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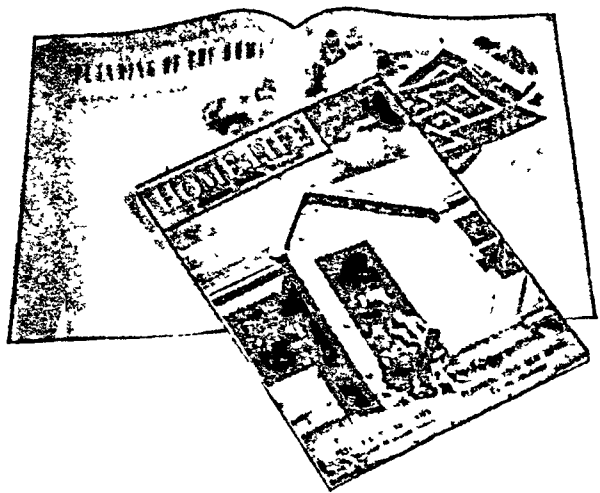
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Here's what they say about

Home Life.

*the new Christian family magazine
distributed through your church*



MYRTLE CRAWFORD
Bowling Green,
Kentucky

The first issue of *Home Life* is the finest magazine of its kind I have ever seen.

LEWIS D. HUGHEN
Milton, Florida

I have just read the first issue of your publication. and liked it. It is a grave responsibility and a glorious undertaking. . . .

T. OREGON LAWTON
Greenville,
South Carolina

Yesterday morning at Sunday school I was given a copy of our new *Home Life*. By about noon today I had read it from cover to cover, daily readings and all.

If you never get out another number, you will have done a noble piece of work for our homes. . . .

(A GRANDMOTHER
who requests that her
name be withheld)

Your first copy of *Home Life* is very good. It is something I have been wanting for a long time. I ordered a year's subscription, through my church, for my son and his wife. . . .

LOUIE D. NEWTON
President
Southern Baptist
Convention

I wish to join the host of grateful Baptists in congratulations upon the first number of *Home Life*. It is splendid. and will, I believe, prove a great blessing.

MRS. THOS. B. HOOKS,
SR.
Tornillo, Texas

I am so glad to have a good religious magazine. I have enjoyed this first issue very much. . . .

PAUL S. JAMES
Pastor, The Baptist
Tabernacle
Atlanta, Georgia

. . . It is a joy to my heart to see a stack of these fine magazines in our office awaiting distribution. and I believe they will accomplish a grand purpose throughout the Convention in the homes of our people. . . .

LAWSON H. COOKE
Executive Secretary
Baptist Brotherhood
of the South

Our church here in Memphis. First Baptist, has already decided to send *Home Life* into several hundred homes. . . . I do not know of anything that will exert a finer influence and [that] will do more to cement the relationship between the church and the home. . . .

There is still time to order HOME LIFE for April, May, and June—three big monthly issues at the bulk rate of 25 cents a quarter. HOME LIFE is listed on the Baptist Sunday School Board's periodical order blank, so contact the person who orders your periodicals, and see that your church enters a subscription ample to provide HOME LIFE for every family in the church.

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EPISTLES

FROM TODAY'S APOSTLES

Gift Parcels from Southern Baptists Delivered by Chaplain to Japanese

During Christmas week, 1946, it was my privilege to distribute several boxes of relief food and clothing which had been sent to me for distribution in response to a letter printed in the September issue of *THE COMMISSION*. These were in addition to a score or more already received and passed out during the recent months since the printing of the above mentioned letter. I followed the general policy of distributing relief supplies through my Japanese pastor friends, since they are best acquainted with the individual needs of their respective churches and communities.

The response of the pastors and others who were recipients of the gifts was not so much one of words as of appreciation that could not find verbal expression. The warm glow of their moist eyes showed it. This food is not only physical bread to help feed empty stomachs, but also spiritual bread to lead hearts into a fuller meaning of the love of Christ.

Some of those who were helped by the food you sent are shown in the pictures. They attend a home prayer meeting in the city of Aomori, a sprawling seacoast city on the northern shores of the main Japanese island of Honshu. It was this chaplain's privilege to help the Rev. Hogan Matsumura organize, or initiate, this weekly prayer meeting in his home in January, 1946. After a year's efforts, the regular average attendance has grown from about sixteen to about sixty.

A few of these people are already Christians, but the majority of them are young people who are for the first time eagerly studying Japanese New Testa-

ments, secured from the American Bible Society, and listening to the Christian's gospel. Several of our Christian G.I.'s who attend the service with me whenever possible can also be seen in the pictures.

Other Japanese Christmas services in which I participated during this week were with zealous young Pastor Ito and his Shichinohe church, and Brother Matsuda and Baptist friends of Hachinohe. Relief food was given to each of these pastors for themselves and their people.

My departure date for America is the last of February. Truly it has been a privilege to be the medium through which your gifts have reached the hands and hearts of our Japanese friends.

CHAPLAIN LOUIS MILLER JACKSON
Hachinohe, Honshu, Japan

New Missionary Describes First Impressions of Baptist Life in Shanghai

Christmas is past and gone for all of us, and it seemed so strange all day to realize that while it was Christmas Day for us, it was still Christmas eve for you.

The *General Gordon*, after a very bad trip across by the northern route, arrived the 24th with fifteen of our folks, and quite a group of them stayed here while others were sprinkled all over town in the various houses. About ten o'clock Christmas eve, the groups of carolers from North Gate Church began coming, and we were "Merry Christmased" in both Chinese and English from then on until about two in the morning. Several groups of them came in, and we served them tea and cookies. It was really beautiful to see them coming into our driveway in a double line, each person carrying a lighted candle.

Christmas morning, right after breakfast, we had a short service and the Christmas tree for our servants in the living room. We sang carols, and Dr. Hendon Harris from Kaifeng talked a few minutes, and then we gave out the

gifts from the household. We have four children in our house—a precious baby eight months old, two little boys, and a little girl. They are the children of the *anahs* (maids), and they are all as cute as can be. They are still pretty shy, but I can see them make up a little more every day. We had little things for them, and dress material and canned goods for the servants.

We had barely gotten the living room straightened up when two Chinese women from the church came bringing their little children to sing and recite for us—three girls and a boy, all of them about four or five years old. It was quite cold yesterday, and they were padded and in their new red silk Christmas gowns. They are from Christian families for several generations back. They bowed almost to the floor, and then sang and recited the Christmas story. You would have loved them.

After dinner, all the missionaries in Shanghai came to our house for a get-together. There were fifty-five here, and I was pleasantly surprised to find that I knew every one of them but two. That number included folks from other missions here right now on business and all the folks who just came in on the boats and will go on to Canton and other stations. But you can imagine what a wonderful time we had. We had all drawn names, so everyone got a present off the Christmas tree, and Wesley Lawton played Santa Claus. As you can see, the day was extremely full and a very happy one. We all agreed that it was, even though we thought almost constantly of our loved ones and wished for you.

All of us have had colds. I think it was because we had almost no cool days to prepare us for this real winter weather. California and the southern route across the Pacific were wonderful as to warmth, but we jumped right out of summer into midwinter. Although the thermometer has not gone so low, the wind goes right

(Please turn to page 22)



Photos courtesy Chaplain L. M. Jackson

A cottage prayer meeting in Aomori was the scene of thanksgiving Christmas week when gifts from America were distributed.

The COMMISSION

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

**Southern Baptist Convention
United States of America**

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Yukiko Endo, a businesswoman of Tokyo, is an intimate friend of Dr. and Mrs. Maxfield Garrott, missionaries to Japan. Leslie B. Moss is director of promotion, Church World Service, Inc., New York City. Charles E. Maddy, secretary emeritus of the Baptist Foreign Mission Board, is a resident of Raleigh, North Carolina, temporarily living at Fort Myers, Florida. Francis Carr Stifler is managing editor of the *Bible Society Record*, American Bible Society, New York 22, New York. W. H. Rittenhouse, Jr., of Hillsboro, North Carolina, is an ordained minister and a veteran of the United States Army Air Forces. E. N. Patterson of New Orleans, Louisiana, is a member of the faculty of the New Orleans Baptist Theological Seminary. Ann Huguley of Nashville, Tennessee, is an editorial assistant in the Baptist Training Union Department, Sunday School Board of the Southern Baptist Convention.

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Are Japan's Religions Adequate?

By Yukiko Endo

One summer morning, I got up at five and threw open the door. The cool air at once awakened my slumbering soul. As I gazed at the eastern sky, a streak of light flashed. In an instant, it broke away the gray clouds and spread a bright color above. The sun rose and day dawned. A new life came to me.

That was the first sunrise which I saw after my conversion.

I was brought up in a Buddhist family. I grew in a religion of hopelessness and meaninglessness. Eight years ago, a Baptist missionary helped me open the door of my mind and I accepted Christ as my Saviour. With new hope, I left home and studied English and the Bible in a Christian college in Nagasaki. While I was preparing to go to the United States for further study, the war broke out. Separated from home and American Christian friends, I taught English in the college after graduation.

A great change came within the country. Everything foreign, especially, English and American was rejected. Christianity, because of its principle of peace and love, was suppressed by the militaristic government. I, as an English teacher and a Christian, suffered this social pressure. In the last year of war, I lost dear friends, my house and property under the heavy bombardments.

Face to face with Death in a cold air-raid shelter, I learned that the last thing we can rely on is not money nor intelligence, but faith. With this conviction, I have been studying religions in Japan since the end of the war.

Postwar Japan has been overwhelmed with difficult problems. Almost all cities were reduced to ashes. Devastated farms cannot raise enough food to feed the hungry nation. Prices are soaring. War orphans are wandering the streets barefooted. The struggle to survive has paralyzed the conscience and morality. Crimes are increasing. Yesterday I saw a line of people, with red flags in hand, shouting for increase in salaries.



Photo courtesy the author

Miss Endo is one of the young Baptists of Japan who is working to help rehabilitate her country spiritually. Having become reconciled to her Buddhist family one year before war's end, she resigned her position on the faculty of a Christian college at Nagasaki and returned to Tokyo. She is now employed in research work under the military government.

The second in a series on world evangelism by national Baptist leaders

The day is dimmed with the tears of repatriated mothers who have nothing with which to clothe their trembling children in the cold weather. The people decry the inefficiency of the government. Various plans have been made to improve the situation. However, no measure is effective if people have no heart to carry it out. No improvement can be expected so long as people are thinking only of their own interests. Indeed, social and political reforms can never be realized without rebirth of individuals. Social unrest will never be settled until all individual problems of life are solved. For this reason, religion, which directly deals with souls, should be regarded as the most important factor in reconstructing the defeated nation.

Do Japanese people have religions which can push them onward through difficulties toward high ideals? It is my great concern that I have to admit the Japanese populace is in spiritual confusion.

Before and during the war, religions in Japan, or rather, the objects of worship of common Japanese people, were Amaterasu Omikami (sun goddess), Emperor, and Yasukuni Shrine which enshrines war heroes. Shinto, state religion in Japan, claimed that the sun goddess created the universe and gave birth to various kinds of gods which all protected Japan with special favor. The Emperor, being the direct descendant of the sun goddess, was believed to possess divine virtues, therefore is a living god. It was the highest honor for any Japanese to lay down his life for the Emperor and be enshrined in the Yasukuni Shrine.

Japanese people, wherever they were, were supposed to turn in the direction of the Imperial Palace and make deep bows, thus paying homage to their living god. Families who have lost loved ones in battle since the Meiji Restoration came to the Yasukuni Shrine to receive comfort and courage from the war heroes who had been elevated to the status of god due to their loyal sacrifices.

Suddenly, their faith has been betrayed. The tower of national worship has collapsed from its foundation. In the eyes of the people, Japan's defeat has deprived the Emperor of his divinity. Japanese gods proved to be powerless to protect the "divine country." By General MacArthur's directive, Shinto was separated from the state and the talismans of Amaterasu Omikami can no longer be forced upon Japanese homes.

The populace, uprooted from the rock of their primitive faith, has begun to drift to the Left, in the current of communism which is now sweeping the country in a great tide. The people who have lost their spiritual grasp are desperately seeking some-

thing to replace their old religion.

Taking advantage of this situation, unwholesome religions have appeared like mushrooms after rain. They attract credulous people with mysterious teachings and forsake them after squeezing money out of them. In confusion like this, how can we expect to build a strong democratic nation? A plant without roots cannot grow. The development of the Japanese people is possible only if rooted in true religions.

What is a true religion? Can Shintoism and Buddhism, two leading religions of Japan, furnish the development of Japan with good soil?

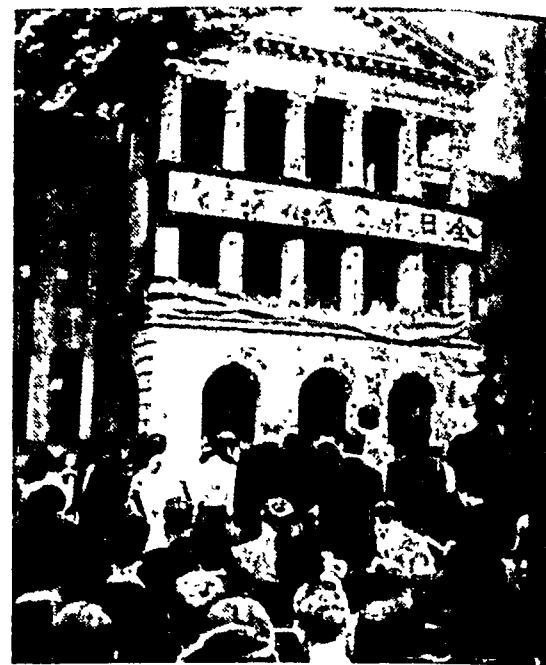
Shintoism has some religious truth. It is the truth founded upon the intuition of the Japanese people. We cannot deny the fact that Shintoism has enriched Japanese culture and created simple but sublime beauty of Japanese art. However, the absence of philosophy and sublimation of happiness through contemplation and self-training caused Shintoism to degenerate into mere ancestor worship, and it was used as a tool of militarism and ultranationalism. The most essential element of a religion is whether it can solve the problem of life and death. Shintoism has failed to meet the fundamental needs of humanity.

Buddhism may be said to be the most widely accepted religion in Japan. A majority of Japanese families

belong to some sect of Buddhism. Their Buddhism is mere ritual for wedding ceremonies and funerals. Its profound teachings are held by only a small group of priests. Its scriptures are too difficult for common people to understand. Temples, which were so active in the first period of development, have lost zeal in missionary work after being made financially secure by their cemeteries and the offerings of adherents. They are more concerned with the death register than the souls of living men.

We need a vital religion which can inspire hope in the hearts of the embittered war sufferers and disappointed repatriates. We need a religion which can give vision to change vast ruins into a kingdom of high morals and refined culture. We must have a religion which can give hope beyond death. We need a religion which can purify individual and social evils and make peace among neighbors, communities and nations. The religion of Jesus Christ, with his self-sacrificing, redeeming love culminating in the Cross, can meet this vital need.

We must give this religion to the seeking people. We must let the Japanese people know that a true re-



Religious News Service Photo

"Christ for all Japan" is the slogan of a mass evangelistic rally conducted for all ages and all occupational groups in Tokyo. It is part of a three-year Protestant campaign which lays stress on bringing Christianity to industrial workers and the inhabitants of Japanese rural areas.

ligion is not what satisfies selfish desires, but that which solemnly demands consecration of our bodies and souls in order to be used for the purpose of God; that is to realize the kingdom of God on earth.

When the Japanese people stand firm on this religion, with their eyes fixed on this high ideal, wisdom, courage, and strength to conquer this crisis will be given from above. Indeed, the development of the Japanese people depends on how quickly they can get rid of their primitive conception of god and how soon they can accept the true religion.

The long night of feudalism and despotism is over. We see a light coming from the Cross. When this light conquers the darkness of ignorance and prejudice, a new day will dawn in Japan.



Photos courtesy Chaplain L. M. Jackson

A war-born Baptist church in Northern Japan was discovered by a Southern Baptist chaplain when he was invited to preach on its first anniversary. One persecuted Christian leader, refugeeing in that part of the country, won his neighbors and led them to establish a church. Out of their own meager resources they built the house of worship.



Community Missions in Mid-Century

Famine (or near-famine: "sub-subsistence") conditions. China; Japan; India; Central, Southern and Eastern Europe; Eastern Africa; many parts of Latin America.

Depression areas as to health conditions. Practically all Asia, the Island World, Africa, much of Latin America, Europe, the tropical areas generally—with special recognition of the prevalence of malaria and tuberculosis.

Agricultural primitiveness with consequent meager output and low standard of living. Most of Asia, Africa, Latin America, and the Island World; much of Europe and parts of U.S.A.

Overpopulation, increasing and with no prospect of controls, neutralizing gains from improved agriculture. India, Java, China, certain areas of Africa, Puerto Rico, Barbados.

Depression areas as to educational facilities, standards and conditions, including mass illiteracy. Practically all of Asia (except Japan), much of the Island World, Africa, much of Latin America, and parts of Europe (because of both prewar low standards and postwar educational breakdown).

Constantly increasing secularism, the trend toward trying to solve all problems without religious reference or sanctions. Universally present.

Political lag and immaturity. Most of the colonial areas of the world, China, Korea, U.S.S.R.

Exploitation of backward groups. Portuguese East Africa, Angola, mines and farms of South Africa and measurably in certain other sections of colonial Africa, India (Untouchables), Indian groups of Latin America—not always by whites, cf. India, Liberia, Ethiopia.

Political dictatorships. Spain, Portugal, Latin America in general, U.S.S.R.

Nationalism. Unimaginative and selfish insistence on an immediate preferred position for one's nation and fellow-countrymen, regardless of effect on other nations, or long-range effects on one's own nation. In varying degrees practically everywhere.

Lack of a common world ethos, no commonly accepted greatest common ethical denominator, or common ethical frame of reference, either individual or national.

Racial (or racial-political) tensions. Palestine (Jews, Arabs and British); South Africa (Whites-East Indians; Whites-Bantus); U.S.A. (Whites, Negroes, Japanese, and Christians-Jews).

Homelessness (due to war). Millions of people physically uprooted in Japan, Korea, China, the Philippines, Malaya, Indonesia, Burma, much of continental Europe, (including Western Russia), Great Britain, and of spiritually uprooted people in the United States.

Revolutions or near revolutions. India, Indonesia, China, Latin America, Iran, Palestine.

Mass fear, cynicism, and/or desperation and despair. The incidence of this condition varies, the worst spots being where war's destruction has included the basic social and economic order of an area as well as many of the lesser facilities for living.

Reciprocal over-arching present fears and prospective challenges. On one side, fear of Russia's thrust eastward and southward in Asia, westward and southward in Europe, with infiltrating processes reaching out to the rest of the world and with the possibility that practically all the people of Eurasia may come to be under Sovietized regimes; and on the other, fear of Anglo-American domination (largely economic in the case of the U.S.A.; but cf. U.S.A. proposed trusteeship agreement for the Pacific Islands) both vis-a-vis the U.S.S.R. and vis-a-vis Latin America.

Power Politics, including even distortion and misrepresentation as habitual public policy, rather than a search for social, economic, and political justice. South Africa in relation to Southeast Africa, the controversies over Trieste, Italian colonies, and the Dardanelles, the strategic position of the U.S.A. in the Pacific, the U.S.S.R. in Dairen and Port Arthur.

Acute Religious Tensions. India (Hindu-Moslem); Southeastern Europe (Roman Catholic-Eastern Orthodox Churches); Canada (Roman-Protestant); parts of Latin America (Roman-Protestant); U.S.A. (Roman-Protestant and Christian-Jewish); Near East (Moslem-Christian).

Failure in Christian churches to "maintain the spiritual glow." Tends to be true of "second-generation Christians" everywhere. Intellectual and ethical comprehension of Christianity seems to dull the edge of emotional enthusiasm and spiritual contagion, so that "better-informed" Christians with more sensitive ethical insights are often less effective in evangelism.

Failure to recognize the value of women's contribution to the life and work of the church.

Presented to the Foreign Missions Conference of North America in annual meeting, by the Secretarial Council, January 14-17, 1947.

Today's world is one community. Think on these things!

Undergraduate students of China's Ginling College help in the distribution of milk at regular intervals to undernourished school children.



U.S.C. Photos by Alex

A Miracle of Healing

Spring is the time when the miracle of new life occurs. In spite of the icy grip in which nature has been held, the seeds of life are sound. So with the human family. The bitterness of sickness, hunger and suffering after the scourge of war offer the ground for a miracle of healing. The savage fury of hate which war engenders has still lurking below it the seeds of better family feeling. The new warmth of returning spring urges us all to start again the processes of healing for the mind and heart and body of war-ridden children and adults.

The Christian impulse to uncover the healing of new life in the risen Christ is born of deep conviction about our message to the world. Healing was one of the glorious flowers that blossomed under the touch of our Lord. And with his followers in a world which needs such healing the miracle awaits only our participation to achieve its beautiful life-revealing fullness. Two billion men, women and children in our world need some form of healing.

Truly a miracle worked on such a scale would be worthy our efforts—worthy of our Lord. A miracle of healing that can smooth away the tragedies of war, and the shortages of food and physical health, and fill the vacuum of spiritual emptiness, will be a miracle according to the mind of our God.

And when can Christians more easily and more readily rise up to participate in such a miracle than now?

We can forego the superabundance of luscious living, at least temporarily, while those who scabble along on 1500 calories or less find new vigor from the vitamins and milk we thus make possible. Would that not be to them a miracle of new and healing life? And for us a new recognition of our oneness with God—something that should mean healing for the mean and petty within our own lives. It would be a miracle that works both ways.

Health, whether of body or mind, whether of individual or group or nation, is dynamic. Disease affects the

life of mankind—see, for example, the unhappy results of diseased thinking in the case of India in regard to their place in the fellowship of nations; in Palestine in their relation to Britain. Our thoughts about health are too largely negative. We take disease and illness so largely for granted that we neglect to put a positively healthy attitude into our human relations.

The tragedy of modern life is not alone the homeless millions who have to find a new center for their family life once more at the expenditure of tears and toil and sweat. It is not alone the physical illness of millions including children who have never known a decent meal or a friendly life as a normal experience, and whose bodies undernourished are a prey to many ills constituting a burden almost unbearable. It is more than all a spiritual condition which, even in America, General Smuts has identified as an "emptiness of spirit."

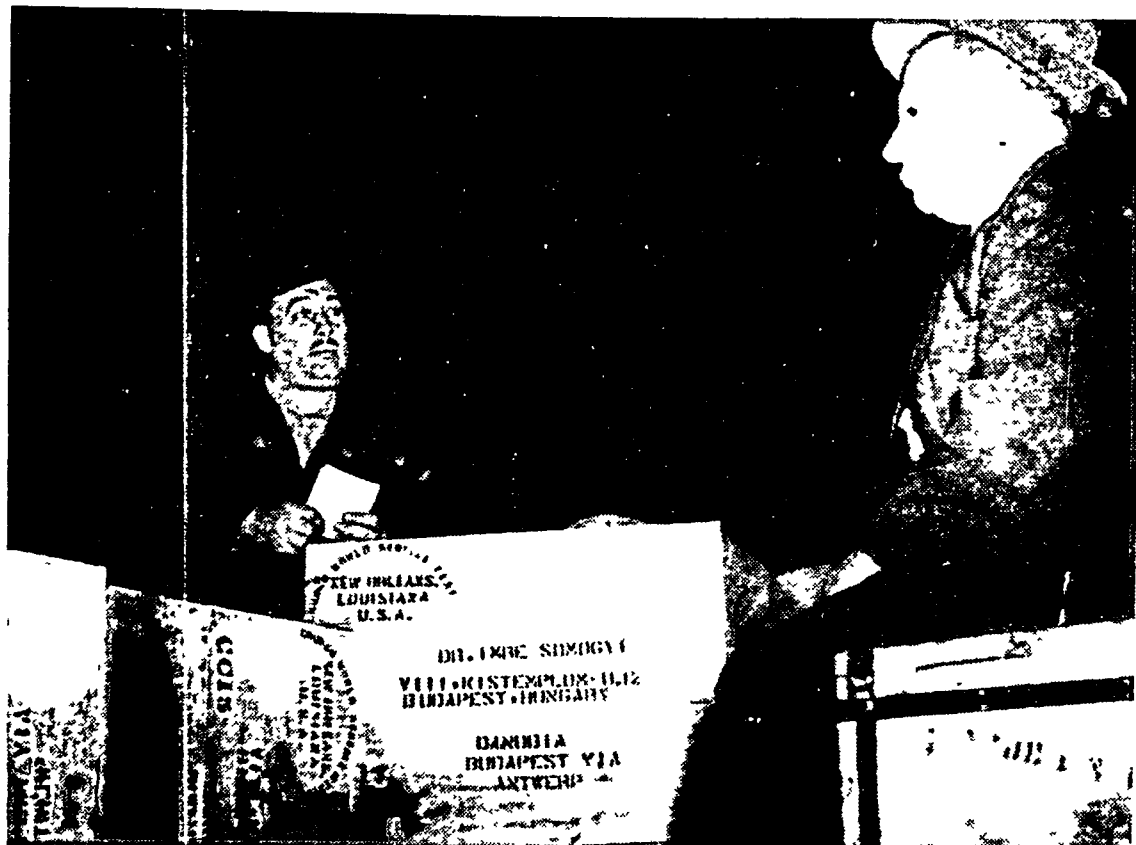
Fear of the future affects all nations, rich or poor. Apathy presents unbreached walls of spiritual emptiness

too formidable to be readily overcome. Almost worse than apathy and illness, deadly as they are, is confusion. Mankind has no clear purpose, nor any certainty as to how or where it may be found. And so we make little advance amid conflicting winds of thought.

Healing, as is so often said, is not simply a physical but a spiritual process. It is for this reason that we find that the Christian program of relief and restoration, as an opportunity to minister in His name, carries a healing quality not evident in ordinary relief programs. It is the personal and the voluntary effort which releases a transforming friendliness. "A smile is of greater curative influence than a thousand dollars."

But tangible gifts have a therapeutic value, too. They make real the concern and the interest of those who are never seen. They provide, as in our Church World Service program, a predisposing atmosphere in which the church may speak its word of courage and hope and new purpose. For it is the Spirit which gives life. It is the Spirit which helps perform the miracle.

A Christian of one of the devastated countries of Europe wrote not long



From New Orleans to Budapest is the route of this shipment of clothing and shoes February 24. Director Clovis A. Brantley of the New Orleans Church World Service Center completes negotiations on the pier for the 160 bales of used clothing and shoes.

since, "Bridges we can rebuild, but who will rebuild the shattered and broken spirits of men?" Such healing is possible when we supply those streams of spiritual plasma through

Christian avenues which will send the flood of new purpose coursing through the veins of the world.

The miracle of healing is a co-operative act. In the realm of medicine or surgery, the day has gone by when one individual saves a life. Modern scientific study and research brings to every hospital or to every doctor's skill the contribution of a myriad of persons:

Medicines—developed in laboratories as a result of many separate acts of research and long processes of study;

Nurses—trained in techniques developed in a thousand places;

Hospitals—filled with instruments and facilities which are the products of painstaking and careful planning and widespread public support.

So the miracle of healing of humanity is not a thing one individual can accomplish, or one country, or even one church group. Our resources of faith may be ever so great, but the multitude of individual contacts required makes all our relief work a co-operative enterprise.

It is not too much to anticipate that such healing as may be brought by our outpouring of gifts, may in the end bring healing to ourselves. We, too, are afflicted with the evils of fear and apathy and confusion.

Leslie B. Moss

CWS Photos



Luzinka Lisierka, a Polish Baptist girl, is delighted with her new book, and her mother, Mrs. Zofia Lisierka, is equally pleased at the prospect of a new dress. President Alexander Kircum of the Polish Baptist Convention distributes the contents of boxes of food and clothing received from Los Angeles Church World Service Center.

Kingdom Facts and Factors

Survey and Outlook

By W. O. Carver

The World Missionary Survey given each January in the *International Review of Missions* is now before me. This is always extremely interesting and profitable. This year it is extraordinarily important. The approaches and the emphases are definitely influenced by the changing world conditions, as would be expected. It would be extremely unfortunate if any organized Christian agency should undertake to continue to work along traditional lines without first reviewing them fully in the light of conditions, forces, and trends in the postwar world. Such a course would be trying to work in a vacuum in the midst of a world full of storm and stress, change and uncertainty.

The present survey covers seventy-two pages. Details are less numerous than in some years. The items of primary concern are, on the whole, encouraging, instructive and statesmanlike. A relatively brief section—six pages plus—looks at “the older churches”, meaning the churches from which missionaries and missionary support go out to the rest of the world. The general topics of interest here correspond rather closely to things reported on from all the wide sections of the world mission fields.

To put it rather summarily, these major concerns have to do with (1) primary emphasis on evangelism; (2) the remarkable spiritual survival, growth in maturity and resourcefulness, maturing sense of responsibility and self-confidence among the Christian churches and leadership in almost all fields; (3) with inevitable attention to the incalculable loss in physical properties and deep material distress, the primary concern for spiritual values and the awareness that in these and not in physical equipment or externals is to be found the strength of the Christian movement everywhere; (4) the urgency for trained,

competent and well-instructed ministry of pastors, teachers, and other lay workers; (5) unprecedented interest in the Bible and demands for it surpassing all possible supply; (6) renewed emphasis on medical missions with most gratifying return to the importance of the Christian and evangelistic element as a primary factor in medical missions; (7) along with the honest desire of the surveyors to discover and to promote unity, co-operation and organic union of Christian forces everywhere, nevertheless faithful reporting of less enthusiasm for actual union on the part of the native leadership in several areas; (8) the importance of youth in the Christian movement in the home churches and on mission fields, along with an extensive and growing interest of young people in mission fields, and in the world meaning of Christianity.

Deeper Insights

One is impressed with the fact that missionary leadership seems everywhere to be going deeper into the divine, spiritual, and ethical qualities of our religion, as is natural after the breakdown of the shallow conceptions of human nature and of social order which have been so prevalent for a generation. It seems safe to say that the missionary enterprise is definitely recovering from the humanistic influence which came to climax fifteen years ago in the “the Layman’s Inquiry” and the “Rethinking Missions” scheme. The failure of this movement to capture the evangelical world mission is now evident. The actual and serious rethinking of missions on the part of evangelical leaders is now thoroughly established and is proceeding hopefully. In general, although there is much confusion and involved problems from every angle.

it is our conviction that the missionary movement is in healthier condition than at any time in the last half century. In introductory paragraphs the Review editors say encouragingly:

We find this year, as indeed in every year, that, though there are failures, weaknesses and involved problems to record, though the call for reinforcements of men and women is insistent in the extreme, we are privileged to handle material which throbs with vitality, purpose that is rooted in faith in a living God and in members of a community which finds its origin and its strength not in institutions but in the power of the Spirit.

Projection

Because of lack of space I am omitting this year all efforts to report items of highly interesting detail from the different mission countries.

In all the sending countries, especially so in Europe, there is determined effort to adjust organization and method to the demands of a new situation. The movements for human freedom and national independence in all the “backward” sections of the world are meeting sympathetic response in the Christian leadership. The complications of state churches with their governments are not being allowed to hinder too greatly the Christian witness and the adjustment of missionary plans to the principles of our religion. It is good to see that there is increasing political adjustment to the demands of the new era. We are quite familiar with that in Great Britain, as also in Denmark. All the European imperialisms are in varying degrees yielding to the influences of Christian humanitarianism, even the Belgian and French Governments are making wholesome concessions. One notices that Portugal, of all countries, is granting some new liberties to Protestants in her African territories.



Religious News Service Photos



The Baptist Public Relations Committee met in Washington in February with Dr. Louie D. Newton, president of the Southern Baptist Convention, Dr. J. M. Dawson, executive secretary of the Joint Conference committee, and Dr. Stanley I. Stuber, director of public relations of the Northern Baptist Convention (photographed together) as leaders. This Joint Conference, representing the three major Baptist conventions in the United States, functions with representatives of our own and other governments whenever our principles are involved or our rights threatened. Religious liberty is the major concern now. Recent decisions of the Supreme Court are under scrutiny.

Who Is to Decide?

It seems to this reviewer that while the missionary statesmanship of the home churches is seeking as never before to recognize the leadership of the native Christians, try as they will to keep it in the background, the "leadership missionary" mentality still right largely dominates the "statesmen" of the enterprise. This is quite natural and requires vigorous effort to suppress. In the International Missionary Council, and corresponding organizations and secondary organizations, the statesmen of the older Christian bodies have the advantage of combined conferences, institutional experience and worldwide study

through a long period. This inevitably gives them a weight of influence with the limited leadership which in the newer Christian sections can have no such advantage. The responsibility must lie primarily, in the present crisis and for a good while to come, with the Western leadership. Plans must be made and are definitely advancing for new conferences, councils and conventions. The more important of these are specifically mentioned in the Review Survey. The I.M.C. is holding a full committee conference of approximately one hundred delegates from East and West in Canada, in July, 1947. The objectives are:

(1) To enable us to see more clearly and comprehensively than has hitherto

been possible the ways in which the war has affected the work of the Church throughout the world—to achieve an objective appraisal of the gains and losses of these years of unprecedented convulsion.

(2) To help to "rediscover" the meaning and relevance of the Christian gospel in the context of contemporary confusion and need.

(3) To re-examine fundamental missionary principles and policies in the light of past experience and changing conditions; and, in humble dependence upon God, to seek for a plan of action for the whole missionary enterprise that will enable both the younger and older churches to go forward together with renewed vision and fresh confidence in their common task—the winning of mankind for Christ.

A Ten-Cent Investment

Eternal Dividends Paid

By Charles E. Maddry

Miss Lottie Moon in writing to the Board of her labors and travels seventy-five years ago made a revealing statement about one trip. As it was published in the *Foreign Mission Journal*, the story reads:

I returned yesterday from a short tour of four days. . . . The third day, we visited nine villages, and had an enjoyable time talking with the women. *That the men came to listen was no fault of mine.*

As the village work grew in interest, an ever increasing number of men came to hear the simple gospel story. The consecrated missionary, with power and charm, told the women in the villages of the love of a Saviour who would set them free from the galling bonds of heathenism. Often the courtyard of the inn where Miss Moon was stopping became so crowded with women eager to hear the story of the new way of life, that traffic was blocked.

The confusion and congestion were increased because more and more the men gathered around the outer fringes of the crowd. With eager interest they too listened to the teaching concerning "a living God" as it fell from the strange and, to them, curious-looking foreign woman. Finally the meetings were moved to the threshing floors of the villages, where there was plenty of room for all who wanted to hear.

One man who came to hear, and was drawn to come again and again, was "Old Man Li" (Lee) as he was called by his friends. He came from Sah Ling, a prosperous and compact village of about a hundred inhabitants, all kinsmen and all named Li. Old Man Li became a constant attendant at the meetings. He was an earnest

inquirer and followed Miss Moon to her home in Tengchow for further inquiry and instruction in the way of life. He could neither read nor write, and his progress from heathenism to the light of the gospel was slow and tedious. Miss Moon gave him a copy of the New Testament in Chinese but he could not read it. He carried it back to Sah Ling.

In our official visit to the churches and mission stations in North China in 1935, we arrived in mid-June at one station at Pingtu. Here we had a splendid, devoted group of missionaries, carrying on an ever expanding work in the churches, through the agency of a well-equipped hospital, and an efficient system of mission schools.

Long before we left America, from returning missionaries and from letters from Shantung, we had heard of the marvelous work that Pastor Li was doing among the churches in the thickly populated area around Pingtu. At the annual meeting with all the missionaries at Chefoo, we heard on every hand of the fame of this gifted and highly esteemed native evangelist and pastor. We looked forward therefore, with keenest delight, to the opportunity of meeting face to face this great servant of Christ.

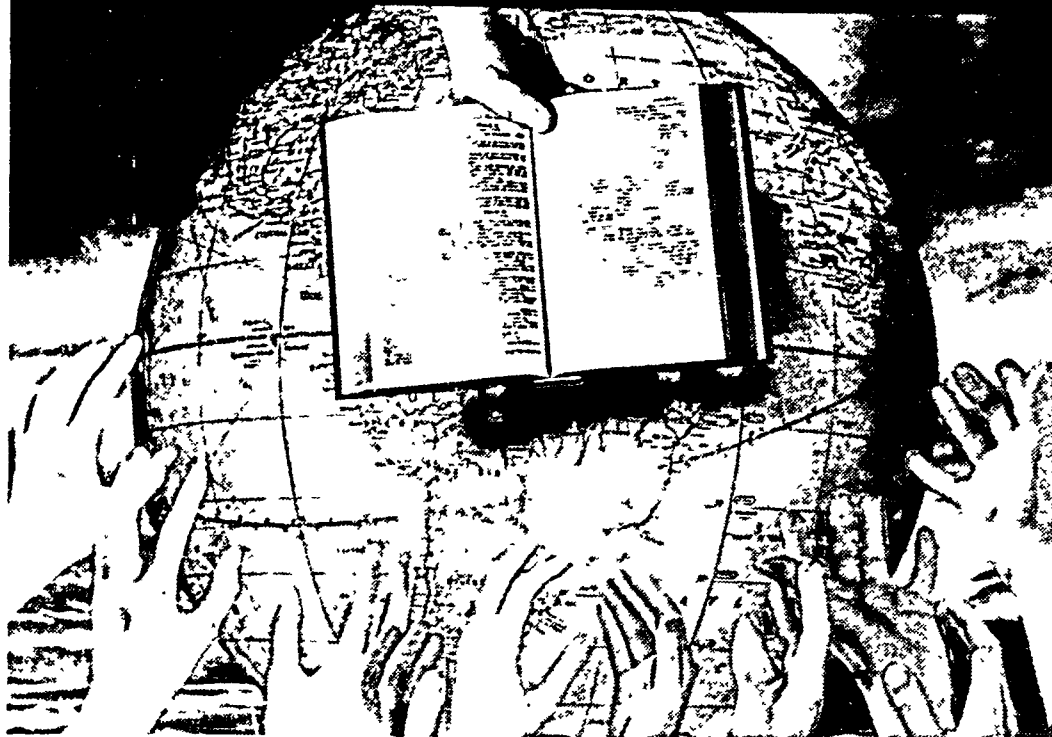
We were being entertained in the lovely home of Dr. and Mrs. W. A. Yocum, medical missionaries in charge of the hospital at Pingtu. Early the next morning after our arrival, Dr. Yocum came to us at breakfast to say that Pastor Li was waiting at the Sears home to welcome me to Pingtu. After breakfast, with eager steps, I made my way to the home of Mrs. Sears, the widow of our greatly beloved missionary of Missouri.

I met this Pastor Li with much delight. He was tall, handsome, and dignified. He was in his seventies, still very active and aggressive in evangelistic work. He told me that he had left his village at four o'clock that morning, walking eight miles before breakfast, and that he had come to spend the day with me.

It was a day never to be forgotten by the visiting secretary. Pastor Li followed us through a busy day as we inspected the hospitals, the schools, and the churches of Pingtu. After an inspiring and enthusiastic meeting in the Central Church, Pastor Li drew us away for a visit to the lovely garden in the Sears compound. Together we stood beside the grave of W. H. Sears, and through the missionary interpreter, Pastor Li told of the long years of intimate fellowship and service with this great missionary among the churches of Shantung. These two—Missionary W. H. Sears and Pastor Li—for long years, were like David and Jonathan in their love for each other and in their intimate and fruitful ministry together among the churches.

In answer to my question as to how he came to know Christ, he told me with glowing words, that long years before, when he was but a youth preparing himself for the life of a classical scholar, Miss Lottie Moon in the course of her village evangelistic work for women, gave "Old Man Li," his cousin, a copy of the New Testament. The cousin could not read. He brought it back to the Li village, and the young classical scholar read to the whole village of Lis, this new and thrilling book which told of a living God and a Saviour, Christ Jesus. With tears of joy, and a pathos and power that gripped our hearts, Pastor Li, this aged servant of Christ, told us in graphic words of how fifty years ago, that little book, empowered by the Holy Spirit, had led him to the foot of the Cross. To our inquiry as to how many souls he had won to Christ during his long and fruitful years of service, he replied that he did not know, but that during his ministry, he had baptized more than 5,000 converts into the fellowship of the churches.

Miss Lottie Moon invested ten cents in a New Testament. God's Holy Spirit used it to win Pastor Li to Christ. He in turn won many thousands for the kingdom of God.



The Witness of The Word

The loveliest thing happened in Siam," wrote a missionary to the Bible House in New York. "A young Buddhist priest during the war was handed a scrap torn from one of the Gospels. He read it and was convinced of its truth and value. At once he set out to find those who knew more, and after some months of searching came to a village where there were Christians. He remained to learn and asked for a Bible. About two months ago, I went out to his village where he had gathered over a hundred people to meet with us and learn more. Eight were ready for baptism. He had read through Mark and John—the only Bible portions he had! The people were thrilled to have time for lessons. They had remade the road so that my friends and I could drive into the village. Two came fifty miles for baptism and communion the following Sunday, and the neighboring churches will continue the mission there. The Bible is still a powerful witness."

This is the latest piece in a century-old stream of testimony that has been accumulating at the Bible House, proving how mighty is the power of God's Word when one searches it diligently. It needs no interpreter. It speaks with authority. Its witness is final.

It is on the conviction supported by this fact that the American Bible Society has been for over 130 years pursuing its unswerving policy of making the Bible, without note or comment, available in any language required and

By Francis Carr Stifler

at no profit to the Society, to any man on earth who needs one and whose need can be discovered.

Up to the year 1941 the American Bible Society had distributed 305,599,423 Scripture volumes in its first 125 years. In the last five years the Society's distribution was 50,519,832, or about one-sixth as much in five years as in the former 125!

This is a startling fact that points toward the new kind of world we are now building, a world that is becoming one, a world where the leaders of every nation know what is going on in their sister nations—a world that, because of this new awareness, is turning toward literacy and cultural progress—a world, therefore, in which the Bible is going to play a far greater role.

An analysis of the Bible Society's figures for the past five years reveals that some of the excess distribution is accounted for by Testaments supplied to fighting men—and a natural inference would be that, with demobilization this source of demand will disappear. However that may be, the evidences are that from other quarters new demands are coming which will prevent any recession in the mounting demand.

Germany, the foremost Bible-reading nation on the continent of Europe, has been unable to maintain her program of Bible production for eight years. It is estimated that today she

needs 4,000,000 whole Bibles and 6,000,000 New Testaments at once. With no materials for making the books she must look to America to supply them. The rest of Europe is calling for other hundreds of thousands of Bibles to replace those lost. Some day Russia's doors will be opened again. So sure is the American Bible Society of this that they are engaged in an extensive publication program of Russian Scriptures.

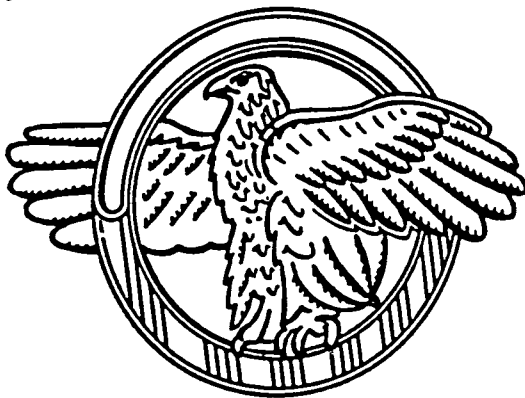
Fantastic as it may seem, Japan is demanding one hundred times the Bibles and Testaments which the Bible Society furnished her in an average year just before the war. Not less than 2,500,000 New Testaments and 150,000 Bibles must be supplied to Japan at once.

China—nobody dares hazard a prediction as to China's Bible needs. Calls are coming from every quarter of China. China and India as well as other so-called "backward" areas in the world's life are engaged in vigorous literacy campaigns which in the coming years will greatly increase the demand for the Bible. It must be remembered that the leaders in China and India are many of them familiar with the Bible. One veteran missionary in India says that the common people of India "cannot resist the story of the Cross" and China's leaders, her top Government people, her students, her authors, her newspapers, and millions of her common people are devoted to the Bible.

(Please turn to page 15)

I've Got to Go Back to Romania

By W. H. Rittenhouse, Jr.



A flying fortress took me to Romania the first time, via the Ploesti oil fields. My crew and I had completed twenty-seven missions and were scheduled for rest camp in a city in south Italy when my commanding officer asked me to fly on a mission. The bombardier of our crew had been wounded on a previous mission, so another had to take his place. We had received some new replacement personnel on the very same day and, as we were planning the flight, we asked a fellow about six feet two inches tall, weighing 210 pounds, if he would fly with us. He had left the States only twelve days before, he said, but since mine was an experienced crew, he decided to make the mission. He later saved my legs.

Nearly 500 bombers started over Ploesti the next day. Only thirty-seven actually flew over the target; the rest turned back because of bad flying weather. After we had released our bombs and had turned off the target, a group of enemy fighter planes "jumped us."

I was picked up by peasant people and taken to their village. On a bed in a cell in the village jail I drifted back and forth between consciousness and unconsciousness. Both my legs had been badly twisted at the knee joints when I hit the ground with a bullet-riddled parachute. Each time I opened my eyes I noticed that a Romanian woman was sitting on the edge of my bed, watching me.

Finally, after the blackness had left me and she saw I was looking at her, she leaned over and spoke. "Are you a Christian?" she asked.

I must have looked startled. In an enemy country, in the hands of my enemies, I was amazed at such a question. "You're wondering just why I ask," she continued. "I saw among your possessions on the table out there a Bible. I haven't seen a Bible in five years. May I have yours to take home with me to read for myself and to my family and friends?"

My Dad had given me that Bible when I entered the service. He had written in the front of it: "Live it,

learn it, love it, and the love that we have for you is but a small part of the love that God has for you, and you know how much we love you." I hated to part with it but she was so earnest that I felt it would serve my Lord in her hands. It was never returned. I hope she has it still.

When all the Americans who had been shot down on the raid had been collected, we were placed in an old German garrison. We found American prisoners of former raids, and sixteen boys were assigned to each cell, which was large enough for about four to sleep comfortably.

On Sunday I asked my crew mate if he had his Bible. I asked if I could read it; he offered it on one condition—that I read it aloud. As soon as I began to read, someone in the next cell called out to me to read louder. Others heard and they wanted to hear the Bible read, and before long I was reading at the top of my voice. The group in one cell still could not hear, and they asked my buddies to carry me to the window so that my voice would reach them and they could hear the Word of God. From the window of that old German garrison in Romania one Sunday I read the Bible to a fighting congregation.

I expected to lose my legs, but that new bombardier in my crew looked at them. "With much pain on your part and much work on mine, I think I can fix them," he said. After only a few weeks, I was walking again.

In the heart of Bucharest we later occupied an old school building with a large auditorium. We were permitted to organize church services and we worshipped each Sunday morning at the usual worship hour.

At first we had no musical instrument but a Romanian captain, an official in our camp, confided that he was a Christian, too, and would help us. He brought an old-type pedal pump organ and a young man who had never played a hymn before in his life learned to play so well that all we had to do was hum a piece.

Using scraps of paper that we managed to gather together, the fellows wrote all the stanzas of eleven songs to give us hymnbooks for our services. "Abide with Me," "Faith of Our Fathers," "Jesus, Lover of My Soul," "Living for Jesus," and our favorite, "Oh, How I Love Jesus," could be heard all hours of the day and night in that Bucharest school building.

We organized Bible study classes. At 7:30 Tuesday night we began studying the Bible, and we quit after 1:30 A.M. We decided to study on Thursday nights, too, making two shorter sessions rather than one long session a week, but I don't remember a single night that we finished before midnight, just studying the Word of God. We had a communion service on every first Sunday because our Romanian friends were thoughtful enough to send us communion sets.

An enlisted men's camp and a hospital for our buddies were located on the opposite side of the city. We wanted to reach them for church services. After much prayer and by constantly asking the Romanian camp officials for permission, I was allowed to go on Sunday afternoon to conduct services with them. No American was allowed on the streets of Bucharest except under the guard of a German, so my guide risked his life to take me to preach Christ the first trip. He and I both barely missed being caught. After that, I promised not to try to escape and they allowed me to go alone.

On the second trip I noticed as I walked through the park in the middle of the city that a Romanian woman was watching me. If I were recognized as American, the alarm could be given and I might be shot instantly. About the third time I no-

riced this woman, she looked straight at me and surprised me with "Just a minute!" in perfect English. There was nothing to do but stop.

She invited me to sit down on a near-by bench, and as she sat, she said she knew who I was and what I was doing. Many Christians in Romania had heard about the church services, she said, and were praying that we would be all right. The Romanians could not help us directly because it meant severe punishment by the occupying forces.

While we talked, another Romanian woman came up, and I was introduced to her. She said, "I'd like to ask you just one question: How is it that you Americans can stay happy all the time in the prison camp? Every time I pass you are laughing or singing, and I know you get nothing to eat but cucumber soup!" I stated that most of us were Christians, and our faith sustained our hope.

"Oh," she exclaimed, "I know Jesus. I kiss him every Sunday!"

I knew what she meant. I had had long talks about the Romanian church with the captain in our camp. As the worshippers enter they pay at the door for the blessings or answers to prayer they may receive. After they go to the front of the church and kiss the picture of Jesus there, they go to their respective family pews. The priest in the back of the church preaches in Greek or Latin. Afterward he comes down and goes from booth to booth, "blessing" each worshipper according to the money paid at the entrance.

"The Jesus we know is not the Jesus you kiss," I said as tactfully as I could. "Those of us in prison camp have nothing to pay for our blessings or answers to prayer, but we are kept by him daily. We carry Jesus in our hearts."

The woman who had detained me suddenly took my hand. "Thank you for renewing my faith in Jesus. I know him and love him as you do, but there are thousands here who don't. There was only one missionary for every 10,000 Romanians before the war. How can my people know the Jesus we know if the Christian people of the world do not tell us about him?"

I want to go back to Romania. I know the language, I love the people, I believe it is my opportunity to serve.



Photo courtesy the author

Bill Rittenhouse (front row center) was shot down over Ploesti oil fields in Romania.

After we had been prisoners a long time, we decided in our prayer service to hold a special season of prayer specifically for peace. The next night at 11 o'clock—August 24—peace was declared in Romania! We held a thanksgiving service the next morning and I used Scripture that became the favorite of many of those men, Psalm 107:1-15. It was during the next few hectic weeks that the Romanian people proved they liked the Americans and wanted to help us.

With four of my buddies, I was hidden from the Germans by a poor family on the outskirts of the city. They risked their lives to keep us hidden. On the first night I took out my Bible and began to read to the other boys. A little girl nine years of age sat with us listening although she could not understand English. She asked one of my buddies what we were doing and he told her we were talking about Jesus.

Her face brightened. She knew Jesus, she said; she kissed him every Sunday.

The reading stopped as this soldier began telling in Romanian how Jesus was born in Bethlehem and grew up in a carpenter's shop. He had reached the story of Jesus in the temple when the little girl jumped up and ran out. In a very few minutes she came back with all her brothers and sisters.

"Begin all over again," she commanded shyly. "I want them to hear it, too."

The next night as I opened my Bible to read, I had a glimpse of the little girl standing at the back of the

small one-room house, watching me. When I began reading, I heard a commotion outside and in came thirty children! They more than filled the room, and we decided to go outside to talk.

The story of Jesus is what they wanted to hear, and we American boys told them that story from beginning to end. They came again the next night, and for six weeks our group kept growing. Not only children but their parents came to the little house on the outskirts of Bucharest to hear about Jesus. They heard the story over and over again, and if we failed to include something we had told them before, one of the children would interrupt and tell it!

Our Romanian friends gathered around us the last time, just as we prepared to board the plane to leave the country. With tears in their eyes they begged us to promise to come back and tell others about the Jesus "who was for everybody." We could not promise to come, because we knew that Romania would probably be closed to the preaching of Christ.

I would have preferred to enter the armed forces as a chaplain, because I had already dedicated my life to God as a minister of the gospel, but for lack of experience and training in that profession, I joined the branch of service which I felt would be congenial and in which I could do my best. As one of 1,162 prisoners of war, I had an opportunity to find God's will for my life.

I've got to go back to Romania.

In Memoriam

Nora Agnes Graham

BORN FEBRUARY 22, 1888, YOAKUM, TEXAS

DIED JANUARY 15, 1947, CONCEPCION, CHILE

Peter Wilkerson Hamlett

BORN OCTOBER 2, 1881, HALIFAX COUNTY, VIRGINIA

DIED JANUARY 3, 1947, MORGANTON, NORTH CAROLINA



When a student named Hamlett was being considered early in 1907 by the Foreign Mission Board for appointment to China, Dr. W. O. Carver, one of his professors in Southern Baptist Theological Seminary, wrote concerning him: "Hamlett is one of the finest—quiet, resourceful, studious, spiritual, godly, faithful." No truer characterization have we read of P. W. Hamlett. Dr. and Mrs. Charles G. McDaniel, who were intimately acquainted with him during all the years of his service in China, summed up their admiration for him in these words: "He was a good man." What higher compliment can be paid?

When Peter Hamlett was nine years old, his parents moved from Halifax County, Virginia, to Hampden-Sydney for the purpose of placing their boys in college. At the age of twelve Peter was converted; the following year he was baptized and received into the Farmville Baptist Church. In 1898 he entered Hampden-Sydney College and received his A. B. degree in 1903. That fall he entered Southern Baptist Theological Seminary and was graduated in 1906 with the Th.M. degree.

After spending a year in state mission work in Virginia he was appointed by the Foreign Mission Board June 19, 1907, and sailed for China September 13 that year. He was married March 30, 1916, to Missionary Lettie Spainhour of North Carolina who had gone to the Central China mission in 1909.

They were located at Soochow until 1922 when they were transferred to the newly occupied station at Wusih, not far from Soochow, and there they rendered faithful and fruitful service until they returned to this country on the *Gripsholm* in August, 1942. On account of the failing health of Mr. Hamlett they retired in 1945. Mrs. Hamlett was reinstated as an active missionary late in 1946 and returned in February to the Orient.

Missionary Hamlett was a typical foundation builder. In his early years in China his time was given to language study (in the first union language school ever organized for missionaries in China), evangelism, distribution of Christian literature, and Bible reading, with most of his attention given to work in the country districts. Dr. and Mrs. McDaniel tell us that he loved to work among the country people. In those early years he lived in house boats and ate Chinese food. Mrs. Hamlett was especially interested in the Ling Girls' School.

After their removal to Wusih, when that mission was well established, they gave more and more of their time to the towns and villages in the country. They were given a house boat of their own which was fitted up to become a little home for them.

Mr. Hamlett was known among the missionaries of China as a man of prayer and great earnestness and zeal. His supreme passion was to preach the gospel and to do personal work.

Agnes Graham went home just as she would have wished—keeping busy to the last day of her earthly life. Ever since she went to Chile in 1920, she had labored and prayed without ceasing for the spiritual and material welfare of the people of that land so dear to her heart.

We have beautiful letters from Missionary Cornelia Brower, her classmate in the Seminary and Training School and co-laborer in building Colegio Bautista, also a message from Missionary J. Frank Mitchell, both giving the story of her last days and of the tributes to her life by city and Government officials and the cultural leaders of Chile.

She had gone with other Temuco missionaries to the convention meeting in Chillan. She became so ill after two days that she returned to Temuco where she sought relief from her physician who had attended her for years. After two or three days' rest, she insisted on getting up and going to Concepción where she had planned to attend some very important conferences on proposed reforms in the Chilean educational system. That was Monday. She was met by Cornelia Brower, and together they attended the first day's lectures. Early Wednesday morning the pain in her head rapidly became more acute. A physician was summoned, but before he could arrive she had slipped away, her death being caused by cerebral hemorrhage.

The body was taken back to Temuco. Hundreds of her beloved people waited in the chilly air of the rainy night until the train arrived at three o'clock in the morning. That afternoon the funeral service in the large assembly hall was attended not only by her Baptist fellow-workers but by the leaders of the city and province representing every class and creed. It was said to be the largest body of people ever to attend a funeral in Temuco.



The Radio in Missions

By E. N. Patterson

For twenty-five years she and Cornelia Brower had worked along with Dr. and Mrs. R. Cecil Moore in building the Baptist college which is one of Chile's most valuable assets. Dr. Moore voiced the sentiments of all who knew her in praising God for the lovely missionary woman who had lived so gloriously and had exemplified so beautifully the spirit and service of Christ.

We read these messages from Chile, then we gathered up some of the letters written by and about the little South Texas girl who heard the call of Jesus to go as a foreign missionary. Here is a letter in her own handwriting: "My interest in foreign missions began with my training in the Sunbeam band where I had a teacher who had been to South America."

Then here is a word of appreciation from her pastor, Dr. Charles E. Maddry of the University Baptist Church, written a little while before he came back to lead North Carolina Baptists, and then Southern Baptists in their world mission work: "She took high rank in the University of Texas, being an honor graduate. She will excel as a leader of girls. She is one of the most promising young women Texas has sent out." And so with others who knew her intimately.

We must quote from a dear friend, a gifted woman in the University Baptist Church: "She represents our best. I never saw her worried or nervous over her work, yet she graduated with Phi Beta Kappa standing."

Agnes Graham leaves many visible monuments in Temuco, among them the Baptist college and her book, *Pioneering with Christ in Chile*; but her most enduring memorial will be the lives of a multitude of believers who saw in her the charm and courage of a Christian, and followed her Saviour in deathless devotion and joyful service.

This broadcast covers all of the United States and by short-wave radio goes around the entire world." You have just read a statement heard over the radio in recent months. This month we read an article advocating that the United Nations spend \$75,000,000 on a world-covering radio station.

The radio is the only voice that can be heard literally around the world. What an opportunity to reach every person in the world in his own language with this gospel that we believe is the only possible means whereby a lost sinner can be reconciled to a righteous God!

Certainly there is no one who can deny that the radio is the best means to reach the most people with the gospel. The radio is being used in our own country to reach people of many tongues. It can be used by missionaries to reach people of these same tongues in their native lands. Of course, there are many countries where this opportunity will not be given to the minister, but the plan should be in mind that some day missionaries all over the world shall use the radio to reach those who have receiving sets. How could Southern Baptists spend mission money to a better advantage than to look toward buying radio time on the stations which now exist, and some time in the future set up some missionary broadcasting stations?

We are urging our ministers today to take full advantage of the radio to preach in our own country. Looking toward an ever increasing world mission program, we cannot afford to forget the radio as a factor in world missions.

The message will never change, but who can deny that methods are changing all the time? We in this country have been slow to take advantage of the radio for preaching the gospel. A few ministers with vision have been using the radio for a number of years, but it is just recently that Southern Baptists are beginning to wake up to the realization of the enormous possibilities of getting the

gospel out over the air. Southwide, Statewide, Associational-wide, and locally we are using the radio as never before. Preachers everywhere should take advantage of preaching to the multitudes over the air. This is true in our missionary program. What an opportunity to preach to the world! Today there can be no world mission program worthy of the name without the full use of the radio.

The President of the United States speaks to the nation on vital subjects. He reaches the nation and the world by radio. Statesmen of other nations have used radio to reach their people and our nation as well. How we need to see the power of the radio in a world mission program! No cost in money could be too much if through that money we can tell the whole world about salvation by grace.

The Witness of the Word

(Continued from page 11)

Here in our own country the Bible's popularity is growing as revealed by recent popular polls. Late in 1946 the Army announced that Scripture portions were available for free distribution. The result was an inundation of requests received at the Chief of Chaplains' office. More than 6,000 poured in in a few days, only one-sixth of which could be filled.

Space forbids more than the mention of similar demands coming from Latin America, the Near East, Africa, and the islands of the sea.

The world is becoming one world. There is only one book that is well known to practically all the world—the Bible. In the marvelous providence of God this one book is his own Word. It counsels brotherhood, understanding and peace. It is available in all the principal languages men speak. It satisfies the deepest longings of men's hearts whenever they read it in their own tongues. What more timely and effective service can the Christian people of our nation render just now than to make possible the wider distribution of the Bible?



A PICTURE STORY BY
LOUISE DOYLE BRANTLEY



Nigerian Sunday School Board



Multigraph type (above) and regular type (below) are being set by apprentices who work under the supervision of Foreman B. P. Ituen (shown at his desk, upper right), editor-in-chief, the business manager, and pressman.



in the Making

This is the story of a publishing house. As the Sunday School Board of the Southern Baptist Convention began in 1891 with a desk and an editor, so the Nigerian Baptist Convention's publishing house of the future may develop from this modest organization. The "American Baptist Press" was born in Port Harcourt in 1944 when Missionary W. H. Carson arrived from the United States with two multigraphs for printing pamphlets and Bible readers' leaflets. A job press was added in 1945, and in 1946 a large cylinder press was installed. After almost a hundred years of evangelistic effort without benefit of a press, Southern Baptists in West Africa have the means to create Christian literature.

The missionary serves with a foreman and several apprentices, all of whom have a First School Leaving Certificate (the Government-granted diploma for the successful completion of eight years of school) and all of whom serve without salary for the first six months. A Sunday school quarterly in Yoruba, Training Union quarterlies in English, W. M. U. literature, and the *Nigerian Baptist* are produced by this publishing house.



Missionary Carson and Foreman Ituen correct the forms.



The job press, operated and fed by hand, turns out Baptist day-school report cards.



The cylinder press operated by three men prints the four-page *Nigerian Baptist* and eight-page booklets.



Making up and locking the forms for the presses, these apprentices produce Training Union quarterlies in English for the West African Baptist church groups.

The *Nigerian Baptist*, a monthly, is stitched, folded, and wrapped by hand for mailing to subscribers all over southern Nigeria. Plans are being made for a major Baptist publishing project at centrally-located Ibadan, but the press at Port Harcourt is producing Christian literature.

A Plea for Christian Journalists

The story of modern missions is a record of the production and distribution of Christian literature. The pathways of Carey and Morrison and Rice and Oncken and a host of other evangelists of life and light may be traced by the translations and tracts and periodicals and books which they left along the way. These men and their successors believed that "The purpose of a Christian literature can be nothing less than to bring every thought into captivity to the obedience of Christ."

Let us come nearer home and make a plea concerning our obligation and opportunity to create and circulate effective and attractive literature designed to propagate and implement the faith to which we have dedicated our lives. Audio-visual aids, including the printed page, demand priority in missionary methods. It will not be enough for pastors, missionaries, educational directors, to get out a weekly church bulletin, or to write occasionally an article for the denominational paper, generally on some theme already familiar to the readers and sure to elicit their fervent "Amen."

In passing, we urge all who are interested in serving the modern world most effectively to read the charter of the Christian journalist found in the thirty-third chapter of Ezekiel:

When I bring the sword upon a land, and the people of the land take a man from among them, and set him for their watchman; if, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him; whereas if he had taken warning, he would have delivered his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them; he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

The message which we seek to transmit through literature must be important, interesting, informing, and impelling. One reason why alert city editors of daily papers do not use more of our material is that there is not enough action in it; it is not news to busy people who run through the paper hurriedly in quest of new developments in Georgia, China, Congress, Russia, or Antarctica. Multitudes came to hear John the Baptist because of his message and his method. He was a prophet of God. His sermons had news value

EDITORIAL

but they cost him his life. Multitudes followed Jesus; they listened to his teachings and witnessed his mighty deeds, but they led him to the Cross. There are no more thrilling stories in

all literature than the high adventures and heroic achievements of missionaries carrying Good News through the Seven Seas to the ends of the earth. One reason why Francis of Assisi, and Raymond Lull, and Henry Martyn, and Martin Luther, and David Brainerd, and Adoniram Judson, and John G. Paton, and David Livingstone, and Horace Tracy Pitkin, and Bill Borden, and Mary Slessor, and Lottie Moon live on in the hearts of God's people is because they and a host of others who cannot be named here caught a gleam of the glory of God and pressed on to the victor's crown.

There is enough romance in every life we touch to make a book which the world will stop to read if only we have the discernment and the skill to get that story—the vision which will enable us to see delicately tinted sunrise where others see only wood and hay and stubble.

Our colleges and seminaries should give more attention to the training of Christian journalists. As we study the history of Christian endeavor through the centuries in church history and missions, let us look for living men and women who marked new eras by their decisions and decrees and deeds. In each life, no two alike, is a world of drama. There they live and move and have their being, with their laughter and their heartaches, with their victories and their disappointments—if only we can get the story and record it for our own day and for coming generations. Make that story interesting and use pictures and other techniques designed to make the story attractive and appealing.

To interpret this vast moving world the Christian journalist must be acquainted with factors that enter into human personality and determine the destiny of nations. We must see not only the hand of God in the affairs of men but we must be conversant with trends and crises in national and international relationships, politics, commerce, industry, anything and everything that affects the welfare of humanity. The missionary, the Christian journalist must be able to find his way around in a confused world, all the while steadied, sustained, and strengthened by the sense of the presence and guidance of him who said, "Go and I am with you."

So much for this new challenge, this call of God to Christian journalism. Wherever our trained young people go, whether in our own country or in Brazil, or Japan, or Arabia, they are to picture life with its lights and shadows. They are to inspire and encourage young people of other nations to become proficient in the field of Christian journalism. More and more

the literature in mission lands must be produced by nationals, not by foreigners. Christian printing presses will be running day and night in all mission fields in which Southern Baptist missionaries are reinforcing national Christian leaders. They need the help of trained Christian journalists. Get ready for that opportunity.

The missionary magazines, *THE COMMISSION* for example, will carry more messages from the leaders of other nations who live next door to us, east and west, north and south. Here they come from China and Japan and Nigeria and Italy and Uruguay, and Romania, and Hawaii. What rich literary and artistic treasures they bring! They will interpret more effectively for their own people than can we, the dreams of the old and the visions of the young in their own land.

Long ago a young man had a vision not only of the holy God and of his own need of cleansing, but of a waiting world to whom he could minister. When God asked, "Who will go for us and whom shall I send?" that young man answered, "Here am I; send me." It was a colorful, a dramatic experience, that vision of Isaiah. God is calling to us today in the most significant time Southern Baptists have ever known, and is asking, "Whom shall I send?" Who will accept his commission to pass the good news through literature to others who need to know God, to lift high the torch of divine wisdom so that those who sit in darkness may see the light? May you answer, "Here am I, Lord; send me."

Individual and Group Evangelism

The Foreign Missions Conference in the recent annual meeting adopted a report relating to evangelism—world evangelism is the mission study theme for 1947—in which emphasis was placed on reaching groups as well as individuals.

Of course, the basis of scriptural evangelism is the individual who must be brought face-to-face with his own need of a Saviour and with a holy and loving God who is able to save every repentant sinner. Each one must give account to God for himself. Each person who comes into the kingdom of God can come only through personal faith and the regenerating work of the Holy Spirit. No parent can believe for the child, no preacher for the people, no ruler for his subjects. There can be no proxies in the kingdom of God, although many children are depending on the piety of their parents, many husbands on the church membership of their wives. God's message to each individual in America, Asia, or Africa, is, "Ye must be born again."

The Scriptures teach mass evangelism, also, and this is confirmed by the history of missions. On the day of Pentecost, the multitude with hearts pricked by the message of the preacher, asked the apostles, "What

shall we do?" About 3,000 were added that day unto the believers. But note the words "every one" in Peter's answer, "Repent ye, and be baptized *every one* of you in the name of Jesus Christ unto the remission of your sins." The days of mass evangelism have not passed, either in the homeland or in foreign fields, but the appeal and the invitation are to each and every one who hears.

The peril in mass evangelism, unless carefully guarded, is that many will be swept along by the psychology of the crowd or by non-spiritual emotions. This is one reason why so many unregenerate people get into the churches. We may add, in passing, that frequently unsaved people join because they look upon the church as, primarily, a social organization and not as the body of Christ made up of regenerated men and women.

The suggestion was made recently that, especially among primitive people, "the most effective evangelism has taken the form of reaching the rulers, securing their adherence, and the resultant adherence of their people." It is always well to win to Christ the leaders, in any realm, whether political, industrial, social, financial, or cultural. Entire football teams have been reached after the captain had been won. Conditions in any land are more favorable for evangelism when the rulers are devoted and consistent followers of Christ.

But, again, history warns us of the danger of using rulers as recruiting agents for the kingdom of God. As Dr. Latourette has so wisely pointed out, Christianity more often than not owed its triumph in such circumstances "to the assistance of secular rulers and to the use of force." For example, Charlemagne, Dr. Latourette reminded us, did not hesitate to use force:

Never before had the adherence of so many people to the Christian faith been brought about by quite so drastic a use of the mailed fist and with so much blood-letting among reluctant pagans. . . . It was the first but not the last instance in which acceptance of baptism and of the Christian name was induced by a liberal application of the sword. We shall find the procedure repeated again and again in the thousand years between the eighth and the nineteenth century.

Evangelistic effort must always be supplemented by teaching. The fourteenth chapter of Acts (verses 21-24) describes this phase of the ministry of Paul as on his return trip he visited the churches he had evangelized, "confirming the souls of the disciples, exhorting them to continue in the faith . . . appointed . . . prayed . . . commended them to the Lord on whom they had believed." Paul's letters were all written to believers, not unbelievers, as a part of his God-given commission.

Teaching what? First, indoctrinating, then exhorting them to live as becomes believers on Christ. We are to teach the Word of God; setting forth the great facts of the gospel and making application of scrip-

tural precepts in every area of life. Through adequate instruction we not only strengthen Christians but intensify the evangelistic purpose to make disciples of all men, to baptize them in the name of the Father, Son, and Holy Spirit and to teach them to do all things Jesus has commanded.

European Freedom of Religion

It is significant and gratifying that the treaties with Italy, Romania, Hungary, and Bulgaria, recently signed for the United States by Secretary of State Byrnes as his last official act, and scheduled for signature February 10 by representatives of these four nations, each contains the guarantee to take all measures necessary to secure to all persons under its jurisdiction, "without distinction as to race, sex, language or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion and of public meeting."

These guarantees must be properly implemented, however, by appropriate and adequate action by the respective governments to insure performance of these treaty obligations.

Agriculture and Missions

Contacts in mission fields may be made in many ways, the healing ministry, the printed page, the school room, music, engineering achievements, and, in this modern world, numerous other expressions of life and service.

But we are thinking now of two related illustrations of the approach along unusual lines. More than a century ago, in 1835, the first missionaries were sent out by American Baptists to the Telugus in Southeast India. For many years they toiled but the fruits were so meager that three times in the meetings of American Baptists, question was seriously debated whether that field should be abandoned. Forty years passed, then came a devastating famine. John E. Clough, who had received training as a civil engineer, took a contract to cut a section of a canal being dug by the government as a famine relief project. He employed Christian and other poor people in his work. Thousands of laborers were brought in contact with Christians. They were impressed by the religion which made these Christians minister to their physical needs. Through these contacts they were led to accept Christ, but none were baptized until relief grants were no longer given. On July 3, 1878, 2,222 were baptized in one day.

The second illustration is the notable work done by Sam Higginbottom toward the north of India near Allahabad. He not only led the Indian people to improve their means of subsistence by better agricultural methods but raised to a much higher level health

conditions. Years later Princeton University gave him the honorary degree of Doctor of Philanthropy. To quote Basil Mathews: "The soil is the gift of the Father. The use of the earth is our stewardship of his gift. The Christian farmer working more efficiently, serves the greater glory of God."

In overseas mission fields from 75 to 90 per cent of the Christians live in rural areas. A pastor's ministry, there as here, should be constructively related to the life of his people. "A rural pastor," to quote from the Madras Reports, Volume 5, "needs a solidarity and common ground with his people . . . He must be able to think and talk in terms of cattle, poultry, wheat and cotton, and express an intelligent interest" in the everyday affairs of the people whom he serves.

Two Champions of Religious Freedom

Within the space of a few hours our world Baptist fellowship lost two distinguished leaders, James Henry Rushbrooke and Rufus Washington Weaver. The two were the same age, seventy-six. Dr. Rushbrooke was president of the Baptist World Alliance and had made notable contributions in securing in a number of countries, especially in Europe, a wider acceptance of the principle of religious liberty. The development of the ecumenical spirit among Baptists as it found expression in the Baptist World Alliance was due more to Dr. Rushbrooke than to any other man. For more than a quarter of a century he had given himself unsparingly to the world interests and institutions so dear to the Baptists of every land.

Dr. Weaver was, likewise, a proponent of freedom in worship and separation of church and state. As chairman for a long time of the Public Relations Committee of Southern and Northern Baptists he rendered very effective service through his contacts in Washington and elsewhere. He was one of our best educated men and a wise denominational leader. He had served as pastor, author, educator, and chairman of important committees. For nearly ten years he was president of Mercer University. He was the unfailing supporter of the world mission program of Southern Baptists.

"Outside Baptists"

Recently we had a brief letter from a Baptist boy in Africa who requests us to send him *THE COMMISSION* and gives as the reason: "I am willing to know what outside Baptists are doing."

Sometimes we Southern Baptists are so busy at our tasks that we forget about the far-reaching contribution made by other Baptists around the world. It is always helpful for us to acquaint ourselves with the work of world Baptists as represented in the Baptist World Alliance, to know what Baptists in every land are doing for the glory of God.

MISSIONARY

Tidings

Ellen Douglas Oliver, Young People's secretary for Virginia Woman's Missionary Union, was recently granted a leave of absence by her board for missionary study and service. She plans to teach in Eliza Yates Baptist Academy, Shanghai, during the session 1947-48 and spend three months in travel which will include other sections of China, Hawaii, and possibly Japan. At the end of the year she will return in time to resume her duties in the fall of 1948. We congratulate Virginia Baptist women, led by Miss Blanche Sydnor White, in arranging with the Foreign Mission Board for this special service to be rendered by Miss Oliver.

Mrs. R. E. Chambers, who was appointed missionary to China in 1913, has a very significant opportunity at Ann Arbor, Michigan, as Protestant consultant for students of other lands in the University of Michigan. In this way she will render distinctive service to Chinese students from our own schools in China. The University of Michigan, she writes, has more Chinese students than any other school in the United States.

One of our Oklahoma readers writes that she is passing her copy of THE COMMISSION on to others who will be benefitted by reading it. Some copies were sent to a Negro hospital in Oklahoma City, other copies to next-door neighbors. Once in awhile word comes to us of conversions and dedication of life to world missions through reading our missionary literature.

As we become further removed from World War II we shall have a clearer view and a keener appreciation of the missionary service rendered by Southern Baptist chaplains in the armed forces. More than a thousand of them going into all the world were able to keep spiritual fires burning in areas where our missionaries under appointment were not permitted to

labor. In the years ahead we may expect rich harvests from the seed sown by these faithful chaplains.

God has entrusted to men dominion over the animate world in which they live and move and have their being. This commission is described in the Eighth Psalm. The achievements of science and the works of art are men's responses to this stewardship. God has entrusted to his children, saved by his grace, another responsibility, more significant, the evangelization of the world. This obligation is set forth in the great commission which Jesus gave his disciples. Are we as faithful in honoring that trust in spiritual affairs as scientists are in the material world?

In one district of the Congo region where thirty-five years ago cannibals barred evangelical missionaries, there are now 30,000 Christians and hundreds of preaching centers.

In Matthew 26, two opposing philosophies of life find expression in the attitudes of two persons. The woman who anointed Jesus asked, in effect, "What can I give?" Judas who was to betray Jesus asked, "What can I get?" (verse 15)

Dr. John B. Cobb of Macon, Georgia, Methodist missionary now in Tokyo, Japan, writes this story concerning Mrs. Nobu Jo, who, fifty-eight years ago, as a girl of fifteen, was baptized a Christian in Kobe:

About thirty years ago Mrs. Jo became famous for her antisuicide campaign. It was she who first put up the famous sign at a spot in Suma near Kobe where several women had taken their lives. It read, "Wait a minute! God is love!" followed by an invitation to come and talk problems over with Mrs. Jo.

Women flocked to her. Finally she built a beautiful plant in Kobe where she could care for a number of women and children. When Kobe was bombed in the spring of last year, Mrs. Jo's building was completely destroyed. Most women of seventy-two would have felt that their work was ended, but not Mrs. Jo! She continued to carry on.

Now she has been given some old army barracks near Sonoda, between Kobe and Osaka. They are not much to look at, but they are considerably larger than the plant she lost, and here this old lady, stone deaf and rather crippled, cares for almost 150 women and children!

—World Outlook.

We were worshipping one evening in an African town. I spoke with sincerity, but I fear I carried with me a touch of the traditional white sense of supremacy. The crowded congregation listened reverently and respectfully. The service was ended and I came down from the pulpit. A tall, strong African walked up to me, shook my hand firmly, and said in perfect English, "The half has never been told." At first I was perplexed. Then I was humbled and contrite. I came to understand the deeper meaning: To complete the message I had tried to deliver, the people to whom I had spoken should have spoken also. Many times in worship I remember that handshake. And then I pray, "Our Father . . ."

—CHARLES TUDOR LEBER
in *Women and Missions*.

In his recent book, *Now Is the Time*, C. Darby Fulton, Southern Presbyterian foreign mission leader, expresses his opinion concerning the Japanese Kyodan, or United Church: "What we have in the Japanese Kyodan is not a spiritual union but a mere unity of organization forced upon the church by the autocratic power of government in contravention of every principle of religious liberty. . . . We can well afford to defer judgment until we know what the Japanese churches themselves want to do."

Evangelism is presenting to men the gospel of Christ in order that they may accept him as Lord and Saviour and become his disciples.

—J. CHRISTY WILSON in *The Moslem World*.

God has invested far too much in mankind and in this earth to let it be sacrificed either to the wisdom of the scientists or the foolishness of the politicians.

—JOHN A. MACKAY

The Holy Spirit makes the obedient Christian equal to any situation which may appear, however novel and unprecedented it prove to be. This is because he is possessed of God and raised by him to the level of any emergency.

—PAUL C. JOHNSTON
in *Theology Today*.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

through you, and with not much heat in the house and none in the church, it is hard to keep warm.

You should see the layers of things that we put on every day. There is hardly a garment that I don't wear two of—if not more! We wear so much that is "makes us 'pore' to carry it." Those fleece-lined boots have been too good to be true, and I almost live in them. They create a sensation every time I go out on the street, and one day two policemen walked off their stand in the middle of the street and came over to me and almost gathered a crowd, looking at and talking about my boots. Here they would cost about \$35 gold!

I wish I could describe my room to you. The furniture is all dark and includes a perfectly beautiful old-fashioned vanity dresser that belonged to Miss Sallie Priest and later to Miss Willie Kelly, and a little old-fashioned desk that belonged to Mrs. Seaman, the daughter of Dr. Matthew T. Yates.

Every night the *amah* comes around and turns the bed down for the night and puts in the bottom of it a big brass bed-warmer filled with boiling water. That stays hot until morning—usually hot enough to wash your face in the water. We have hot water for baths only on Wednesday and Saturday because of lack of fuel so I have a giant thermos bottle in my bathroom that the *amah* fills night and morning with boiling water. It really seems strange not to be able to use as much water as you want, and not to use the tap water for brushing teeth and drinking, but you soon get used to it.

You should know the Zau family in North Gate Church. Mr. Zau is really the leader of everything, and Mrs. Zau is a graduate of the Training School in Louisville. She was Ming Yung Wu, the daughter of old Pastor Wu. Two of the Zau sons are leaving here January 3 on the *General Meigs* to enter Stetson University. Another boy from North Gate is coming, also. I'm sure you will meet them eventually because a third Zau son is coming to the States in the summer to enter Southern Seminary. They are all charming boys and leaders in everything in the church.



MARY SAMPSON
Shanghai, China

Ukrainian Baptist Colony Provides Strong Evangelistic Influence in Mendoza

A flourishing Russian Baptist church has been discovered in Mendoza, Argentina. It is located way down south, about two hundred miles from our provincial capital, in the *Departamento* (or county) of General Alvear.

Years ago we heard of some Russians passing through Buenos Aires to locate somewhere in the southern end of Mendoza, but I never had any contact with them. At the 1946 meeting of the River Plate Baptist Convention, the church of Bowen, Mendoza Province, was received into fellowship.

A few months ago Basil Hriniuk called at my door, and we recognized him as a Slav and invited him in. He had brought his wife to a Mendoza hospital, and came to spend a few days with us while waiting for a diagnosis. This was our first personal contact with our *bratye* of the church at Bowen. Later I was asked to make a trip down to the county seat at General Alvear to sign a deed for their new church property.

Finding a brief lull in urgent affairs nearer home, at last, we took the train for the south. In General Alvear we were met by Brother Joseph Wlasiuk, who whisked us in his auto along well paved roads, through well laden orchards, to his home twenty kilometers away near Bowen. There in the hospitable Wlasiuk home we spent two happy days, resting from more strenuous labors and getting data on the church life of the Ukrainian Christians. From this information we had already come to some very interesting and encouraging conclusions, before visiting the church.

Sunday morning our brother took us first to see the lot they had bought and deeded to the Mission for safekeeping. We found a building well started, bricks on a firm foundation of concrete, with the walls rising some five or six feet. But there it had stopped. The invasion of locusts interrupted the building enterprise. When this kind of a visitation strikes a community, about the only thing not consumed is the bricks of buildings. Many of the crops of this year have been ruined; some of the colonists are faced with bankruptcy.

But we found no long-faced despondency when we arrived at the home of Brother Viersiski, where the meeting was held. Buggies, sulkies, and carts stood at the hitching posts, the masculine element stood around talking—just as at any country church in Virginia—and a Sunday school for children was in session.

Brother Viersiski had vacated the only room of any size in his humble home, and benches were moved in for the morning service. Fortunately, our brethren,

with very few exceptions, understand Spanish and they invited the visiting missionary to speak without an interpreter. The Russian music was sung partly in Spanish and partly in Russian; the prayers offered were also bilingual. But somehow, such a service is worshipful even when we do not understand a word of what is being said. We visitors felt the heart-moving spiritual influences of the occasion. After I had listened to them sing and pray, and to their stringed orchestra, it was easy to preach.

Brother Hriniuk insisted on our going home with him to dinner. So we exchanged our seats in the auto for seats in a sulky, and were bouncing over four kilometers of rough country roads to the Hriniuk home. Not so prosperous as our former host's, this home still offered excellent food and cordial hospitality.

The joy and inspiration of the evening service will linger in our memories. All the benches were moved into the yards, to accommodate the people gathered in great numbers. Again there were expressions of joy over our visit, and again I was asked to preach in the language of the country, for the Ukrainian brethren and a good sprinkling of *Criollos* came to the meeting. (They say natives often attend the services, even though they do not understand a single word of what is said.)

The next day we visiting missionaries left with urgent invitations to return, to visit them often and to stay longer, and with a deep feeling in our hearts that we wanted to go back. These European Baptists living in Mendoza are a force for good. We are convinced that they are interested in the evangelization of their neighbors; they will be a missionary force, as they learn to preach in Spanish.

The young people of the Bowen congregation already speak Spanish, and with their deep spirituality God will call from among them some preachers of the Word. The eldest daughter of Brother Wlasiuk expects to enter the Training School this year. She is only the first of many in that colony who will probably devote themselves to Christian service.

These Russians are mine; they are located in my district, and I am happy to feel that they are accepting my humble leadership. I wish they could finish their church building, and I wish, too, they could have an active pastor living among them, a pastor prepared to preach in both Spanish and Russian. These fine people have taken root and are exerting a powerful influence for righteousness.



JAMES C. QUARLES
Mendoza,
Argentina

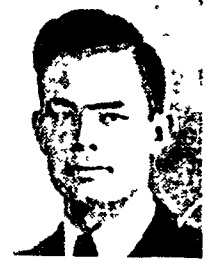
Jerusalem Baptist Church Members Speak Five Languages, Worship in English

Winter in Palestine, especially in the "mountains round about Jerusalem" is pretty chilly. It often comes close to freezing temperatures, but because the days are sunny and fair, the people do not even bother to heat their houses. The result is that we put up with small electric heaters or old-fashioned kerosene stoves, and put on all the woolen clothes we can. A few of the modern homes have central heat which is definitely a luxury.

We are now happily situated in the mission home of the Jerusalem station. The house is built of heavy limestone and the rooms have ten-foot ceilings and tile floors. There is a large backyard for the children and the chapel is only a few feet away.

During 1946 we were occupied principally with studying Hebrew and carrying on the services of the church. In April we helped organize the few scattered Baptists, who formerly came to us, into a church and began with nine members. So far we have continued to meet for Wednesday evening prayer service and Sunday morning worship in English. At least five different mother tongues are used by our nine members, and English happens to be the most suitable language.

We have been amazed to find a considerable number of young Jewish people who are deeply interested in Christ. Many are real believers. Their difficulties in finding work after becoming Christians and the resultant problems of conversion have made us spend much time in prayer and study to find a way to help these people to build a true Christian Jewish community. One young man whom we have been able to help is now



apprenticed to a shoemaker. He is a real believer and hopes to learn shoemaking on a factory scale in America.

ROBERT L. LINDSEY
Jerusalem, Palestine

Missionaries with Previous Experience Welcomed to Africa by Nigerian Baptists

On our arrival at Ogbomosho (population, 90,000), the pastors, deacons, and leaders came to salute and welcome us. They expressed their joy at our being experienced missionaries. These men represented the ten Baptist churches in Ogbomosho. Several days later the students of the seminary gave us a reception with program, refreshments of roasted peanuts, popcorn, and fresh coconut. The seminary faculty, missionaries, and many of the townspeople attended. A speech of welcome was read



Photo courtesy Mrs. William L. Jester

Children in the home for motherless babies include boys and girls up to seven years of age.

by one of the students in which he also expressed their appreciation of our being already acquainted with Africa.

Mrs. Jester has been assigned to the Pediatric Department of the hospital and has taken over from Miss Ruth Kersey—now on furlough. I am assigned with Dr. Lavell Seats as a professor in the seminary and am already teaching. Sixteen men will graduate this year, and there are fifty or more applicants for next year. The new school year will open in January. At that time McKinley Gilliland will also be on the faculty, as he will have finished his time at language school.

The people here are very much like the people we knew in East Africa, but their houses, dress, and language are different. The language here is much more primitive than the one we knew. We are studying it with a native teacher and have begun making and hearing simple sentences. We have learned the more common salutations, and are getting quite a good vocabulary. Our teacher, Brother Adegbite, is quite pleased with the progress we are making.

The picture shows a group of our motherless babies of Nigeria. It shows you the different ages that we have. Launihun, the older child, is about seven; her mother is in the leper camp here. The girl and boy on the right side are twins. Their names are Taiwo and Kandi. Their father is at the Gold Coast. The baby in the nurse's arm is Alade. The child in front is Mombi, five and a half months. He was brought to us when the baby was five months. He is a nice little boy.



WILLIAM L. JESTER
Ogbomosho, Nigeria,
West Africa

Isolated Missionaries Spend Holiday With Chinese at Their First Christmas

I am glad Dr. Rankin reached home safely. It seems that I know absolutely nothing of what is going on in this world. Lucy Wright and I have no radio. We have no newspapers. The few periodicals that we should be getting from home do not come through very often. The paper sent from home has come only one time. Last week we went to visit the Missionary Alliance missionaries one evening and had dinner with them. They came from the States only a short time ago and brought many things with them. We enjoyed their radio, phonograph, and movies.

We had a very nice Christmas. Lucy and I have many Chinese friends and there was plenty going on all week. In fact, I missed the quiet time for writing that I had thought Christmas would bring.

One of the happiest times for me was last Saturday when we went out to a country station for a Christmas program. They had never had Christmas before! Last summer I went to help in some meetings and while there I became interested in a group of children—mostly boys—bright and industrious. We started special classes for them in the mornings and the response was marvelous. The local preacher became interested and began preaching to them. They were his most appreciative hearers and six of them professed faith in Christ.

One boy—about eleven—was so happy that he forgot to go home to eat. Instead he stayed at the chapel for special prayer meetings and to ask questions. Next day he came to tell us that, when his mother asked him to burn incense to his ancestors, he refused and she had not punished him. The parents said they had seen such a remarkable change in their son that they were coming to see what it was all about. They are now professing Christians.

Last week a group of the Christians came to see the program in the Wuchow church and asked some of us to help them put on a program. The local preacher has been ill with tuberculosis for several weeks and they have no leaders except one poor faithful member who is carrying on with the Sunday school of about twenty children. We have no preacher in Wuchow church but the hospital evangelist went to preach for them and I took my accordion to play. They met us a long way from the village and welcomed us to their village, singing songs as we walked along. Their religion certainly is a singing religion and I like it. The chapel was well decorated with flowers and colored paper bearing appropriate verses.

As soon as we had rested a few moments they served a bountiful meal. I

knew they were not able to have so much food in their homes but all had sacrificed to make this a great occasion. The old man led the boys in singing three songs which may not have been accurate as to tone but made up for that in their joyful spirit. After the meeting they showered us with gifts: fresh eggs, and fruit of all kinds. Then they followed us three and a half miles back to the river where we took a little boat down the river to Wuchow.



I did not mean to write so much about that but it was fun, really.

JESSIE GREEN
Wuchow, China

Missionary Contrasts Impressions, Ministry After Ten Years' Service in China

Just ten years ago tonight I landed for the first time in China. How well I remember the night. Several things stand out prominently in memory. The first one is when I heard someone paging me on the ship while we were still some little distance down the river from Shanghai. It was W. B. Johnson, and was I glad to see him! There were eleven of us, all greenhorns, coming into Shanghai after dark wondering what we were to do. He had been in the seminary during furlough when I was in the Training School, and we had classes together under Dr. Carver. As soon as I saw Mr. Johnson I knew our troubles were over and he would shepherd us through customs.

The second thing I recall is the little blinking lights on the rickshas as they ran phantom-like down the darkened Shanghai streets. I thought I would never trust myself in a ricksha after dark; I just knew I would get run over by the cars whizzing by.

The last thing that impressed me that night came at bedtime. We had gone next door to talk after dinner and, when we came home in the cold and went upstairs to our rooms, I opened my door into a nice warm room with a lovely fire in a fireplace and a low rockingchair beside it. I quickly prepared for bed and then sat to enjoy the fire as I thought upon the goodness of the Lord in preparing for me this lovely home to enjoy at the end of a long, cold, and seasick voyage.

Tonight as I look back over these ten years I have much for which to be grateful: weeks on end of travel, weeks on end of sitting and waiting, weeks of knowing what to do and of being happily at work; problems solved, dangers undergone, days of fellowship with loving friends and days of working alone, knowing only the Master's blessed fellowship. Now tonight as I sit here I am only a

guest in this city and among our people.

I have been back since the middle of March and am no nearer "home" than when I first came. Hwanghsien is still in the hands of Communists!

Today one of our teachers came to see me. He rode a bicycle for two days to get here from there. He says our people are all right, they have enough to wear in these cold winter days, and plenty of food.

"When you all left we wondered what we would do," he said. "We divided up the land belonging to the schools and to the foreign residents and have all planted grains and vegetables so we have had food to eat. Some of us have been living in the different foreign residences, so they have not been taken over by the Communists and destroyed. Several times we have been in tight corners but we always went to the Lord in prayer and he brought us through. Several times the church has been on the verge of being stripped but each time something came up to distract the attention of the molesters, and we still have our two church buildings and their furnishings. God has been good to us. I am living in your house along with another family. A third family lives in some of the outbuildings in your yard. Every night we get together for prayer and we always remember our missionaries."

There have been a few births and several deaths among our church people, but on the whole the families are much the same as when I left there over five years ago. Our Hwanghsien leaders have not come out from their homes as have leaders from most all our other centers. So the church life has gone right on, and Christian lives have been strengthened, as well as Christian ties. The community lives as one big family practically.

But now they face the question of whether to run or stay. Hwanghsien will be right in line of fighting when the Nationalist Army begins to go in that direction. About two months ago several bombs were dropped near our property, even doing a bit of damage to the wall around the Bryan house. The battle will undoubtedly be moving in their direction.

I know your heart would have rejoiced at a meeting that was held in our church on New Year's afternoon. Every Saturday night there is a city-wide service for the Chinese young people. They decided to have a program on New Year's Day and invited all the churches to participate. So the program had twenty-two numbers on it. It began at about 3:30 and ended at 5:30. The message was given by a young man; choirs from about eight churches sang; piano solos and violin solos, and saw solos were also on the program. The auditorium was

about full and that means there were 1,000 people present. It was a joy to me to see so many young folks there and eager to take part on the program. Our Baptist choir sang the "Hallelujah Chorus" and did a good job of it. We have a fine director, a young man from Chefoo who is a graduate of Shanghai University.

Last Sunday afternoon there was a meeting of the Chefoo Baptists in our home. Among them was an old lady who is ninety years old. Most of those present were students. They had a fine spirit of fellowship and decided to meet again at the Chinese New Year Season. They are refugees here and go to our church but like to get together by themselves sometimes. Tomorrow the Baptist refugees from Laichow are having a meeting in our home.



WILMA WEEKS
Tsingtao, China

Pagans Still Gamble at Foot of Cross; Bible Society Launches New Campaign

Jack Harding, in his book *I Like Brazil*, said, "You can describe Rio harbor just as well as I can. Simply take out your best adjectives, dust them off and stand them up, then add 'est' to each. You won't be straining your superlatives, nor will the harbor let you down."

Besides the wonderful view of the harbor, the ferry boats crossing to various points, the many islands, the beautiful beaches, the famous botanical garden, Sugar Loaf mountain, the jockey club, the huge cemetery with its acres of beautiful marble tombstones, the lake in the heart of the city, the big airport constructed especially for the Constellations, the smaller airport in the center of the city where planes from many different airlines take off and land constantly and where one almost feels his heart in his throat as it appears that the planes taxi right out into the sea before they finally leave the ground; the hundreds of mountains that seem to rise one slightly above another just enough to be seen in the picture; the many modern buildings and beautiful homes in contrast to the thousands of small shacks built on the mountain sides where the poor do not have to pay rent for the land; the entrance to the bay where many ships pass daily—yes, besides all this and much, much more, we looked out upon the Atlantic Ocean where the waters and the sky seemed to come together in a blur of clouds.

And as we stood at the base of the statue of Christ with his arms outstretched, would you dare even guess what was the main attraction for the majority of the

people there? A man had a little bean and three tiny cups turned upside down on a board. It was the old shell game.

As the man moved the bean from cup to cup, people were laying down ten-, twenty-, and fifty-dollar bills as fast as they could take them out of their bill folds to bet under which cup the bean was to be found. They lost almost every time! In a few minutes the man must have carried away three or four hundred dollars. Although we don't even like to think of the statue as representing our Lord and Saviour, especially in a land where images are so common and mean so much to those who worship them, at the same time we were reminded of how the soldiers gambled at the foot of the cross for the robe Jesus wore. Are we so different today?

The work seems to be progressing quite favorably, especially among the young people. Miss Ray Buster and Mrs. Hallock have been doing evangelistic visiting together lately, and have received rich blessings from it, but the common excuse of all the housewives is that they cannot go to church, because they have to get up early to stand in the bread line, then in the meat line, then in the milk line, the sugar line, the shortening line (which doesn't shorten, but constantly becomes longer), so that there is no time to go to church. Sunday has been so commercialized that many don't realize that "manna gathered on Saturday doesn't spoil on the Sabbath."

I have been working at *Ingreja Batista de Itacurussa* with Dr. W. E. Allen, and Zelma has been teaching a class of young women. To give you an idea of the size of our church the monthly Sunday school attendance averages from July through November were 221, 224, 213, 204, and 213. Ours is a campus church. We have a large number of students from the boys' and girls' dormitories, and this accounts for a good part of our enrolment. They are mostly Juniors and Intermediates, but we also have a comparatively good group of college-age young people, and they have been a great inspiration to us. We have two Young People's Unions and an Intermediate Union that are real examples of efficiency and work.

The church has what we call "preaching points" in five different places, in addition to a Sunday preaching service in one of the biggest parks of the city. The young people do most of the work in all these places, teaching Sunday school classes and preaching. One of the "preaching points" is located over the mountain in a place where there is no other church nearer than eight or ten miles. The young people who go every Sunday from our church ride about half way on the streetcar. They then walk the rest of the way, four more miles. These four are not so bad, because they are

mostly down hill, and in Portuguese we say "all the saints help you" when you are going down hill. But, coming back up is not so easy.

From these preaching points, and from our regular services in the church, we have had a number of "manifestations" of faith this year. We call them by that word, meaning the time when the person comes forward, declaring his faith in Christ as personal Saviour. A person who wishes to be baptized makes his "profession of faith" at the business meeting of the church. Either before or after, a committee talks with the person to see whether he has an adequate knowledge of the plan of salvation and the Christian life. Friends testify as to whether the person seems really to have been saved, and if everything is favorable he is then accepted as a candidate for baptism. In point of numbers of professions of faith, I believe this is the best year we have seen since we arrived in Brazil.

The Brazilian Bible Press still grows. It is a Brazilian Bible Society, founded to print and distribute Bibles. To date it has printed 82,000 Bibles and New Testaments here in Rio. Since it is a comparatively new society it had not built up subsidy funds that would enable it to sell the Scriptures at prices below cost. Recently, however, a campaign has been begun in which individuals and churches contribute to a fund which will enable the Society to sell the Scriptures at reduced rates. The actual cost of production of a Bible is seventy cents (American money). The selling price is eighty-five cents, which gives enough margin for handling and shipping, and enables the Society just to break even. A plan has been worked out by which the Bibles can be sold for fifty cents if offerings will pay the difference. It means that for every offering of thirty-five cents a Bible is made available for the poorer people who will pay fifty cents, and there are few who will not pay this price. This is the minimum price now for Bibles published by any society.

Already there has been a hearty response to this campaign. One small church of only twenty members sent in an offering of 200 Cruzeiros—(\$10.80), which will be enough to reduce the price on about thirty Bibles.

There is such a hunger for the Word of God that this is perhaps the most basic and far-reaching institution of our people here in Brazil. The goal that has been set by the Press is to print one million Bibles by 1950. If this is to be done it means some tremendous work during these next four years.



EDGAR F. HALLOCK
Rio de Janeiro,
Brazil

Bible-Reading Convert Wins Community To Evangelical Faith, Forms a Church

I have just returned from a visit to the Viracao church in the interior of this state and learned the story of its beginning.

It is a country community at the foot of a range of mountains. The principal products are coffee, beans, and manioc. The leading family of the community was very religious and maintained a chapel well stocked with images of all the saints, which received the constant care and adoration of the whole community.

One of the most enlightened men of the community received a Bible and began to examine it with eager interest. Soon he was led to the "light of the knowledge of the glory of God in the face of Jesus Christ." He eagerly and joyfully went from house to house, reading his precious book. At first the people declined to hear him, fearing that it was the religion of the "New Sect" against which they had been warned by the priest on his infrequent visits.

But when they were assured that it was not the religion of the "New Sect" but of the very Word of God, many received it with joy. As they knelt to worship before the images, Brother Vicente Sinesio would kneel with them and pray to God to open their eyes and help him to show them the sin of idolatry. He told them that he was a friend of the "saints" but that they should not be worshipped, and showed the people the prohibitions of the Bible. He suggested that the "saints" be retired from the chapel and placed in a corner of the house, and he offered a pretty curtain with which to cover them.

After he had gained consent to remove the images from the chapel, our brother began to lead the group in the study of the question of denominational affiliation. A neighboring evangelical missionary appeared and offered to lend them a book on baptism, but they decided to study only the Bible. They soon sent for a Baptist pastor and were baptized.

Then they enlarged the former chapel of the idols and turned it into a sanctuary of the living and true God. Today they have a church of more than eighty members, with a flourishing Sunday school and Training Union. Through the interest of Missionary Mildred Cox, one of last year's finest graduates of the Training School will open a primary school next month in this former center of ignorance and idolatry.



L. L. JOHNSON
Recife, Pernambuco,
Brazil

By Ann Huguley

Emil Gets a Surprise Package

Emil walked down the Street of Flowers in his Romanian city, poking into all the garbage along the way.

"My!" he thought, "the cans are as empty as my stomach today!" Or maybe all the other people looking for food had come to these places before Emil. But he must find something to take home. Emil and his mother and little sisters had eaten nothing but scraps for many months. His legs were now thin and tired—so tired that he had to sit down to rest at each block.

Emil spied a can filled with trash and ran to it hopefully. Since it was in front of a big house he might find something good there. On top of the heap were some old rags, and Emil put them in his pockets because rags could be used for many things—like stuffing holes in the walls to keep out wind and rain. Rummaging through more of the trash he found some empty cans and looked in them, but they had been scraped clean.

Suddenly a voice from the house behind him startled Emil. He looked up and for the first time saw the big sign over the door of the house—a sign in English. Emil could read only the first word: "Church . . ."

"Come here, little boy!" a man was coming down the walk.

Emil started to run, but the man called, "Don't go away, I have something for you!"

Seeing a bundle in the stranger's arms, Emil walked back, slowly, toward him.

After asking many questions about Emil's family and home, the man gave him the box, saying, "A friend of mine who lives in America sent this and asked me to give it to someone. Take it home to your mother, boy."

"Thank you, sir," Emil stammered. Then, hugging the precious package tightly, he turned and hurried as fast as he could—down the road, around the corner, and over the path to his home.

"Mother!" he called as he burst into the house, "Mother! Jessika! Baba! Look what I have!"

"Why, what is it?" asked Mother when Emil gave her the box.

"A package from America! From America.

Mother!" Emil was excited! "A man gave it to me. He saw me looking for food and he gave it to me! Mother, there may be something to eat inside!"

Emil saw that his mother was crying, and he knew it was because she was happy. He put his arms around her neck and kissed her on the cheek. "May we open it now, Mother?"

Little Jessika and Baba were rubbing their hands over the box. "Yes, may we?" they echoed.

"Of course, of course, children!" Mother dried her eyes.

Quickly Emil cut the string and helped Mother unwrap all the brown paper, taking care not to tear it because they needed paper.

When they opened the box Emil caught his breath, and Jessika and Baba squealed with excitement! Mother took out the first item—some beautiful yellow and blue cloth, with needles and thread for sewing.

"Oh, how lovely!" she exclaimed. Then she looked down at the girls in their shabby little clothes. Jessika and Baba, you shall each have a new dress next week." The children squealed again.

Next Mother took out a crisp white shirt and held it up to Emil. "A little large, but we can fix it," she said, and Emil almost shouted with joy and pride.

And there were a pretty gown for Mother, jackstones and marbles to play with, and a little rag doll for the girls. There was a book, too—a black book—but everything else was pushed aside when they found the *food*. How wonderful it looked!—several cans of milk and meat and a box of sugar!

Mother hugged them up to her. "I'll go cook some this very minute!" she said, and hurried over to the stove.

Soon Emil and his mother and sisters were eating the best meal they had had in a long, long time—a dish of corn beef and green peas. They fairly gobbled it up! And the little girls had such trouble trying to use their spoons they just took up their bowls and poured the food into their mouths. Emil thought he had never tasted anything so good in all his life!

"More!" cried Jessika and Baba when their bowls were empty again.

Emil wanted more, too, but Mother said, "We mustn't eat it all now, children. If we are careful not to take too much at one time, we can have one meal a day for a whole week."

Emil knew that Mother was right, and he tried to pacify the girls by playing with them and their little rag doll. When he took down the American box to use for a doll bed, he noticed a piece of paper lying in the bottom.

Seeing that it was an envelope, he ran to Mother. "I found this in the box!" he said.

Mother opened it. It was a letter from the American who had sent the package. "And it is in our language!" she exclaimed.

Emil and the girls waited while Mother read the letter. It seemed a long time before she finished. When she finally looked up, she reached for the book that had come in the package.

"The letter is about this Book," she said. "It is called the Bible and it can help us in many ways."

"What is it about?" asked Emil.

"It is about the Father God and his Son Jesus Christ and everlasting life. It has interesting stories about wonderful things God has done, and it tells what God wants his people to do."

"Read it to us, Mother," said Emil.

Mother opened the book to a page where there was a blue ribbon. "The American said that a man called a missionary had marked some special pages for us to read. He said we may not understand at first, but to keep reading from the Book every day, and soon many missionaries will come from America to tell all the Romanian people about the wonderful things in the Book."

Emil thought the Americans must be good people.

"Here is a part that is marked," Mother said. Emil listened as she read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then she read a story about the little baby Jesus, and the angels singing from the sky.

They didn't understand—but somehow it gave them a new feeling that they would not be hungry again. Emil was glad the American had sent this Book.

Know Your Baptist Missions

NEAR EAST MISSION

Established 1921

Palestine

AREA: Twice the size of Connecticut. An agricultural country. Products: wheat, barley, olives, citrus fruits, sheep, goats, camels. Mineral resources: limestone, gypsum, rock salt.

POPULATION: Approximately 1,500,000. Largest percentage Arab, next largest Jewish. Mohammedanism predominant religion, Judaism strong. Christians number 100,000.

MISSION STAFF: Two couples and four women missionaries.

Jerusalem (population 135,000), mission house and chapel, housing church and goodwill center. Jewish colony under Baptist auspices to be established. One couple; one woman missionary.

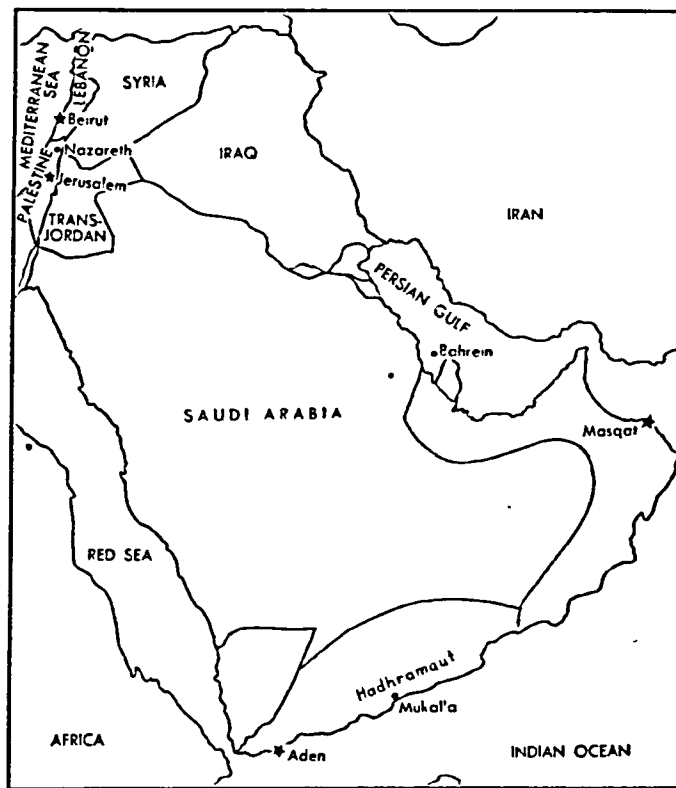
Nazareth (population 9,000), mission house and church building. George W. Truett Orphanage established in 1946 being conducted in missionaries' home; land and buildings outside the city to be provided. Two missionaries.

Lebanon

AREA: Half the size of Palestine. Population 1,000,000.

Products: wheat, silk, tobacco. Minerals: coal and iron.

Beirut (population 135,000), two chapels, an outstation at Kefr Mishky with a church and school. One couple.



South Arabia, the Hadhramaut

AREA: The size of Georgia and Florida combined. Population: 10,000,000. No organized mission work in the entire area except one mission at Aden. Next nearest mission center, Masqat, 1,000 miles east. One Government hospital for entire area, located at Mukalla. Moslem political authorities favorable to medical missions. Only other major mission in Arabia, the Reformed Church with medical work at Bahrein and other Persian Gulf cities, offering aid to Southern Baptists.

BOOKS

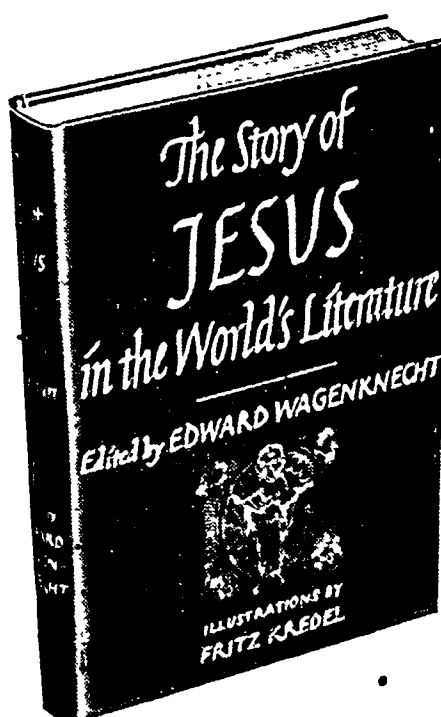
Any book mentioned may be had from the Baptist Book Store serving your state.

A Plain Man's Life of Christ by A. D. Martin (Macmillan, \$2.00) is the most disappointing book we have examined for a long time. He rejects or seeks to rationalize much of the four Gospels. He hazards the hypothesis that Jesus was the climax in the process of evolution from the ape-man. He was the *Homo Sanctu* topping all in the long creative procession. The nativity stories, he says, are plainly myths! The miracles, he explains, resemble telepathies and second sight. "What is called leprosy in the Gospels was probably some skin trouble of a bad kind and not what we have generally understood by the term." The author, a native of Essex, England, died in 1940.

Carolyn Mytinger relates her experiences on the second part of a bloodless headhunting expedition in *New Guinea Headhunt* (Macmillan, \$4.00). The first book, *Headhunting in the Solomon Islands*, was a Book-of-the-Month club selection. She mentions difficulty in getting the raw dazzling colors into her pictures portraying the vanishing races. She succeeds to a remarkable degree in getting the feeling of them into her books. She handles without reticence but with rare finesse the crudeness of savage life, and the natives seen through her pen are personalities rather than merely strange objects. Not the least interesting bit is her unconscious typing of "natives" on landing in New York at the end of her trip.

Dachau Sermons (Harper, \$1.00) is the title of messages by Martin Niemöller which came out of his prison experiences. Every preacher will do well to read these sermons.

The *Southern Baptist Handbook for 1946* (Baptist Sunday School Board, \$1.50) compiled by Porter Routh, contains a complete list of Baptist churches in the territory of the Southern Baptist Convention, alphabetically arranged by associations and states, with information from the 1945 associational minutes concerning mem-



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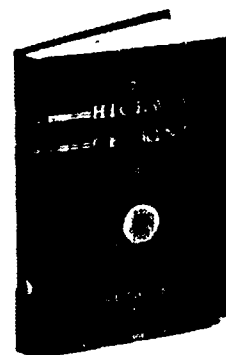
bership; baptisms; enrolment in Sunday school, B.T.U., W.M.U. and Brotherhood; local gifts, mission gifts, value of church property, and whether church has quarter-, half-, or full-time preaching. This is an indispensable reference book. The 1947 Handbook with an up-to-date list of Southern Baptist ministers is scheduled for publication this spring.

One of the most incisive and informing missionary books that has been published recently is *Now Is the Time* (John Knox, 60 cents, paper) by C. Darby Fulton, executive secretary of Foreign Missions, Presbyterian Church, U.S. There are illuminating chapters on Brazil, Mexico, China, Japan, Korea, and Africa, most of which countries he has visited in recent months. In its understanding of the world missionary task and in the dramatic portrayal of the author's experiences in mission fields, this is an unusually stimulating study.

The latest volume on South America

is an autobiographical study, *Forty Years in the Land of Tomorrow* by Arthur B. Deter (Broadman Press, \$1.75) who did not live to see this remarkable book come from the press. He takes us through Brazil and introduces us to the people—all sorts of people under all sorts of conditions, always confident of the presence of the Lord whose message he was commissioned to deliver.

The most pungent and most practical study we have seen concerning the place and power of the printed page in the modern world is *The Highway of Print* by Ruth Ure (Friendship Press, \$1.50). It should be required study by every new missionary, for in this age literature demands priority in effective missionary methods. This book tells why, who, what, how, where, when.



"The United Nations", Number 59 in the Headline Series, by Allen W. Dulles and Beatrice Pitney Lamb (Foreign Policy Association, 35 cents) describes the origin, organization, and administration of the world organization. This 96-page pamphlet is readable and reliable in its information.

Racism: A World Issue by Edmund D. Soper (Abingdon-Cokesbury, \$2.50) had its beginning in a seminar on race held in 1942-43 by one hundred specialists in the field of race relations. It would have greater appeal if more men and women of the South had contributed to this study, especially since it vitally concerns the South. This volume is not up to the high standards of *The Philosophy of Christian Missions* and *The Religions of Mankind* by Dr. Soper.

In *The Modern Parent and the Teaching Church* (Macmillan, \$2.50) by Wesner Fallaw, the primacy of the home and the church in religious education is rightly stressed, but in the processes and objectives outlined by the author, the viewpoints are admittedly "liberal." Christian personality is considered to be the product of Christian education with no place given to the initial experience of spiritual regeneration, and children are regarded as Christian who "never know themselves as being otherwise."

Adventure in Tunisia by Dahr Martin (Messner, \$2.25) is the story of Allee, a boy of Kairwan, who persists in painting in spite of his father's efforts to interest him in something else. Juvenile readers will enjoy this story of Tunisian life and customs.

Boy from Nebraska by Ralph G. Martin (Harper, \$2.50) is the true story of a Japanese American in World War II who flew fifty-eight missions in European and Pacific theaters, and received the Distinguished Flying Cross and numerous other awards. Such stories of loyalty and courage should do much to dispel race prejudice. The boy from Nebraska is Ben Kuroki.

A speaker's handbook for women is one of the unusual products of the 1946 press. *Time to Speak Up*, by Jessie Haver Butler (Harper, \$2.50), was written by an experienced teacher of public speaking who has trained hun-

dreds of Congressional wives to express themselves orally. The result is good. Although not by any means a religious textbook, this manual suggests the stewardship of talent which women in Southern Baptist churches appreciate. It is full of resource material and instructions on various types of speaking engagements, and is sound in its philosophy on the leadership and influence of women in today's world.

Windows Open to the World by Dorothy Gladys Spicer (Woman's Press, \$2.50) is based on the belief that "only through the creative power of fellowship may the destructive forces of the atomic era be transformed into universal good." The book offers plans and programs for entertainment for special feast days and holidays of various nationalities, to bring together in play and fun many different groups. For the price it is rather small and meager, and the basis of fellowship is somewhat superficial.

The use of the word "Scripture" for the sacred writings of all world religions on a par with Christianity may offend some book lovers, but it should not condemn the anthology of the sacred books of the ten principal religions produced recently under the title *The World's Great Scriptures* edited by Lewis Browne (Macmillan, \$5.00). Those who want to know the teachings of Hinduism, Buddhism, Confucianism, Taoism, Judaism, and Islam firsthand will find this a valuable addition to personal libraries.

The Story of Jesus in the World's Literature edited by Edward Wagenknecht (Creative Age Press, \$5.00) is a triumph. Although some readers may be disappointed not to find more of the classics in this anthology, the content is all good. To pastors and Christian education leaders, it should prove indispensable.

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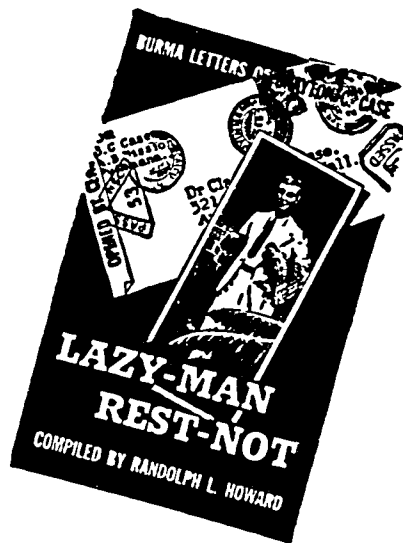
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Studying Missions

By Mary M. Hunter

How readest thou?" was the question of Jesus to the lawyers who tried to tempt him. This is an important question for Southern Baptists today. Are not hours given to newspapers, secular magazines, and fiction, and brief moments to the Word of God and the great literature that deals with the growth of the Kingdom? Beyond the need of prayer, there is no greater need of the missionary enterprise than that Christians should read God's wonderful, missionary Book, and books and periodicals which record the acts of the modern apostles—the missionaries of today.

The story of the bearing of the gospel of Christ, from one land to another, down through the ages, is a testimony of faith, self-sacrifice, and courage which should be known by every member of Southern Baptist churches. To give a brief summary of the stirring record of nineteen centuries of missionary endeavor, *The Story of Missions* by Edwin E. White was published in 1925 and revised in a second edition in 1926. Dr. White, in his running story of missions, did not attempt historical completion, but his statements are historically accurate and give a comprehensive account of the planting of the gospel throughout the world. The book is now on sale at the Baptist Book Stores.

In a pamphlet to be used with it, Dr. W. O. Carver says: "The twenty years, 1925 to 1945, have been crowded with events of world-shaking significance. They have left nothing as it was a quarter of a century ago. Asked by Woman's Missionary Union and the Foreign Mission Board to tell their story to supplement the study of the book, *The Story of Missions*, written by Edwin E. White, . . . I can do no more in this pamphlet than summarize the changes in conditions and outlook of the enterprise of missions."

It is believed that *The Story of Missions* and Dr. Carver's supplement, *These Twenty Years: 1925-1945*, will help to make missions more meaning-

ful for the reader, and will stimulate a greater support of our home and foreign missionary enterprise. We bespeak for the book and the pamphlet wide reading and study.

The pamphlet is included in the purchase price of the book, *The Story of Missions*, 50 cents. Be sure to ask for the pamphlet when you buy the book.

Copies of the pamphlet are free for the asking from the Department of Literature and Exhibits, Baptist Foreign Mission Board, Box 5148, Richmond 20, Virginia.

In many progressive Southern Baptist churches, mission study has become a definite part of the plans for the spring season. The increased interest in the study of missions and other phases of our Christian obligations is manifested by requests for lists of textbooks and other study materials.

It is evident that missionary education has found a large place on the program of next summer's assemblies, camps, conferences, and encampments. Many of the leaders are asking for catalogs of mission study books and promotional material.

Write to the Department of Literature and Exhibits for the folder listing the Graded Series of Study Course Books, promotional literature, and the information sheet giving an annotated list of pictures and slides available from the Foreign Mission Board's motion picture library.

By showing "Marie-Louise" and "Seeds of Destiny," you can encourage your church and church groups to secure material aid that will give life and hope to desperate and desolate communities in Europe and Asia. These excellent films are available from the film library of the Foreign Mission Board.

"Marie-Louise" (sound—1 hr. 10 min.) A child's-eye view of World War II. Quiet, unpretentious, it will bring to the viewer a deep understanding of what war meant to the children of Europe, and a great desire to relieve

their suffering and to help them build their lives into useful citizens of the world of tomorrow. Rental fee: \$10.00, plus transportation charge.

"Seeds of Destiny" (sound—20 min.) Produced by the War Department—a pictorial account of what war did to the children of Europe and Asia, what is now being done, and what we must yet do to help them. Clothing and other materials which Southern Baptists send to the stricken areas mean the difference between life and death for the suffering people. Service charge: 50 cents, plus transportation charge.

Missionary Map of the World

Revised, January, 1947

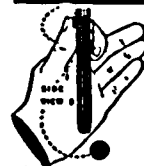
Indispensable in mission study, Woman's Missionary Union organizations, Training Union, Sunday school, vacation Bible school, and other church groups.

Big, accurate, and highly detailed, this Missionary Map of the World indicates in red the main stations of Southern Baptist missionary work. Territories of leading religions of the world are indicated in various colors. This map, revised as of January, 1947, features also the principal cities and countries of the world, international time zones, and world steamship distances. Here is your world—people, places, and religious backgrounds. Paper, unmounted, \$2.75; cloth, unmounted, \$3.25; cloth mounted, \$3.75.

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NEWS Flashes

Arrivals

Misses Fannie George Hurtt, Annie Rines, and Elizabeth Truly, and Dr. and Mrs. William J. Williams of Nigeria arrived by boat in Philadelphia February 14. Miss Truly is on regular furlough; Dr. and Mrs. Williams, whose furlough is due in late 1947, accompanied the two missionaries on sick leave.

Departures

Miss Neale C. Young left New York by air February 4 for Lagos, Nigeria.

Dr. and Mrs. S. E. Ayers, the Rev. and Mrs. C. L. Culpepper, Jr., Mrs. Wilson Fielder, Miss Elizabeth Gray, Mrs. P. W. Hamlett, Miss Harriette King, Miss Katie Murray, the Rev. and Mrs. S. B. Sears, Dr. G. W. Strother, and Miss Josephine Ward left San Francisco by boat February 14 for Shanghai.

The Rev. and Mrs. John D. Hughey, Jr., left New York by air February 17, and cabled their arrival in Madrid February 23. They are stationed in Barcelona, Spain.



Moore

Mrs. John Bryan, appointee for China and language student at Yale, is soprano soloist, Calvary Baptist Church, New Haven, Connecticut, this term.

Transfers

The Rev. and Mrs. Hugo H. Culpepper, appointees for China who were interned in the Philippines, have requested transfer to Chile.

The Rev. and Mrs. Gerald Riddell of Colombia have transferred from Barranquilla to Bogota to help publish *The Baptist Voice*, the denominational paper for Colombia and Venezuela.

Miss Kathleen Manley and Dr. Roberta Cox have gone to Joinkrama from Ogbomosho, Nigeria.

Misses Cathryn Smith and Edith Rose Weller have transferred from Recife to Manaus, Brazil.

Dr. and Mrs. Lamar Cole now live at Mexico City.

The Rev. and Mrs. H. R. Littleton, formerly of Nigeria, are now stationed at Kumasi, Gold Coast, West Africa.

Births

The Rev. and Mrs. W. H. H. Congdon of Iwo, Nigeria, announce the birth of their second son, Richard Allen, December 15, 1946.

The Rev. and Mrs. Edgar F. Hallock of Rio de Janeiro announce the birth of a son, Harold Edgar, February 9, at Rio.

Missionaries at St. Louis

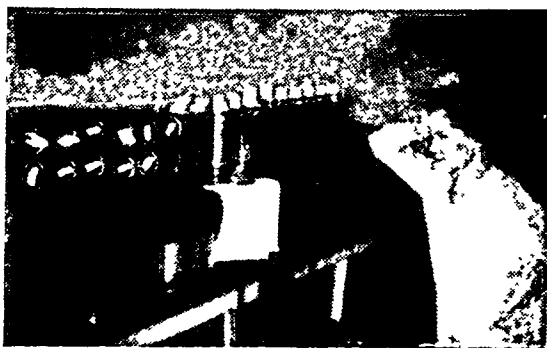
The Foreign Mission Board has authorized the payment of expenses of missionaries to the 1947 Southern Baptist Convention, up to \$100. Missionaries who have arrived on furlough since May, 1946, or who were unable to attend the last Convention, are specified in this action.

Bereavement

Mrs. L. M. Reno of Brazil, who retired in 1938, died January 6 at Warren, Pennsylvania.

Miss Jaxie Short of China lost her father at Shawnee, Oklahoma, February 19.

Missionary Marion F. Moorhead, appointee for Japan, lost his mother February 1 at Sumter, South Carolina.



Berry

Missionary Minnie Lou Lanier was probably the only North American in Rio de Janeiro who was glad to see Dr. Everett Gill, Jr., move to Argentina. As his office secretary, she could never keep pace with his speed in dictation. Every morning she tackled a shelf full of new dictaphone cylinders. Dr. Gill will be in Buenos Aires at Ramon Falcon 4100 through April.

"The Little Commission"

A monthly news sheet published on the 15th of each month by the Foreign Mission Board for those who need the information of this page more promptly is available free upon request. If you are not receiving it and would like to have it, please mail a postal card to "The Little Commission," Box 5148, Richmond 20, Virginia, and your name will be added to the mailing list.

Antique Watch for Sale

The Baptist Foreign Mission Board has received from Professor C. E. Schaible of Coker College a treasured watch.

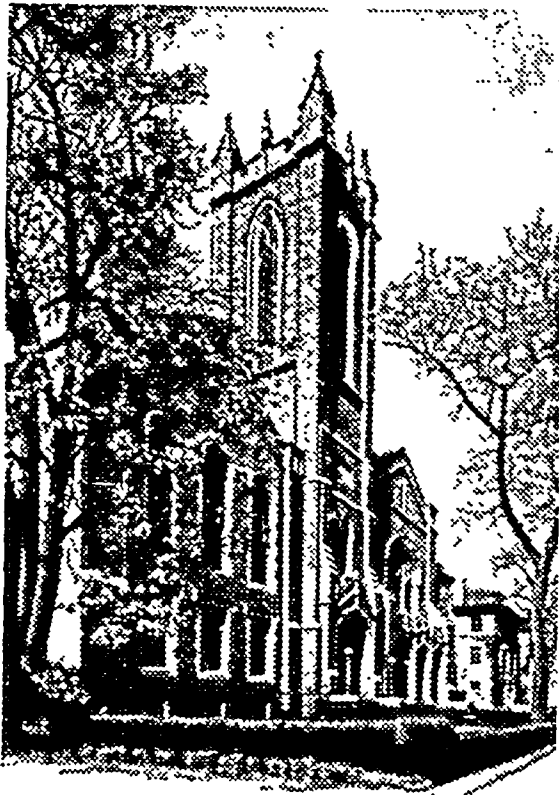
It was purchased in Europe in 1878 or 1879 by a retired businessman from America. His young nephew heard about the watch, and the next time he saw his uncle he asked to see it and to hear it strike, for this timepiece was valuable in the dark.

"That's the kind of watch I am going to have when I am a man," said young Schaible.

By the influence of his aunt, Schaible was mentioned in his uncle's will, and the watch was bequeathed to him. He has had it for more than thirty years. Now he has given it to the Board for whatever funds it may bring for missions.

PICTURES

Designed for missionary photographers, a mimeographed pamphlet entitled "Pictures from Your Field" was released in February.



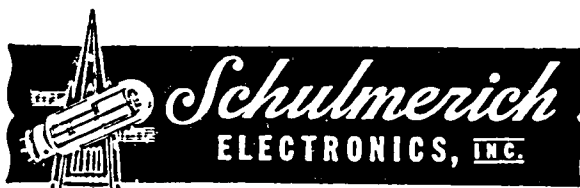
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2 Blonnye H. Foreman, Piahy, via Cidade da Barra, Corrente, Brazil; J. Winston Crawley, Southern Baptist Theological Seminary, Louisville 6, Kentucky.

3 W. C. Harrison, Caixa 118, Porto Alegre, E. de R. G. do Sul, Brazil.

4 Pauline Willingham Moore (Mrs. John Allen), 8036 Fourth Avenue, South, Birmingham 6, Alabama; Maye Bell Taylor, Haskell, Texas.

6 Alma Jackson, 4108½ Junius Street, Dallas, Texas.

8 Elizabeth Fountain Callaway (Mrs. Merrel P.), Box 154, Jerusalem, Palestine.

9 Cora Burns Marriott (Mrs. C. C.), 318-D Mission Road, Glendale, California.

12 Sara Nesbitt Davis (Mrs. Burton DeWolfe), Caixa Postal 300, Fortaleza, Ceará, Brazil; Helen Meredith, 21 War Memorial Building, Nashville, Tennessee; (Miss) Auris Pender, Baptist Mission, Tungshan, Canton, China.

13 Marie Hall Blankenship (Mrs. A. E.), Caixa Postal 300, Fortaleza, Ceará, Brazil.

14 Elin J. Bengtson (Mrs. Nils J.), Zimmermansgatan 4, Vasteras, Sweden; Roberta Ryan, Casilla 20-D, Temuco, Chile.

15 Virginia Mathis, Graymont, Georgia.

16 Anna S. Pruitt (Mrs. C. W.), Box 5148, Richmond 20, Virginia.

18 Alfred L. Gillespie, 2918-E Regent Street, Berkeley, California; Catherine B. Walker, 64 Howe Street, New Haven, Connecticut.

19 Mary C. Alexander, Box 1581, Shanghai, China; Grace Mason Snuggs (Mrs. H. H.), 300 University Ridge, Greenville, South Carolina.

20 Sarah Frances Eddinger, Casilla 20-D, Temuco, Chile; John S. McGee, Baptist Mission, Iwo, via Lagos, Nigeria, West Africa; Lorene Tilford, University of Shanghai, Shanghai, China.

21 William M. Gilliland, Baptist Theological Seminary, Ogbomoshu, Nigeria, West Africa.

22 Orvil W. Reid, Independencia 657, Guadalajara, Jalisco, Mexico; Vance O. Vernon, Caixa 178, Recife, Pernambuco, Brazil.

24 Clem D. Hardy, Caixa 226, Manaus, Brazil; Sara Gayle Parker (Mrs. Earl), Falmouth, Kentucky; A. Marshall Sams,

General Urquiza 186, Buenos Aires, Argentina; Lulie Sparkman Terry (Mrs. A. J.), Caixa 52, Victoria, E. de E. Santo, Brazil.

26 Ione Buster Stover (Mrs. T. B.), Caixa 320, Rio de Janeiro, Brazil.

28 Rosalie Duggan Clinkscales (Mrs. T. N.), Caixa T, Curitiba, Paraná, Brazil; W. R. Medling, 2918-F Regent Street, Berkeley, California.

29 Taylor C. Bagby, Postal N. 35, Goiania, Goiaz, Brazil; Martha Bigham Belote (Mrs. J. D.), Baptist Mission, Tungshan, Canton, China.

30 Nan Trammell Herring (Mrs. J. A.), 408 Jones Avenue, Greenville, South Carolina; I. N. Patterson, Box 48, Abeokuta, Nigeria, West Africa.

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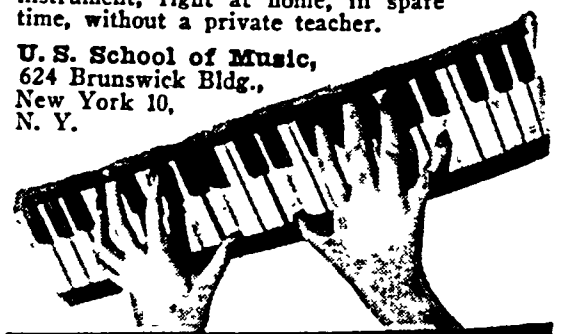
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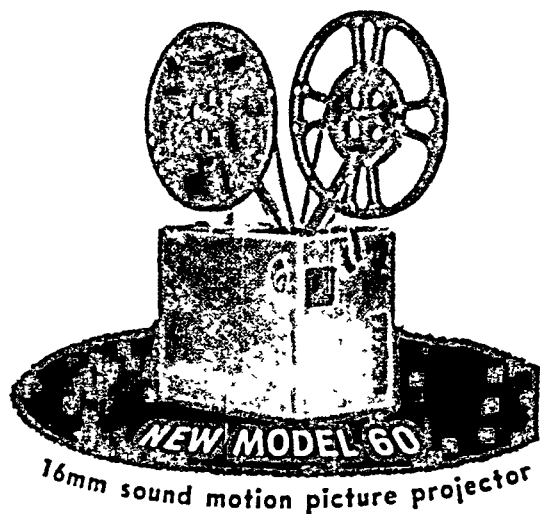
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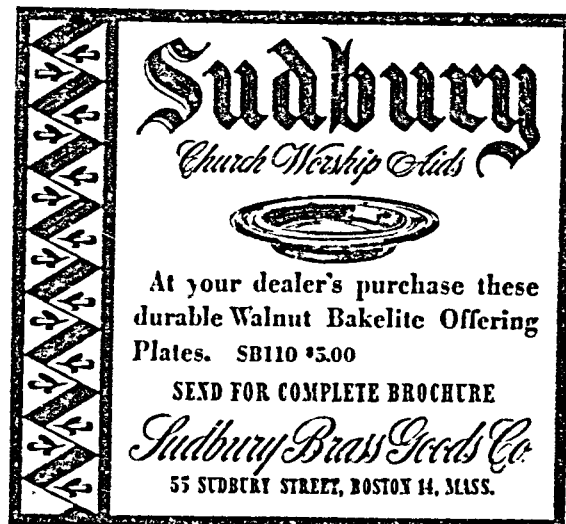
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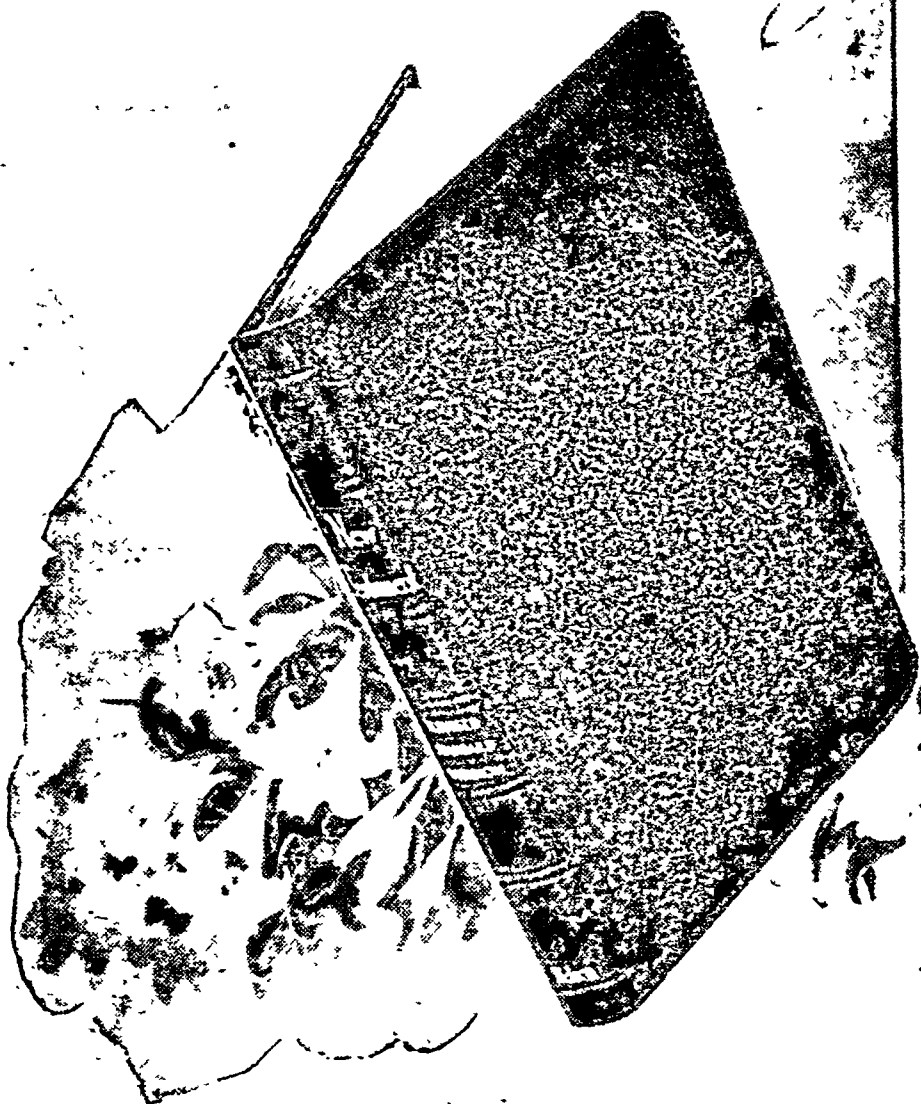
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