love history must feel a certain sadness over the disappearance of landmarks of deep national interest. Of course, this writer is thinking of a worthy Baptist temple that should adorn the reconstructed city of San Juan.

We have just received a visit from one of our new workers in this district of Cuyo. Alfonso Olmedo has been working quietly for several months in the city of San Luis. We are glad to have personal contact with this splendid young man, who received his training in New Orleans and has come as a special missionary of the First Baptist Church of Austin, Texas. Sr. Olmedo's gifts and thorough consecration will mean much for our work throughout the entire field. He works along with us though he has come to us as a special appointee of one church.

Our regional convention has just held its annual meeting this year for the first time with our church in General San Martín. We spent three delightful days together. The small brotherhood in Gen-

eral San Martín did wonders in looking after the delegates. The rain—yes, sometimes it does rain in Mendoza—did not dampen our enthusiasm in the least. Perhaps our Convención de Cuyo is still in the embryo stage, but we believe it is worth while and with the growth of our work will be a useful organ for the denomination.

In Godoy Cruz our building operation is going forward slowly, accompanied by a continual rise in prices. The illness of our architect has held up the work at times. Fortunately so far, we have had no difficulties with officialdom. On the contrary, the municipal authorities have shown us every courtesy and facilitated our tasks in many ways. But we are

anxious to make a new beginning in a new plant, which is in every way worthy of our great cause.



JAMES C. QUARLES
Godoy Cruz,
Mendoza

Brazil

SEPTEMBER 15, 1946

There have been several incidents of interest recently in our work in this state, and the blessings of the Lord everywhere manifest are indeed refreshing and encouraging. Our convention is soon to meet and we are expecting to hear of many victories during the year and many baptisms.

In one of our new churches, organized last Christmas Eve, we have experienced a good deal of persecution. The church planned to buy a building in the center of the city, but the priest raised such a campaign against it that the mayor finally prohibited the sale of it to us.

Last week was a week of evangelism in all of Brazil, and we had four seminary students in the state conducting revivals. In this same place the priest, on the last night, led two processions by the church, with the people chanting and shouting to disturb the worship. One young man ran to the window and yelled to frighten everyone. Others threw stones into the building.

Fortunately, the new chief of the state police is a friend of believers. He is not a believer but is a man of fairness and justice to all. Two of our pastors went to see him this week and he received them very cordially and was most indignant at the behavior of the priest. He immediately wrote instructions to the mayor and police chief of the little city, pointing out to them the violation of three Federal laws: disturbing public worship, stoning the people, and burning the Gospels (which I forgot to mention—they gathered up all the Gospels and

tracts and burned them in the city square and in the window of the priest's house.)

I wish our people at home who have no objection to the diplomatic relations with the Vatican could realize what the United States would be like if the Roman Church should gain control.



JOSEPH B. UNDERWOOD
Campina Grande
Paraiba, Brazil

China

OCTOBER 5, 1946

This is a brief sketch of my trip to Kaifeng this summer through which I have experienced the protecting care and the sustaining grace of God. I want to make this testimony in order to share my humble experiences with fellow Christians in America.

The start for the trip

Early in the spring letters came from Kaifeng and Pochow asking me to go there for a visit. I was interested to make the trip for more than one reason. In the first place, I came from that area and to visit there is like a visit home. In the second place, since I was asked by the Yu Wan Association to serve as their representative in Shanghai in relation to the Southern Baptist Mission office and to other Christian bodies, I liked very much to see the actual conditions there by a personal visit.

Thirdly, I liked to take my wife whom I married during the Japanese occupation in Shanghai for a visit to my native place for her first time. The last reason has its particular weight because of the Chinese custom. So we decided to go and started our journey from Shanghai August 2.

As the schedule for trains is usually uncertain on account of war or disturbances caused by bandits, we were not sure that the train could go directly to Kaifeng. When we got to Nanking in the afternoon we found that the train had resumed its running schedule only the previous day, after a suspension of over two weeks. And because of the fact that so few people knew anything about the resumption of the train schedule we found the coaches from Nanking to Hsuechow less crowded.

A quick but wise decision

Before we started our journey we had planned to visit Pochow on our way to Kaifeng. When we reached Hsuechow at 7 A.M. August 3, we had one hour to change our train headed for Kaifeng. As I was standing at the ticket office trying to buy our tickets for Kweteh, the station from which we would make a detour to Pochow, I overheard people saying that it was not safe to travel between Kweteh

and Pochow, especially during that particular time. I had to make a choice either to try to make a detour to Pochow or to go straight ahead to Kaifeng. I chose the second. I made a wise decision; if I had gone to Pochow I would have to miss the Yu Wan Association meeting held from August 6 to 9, because none of the Pochow delegates was at that meeting due to the difficulty in travel.

Revival among the Baptist workers

Through the four days of meetings and conferences of the 120 messengers from all the districts except Pochow a genuine worshipful spirit prevailed. The climax of the whole conference came on the last day when the very leaders of Yu Wan field opened their hearts to Christ and confessed their shortcomings and asked for forgiveness from God and from their fellow workers. They shed tears of grief and joy! It was a real picture expressing the sentiment of the Psalmist who sang, "Tears but help the soul to gain when the Lord is near." This spirit of closer fellowship will mark the beginning of a new and better era in our church program in that area.

On the threshold of captivity

I was ready to go to my country home about twenty miles southeast of Kaifeng, together with my wife, as we had planned before we left Shanghai, after the conference was over. We would have started on August 10 had not the school committee intervened. In the evening of that very day some people from my home town reached Kaifeng and reported that several hundred Communist troops had entered our village the previous evening.

If my wife and I had gone to the country according to the original plan we would certainly have been detained by the Communists. Once we were detained by the Communists, then a deliberate attempt of trying to get away from them might cause serious trouble or even death. We were grateful to God for keeping us from going then, and for helping us to make up our mind not to go to the country at all, although we were so close to it. God's plans always work out perfectly if we but follow and obey, though we do not understand at times.

Getting away from terror

Those Communist troops who came to our village consisted of a part of the forces that were mobilized in their campaign northward toward the Lunghai railway. They reached the railroad track and destroyed twenty miles of it, thus broke the land communication between Kaifeng and Hsuechow. That was August 11. We had two things to worry about: how to go back to Shanghai, and how to get away from Kaifeng, which was in danger of being attacked at any hour.

The morning of August 12, at about

3 o'clock, several bombs or explosives roared like sharp thunders in a summer storm. Presently, the Baptist compound where we had our conferences and where delegates stayed was searched by police, gendarmes, and others in uniform because the explosions occurred right there on the ground.

The situation was very tense for several hours and all of us there, including missionaries H. M. Harris and Wilson Fielder, were quite disturbed. My wife and I had our double worry because we had to find our way to Shanghai. We had to get away soon if at all. God opened the way. On the Baptist compound was stationed one division of the C.H.T. (CNRRRA Highway Transport) and through that office we secured a truck which took all the delegates (about forty) besides my wife and myself. In fifteen minutes we were all on our way to Chengchow. We heard later on, that those explosives killed three and hurt several more coolies who were sleeping outdoors.

Crossing the new Yellow River

Nine years ago before Japan started the last war in China, the Yellow River flowed from west to east on the north side of both Kaifeng and Chengchow, so that going from one city to another did not require the crossing of the river. But the river changed its course during the first year of the war, and is running at present southeastward between Chengchow and Kaifeng. When we reached the river it was about 3 P.M. No food, no water, under the summer sun! There was no place to get water or food and there was no way to get rid of hot sun because it still remained a wild country. If we could not get across before dark we would have no shelter for the night. The only way to get across was by an old timer sampan. There was no choice because there was only one sampan for the crossing. The river was both muddy and swift. A little carelessness on the part of the boatman might mean an awful disaster to the party. We were all glad that we got across safely but none of us was anxious to repeat the experience.

God sent us a jeep

When we reached the other side of the river we landed on an open field. We, the whole party of forty, had to walk several miles to reach the C.H.T. station where we could expect to negotiate for another truck to take us to Chengchow. The sun was hot, and the road was dry and sandy. And besides, we had neither food nor water for the major part of the long summer day.

By common consent Pastor Tong of Chengchow and I were asked to walk the rest of the way to the truck station while other members of the party waited for the truck if obtained. We accepted the lot because if there was any way to get

the truck at all we two could do it with the least trouble.

Unfortunately and curiously enough both of us had trouble with our feet. He had corns that hurt badly while my Hongkong foot seemed to be worse with the excessive walking on hot ground. At first we kept our pains to ourselves but after a little while our walking revealed our real defect. After admitting our trouble, with one heart we began to hope and pray that somehow we might reach the station without actual walking. Here came the miracle. Straight ahead of us on the road came a jeep at flying speed. It stopped and turned around right in front of us. We voiced the question simultaneously: "May we ride with you to your station?" The answer was, "Yes, with pleasure."

We got on the jeep and it went back to its station as fast as it came. For the next ten minutes both Pastor Tong and I bowed in silent praise. When we reached the station, we asked the men in the jeep why they drove out and turned right in front of us. They said they were trying out the engine of the car. To us it was the grace of God.

When we secured the truck and reached the waiting party we told them of this jeep experience and they all joined us in praising the Lord. We arrived at Chengchow that evening fully happy and grateful to God for his care over us in our journey.

Many faithful Christians

I met many earnest Christians during this trip but the two I met in Chengchow deserve a special mention. The first one is Mr. Geh, a farmer living in the suburb of Chengchow. He is about forty-five and his father lives with him, as it is the usual custom in China. The other members of the family are his wife and his two sons, one in college and the other in high school. He has about a hundred acres of land. He is a devout Christian. During the revival meeting held in the Baptist church, where he is a member, great misfortune came to his family. The bandits killed his eldest son and took his father and his second son for ransom. Instead of broadcasting it for help he went to the revival without saying a word but with an earnest prayer in his heart. On the third day before the last meeting of the revival his father and son came back with neither ransom nor personal injury. The bandits had been caught and executed, and all victims were released. It was in the last meeting of the revival that he made the whole story known and gave his plain testimony of how God answered his prayers. That turned the meeting into a real spiritual revival of praise and reconsecration.

The second man is Dr. Hwang, a medical doctor. He is a young man of thirty. When the last war broke out he went to Chungking to study in the medical col-

lege there, leaving his mother, his wife, and two little children at home in Chengchow. While he was in Chungking his family at Chengchow got along the best they could without much trouble. But just last winter when victory was won, and his training completed, he was ready to return to his dear ones, news came that his mother passed away. On his way back he received words that his wife died and within a month's time his two children also died. And when he reached Chengchow he himself fell seriously ill. He stayed in Chengchow hospital for over two months and finally got well. When I was in Chengchow I ate several meals with him and found him as consecrated as Job. His faith was not shaken and he serves his church like a servant to his master. He is working now as a laboratory technician in Honan University at Kaifeng. Such Christians are good examples of the multitudes of faithful children of God in the interior of China.

HOWSON LEE
Shanghai, China

OCTOBER 5, 1946

A program of reconstruction involving the expenditure of \$300,000,000 has been going forward steadily since January when the campus was taken over by the administration. This semester the university has been able to admit 1,040 resident students to the Yangtzepoo campus and 600 to the downtown School of Commerce. The 400 freshmen admitted were chosen from 2,500 applicants representing more than 200 middle schools all over the country. They come from Canton, Hongkong, Foochow, Kunming, Chungking, Peiping, Darien, and many other cities outside of the province of Kiangsu.

Speaking at the opening session of the University on September 16 President Henry Lin told the students that academically the university is stronger than ever. Many new professors have been added to the faculty since the spring semester. In outlining the university's aim for a fourfold integrated development of the university constituency, he reminded the students that their inner spiritual rehabilitation is the most essential of all these important phases of education, and he promised them that the faculty will give their best to build a Christian university.

The keynote of the days of orientation for the freshmen and transfer students was spiritual rehabilitation. This same theme was emphasized in the two-day faculty retreat September 14-15. President Lin led out in the spiritual focus in his opening address to the faculties. He placed serious emphasis upon the faculties' part in the postwar college program for spiritual rehabilitation. The second day's consideration was: "How can the church serve as the dynamic



The chapel is still the center of campus life at the University of Shanghai.

force in the program of spiritual rehabilitation?"

Dean T. L. Ling reiterated that "it is the intention of the university to have all teachers live on the campus and open their homes to the students in order that a close contact can be formed between teachers and students. It is also the desire of the university not only to give the students their needed knowledge but above all to help them to build a good Christian character."

Since the return of the colleges to the campus last April, miracles of reconstruction have taken place on the grounds and in the buildings. From a wartorn, dilapidated wilderness, a likeness of the former university has reappeared. Last spring the students helped to tear down air-raid shelters and clear rock and debris from the grounds that war had changed from an athletic field to a wilderness for army trucks and tank maneuvers around improvised dug-outs.

The leveled field is now encompassed by a 400-meter track lane. President Lin has promised further progress to be continued and made possible by the \$50,000 U.S. recently donated by the Foreign Mission Board. Dr. M. Theron Rankin, recently in the Orient, said that the University of Shanghai presents the greatest miracle of rehabilitation he has seen in China.

Spiritual rehabilitation is keeping pace with the material rehabilitation. The chapel and Sunday worship services have outgrown the college chapel and are being held in the assembly hall. A choir of seventy-five voices leads in the worship service each Sunday evening at 6:45. The noon-day prayer meetings and Wednesday evening prayer services are well

From a wartorn, dilapidated campus of air-raid shelters, debris, and dugouts, the university has been restored to something of its oldtime beauty.



Photos by Mary Lucile Saunders

attended. Bible classes, Christian fellowships, Baptist Training Union, and the Student Volunteer Band have been organized. Students are inquiring "the way," decisions for Christ are being made on the campus, lives are being rededicated, Christ and the church are being given pre-eminence in our programs.



LORENE TILFORD
Shanghai, China

Palestine

SEPTEMBER 22, 1946

We have just finished a most happy and even blessed conference in Nazareth. People came from all of our churches except the Haifa church, mostly the pastors and workers of course. As the first meeting of its kind Baptists have had in the Near East, I must say that it was spiritually and in every way a success. We had the finest of co-operation from missionaries and nationals. We tried hard to get over to the folks the principle of self-government and self-support as well as self-propagation, and they seemed to take pretty well to the whole idea. They are going to get their churches to vote (Unusual thing in these countries!) on whether they will join a Baptist convention which we hope will be organized next year.

The whole meeting was as much like a meeting of a Baptist association back in Cleveland county in Oklahoma as I could hope for: dinner on the grounds, testimonies, preaching, talks, devotionals.

On the whole we all believe that Baptists have a real chance to go forward in these countries. Do pray for us. The task is so much bigger than we are.

ROBERT L. LINDSEY
Jerusalem, Palestine



This Side the Closed Door

(Continued from page 12)

begins where you are. And then I had, more definitely than ever before, a feeling of joy as I faced life on this side the closed door.

I would be a partner to every missionary of Christ, at home and in foreign lands! I would uphold him with my prayers and my gifts. His victories would be mine, and through him I would claim Christ's promised presence! And as I let Christ live in me, I would help those around me, where the world begins, to know him as Saviour.

Life has been so full since then! I think there has never been a time when I have not had something to do, something important to do for the Lord. The most far-reaching opportunity for service has been as helper to my husband. Even when we were just friends, when we were almost certain we would always be just friends, I found joy in helping him. Later, when God had clearly and unmistakably made known his will to us, our lives together found enlarging opportunities at the Seminary, in pastorates, and finally at the Sunday School Board. Truly in this widening field of service our influence extends, indirectly at least, to the uttermost parts of the earth. There is no way to evaluate the power of the printed page. Confident that we are in God's place for us, we rejoice in every opportunity, relying upon God's wisdom and strength to be able to match it.

There have been abundant evidences of God's approval and blessing. But two illustrations will be sufficient to reveal how the door, which was irrevocably closed to my personal participation in a foreign field, has opened for a wider service in several areas.

For six years I wrote B.Y.P.U. lessons. One day I read the account of how a Chinese boy found in a garbage heap a fragment of a lesson from a B.Y.P.U. quarterly (translated from our material.) There was enough in that scrap of paper to show him the way to the Saviour. Joy surged through my soul. Maybe—it could be—he found one of my lessons! But whether he did or not, hundreds of Chinese young people were reading my message. "On winged words" I could go, not only to the young people of America, but to Chinese youth as well.

Almost as soon as my Junior Union study course book, *Living for Jesus*, came from the press, it was translated into Chinese. The day I received a copy of the Chinese edition I had a peculiar joy. Later a letter from a missionary in Africa, telling how the little book was being used in English with plans for an edition in Yoruba, added more joy. But the greatest personal thrill came when the Juniors in my church, First Baptist Church, Nashville, gave the first \$100 to have *Living for Jesus* printed in Portuguese for use in Brazil! Other friends helped, too. And now my words are going instead of me to take the message I wanted so much to speak. My words will go to more people than I could ever have reached in person. I am humbled and filled with gratitude. Surely God has blessed me far beyond my expectation, in spite of my unworthiness.

On this side the closed door there is no time for regret. My disappointment was His appointment to fuller service. Opportunities in my own church are unlimited. Every personal contact is an opportunity for witnessing in my community and wherever I go.

Certainly I will not be misunderstood when I say that my greatest joy and compensation is found in our three children, two of whom are already Christians. I pray that I may be the mother they need to help them grow as Jesus did, "in wisdom and stature and in favor with God and man." And perhaps, if God wills, I may do in one or all of them the thing I only longed to do.

To Alabama, Not to Africa

(Continued from page 13)

Near the close of my last year in school a real missionary opportunity presented itself in my own state. Feeling that for the present this was the place of service for me I accepted the job as general missionary in East Tennessee under the state Executive Board. During these months I kept in touch with the Board and in October, 1943, I went to Richmond for examination and appointment.

The greatest blow I have ever experienced was my failure to be appointed. Having gone as far as Richmond in formal application for ap-

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pointment as the will of God for my life, I had to accept the fact that, if God had led me thus far, he certainly had not forsaken or forgotten me now. Could I have the same confidence in his leadership as I had had through the years? If not, then I should test my own personal consecration. I went back to East Tennessee to continue my work with the State Board.

In August, 1944, I became Young People's Secretary of the Alabama Woman's Missionary Union. I love my work and the people with whom I work. Here I am . . . in Alabama . . . leading the young people in their missionary organizations, having the privilege of helping them to see mission fields and mission needs in our world. I have not relinquished the hope that I will go to Africa, but I know that true happiness comes from knowing that you are today where the Lord has placed you even though it be a place where you least expected to serve.

BOOKS

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

Z T. Hodge, with his small but informative volume, *Salute to India* (Friendship Press, \$1.25) sounds an optimistic note on the Indian problem. A native of Scotland who has been in mission service in India forty-three years, he sees both sides of the political situation and believes India is capable of self-rule as a dominion within the British Empire. He admits there may be some rough times immediately after England relinquishes the reins, but believes Indian leaders are capable of righting the government. A British edition of the book was published in 1944. This American edition has a new introduction and a new final chapter.

Peter Howard, the political columnist for the well-known Beaverbook Press in England, has given us a forceful book, *Ideas Have Legs* (Coward-McCann, \$2.50) in which he relates experiences which transformed his outlook on life. He illustrates from history the dominant force of ideas. Peace will not come to the world until the supreme desire of men is to give, rather than get. Mr. Howard is a member of the Oxford Group.

Horace Greeley, who walked eleven miles to get his first job as printer's apprentice in the office of a Baptist minister who was an editor, entered that day a career which extended through forty-six years. He became a giant in the ranks of editors in a time when journalism was made distinctive by outstanding personalities. The story of his life and influence is related in a recent biography, *Horace Greeley* (Putnam, \$3.50), by Henry Luther Stoddard. This volume contributes to a clear understanding of one of the most significant periods in American history.

The Three Miracles by Catherine Blanton (John Day, \$2.00) is an attractive little book with illustrations that are a delight. The story, suitable for small children, is of two little boys, a Mexican and an American, who find themselves changed by a "miracle,"

wrought not by a saint, but by kindness and understanding growing out of a genuine friendship.

For missionary education on the subject of race, Friendship Press has produced worship services and plays. "Out of Nazareth" by A. G. Loomis and E. D. Knapp (25 cents) is a series of four brief plays built around the theme of "Living Together as Christians." They call for a mixed cast, two narrators, and a verse choir. They present those groups that are most often looked down upon and discriminated against, and reveal their contributions to the welfare of America and American people.

"Worship Services on Race" (Friendship Press, 50 cents) by W. P. Rankin are a series of five, progressing from information to inspiration and challenge to specific action, for adults and young people. According to Miriam J. Robinson, teacher of speech, Woman's Missionary Union Training School, they are "suitable for any occasion calling for a worship experience in which young people or adults may participate. The hymns are wisely chosen, yet generally familiar. They afford opportunity for audience participation, meditation, and prayer."

The Discontented Village by Rose Dobbs (Coward-McCann, \$1.50) is a children's story that will delight the child and furnish food for thought for the grown-up who reads it to him. Lithographs by Beatrice Tobias appear on almost every page.

Our Neighbors, the Chinese (Rinehart, \$2.75) is a well-organized presentation of the various phases of Chinese life today, by Vaughan White, who was born in China and has an appreciative understanding of her subject. She succeeds in dispelling the air of mystery most Westerners feel concerning the Chinese.

No Woman's World by Iris Carpenter (Houghton Mifflin, \$3.00) is the story of the war in Europe as witnessed by a British woman in the American corps of war correspondents. She describes the heroism and the hellishness of soldiers, the best and the worst of what she saw, to point up the all-too-apparent fact of today that a war can be won but it can still be lost. Its language is not all "clean" and delicate, because the subject is a dirty, indelicate subject, but the book is honest and it has value for those

who went through the war in the safety of American homes and offices.

Color Blind by Margaret Halsey (Simon & Schuster, \$2.50) is the experience of a soldier's wife who helped to man a servicemen's canteen in New York City on a no-discrimination policy. She is a propagandist for better race relations in the interest of a truer democracy, and she applies the same witty style of *With Malice Toward Some* and *Some of My Best Friends Are Soldiers* to the deadly serious question of race. Her 150-page book concludes with suggestions for personal action, and a brief reading list.

THE COMMISSION is on the alert for all publications which offer background material for missionary education. Valuable pamphlets are constantly appearing. One of the most attractive series is the "Primers" published by the Council on Christian Social Progress of the Northern Baptist Convention, of which William G. Mather is chairman. "A Primer on Alcohol," "A Primer on Peace" (recently revised), "A Primer on Race," and "A Primer on Industry" are available for five cents each, or four cents in quantities of 100. Printed in two colors, with line drawings to increase readability, they present facts on the problems and state the application of Christianity to the problems.

The Chaplaincy Took Me

(Continued from page 12)

We are both committed to God's will for the days ahead as to where he wants us to serve him. If God should lead to a position abroad under appointment of the Board, we would be ready to follow his will. We are past the age limit for appointment, and we do think a younger couple might have more to offer in foreign service than we. I say this honestly, for I have lived two years in a foreign land, and I can see what time it would take to become familiar with the language and customs of a people. We would be nearly forty before we could do much.

The important thing is to be in His will for now and yielded to God's leading for all the steps ahead. God's vineyard is so big and so in need of workmen that the place of service is not the most important thing. He has a task for each of us, whether it be near or afar.

Studying Missions

By Mary M. Hunter

Southern Baptists have significant days ahead in foreign missions. While there are still barriers to the work on some of the fields, open doors in many lands offer vast opportunity for widening missionary service. The demand for an ever-expanding foreign mission program has brought to many Southern Baptists a desire for an interpretation of stewardship as related to the missionary program. Others are requesting that we recommend books on prayer and missions. Some are asking for suggestions of books on the missionary message of the Bible and for life stories of the men and women who have gone out to the ends of the earth as missionaries under the Foreign Mission Board.

In answer to the demand for books dealing with the several phases of our obligations and privileges as Christians, we list books from the foreign mission graded series of the past two years.

Adults and Young People *Bible—Stewardship—Prayer*

Thus It Is Written by Henry Cornell Goerner (50 cents). Written as an aid to the study of the missionary theme of the Bible.

God and Man in Missions by W. O. Carver (25 cents). A survey of God's plan and the Christian's part in the missionary enterprise.

Pray Ye by Frances Landrum Tyler (50 cents). Prayer—its place and purpose and practice in the life of the individual, and in the missionary program.

Give Ye by Frank K. Means (50 cents). A scriptural interpretation of the doctrine of stewardship as related particularly to the missionary teachings of Jesus.

From Victory unto Victory by O. T. Binkley (25 cents). Devotional

study which will inspire Southern Baptists to heed the Great Commission and to recognize their obligation to be Christ's witnesses wherever their lot may cast.

Adults and Young People *Missionary Biography*

Lottie Moon by Una Roberts Lawrence (75 cents). An authoritative biography of one of Southern Baptists' greatest woman missionaries.

The Apostle of the Chilean Frontier by Elizabeth Condell Pacheco (40 cents). A biographical sketch of William D. T. MacDonald as told by his granddaughter. It is not only the history of a life surrendered to God but also the story of the early beginnings of Baptist work in Chile.

Builders of a New Africa (50 cents). A study of five trail blazers in Christian missions in Africa; the progress of our mission work there, and the possibilities for future development. A compilation by Mrs. Charles E. Mad-dry, Dr. George W. Sadler, Mrs. E. G. MacLean, the Rev. H. P. McCormick, and the Rev. I. N. Patterson.

Intermediates and Young People

Neighbors Half a World Away by Margaret Stroh Hipps (25 cents). Young Americans meet and understand their Chinese neighbors by focusing on the similarities rather than the differences between the groups.

So This Is Africa by Susan Anderson (40 cents). Miss Anderson is a teacher of Nigerian girls, many of whom are of Intermediate age. Out of her personal experiences she has produced a book which all young people will enjoy.

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

Juniors

How It Began by Nan F. Weeks (25 cents). A brief record of the first foreign mission movements and the opening of the work in the nineteen countries in which Southern Baptists now have representatives.

They All Began to Sing by Margaret T. Applegarth (25 cents). Stories about the children and customs of Argentina, Chile, Brazil, Nigeria, and China. The author uses the migration of birds, our feathered messengers, to teach from God's Word his wonders in bearing messages to man.

The Topsy Turvy Twins by Nan F. Weeks (25 cents). Presentation of the life of boys and girls of Africa and of their response to the love of Jesus, made known to them by the missionaries.

Primaries

Make-Believe Visits, a symposium (30 cents). The five short stories are make-believe visits to boys and girls in foreign lands. They provide entertainment for the children as well as information about the work of our missionaries with the children of mission lands.

Just Like You by Margaret T. Applegarth (25 cents). Stories about children of other nations and facts about the resources and products of the various countries showing how all peoples are dependent upon one another in various ways.

Little Black Sunday by Nan F. Weeks (25 cents). Stories acquainting Primary boys and girls with the daily life of the children of Africa—how they learn in many ways from the missionaries of Jesus' love for them.

For further information write to the Department of Literature and Exhibits, Box 5148, Richmond 20, Virginia.

By Ann Huguley

Bo Chan and the Polka Dot Fairy

Boom! Boom! BOOM!

The great noise made little Bo Chan put her hands over her ears, and the big airplanes flying overhead frightened her more. As she looked toward the village, Bo Chan saw smoke rising over the hills like big black clouds.

"I want my mother!" she cried, and started running toward her house. Across the rice field and over the hills she ran and ran and ran. But when she was over the last high hill she saw something that made her suddenly stop.

Looking down in the valley she could see that her house was gone. It had disappeared—and all she could see where the house had been was a great black hole with ugly smoke coming up.

"Mother!" screamed little Bo Chan as she started to run again—but quick as a flash there appeared in front of her a fairy no bigger than a polka dot.

"Good morning, Bo Chan," she said in a sweet, soft voice. "I have come to take care of you. But first I must tell you some sad news."

"I'm glad to see you," Bo Chan bowed and tried hard not to cry, "But right now I want to find my mother."

"I would like to grant your wish," said Tiny Fairy, "but that I cannot do. Your mother is gone, and your father and brothers and sisters are gone—just as your house and all the village are gone," she explained. "You see, China is at war, Bo Chan, and that means there will be many Boom-Boom sounds and many great black holes, and many bombs dropped in many villages, and many fathers and mothers and children de-

stroyed all over the land. I do not have the power to bring them back, but I can grant any wish you make for yourself."

Bo Chan thought for a moment. "I wish—I wish to go to sleep until the war is over!" Quick as a flash Bo Chan found herself in a little cave on a clean straw bed, and soon she was fast asleep.

When she awoke, Bo Chan felt strange. "Why, I am a grown lady!" she exclaimed.

"You have slept a long, long time." Tiny Fairy smiled. And quick as a flash Bo Chan found herself riding over her village on a silver carpet with Tiny Fairy by her side. Bo Chan looked down on the village and frowned.

There were still many big black holes where houses had been. There were old ladies shivering in their ragged clothes, and mothers looking through rubbish to find food for their babies, and little children on the streets with none to take care of them, crying "I'm hungry!" and "I'm cold!"

Bo Chan hid her eyes. "I thought the war was over!"

"The war is over," nodded Tiny Fairy. "The people have stopped fighting and dropping bombs—but the people's houses have been ruined and they have nowhere to stay; their fields have been destroyed and they have nothing to eat; their clothes have worn out and they have nothing to wear."

"Oh!" cried Bo Chan, "I want to go back to sleep—"

Tiny Fairy quickly put her fingers to Bo

Chan's lips. "This is no time to sleep, Bo Chan. This is the time for everyone to help."

"Help?" Bo Chan asked. "How could I help?"

"Look down there," suggested Tiny Fairy as the silver carpet moved across the sky.

"Why, that is a hospital," Bo Chan exclaimed, "and I see doctors and nurses of other countries going in. How nice of them to come and help the Chinese!"

The carpet moved to another place and Tiny Fairy pointed to a large building. "And here is an orphanage. Americans are sending money to buy food and clothes for these children whose parents were killed in the war."

"And look over there!" said Bo Chan. "All those people are standing in line to get a spoonful of rice. See the Americans giving them the food? . . . But why don't they give them *more* food? and why don't they take *all* the sick people into hospitals? and why don't they take *all* the orphan children into orphanages?"

Tiny Fairy nodded her head sadly, "They can't take care of *all* the Chinese people and give them what they need until *all* the American boys and girls and grown-ups give *everything* they can to help."

Bo Chan thought for a moment. "Then I wish for a voice so loud that I can call across the ocean and tell every boy and girl and man and lady in America to give *all* the money and food and clothes they can to help China."

Quick as a flash Bo Chan found herself by the seashore, calling in a loud voice to the American people.

Can you hear Bo Chan calling for help? Well, even if her voice can't reach quite as far as you live, you know what she is saying. I want to answer her by saving all the money I can to help China. Don't you?

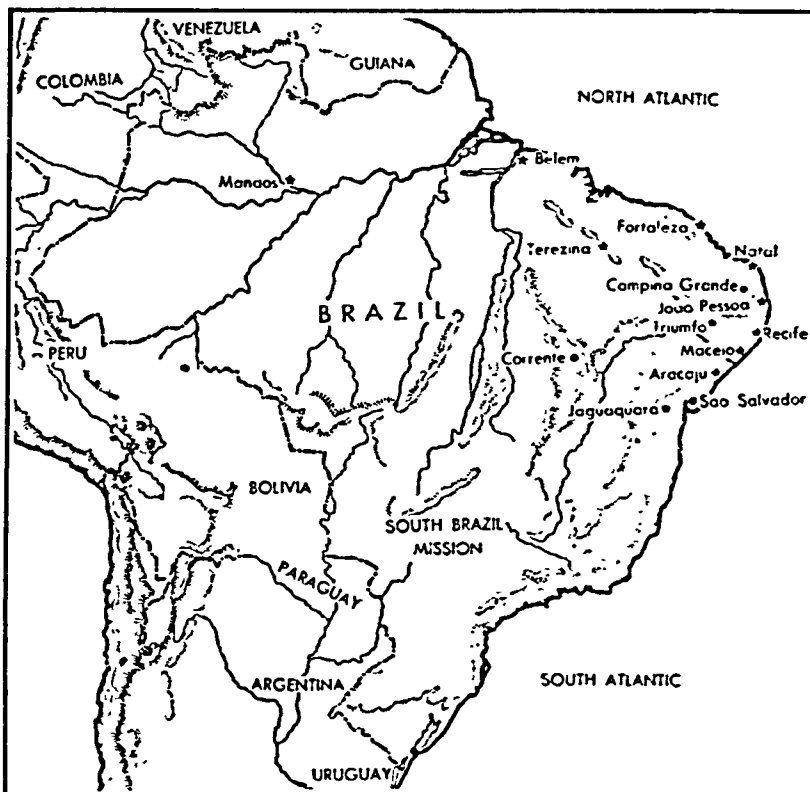
Know Your Baptist Missions

NORTH BRAZIL MISSION

Established 1882

AREA: Brazil equals in size the continental United States plus France. The North Brazil Mission includes 11 northern states from the head waters of the Amazon eastward to the "bulge." Tropical and semitropical in climate. Products: lumber, nuts, cotton, sugar cane, manioc, rice.

POPULATION: Total population of Brazil, 45 million. North Brazil includes 19 million. Colossal experiment in race relations, with white, Indian, Negro intermingled, 40 per cent white, 40 per cent mulatto-Negro, 18 per cent mestizo (white-Indian), 2 per cent Indian. North Brazil more backward economically than South Brazil, more poverty, disease, illiteracy; but progressing. National illiteracy 65-70 per cent.



MISSION STAFF: 18 couples and 10 single workers, or 46 missionaries, representing Southern Baptists in 13 different centers. First Brazilian Baptist church organized in Bahia.

Mission "centers" are the residences of missionaries, usually associated with institutions. In scores of other towns and cities Brazilian pastors or evangelists also lead churches and institutions. The Brazilian Baptist Convention reports about 850 churches and a membership of 80,000.

Manaos (population 100,000), capital of state of Amazonas (500,000). Served by one couple. Primary school, institute for training workers, small orphanage, farm. Reach scattered churches over vast state in launch.

Belém (population 400,000), capital of state of Pará (900,000). Great seaport. One couple works with local churches and visits churches of state.

(Please turn to page 32)

BIRTHDAYS OF MISSIONARIES

JANUARY

- 1 Cornelia Brower, Casilla 20-D, Temuco, Chile; Cecile Lancaster, Box 18, Waimea, Kauai, T. H.
- 2 Mary C. Demarest, Seminary Hill, Texas; Edythe I. Montroy, Iwo, Nigeria, West Africa; Alice Guynes Muirhead (Mrs. H. H.), 1660 East Elmore, Dallas 16, Texas.
- 3 John A. Abernathy, 598 Wei Yi Lu Road, Tsinan, Shantung, China; Elizabeth R. Rea, Baptist Old People's Home, 315 Pine Street, Maywood, Illinois.
- 4 L. Raymon Brothers, Iwo, Nigeria, West Africa; Marjorie Spence, Casilla 20-D, Temuco, Chile; Edith Rose Weller, Caixa 178, Recife, Pernambuco, Brazil; Frances Talley, 2008 Bancroft Way, Berkeley, California.
- 5 Merrell Price Callaway, Box 154, Jerusalem, Palestine; H. H. Culpepper, Hendrix Station, Conway, Arkansas.
- 6 Edith Chaney, Ire, via Ikirun, Nigeria, West Africa; Mary Louise Gulley Medling (Mrs. W. R.), 570 Stege, Richmond, California.
- 8 Vera Humphries Orrick (Mrs. B. W.), Calle Colorado 1876, Montevideo, Uruguay; Erhardt Swenson, Bahia Blanca, Argentina.
- 9 John David Hughey, Jr., 401 Church Street, Sumter, South Carolina; Nelle Self Lingerfelt (Mrs. J. E.), Jaguaquara, Bahia, Brazil; Robert F. Ricketson, Baptist Mission, Soochow, China.
- 10 G. A. Bowdler, F.C.S. Negro, Cipolletti, Argentina.
- 11 Thelma Chandler Moorhead (Mrs. M. F.), 2612 Woolsey, Berkeley, California; Ruth Jordan Moss (Mrs. J. U.), Cali, Colombia; H. B. Ramsour, Jr., 20 Bates Street, Honolulu, T. H.; Dr. J. T. Williams, Box 1581, Shanghai, China.
- 12 Minnie Foster Moore (Mrs. J. W.), 711 South Fifth Street, Waco, Texas.
- 13 Connie Mae McElyea Harris (Mrs. L. O.), 2323 University Avenue, Honolulu, T. H.; Louise Dugguid Langston (Mrs. A. B.), Laurens, South Carolina; Doris Thompson McGee (Mrs. J. S.), Baptist Mission, Lagos, Nigeria, Africa.
- 14 M. S. Blair, General Urquiza 186, Buenos Aires, Argentina.
- 15 Nelle Fowler Olive (Mrs. L. B.), 3 Dixie Trail, Raleigh, North Carolina; J. Franklin Ray, 220 North Locust Street, Inglewood, California.
- 16 Mrs. S. L. Ginsburg, Lordship Road, Stratford, Connecticut.
- 17 Jennie Sheffield Clarke (Mrs. C. D.), Box 18, Waimea, Kauai, T. H.; William L. Wallace, M.D., Box 34, Knoxville, Tennessee.
- 18 Floy Wright Jacob (Mrs. R. A.), Franklin, Kentucky; Winnie Marshall Miller (Mrs. J. Ivey), Casilla 9796, Santiago, Chile.
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- 21 M. W. Rankin, Baptist Mission, Kungong, Kwangtung, China.
 - 22 Jessie Green, Baptist Mission, Wuchow, Kwangsi, China; J. C. Powell, Oyo, Nigeria, West Africa.
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 - 29 Ruby B. Hines, Caixa 178, Recife, Brazil.

NEWS Flashes

Arrivals

The Rev. Edwin B. Dozier, first Southern Baptist missionary to return to Japan, reached Tokyo October 31.

The Rev. and Mrs. John A. Parker of Chile are on furlough at Pickton, Texas.

Departures

Miss Mary-Ellen Wooten left New York by air November 8 for Nigeria, West Africa. She was accompanied by Miss Martha Tanner, contract worker. They will be stationed in Abeokuta.

Mrs. Hendon M. Harris sailed from New Orleans November 24 aboard a freighter for Shanghai, to join her husband at Kaifeng.

Miss Mattie Baker sailed from New Orleans November 25 for Rio and Sao Paulo.

Dr. Harold B. Canning left New York by air November 26 for Nigeria, West Africa.

Bereavement

Mrs. John Mein of Brazil died at Recife, Pernambuco, November 23. She is survived by her husband and five sons and daughters, one of whom, Dr. David Mein, is a recent appointee now in service at Sergipe.

The Rev. C. W. Pruitt, missionary emeritus to China, died in Atlanta November 27. He is survived by Mrs. Pruitt, who lives at 635 North Highland, Atlanta, Georgia.

Birth

The Rev. and Mrs. T. N. Clinkscales of Brazil announce their adoption of a son, James Floyd, born November 11, 1946. They are living at Seminary Hill, Texas.

Anticipated Sailings

After many delays due to strikes,

the following missionaries expect to sail from San Francisco early in December for China aboard the *General Meigs* and the *General Gordon*:

Miss Flora Dodson, the Rev. and Mrs. Wesley Lawton, Dr. Frank P. Lide, Mrs. M. W. Rankin, Miss Mary Sampson, and Miss Ruby Wheat;

Mrs. R. E. Beddoe, the Rev. and Mrs. James D. Belote, Miss Marie Conner, Miss Mary Demarest, the Rev. and Mrs. Harold Hall, Miss Jaxie Short, and Miss Fay Taylor.

The *Marine Lynx* scheduled to sail December 15 from San Francisco has booked other missionaries for China: Dr. and Mrs. Maurice J. Anderson, Miss Clifford Barratt, Miss Addie Cox, Mrs. Frank Connely, Miss Jenell Greer, Dr. and Mrs. Carl Hunker, Mrs. Deaver M. Lawton, Miss Ola V. Lea, Miss Mildred Lovegren, Dr. and Mrs. Buford L. Nichols, and Miss Grace Wells.

Transfer

Dr. and Mrs. Raymond L. Kolb of Brazil have been transferred to Terezina, Piaui, Brazil. The address is Caixa 11, Terezina.

Equipment Allowance

By action of the Foreign Mission Board November 12, the equipment allowance of all new missionaries (effective with October, 1946, appointees), was increased from \$100 to \$250, except for medical doctors, whose allowance was increased from \$200 to \$400. The re-equipment allowance for missionaries returning to China was set at \$250.

Retirement

Dr. and Mrs. J. L. Hart of Chile became missionaries emeritus December 1. They live at Brandenburg, Kentucky.

Medical Missions

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China

Warren-Ayers Memorial Hospital, Hwanghsien (destroyed)

Mayfield-Tyzzar Hospital, Laichow-fu (not operating)

Oxner-Alexander Memorial Hospital, Pingtu (not operating)

Chengchow Baptist Hospital, Chengchow (under operation by American Friends Service Committee)

Yangchow Baptist Hospital, Yangchow Stout Memorial Hospital, Wuchow

Leung Kwong Baptist Hospital, Canton Kweilin Baptist Hospital, Kweilin (destroyed)

Nigeria

Baptist Hospital, Ogbomosho

Baptist Dispensary, Shaki

Baptist Dispensary, Eku

Baptist Dispensary, Joinkrama

Baptist Dispensary, Iwo

MISSIONARY DOCTORS

China—Jeanette Beall, M.D.; Robert E. Beddoe, M.D.; E. K. Bryan, M.D.; John N. Bryan, M.D.; N. A. Bryan, M.D.; Clifton E. Harris, M.D.; J. H. Humphrey, M.D.; R. E. L. Mewshaw, M.D.; John H. Miller, M.D.; Ethel M. Pierce, M.D.; S. W. Vance, M.D.; William L. Wallace, M.D.; A. W. Yocum, M.D.

Nigeria—Harold B. Canning, M.D.; Roberta Cox, M.D.; Martha Jordan Gilliland, M.D.; Howard D. McCamey, D.D.S.; Margaret Sampson (Mrs. J. W. Richardson), M.D.; H. Glenn Walker, M.D.; William J. Williams, M.D.

Mexico—Edward Lamar Cole, M.D.

MISSIONARY NURSES

China—Mrs. M. J. Anderson, Blanche Bradley, Irene Branum, Margaret Collins, Ruth Ford, Elizabeth Gray, Alda Grayson, Sallie James, Ruby Wheat, Thelma Williams, Lucy Wright.

Japan—Mrs. A. L. Gillespie.

Nigeria—Edith Chaney, Frances Hammett, Mrs. E. Milford Howell, Fannie George Hurtt, Mrs. W. L. Jester, Ruth Kersey, Kathleen Manley, Mrs. Howard D. McCamey, Mrs. H. P. McCormick, Annie Rines, Amanda Tinkle, Mrs. William J. Williams.

Brazil—Mrs. Clem D. Hardy, Alma Jackson.

Chile—Lois Hart.

Paraguay—Miriam Willis.

North Brazil Mission

(Continued from page 29)

Piauí, northern state with population of 900,000, has two mission centers: (1) Terezina (population 75,000), capital city. Progressive church served by one mission couple; (2) Corrente, small town in extreme southern part of state, remotest Southern Baptist mission station on continent; accessible only by muleback. One couple, one man serve in industrial institute with student body of 250, and evangelize remote interior.

Fortaleza (population 200,000), capital of state of Ceará (2 million); 2 couples ministering to churches of large state, with plans to establish a mission school and medical clinic.

Natal (population 75,000), capital of Rio Grande do Norte (900,000). One couple, primary school, churches. First city south of eastern "bulge."

Paraíba, state with population of 1½ million. Two mission centers: (1) Campina Grande, progressive interior city. Home of one couple serving entire state; (2) João Pessoa, (population 120,000) capital city, includes churches and Baptist school with student body of 150. No missionaries.

Pernambuco, large northern state (population 4 million), two mission centers: (1) Recife (population 500,000), capital city. Home of North Brazil seminary, North Brazil Training School, Baptist academy (enrollment 900), 45 churches. Missionaries: 3 couples, 4 women. (2) Triunfo, mountain town 200 miles inland. One couple leads in Bible institute for interior workers; school and church.

Maceió (population 150,000), capital of state of Alagoas (1½ million), includes several churches, a Baptist academy (enrollment 450). Missionaries serving school and state: one couple, 2 women.

Aracajú (population 60,000), capital of Brazil's smallest state Sergipe (600,000), is served by one missionary couple. Plans for medical clinic.

Bahía, large northern state (population 5 million), two mission centers: (1) São Salvador (population 500,000) where one couple works with local churches and conducts domestic school; (2) Jaguaquara, interior town, home of Baptist academy (enrollment 400), served by two missionary couples, one woman. Missionaries also serve churches of entire state.



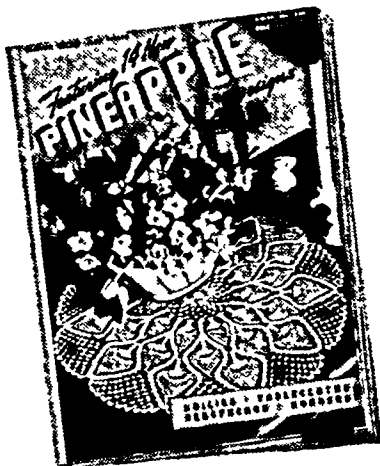
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Then Came Ill Health

(Continued from page 13)

part in laying the foundations of Southern Baptist work in that state. For seven years I traveled, evangelized, edited the state paper, and endeavored to build and organize the work. No foreign field could have been more challenging.

Then, in what seemed to be unmistakable divine guidance in answer to prayer, I entered educational work as president of Wayland College at Plainview, Texas. Five years later I came to my present position where I have served for more than twenty years. This has given me an opportunity to teach hundreds of young preachers and missionary volunteers whose services now girdle the globe.

Several considerations convince me that it was God himself who closed the door to the foreign field. For one thing, my long struggle against an eye malady and diminishing vision would probably have made me a liability rather than an asset on a mission field. It seems to be true also that the very life of the one most essential to my services has been conditioned on the course followed.

Moreover, I have thus been enabled to help many young people to decide what constitutes a call. Many mistakes are made here. Young people often think they can determine God's will wholly by inner impressions received under emotional stress. To constitute a divine call these internal impressions must be supported by a personal fitness recognized by others, and by providential leadings to the very task itself. A call to full consecration comes to every Christian but this does not necessarily mean a call to a foreign field.

On the other hand, a world vision and consecration to world service is prerequisite to effective service at home. It is my conviction now that God has called me to the field in which I have labored for so many years, and my comfort is the feeling that his hand has led me all the way.

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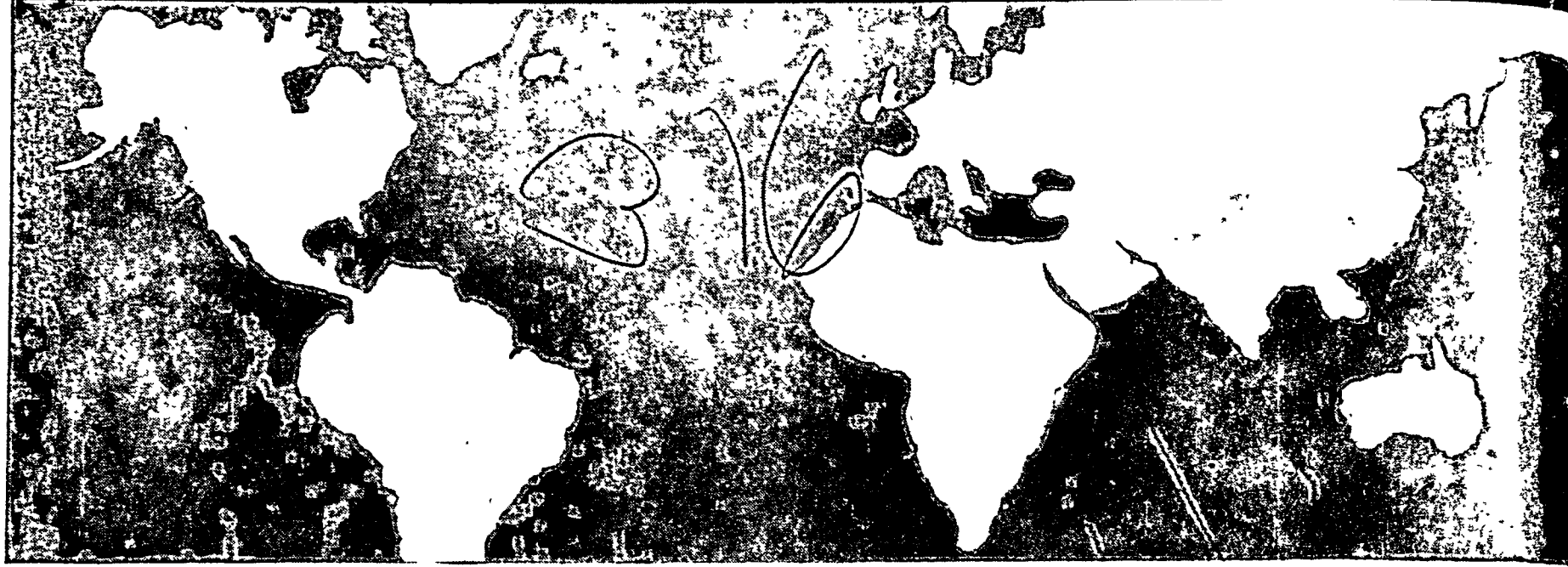
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