

THE *Commission*

A BAPTIST WEEKLY JOURNAL

Argan Memorial Bldg.
161 8th Ave. No.
Nashville, Tenn.
Dec 12/48

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Christmas Comes But Once a Year

December 1947

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EPISTLES

FROM TODAY'S APOSTLES

Shanghai, a City of Multitudes, Hungry Hearts and Crowded Churches

Shanghai today is a very crowded city. As one goes down the street, he is fully convinced of "China's teeming millions," for many of them seem to be on the streets any hour of the day or night. You may be inclined to wonder why they do not go home, until you realize that the street is the only home many of them have. They sleep on the streets and eat on the streets. The streets are filled with beggars, many of them from Communist-held territory.

Some of them have their life histories written on large sheets of paper which they place on the sidewalk beside them. Many of them were respectable farmers, but the communists came and they had to flee for their lives. Shanghai has one of the worst traffic problems in the world. Cars, many of them pretty new models, pedicabs, rickshas, trams, buses, and the ever-present pedestrians, all try to occupy the same place at the same time.

This is a city of high prices. Prices are still going up; many people in Shanghai are hungry all the time. We receive \$20,000 for \$1 U. S., but prices are fixed on the black market exchange rate of between \$40,000 and \$50,000 for \$1 U. S., and that condition creates a hardship on those of us who get our salaries at the official rate of exchange.

One of our favorite meeting places before the war was the Chocolate Shop where American-style food could be procured, but with prices like the following, we never have a chance to go there now: a hamburger sandwich costs \$14,000, a cup of coffee \$5,000, bacon and eggs \$20,000, an ice cream soda \$22,000, a plain sundae \$27,000, hot cakes and syrup \$20,000, waffle and syrup \$18,000, planked steak-for-two \$90,000, a club sandwich \$17,000, combination salad \$18,000, chicken salad \$28,000, pie per portion \$10,000.

But even with these high prices, the Chocolate Shop never seems to lack for trade; every time you pass, the place is crowded with Chinese, many of them quite young. This is true of all eating places, no matter how high the prices asked. Eggs now cost about \$1,000 each, meat is \$10,000 a pound, for the cheapest grade, fish is \$7,000 a pound. In the few months since I returned prices have more than doubled.

In Shanghai people are very restless. You may have read of rice riots and student strikes. Within the last week the police went out on strike for a day.

Almost anything can start a strike, whether it be against the Government for not providing enough living allowance to meet high prices, or against the school authorities because of dislike for the Index system.

There is a bright side, so far as mission work is concerned, all the brighter because of the dark background against which it is projected. Shanghai is a city of hungry hearts and of crowded churches. In Shanghai are six Baptist churches, affiliated with the Southern Baptist Convention, U. S. A., and several mission stations. A large congregation is present for regular worship services. On Easter Sunday, it was my privilege to attend an Easter sunrise service held at the Canidrome, which attracted more than 20,000.

Something of the thrill and joy of that first Easter morning was evidenced in the faces of those present as they lifted their voices and sang "Jesus Christ Is Risen Today, Hallelujah." The speaker for the occasion was Ambassador Leighton Stuart who gave a new emphasis to the real meaning of Easter, speaking in faultless Chinese. It is gratifying to have an ambassador who not only represents all that is best in our own country, but also represents the King of kings!

In all the schools are many hungry hearts. During the war, because many Government schools were closed, non-Christian students and students from non-Christian homes started coming to mission schools. Many of the students of the school in which I teach had never been inside a church until repair work on our church (Sallee Memorial) was completed and we were able to have services there.

In May a very gracious revival was held for all the people on our compound, at which time about 150 made professions of their faith in the Lord Jesus Christ, with more than eighty of them later following the Lord in baptism. Students in other schools, too, are interested in learning something about Christianity. In the spring, Mary Alexander started a class at the old Cantonese church for young people; when the schools closed for the summer more than a hundred had attended that class. These young people came from five Government colleges and high schools near the church. Though the schools closed for the summer, the attendance at this English Bible class has been very good. Martha Franks and Mrs. C. L. Culpepper have had a class from a near-by university, and report that the students are quite interested.



HELEN L.
McCULLOUGH
Shanghai, China



Vivian Langley

The mother of a sick baby wants help.

Nurses in West Africa Are Preachers, Says Educational Missionary Colleague

Africa is just as hot as ever and the natives suffer from many tropical diseases. But it is not impossible for a white person to survive. If one is sensible in the amount of rest he takes and work he does, he can do a great amount of work. The saying "All work and no play makes Jack a dull boy" was never more true than when applied to missionaries in Africa. All work and no play soon makes an African missionary ready for a strait jacket.

A woman missionary can supervise a day school of 350 pupils and a staff of thirteen, manage her home and care for her family, and on Sunday teach a Sunday school class, attend morning worship, go to a bush out-station church in the afternoon and to Training Union Sunday night, if she is careful to take proper rest.

It has been a joy to work with the women and children. They are responsive and seem to hunger and thirst earnestly for knowledge.

The doctors and nurses cannot be praised too much. They are doing a tremendous job. The dispensary here in Iwo treats from 75 to 100 outpatients a day. They have thirty beds and they are full most of the time. There is no doctor in Iwo. At present we have two nurses but one of them will be leaving soon.

Can you imagine a town of over 30,000 people without a doctor? It has been estimated that 50 per cent of the babies born in Iwo die in early infancy. Two outstanding reasons are tetanus and the use of native medicine. There are many scientific reasons but back of the many causes are ignorance and superstition and lack of the love of God and faith in Jesus.

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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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The Rev. R. Paul Caudill, pastor of the First Baptist Church, Memphis, Tennessee, is chairman of the relief committee of the Baptist World Alliance. The Rev. J. E. Rawlinson, South Carolina's representative on the Foreign Mission Board, is pastor of the First Baptist Church of Orangeburg. Ethel Harmon was appointed missionary to Nigeria in 1938 and has done educational work for the entire period of service. J. I. Bishop of Birmingham, Alabama, is Royal Ambassador secretary of Woman's Missionary Union. Jane Carroll McRae, a frequent contributor to THE COMMISSION, is Mrs. J. T. McRae, a missions volunteer, living temporarily in Vallejo, California. Vivian A. Bruner, contributor of children's material to the *Baptist Standard*, is a resident of Dallas.

DECEMBER 1947

Volume X Number 11

Published monthly except August, at Richmond, Virginia, U.S.A. Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents. Church budget plan, 4½ cents per copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Mailing address: Box 5148, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the post office at Richmond, Virginia, under the Act of March 3, 1879.

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HELP! HELP! HELP!

By R. Paul Caudill

It simply cannot be done. There is no use to try. No one is able to describe adequately the conditions of destitution and extreme poverty that exist throughout the nations of Europe laid waste by war. There is an absence of resources that beggars description. Any statement is an understatement. You have to see with your own eyes and hear with your own ears, and feel with your own sense of touch, if you are to realize the desperate plight that faces Europe now and in the coming months.

Food Situation Is Bad

In speaking of the present situation in Germany and Austria with respect to the food situation, Dr. Edwin A. Bell of Paris said recently in a report to the Baptist World Alliance Relief Committee, "My personal observation during the late winter and early spring months especially in Northern and Northwestern German cities confirms the general statements of the German people that their position with respect to food is bad—very bad. . . . I do not regard the statements of serious food conditions as in the least exaggerated."

Dr. Bell's report coincides with the conditions which I found to exist on a tour of the occupied country in July of this year. German Baptist leaders reported that the average ration provides less than 1,000 calories a day. For instance, one is entitled to 75 grams of fat per month, and 300 grams of meat (and remember that one gram is 1/1000 of a kilogram, and that a kilogram is the approximate equivalent of our 2.2 pounds). Sometimes, we are told, there is no meat at all for three or four weeks, with a little herring as the only kind of fish and a bit of white cheese. Children above six years are said to receive no milk whatever and housewives are at their wits' end in their endeavor to feed their children and their men who work.

I asked the wife of one of the oldest Baptist pastors in Berlin what made up her average menu for one day's meals. She replied, "In the morning, a little clear soup along with a slice or so of bread, and in the evening some vegetables, such as we are able to obtain." Sometimes they have a bit of "drippings" with which to season the vegetables, or some leftover "scraps" of meat, but more often they do not. I was told that there was no noon meal whatever in her home—just the two scanty meals per day. You see this condition reflected in the gaunt faces of the people, and in the diminishing weight of their bodies.

The clothing needs of the occupied zone are very pressing. The coming winter makes it imperative that assistance be given in the speediest manner possible. There has been no production of clothing in Germany for a very long period of time, and the existing supply of clothing is rapidly becoming worn out, shabby and threadbare. There are no stocks of clothing from which to grant rations. The people are in grave need of shoes and underwear and of children's clothing of all types. There is widespread demand for needles and thread, too, and for all sorts of materials with which to repair both shoes and clothing. Blankets are badly needed. With the tremendous influx of refugees, and with so many of the homes and furnishings destroyed by the bombings, the people will face a very real ordeal in the practical matter of keeping warm at night.

All of these conditions, quite naturally, add up to a very sorry health picture. The general health conditions and tendencies to diseases incident to malnutrition, both among children and adults, are nothing short of alarming. Tuberculosis is spreading like wildfire among both young people and small children. I saw little children that had a right to be in the very pink of health, lying on cots with cheeks that were pale as death, and coughing their little bodies away as they fought the tightening grip of the death hand of pulmonary consumption. Among the older people anemia and other kindred diseases are taking their daily toll.

Baptists Want to Do Something

The Baptist World Alliance, in session at Copenhagen, resolved to challenge the Baptists of the world to undertake a vast and comprehensive relief program for the purpose of meeting the needs of these sorrowing peoples. Consequently a relief committee was appointed with representatives from the various nations and charged with the responsibility of implementing that resolve.

The committee met immediately at Copenhagen and began to gather data and to lay foundations for a vast program of relief that will be administered in the name of the Lord Christ, literally charged with the gospel message. That committee met in Washington on October 7 for the drafting of the final plans, and for the official launching of the program.

Let Baptists gird themselves and join in the greatest relief effort in the history of the world, an effort which can, if rightly carried out, lay the foundations for world revival.



Southwide W.M.U. President Mrs. George R. Martin also met the President.



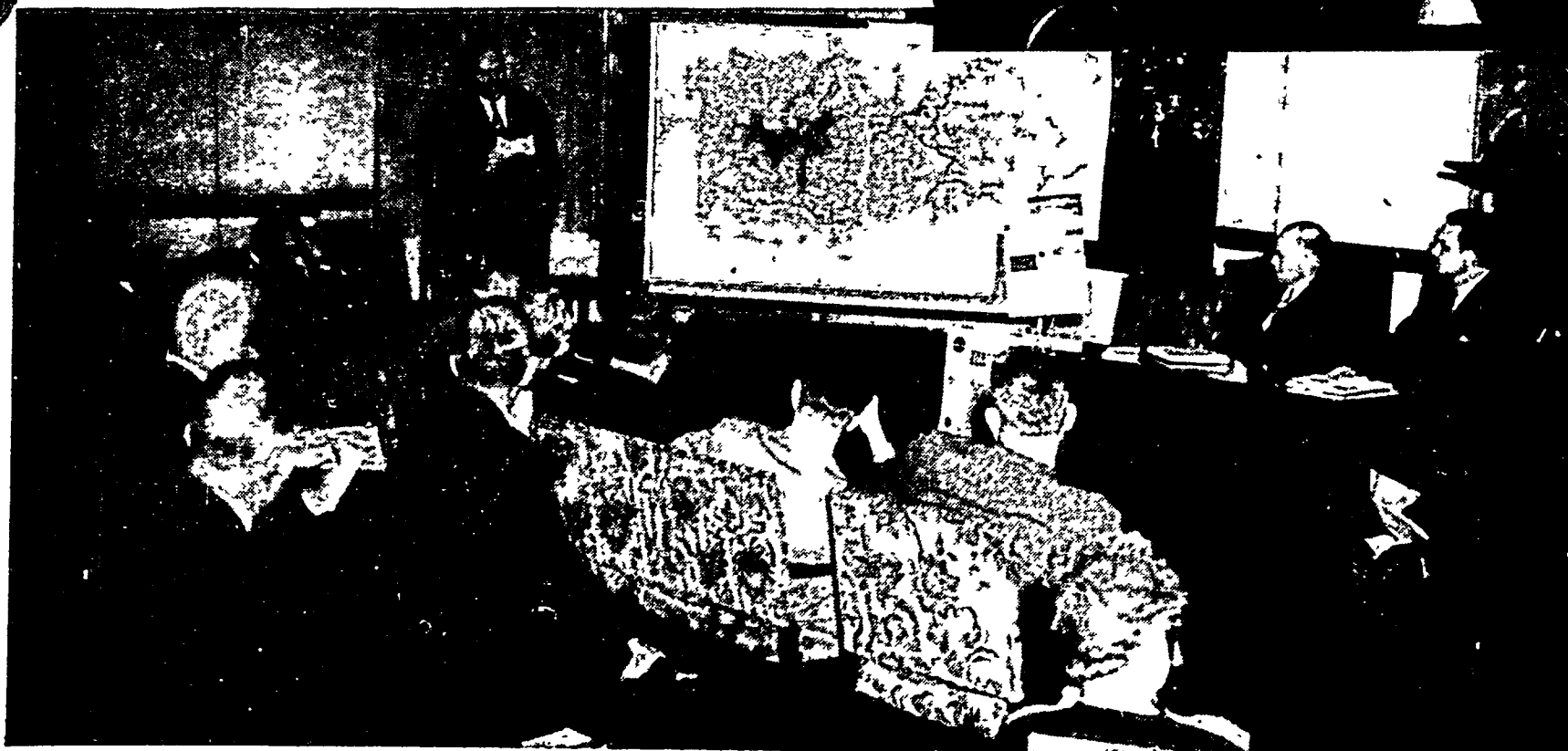
Alliance Relief Chairman Caudill and Marlin D. Farnum of New York, secretary, conducted the first full day's work of the big relief committee.



Photos by Marjorie E. Moore

Baptists Renew Relief Efforts

President Harry S. Truman attended the service at the First Baptist Church of Washington October 7 when the headquarters of the Baptist World Alliance was officially transferred from London to Washington. B.W.A. President C. Oscar Johnson and Pastor E. H. Pruden thanked the President for his national food conservation program, and pledged him American Baptists' co-operation. Meanwhile the Alliance's relief committee headed by R. Paul Caudill of Memphis met all day and again after the service (right) to devise a plan for immediate action. On October 8 the administrative committee adopted the recommendation that an effort be launched for clothes for a million people by November 30, and a million dollars for food by January 31. Two weeks later the Southern Convention's Executive Committee had approved a goal of one-half of both, for six million Southern Baptists.



What A Year! 1947

By W. O. Carver

"Therefore is justice far from us, neither doth righteousness overtake us: we look for light, but, behold, darkness: for brightness, but we walk in obscurity" (Isaiah 59:9).

Is this not a true portrayal of sober reflection as we look back on 1947? So many optimistic hopes have been deferred until the heart grows sick. The "therefore" of the text looks back on the preceding paragraph which ends: "The way of peace they know not; and there is no justice in their goings; they have made them crooked paths; whosoever goeth therein doth not know peace."

Look at a summary of the year under four headings:

Political

1. The tragic failure of United Nations is the outstanding event of the year. With great reluctance and grief we are forced to the conviction that Moscow has set itself to see that it shall not succeed, while the United States has been unable to rise sufficiently above our own "national interests."

2. The freedom of India, purchased at the price of division into two nations, and resulting in the disorder, death and civil strife which every informed student should have expected.

3. Europe still in a welter of misery and want, the product of the rivalries of the "powers," the stubbornness of the defeated peoples, the incompetence and dissipations of the occupation forces.

4. China, unable to solve any of her problems; lacking in sufficient patriotism to achieve unity, apparently sinking into new depths of chaos.

5. Japan, the most hopeful spot in the sea of conflicting interests and destructive contention.

6. Palestine, the utterly insoluble problem. Great Britain in despair turns it over to the United Nations, which has no solution. Jews and Arabs are equally intransigent and neither will accept any solution that makes

provision for the needs of the other.

7. The heroic struggle of Great Britain to save her soul as she loses her empire, with some hope for slow and painful success.

8. The impending national election in the United States complicating our course in all our major tasks in a world sick unto death.

Socio-Economic

1. First on the list is the contrast and conflict between communism and capitalism; and the internal contrast and conflict in both between democracy and totalitarianism.

2. High-powered, shrewd, and subtle propaganda which makes it impossible for the ordinary man to know where truth and right and wisdom lie and lead.

3. Hunger, poverty, hopelessness and insolent inertia over much of the earth. America is an island castle of plenty and wealth in the vast sea of want, and we persist in the delusion that we can hold our ground against the tides of desperation, envy and resentment. This even in face of growing difficulties and needs among us.

4. Labor has come into new power, with new demands on the social organism. And the contest between "Labor" and "Capital" tends to submerge under the stifling waters of materialism the laborers and the capitalists, to enslave human beings to substance.

5. Race relations have presented many crucial situations but have definitely moved in the way of justice and right.

Cultural

1. The enormous increase in enrolment of college students is an outstanding fact in America, as it is also in China even in the face of the impossible conditions of that country.

2. There is a new awakening to the pagan philosophy and superficial ideas and methods in education in America, as measurably elsewhere also.

3. Social morality is at the lowest

state for a century and a quarter. Liquor, Hollywood, commercialized pleasure, gambling are undermining all morals and sapping morale. There are signs of revolt, but thus far conscience is too feeble and determination lacking to turn the tide toward sobriety, decency, and honor. Literature has reached a depth of filth, profanity, and coarseness beyond belief. We discern evidences of disgust in readers and reformation in writers, but we have a long way to go.

Religious

1. In this realm we distinguish between spiritual and institutional facts. Of the spiritual we find in 1947:

(1) An unprecedented emphasis on evangelism. It is seen in most of the major denominations in both Great Britain and the United States and in Christian missions in nearly all lands. New methods are being tried, some of them raising grave doubts. The emphasis on ethical revival is wholesome and should have strong approval.

(2) Akin to this, and part of the same movement, is the expanding mission programs. Here also are some doubtful methods, and nothing as yet comparable to the full expression of Christian loyalty to the program of Jesus Christ.

(3) The revival in theology accelerates and its spiritual emphasis grows.

(4) We observe also a widespread spiritual hunger in most religions of the world, as yet seeking satisfaction in vague and confused ways.

2. On the institutional side of religion there is first of all:

(1) The weakening of the position of organized religions almost everywhere. The collapse of Shinto is only the most dramatic expression of this fact. It is clearly to be seen in all religions, including Christianity. Naturally the institutional leaders and guardians are seeking everywhere to reaffirm and perpetuate the forms and institutions of the faith. This is likely to be one of the chief facts about religion in our era.

(2) In Christianity among foremost items are the progress toward definite launching of the World Council; the actual launching of the United Church of South India; the world congresses and conferences of many denominational groups, Baptists, Disciples, Lutherans, Methodists, and others. In some cases these con-

(Please turn to page 30)



The displaced persons' camp overlooking Lake Starnberg near Munich is the home of 4,300 Polish Jews. It is like camps all over Europe.

Formerly a hospital for storm troopers, these buildings are now crowded with men, women, and children who live in hopes of going to Palestine. The synagogue (below) and the staff kitchen and mess hall (right) are patched-up warehouses.



Only authorized visitors pass the guards at the gate of Camp Feldafing, but D.P.'s come and go freely. Their life is idleness.



By Marjorie E. Moore

Photos by C. B. Hodges and the author



Two proud fathers introduce their newest offspring to visitors. The man on the right had been cleared for emigration to the U.S.A.

One of the sights I went to Europe last summer to see was a D.P. Camp. For a time I thought I would go home with no more than a tourist's eye view of one because the concentration camps for displaced persons in Europe are visible from all the highways and railroads, but strangers are not admitted.

South of Munich my luck changed. I found an official escort—a Ridgecrester, now Captain Carroll B. Hodges of the United States Army in Germany. With a jeep at our disposal we set out for Camp Feldafing. I was prepared for the worst. Everybody in America has read about displaced persons and the camps in which they are existing these postwar years. What I saw was not bad—it had nothing of the horror and distress of Dachau and Buchenwald—and I might have come home more indifferent than ever to the fate of ten million refugees in Europe, except for what I later learned about the facts behind the scenes.

But the camp was bad enough. At the hospital up the road a mile or more from the camp site we asked

Misery Unrelieved

directions of three young men in shorts. They only guessed at what our English meant, and two of them offered to guide us.

With our permission they climbed into the back of the jeep and directed us down the winding paved highway and up to the gate of Camp Feldafing where a couple of guards in neat uniforms stepped forward to see our pass. Approving our entry, they raised the red-and-white striped pole which serves as gate to bar unauthorized visitors.

We drove past low barracks in use as a kitchen and mess hall for the guards and administrative staff, to the main headquarters building in the midst of the camp area. It was one of the six or seven two-story brick structures, long and narrow, erected for a hospital for storm troopers ten years ago. Although they were later used as summer camp quarters for Hitler Youth, we could still see faintly the big red cross in a solid white circle on the roof of each.

Parking the jeep, we went into the office, past several men and a woman or two who were loitering about the entrance, to ask permission to see the camp. One of the men at the door turned to us and identified himself as the director, responsible to the occupation government for the conduct of the place. I learned afterward that he and the guards and all other persons in charge are D.P.'s elected by the camp to run it.

The director dutifully offered to show us around. A typical living unit, the workshop where men and women learn to sew, tailor, and do other useful jobs, the infirmary, and other parts of the camp were visited, but what impressed me most was the people. This was the temporary home of 4,300 Jews from Poland living four and six to the room, irrespective of family units, with makeshift cooking facilities—stove pipes from small cookstoves stuck through rough holes in brick walls.

Able-bodied men sat in the shade of the few trees on the edge of the camp area, dozing or fondling half-dressed children. Women walked the dusty driveways with or without

babies, washed clothes outdoors in big tubs, or leaned on windowsills to gaze at whatever people might be passing. I had the impression of idleness willingly endured.

"Take a good look while you are here," my escort said to me when he was sure nobody else could hear him. "This is not a typical D.P. camp. They are on a sit-down strike against the world. They'll have Palestine or nothing."

I saw the clapboard warehouse at one side which serves as synagogue. All of the signs and notices throughout the place were in Hebrew and Polish. Some of the posters, captioned in Hebrew, were clearly Zionist messages.

When I had seen enough, we boarded the jeep and left the camp, our two D.P. guides in the back seat bumming a ride back to the hospital.

"The difference between this and other D.P. Camps is apparent on sight," Captain Hodges said when we were alone again. "The Baltic displaced persons and the non-Jewish German-speaking groups hardly land before they begin planting gardens. They grow flowers and vegetables and anything they can get seeds to plant. They are thrifty and enterprising. They keep their quarters immaculately clean, and try to make the best of any situation, no matter how bad it seems to be. The men are eager for work opportunities offered outside the camp. They are anxious to emigrate to North or South America or any section of the world that promises them a decent chance to make their own way. But the Jews... well, you saw for yourself."

I did. I saw people who were accustomed to concentration. I saw a few of the sole survivors of seven to ten years of concentration camps. To expect European Jews to want to work, to be ambitious and co-operative, to show initiative in making the quarters habitable is to expect the impossible. I had the impression that they were travelers; they had not unpacked because they did not intend to stay long. They have orders to go to Palestine. Their motto seems to be, "Never settle down in Europe. Keep going." The result is they are untidy because it is the best policy.

But the Jews are not the only D.P.'s. In Geneva I had a chance to

check my facts and observations with the Department of Refugees of the World Council of Churches, the only Christian agency which is able to do so thorough a job of surveying this population problem of the world.

"The Jewish refugee problem has been overpublicized in the United States," I was told. "Today Jews constitute only two per cent of the total refugee problem, and only 18 per cent of the problem assigned to the International Refugee Organization, commonly called I.R.O. Potsdam created a larger problem than the war solved."

The I.R.O. has jurisdiction over only 1,750,000 refugees in all parts of the world. The term "refugee" is used only for those of ex-enemy nationality. The term "displaced person" applies technically to persons of the Allied nations who were displaced during and by reason of the war. Today there are only 800,000 D.P.'s of whom only one-fourth are Jewish.

In statistics here is the picture:

On V-E Day, refugees numbered 9,000,000. Of this number 7,000,000 were sent home. At the Potsdam conference the agreements made 10,000,000 refugees: 2,000,000 were expelled from Poland and East Prussia into Germany; 1,500,000 were expelled from the same areas into the British zone of Germany; 1,750,000 were expelled from Czechoslovakia into the United States zone of Germany; 750,000 were expelled from Czechoslovakia into the Russian zone of Germany; 500,000 were expelled from Hungary into the United States zone of Germany; 150,000 were expelled from Austria into the French zone of Germany. And since Potsdam by unilateral action of these nations, following the pattern of the big four, thousands of others have been uprooted and driven out of their homes.

The bill before Congress during the eightieth session, to permit the immigration of 400,000 displaced persons into the United States, endorsed by the Southern Baptist Convention in St. Louis, failed to pass. If it gets favorable attention in the next session, that will probably be too late to do much good. What is needed now is some relaxation of immigration laws to permit the few to enter who prefer the United States to Brazil, Canada, Holland, and other countries which have made bids for them.

(Please turn to page 21)

Christmas comes but once a year

Feliz, Navidad!

Christmas Eve in Guadalajara was a busy day. We jostled along the narrow, crowded streets in search of last-minute gifts. People, always friendly and courteous in Mexico, seemed even more so on this day. Old friends greeted each other with an *abrazo* (embrace); package-laden strangers bumped into each other, smiled and apologized profusely. The streets with streamers of evergreen and Spanish moss, the shop windows in gay holiday dress, the scurry and bustle of the crowd helped to create an atmosphere of excitement and anticipation.

The last gift had been wrapped, and the final trimming had been placed on the tree, when we hurried to the church for the Christmas program. In the church annex, the young people had planned a social. What fun they had with the games! It seems they take their play more seriously than other Americans. There were shrieks of excitement and gurgles of laughter which did not subside when the sacks of fruit, nuts, and candy were distributed.

The young people and older ones grew very quiet as they made their way into the church for the worship service. All joined in singing the Christmas carols which are cherished in different parts of the world. The readings, the special music, and all the different features centered around the birth of Jesus.

On Christmas morning, when I awoke, I felt a tinge of disappointment. There was no snow on the ground! As I stood before my bedroom window, the sunshine and the balmy air made me think of June days back in Tennessee. I wanted to see trees and houses draped with new-fallen snow. I wanted to see icicles hanging from window ledges and to feel the cold, biting air in my face. I wanted to warm my hands over the fire, but we do not even have heat in the houses in Guadalajara.

Oh, well, I thought, it takes more than snow to make Christmas. In fact, one peep at the Christmas tree in the living room, dispelled my disappointment, nostalgia, or whatever it was I was about to indulge in. There it stood in all its brilliance, its head slightly bowed beneath the star. I bowed my own head and asked God to help me radiate the spirit of Christmas.

There was a rap at the door, a shuffle of feet, and some thirty young people stormed our house. "*Feliz, navidad* (happy Christmas)!" exclaimed these boys and girls from the student home. They had just finished their greeting, when there was another knock at the door, and our pastor and his eight children entered. Soon the printer and his family joined us. I was especially glad to see the printer. He is from a Catholic family. For many years Christmas had had no meaning for him. After he came to work for us, he accepted Christ as his personal Saviour.

Whispered conversations vied with the swish-swish of tissue paper as some extra gifts were placed around

the Christmas tree. Some unexpected guests had arrived, preacher boys from the seminary who were passing through Guadalajara. We could not leave them out, so we added their gifts to the mound of packages around the tree.

We enjoyed watching our guests open their packages. There was a handkerchief and a pair of socks for each boy; each girl received a handkerchief and socks or hose. Most of the boys and girls received no gift from home.

The cook announced dinner after the gifts had been distributed. We had tables in the living room, tables in the dining room, tables in the patio, yet some of the young people had to be seated on the low wall-fence around the house. Thanks to some American friends, we had plenty of turkey.

After dinner we assembled for a fun period—games, singing, and laughter. As twilight gathered, we sang carols. The Mexican pastor of the church led us in a brief worship service, pointing out the true meaning of Christmas, unknown to the multitudes in Mexico who celebrate the day with wine and the dance.

As I closed my eyes in sleep that night, I knew why Christmas had been such a happy one. The Lord had placed me in a land of strangers, with strange customs, and a strange language; and yet, he had given me a part in his Kingdom work among a group of the most lovable people in all the world. "Praise God from whom all blessings flow."

ALMA ERVIN REID, Mexico



Photo courtesy U.S.A. Chaplain

Praise is the dominant note of all Christmas services. The servicemen in Italy last year attended worship at the Florence Baptist Church, where Pastor Rivera leads the choir.

Joyeux Noel!

It was Christmas at Bibanga. I had rather dreaded the day, feeling that thoughts of home and loved ones far away might make it for me a time more of wistfulness than of rejoicing. So it might have been, but for the many things that happened to spread Christmas cheer and to transform the day into a season rich in memory and experience. There was the Christmas tree around which all the members of the station gathered in the early morning, the little tokens of affection and remembrance that gladdened the heart, and the feast of good things that was spread on the long table where we sat together in warm and delightful fellowship.

But the high moment of that Christmas came in the middle of the morning when the whole Bibanga community, natives and missionaries together, more than a thousand in all, assembled in the church to celebrate in pageantry and song the glad occasion of our Saviour's birth. I was not prepared for the climactic thing that happened.

One hundred and twenty black boys and girls arranged themselves in a compact group on the platform and, without announcement, broke into the glorious strains of the "Hallelujah Chorus" from "The Messiah." I sat amazed and transfixed. Never had I heard that Chorus sung with such transcendent effect—no, not by any choir in the United States or elsewhere in the whole world. The voices were strong and clear. The harmony was perfect, without a jarring note. The sense of time and rhythm was exact. The intricate part of the difficult oratorio, where the repeated "hallelujahs" are successively woven together by the various voices, was executed without the slightest difficulty or uneasiness. And as the anthem moved to its great height at the end, the "hallelujahs" rang from the rafters of the building and floated out through the doors and windows to the whole earth around. I was moved to the very depths of my soul. The boys and girls of Bibanga had sung their Christian message to the world, and my heart overflowed with the joy of Yuletide.

It was my privilege later that day to meet the young man who directed that wonderful choir. He was . . . table boy [in a missionary's home], and she told me his story. It seems that she had a record of the "Hallelujah Chorus" which she often played on the Victrola. This boy would listen to it through the door until he had practically committed the whole anthem to memory. When [she] returned to the United States on one of her furloughs, the boy asked her to see if she could procure for him a copy of the "Chorus" so that he might learn it and teach it to his choir. She was able to obtain the full score with words in French, and she brought this copy back with her on her return to the station. The African lad reproduced it page by page on great sheets of brown wrapping paper and tacked these on the wall, teaching his boys and girls line by

Have you sometimes wondered how your missionaries, so far from home, so far from some things which make Christmas for you, observe the birthday of Christ? Read these stories of Christmas, 1946.

line until the work was complete. I shall never forget that day when African voices lifted their paean of praise to Christ the Saviour and King.

—C. DARBY FULTON in *Now Is the Time*

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恭賀新禧

You can't imagine what a busy and happy Christmas we had. On that morning we had a service in the church, and after the service over seventy of us, including the children, had dinner together. Even with so many it wasn't unruly. In the evening the children from the little school we have sang and gave a play.

A Mr. Liu in the church strung electric lights over our front gate, in the yard, and in the church. He has a small dynamo. When the engine was started the yard and the church were so bright that even the street was made brighter. This is a rare thing in the city of Wu Wei. Outside our yard, no one had electric lights, so there is no way to estimate the number of people who were attracted to us that evening. They almost pushed out

the walls of the buildings and smashed the benches, they were so packed and jammed.

It was hard for the children to sing and give their play, and it was hard to preach because of the whispering and talking in the audience.

The night of the 26th we invited only the Christians to come celebrate the birth of their Lord. Before it was dark, we shut the outside gate and let no non-Christians in. Members of three other churches attended the service. The children gave another play and did it very well. But those two days almost wore me out. My legs ached from running about and I had practically no voice left, but the happiness in my heart far surpassed my physical weariness.

ABRAHAM HSU (VIA WILMA WEEKS), China

A Blessed Christmas!

A group of students spent Christmas holidays with us in Charlotte, North Carolina. The two boys had a room near-by in a Christian home while the six girls stayed with us. The students were Irene Itokazu, Howard Payne College; Ruth Kuwata, New Orleans Theological Seminary; Ah How Ching and Kiku Miyagi, Blue Mountain College; Hasue Higa, Howard Payne College; Frances Itokazu, Hannibal-LaGrange Junior

College; Clarence and Warren Itokazu, Howard Payne College.

My ninety-seven-year-old grandmother, Sarah Ellen Long, who had lived with me since September, went to her heavenly home on Christmas eve. This proved to be a very strange Christmas, a very lonely Christmas without Edwin, a very busy Christmas, but in spite of circumstances it was a very happy season. With the students around me I was inspired. What a blessing they proved to be!

MARY ELLEN DOZIER, *Japan*

Felices Pascuas!

Christmas Eve in Rio dawned clear and hot, but by noon the clouds began to gather and by evening the rain was falling quietly, ending two weeks of intense, dry heat. At five o'clock (seventeen o'clock by Rio time) the Rio missionaries—those who had not fled the city in search of a cooler clime—gathered for the annual Christmas party. Previously each one had drawn the name of a fellow missionary for whom he was to provide a simple gift, so the dining-room table in one of the mission homes was piled high with gaily-wrapped packages.

Some twenty missionaries and M.K.'s, with Dr. and Mrs. Everett Gill, Elizabeth and Jane, and Mrs. Truex, Mrs. Gill's mother, as special guests, joined in the singing of the beloved Christmas hymns and carols, and listened to the reading of the ever-fresh Christmas story. After a period of intercession, and praise for Christmas and its attendant joys, refreshments were served and the gifts distributed.

Mrs. Truex's gift to all the missionaries hit the spot—a plentiful serving of *Kibom* ice cream, genuine American ice cream which, in the few months it has been on the market in Rio, has about driven the Brazilian variety into oblivion. Dr. Gill reported his latest travels in Brazil and the missionary group tried to express to him and his family something of the pleasure their stay of a year among us had been to us. They were good missionaries, taking the unpleasant experiences—shortage of water, gas, lights, different articles of food, transportation—with a smile or a shrug of the shoulders. At seven our party began to break up. Many of us had Christmas programs at the church at 7:30.

Christmas Day for me began at five; a group of noisy drunks passing on the street woke me with a start. Outside the rain was falling softly. "If this keeps up we won't get to go to Barra today," I thought. Barra da Tijuca is the name of one of the preaching points of our college church, located some nine miles away (by automobile), or three or four on foot and by street-car. The road goes up, over and then down the other side of Tijuca Mountain that rears its 2,400 feet as a backdrop to this section of the city. A special Christmas program had been prepared for the open-air service (we have no building in which to meet) so the rain would prevent the combination church picnic and evangelistic service that the members expected.

As the rain increased in volume we realized that we had ahead of us a Christmas Day very different from any we had spent before. This was a day for which we



Photo by C. K. Djang

Shanghai University Baptist Church choir gave a Christmas program in the unheated chapel during the 1946 holidays.

had not planned, so we could use it as we chose. Most of us spent the day quietly at home, resting, reading a bit, and writing letters. It was a novel experience, and the cooler temperature, after the extreme heat of the previous weeks, was, next to the relaxation, the best Christmas present of all!

EDITH AYERS ALLEN, *Brazil*

Kung-ho-sheng-tang!

I love Christmas on Shanghai campus! Could it be happier anywhere? Everybody gives and everybody receives. We get ourselves all mixed up and forget whether we are teachers or students, faculty or staff, employer or employee, even—at last—whether we are grown-up or child. We say "Merry Christmas," or "*Kung-ho-sheng-tang*," interchangeably without even noticing it, and when it is all over the flavor still lingers, and we know in truth that we are, in the phrase of our university president who gave his life for his country, "one big family."

Last year was the first Christmas on our campus in ten years. But even during the war years of exile in the city when we were scattered out all over its crowded ways, we tried to keep some of the traditions alive so it was not beginning entirely *de novo* to start our beloved customs here once more. For all the month of December students, children, and servants practiced carols, groups planned what to bring to the White Gift service, and everybody wrapped presents. There were so many to give to—children of the faculty, children from the village, and children from the Social Center, besides all the workmen—janitors, carpenters, electricians, and coolies. Everyone must have something—if only a piece of candy.

On the Wednesday before Christmas came the first of the parties—the one for the *amahs*—women servants who work in dormitories and homes. According to custom, the *amahs* both gave and received. They spent the afternoon happily making paper bags to hold the candy to be given to the village children at their party on Saturday, and then they received their gifts—needles, thread, and soap, bought, together with the refresh-

(Please turn to page 27)

By J. E. Rawlinson

The World Wants The Bible



© American Bible Society

The Honorable Trygve Lie, secretary general of the United Nations, received a Bible from Dr. C. L. Hsia, alternate delegate to the Security Council of the Chinese delegation, and a member of the American Bible Society's Board of Managers.

Bibles or bombs—which? The answer is obvious; it will definitely be one or the other. Our missionaries, the daily press, and the radio confirm such a conclusion.

The population of this world in which we live is 2,250,000,000. Thirty per cent of the population makes some kind of Christian profession. The percentage of genuine Christians would be much smaller. Little wonder darkness covers the earth.

Not more than 40 per cent of the population of the world over ten years of age can read and write. Much more significant is the progress of literacy around the world. In thirteen years, approximately 80 per cent of the people of Russia became readers. Before the war, Japan was reported as being predominantly literate. Mexico has made considerable progress in the last three years.

Still more significant is the statement of Frank C. Laubach, that when a people learn to read, they read anything available and are inclined to believe whatever they read. Think what the net result will be with the disciples of "isms" covering the earth and distributing their literature while the overwhelming majority do not have the Bible, and few know its teachings.

There are 2,796 known languages and dialects in the world. The Bible has been translated and published in whole or in part in 1,080 languages and dialects. Missionaries are working on

other translations. It is conservatively estimated that the Scriptures are now within potential reach of nine-tenths of the people of the world.

Our missionaries are finding it utterly impossible to supply the demand for the Bible. They tell us that people are willing to go great lengths, without regard to hardship or cost, to secure a copy of the Bible. Hear the cry of the world for the Bible as reflected through appeals to the American Bible Society: The British empire has a shortage of 10,000,000 Bibles. Latin America needs three times as many Bibles as are being supplied. China calls for many millions of copies. Germany needs 10,000,000 copies. Japan asks for 2,000,000 copies. On the basis of normal production, which we do not have at the present time, perhaps 30,000,000 copies of the Bible in whole or in part could be published each year. So few copies among so many souls.

Why is there such critical shortage of Bibles? The first reason is the general lack of knowledge and application of the Bible on the part of those who call themselves Christian. Then, it is practically impossible to get printing press equipment, especially in the countries where our missionaries serve. The limited supply of paper and transportation handicaps—all add to the shortage.

A major reason for the shortage is the lack of scriptural giving. Last year, Southern Baptists gave less than two

and one-half per cent of their income for all causes and averaged slightly more than a penny a day for all missions and benevolence. A relatively meager support is given to the American Bible Society.

What can we do to give the Bible to the world? We can use a different approach in the reading and study of the Bible. Have you ever used the missionary approach? This will revitalize the Christian experience and will revolutionize our attitude toward the Bible and the wider distribution of the Scriptures. The Bible is preeminently a missionary book.

Francis C. Stifler writes: "There are hosts of people who say they believe in the Bible, and read it occasionally: but there are precious few people who really love their Bibles. Am I putting the figure too low, when I estimate that not more than 10 per cent of the people of every church have really fallen in love with the Bible?" Our concern that others know the truth is proportionate to our devotion to the Word of God.

Bibles or bombs—which? Jesus gives us a solemn reminder in his words to the Sadducees as found in Matthew 22:29—"Ye do err, not knowing the scriptures nor the power of God." There is but one way a need can be adequately met and that is on the basis of what the Bible teaches. Are we persuaded that there is but One Book for One World?



Highways for God in Nigeria

By Ethel Harmon

Photos by C. F. Eaglesfield

Into the walled cities of Nigeria like Zaria (left) and Funtua (below) a highway is being prepared for the Lord. The strong Moslem influence denies religious freedom in West Africa, but Baptist churches thrive wherever the gospel is proclaimed.



The African world needs a voice crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Many gods, so called, have gone before and have done their work of destruction in body, mind and soul of millions, while the forerunners of our God have waited—in many cases too late.

The Mohammedans, 45 or 50 million strong in North Africa, have moved south with power. Every Moslem is a missionary; while we are boasting of our thirteen million Baptists in the world, the Mohammedan world can boast of their thirteen or more million in Nigeria alone. Just how missionary are we? Just how missionary have we been in connection with the huge continent of Africa?

The religion of Mohammed is certainly not more powerful than that of the Lord Jesus, but if we were as missionary-minded and as jealous for him as the Moslem is for his religion, they could no longer boast of their millions, nor we of our hundreds or thousands in Nigeria. We have waited late to "make straight in the desert a

The highway markets, common to all Nigeria, are general merchandise stores. They sell bits of food, jewelry, charms, and native medicines which not only do not relieve illness but often kill the patient. No more effective witness can be given by Baptists to the Moslem world than that of medical service in His name.



highway for our God." But we are trying to follow the threefold method of our Lord—teaching, healing, and preaching—in preparing a highway for our God in Nigeria.

We have in Lagos a Baptist academy of 800 or more young people, seeking the same good things in life that all other young people seek. There are seven Baptist churches and each has a day school connected with it. There are 3,000 or more children and young people in these schools. Mr. and Mrs. J. B. Adair are helping to prepare the way for our Lord in the lives of these, and in the meantime trying to help

supervise twenty other churches in outstations. There is a new girls' school with Virginia Hagood in charge.

In Abeokuta, sixty-five miles from Lagos, is our girls' school where there are about 300 girls from all Nigeria preparing themselves for service. Some of these girls are in this school from the time they are little tots until they have finished the teacher training course. I recall two daughters of a pastor; they had been gone from home so long that they had forgotten their own language; to talk to their mother they used their father as an

interpreter. That was a part of the price they were paying to be trained for service.

There are 400 young men in the Baptist boys' high school at Abeokuta. The forerunners of heathen and pagan gods of Africa are losing ground. Paganism is doomed. African Baptist young people are no longer willing to be called heathen. Missionary I. N. Patterson says that three years ago, out of 788 boys seeking entrance to our boys' high school, only one answered the question, "What is your religious preference?" by saying that he was a pagan.

The millions of Nigeria are halting between Mohammedanism and Christianity. Just how fast and how well we "prepare a highway for our God" in Africa will determine the decision of Africa's youth. Whether they decide for Mohammed or for Christ will depend upon Christian missions and to a very great extent upon Southern Baptists.

James Tanimola Ayorinde is pastor of one of the three Baptist churches in Abeokuta. He is proof of what an African can be and do when given an opportunity. It is not lack of intelligence, but lack of opportunity which the African suffers. He is no longer willing to come along behind us, but is overtaking us in his strides ahead.

Mr. Ayorinde came to Iwo for our student revival last August. One young man, postmaster at Abeokuta, took that week for his vacation and came to Iwo for the revival. One afternoon he said that, since Mr. Ayorinde had returned, the prayer meeting attendance had increased from 20 to 200, and offerings from three or four pounds sterling a month to £40—from \$16 to \$160 in monthly offerings. That is what one man wholly dedicated to God can do when he is given an opportunity. He is preparing a highway for our God in the hearts of many of his own people.

At Iwo where I live is the Baptist college with almost 200 young men from every part of Nigeria and four

or five young men from the Cameroons. They are being prepared to teach. They will go out from that school to every section of Nigeria and will prepare the way for our God in the hearts of youth.

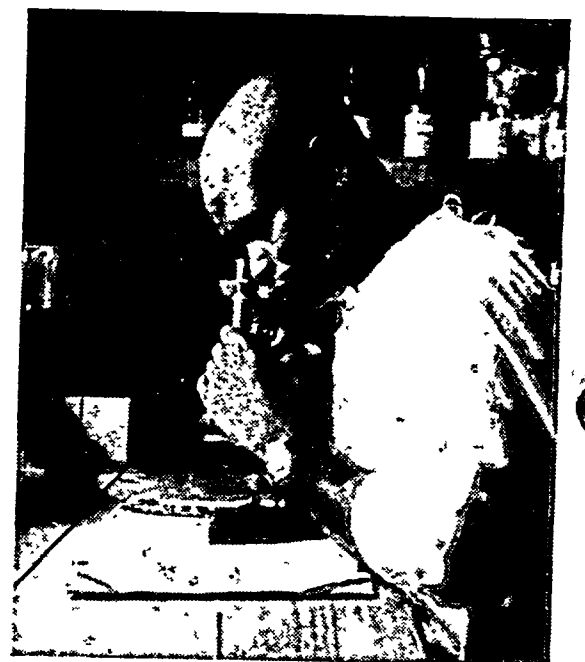
We have a girls' school at Shaki that helps to train many to be Christian leaders and mothers. The students in our girls' schools are taught W.M.U. methods and are capable leaders in every phase of women's work in the churches.

Our seminary at Ogbomosho is the heart and center of our work. We now have the largest class in the history of the mission in training for service. We have the best staff in the history of the seminary. Three have doctors' degrees and the other men on the staff are well trained.

Much of the responsibility of "preparing a highway for our God" in (Please turn to page 15)



Drums can be heard all day and all night in Ogbomosho, as native musicians play.



The boys and girls (hairdos distinguish them) of the Kaduna Baptist School in Nigeria grow to become strong, useful men and women like the Yoruba tribesman (right), now laboratory technician in the Baptist Hospital, Ogbomosho.



"I Saw A Young Man . . ."

By J. I. Bishop

It was one of those never-to-be-forgotten days at Ridgecrest. The early morning sun made every tree and bush a sparkling replica of a cluster of diamonds. Fog pushed its way up from the lake like steam, disappearing into the sunbeams above.

One hundred and fifty young men together with counselors and staff from seventeen states were seated in the council circle for Morning Watch. One could not help but think, "What of the future for these typical representatives of almost 70,000 Southern Baptist boys, members of Royal Ambassador organizations."

There was Tommy. I had watched him grow into young manhood. I started him in camps at nine, recognized him year by year for camp honors and advancement in ranks. This year he reached the highest rank in the organization. They held him over from Intermediate camp to serve as counselor for Junior camps and his cabin won highest honors for two weeks. I saw a man who loves the out-of-doors, a leader of boys in his local church, instilling into their lives the consciousness of God's hand in the affairs of the physical and spiritual world alike. I saw him passing on to them around the campfire a knowledge of missions and the spirit of giving that he had been endowed with in like experiences. I saw an outstanding businessman, a deacon, a Royal Ambassador counselor.

Around the circle was Bill, a man of adventure. His determination for an objective invested him with courage and the strength to labor without end to accomplish the goal set for himself. When, as a high school chap, he dedicated himself for full-time Christian service, he used this fervor for winning the lost in mission stations of his church. His cabin was next to mine in state camp this summer. Energy almost beyond measure inspired his campers to come out on top in most of the camp activities. He is the son of a doctor, and a pre-med scholarship student at Yale this year. I looked beyond the eighteen-year-old and saw a medical missionary with an unquenchable passion to destroy sin and disease.



Photo courtesy the author

Wendell sat next to Bill. He is the counselor for the Junior chapter of his church and a member of the older Intermediate organization. This incident comes from his cabin counselor: The bunks are close together to allow more boys in a cabin. All the boys were asleep except the counselor and Wendell, who were talking. When asked about his plans for the future, Wendell replied, "I plan to make my living being an architect, but missions will always be my main business." The boy dropped off to sleep, but the counselor lay awake all night with that sentence ringing in his ears. I looked, and where he sat, I saw bank accounts from blueprints of skyscrapers and industrial plants supporting the missionary by his side.

Sitting next to me was a college sophomore. We have been camping together for eight years. I remember the night at camp when James was twelve and had come forward, saying

God was calling him to be a preacher. There have been lots of ups and downs since then, but finally getting over "fool's hill", he is leveling off as a ministerial student in a Baptist college. As I felt his shoulder against mine, I remembered that I would be going to his home church in a few weeks for his ordination. I turned to see him looking intently at the speaker. I saw a pastor of a church—a church whose soul and very life revolved around a purposeful mission program, a church where the biggest item in the budget was missions. I saw a church where young people were volunteering for mission service and laymen were on fire for God.

A boy across the circle drew my attention as he squirmed on the bench. It was Sam, a high school senior. He already has enough hours in the air for his private flying license. Every time he can talk his dad out of six dollars, he uses it for another hour

in the air. He works with the Negro churches near his town, in Vacation Bible schools, leading the boys in handcraft and telling mission stories. He is also the leading fellow that keeps the Royal Ambassador chapters going in his church. Sam is a missions volunteer. As I looked I saw a missionary with his own plane, saving weeks of travel from station to station.

The counselor bringing the morning message had spent two years in the Army with the Intelligence Division, studying the Japanese language. He was proclaimed the boy with the keenest mind in the history of his large high school. He is probably the deepest thinker for a young man that I have come to know. Harvard had accepted him for the coming year. The fellows sat on the edge of their seats, held by his use of the "King's English" and his deep insight into world affairs. I saw a statesman with the true conception of America's Christian influence among the nations of the world. I thought of many visits in his home and of the long chats we had had together, lasting into the wee hours of the morning. I saw a champion for the rights of minorities in our own Southland. I saw a United States ambassador in a foreign capital, as an ambassador for Christ.

Mike Lopez, one of the Mexican boys at the conference, reminded me of hundreds of young men I met while visiting in South America. They were about the friendliest group I have ever worked with. As we traveled from Maceio in North Brazil to Recife by bus, two young Brazilians began to ask me questions about the United States of America. They wanted to know about all the movie stars they had been seeing on the screen. We also discussed girl problems in Brazil and the United States, along with a host of other subjects puzzling the minds of a sixteen-year-old and an eighteen-year-old. The younger boy had attended our school in Maceio for four years. Both of them wanted to be engineers. The older hoped to come to the United States to study, and return to his own state to build roads. Certainly no young man could have a more worthy ambition. They do not have roads in Alagoes. I asked the other boy, an army general's son, if he did not want to come to the States to study also. He paused a minute before answering. I'll never get away

from the look in his eyes as he turned to me and put forth his arm. Pointing to it with his other hand he said, "You see, I'm part Negro; they would not accept me in your country."

The boys are leaving the council circle, going to breakfast—one hundred and fifty of them. What would be their impact upon the life of tomorrow? I saw them: young Americans with a cosmopolitan vision, seri-

ous young men with mind, heart and soul set on building tomorrow's ideals for the world—today. I visioned laymen, pastors, and missionaries joining hands to bring in Christ's kingdom, the only salvation for mankind. I dreamed of peace between nations, and of a universe without hate, prejudice, hunger and want. I saw a new generation, the hope of the world for Christ.

Highways for God in Nigeria

(Continued from page 13)

Nigeria will depend upon the young men who go out of this institution. Many of the students in the last three years have given their holidays to help in daily Bible schools and have done a wonderful job of it. They are given practical experience in evangelism through the Bible schools while they are in training.

The Baptist hospital is located at Ogbomosh, a town of 80,000 or more people. There is perhaps no country in the world where the physical condition of the people is more appalling than in Nigeria. I have had mothers bring their scrawny little babies to me when there was not one thing that I could do except to pray that God would send us doctors and nurses who could do something about it. I've seen hundreds whose bodies were so diseased that death was just around the corner. Disease to many African people is an evil spirit—not a germ. I have seen children with their bodies mutilated to let out the evil spirits. The only hope of Africa's health lies within Christian education.

The African is so jealous for his god that he will take a human life if he can do it and get by with it. In October of last year Dr. and Mrs. William J. Williams and I were going to a village fifteen miles outside of Ogbomosh for Bible school work. We took five of the seminary students to help us. One afternoon when we got in the car, they were all excited. They had found the body of a nine- or ten-year-old child in a ditch near a little Baptist church where one of them was pastor. They said, "This is the time of year when there will be so many souls taken for the king of the town and this child's life has been taken as a sacrifice to the king."



Can Shaki's clinic ever be a hospital?

During that Bible school at Maya we had ninety-four professions of faith in Christ, not because of what we had done, but because of what Eva Sanders and Leslie Williams had done in going before and preparing the way in their clinics. We reaped a harvest of souls merely as a result of their work.

In Shaki district is a doctor who hopes to see a hospital before long. For years those people had prayed for a doctor and a nurse. Their prayers were answered in the coming of Amanda Tinkle and later Margaret Richardson.

Africa needs the gospel. She is eager for the gospel, but it will cost us something to "make straight in the desert a highway for our God." It will cost in young lives. I have seen some young lives shattered in the few years that I have been in Nigeria. Perhaps you would ask, Is it worth the price? Some of us heard an appointee for Nigeria on the platform at the Southern Baptist Convention make this statement: "Africa is still not the white man's country. African diseases still take their toll of missionaries, but I would rather live a little while in Africa in the center of the will of God than to live a long time in America." It will cost in young lives. It will cost in money. But it is worth the price!

Wings to the Uttermost Parts



Mary Catherine Adams, W.M.U. Training School student, is a missions volunteer.

Like a rushing, mighty wind the sound of wings fills the air today. Some men of God view with caution and distrust the invasion of planes into the missionary world. Others welcome the iron bird as a powerful advocate, an answer to prayer, a key to hastening the coming of the Kingdom. Whatever the opinion of the missionary, the plane is daily increasing its range of usefulness in the everyday lives of men throughout the world.

Whether planes will be used to hasten the spread of the gospel to all men is a question facing our mission boards today. The current rush to the glitter and romance of missionary aviation may well lead only to a cache of "fool's gold" if the planning is not wisely carried out. It is apparent that the nature of the bulk of missionary work is such that training and equipping great numbers of missionaries to fly their own craft is inadvisable. The average missionary would not use a plane enough to justify its purchase for his own work, or even that of his station. If he extends the services of the plane to the needs of neighboring missionaries, he will find himself involved as a taxi pilot rather than in the missionary ministry for which he was primarily trained. Most missionaries remain in one place long enough for their ministry to take root. Few find it necessary to travel extensively.

Missionary flying, if not properly conducted, could be exceedingly dangerous, causing loss of life and great sums of money and equipment. The

young air enthusiast who has learned to fly in the States with every convenience to protect him will find it far different to fly in an uncharted land without prepared landing strips or control towers or rescue planes or even spare parts.

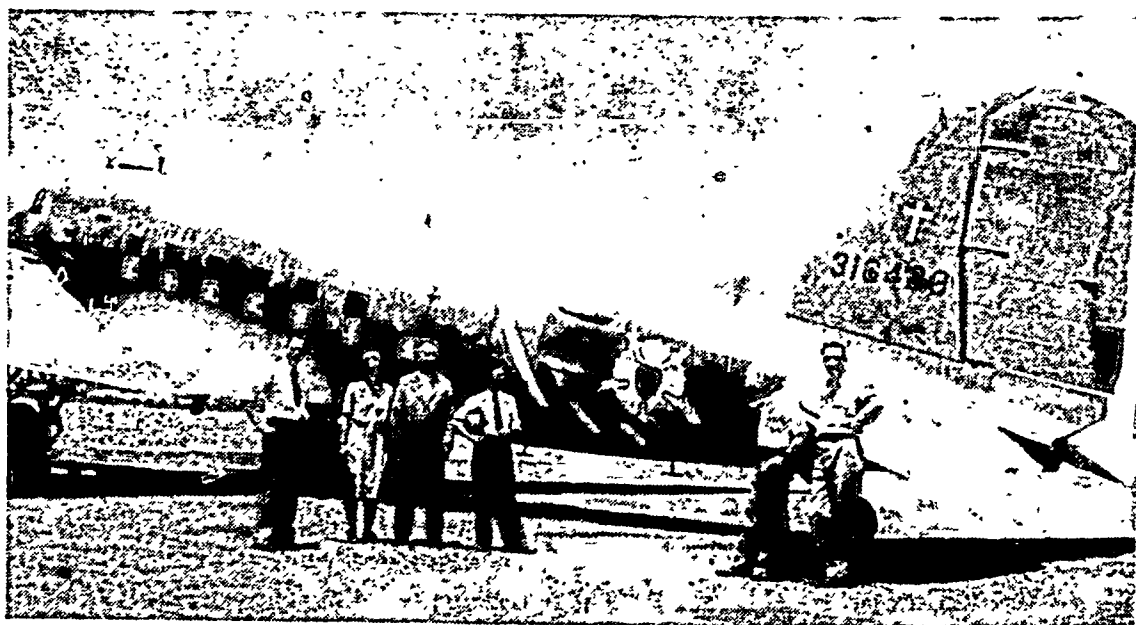
Even the smallest plane is an expensive investment; to maintain it on the foreign mission field is costly and sometimes well nigh impossible. The missionary airman must not allow himself to be completely at the mercy of the local, often undependable, mechanics. Unless the missionary feels called of God to train himself fully as a specialist in the field of missionary aviation, he is wasting time to train at all.

In many countries the government objects to having individuals operating their own planes and flying at will

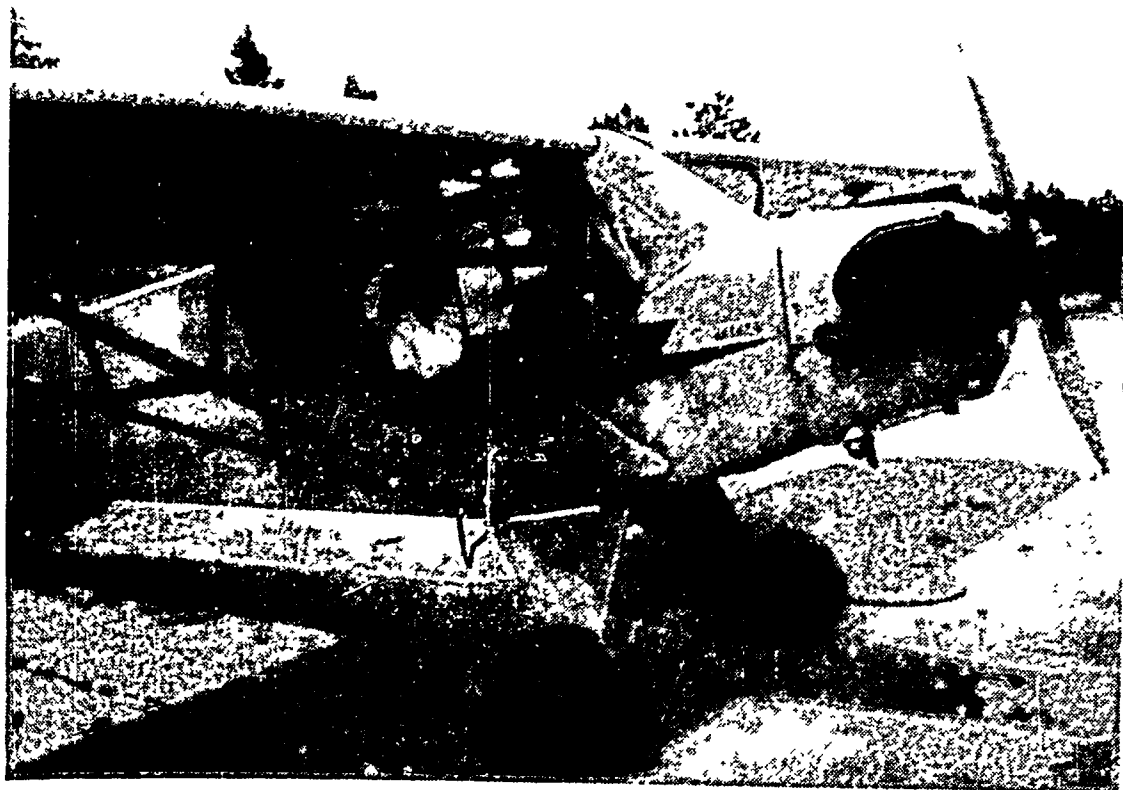
over their land. China has recently made such an objection. No private planes are being flown in China, according to Dr. Rankin's report after his visit last fall. The Lutheran Council writes of their project in missionary aviation: "The Chinese Government is continually putting obstacles in our way, especially when we pioneer into new territory. It's nothing at all to have the plane grounded for days on end, for no apparent reason." The airplane only pays for itself in the air, not on the ground.

All of these objections have made the majority of mission boards a bit air shy, except for the use of the commercial lines in transporting missionaries to and from the fields.

But these objections are not sufficient to prohibit entirely the use of the plane in missions. In reaching the



An old C-47 purchased by the Lutherans for use in China is now the "St. Paul."



Missionaries Mary and Oz Quick of China took flight training at Toccoa, Georgia.

lost souls of men speed is essential. Many doors now open because of the war may soon be closed. Opportunities lost now may not be open again for generations. The pagan population of the world is increasing much faster than the Christian. There are actually more lost men in the world now than there were a hundred years ago. The world is fast becoming pagan in spite of all our missionary efforts.

Would it not be wise to try to improve our methods as we increase our ranks? The airplane can greatly increase the scope and influence and effectiveness of many of the all-too-few laborers we have.

For two thousand years missionaries have trudged weary miles over mountains, through jungles, across deserts and swamps. Fever and disease

take a tremendous toll of missionary lives and hours of productive labor. In many instances these diseases are contracted during laborious treks from station to station or into new fields. The pages of our missionary magazines are filled with stories of long journeys on a mule, in a canoe, in a wornout truck, or on foot. The availability of a plane would certainly be a boost to the morale of the missionary. Through the use of simple short-wave radio units which could be operated even by the rank amateur, mission stations could keep in constant touch with the outside world and with their own headquarters. Supplies could be ordered and flown in when needed, medical attention could be sent for every emergency.

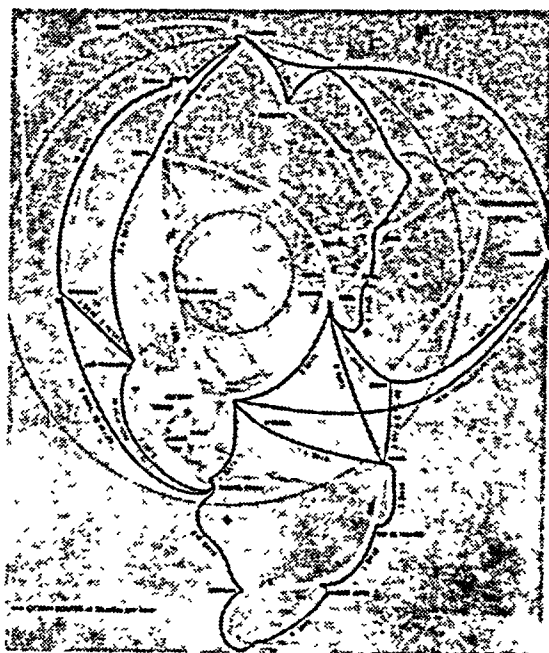
The practical difficulties of making the plane available to the missionary



A dog team was exchanged for an airplane by a missionary stationed in the Yukon.

By Jane Carroll McRae

Map courtesy Merrill Lynch, Pierce, Fenner & Beane



To see why missionaries use wings today, compare the ocean routes (black lines) at 20 miles an hour, with the air routes (white lines) at 250 miles an hour.

on the field have bogged down the efforts of many boards. Several groups have, however, been willing to risk large sums of money in pioneering in this field. In each case the users have been highly pleased with the results and with the money actually saved in the long run.

The converted C-47's, "The St. Peter" and "The St. Paul," purchased by the Lutheran World Federation for relief work in China, have been kept in constant use carrying missionaries and relief supplies from Shanghai to outlying sections of the country. Rental received from the various boards using the plane pays for the upkeep of the machines and the expenses of their crews. At least one Southern Baptist missionary has used the services of these planes.

The Catholic project in missionary aviation has developed to such an extent that a special magazine, *Wings of Mercy*, is being published by The Catholic Flying Priests. They operate seventeen planes in mission fields over the world.

The Presbyterian Church is at present trying to purchase planes for three of its missionaries: a physician in Africa, one in Mexico, and an evangelist in Brazil. The Presbyterian missionary, Dr. Arthur Piper, long ago proved the usefulness of the plane in his medical work by pioneering with

(Please turn to page 21)

While It Is Day

Too many of us are playing along, taking things easy, in one of the most critical times the world has ever known. All about us rage the storms of bitterness and strife and hatred.

God has entrusted to America vast resources. Our land is the storehouse of the world. Very near us, only a few hours away in these days of air travel, multitudes are either starving to death or are perishing in fratricidal strife. We have both the material assistance and the gospel of good will entrusted to us as stewards of God's manifold grace. What are we going to do with these resources which have been placed in our hands? Are we not failing to demonstrate in our own lives and in our national life the transforming power of the gospel?

We seem to have failed to sense the needs of a sinning, suffering world. We get glimpses of the stricken multitudes, but we hasten by on the other side. Are we really worthy to bear the name Christian? Can we claim to love our neighbors as ourselves if thus we fail to give them material bread and, above all, the Bread of Life? Are we loyal to our Leader who has bidden us to deny ourselves, take up our cross and follow him?

Southern Baptists are averaging just a little more than a one-cent postage stamp a week for foreign missions, the most imperative business in the world! We are spending millions on ourselves, but are giving so little to carry the Good News to multitudes who have never even heard the name of Jesus. With all the resources committed to us, we are sending only one foreign missionary to every 10,000 Southern Baptists. Young men and young women thoroughly prepared, with the urgent call of God in their hearts, are pleading to be sent out while we remain casual and careless in our attitude toward the world commission of our Lord.

There is so little time to do so much. The night hurries on—the night when it will be too late, too late to do the work which God has asked us to do. Enduring peace can be brought to the world only through good will among men brought to the hearts of believers by the Saviour of the world. Nothing else can avert world disaster. Hurry while it is day! Delay means destruction and death not only for homes in other lands, but for our own homes. This is the day of salvation. This is the accepted time.

China and the Communists

The whole world is inflamed and irritable. For many a year we shall be suffering from the devastation wrought by World War II, the meaning and measure of which are not yet fully apparent. We shall

EDITORIAL

never return to the pre-war world of 1937. Even if another war should be averted our children will be kept busy salvaging the wreckage of the last war and rebuilding the nations.

These words are written just after a destructive hurricane swept the Gulf Coast, taking a heavy toll of life and causing property damage totaling many millions of dollars. This hurricane had hardly finished its course when alert observers of the Government bureau warned us that a second storm and a third were in the making in the Caribbean area.

This is a symbol of political and economic climatic conditions around the world. On every continent devastating hurricanes are in the making. Asia, Europe, Africa, the Americas, all have unstable areas. Only the grace and power of God, in response to the intercession of his saints and their unceasing efforts to cultivate good will and establish righteousness in all the earth, can prevent the most destructive war civilization has ever known. Christian men and women everywhere must take their stand resolutely against war and, with the spirit and courage of the French general at Verdun, declare, "*Ils ne passeront pas*" ("They shall not pass").

In recent months we have tried to point out some of the significant factors and trends in various countries. What about China, great old China which for nearly a decade resisted Japanese armies, and held on to the day of victory, despite destruction and death?

China has the oldest consecutive history in the world, having been a fellow-traveler with ancient Egypt, and Assyria, and Babylonia, and Greece, and Rome, which one after the other dropped by the way. China has kept steadily on, with various dynasties and changing forms of government, and will probably continue for a long time to come, however turbulent civil and alien strife may be.

Word has come to us in recent days of bitter attacks of Communists in North China, especially in Shantung Province, the area of the North China Mission of Southern Baptists. We are told that many Chinese Christians have been put to death. This is not the first time our mission work has suffered in China. We have read the story of the Opium War just before we entered China in 1845; a few years later came the Arrow War, followed by the Tai Ping Rebellion. One of the first martyrs in North China, back in 1861, was J. L. Holmes. In 1900, during the Boxer Revolution thousands of Chinese Christians and many missionaries were killed. All through the years faithful volunteers have taken up the torch passed to them from falling hands, and the Kingdom has grown at an amazing rate in China.

As we are able to gather from various sources, there are at least three outstanding groups in China:

the Nationalist Government, controlled by the right wing of Kuomintang; the Communists of North China deriving their support largely from the peasant classes; and the Democratic League, an influential middle class favoring a coalition government on an enduring basis and opposed to a dictatorship, either right or left. While in the beginning there was apparently little connection between the Communists of China and of Soviet Russia, there are increasing evidences of a more intimate connection as civil conflict continues and Russia is reaching out to control buffer territory on every side. With the Communists of North China and Manchuria there is apparently an increasing antipathy to Christian influence and institutions.

The successes of China in World War II were due largely to the leadership of Generalissimo and Madame Chiang Kai-shek and their associates, a large percentage of whom are Christians and products of Christian colleges. Unfortunately, and almost inevitably, as one of the results of such a tragic conflict, there have been bureaucratic abuses, graft, and bribery in the National Government. This has complicated the situation. China is not alone in this development.

The most sinister aspect of the situation, not only in the Orient but elsewhere, is the threat of communism, especially as propagated by the Soviet Union. Poverty and hunger in any land furnish fertile soil for communism.

America occupies a strategic position in the life of the world. As Dr. Cornell Goerner recently pointed out, America must be Christian if we are to use wisely and effectively our vast resources in serving and saving the stricken, suffering world. Never have we faced so urgent a call to be faithful stewards of spiritual and material wealth which God has entrusted to us. The big question, after all, is what can America do to be saved? In saving America we shall go a long way toward saving the world.

A Voice from Europe

One of the most dynamic speakers we have heard recently is Dr. Bredahl Petersen of Copenhagen, Denmark, who visited the United States immediately after the Baptist World Congress.

In the face of persecution during World War II, Baptists and other evangelical Christians stood firm in their determination to follow Christ. We have seen the tragic results of pagan philosophies which asserted that might is right and that the weak should be destroyed. Six million Jews were annihilated. Millions of other people lost their lives in the conflict between pagan and Christian ideologies.

The religious leaders of Europe realize the need of a spiritual revival. High church officials in England have issued a tract calling attention to the need

for re-evangelizing England. A similar appeal has come from the General Assembly of the Presbyterians in Scotland.

Not long ago the world-renowned theologian, Karl Barth, made the statement to Lutherans, that they might as well cut out infant baptism, or sprinkling. Without citing scriptural reasons for such a procedure, he said that infant baptism presupposes two things: Christian homes and religious training in schools. These two, he said, no longer exist.

Baptists, declared Pastor Petersen, must again go to men with the gospel of Christ calling them to personal confession of faith in Christ. Salvation is not based on magic rites, or sacramentarian ceremonies, but on a personal faith in the Lord Jesus Christ. Only an evangelical, confessional, missionary Christianity can save Europe. Personal faith must be based on conviction. We are face-to-face with foes of evangelical Christianity. Dictatorships in religion, as in state, are alien to the teachings and spirit of Christ. We have in Europe representatives of the Eastern Orthodox Church who fellowship with Baptists in ecumenical councils, then as soon as they return home seek to imprison Baptists and to suppress their teachings.

The gospel of Jesus Christ is the greatest need of all nations. The United States is entrusted with the leadership of the world. The Christians here must not forget their responsibility or evade their obligation. State churches and formalism in religion will never bring the saving message which the world so much needs. Sacramental religion will never make men free. Only Christ, through living faith in him, can do that.

Sacramentarian theology, pagan in essence, which claims that there is magic in religious rites, cannot evangelize Europe. Baptists have the message of salvation by the grace of God, through personal faith in the Lord Jesus Christ, and not through sacramental ceremonies. We are not ashamed of the gospel of Christ, for it and it alone is the power of God unto salvation.

The Harvest Continues

One of the most thrilling stories which came out of the Boxer Rebellion in 1900 was the martyrdom of Horace Tracy Pitkin, to whose memory a large marble plaque was placed in the foyer of Woolsey Hall, Yale University, his Alma Mater. Sometime ago, we referred in *THE COMMISSION* to the last word which he gave to a Chinese Christian before he was beheaded by the Boxers: "Tell my wife that God was with me at the last and his peace was my consolation. Tell her to send our little son to Yale, that it is my hope that when he is twenty-five he will come to China as a missionary."

Now here is an interesting sequel. A reader living in California, a retired missionary of the Northern Baptist Convention, writes us that after she had been

in Japan about twenty years, she heard a Japanese evangelist, the Rev. Kaku Imai, in a series of evangelistic meetings. The night she heard him he gave the story of his life. He had been a Buddhist priest and a descendant of a long line of Buddhist priests. When he was in Kobe, having nothing special to do, he dropped into a Christian meeting and there heard the story of Horace Tracy Pitkin. He was much surprised at the last request of Pitkin that the little son, when he grew up, return to China as a missionary. Mr. Imai said that the natural assumption would be that he would wish the boy sent back to China to kill the people that killed his father. That story was the means of Mr. Imai's conversion.

In 1923, this retired missionary writes, Mr. Imai came to America, primarily to find Mrs. Pitkin and thank her for what the death of her husband had meant to him and to work among the Japanese. He found Mrs. Pitkin in a hospital in California, thanked her for her husband's life, and then told her his experience. Mr. Imai held a meeting at Riverside and a Christian Japanese woman living sixty miles away persuaded her husband to go with her to hear the Japanese evangelist. Her husband was gloriously converted. As a result of their testimony, many of the Japanese from that valley were led to Christ and they had a self-supporting church. Moreover, these Japanese Christians led to Christ a number of the Mexican laborers who were working for them on the farms.

In response to an inquiry from THE COMMISSION, Sherwood Eddy writes us that Pitkin's son, Horace, took his medical course as an orthopedic specialist and is practicing successfully in San Francisco. He never felt the call to go to China as a missionary.

Founder of the Margaret Fund

One of the most significant announcements in the 1904 session of Woman's Missionary Union of the Southern Baptist Convention in Nashville related to the gift of \$10,000 by a "Christian mother" for a home for children of missionaries. The donor of that gift was Mrs. Frank R. Chambers of New York, a daughter of Alabama. A home was purchased in Greenville, South Carolina, and named the Margaret Home after her mother and daughter. The leaders of W.M.U. found that a more practical plan would be the establishment of scholarships for the children of missionaries. The Margaret Home was sold for \$25,000 in 1914 and the Margaret Fund was established. This fund has been augmented through the years by many thousands of dollars, principally by gifts from the Lottie Moon Christmas Offering for foreign missions and the Annie Armstrong Thank Offering for home missions, as well as by various other gifts and bequests.

In the past thirty years 565 sons and daughters of

missionaries have received scholarships valued at more than a half million dollars. Eighty-four of the 120 students last year were sons and daughters of foreign missionaries and thirty-six of home missionaries. A number of these students have gone to the ends of the earth as missionaries.

Annually the Elizabeth Lowndes scholarship is awarded to the senior student with the highest scholastic and achievement record, as well as for outstanding leadership on the campus maintained for the three preceding years. The winners of this scholarship the last session were Campbell McMillan, son of Dr. and Mrs. H. H. McMillan of China (the third McMillan son to receive this honor), and Lois Chambers, daughter of Mrs. R. E. Chambers and the late Dr. Chambers of China. Around the world missionary fathers and mothers have thanked God for this generous provision which enables their sons and daughters to be trained in the homeland.

Recently the tidings came of the death of the "Christian mother" who nearly half a century ago was moved of God to make the initial gift for this fund. She died in Bronxville, New York, Sunday, October 5, 1947. Her husband, who was president of the well-known Rogers Peet Company, New York City, preceded her to the Heavenly Home in 1940. Surviving are two daughters, Mrs. William C. Hawkins of Hamilton, Canada, and Mrs. A. L. Warnshuis of Bronxville.

New Baptist World Alliance Headquarters

Recently, on motion of a British member of its executive committee, the Baptist World Alliance transferred the executive office from London to Washington. The principal reason for the transfer was the difficulty of transmitting funds out of the British Empire to other areas, then only in territory where transactions would be in terms of pounds sterling rather than in dollars. An office will be maintained in London for the convenience of our fellow workers in Europe.

In a very impressive ceremony Tuesday evening, October 7, in the auditorium of the First Baptist Church, Washington, D. C., formal ceremony marked the transfer. Among the distinguished fellow Baptists present was President Harry Truman, introduced by Pastor Edward H. Pruden as "Our good friend and fellow Baptist, the President of the United States." In a brief extemporaneous greeting, our Chief Executive said:

It is a pleasure for me to have the privilege to be present on this occasion tonight. It is a great day in the history of the United States and of Washington.

And seconding Dr. Pruden's words of welcome, I would like to extend to you an official welcome, if I may. We are glad to have you here.

We hope that you will take to heart the prayer in the in-

vocation for a just and honorable peace. That's all the United States Government has ever wanted. That's all it has ever asked for, and we are using every means at our command to get the proper moral support for that fair and just peace.

I had hoped by this time that we would have it. We are getting closer all the time, and we will eventually get it, but we must have the support of all those organizations that stand for God and for a moral code in the world.

In brief messages, brethren from other countries brought fraternal greetings. We were happy to welcome and to hear Brethren A. T. Ohrn of Norway, Petersen of Denmark, Tinsley of Australia, Bingham of Canada, Hazen representing Northern Baptists, Newton representing Southern Baptists, and Jernigan representing Negro Baptists.

Our hearts were deeply stirred as President C. Oscar Johnson of the Baptist World Alliance summoned us in the closing message of the hour to dedicate ourselves to the holy task of relief, evangelism, and co-operation. We must recognize the dignity of human personality and insist on the liberty of men and women around the world. There are some things worth more than life itself; with unanimity of spirit and purpose Baptists of the world must give themselves to the missionary task which God has committed to them.

The Baptist World Alliance relief committee, in connection with the relief committee of the Foreign Mission Board of the Southern Baptist Convention, outlined a great relief program with an objective of one million pounds of clothing by November 30 and one million dollars by February 1 for feeding the starving multitudes in war-stricken lands. In this program all of our Baptist fellowship around the world will have a share.

MISSIONARY

Tidings

Missionary Dorine Hawkins, nominated by the Brazilian members of the board of the Training School in Rio de Janeiro, was recently elected

unanimously as principal. Missionary Minnie Landrum, who recently celebrated her twenty-fifth anniversary of service in Brazil, writes that she is sure that Miss Hawkins will be a splendid principal and will have the co-operation of all of the students and the W.M.U. members. The Training School will be housed in a new building when it is completed, probably sometime next year.

Wings to the Uttermost Parts

(Continued from page 17)

a Cub fitted with pontoons for landing on the many lakes and streams of the Congo. A Presbyterian missionary doctor, the Rev. John Flynn initiated the Flying Doctor Service of Australia, serving an area of 400,000 square miles with seven flying doctors. The service maintains contact with the scattered ranch families by means of a simple radio device called a "Transceiver," a transmitting and receiving set generating its own power.

Following the war so many trained pilots and mechanics were interested in missions that they have organized themselves into the "Missionary Aviation Fellowship," with headquarters in Los Angeles. Their plan is to purchase planes and equipment and operate them on whatever terms are acceptable to the denominational board involved. Specialists make a survey of a given field and with the help of the local staff members recommend the type of service that would best meet the needs of that particular situation. The fellowship has planes in operation in Nigeria, in Mexico, in Peru and Ecuador and several other projects are under way. The group has in its membership more than 200 pilots and aircraft specialists.

Southern Baptists as yet have made no definite plans to use the plane other than the established commercial lines. However, the volunteers for missions are in increasing numbers learning to fly and maintain a plane in preparation for the days ahead. Missionary Oz Quick has spent a part of his furlough at Toccoa, Georgia, where he was enrolled in LeTourneau's Missionary Flying School. Here the student may earn a Private Pilot's license in four months for a cost of \$350. If he prefers, he can obtain employ-

ment with the LeTourneau company to pay his aviation tuition and living expenses. Missionary Quick has his license and flying experience in the Taylorcraft, Piper Cub and Stinson 10.

Mary Catherine Adams, missions volunteer, has gained her license while a student at the W.M.U. Training School. During the war she worked as airport traffic control tower operator for the C.A.A. Later, while in the Navy, she flew in Army and Navy transports.

God give us the vision to see the needs of the mission field as they actually exist and the wisdom to take the right steps to meet those needs.

"They that wait upon the Lord shall mount up with wings!"

Misery Unrelieved

(Continued from page 7)

Alexandra Mikhailoff of Lübeck, a delegate to the World Conference of Christian Youth, is an example. She and her mother and two sisters have applied for entry to America. The phrase "country of origin" has blocked them, because every member of the family was born in a different country of Europe—Switzerland, Poland, Austria, and France—and they may not be admitted as a group under any one country's immigration quota. Alexandra is a displaced person but she is allowed to work at the Y.W.C.A. of a near-by city. She has almost given up hope of having a home again, because in spite of her university training, Christian character, and professional record, and the high caliber of her family, our country's laws prevent them from reaching the new world.

According to the best authorities on the subject, the bill to admit 400,000 D.P.'s to the United States is out of date. Non-Jewish displaced persons will probably not total 400,000 when Congress opens its next session, and the Jewish displaced persons will not accept America as a home.

But the refugees are still with us. They lack the shelter of D.P. camps where a ration of 2,000 calories a day is available for everybody. They wander from place to place, moving only when they are compelled to, trying to find somewhere to live. If we have no Christian responsibility for these people, nobody has.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

Our nurses work like true Christian soldiers. They are fighting to save physical life as well as souls. Do you know what it is to fight for five hours or days to save a physical life and still lose it? Have you ever had a mother lay an unconscious child in your arms and plead "Do something" and then have to hand the body back to her seven hours later and say "I've done all I could, I have failed." It is not easy to walk to a plot with her at sundown to bury that child.

That is the task our nurses face day after day. They are as great as any preacher we have on the mission field today. They do the work of doctor, nurse, and preacher.



MRS. CECIL ROBERSON
Iwo, Nigeria
West Africa

Baptists Build Concrete Church in Cane Field to Serve Rural District of Kauai

"And what is that large, green-roofed building by the cane field?" inquired a *malihini* (Hawaiian for stranger or newcomer) of the hostess early one morning as he peered down from his celestial height through the shatter-proof window of a DC-26 transport.

"Oh, that pretty concrete structure across from the sugar mill?" parried the dark-eyed Hawaiian beauty.

"Yes, that's it!" he said.

And with a quick smile she answered, "Why, that is the new Waimea Baptist Church."

On March 30, about a year after Secretary M. Theron Rankin had broken ground, the happy people of this young fellowship offered up sacrifices of thanksgiving and prayer to our gracious Father in a beautiful, new house of the Lord. The dedication of this building marked the completion of what is probably the first permanent church house Southern Baptists have helped to erect in the post-war era as far west as this.

The dedicatory sermon was brought by Missionary Victor Koon, pastor of the Olivet Baptist Church of Honolulu and president of the Hawaii Baptist Convention. Scripture was read by Dr. Charles A. Leonard of Hilo, Hawaii, who had ministered to these people earlier for a season. The pastor was privileged to baptize six converts: five dear Japanese-speaking adults, among

whom were former Buddhist parents won to Christ by their children, and one fine young man.

This joyous occasion really marked an entrance into a new period of usefulness for the membership of this church. Born of the Holy Spirit about ten years ago through the human instrumentality of the Bible-loving Tamashiro family about whom it was organized, in the spring of 1943, after prayerful conferences together, the church called Missionary Edwin Dozier to serve as pastor and the group entered the worldwide missionary fellowship of the Hawaii Baptist Convention as the Waimea Baptist Church.

The people of this church have been characterized as deeply spiritually-minded and consecrated souls. While living in a conglomerate cultural background of mixed races and religions (predominantly Buddhist), these young Christians have persevered in the face of great obstacles. They have endured real persecution at home, at work, at school, and in the market places. But the Lord has blessed them through all these testings of their faith. And he continues to reward their labors with a modest but beautiful harvest of souls. Many friends and several churches throughout the South have strengthened them financially and encouraged the growth of the work by their prayers.

At an old rented store building in the near-by village of Kekaha, only a comparatively short while ago the people dreamed and prayed and saved and gave to buy a lot, first, and then to build a house unto the Lord. It was through the Lottie Moon Offering of 1945, in which the church participated, that construction became possible. Labor and material shortages impeded progress. Part of the lumber was purchased from a discontinued army hospital. God went before us all the way, and doors which had been closed hitherto were opened to us.

The pews were a gift of the Lord from a chapel in Honolulu. They were refinished by the members at several "work parties" and they are an adornment to the building. Now the people are resolved by his grace to meet the challenge of the yet unsaved masses, as well as a remaining financial obligation, which the new opportunities through improved facilities have brought to us.

The population of Waimea exceeds two thousand while that of this rural district is about ten thousand. Our church membership is now eighty-one. One hundred and fifty-six were enrolled last Sunday in our Bible school and about half of the membership attends the Training Union. Nearly 65 per cent of the members are registered as tithers. The majority of the church are members of the Training Union although there is



Coleman D. Clarke
Concrete Church in the cane field was dedicated by its eighty-one members.

a goodly number of Japanese-speaking parents who maintain their own prayer meetings, worship services and Bible classes under the leadership of Miss Lancaster and a lay evangelist, Brother Shintaro Itokazu. Six of our young people are attending Baptist colleges in the Southland. Two of our young deacons are serving God and their country in Japan. There is an active W.M.S. and a growing Royal Ambassador chapter.

For nearly a year the visual education ministry of the church has included religious and educational films to an average number of over five hundred persons weekly in three towns. While we are thankful for victories won, we are most mindful of tasks yet to be done.



COLEMAN D. CLARKE
Waimea, Kauai, T. H.

Survey of Mission Field Interrupted by Bandits in Leung Kwong Convention Area

The treasurer of the North River Home Board and I left Kukong by truck to look into the rehabilitation of church buildings and our mission work.

Nam Hiung, the first city in which we stopped, was prior to the war a large walled city with a population of 300,000 people. I learned that there are now only 80,000; a third of the city was bombed and burned out. Many of the large and once attractive shops are now laid flat to the ground and the city has not taken on real life.

I discovered that Baptist work is almost at a standstill. There are eighteen church members and since there is no place for the preacher to live and no place in which members can worship, they have been discouraged. While there we offered the Christians help to get a place ready so that they can resume their worship.

Next we proceeded into Kiangsi Province, traveling over some of the roughest roads I have ever seen. Within fifteen miles of the border, we were stopped by forty bandits. They all came out to the road with guns and pistols in their hands. The truck driver, who understood them, did all the talking.

One of the bandits, who appeared to be about eighteen years old, saw me sitting on the front seat with the driver, and began to ask me many questions. He first said, "Lo fan ki yu thai pa Tshin" ("There is an old foreigner, he has much money").

The driver immediately said, "No, he does not have any money. He is a preacher and all preachers are poor. I have to lend him money." (The driver spoke the truth for I had borrowed money from him!)

The bandit then asked, "Are you the one the American Government has sent out here to lay down railroad tracks to Kamchow and on to Shanghai? What are you doing in China? Where are you going? Do you not know how to speak our language? Do you not know that we are communist troops? Are you in favor of communism or the Chinese Government?" I answered as little as I could. The truck driver came to my rescue and answered all the other questions for me. When those outlaws had collected \$400,000 [Chinese currency] from the driver, we were permitted to go on.

In Tai Yu, the first large city in southern Kiangsi, the church work has been carried on in the Lutheran Church building. Wan Yu En, a godly, consecrated pastor, has done splendid work in this city during his ten years, leading more than a hundred to accept Christ as their Saviour. A month or so ago, the Christians purchased a good location at a meager price. Now, a church building with a seating capacity of 120 is being built on this site. It was financed through the Leung Kwong Baptist Convention and Southern Baptists' rehabilitation funds.

We went on to a small village called Nam Khong. A chapel was rented in this village a number of years ago and God has blessed the work greatly. A number of these people have been won to Christ. Beginning this year when the Leung Kwong Baptist Convention stopped paying rents on any chapel, this small band of Christians assumed the responsibility of paying the rent to the landowner in so much rice each month. Now, we have a good prospect of purchasing a lot with an adequate building on it for a church. The funds are in hand and the Christians are expecting to close the deal in the next few days.

Our last place to go to on this mission survey trip was Kamchow, one of the largest cities in Kiangsi Province. This

city had a population of 400,000. The aftermath of war and the high inflation has reduced the population to seventy or eighty thousand.

It is the cleanest city I have been in since my return to China. All the restaurants and shops are very attractive in appearance. Five missions carry on work there—Baptist, China Inland Mission, Episcopalian, Roman Catholics, and the Nazarenes who have just recently opened up work. I was informed that the China Inland Mission spent between eighty-five and ninety million Chinese dollars for the rehabilitation of their church building. The Episcopalians spent around \$90,000,000 C.N. on their church.

The treasurer and I went into these buildings, and saw that they were very attractive in every way and well-equipped with furniture and organs, and electric lights. The Nazarene missionary couple had just purchased two very large shops near the business section of the city for \$133,000,000. The man who is in charge of their work told me that their mission was prepared to spend around \$200,000,000 on their property.

The Baptists have had a piece of property in the city for years, but the buildings are very unattractive and are in bad shape. We must have a better church building. The Leung Kwong Baptist Convention does not intend to withdraw from the church life, but is more anxious to strengthen the Baptist cause in this progressing city. A building such as will be needed will probably cost U. S. \$3,000. The North River Home Board in its meeting a few days ago approved a request of the Executive Committee of the Leung Kwong Baptist Convention to pass this matter on to the Foreign Mission Board, requesting them to ask the W.M.U. of the South to include this amount in their next Lottie Moon Christmas Offering. What a great blessing it would be if the W.M.U. would give this amount for the church building in Kamchow!



MANLY W. RANKIN
Kukong, Kwangtung
China

Missionary Uses Ford, Public Address System for Evangelistic Work in Brazil

We visited two of our associational meetings and traveled over eleven hundred miles recently in the Ford given us by Texas Baptist women. We used the address system given to us by a church in Dallas. This made it possible to preach to thousands of people who would never have come to the church.

In our first associational meeting the mayor and city manager were present

and gave us the keys to the city. We connected our address system, putting one speaker in front of the church and the other in the city park some four hundred yards from the church in the center of the city. All of our evangelistic messages and all of our special music were broadcast.

In five cities outside of our associational cities we preached, using the address system. Three times unsaved men put their homes at our disposal. In all but one place we were in the center of the city. In all of the cities people in the stores, on the street, and in their homes heard the gospel and many of them for the first time.

At our last associational meeting an unsaved man went out to his country home to put his home in town at the disposal of the missionaries and pastors. This man is very rich. His wife is a Catholic. He furnished our food and a servant to wait on us. He attended our services at night.

The workers are few here. With the use of the car the Texas women gave us and the address system we are able to reach many of the unsaved that otherwise would not hear the Word. One time a Catholic who had heard of the persecution of a priest came and invited us to come to his home the next time we came to town. Once when we were refused permission to connect our system in the hotel, an unsaved man next door invited us to come and broadcast from there. The whole town heard—the priest included.



S. S. STOVER
Belo Horizonte
Minas Gerais, Brazil

Mission Frontier in Northwest China Visited by Missionary and Chinese Pastor

Sian is one of the great cities and capitals of China, where a group of Baptists with a pastor—refugees who did not return to Honan—are quartered on English Baptist property.

Previous to the war, the Frontier Mission Committee sent representatives into West China on an inspection trip, with a view to opening new work, and Dr. Abraham Hsu was sent to WuWei, Northwest Kansu, where he opened and has faithfully conducted the Frontier Mission Hospital through many difficulties to himself and family.

During the war a few of us remained in or returned to Free China. A church was gathered in Chungking. A group of Baptists from the field of Missionary Addie Estelle Cox in Honan, pushed out by famine and Yellow River floods, were organized into a church and went to faraway Sinkiang.



G. W. Strother
Baptists in Sian use this English chapel.

Others from the same area went as colonists to the Yellow Dragon Mountains, where the former inhabitants were slaughtered a generation or two ago during an invasion from the west. Still another group was north of Sian at North Tungkuang, and the group at Sian was headed by Pastor Fan Meng Chiu.

En route to Sian we stopped off at Lin Tung, twelve miles out of Sian. Lin Tung is the site of the arrest of Chiang Kai-shek by Chang Hsueh-liang and the Communists in 1935, from which he was "talked out" by Madame Chiang, but at the price of being compelled to stop the war on the Communists and prepare for an early war with Japan, which was all too inevitable.

The next morning, after our good hot bath and sleep, we took a crowded bus into Sian. When a few of us arrived here in 1944, after escaping from Chengchow a few hops ahead of the Japanese, we found this a city of magnificent distances. Rickshaws were very expensive, and walking long and tedious. Now there are public buses. Sian is laid out on the grandest style of any city in China next to Peking. About three miles north and south, and five east and west, it is surrounded by great walls and tower gates well preserved over the centuries.

One of the most interesting sidelights of the trip was the privilege of contact with some of our Christian students. In 1945, after a series of meetings with groups in the various universities in West China by Mr. Calvin Chao, an Inter-varsity Fellowship was organized in Chungking having a definite historical, evangelistic expression of the Christian faith for a center of unity. These Christian groups had been conducting meetings in their own organizations in different schools.

Now they became organized on a national scale, and Mr. Chao was elected as their national secretary. Though Presbyterian in background, Mr. Chao has come out for immersion and individual regeneration, and his wife is a Baptist, formerly one of the secretaries in the W.M.U. office in Shanghai, associated with Missionary Lila Watson.

As acting treasurer in Chungking, we were able to help many of our refugee students, and it was a pleasure to begin meeting some of them for the first time.

In this Christian work in the university they are ably, lovingly and wisely assisted by Mrs. E. M. Contento, Scottish Baptist member of the China Inland Mission, now on loan to the university as an English professor. Southern Baptists could use at least one good man, assisted by an able Chinese, devoting himself wholly to this work. The members of the Scandinavian Missionary Alliance told how, with the public address system, they were able to address a gathering of 20,000 students from middle schools and university for several days of meetings in Sian.

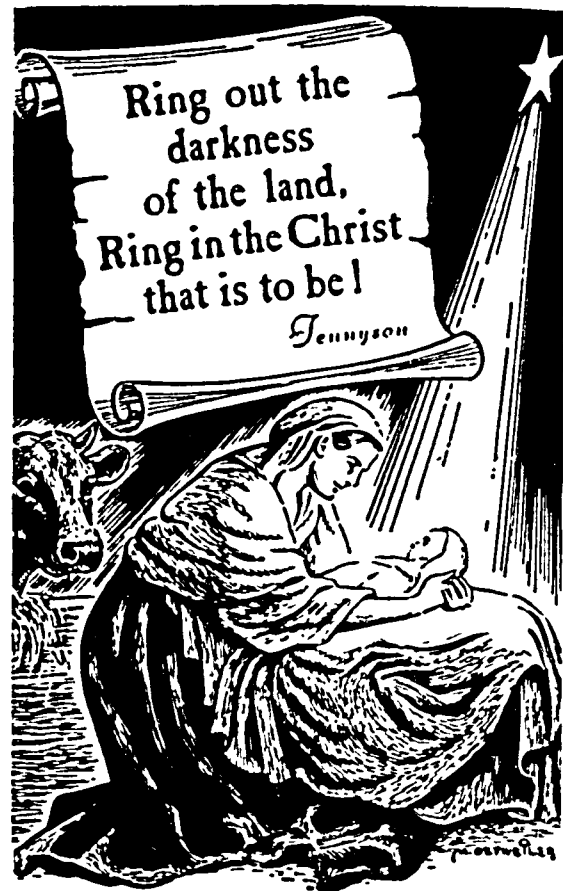
The English Baptists, now united in the "Church of Christ in China," have been here about fifty years, and have a hospital, church and large rural evangelistic work which has grown up out of refugee members and their friends from Shantung, driven there by famine. The Scandinavian Missionary Alliance, associated with the China Inland Mission, has the evangelistic spirit and we found their premises teeming with activity.

Though this country is not new to the gospel, it is new to Southern Baptists. Pastor Fan came here after the Japanese advance in 1944, won the commendation of the Christian community of the city, was able to secure the English Baptist chapel in the north suburb, and has gathered a group of Baptist refugees and others about him for a promising work. A few are giving most liberally and sacrificially to make his stay there possible. He and Mrs. Fan have a family of four daughters and two sons, three now in universities.

Word from Pochow is that the Communists have not disturbed the church or mission property, and things taken from my home have been returned. Missionary Clifford Barratt for the second time has been our only missionary to live under their regime. Missionary Harriette King was doing all she could to keep our Kweitch property intact, but was having to call on a Lutheran missionary to prevent our mission property from being confiscated for military purposes.



G. W. STROTHER
Pochow, Anhwei
China



NOTHING can better express the joy of Christmas than the music of beautiful bells. Borne through the skies on golden wings, it soars straight to our hearts and makes even more ecstatic the happiness that dwells there.

Christmastime is the time of all the year when we know happiness for what it truly is—when love and kindness and the pleasure of giving are the guideposts of our lives. That has been true down through the centuries: the darkness of doubt and selfishness has ever vanished before the brilliance of the Spirit of Christmas.

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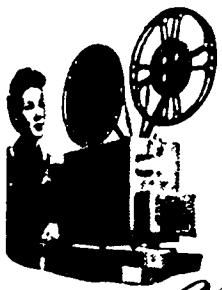


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Thank-You from Tokyo

I want to thank you with all my heart for the two packages which came in July and August. They were indeed double blessings for me. First, the good will of American Christians takes me out of this toilsome world to rest and taste real happiness in the land of Christian communion, and second, by sharing your gifts with others, I feel blessed by their appreciation!

I gave most of the dresses in the first package to Y—— H—— with a prayer that God may wipe off her tears with which she saw her dear father off to heaven July 8. Poor little Yuriko! She was left helpless in this terrible inflation. The money she gets as a full-time typist is not enough to buy half a dozen of socks in this country. She told me that when her father drew his last breath, a heavy burden crushed her. Of course she had to give up a college education for which she had been preparing since last May.

It is more than a coincidence that she made a decision to follow Christ at the same age I made mine, and came to me for spiritual and material help just as I went to the missionary. . . .

Then at the end of last month she was fired and is now looking for a job. The fault is with her, but it is a tragedy that she lost the job just after her father's death. I want to believe with my Christian faith that on August 31 she was born anew in Christ, by her repentance over her former conduct and by her acceptance of Jesus Christ as her Saviour. God



Sam Tamashiro

A reunion took place in the garden of Mejirogoaka Baptist Church, Tokyo, July 27 when Missionary Alma Graves was greeted by Baptist business girls of the church family.

is working in her. Some day she will become a reliable Christian.

Missionary Edwin Dozier is trying to find a job for her, and gave her an "anonymous contribution" of 500 yen to support her until she finds one. I know well from my own experiences that a person can grow only when she is loved and trusted. Somehow I feel that God wants me to take care of her now. Thank you so much for the dresses and socks and underclothing which I gave her.

Yours in Christ
Y—— E——

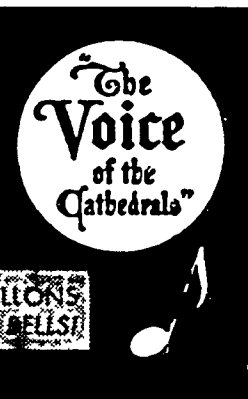
For the names and addresses of worthy Japanese Baptists whom you can help this winter, write Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C.



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By Vivian A. Bruner

Eskimo Christmas

Joseph was crying again. Mary tenderly brushed away the tears with the back of her fur mittens.

It was almost dark and oh, so cold in the snow igloo. "Let's play we are hunters," suggested Mary. "You be the caribou (deer) and I'll be the hunter. Bang! Bang! Here I come to get you!"

With a squeal of delight Joseph ran to the far end of the room and sister Mary followed with her imaginary gun.

Suddenly Mary stopped. "Listen, Joseph!" she whispered, "I believe I heard the sled." Both children ran to the low doorway. Sure enough, Mother Ollibuck was coming down the snow steps with a bundle of sticks on her back. "Whe-e-e-e," whistled the cold north wind above the dome roof of the igloo.

"Mary! Joseph!" Mother called from the top of the steps. Two fur-capped faces smiled up at her from the entrance porch. Mary clapped her fur mittens at sight of the willow sticks. Now there would be more fire and good food to eat.

"Come, place the sticks on the hearth," said Mother.

Baby brother helped too and soon, what do you think? There was a blazing fire on top of the snow hearth in the snow house.

Mother Ollibuck put the meat on to cook and went back up the steps to finish unpacking the sled.

"No! No!" she called as Mary and Joseph started to follow her. "The wind is too cold today, you must stay inside."

The children sat on the snow steps until Mother came again, this time with skin-covered packages in her arms.

Mary and Joseph knew that she was bringing something extra-special because of the happy

smile on her face. They crowded close to her as she carried the bundles into the main room of the igloo.

"Something from the mission house," she said, turning up the lamp that they might see better. "The missionary told me that children from the States sent these things to us for Christmas."

"Oh, I know what that is!" Mary jumped up and down for joy. "That is the birthday of Jesus. They told us so in the mission school."

Tears ran down Mother Ollibuck's cheeks. "And he sent us gifts on his birthday. Isn't that just like him!"

"I knew he would. Remember how we talked to him about the things we need?" Mary's little hands were helping to unwrap the large bundle. "See—he whispered our needs to the other boys and girls."

"Do they love Jesus, too?" lisped Joseph.

"Yes," smiled Mother Ollibuck, "they sent these gifts because they love him."

Now the wrapping was off the bundle and look—what was this beautiful red something? A sweater, sure enough—just like pictures the children had seen. And here was a cute little snow suit just Joseph's size, and a bright scarf for Mother. And colored picture books, a box of crayons and what was this odd toy?

Such wonderful things the children had never seen before, the joy was just too much to take all at once so they sat down on the snow floor and laughed and looked while Mother opened more things. There was a sewing kit and scissors for Mother and a suit for father when he returned from the hunting trip. And sweet good things called candy.

"It won't be long now, waiting for winter to be over and spring to come," said Mary as she hugged her picture books close.

Christmas Comes But Once a Year

(Continued from page 10)

ments, from money sent by campus friends. *Amahs* and mistresses joined in singing carols, the president's wife helping the newest *amah* with the so-hard-to-read characters.

On Friday evening the university janitors and men servants had their party, sponsored by the members of the Student Volunteer Band and the Education Club. Ordinary roles were reversed—servants were guests, and students gladly "served" them.

On Saturday afternoon at one o'clock the villagers—men, women and children began streaming through the gate for their party. Their first in ten years! And so it was a big one, held in our social hall, and glowing with the happiness of faculty wives who had spent many hours preparing the gifts (in the paper bags made by the *amahs*, you remember), and the joy of the village folk whose lives had been so barren for so many years.

This by no means completes the list of our parties which went on and merrily on in this group and that till long after Christmas. But the parties are only the bubbings-over of our Christmas spirit. The heart of it is in our services, beginning with the chapel services in the week before Christmas, and crescendoing in the carolings, and concert, to the White Gift service.

We lighted the great white star at the entry to our auditorium on Friday night, while the choir and orchestra led us in carols. Were they sung in English or Chinese? Who knew? Each one in his own tongue joined his heart to the music.

At the Christmas Concert the great "Hallelujah Chorus" again brought all the music to its magnificent climax. There are many in that choir who are not Christian, I thought as I listened. Perhaps the triumph of that mighty music will burst the doors of their hearts, or will it be the tenderness of the "Virgin and Child" lullaby?

The Christmas pageant brought the message again, enriched by color and drama. There were non-Christians taking part in that, too, but with what simplicity and dignity! Surely they will remember and ponder.

Christmas morning dawns. John and I—alone now—carry out the accustomed ritual. First the *amah* and cook and their little Dee-Dee are invited in for their gifts from the tree. "Do you understand what Christmas means?" we say, and although they have heard the story many times, it must be told again. Then to carols played on the Victrola we open our own gifts—remembrances from loved ones far and near. Our piano and mantel are crowded with cards—how lovely is Christmas! Soon friends begin dropping in as of old to say "Merry Christmas!" (or is it "*Kung-ho-sheng-tang*"?), and after awhile we ourselves go out to say it to others.

Christmas on our campus once more! How I love it!

MARGARET STROH HIPPS, *China*



Blind and deaf Korean tots received Christmas gifts last year from Christians in the U.S.A. through Church World Service.

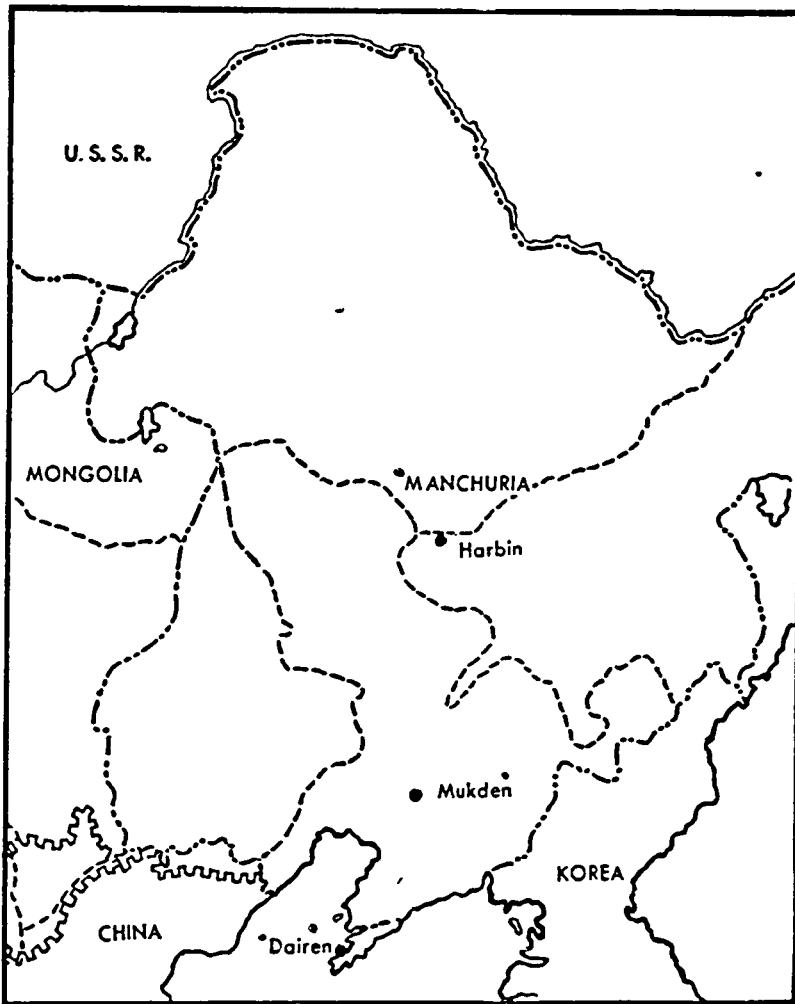
for December 1947

Know Your Baptist Missions

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POPULATION: 43 million. One of the most rapidly growing areas in Asia before the war.

MISSION STAFF: Two couples, one single missionary, one station.

Harbin (population, 333,000), one of the most cosmopolitan centers of the Orient. Center of Chinese, Japanese, and Russian culture. Strong churches. Civil strife prevents the return of missionaries now.

Dairen (population, 232,000), a station of the North China Mission, a center of South Manchuria evangelism.



Photo by Dept. of Public Information USAMGIK

Studying Missions

By Mary M. Hunter

The observance of the Week of Prayer for foreign missions and the Lottie Moon Christmas Offering is set for the first week in December. Prayer is the primary purpose of the program and it should ever be borne in mind that "prayer changes things." One "thing" for which there is imperative need of change is the fact that in so many places Southern Baptist missionaries are confronted by closed doors. Effectual, fervent prayer will help to open those doors; but "faith without works is dead." Hence our petitions must be accompanied by our sacrificial giving. Prayer plus gifts will make it possible for many of the missionaries now in America to return to their fields with the equipment essential to the prosecution and the expansion of their work in the churches, schools, hospitals, and the other Christian institutions. May each contribution to the Lottie Moon Christmas Offering be the result of believing prayer.

Let's Get Acquainted

It has been said that it is acquaintance with the missionaries which begets faith in missions. When we come to feel that personally or through study, we know the workers on the mission fields at home or abroad, our attitudes undergo a vital change. A mere abstraction does not appeal to the affections and emotions. It requires personality to create genuine interest and loyalty. If we will but acquaint ourselves more intimately with the lives of our missionaries and will consider the contrast between the greatness of their sacrificial giving and the relative smallness of our contributions of self and substance, it would be better for the great cause of missions and better for us.

Retrospection

Read and study the newly revised biographical books: *Outriders for the King*, *A Pioneer for Jesus* (Henrietta Hall Shuck), *Handmaidens for the King*, listed in the November issue of THE COMMISSION. The study of their

revealing biographies will afford the opportunity to learn about Southern Baptist pioneer missionaries and their work in many foreign fields.

Up-to-date Messages

"Epistles from Today's Apostles", appearing in each issue of THE COMMISSION presents up-to-date messages from our mission lands. In reading these "epistles" as if they were addressed to us personally, we feel a nearness to the missionary and the work comes closer to our hearts.

Youth's Dedication

A rich anointing came to many churches when their young men and women in summer camps, conferences and assemblies volunteered for definite Christian service. There were hundreds of such consecrations. Throughout the entire year there rests upon pastors, deacons, and all other Christian leaders the sacred privilege and obligation to keep in touch with these new volunteers, encouraging and helping them in every possible way as they face the problems and challenges of their wholehearted consecration to Christian service.

Give of thy Wealth

It is evident that the sentiment of Southern Baptists in favor of the observance of the tithe is rapidly gaining in strength, but in the support of Kingdom enterprises there is need

Special to Young People

The last program of the year in all Baptist Young People's Unions is "The Awakening in the East," a presentation of five young Baptists in Asia. Portraits of those five young people are available in one packet from the Baptist Book Store for \$1.00. Order "Young Baptists of Asia Portraits" now and avoid the inevitable Christmas rush.

that this principle extend increasingly. The attainment of the Southern Baptist goal, *one million tithers*, is worth careful and prayerful effort. Its blessing is three-fold; for it gives impetus to the missionary cause, a benediction to the individual tithers, and joy to the heart of Him who gave all.

Hear Dr. Rankin

Because of the current interest in Europe and Southern Baptists' desire for information about the Baptist World Alliance—its purposes and prospects—there is available a recording of the address delivered by Dr. M. Theron Rankin at the Foreign Missions Conference at Ridgecrest, North Carolina, in August, 1947. Already the Board is receiving many requests for these twelve-inch records. They are the commercial type (78 r.p.m.) for use with any phonograph or record player.

For adult missionary programs in church groups and societies, the message from the Foreign Mission Board's executive secretary will be of genuine interest and helpfulness. Those wishing to use the records should make their reservations early. Write the Department of Literature and Exhibits, Foreign Mission Board, Box 5148, Richmond 20, Virginia.

World Vision

During this year when the problems of readjustment and rehabilitation have tended to create confusion and pessimism, to thousands of Southern Baptists has come a new vision of the transforming power of the gospel. This challenging outlook has been the result of mission study among the various age groups—a study which enabled the classes to catch a view of world tasks and possibilities. The continuance of mission study early in the new year will offer to Southern Baptists the opportunity to do more.



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BOOKS

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The European Cockpit by William Henry Chamberlin (Macmillan, \$4.00) is an illuminating recital of impressions received in a recent trip through Europe. The author is qualified by long and intimate knowledge of both Europe and Asia, and by his proven skill as an interpreter of world trends to command attention. He believes that a free federation of Europe in some form is Europe's last chance to escape absorption by the Soviet Union.

We have read with interest and appreciation *The Holy Spirit in Missions* by J. B. Lawrence (Home Mission Board, 50 cents). The executive secretary of the Home Board of the Southern Baptist Convention renders a distinctive service in calling attention to the essential factor in missionary effort, so often forgotten these days. Dr. Lawrence reminds us that we cannot succeed without the presence and power of the Holy Spirit.

Dr. Joseph F. Fletcher of the Episcopal Theological School, Cambridge, Massachusetts, has given us a thoughtful symposium on the question of property under the title, *Christianity and Property* (Westminster, \$2.50). In this new social and economic age many conceptions relating to property have been revised. "Property is not only defined and protected by society; it is also *modified* by society."

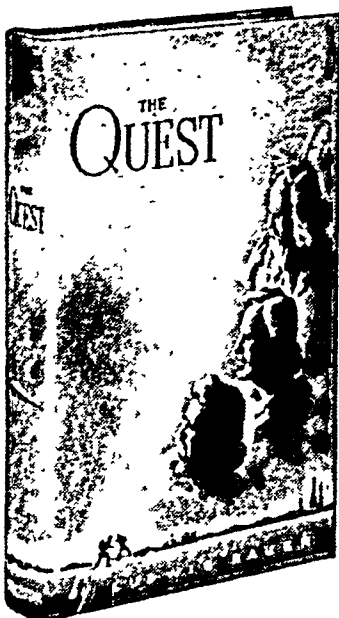
Christian Beliefs (Judson Press, \$1.75) by Ralph E. Knudsen of the Berkeley Baptist Divinity School, is a simple statement of Christian beliefs. It conforms, for the most part, to the Scriptures in the study of God, the Bible, sin, salvation, the church, the Kingdom, and last things. We would agree that God is the Creator of all men, but not the Father of all as stated in this volume. We would not name Baptists as a later development, along with other evangelical denominations. In the destiny of the wicked, the Scriptures teach "everlasting death" for the impenitent, not "everlasting life."

Children will value *A Picture Book of Palestine* (Abingdon-Cokesbury, \$1.00) mostly because of Ruth King's illustrations. The adult reader will appreciate the word pictures by Ethel L. Smither and find in them invaluable background material for Bible teaching. The author and illustrator have sketched the homes, the food, the clothing, the livelihood and worship of people in ancient Palestine, and have described the countryside.

FOR CHRISTMAS READING...and Giving

THE QUEST

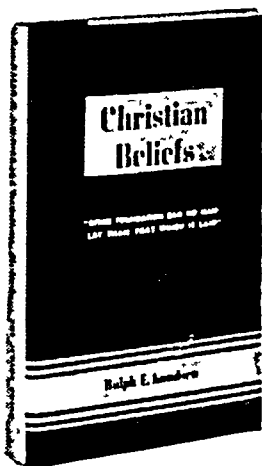
by Ludwig Bauer



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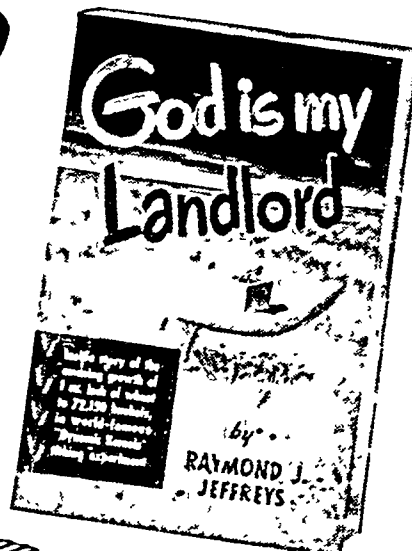
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2 Mary C. Demarest, Baptist Mission, Yangchow, Kiangsu, China; Edythe Inez Montroy, Baptist Mission, Iwo, Nigeria, West Africa; Alice Guynes Muirhead (Mrs. H. H.), 1660 East Elmore, Dallas 16, Texas.

3 John A. Abernathy, 598 Wei Yi Road, Tsinan, Shantung, China; Irma Pearl Mangels Frank (Mrs. Victor L.), Baptist Mission, Kukong, China; Elizabeth E. Rea, Baptist Old Peoples' Home, 315 Pine Street, Maywood, Illinois.

4 Lionel Raymon Brothers, Baptist College, Iwo, Nigeria, West Africa; Marjorie Spence, Lillington, North Carolina; Frances Talley, Seinan Jo Gakuin, Kokura, Japan; Edith Rose Weller, Caixa 226, Manaos, Amazonas, Brazil.

5 Merrell Price Callaway, Box 154, Jerusalem, Palestine; Hugo H. Culpepper, Casilla 3388, Santiago, Chile.

6 Edith Chaney, Baptist Mission, Ire, via Ikirun, Nigeria, West Africa; Mary Louise Culley Medling (Mrs. W. R.), Box 5148, Richmond 20, Virginia.

8 Vera Humphries Orrick (Mrs. B. W.), Calle Colorado 1876, Montevideo, Uruguay; Erhardt Swenson, Roco 71, Bahia Blanca, Argentina.

9 John David Hughey, Jr., Tavern 15-10, Barcelona, Spain; Nelle Self Lingerfelt (Mrs. J. E.), Jaguaquara, Bahia, Brazil; Robert F. Ricketson, Baptist Mission, Soochow, China.

10 George A. Bowdler, Cipolleti, F. C. S., Rio Negro, Argentina; Josephine A. Scaggs, Joinkrama Village, via Ahoadia, Nigeria, West Africa.

11 Victor Leroy Frank, Baptist Mission, Kukong, China; Thelma Chandler Moorhead (Mrs. M. F.), 416 East Second Street, Easley, South Carolina; Ruth Jordan Moss (Mrs. J. Ulman), Apartado National 779, Cali, Colombia; H. B. Ramsour, Jr., 20 Bates Street, Honolulu, T. H.; J. T. Williams, Box 1581, Shanghai, China.

12 Mary Evelyn Fredenburg, Box 48, Abeokuta, Nigeria, West Africa; Minnie Foster Moore (Mrs. J. W.), 711 South Fifth Street, Waco, Texas.

13 Connie Mae McElyea Harris (Mrs. L. O.), 2323 University Avenue, Honolulu, T. H.; Doris Thompson McGee (Mrs. J. S.), American Baptist Mission, Iwo, Nigeria, West Africa.

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21 Manly W. Rankin, Baptist Mission, Kukong, Kwantung, China.

22 Jessie L. Green, Box 7, Wuchow, Kwangsi, China; William Earle Haltom, Box 1900, Hilo, Hawaii, T. H.; J. C. Powell, Oyo, Nigeria, West Africa.

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27 E. Kay Bryan, 2560 Bancroft Way, Berkeley, California; Mabel Henderson Crabtree (Mrs. A. B.), Caixa 1982, Rio de Janeiro, Brazil; Wilson Fielder, Baptist Mission, Chengchow, Honan, China; Charles G. McDaniel, 1512 West Avenue, Richmond 20, Virginia; Lillian R. Williams, Apartado Aereo 298, Cartagena, Colombia.

28 R. Cecil Moore, Casilla 167, Temuco, Chile; Carrie Chiles Rowe (Mrs. J. H.), 811 Berkeley Drive, Redlands, Cal.

29 Elizabeth Buch McConnell (Mrs. H. C.), Casilla 3388, Santiago, Chile.

30 Gracia Imogene Bailey, 922 West Glenwood, Tyler, Texas; Hugh P. McCormick, 2421 Halelea Place, Honolulu, T. H.; John Glenn Morris, College of Chinese Studies, Peking, China.

What A Year! 1947

(Continued from page 5)

ferences moved toward institutional union of all branches of the denomination. Also there were nondenominational world conferences held. In general the trend toward extra-denominationalism and inter-denominationalism has manifested growing strength and progress, tempered by a reintegration of denominational consciousness in some notable examples.

(3) The Roman Church advances its campaign for recognition as the only valid Christianity with increasing boldness, shrewdness, and intolerance. Its greatest single success in 1947 is its powerful grip on the administration in Washington and on the American press.

Of Baptist developments of the year notable are:

(1) The seventh congress of the Baptist World Alliance and its revision of its constitution giving it more significance and potentially more value for our fellowship and witness.

(2) Successful campaigns for relief, rehabilitation and expansion are reassuring and encouraging if they are treated, not as achievements, but as beginnings and as starting points for a fuller acceptance of our calling.

(3) Aggressive expansion in American Baptist groups has produced some competitions and tensions which call for fraternal consideration, conference, and adjustment in the interest of our common spirit, fellowship and effectiveness in meeting our common responsibility. If we will all "guard the unity of the Spirit in the bond of peace," we shall in fellowship and in proper consideration and wise co-operation glorify God in our fidelity to the gospel of his Son.

(4) Financial advances have been notable and financial plans courageous. Tithing, especially in the Southern Convention, has had great stress and gives great promise. It needs to be firmly set in its place in the larger stewardship which is actually our Christianity. Acceptance of stewardship ought not to be an experiment but a principle. And we are in grave danger of two errors: (a) disproportionate allocation of our funds as between local and territorial as against universal needs; (b) indulging in debt for local and special interests such as could easily again bring us into the tragedies of our depression era.

NEWS Flashes

Arrivals

Miss Kate Ellen Gruver of Palestine arrived during the late summer for sick leave. Until January, she will be living at 300 Lauderdale Road, Nashville 5, Tennessee.

Dr. and Mrs. Robert E. Beddoe of China, who became missionaries emeritus September 1, have returned from the Orient and now live at 4721 Sherman, Galveston, Texas.

The Rev. and Mrs. Gerald Riddell of Colombia are on furlough, Route 5, Airport Road, Laurel, Mississippi.

The Rev. and Mrs. J. R. Allen of Brazil are on furlough at 28 Ackley Street, Greenville, South Carolina.

Willie Kate Baldwin has arrived from Nigeria for furlough at Laurens, South Carolina.

The Rev. and Mrs. W. H. Carson of Nigeria are on furlough at 427 Parker, Gainesville, Georgia.

Departures

The Rev. and Mrs. Stephen P. Jackson of Brazil left New Orleans by boat August 18.

The Rev. and Mrs. C. W. Dickson of Brazil left Miami October 7 by air for Recife.

The Rev. R. Elton Johnson returned to Vitoria, Brazil, by air from New York, October 9.

Mrs. T. B. Hawkins left New Orleans by boat for Argentina September 23.

The Rev. and Mrs. Maurice E. Brantley, on an emergency trip to the United States, left New York by boat October 10 for Nigeria.

Ruth Kersev and Mary Ellen Yancey left New York October 24 on the *Tay-yin* for Nigeria.

Dr. and Mrs. W. Maxfield Garrott left Hawaii by boat September 26 for Japan.

The Rev. and Mrs. A. L. Gillespie and the Rev. and Mrs. W. R. Medling left San Francisco by boat October 10 for Japan.

Cecile Lancaster accompanied by her mother left Hawaii October 23 by boat for Japan.

Dr. and Mrs. Franklin T. Fowler left New York by boat October 10 for Paragvay.

The Rev. and Mrs. J. A. Foster and

Dr. and Mrs. Clifton E. Harris left New Orleans by boat October 25 for China.

The Rev. J. J. Cowsert of Brazil left Miami by air October 22 for Rio de Janeiro.

Teacher for Japan

Elizabeth Watkins, for many years an independent missionary in Japan, has returned to join the faculty of Seinan Jo Gakuin at Kokura. She left San Francisco by boat October 10.

Births

The Rev. and Mrs. R. F. Carlisle of Uruguay announce the birth of a daughter, Edwina Louise, September 30 at Montevideo.

The Rev. and Mrs. L. D. Wood of Chile announce the arrival of a daughter, Catheryn Ora, October 2 at Santiago.

The Rev. and Mrs. E. J. Tharpe, appointees for Hawaii, announce the birth of a son, David Lawrence, October 7 at Danville, Virginia.

Dr. and Mrs. William J. Williams of Nigeria announce the birth of a son, William Carey, September 20 in Detroit, Michigan, where Dr. Williams is taking a year's work in Pathology at Henry Ford Hospital.

Resignation

Dr. and Mrs. J. Hundley Wiley, formerly of the University of Shanghai, have resigned, effective October 15. Dr. Wiley is now a member of the faculty of the University of Richmond.

Appointments

Seven new missionaries were appointed by the Foreign Mission Board October 14, bringing the total number of appointments for the year up to seventy-five. The recruits are:

The Rev. and Mrs. Hiram F. Duffer, Jr., of Albuquerque, publication workers for Mexico.

Lena Ethel Guest of Woodruff, South Carolina, a teacher for Nigeria.

The Rev. and Mrs. William Alvin Hatton of North Little Rock, Arkansas, youth workers for South Brazil.

Dr. and Mrs. William Donald Moore of Richmond, medical missionaries for China. Don Moore, like Theresa Anderson, is a third-generation missionary; Dr. and Mrs. G. W. Green of China were the grandparents of both.

Sorry! No Gift Parcels

Romanian, Yugoslav, and Spanish Baptists request that no gift parcels be mailed to them this year. In the Balkan area such evidence of a church member's relation to the U.S.A. creates suspicion and sometimes persecution. In Spain the duty charged for any parcel received is an embarrassment to those with limited means.

For the names and addresses of Baptists who will gladly receive and share gift parcels from Southern Baptists, write the Baptist World Alliance, 715 Eighth Street, N. W., Washington 1, D. C.

Other Baptists will receive food if you make a cash contribution through your church, designated for relief. They will receive clothing if you ship clean, well-mended garments, shoes, and bedding PREPAID to the Southern Baptist Relief Center, 740 Esplanade Avenue, New Orleans 16, Louisiana. *Send no gifts to the Baptist World Alliance headquarters.*

This space is reserved for the names of Southern Baptist churches which make the largest (total and per capita) gifts to the American Bible Society in 1947. . . . How much is your church giving for this essential service of providing the Scriptures, without profit and usually below cost, for mission work throughout the world? . . . Write to American Bible Society, 450 Park Avenue, New York 22, N. Y.

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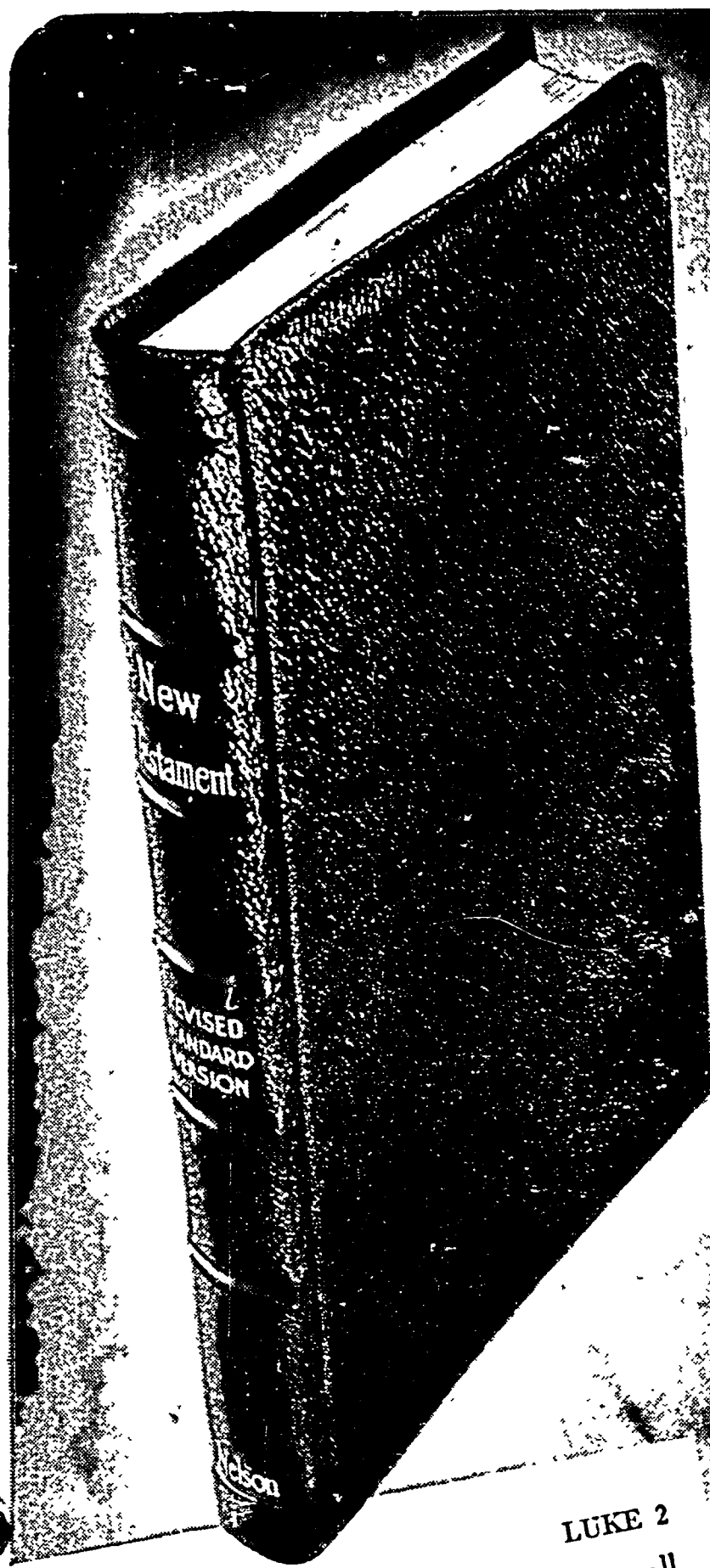
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you will find a babe wrapped in swaddling cloths
g in a manger." ¹³ And suddenly there was with the
multitude of the heavenly host praising God and
"Glory to God in the highest,
and on earth peace among men with whom he is
pleased!"
angels went away from them into heaven,
saying, "Let us go over to Beth-
lehem, which the Lord
and

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