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How Christian Is America?

A quarter of a million places of worship and nearly eighty million church members might seem to give an easy answer to the question of how Christian America is today. But statistics and census figures do not give the real answer.

Only when a nation is composed of a sufficiently large number of Christian citizens to determine the main purpose and relationships of that nation, can it be called Christian. For the policies of a democracy reflect the cumulative impact of individual choices made by its citizens. National reaction to domestic and international issues will be in harmony with a corporate conscience. A nation may be called Christian to the degree which this conscience is moved by Christian motives.

The Government of the United States was founded on Christian principles. The Constitution guarantees to all American citizens freedom of conscience and equality before the law. "Life, liberty, and the pursuit of happiness" are considered God-given rather than state-bestowed.

In its guaranty of religious liberty through separation of church and state the Constitution of the United States recognizes the realm of God where the state must not intrude. The principle stated in the words of the First Amendment to the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," represents an outstanding and internationally unique contribution by the United States to civic government.

For 158 years Christianity in this country has been free to grow unhampered by state restrictions. One may expect that America today would be thoroughly Christian. But in spite of the impressive statistics which shows that about sixty per cent of the population hold membership in some church, America cannot be called Christian. For only a fraction of that number attempts any serious practice of their faith. In fact to the casual outside observer the United States appears openly materialistic, self-indulgent and sensuous. The radiant Christians who act as salt in our decaying civilization are relatively small in number.

The great lag between the ideal conduct of citi-

zens of the kingdom of God and the average American morality is all too evident. That which receives attention and gets into the news today is not patterned after the Sermon on the Mount but on the loose morality of Hollywood. The sanctity of home and marriage is desecrated to such an extent that over one fourth of all marriages ends in divorce and unnumbered others in bitter unhappiness.

In a thousand ways Americans have become adept at dodging God down the road of life, and our nation is reaping the emptiness and death which are the wages of sin. This emptiness and frustration of soul are seen in the enormous expenditure for alcoholic beverages, which now has reached the sum of nine billion dollars a year. The tragedy lies not primarily in the cost of liquor, but in the fact that so many millions of our fellow citizens attempt to tackle the

problems of life without God, and reach for such brittle elation as alcohol may furnish to gather pseudo-courage in the face of life's hard realities.

Add to the widespread immorality and drunkenness the more "respectable" but equally

destructive sins of covetousness, envy, vanity and slander, and we may ponder whether or not the Archbishop of Canterbury was correct in referring to the present time as "the post-Christian age."

Our scientists have become alarmed and call for "Christian ethics for the atomic age." Our educators are calling for a new "religious emphasis." Our political leaders call for the application of the principles of the Sermon on the Mount in international relations. Pray God that this intuitive recognition of a need for God may mature into personal acceptance of Jesus Christ as Saviour and Lord. For Christian ethics are unworkable apart from Christ. Religious emphasis is a poor substitute for repentance, and the codification of the principles of the Sermon on the Mount into international law will not produce holy living. The cardinal danger of our age lies in wanting the "ethic" of Jesus and forgetting his words: "Without me ye can do nothing."

The task of making America Christian requires of every one of us a full personal commitment to Jesus Christ and subsequent obedience to him in action.



THE Commission

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

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FEBRUARY 1950

Volume XIII Number 2

Next month

A tour of the Tobata Good Will Center in Japan will be conducted by Elizabeth T. Watkins. "Through the three green gates there troop daily many happy people" she says, and the readers of the March issue will be happy to meet them. And speaking of meeting people: How would you like to meet the students of the very first class at the Baptist Seminary in Zurich? Watch for their pictures and warm quaint statements.

As Southern Baptists catch step with the Advance Program there will be increasing needs for missionary volunteers. Personnel secretary Samuel E. Maddox gives real help to those who wonder just what constitutes a call to be a missionary in his article "Who Will Go?"

From an English Baptist missionary to China we have scheduled "The Charm of the Chinese Language." He lets THE COMMISSION readers in on the beauty of many of the expressions hidden in the Chinese pictographs. We say "Chan Kwang" ("Thank you" or literally "You have shed light on my path") to Rev. J. S. Harris, missionary in Shantung for forty years, for an interesting glimpse into the Chinese language.

To keep you up to date on the latest addresses of our missionaries four pages of the March issue will be given to the Directory of Missionary Personnel.

Add to this an article on Formosa called "Isle of Beauty" and a picture story entitled "Can Hope Return?" and you will readily see how vital and varied will be the March issue of THE COMMISSION.

Published monthly except August by the Department of Missionary Education and Promotion, Foreign Mission Board of the Southern Baptist Convention; at Richmond, Virginia, U.S.A. Subscription, \$1.00 a year (11 issues), \$2.00 for three years; single copies 10 cents each prepaid. Foreign subscriptions \$1.50 a year. Church budget plan of ten or more subscriptions, 6 cents a copy per month, payable monthly or quarterly. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879. Make all checks payable to THE COMMISSION. Address them Box 5148, Richmond 20, Va.

Last month



Mr. and Mrs. O. K. Armstrong

Marjorie Moore, then Miss Mrs. O. K. Armstrong, stated: "If you miss a name you usually see near the top of the column to our right, please know by the time you receive this issue, the managing editor will have received a promotion."

The whole COMMISSION family will be pleased to know of her "promotion." We shall miss her touch in our World Journal but hope to see many contributions from her under the by-line Marjorie Moore Armstrong.

The groom? Oh, yes, he is a Baptist layman from Springfield, Missouri, well known in the nation as a staff writer for *The Reader's Digest*. Appropriately enough this number of THE COMMISSION carries an article by him about his recent observations in Europe.

Marjorie Moore Armstrong came to be managing editor of THE COMMISSION in the fall of 1942. For seven years prior to that date she worked as assistant editor of *The Baptist Student*. Now after more than seven years with THE COMMISSION we thank her for her great contribution to the attractiveness of our magazine and wish for her and her husband God's attendance as they serve him together.

Before the Christmas season the staff members of the Foreign Mission Board came home from extended trips over the South and reported a growing concern everywhere for substantial advance in our overseas mission. A few days before Christmas they secluded themselves in a hotel room to give a day of concentrated thought to the plans for the future. They desire the fellowship of all Southern Baptists in seeking God's guidance.

During a special Christmas party at the Board office all of us here had a share in giving E. P. Buxton, retiring treasurer, a lounging robe and a table radio. The only sadness in the happy evening was caused by the thought of how much we shall miss him next year. J.N.

Josef Nordenhaug
Editor

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Baptist World Fellowship

By Arnold T. Ohrn

This time the train stopped longer than usual. What is up? the little group in the third-class compartment asked themselves. They were getting more tense as the train neared the border region. They had planned to leave it soon and take to the woods before slipping across the border. Why didn't the train go on?

Heavy steps came down the corridor, and uniformed men appeared in the doorway. "Your papers!"

And so our friends are arrested and taken off the train. No mercy is shown toward fugitives trying to slip under the Iron Curtain into a kinder world! Prisons, concentration camps, and slave labor—these are just some of the things that happen to persons guilty of longing for safety. And this in the year of our Lord 1949.

Most of our Baptist people do not try to escape. If no menace out of the ordinary is hanging over their heads, they naturally just go on with their jobs, each day sharing the vicissitudes of their fellow countrymen, and all the time bearing the additional burden of soul-anguish that falls to a Christian's peculiar lot in a world that seems more lost than ever.

Limited Liberty

But do they not have religious liberty? In spots they do. In most areas in the part of the world of which we are now speaking, they can hold meetings and preach about God and heaven. For the time being at any rate. But the rulers are aware of the fundamental conflict between the claims of a totalitarian state and the claims of the Christian's God. The state knows that in matters relating to the conscience Christians owe their ultimate allegiance to God, and that the laws of any human regime are subordinate to the will of God. The state knows that in matters of right and wrong it cannot count on the unconditional obedience of conscientious Christians.

If a Christian minister, in signing an oath of loyalty to the government

and in promising obedience to its laws, dares to add "providing that they do not conflict with my conscience," or "subject to my duties as a Christian minister," that reservation is regarded as an insufferable insult to the regime, and as a menace to "the interests of the people." In one country they were recently ordered to change the word "providing" to "knowing," which in effect means that they were asked to declare as a fact something they know may well be contrary to fact.

Camouflaged Persecution

Christians who are Christians in something more than name, can under such a tyranny enjoy only a suspicious "tolerance," at best. From time to time the underlying enmity on the part of the regime explodes into what we would call "persecution." But owing to reasons of policy, our friends are not brought to trial on religious grounds. Usually some trumped-up

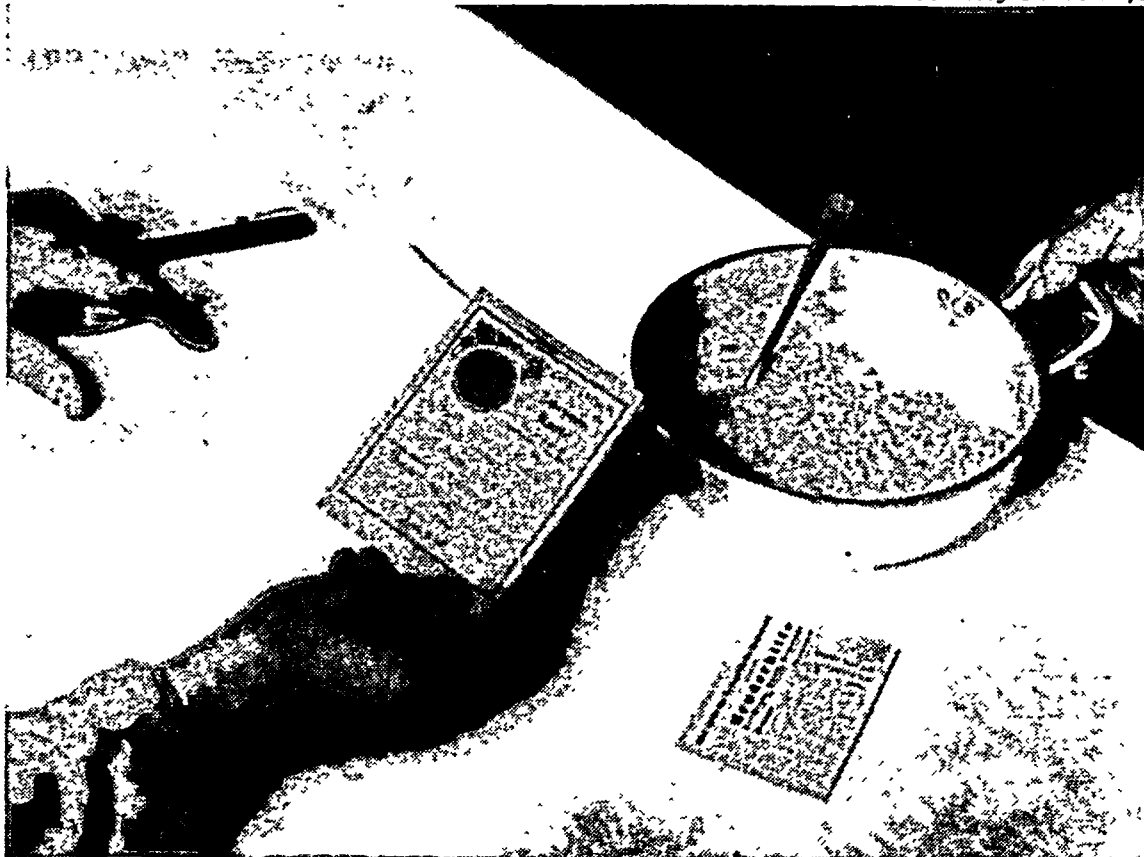
charges are brought in to camouflage the real issue.

The Bulgarian pastors were, of course, never guilty of espionage. But they were found guilty by the court and given a life sentence, which means slow death, on a charge we know to be false. Only those who break down under the prolonged terrorization and physical or psychical torture are brought to public trial. What happens to those who do not yield?

If many of our Baptist friends are living under the tyranny of a state with totalitarian claims, others know what it means to live under the heel of an ecclesiastical system whose ambitions—though not its powers—are just as great. Whether violation of human conscience is attempted in the name of the "people" or in the name of God, makes no fundamental difference.

Though such a Church may no longer have the power of the Inquisition at its command, it still is able to hinder and hurt those who do not

Courtesy Bruderhilfe



The Baptist World Alliance relief program provides "fortunate" students in Germany with food through *Bruderhilfe*, an organization of evangelical churches. Identification cards and tickets are carefully checked.

bow to its authority. In Spain our brethren hold worship services at their peril. If they attract attention, a boisterous group of men may break into the service and wreck the place of worship. Officially they are not acting at the instigation of the "Church." They disappear, and some indignant voice on the telephone asks the police how they can allow Protestant propaganda to cause such shameful disturbance of public order in such and such a street, and the police know what to do. In closing our chapels the civil authorities are professedly keeping order, and the

97 per cent of the population—agnostics, atheists, and even enemies of Christianity included—belong to the State Church—try to imagine how it feels to be regarded as crazy cranks if you leave the great ecclesiastical fold. And try to imagine the handicaps under which our brethren are working, the almost insurmountable impediments of tradition and prejudices with which they have to contend. Try to visualize the hole-in-the-corner existence to which a large number of our churches are reduced. And try to appreciate the almost

swept over their nation. And no sooner had the thunder of bursting bombs come to an end before they thought of a place to assemble to preach God's word.

If they were fortunate, they might still find four blackened and blasted walls standing. Could the church be repaired? Their reason said no, but their hearts say, "Let's try." The women sometimes spent day after day in the ruins of the neighborhood, knocking the mortar off such bricks as might help the men to fill the holes in the church walls. How heartening

Foto Pat, Stockholm



The author participated in the World Youth Congress at Stockholm last August.

ecclesiastical authorities are keeping out of sight. Nobody is guilty of anything like religious persecution!

Though the Inquisition may not be working, do not imagine that the days of the martyrs are gone. Last August, in Bolivia, a Canadian Baptist missionary, two of his Bolivian Baptist helpers and six worshipers were attacked by an infuriated mob and beaten to death. If you ask who is responsible for providing that mob with liquor and religious fanaticism, you will find that the representatives of totalitarian religion disclaim any part in it.

Under State Churches

Some of our Baptist fellow believers live in countries where some Protestant faith is the religion established by law. In former days that often meant fines and imprisonment and the sequestration of property. Today it often means legal disabilities, discrimination, social ostracism.

In a European country where, say,

When you observe Baptist World Alliance Day in your church, February 5, and take an offering for the Alliance, you will be doing much more than just making possible a Baptist world congress at Cleveland next July. You are sponsoring fellowship which may mean the difference between life and death in some parts of the earth today.

heartbreaking heroism shown through decade after decade by numbers of our pastors who are fighting against almost impossible odds.

Many of our churches are small, and their members are poor. Again and again through the centuries we find the history of the early church repeating itself: "Not many wise, not many mighty, not many noble are called." The weak, the despised, the "base things" of the world, the down-trodden, the poor, the slaves—these God has chosen to start his work.

Rising from Ruins

Though our fellow believers in Poland may live under the ruins of their blasted cities, and though they may have nought but ruins in which to assemble for prayer and preaching, they represent that divine ferment which is able to permeate the nation with its influence.

Many of our churches in Germany lost their buildings, their equipment, their ministers, and even their Bibles—through flight or fire—but not one of them ceased to live and carry on as a New Testament church through the tornado of war and ruin that

to realize that there are people who seek first the kingdom of God, and love him and his church more than they love themselves!

They Love Our Fellowship

When visiting these brothers and sisters of ours one is struck by their love for our worldwide fellowship. The Baptist World Alliance is to them more than a mere symbol of brotherhood; it is the practical emergence into life and action of our fundamental unity. It is a hand across oceans, a voice from the world outside, a source of gladness in the midst of loneliness or hardship.

The main purpose of Baptist World Alliance Sunday is to help us all to remember each other. At mission stations in the Congo, in churches of New Zealand, in small Norwegian chapels on islands in the Arctic seas, or in the jungles of Latin America, everywhere there are Baptists who are thinking of you, and praying for you and thanking God for you and the great Baptist host scattered around the world, whether they live in banishment in Siberia or enjoy the glorious freedom of this great land.

Uprooted from Poland Replanted in Kentucky

By Vincent Appleton

For a realistic approach to missions, apply for and get a D.P. family. We did—and our church is the better for it.

Members who had said they thought all "non-English-speaking peoples" should be "kept out" of America responded with enthusiasm to this most worthy humanitarian and scriptural project. People who said they "would not give a dime for 'furriners' to come" were among the first to see the opportunity and help the family who came.

When information was received from the Southern Baptist Relief Committee in New Orleans last spring about the need for resettling D.P. families, the pastor published the item in the church bulletin. An interested tenant farmer gave the name of his associate and employer as one who might be glad to invite such a family. That was in April. The family arrived in November.

During those seven months the Salvisa Baptist Church got ready to welcome them. The sponsor had guaranteed (1) a job, (2) a place to live, (3) money for transportation from port of entry, and (4) any necessary hospitalization for the family. The church redecorated the house he provided, furnished the four rooms with furniture, and became genuinely hospitable in anticipation of the newcomers.

Andrej and Haritina Szpak arrived with their two youngest children, Eugenia, twenty, and Aleksy, eighteen, just before Thanksgiving—delayed Pilgrims, indeed. The Szpaks came to America seeking freedom. "There is no liberty in Poland today," said Mr. Szpak. They knew that there is more freedom in America than anywhere.

After two years as slaves for the Germans in Bad Lebenstein, Germany,

they were liberated by American soldiers. From 1945 until late 1949, they stayed in a D.P. Camp. Their home had been Luniniec, Poland, until 1943 when they were deported by the Germans and sent to work in a bicycle factory for four cents a day. Part of the time they received as little as ten marks a fortnight.

We learned that they have five children they have not seen nor heard from since 1942. Three married daughters and a married son, and their families, along with an unmarried daughter and her son, were taken somewhere a year earlier to work. The parents dared not return to their homeland in Poland after the war because the Russians have taken over that section of the country. They hope some day to be able to get in touch with some of their family, but dare not write to them now for fear of reprisals by the Russian police against their loved ones.

The first personal act of kindness on the part of their sponsor, Mr. Lawrence Brewer of Lexington, brought a warm-hearted response from Eugenia, the only member who speaks English fairly well. Because of embarrassment in the use of the language they had not eaten during their last day on the train from New York to Lexington. Each stood behind his chair in a Lexington cafe and gave thanks to God. Afterward before they began to eat, they looked to their benefactor whom they call "chief", and to their new pastor, and Eugenia said, "You were so good to help us come to America!"

That evening after the family were settled in their new home, the church gave them a pantry shower of canned goods, bacon, flour, and other foods. The women also gave them hens for their own egg supply. The men of the church went a second mile and pre-

sented them with a used car for transportation to and from their home.

On returning home after shopping in Harrodsburg on their third day in this country they came up over the last hill and within view of their new home. With an affectionate tone in her voice and in her best English, Eugenia exclaimed, "Our leetil white cottage!"

The Southern Baptist Relief Committee and the local Baptist church co-operated with Mr. Brewer in the arrangements to get the D.P.'s to Mercer County. Because of their character and faith in God, and their ability to tend an orchard and do general farm work, they were selected from a larger group in the D.P. Camp.

They brought their church letter with them from the Evangelical Christian Baptist Church in Germany, having transferred their membership from Poland. On the first Sunday in America they united with the local Baptist

church. They began their spiritual life anew, where they don't have to lock their doors, nor live in perpetual fear.

Andrej Szpak works on Mr. Brewer's farm three miles south of Salvisa and the family live on the farm. Eugenia took a sewing course in the camp and Aleksy finished a mechanic's course. These two skills will help them get jobs when they have mastered English. They all hope to become American citizens at the earliest date.

The coming of the Szpaks has already proved a tremendous blessing to us. It has helped us see the needs



Andrej and Haritina Szpak and their two youngest children Eugenia, twenty, and Aleksy, eighteen, arrived in Kentucky from Poland just before last Thanksgiving. They are shown here with pastor Vincent Appleton of the Salvisa Baptist Church.

How a Displaced Family Blessed a Local Church

of other countries; enabled our members to put good will into action; given every member a part in practicing the Scripture "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." It has caused a needy Polish Baptist family to experience the fact that Kentucky Baptists are trying to be true co-laborers in Christ. It has reduced by four the number of human beings that remain homeless and helpless in Europe.

To get a D.P. family is not an idyllic dream nor mythical monster. It is a realistic method and democratic

process by which the ethical teachings of Jesus are taken seriously. It is a project that anybody with a heart can undertake. A group does not have to be large to sponsor a D.P. family. The Salvisa Baptist church has fewer than two hundred members.

But when the people anticipate welcoming a needy family and plan for it, donate furniture, redecorate the house, give a couple of dozen chickens, and then witness the joy and thankfulness of the new Americans, their interest in all mankind is greatly strengthened.

A Letter to Our Future D.P. Family

Mr. and Mrs. Aleksandr Parins of Latvia and their fifteen month's old daughter Mara, now in a D.P. camp in the British Zone of Germany, will soon be coming to live at Exmore, Virginia. Rev. Paul E. Crandall, pastor of the Larchmont Baptist Church, Norfolk, Virginia, suggested to Mr. and Mrs. Dennison that they sponsor a D.P. family. After they were assigned a family they wrote them the following letter:

Exmore, Virginia
December 5th, 1949

Dear Aleksandr, Zenta and Mara:

I know you will be surprised to get this letter from us. We (my wife and I) have made arrangements to bring you three to live with us in America. We have your pictures and we think we will love you people very much. So we want to do all we can to give you a new start in life. So I will try to tell what we have to offer you. My name is Delmar P. Dennison and the name of my wife is Cora. We are both 48 years old. We do not have any children.

We will take you in our home and we will be as father and mother to you. I hope you will love us and try hard to fit in our family. We both love children and know we are going to love little Mara as if she were our own.

Aleksandr, I am a shoemaker and we have a small shop. I will teach you the trade and you can work in the shop with me. All of you can live in our home with us. I cannot pay you much until you learn the trade, then I can pay you more. But we will give you a home and food (all live together) and we will take care of you for the time.

We live in a small town and everybody will be kind and good to you. The folks at the church are glad that you are coming and they want you to feel at home.

If you folks will try, and I am sure you will, you can get a new start in life in our grand old U.S.A. We would be glad to hear from you if you care to write to us.

Your New Mom and Dad
Mr. and Mrs. Delmar P. Dennison
Box 171, Exmore, Virginia.

Those interested in sponsoring the coming of Displaced Persons to the United States should write for full information to the Southern Baptist D.P. Office, 601 S. Olympia, New Orleans, La., or to the Baptist World Alliance D.P. Office, 1628 16th Street, Washington, D. C.

"That the World May Know"

By M. Theron Rankin



Foster Studio

Everywhere I go today, people are anxiously asking, "What about our mission work in China? Will any of our missionaries be able to stay there? If they all leave, will the work go on?" We do not know the answer to all the questions, but we do know that the churches are there, and that God is in the midst of his churches.

While we were in the blackest period of the war with Japan, on learning that I had been connected with mission work in Japan a man said to me, "What do you think now about sending missionaries to Japan? I have an aunt who used to give money to help with missions in Japan, but she says now she will never give another dime. Just look at the mess we have over there."

My reply was, "My friend, my greatest hope for Japan today is in the fact that we *have* sent missionaries to her people; that we *have* helped to plant seeds of God's gospel in their hearts; that we have had part in establishing churches which are made up of Japanese people who have come to believe on Christ as their Saviour and Lord. Those churches are there now, and the day is coming when we are going to see the good seed which have been planted in them spring up and yield a great harvest." Today those seed *are* bringing forth fruit in Japan in the greatest opportunity for Christian missions that we have ever known.

The same situation existed in China during the war. For ten long years missionary work suffered terrifically from the destruction of war. Finally, our missionaries were withdrawn or were interned as prisoners of war. We could send little help of any kind to Chinese Christians. But the churches were there. And God was there, too.

When the fighting had ceased, we went back to find that almost everything had been destroyed except the churches. Most of their buildings were gone and many of their members had been killed or scattered, but they

This is to be a personal page in which the executive secretary of the Foreign Mission Board will talk to the readers of *THE COMMISSION*. In asking me to write for each issue, the editor said: "Use it just as if you were talking directly to Southern Baptists about world missions." The title of the page indicates the general nature of the subject material. The discussions will deal largely with experiences, incidents, and issues which arise in connection with an operating program of world missions. The style will be informal and personal.

were still there, most of them having continued regularly in their services of worship all through the years of war.

How grateful we are that just as quickly as we could, Southern Baptists sent our missionaries back. We sent money with them to help Chinese Baptists lift up their work from underneath the debris of war. Buildings were restored, training institutions were reorganized and everything possible was done to strengthen the churches. The provincial conventions have been rehabilitated and last year a general China Baptist Convention was formed.

Now we face the possibility that all our missionaries may eventually have to leave again. This is not a certainty, but we must be prepared for that possibility. Then what? Have we lost by sending them? By no means. We thank God for everyone who went to China, however short a period of time some of them were able to be there. They were a part of the process of helping the churches of China prepare for another period when they may have to walk alone with God. If a curtain should settle down around China, the churches will be behind the curtain; and God will be in the midst of them.

Meanwhile, Southern Baptists will continue to stand by as close to China

as we can. We shall be prepared to enter every opening in the curtain, and when we cannot enter, we will continue to press against the closing doors, seeking for ways of entrance.

A few months after I reached China as a missionary, I got a new conception of the meaning of a local church. I had gone to China with the normal ideals of making my life count for something big and of doing big things. One Sunday I went with an older missionary to a village church. The building was an old, rented shop with a dirt floor and whitewashed walls. A smoky tile roof was supported by whitewashed poles. A small congregation of peasant people had gathered for the service.

As I sat among the members, I couldn't see anything big about that church. It looked small and drab. A large, hard lump formed around my heart as I thought, "So this is what I have come to." I was aware of an inner longing to get on a ship and go back to America where there are big churches.

During the service I had time for more serious thought. My heart spoke to me, "Yes, this is what you have come to, and if you can't see more in this place than an old store building with mud floor and whitewashed walls and a small group of peasant people in it, you had better get on a ship and go back to America because you won't be worth anything here. This is a church. A group of God's children have met here to worship and serve God, and God is in the midst of them."

Then I felt like taking off my shoes, for the mud floor had become holy ground.

The churches are there, at home and abroad, inside and outside of curtains and human barriers, and God is in the midst of them.



Religious News Service Photos

Whither Communism in China?

By D. F. Stamps

My wife and I felt great pain and deep sorrow in our hearts when we were forced by the spread of communism to leave China the first part of 1949. In America we experienced a hesitancy in going before the

churches to try to explain some of the reasons for the collapse of the Nationalists and the rise of the Communists. Something deep inside cried out to God for new light so that we might give a word of hope on the very dark situation prevailing in China today.

We may expect the Communist movement in China, while holding allegiance to Russia, to grow also more and more nationalistic. Communism in its fight to eliminate capital from private ownership proceeds to destroy all established standards of truth. Below we list some of the things which will be radically affected by communism in China:

Special privileges. Confucius and some of the noted sages after him coined for the Chinese, no doubt, the highest moral code for peace and noble living which the world knows outside of Judaism and of Christianity. But their social system provided for the special privileged class. It was this class, it is sad to say, that caused the

downfall of the National Government in their struggle against the Communist armies, because the officials were too shallow in their system of reforms and tardy in promulgating their promised relief for worn-out social practices. This class will fall before the swift march of Communist propaganda.

Conservatism. Many of the Chinese leaders have been so rigidly bound to the customs of the past that they have not been sensitive to the march of events in the social and economic life of the world. The truth is that their social reforms have remained on paper while the few were able to enjoy the benefits of modern equipment, and the majority of the people were left to suffer in their old ways. The Communist propaganda will take this situation into account and deal with it ruthlessly.

The family. The Chinese people have exalted the family at the expense of patriotism. They have not

(Please turn to page 32)



The identifying disks (paper cup covers) show that these workers at the Nantao Christian Institute have been investigated by social workers and are worthy of help.

In a forum discussion with the faculty and ministerial students at our new Baptist Theological Seminary at Zurich, Switzerland, a few days after it opened its doors last September, I was asked where I lived.

"Missouri," I answered. Through the interpreter, another query came back:

"Isn't that a river?" I explained that Missouri was both a state and a river!

The incident brought sharply to my attention how easy it is for any people to misunderstand facts and conditions of those of other lands. On the whole, I'd say, the people of Europe understand the United States better than we understand Europe. Particularly do we Christian people of North America need to understand more clearly the tremendous moral and spiritual problems that confront them in this postwar era.

One misconception many of our Baptist people hold is this: That Europe has only one choice—Catholicism or communism. We seem to think that the people of her war-torn lands must drift, or be coerced, into one or the other of these camps.

That emphatically is not true. There is another alternative: *It is evangelical Christianity*. The people of Europe are ready for a great spiritual awakening—a veritable revival of religion. Catholicism cannot support it. Communism is its enemy. Only the saving, healing, living gospel message will fill the need.

Treading the pathways of several countries in western Europe two years ago, I was struck with the shell-shocked condition of people everywhere. Whether in countries that were victors, as in England, or vanquished, as in Germany, it was the same. Men and women walked, talked, and worked as though in fear of the present and despair for the future. Churches everywhere were almost deserted.

Retracing my steps last September and October in many of these countries, I found conditions greatly improved. Physically, most people are living better and there are less of hardships and suffering. But the greatest improvement of all is the spirit of the people. As they rebuild their homes, schools and business houses, they are rebuilding also their moral foundations. They are reaching out for spiritual things. They are coming back to the worship of God.

EUROPE:

New Stronghold of Evangelical Christianity?

By O. K. Armstrong

The longing of the human heart today is for *Freedom*—not dictation. The quest is for *Truth*—not for control. Neither communism nor Catholicism fits this pattern of moral and spiritual growth. For both are totalitarian in nature.

Let us look at communism's challenge. Make no mistake about it: That challenge is definite and real. It is aggressive. Communist leaders know what they want. They are unscrupulous, ruthless, and determined. In every country of western Europe, you find evidences of their organized pressure. Their propaganda bids the common man: "Unite against imperialism, against poverty, against war. Join the movement of the People!"

But the people of western Europe know that the fruits of the Communist tree are bitter indeed. They have but to look toward the Soviet satellite countries to see that its promises are false. They see that its political control is itself a monolithic imperialism, its "equality" that of poverty rather than abundance, and its aggressions an ominous portent of future war.

Europe is witnessing what happens to religion under communism. Her people see how freedom of worship is beaten and strangled in Romania, Bulgaria, Hungary, Czechoslovakia. They want none of it. They withstood the Communist challenge by free elections in France and Italy two years ago, and in western Germany last July. I am convinced that no people will ever embrace communism except by threat of force, and that no people will remain Communist if given the chance to choose freedom.

As to Catholicism, it is a simple fact that it is rapidly losing its grip

upon countless people in countries where it has traditionally held control in religious matters. Let us look at France. Dr. Henri Vincent, pastor of the Avenue du Maine Baptist Church in Paris, summarized the matter for me in these words:

"Out of 49,000,000 people in France, the Catholics can claim only about 7,000,000. The number is decreasing all the time, for the Catholic faith simply cannot meet the spiritual needs of our people."

In Italy, the fight against communism was led mainly by the Catholic Church. But evangelical Christians fought just as valiantly, considering their numbers. In Spain, one of the most thoroughly Catholic countries, desire for political freedom and less dictatorship of Franco is linked with desire for greater religious freedom also. In Germany, the Catholic Church still competes in many areas with the Lutheran, or state, church. Yet there is a definite feeling that with the establishment of the new democratic government for western Germany, Catholic control of the German people will inevitably decrease, and rebellion against continued support of the state church will grow.

In each of these countries, and in all others of Europe, the golden opportunity for evangelistic Christianity has come. As people lose faith in rule by ecclesiastical hierarchy, they need something to fill the spiritual vacuum which that loss of faith creates. As people resist and refuse communism, they need an alternative that offers the exact opposite to communism's tyrannical control. The answer to both needs is the gospel message, proclaimed by those who believe that "ye shall know the truth,

and the truth shall make you free."

In Berlin, not far from the American Military Government headquarters, I visited a church used by American civilian and military personnel, of which Dr. Arthur R. Siebens is pastor. Be it said to our shame that all over the occupied areas, when our officials wanted a church building, they simply "requisitioned" it, practically kicking out the "indigenous" pastor and congregation. Dr. Siebens, assigned to take over this church, had a different idea. He went to the Lutheran pastor, told him he came as a Christian brother, and asked if the Americans could rent the church for worship at times not in conflict with the Lutheran worship. The pastor answered:

"No, we will not rent you our church. Since you have come as a Christian brother, we will give you our church free!"

Dr. Siebens told me that defeated and battered Germany is more ready for the evangelistic message than at any time in her history. Colonel Paul J. Maddox, U. S. Army chief of chaplains for Europe, born of Baptist missionary parents in Brazil, corroborated this. His associate chaplain at their Heidelberg headquarters was preparing a series of laymen's services, modeled after the American plan, setting a new precedent for people hungry to hear the testimony of men who have experienced faith in Christ.

In Poland, communism and Catholicism now gird for a finish fight. Communist leaders have delayed the battle, for Poland is about 85 per cent Catholic. I talked to Dr. Jesse D. Franks, Baptist relief liaison representative for Europe, now business manager of the seminary at Zurich, soon after he had returned from a lengthy

survey of Poland. He told me that the opportunity for evangelical Christianity was never greater in Poland. For in the minds of the Polish people, the state church is the symbol of their old tyrannical political regime. Communism is the symbol of a new tyranny. There must be something better.

In Paris Dr. Vincent spoke at length of plans to send Baptist ministers into cities and communities all over France. One home missionary will use a tent bought by funds from American Baptists, and hold revival meetings. Said Dr. Vincent: "Evangelical churches are springing up all over France. We could use a score of trained young ministers—now."

In London, Dr. F. Townley Lord, pastor of the Bloomsbury Central Baptist Church and editor of the *Baptist Times*, told me of the revival spirit picking up momentum in the British Isles. I worshipped at Kensal Rise Baptist Tabernacle, with Robert G. Brown, chairman of the British Baptist Men's Movement, which corresponds to our Brotherhood. He told me that the laymen were active in promoting evangelistic meetings, and that the spirit of the great Charles H. Spurgeon was glowing again in the hearts of their leaders. The Irish Baptist Union is preparing for an evangelistic campaign, to carry the gospel straight to the people of this traditionally Catholic land.

The Third Baptist Youth Congress, meeting in Stockholm, Sweden, last summer, brought together 1,300 delegates of twenty-four nationalities. Theme of many speeches and discussions was the opportunity for evangelistic work in every country represented.

Thus between the great forces of

Catholicism and communism there grows steadily a potentially greater force than both combined—evangelical Christianity. We must move it forward, as a great crusade. We must educate its leaders. We must help the churches of Europe to select young men and young women of the best talent, called into definite religious service, and see that they receive proper training for their great task. We have made a glorious start in the seminary at Zurich. Under the presidency of Dr. George W. Sadler of the Foreign Mission Board, thirty students have enrolled, from fourteen nationalities. Here we have the nucleus of splendid evangelical leadership for the future. But we need to multiply their numbers! It would take at least ten times this quota of ministers and home missionaries just to fill the immediate need to spread the gospel in Europe.

While our message is distinctly spiritual, we evangelical Christians should staunchly champion that basic, fundamental right, the right of religious freedom. As Europeans turn more and more to the study of the American way of life and government, they ponder with deeper yearning that blessing. They are beginning to appreciate the tremendous significance of the words in the Constitution of the United States: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

Everywhere, people are asking for a complete separation of church and state. We should encourage, by every legitimate means, the orderly changes in constitutions and governmental practices that will make religious freedom a reality. Surely this would have been done for the new government of western Germany, if Baptists had been the political advisers!

In London a group of women emerged from a church and entered the bus I was riding. They proved to be from Wales and were attending a meeting of a missionary society. The bus had hardly started when they broke into a joyous hymn in their Welsh language. The conductor poked his head in and called out "Sing on, lodies! It sounds like me mother!"

All over Europe, the hearts of people are open to the gospel message. For evangelical Christians, it presents a challenge that must be answered.

Young Baptists Look to the Future

By Johnni Johnson

At the close of a week spent together, the 1,300 delegates to the third Young Baptist World Congress assembled to hear their international secretary assert that the way to the future is Jesus Christ.

"It is our task," he declared, "to win young people one after another to new life in Jesus."

And in this declaration, Joel Sorenson of Sweden, newly-elected youth secretary of the Baptist World Alliance, pointed toward the missionary advance which must be the objective of young Baptists all over the world.

Twenty-three nations were represented at the Congress which met in Stockholm, Sweden, August 3-9. Two hundred young Baptists and a score of their leaders from the Southern Baptist Convention were present in addition to groups from the Northern Baptist Convention and the two National (Negro) conventions in the United States. Also present were groups from England, Canada, New Zealand, Australia, France, Italy, Germany, Austria, Switzerland, and Scandinavia—Sweden, Denmark, Norway, Finland.

David B. S. Chu of Hong Kong, the only Chinese delegate able to reach Stockholm, arrived just ten minutes before he was to carry the flag of his nation at the opening roll call. Willie Wickramasinghe, who had just completed

his theological studies at Regent's Park College, Oxford, brought greetings from the Baptist young people in his native Ceylon where he is now doing youth work. Quintin Dovosnal spoke for young Baptists in the Philippine Islands. Wasilij Schachow represented some four thousand displaced persons in Europe as he told of the situation they face today.

This congress, originally scheduled for 1941, was the first international gathering of Baptist young people in twelve years. The young men and women who attended it were keenly aware of the effects of war and the interruptions which resulted in the youth work of many national groups. But on every hand one heard expressions of gratitude for the tie that binds the Christian hearts of the world's nations together in love and understanding.

The Stockholm program included formal sessions presided over by Secretary Sorenson, Dr. T. G. Dunning, chairman of the Youth Committee of the Baptist World Alliance, and others. Each day began in worship.

Then followed the presentation of the day's paper for discussion and the effective initiatives in the youth work of various national groups.

In view of the fact that war left gaps in Baptist youth work in all parts of the world, perhaps it was natural that much of the discussion of the Congress should center in the achievement of lasting peace. The ultimate conclusion—if one may call a pervading atmosphere such—defined peace as a personal matter of the spirit which can and must be shared with other individuals.

From the platform and in both planned and informal groups congress delegates looked at the problems of today's world and sought to relate the Christian way of life to them.



Refreshments after a Swedish entertainment in the Town Hall of Stockholm brought these Southern Baptists together (above). At the extreme right are Marie Claypool, Blue Mountain, and Gary Douglas, Furman. In the railroad station, Swedish young people welcomed young Baptists from all parts of the world. Right: Youth secretary Joel Sorenson led the singing for the Congress sessions.

PHOTOS COURTESY
THE AUTHOR



Majvor Melin, who sang Swedish folk songs for the Congress, displayed her national costume for Americans.

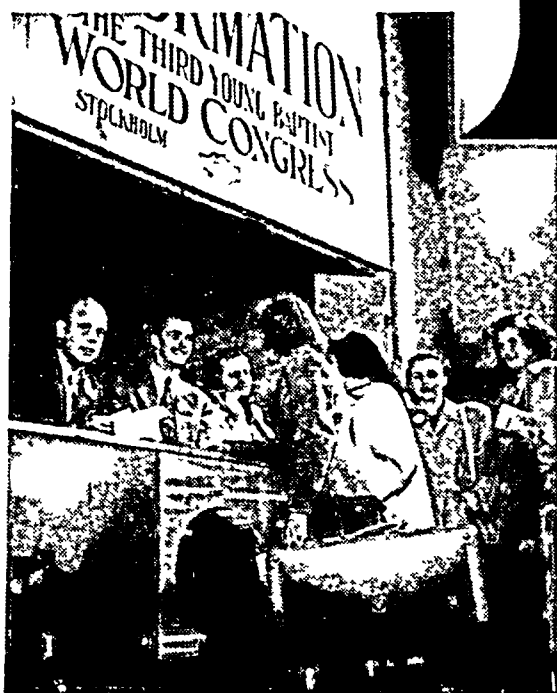




Foto Pat, Stockholm

Congress delegates and visitors hiked to Skansen outdoor museum, for an evening of music and a missionary pageant.

There was the Negro girl from Chicago who said that peace comes through having Christian leaders in every walk of life and that in order to build a secure future, the forces of good must overcome the forces of evil.

David Chu expressed the belief that in following selfish ways and wrong attitudes we have made technical advances at the expense of good.

"Let us talk less of peace in the abstract and more of peaceful men and women," said Willie Wickramasinghe as he expressed his feeling that peace is a permanent quality of life, a spiritual ideal—and so recognized even in his non-Christian land.

Ronald Bell of England reminded the Congress that Christians do not possess a ready-made solution for today's confused world but that they can and must provide the spiritual and moral background for peace no matter how costly the undertaking.

Otto Nallinger, now with Baptist relief forces in Germany, declared that man finds hope and peace in the redemptive fellowship of the church.

Even in the discussion of peace and its achievement the delegates were aware of difficult problems in many areas of the world. One could not fail to sense the fact that contem-

porary world conditions prohibited young Baptists from Spain and Poland and Japan from participating in the Stockholm meeting. At the same time German and American young people mingled with those from Italy and Sweden and other parts of the world in genuine Christian comradeship.

On more than one occasion the Congress was reminded that one hundred years ago such an international gathering of Baptists would have been impossible in Sweden where Baptists were not then allowed to propagate their faith.

And once again was told the story of the German Baptist pioneer, Oncken, who worked unceasingly to establish the Baptist witness in northern Europe. Congress delegates were pointed to Oncken's slogan used at Copenhagen in 1947: "Every Baptist a Missionary."

When he was presented to the Congress for the first time, Secretary Sorenson said, "I want to meet you in the middle of the battle for Christ. Let us never become executives for God but let us live deep spiritual lives to win young people to new life in Christ."

And it is significant to observe that many delegates felt that the highest points of inspiration reached during the week came during the times given to the consideration of evangelism.

Many hearts beat faster as the

1,300 delegates and the thousand visitors who were present for the opening session rose to their feet to sing "Beneath the Cross of Jesus" at the conclusion of the roll call of nations. The background was impressive as bearers of the various national flags dipped the banners they held in the direction of a lighted cross held aloft against a darkened world.

The Stockholm congress was planned to bring together young Baptists and their leaders for a week of fellowship and discussion in an international setting. The fellowship luncheons and dinners, the afternoon discussion periods, the long Swedish evenings and the varied programs presented all contributed to the experiences of each delegate.

No one who was there can forget the beauty of Stockholm herself, nor the warmth of spirit displayed by her Baptist people who worked endless hours to accommodate the Congress.

By the time the Youth Section of the Baptist World Alliance meets in Cleveland next July, Joel Sorenson expects to be ready to project a program of international proportions for Baptist young people. Until that time, and far beyond Cleveland, young Baptists who were at Stockholm, and others hearing of what transpired there, will look to the task of the future confident in the leadership of the Prince of peace.

World Inventory *of Religious Liberty*

As a participant in the National Conference on Human Rights, convened by the Department of State in Washington, D. C., and attended by two hundred or more representatives of accredited national organizations, I asked Mrs. Eleanor Roosevelt, chairman of the United Nations Commission on Human Rights, if in the United Nations' adoption of the Commission's recommendation of the Declaration of Human Rights there was any opposition to Article 18. It reads:

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

She replied there were four abstentions—the U.S.S.R., Yugoslavia, Ukraine, and Byelorussia, whose conceptions of human rights differ fundamentally from those held by certain other member states in the United Nations. Iran and Afghanistan voted against, because those countries object to granting one the right to change one's religion.

To the article on religious freedom the Commission has recommended that this be added in the covenant to be adopted by the member nations:

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

We hope the United States Senate will soon get around to ratifying the Covenant and that other governments will quickly follow suit. But even if action is delayed, most people will agree that what has been done is of vast significance to the world.

Even in our own country continued religious liberty for all is threatened. Recently in New York on a television program, I appeared with

Dr. Charl Williams of the National Education Association against Father J. Courtney Murray and another in debate on a subject involving religious liberty. The Catholic lawyer on the program with Murray remarked, "The term 'separation of church and state' is used officially only in Soviet Russia and the Mormon state of Utah."

I replied Roger Williams, college mate of John Milton and secretary to Sir Edward Coke, brought the term to Massachusetts Bay Colony in 1631. Because Williams advocated the principle he was banished to the wilderness of Rhode Island. There under a charter from England he instituted in 1647 a state and a church which were completely separate.

Thomas Jefferson subsequently adopted the principle, and insisted that "the wall of separation between church and state must ever be kept high and unbreached." This principle became the pattern for the American system, the basis of the First Amendment for our Constitution with its guarantee of religious liberty.

As one Justice of our Supreme Court has said, it constitutes the greatest contribution America has made to governmental philosophy and action. As another Justice declares, America has staked her very existence on the maintenance of this principle. Yet the Roman Catholic hierarchy, their book writers and editors attack it, call it "a mere political slogan" and pledge themselves to work patiently and persistently for its repudiation by the people of the United States.

And why do they do this? Obviously, in order to lay the ground work for obtaining what they wish from the Government. What they wish is a favored position in harmony with their medieval, European church-state relations, which, if granted, could eventually reduce other religionists in America to the present status of non-Catholic groups

in Spain, Italy, and Latin American countries.

The Catholic announced program to capture America is well on its way to realization. Government support of 13,371 parochial schools and Catholic control of public schools for sectarian instruction are mere preliminary steps. Those who fear that this may not turn out to be the Democratic Century but the Communist Century may wake up to find that it will be the Catholic Century, for the Romanists hope to capitalize on America's unlimited financial resources and its tremendous political power to Catholicize—not Christianize!—the world.

The current challenge to religious liberty by the totalitarian Church is equalled by that of the totalitarian state, as Russia and the states under the communistic ideology. What has happened in those countries is not easy to explain. Mr. Vyshinsky once remarked to Mrs. Roosevelt that there is no such thing as freedom for the individual—that all freedom for the individual is conditioned by the rights of other individuals. She replied: "Of course, but we approach the question from a different point of view; in the United Nations we are trying to develop ideals which will be broader in outlook, which will consider first the rights of man: not governments but man. The totalitarian state typically places the will of the people second to decrees promulgated by a few men at the top."

The exact situation as to religious liberty in Russia is difficult for those outside the iron curtain to know. Unquestionably the war softened the attitude of the ruling Communists toward religion to a notable extent. The Patriarchate of Moscow, the Orthodox Church, was allowed to re-establish itself. Monasteries were reopened; clergymen have been liberated from military service; all reopened churches have been permitted many freedoms, certainly that of worship. In 1942

there were over four million members of the All-Union Baptist Council. There are over 22,000 Orthodox churches.

"But it would be misreading the religious situation," writes Cecil Northcutt in his survey, "to claim complete religious liberty. In administration, for instance, the Bureau of Religious Affairs appears to be the official body which has the deciding word in every new undertaking. . . . Financially independent of the state the churches are said to collect money easily, but no doubt they have to render account to the Bureau about the way they spend it. Church seminaries and monasteries are open to inspection by Bureau officials. Freedom of worship, association and travel (within the Soviet Union) are recognized, but any fellowship with other national churches is impossible. Only limited periods of religious instruction of children are recognized, and there is no evidence that the distribution is encouraged. Further, any criticism of the state action by the churches would probably not be permitted. The air of liberty which the churches of Western democracies breathe is absent."

In Yugoslavia, under Tito's regime, the Vatican reports that out of 1916 parish priests in 1939 only 401 remain, 186 have been executed without trial, 32 have been tried and executed, 85 have been imprisoned for life, 409 have been forced into exile and 800 are unaccounted for, while Archbishop Stepinac's case has symbolized the tragic aspects of the Catholic conflict with the state. Meanwhile Protestants have shared in these sufferings no little.

In Hungary for long months the fate of Cardinal Mindszenty held the eyes of the world. Unfortunately the issue of religious liberty there was confused with (1) tax support of church-controlled schools, (2) vast church lands specially favored by the Government, (3) political activities of the churches against the existing Government. As in all Eastern Europe, the basic trouble has been the connection of the church with the state, and the sovereign control of the Vatican over the Church. The methods of the Communists in sep-

arating church from state have been far from commendable, but we have to recognize the act was inevitable.

In Czechoslovakia the Government has unrelentingly engaged the Roman Catholic Church in a radical reconstruction of the existing order. The upshot has been that (1) priests are required to take an unmodified oath of loyalty to the state as supreme, (2) church salaries are to be paid by the state, (3) church administration is to be supervised by the state, (4) schools are to be controlled by the state, and (5) church marriages will no longer be recognized as legal.

Beginning with November, priests have returned state checks for salaries. Protestant preachers have declined such checks, but may be compelled to accept them, or else go without financial support.

We concur in the judgment expressed by *The Christian Century* that neither Archbishop Beran of the Catholics nor Professor Hromadka of the Protestants in Czechoslovakia will procure any semblance of religious freedom until they reconcile themselves to the principle of complete separation of church and state. The modern popes, tradition-ridden and cherishing memories of medieval power, relying upon concordats and constitutions, are learning that these no longer avail for the retention of privilege—and least of all curses and excommunication! Others too who have thought to rely upon state connections will have to agree with Toynbee, who says the established Protestant churches occupy the very bottom of the list of ineffective religious forces in today's world.

Whispers from Britain hint that disestablishment is mooted. Church life there has steadily deteriorated during the past fifty years. Five to ten per cent attend worship, 30 per cent favor, 50 per cent don't care, 10 per cent are hostile. Taxpayers complain of Anglican properties which are tax exempt, and they are proposing confiscation. It may be that the spirit of the "passive-resister" seen in Baptist John Clifford is about to show itself again in even a more spectacular way.

The pronounced leadership of Baptists in behalf of religious liberty

within the past few months has received worldwide notice. First, in Sweden a new "dissenter law" is being passed, under the leadership of a specially appointed Royal Commission of which a Baptist, Dr. Gunnar Westin, professor of Church History in the University of Uppsala, is the foremost leader. This new law is expected in Sweden, which is dominated by the Lutheran State Church, to grant dissenting groups, even Roman Catholics, a wide range of new freedoms.

A second event was the vote before the Central Committee of the World Council of Churches meeting in Chichester, England, on motion of Dr. M. E. Aubrey, general secretary of the Baptist Union of Great Britain and Ireland, which led to the adoption of the following:

We utterly oppose totalitarianism wherever found, in which a state arrogates to itself the right of determining men's thoughts and actions instead of recognizing the right of each individual to do God's will according to his conscience. In the same way we oppose any Church which seeks to use the power of the State to enforce religious conformity.

This was a declaration which had been received at Amsterdam but remained unacted upon. Dr. Aubrey was quoted throughout the world as saying the denials of religious liberty in Spain and elsewhere by the totalitarian Roman Catholic Church were as deplorable as any denials practiced by communistic countries.

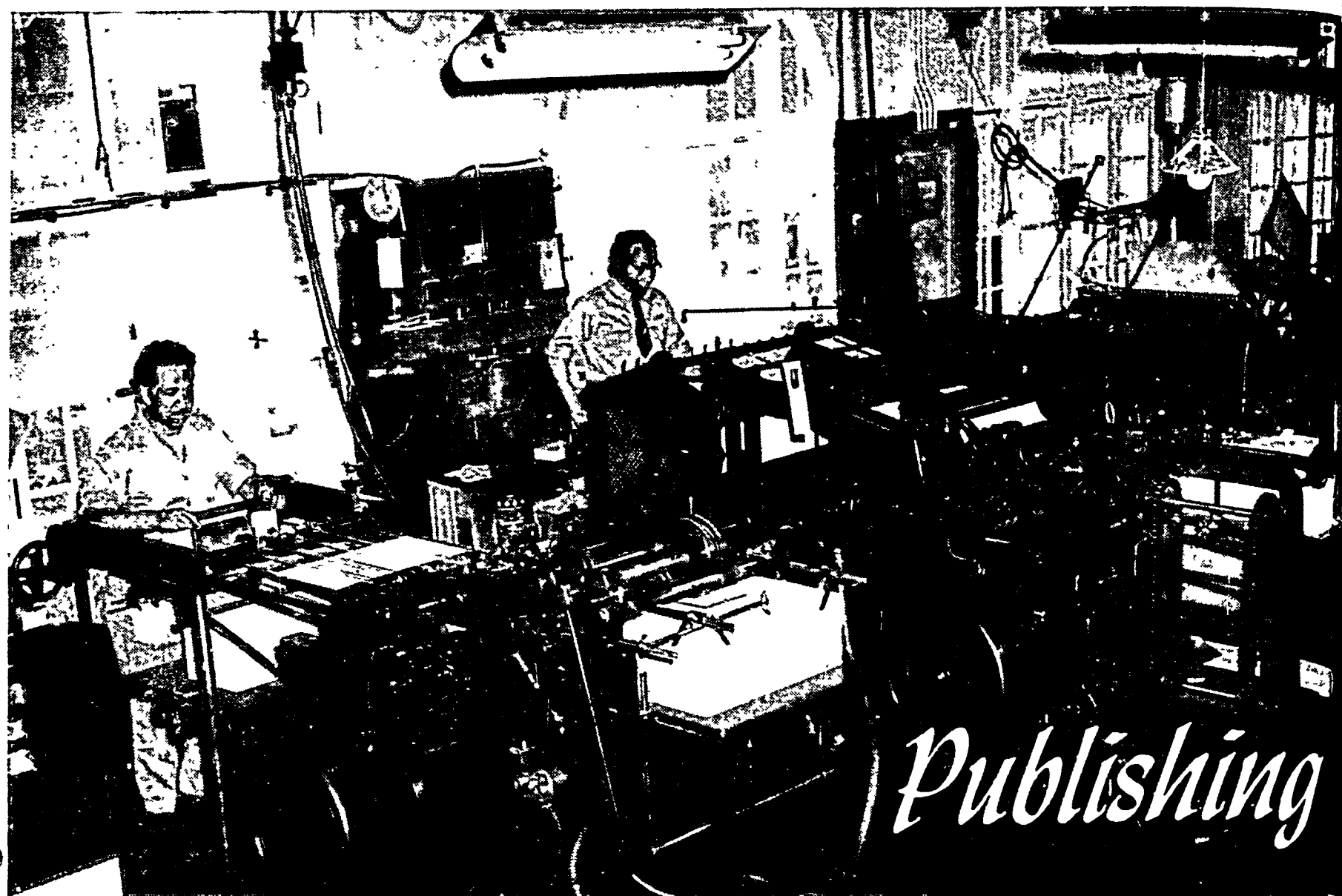
An adequate world survey in respect to religious liberty could not ignore Islam. It recognizes no division between "church" and "state", and still executes the death sentence in Central Arabia and Afghanistan.

In Latin America, especially in Argentina, Peru, Colombia, all under the domination of the Roman Catholic Church, deplorable restrictions are often laid upon Evangelicals. Only where a liberal regime is able to protect minorities from the oppressions of the dominant Catholics is there a modicum of religious freedom.

Baptists, who believe that religious freedom is the fountain source of all freedoms, must do more than ever to preserve and extend it.

By Joseph M. Dawson

Executive Director, Public Relations, Baptists of the United States



Publishing the Glad Tidings

in



PHOTOS BY GERLACH, EL PASO

A Baptist church simply cannot thrive without literature. When two Missourians, Dr. and Mrs. J. E. Davis, resigned a pastorate to go to Mexico in 1905, they felt a call to be missionary publishers, and the Spanish Baptist Publishing House of El Paso, Texas, was born in a kitchen in Toluca. By 1908 it had three publications with a total circulation of 2,000.

Last year the Baptist Foreign Mission Board recognized the publishing house as more than a Mexican Mission project. It belongs to all Spanish America. Housed, appropriately enough, in a Spanish-style building facing the Rio Grande and Latin America, the publication project now includes seven graded Sunday school quarterlies, four Baptist Training Union quarterlies, a promotional magazine and a Baptist magazine of general interest, Vacation Bible school materials, study course textbooks for Sunday school, Training Union, and Woman's Missionary Union, all types of church supplies, and 200 religious and denominational books. These publications and books are being distributed all over Spanish-speaking Latin America.

Dr. Davis died in 1944 after thirty-nine years of pioneer service but twenty-seven men and women now work in his plant. Seven of them are Southern Baptist missionaries.



Director F. W. Patterson helps solve an editorial problem presented by Alfredo Lerin. He and Mrs. Lerin are two of the national writers and translators on the House staff.

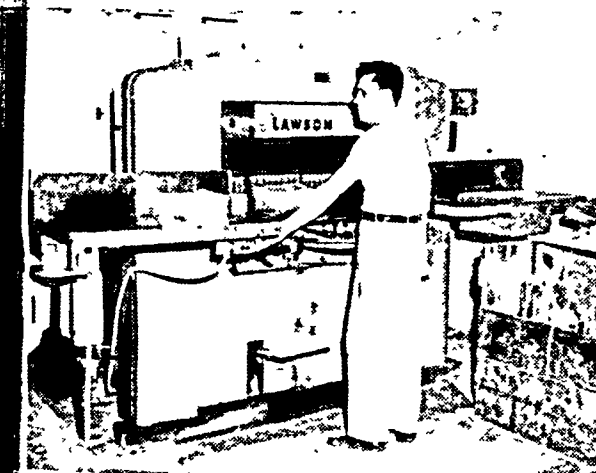
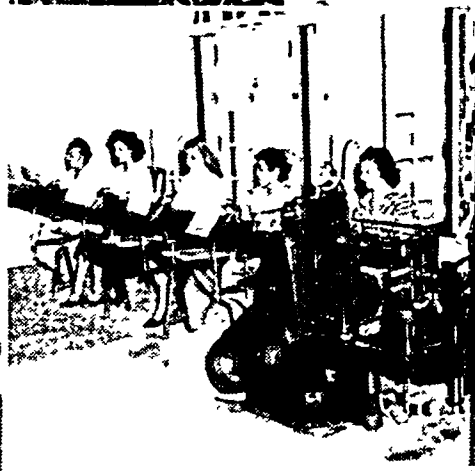


The staff, shown in action at the right, are (in the formal picture above):

Front row: Mrs. T. Zazueta, Mrs. A. L. Slaughter, Mrs. A. T. Cabrera, Mrs. Ruben Angulo, Mr. and Mrs. Hiram Duffer, Jr., and Mrs. Alfredo Lerin.

Second row: Mr. and Mrs. F. W. Patterson, Marta Lardizobal, Leandra Martinez, Margaret McGavock, Mrs. J. W. McGavock, Mr. McGavock, and Mr. Lerin.

Third and fourth rows: Mr. Slaughter, J. E. Davis, Jr. (son of founder), José Pérez, Jovita Muñoz, J. M. Hernández, C. A. Goodloe, Mr. Cabrera, Ricardo Mireles, Rafael Pérez, and Mr. Angulo.





This massive Roman Catholic cathedral in Barcelona and the small unmarked Baptist church (at left in picture below) are symbolic of the unequal struggle between Evangelicals who seek religious liberty and Catholics who wield dictatorial power.

chapel. Through the consulate the city authorities were asked whether permission to build a chapel would be granted. The local officials evaded the question by answering "perhaps." Then the consul inquired of the governor. The latter replied that because of his desire to do the consul a favor, he would communicate with Madrid. No reply to this inquiry was received. The consul asked verbally about the matter several times and he was told that Madrid had not answered. Two or three months ago the consul himself wrote to Madrid but he has had no answer. In the meantime, members of the First Baptist congregation of Barcelona are worshipping in a poorly ventilated building located near a stable on an unpaved street. It should be explained that the consul acted neither as an Evangelical nor as a Catholic but rather as a diplomatic representative who is interested in justice.

In the Spain I saw, Roman Catholic intolerance, sanctioned by the political authorities, is expressing itself in the following ways: The Foreign Mission Board of the Southern Baptist Convention purchased land in Alicante. Efforts were made to secure a local architect but several told our missionary that they had been warned that they would be excommunicated from the Catholic church and expelled from the city if they should take any part in the building of an evangelical chapel. Finally an archi-

The eyes of the world are focused upon Spain. During these latter days, United States business men, journalists, congressmen and senators in considerable numbers have visited the Caudillo's country. In many instances these visitors have left singing the praises of the Spanish people and even of their dictator. Such plaudits as "The Spaniards are a great nation and a great people" and Franco is a "very, very lovely and lovable character" have been attributed to a senator and a congressman from our country. One wonders in what proportions such ingredients as pressure of big business, fear of communism, desire for Catholic votes and a sincere purpose to forgive a former enemy may be mixed in the plum pudding of praise that is now being presented to an oppressive dictator.

The Spain I saw is vastly different

The Spain I Saw

By George W. Sadler

from the country about which we are hearing such glowing accounts. It must be that those who report favorably were shown the particular aspects of the Spanish picture which were intended to please. It is likely that most of the visitors saw only Madrid and Barcelona and only the better side of those cities.

If they had talked with the American Consul General in Barcelona, he could have acquainted them with some of the unbeautiful details of the Spanish situation. To illustrate: an excellent piece of land was selected in Barcelona for the building of a



rect of Barcelona agreed to serve. Plans were drawn and permission to build was asked. No reply to the application was ever received. The American consul intervened and he was told that an urbanization plan was being worked out in the area in which our land was located. But other buildings were going up in the same region. Finally, property was bought and the building was being adapted to the needs of the local congregation. When the authorities discovered that the house was to be used as a chapel, work on it was stopped. The pretext was that the builders had added something which had not been authorized in the permit. When the pastor tried to clarify the matter, the mayor of the city told him he knew nothing about it. This conversation took place in October 1949, immediately before I had lunch with the pastor of the Alicante congregation.

Let us call him Juan Gonzalez. He is a handsome young lawyer. The time for his service in the army came. His studies in the university had qualified him to become an officer. Because he was a non-Catholic, his commission was refused. He became a sergeant but was allowed only the pay of a private. He was ordered to attend mass and refused. He was put in jail for two weeks. He was court-martialed and sentenced to two weeks imprisonment. On account of the fact that he had already served that length of time, he was released. He was told that he could be a Protestant but that he had to obey orders, i.e. go to mass. In spite of the difficulties he has already encountered as an evangelical Christian, or it may be because of them, Juan is leaving the legal profession for the ministry. He plans to enter the Baptist Theological Seminary at Ruschlikon-Zurich next September.

It is practically impossible for a person who has been even a nominal member of the Catholic church to be married outside that church. Missionary J. D. Hughey, Jr. has a photostatic copy of a judgment handed down by a court in Manresa. A Baptist couple wished to be married according to law. In a very detailed manner the judge stated that since the young persons had been in the Catholic church that institution had imparted to them a special character. Although the couple had severed their

connection with the church, according to the judgment rendered, they were still members of it and must be married in it.

In all cases where there is no permit to hold services and in some cases where permission has been granted, it is impossible to conduct Protestant funerals. Minute precaution is taken by local authorities to forestall a decent burial for "heretics." Policemen are stationed at homes and in cemeteries at midnight or two o'clock in the morning to see to it that bodies are not spirited away and buried. Then the funeral is not conducted by the Catholic church but by the city authorities, as if the person had committed suicide or was a pauper.

Many other examples of Spanish religious intolerance could be presented. And the evidence is that the measures taken to limit the activities of "corrupters of souls" are approved by the hierarchy and the state. Since October of 1947 a volume of violent anti-Protestant propaganda has appeared in the daily press, in the pulpits of the churches, in pastoral letters, and in parish bulletins.

These statements declare that "freedom of religion is an evil which must be tolerated only when necessary to prevent greater evils. . . The maximum freedom they (the Protestants) have the right to expect in this country is the freedom of each person to worship in his own home." El Correo Catalan of May 29, 1949 is credited with this statement: "We had rather have ten million Communists in Spain than one million Protestants." A handbill distributed in December, 1947 expressed this sentiment: "LIBERTY? TOLERANCE, UNDERSTANDING. Yes, but we cannot grant to corrupters of souls more than the laws of all countries grant to the corrupters of minors or the editors of obscurities." Backed by such support, it is not surprising that Protestant pastors have been imprisoned and their chapels raided. Indeed I was in two chapels which had been violated. The one in Valencia suffered at the hands of Catholic hoodlums the second time on April 12, 1949. There I saw a bookcase that had been broken and a Bible that had been mutilated.

Despite poverty and oppression and intolerance which are all too evident, the Spain I saw has its beautiful aspects. The people are warm-hearted and their natures are kindly. They

are devoted and courageous. The evangelical Christians believe in themselves. They are also completely convinced that not even the gates of hell will prevail against their cause. Although about half of the Baptist pastors have been in prison and many of the members have been arrested, they are not ashamed of the gospel. And they are achieving glorious results. For example, I preached in a small chapel in Madrid that is about a year old. During that period, eight members have been baptized. On the evening of my visit, about sixty persons were present. Nine of these arose to say they had become followers of Christ. (This is one of the two or three new chapels which have been permitted to open within the last few years.)

The First Baptist Church of Madrid has been enlarged and renovated. It is expected that a service of dedication will be held during the Christmas season. On the Sunday afternoon of October 23, I preached to a congregation of about four hundred. It is inspiring to observe that the fires of evangelism are burning brightly here and elsewhere. Two years ago I participated in a service in Madrid in which seven persons were baptized. A short time ago there were only three or four evangelical Christians in Turis. Now there are 40 and several others are awaiting baptism.

A senator who has stood for religious liberty on the floor of the upper house suggested during his visit to Spain that we might consider "calling off our dogs" in return for permits to build chapels in Alicante and Barcelona. Our reply is that we would be grateful for small favors but, at the same time, we would be unwilling to come to terms with the Spanish government on that basis. Our contention is that Franco's government should give assurance of its intention to grant religious liberty to all minority groups in all parts of Spain in return for the re-establishment of diplomatic relations with our government. For us to require less would render us unworthy of forebears who loved liberty more than life. At a time when half of the peoples of the world are under the dominance of dictators, we dare not sell our souls for a possible base from which we may fight Communism or for the opportunity of doing business with one of these dictators.

EDITORIALS

Return to Despotism

Perhaps the most amazing thing in our world today is the success which communism has had in persuading millions that it is the custodian of a new idea in the world and the carrier of an ideal which will benefit the common man when put into operation by the leaders of proletarian action.

A quick look at the countries where Communists now have control reveals that their motives and methods are as old as greed and brutality. For all its advertising to the contrary the Communist regime is in reality a reincarnation of the autocracy of Russian tsarism and of the ancient despotism of emperors and potentates.

Communism is leading mankind in reverse by its revival of despotism. The alleged reason that dictatorship is a "temporary" expedient, cannot be taken seriously in the face of their increasing centralization of government and ever extending rule by police power.

Despotism must be rejected by free men. A Christian cannot allow any earthly potentate to usurp the Lordship of Jesus over his conscience and deeds. Whether such autocratic power be located in Moscow, Vatican City, or Madrid is only incidental in the struggle of men to free themselves from the grip of modern dictatorship.

Japan Church Membership Increases

According to the latest reports received by the Civil Information and Education Section in Japan there has been substantial increases in church membership since the war.

The Roman Catholic Church on June 30, 1949, reported a total of 130,883 members, 405 churches, 593 ordained priests, 229 brothers and 2,282 nuns. The report said that there were 18,854 baptisms from July 1, 1948 to June 30, 1949.

The Church of Christ in Japan, a 1941 merger of 34 Protestant denominations reported a membership of 129,102, and 1,325 churches, 1,339 ordained and 678 unordained ministers and church workers. Increase in membership during the year was 13,737. The present Church of Christ in Japan does not represent all of the churches which joined the merger in 1941, for some have seceded and reverted to their original denominations.

The second largest Protestant denomination is the Episcopal Church with a membership of 25,552 in 245 churches and 268 ministers as of December 31, 1948.

The Orthodox Church reported 167 churches with 14,349 members, 49 priests and novitiates, and 504 baptisms between April 1, 1948 and March 31, 1949. The thirty-three other Protestant denominations have a total of 587 churches.

Of particular interest to us is the comparison of our Baptist strength in Japan with that of others reported above. The 1950 edition of *Know Your Baptist Missions**, states that in 1949 there were 3,000 Baptists in 25 churches affiliated with the Japan Baptist Convention (reorganized in 1947). The mission staff consisted of 40 missionaries, 19 pastors and 190 teachers.

Human Surplus

Ten million German-speaking people now living in Western Germany were uprooted or driven from their former dwelling places in the east. The crowded conditions which existed before these ten millions came have been correspondingly aggravated. Western Germany was, prior to the war, an industrial region depending on the vast farms of Eastern Germany for food. Now the eastern food-producing section is under the direct or indirect control of Soviet Russia and no food is being shipped from there into the west.

The industrial output of Western Germany has been drastically curtailed by the dismantling of machinery and factories by the Allies. While the good intention behind the dismantling was to eliminate Germany's war potential, the policy pursued by England, supported by France and concurred in by the United States, is making human life extremely difficult for the regular population, plus the ten million refugees who are, so to speak, the human surplus from the last war.

The new German Government in Bonn is extremely embarrassed in the face of Communist propaganda which harps on the thought that England and the other Allies are bent on eliminating industrial competition from Germany simply by dismantling their factories.

What kind of factories constitutes a threat to peace? The decision as to what peacetime equipment can be used for munitions is very difficult. The last war proved that nearly all manufacturing plants could be converted to war production, and after the war nearly every war plant was retooled for peacetime industrial production.

*May be obtained free by request to the Department of Missionary Education, Foreign Mission Board, Box 5148, Richmond 20, Va.

Some signs indicate that the Allies are slowing their dismantling program in the face of fear of war with Russia. The impossible crowding and the under-supply of food and other necessities in Germany have produced the most dangerous situation in Europe today. How long will it take our statesmen to learn that the Christian way of dealing with our fellow men is the only way to peace?

More Theology Please

This request may appear to many to be as strange as the request of a six-year old for a second serving of spinach. For our day is definitely allergic to theology. It has become fashionable in religious circles to look down on anyone who may write or speak doctrinally as a moss-backed, impractical man belonging to a by-gone day. Theologians are pictured as men who bury their life in ancient and musty manuscripts and who are remote from the life of today.

No, give us, the popular taste demands, the modern application of the laws of psychology to our religious experience, tell us how to secure peace of mind and alleviation for our frustrations, show us the mystical beauty of the divine realm, stir the drums that we may rally to build a better society, amalgamate our traditions and vocabulary that we may speak to the world with one great united voice.

The main fallacy in the clamor lies not in these goals being wrong but secondary. They easily lead to a circuit of relativity always in motion but going nowhere because of the lack of an absolute standard.

We cannot indefinitely escape the questions: *What* will the great united voice say? *How* can the good society be built? Is it possible that people who have a sense of guilt are *actually* guilty?

That is the reason we call for more theology. For theology is simply the orderly and systematic setting forth of what we know about God and his relationship to us, based on the axioms of our religion.

Certain basic assumptions must always be made. Some assume none can be made and end in relativism. Others assume a law of expediency governing social and individual behavior and end in humanism. But we cannot continue to call the roll. Let us look for ourselves on the list. We claim to be evangelical Christians. That is, we believe that God made himself known and nigh in Jesus Christ, and that we may find life through faith in him. This revelation is recorded in the New Testament which numerous denominations claim as their guide to faith and practice.

The divisions among us spring from divergent interpretations of the same book. Sacramentarian groups approach it with the yardstick of tradition seeking confirmation of established practices while ignoring those passages that contradict them. The great weakness in the so-called ecumenical movement of today

lies in the divergency of theological assumptions of the member groups. Conclusions will inevitably be as divergent as the assumptions. Real agreements cannot be reached until an authority is defined and accepted.

The times call for Bible scholars and theologians especially among us Baptists who claim the New Testament as our sole guide to faith and practice. More theology please!

Who Follows in Their Train?

When Dr. George Holcombe Lacy died at Morelia, Mexico on November 27, 1949 a heroic pioneer missionary went to meet the Master whom he had served so well through the long years of his missionary ministry.

Dr. Lacy was appointed missionary to Mexico in 1903 and successively held positions as director of Madero Institute at Saltillo, director, Baptist Academies at Toluca, professor, Instituto Teologico at Torreon, teacher at seminary and schools of Saltillo and director of the Bible Training School for preachers in South Mexico. He was author of a Spanish textbook in theology and other works including "Why I Became a Baptist," "Commentary on Galatians," and "Brief History of Christianity."

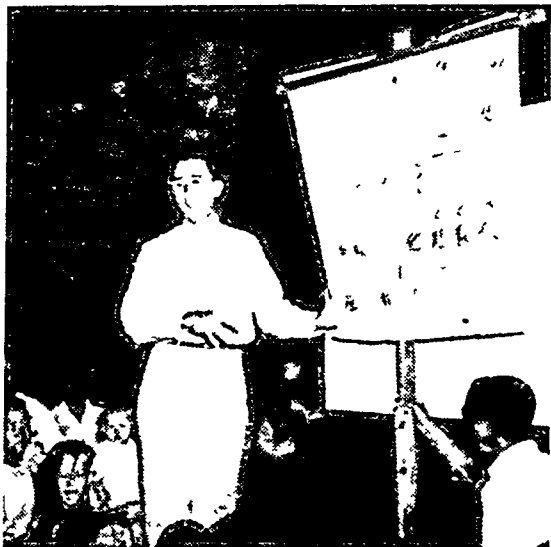
The quality of the courage and consecration of this great preacher, teacher and scholar was repeatedly tested during the revolutionary days between 1910 and 1920 in Mexico. He was fired on by revolutionists and robbed by bandits. But his faith in God seemed most triumphant in the day of trials kin to Job's. When he and his wife, the former Minnie Meek of Arkansas, left Texas for Mexico on May 14, 1903, they had four fine children. In November of the same year a fifth child was born. About a year later the child died of scarlet fever and ensuing complications which baffled the physicians. A few days later another child died. Within two weeks the other three who had been rushed back to the United States, also died from the same disease. To comfort his distressed wife George Lacy said: "My dear, we will give it up and come home." His wife's answer will forever remain a classic in the history of missions. This mother who had lost all her five children within fifteen days said simply: "No, husband, we have given our children for Mexico, now we will go back and give our lives."

Back to Mexico they went. Five more children were born to them. Four of them survive him. Mrs. Lacy died in 1933. Two years later Dr. Lacy "retired" and went back to Mexico to direct the G. H. Lacy Bible School in Morelia.

God be praised for every faithful servant of Christ who like George Lacy has completed his labors, and for every young man and woman whose eager hands are ready to take up the work so well begun by those who have gone before.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



Bangkok Missionary Tours Chinese Farm Villages to Preach in Market Places

We like Thailand [Siam] and the people. And I suppose we will eventually get accustomed to a twelve-month summer. November has been like August in South Florida.

All our efforts to get a chapel near the Cantonese community here in Bangkok have failed, so we have resorted to street preaching exclusively. In addition to this work I am continuing to study Cantonese. Several weeks ago I organized a Bible study class which has grown to nearly thirty members who help in the street preaching.

We are grateful for the car the Mission was able to buy for us. It enables us to do three times as much work as we would be able to do without it. We can get outside Bangkok and preach in the Chinese farming villages. This month I will make a two-weeks' tour of near-by villages, mainly to preach in the market places, but I hope at the same time to get a better idea of what our opportunities here will be.

I hope our missionaries who have remained in China will be able to stay

With no chapel, Ed Galloway preached in the streets.
Photos courtesy the author



and work effectively. If working in China should become an impossibility for a time, Thailand may be a door of opportunity for us and a place where missionaries can continue to use the language and be ready when the doors reopen. Our witness is needed here, particularly now that Burma is closing to evangelical preaching and little or no witness is left in the south among the tribes people. And the Chinese here are legion!



EDWARD D. GALLOWAY
Bangkok, Thailand

New Mission Property Will be Bought At Santa Maria, in Rio Grande do Sul

Our hearts are rejoicing! We have received a telegram saying the Foreign Mission Board has approved our request for money with which to purchase property here in Santa Maria. As the money will be granted from funds already on hand, we shall be able to go ahead at once with the purchase.

We think the property is a real "find." It will be a great blessing to the Baptist work in Santa Maria and to our state as a whole in the years to come. It is located in the same block as our house, on the little park known as "Praça Colombo." It is almost an island of green set in a sea of surrounding dwellings. The property measures 256 by 383 feet, with a large house occupying part of the land and the rest planted in fruit trees, grapes and flowers.

Located on one of the highest points in the city, the house can be seen from almost every part of town. It is only two blocks away from the main avenue and thousands of people pass it going to and from work in the business section of town every day. It will indeed be a lighthouse for Christ.

The house is arranged in such a way as to be easily adaptable for church use. Partitions will be taken out of the front part to make an auditorium of about 30 by 50 feet, part of which can be closed off with folding doors to make additional Sunday school space and a smaller auditorium for general use. This will occupy about half of the house. The

rest will be used for Sunday school rooms, future nursery school, and other purposes. Some day we hope a beautiful temple will take its place beside the present building.

We have been making space for our Sunday school by putting up temporary partitions, but this building will provide adequate space for immediate expansion. The building will also be used for statewide meetings of all kinds. We are inviting our state convention to meet with us in February and the extension course of our South Brazil seminary may be held here in April.



DAN N. SHARPLEY
Santa Maria, Brazil

New building of Radio Norte Baptist Church is Dedicated in Montevideo

We had the dedication of our building on Sunday, October 9. The meeting was scheduled to begin at three o'clock in the afternoon, and it began raining hard at two, but the place was running over with folks. We estimated about 500 present.

The Rev. Lorenzo Pluis, pastor of the Once Baptist Church in Buenos Aires, led the dedicatory prayer and preached the sermon. This service was followed by a week of evangelistic meetings with the Buenos Aires pastor preaching. The following Sunday we baptized eight of the twelve I had been preparing in the class for church membership.

I think the baptismal service was better than the dedication, from the standpoint of the good it did in visualizing the truth preached and practiced. Our baptistry is one of the prettiest I have ever seen. The painting of the Jordan was done by Susana Filgueira.

The new church building has attracted much attention in the city. Everybody exclaims about its beauty and the wonderful location. The clock in the tower, donated by Juan Figoni and his wife, was a fine idea. We think the building is complete in every detail.

Following this series of church-dedication services, we had just two weeks to get ready and move to the pastor's home back of our church before time for a simultaneous evangelistic campaign in which twelve evangelical churches cooperated—the first time this has been done in Montevideo. Missionary Erhardt Swenson from Argentina preached for us. I plan to start another class for baptism now. I think we shall baptize about

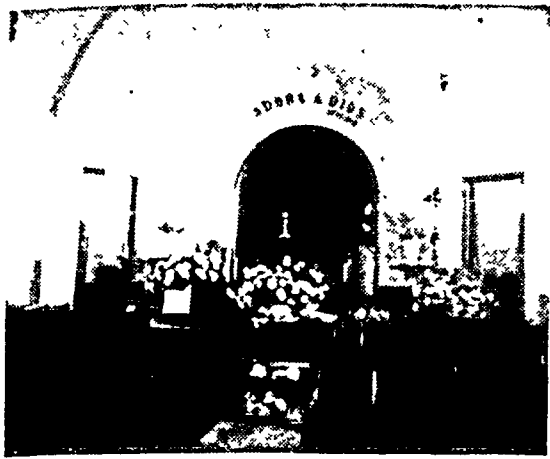


Photo courtesy the author

Radio Norte Church in Montevideo was appropriately dedicated last October 9.

five more before the end of the year.

Next Monday we go to Paysandu for our annual pastors' retreat. Many of the pastors will remain for the organization on November 20 of the first Baptist church in that city of 50,000.



B. W. ORRICK
Montevideo, Uruguay

Three Intermediates of Antofagasta Good Will Center Accept Christ

Last night was one of the happiest moments of my life, I believe, and my joy is still with me. Three of our Intermediate boys were saved.

We have had several boys attending the Good Will Center Sunday school and Intermediate meetings for over three years. Three of them are in a high school where the professors have no faith or belief whatsoever. I have had them in my heart and prayers for a long time. This year we organized an Intermediate choir. My secret hope was to get them to church, an apparent impossibility.

Missionary Ivey Miller has been conducting a series of meetings this week, so I asked the boys to come. The meetings at the Good Will Center, though well attended, did not have the results I had hoped for. We planned for the Intermediate choir to sing at the church. They sang, and then when the invitation was given the three boys made professions of faith.

Now I hope to have forums with question-and-answer meetings. Our pastor is an ideal person for such meetings, for he also had many doubts before being saved, and I know these boys will come in contact with many problems at school and at home. I want them to be fully prepared.

It has been a wonderful year of victory, with three converted earlier and these three now. All except two of the others are already saved. I fully believe I shall see them all saved before they leave the group.

I suppose the real purpose of this letter is to ask for prayer. I feel that this task is much too big for me, so I'm asking for help—the only kind that really counts. The Lord can do great things with these lives if only we who lead will be attentive to his direction.

We have a new project for working in another section next year. Several of our Good Will Center families have moved to the community and two of our teachers live in that direction. We hope to work in the homes and organize a group that may become another Tarapoca. Tarapoca community has sixty or so in Sunday school and about twenty women. And I remember when my

father used to preach to four in a little room, with six children outside for Sunbeam Band!



LOIS HART
Antofagasta, Chile

New Baptist Clinic Is Begun at Mandaguari in Northern Paraná

Money for a Baptist clinic in Londrina came just as we left for furlough in 1946. When we returned from the States the situation had changed: Methodists had opened a clinic in Londrina and a project was under way for an evangelical hospital, also. They wanted us to put the money into that project in the name of the Baptists, but we didn't want to do that. So we decided to build the clinic in a much more needy place, Mandaguari, and run it in connection with our work there.

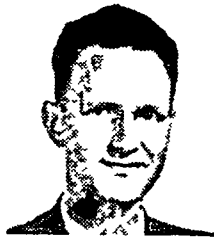
One of our Paraná boys from Dr. A. Ben Oliver's school in Curitiba finished the seminary in Rio last year and has been pastor of our church in Mandaguari. Last month he married a nurse from the Evangelical Hospital in Rio. They are to run the clinic. It is a project of the "Association of Churches of the North of Paraná."

We have thirteen churches in our association now, and have four others that were to have been organized before the end of this year. Because of our absence for medical treatment in Rio, they will wait until later. The four churches are at Maringa, Paranavai, Centenario, and Sertanapolis.

We finally bought the land for an orphanage, with a front of about 200 meters by 65 meters deep. It will be called "Lar Batista para Crianas." The board will be elected by the state convention and the orphanage supported by the Baptists of Paraná.

Juvenal Teixeira, who is giving 50 per cent of all he earns for the Christian

cause, gave the money for the land and says he is going to give enough lumber now to fence the place in and put up a small house for a caretaker so an orchard can be set out. A deacon of the Londrina church, he also gave the pastor's home and practically built the church.



TOM N. CLINKCALES
Londrina, Brazil

Photo by the author



Clinic goes up beside Mandaguari church.

Soochow People Observe Missionary's Birthday with Three-day Celebration

The biggest and gayest event of the season at my church was the celebration of my sixtieth birthday, considered a very "big birthday" in China. I protested, but the celebration lasted the traditional three days, and for days ahead of time one could hear happy voices singing "Happy Birthday" as they practiced plays, pageants and songs.

I was supposed to sit in a birthday room in a red, embroidered, satin-covered chair each day while guests were arriving. Each guest was supposed to come and stand in front of me and bow three times. Then I arose and bowed three times in return. On the first day, children's day, I bowed more than 1,500 times for about 500 little guests from the church, school and Good Will Center. After their program they all ate birthday noodles and peaches. They gave me two birthday cakes. One was eighteen inches in diameter and actually had sixty candles burning.

The second day was a bit lighter on the "bowing" for many of the "modern" guests shook hands instead. This day was for young people and adults, a formal religious celebration in the church auditorium. Escorted by four beautifully dressed young ladies I was paraded down the long center aisle from the entrance door at one end to the platform at the other.

I wore a long, graceful, white satin Chinese gown and white satin shoes, both beautifully embroidered. They were gifts from my church co-workers and teachers. They also gave me a second-best dress of soft yellow georgette with white satin flowers to wear to the big birthday feast the closing night. I surely was a dressed-up sixty-year-old. It is very nice to be growing old. I really adore it.

We put on a study-course program this summer, from Sunbeams up through the Woman's Missionary Society. My prize group has been our W.M.U. Ninety-five women studied the manual and eighty-two passed the examinations. These dear ladies, several above seventy years of age and many on bound feet, came to the church daily for ten days. They were as happy to walk to the platform and receive an award card as were the Sunbeams.

I am very thankful for the privilege of being here to witness for the Lord at this particular time. I do not envy one person on that side. It is a fascinatingly interesting time to be here. I wouldn't exchange the past five months for any other five years of my life in China.

It is also a very challenging time to be here—a challenge to our wits, our judgment, our strength, our sense of humor. It is true that it has also been a very strenuous time, with uncertainties ahead and adjustments and adaptations to be thought out and tried. My decision is to remain on in Soochow at least until



my regular furlough is due in 1950. I have no desire to leave China as long as I am able to carry on my church and mission school program.

BLANCHE GROVES
Soochow, China

Many Baptist Tourists Visited Mission Points in Italy During Summer Months

All summer long a steady stream of interested Baptists came to this city. Several groups came early on their way to the Youth Congress in Stockholm. It was a joy to show them some of this city and to visit with them the various projects which indicate the progress the gospel is making. These manifestations of interest are of great encouragement to us and also to our Italian friends.

We have a beautiful new church in the great city of Milan. Located in one of the newer sections of the city, the church is large, beautiful and modern. Pastor Inguanti, one of our most gifted and progressive young men, will find a real place of service in Milan.

"We are fishing for men and women to bring them to Christ!" Pastor Enrico Paschetto told the great group of people

who crowded the enlarged Church of Lucento in Turin at its dedication on October 16. Among those "caught" already is the young architect who helped plan and supervise the building. The opportunities of this church in this industrial city of northern Italy are limitless.

During the visit of one of the young groups this summer, a small but beautiful little church was dedicated at Ariccia, near Rome. The twenty-two baptized believers are "pastored" by the ministers of our Rome churches, but between regular Sunday services a young mother keeps open house for all who need help, advice, prayer or Bible instruction.

The Baptist Bible School at Rivoli, Turin, had its formal opening October 17. There are twenty-three students. The men help with the "housework" and gardens—an innovation in Italy. Strangely enough, these young students seem to be enjoying it. This institution will perhaps have a greater influence upon the Baptists of Italy for years to come than any other project.

Woman's Missionary Union of Italy held its second postwar convention at Reggio Calabria the first of October, with the fifty-nine unions in our organization well represented. Half of our Christmas love offering this year will go to Nigeria and the remainder will be used in the evangelistic campaign among our churches in Italy.

The Armstrong Memorial Training School is nearing completion. Missionary Virginia Wingo, directress, has made a place for herself in the hearts of Italian Baptists, especially the young people. Applications for entrance have been received from the choicest of our young Baptist women. The electric organ provided by the Lottie Moon Offering last year is a sensation already, although it is not yet installed.

Eighty-five children are living at the Baptist orphanage this year, sixty-three in the boys' building and twenty-two in the girls' building. Our latest little guest is a four-year-old, blond, curly-haired boy whose father went back to America with his regiment before the child was born and has not been heard of since.

Another little guest is a ten-year-old girl from the woods of southern Italy. She had never worn shoes, never been to school, never had a bath. Since she was three she had helped her father gather wood to sell for the family's daily bread. She has gained twelve pounds in the three weeks she has been with us. We hope she will become a normal child before long.



DEWEY MOORE
Rome, Italy

Good Will Center Ministers to a Varied Group in the Industrial City of Tobata

The two-storied building of the Tobata Baptist Good Will Center stands out conspicuously in this treeless, flowerless neighborhood. It is painted a living green. Through the three green gates many people troop daily.

Day after day the playground rings with the shouts of children. With no other place to play except the dangerous, crowded streets, a great number come in to enjoy the six swings, four slides, climbing poles, see-saw and other equipment. Some play croquet. Posts for volley and tennis have been erected and as soon as high wire has been stretched on top of fences, baseball teams can be organized. A wading pool is soon to be added.

Sometimes the playground is used for community meetings. About five hundred were entertained recently with picture slides and filmstrips. Some were pictures of the life of the Lord Jesus. Many heard these stories for the first time. People will come to a meeting out-of-doors who would not come inside, and besides, our little assembly room will hold only 150.

Sixty-five adorable kindergarten children have a happy time in their pretty rooms. Their little tables and chairs are just the right size. Each has a drawer of his own for his crayons and color books, and each has a shelf space for his lunch basket. If anyone gets hurt he is taken to the clinic where first-aid supplies are kept. At lunch time his milk is brought from the kindergarten kitchen. The kindergarten hours are officially from nine until two, but the children begin coming at eight and sometimes a mother wants a child taken care of in the afternoon.

Sunday school meets on Sunday afternoons. The assembly room is full. Some sit on matting on the floor, others fill the little kindergarten chairs, and the largest ones sit on folding chairs. A branch Sunday school was started last October down beyond the river near the railroad tracks, in the home of a kindergarten mother. Six from the Good Will Center Sunday school were baptized in September.

We go to the Tobata Baptist Church on Sunday morning and evening for services and on Thursday evening for Bible study and prayer meeting. Evangelistic services are held at the Center every Friday evening, with pastors of near-by churches or teachers from Seinan college and high school speaking. An encouraging thing about these meetings is the increasing number of men who are coming. Quite a few decision cards have been handed in at the services and some of these people have been baptized.

Clubs are organized for children, girls,

boys, young women, young men, and mothers. A chorus meets once a week with a music teacher from Kokura. Several English classes are taught. The Center also distributes relief boxes. People sometimes come for assistance in securing work or for special training in preparation for some definite work. Although the Center still does not have a nurse, we take the sick to doctors and hospitals in town.

We are happy over the beginning of Baptist work among the Koreans of this city. The Korean evangelist comes from our Baptist seminary in Fukuoka each



Monday. There are only two Christian Koreans in the city, neither one of them a Baptist.

ELIZABETH WATKINS
Tobata, Japan

Round-trip, Toi Shan to Tai Kam, Gives Missionary an Interesting Adventure

I went to see Tai Kam. We had to take cots, bedding, mosquito nets, boiled water, food, and clothing as though for a camping trip. Except for the near-springless jarring of the bus, the trip to Tau Shan was pleasant. Mountains were the proverbial blue, constantly changing to soft purple under passing rain clouds. Flat fields were the luscious, light green of growing rice. Streams were edged with graceful feathers of bamboo. Houses in the villages look top-heavy, the lower stories like prison towers with slit windows (a concession to the continual banditry of the region), and the upper stories with airy, overhanging balconies and little summer houses on the flat roofs.

At Tau Shan I retired to the store-room of the bus line to change into Chinese-style black coat and trousers, for the next lap of our journey was to be by bicycle. Bargaining over our bicycle fares accomplished, Mr. Ray and I mounted their post seats, a new experience for me, and our drivers pedaled us on our way through the quiet streets of the village.

Reaching Tofook, set in its bowl of blue mountains, we stopped at our new Baptist medical center and were greeted by our doctor's wife with their twenty-months-old baby, Tse Mae, and other Christians. Dr. Yeung was in Chek Kai, seven miles away, holding a clinic.

The next lap of the journey, to Chek Kai, was through delta lands with many little streams in which water buffaloes and ducks were enjoying themselves. We entered the village through narrow, arched shrubbery on a little footpath that soon became a winding, narrow street with dark brick houses flush along it. Dr. Yeung was at the chapel. He had treated more than forty patients the

previous day and as many or more that day.

We walked half a mile to the seashore to board our boat, our party now consisting of the Yeungs, the Chek Kai preacher, the schoolteacher for the children of the Tai Kam robber village, an extra man to help, Mr. Ray and myself. About us were palm-leaf fishing shacks built above the water on poles, a crowd of children, and many curious men and women who pushed as close to us as they could get. Conversation with them was difficult as their Hakka dialect is different from our Cantonese.

Our boat was a good-sized fishing junk. We ate our supper of rice and salt sausages from bowls with chopsticks as we sat on the floor of the clean boat deck. For five hours we seemed to make no headway as our sailboat tacked before an adverse wind. Ominous clouds gathered as it grew dark, then the rain came, bringing a change of wind, and immediately we were flying toward our island.

Everything had to be carried about forty feet through shallow water to the shore. With some hunting about, all of us found bedboards or put up cots and mosquito nets and at last were settled for sleep.

A warm rain fell at intervals all the next day, but between times the sun shone. The mountains, the beach and the clear mountain stream crossing it, the sea, the clouds and the wonderful air were a delight. The grass surrounding the leper colony was short and velvety, kept so by cows and water buffaloes belonging to the Tai Kam robbers. Some remains of old flower plantings were in bloom, the foliage of the trees was rich and green.

Dr. Yeung and Mr. Ray were busy most of the day with an inventory of the medical supplies of the hospital. In the afternoon a crowd of women and children came over the mountains from

the pirate village to visit us and to get the teacher. They brought a gift of fish and a peck of peanuts which they had raised.

As dark came on we gathered on the grass near the sea wall and sang dear, familiar hymns. The lepers made one half of our circle and a leper led the singing for us. Our Chek Kai preacher read the Bible, Mr. Ray and I talked on God's love and mercy, and Dr. Yeung led in prayer.

A group of fishermen, said to be from a robber village on the mainland, cooked their supper in the front room on the ground floor of our temporary residence, then took for their sleeping quarters the flat roof which could be reached only by going through our living room. In the middle of the night they awakened us all as they clattered down to hunt cover from the rain. To our relief they took to their boat and left.

We sailed off right after noon the next day. Squall and storm tossed the boat about somewhat and the night was spent on the hard boat deck trying to sleep as we waited for the tide to rise sufficiently for us to go up a small creek to Tofook. By daybreak we were obliged to leave our larger boat for a small one able to find its way up the delta stream.

After a Chinese church service in the chapel at Tofook we said good-by to the Yeungs and other friends, mounted the post seats of our rented bicycles and were off again. On the bus from Tau Shan to Toi Shan, our home town, an old lady asked Mr. Ray in good country fashion, "What village did your old woman come from?"

I had not changed from my Chinese coat and trousers, so I must have really looked the part.

JANET G. RAY
(MRS. REX)
Toi Shan City, China



Yesterday's Church... and Today's Problems



WHEN THE CHURCH WAS YOUNG

By Clovis G. Chappell

● In the early church there was ignorance, doubts and unlimited opportunities . . . in our world the same "situations" face ministers and laymen alike. These seventeen forceful sermons, based on the Book of Acts, vividly show how these challenges were met then—and how they can be met again today.



Sunday School Teachers will find in this new book ideal teaching material for the International Lessons — January through Easter Sunday.

\$2 at all bookstores

ABINGDON-COKESBURY PRESS

NORTH EAST WEST SOUTH

During a recent whirlwind nine months' literacy campaign in Africa, Dr. Frank Laubach, his son Bob and artist Svend Olsen taught no less than 66 different languages and dialects from Arabic to Zulu. Their work included drawing up charts in each of those languages and starting their famous "each teach one" system. In most places the team was cordially received, but at one stop along the Gold Coast, chief Nana Kwame Fori II was suspicious and called for a demonstration. Laubach started teaching two members of the royal household who learned so quickly that the chief accused them of having learned to read in secret before the test.

The *Missionary Herald*, publication of the British Baptist Missionary Society, reports 5,318 baptisms last year on its mission fields in India, Pakistan, Ceylon, Congo and the West Indies.

"A lamb does not follow the wolf, a hen does not follow the fox, a rabbit does not follow the dog; why then do so many people follow the devil?"
—*Veckoposten*, Baptist weekly of Sweden.

The United States has Foreign Service Officers for information and educational exchange operations in 139 different places in the world. The Department of State assisted by other Federal agencies maintains United States libraries in other countries, sponsors scientific and technical projects, aids American sponsored schools, operates book exchanges and exhibits, translates and distributes American publications, and conducts exchange of teachers and students with other countries.

The International Refugee Organization is scheduled to cease its function on June 30, 1950. The United Nations General Assembly's Social Committee has voted 24 to 12, with 10 abstentions, to establish a U.N. Commission to take over the handling of Europe's stateless refugees. Adequate provision must be made for an estimated 100,000 displaced persons who will be stranded in the U.S. Zone when IRO ceases activities.

The United Nations Conciliation Commission for Palestine has placed

before the General Assembly a proposal for "a permanent international regime for the Jerusalem area." This proposal includes the "neutralization" of an area of about sixty square miles including the city itself and its environs, and the "freezing" of the present population ratio between Arabs and Jews. No military troops would be allowed in the zone, and the Jewish and Arab communities would have maximum autonomy in municipal affairs with police forces of five hundred men each. This proposal is being bitterly opposed by Israel.

The development of antrycide, a drug which has shown remarkable success in neutralizing the bite of the tsetse fly, may prove to be of great significance to the continent of Africa where 4,500,000 square miles cannot be used for cattle raising because of that insect.

"Pioneering new frontiers is at an end. Pioneering in the art of living together is at the beginning. . . . In the twenties the emphasis was on success; in the

thirties, on security; in the forties, on service. Now we have come to a new decade, an ideological one, the fifties. This era requires youth not alone with a basic foundation of knowledge but youth of moral soundness and of faith; youth with an idea and purpose adequate to change things, not to adjust them; youth skilled in bringing unity where there is division."

—*Department of State Bulletin*.

Last fall compulsory universal education was introduced in Israel. The free school system makes no distinction between Jews and Arabs. Of the more than 100,000 children who have just entered school in towns and villages, 87,000 are Jews and 17,000 Arabs. Perhaps the most revolutionary educational feature for a Near East country is the inclusion of Arab girls in the compulsory schooling.

The newly established German Patent Office in the American Zone is doing a land-office business. Registrations come in such volume to the office in Munich that it has been necessary to hire 750 employees to cope with them, reports *Worldover Press*.

Among several hundred D.P.'s being received by Norway from camps in Western Germany, fifty are blind. The International Refugee Organization has given money for building a workshop where they can be trained for useful occupations.

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The first Baptist church in Bulgaria was organized in 1880. Now there are sixteen Baptist churches with a total membership of about seven hundred. The churches in Bulgaria originally grew out of private study of the Scriptures, the influence of Russian Baptists who fled to Bulgaria for refuge, and Bulgarians who returned from other lands where they had been in touch with Baptist groups and had studied the New Testament.

Eighth Baptist World Congress

Cleveland, Ohio, 1950

The next Baptist World Congress is scheduled for July 22-27, 1950, in Cleveland, Ohio.

The Congress theme is taken from the prologue to John's Gospel: "And the Light shineth in the Darkness." The Light motif runs through the program from the first day to the last. The Keynote address at the opening session on Saturday afternoon, July 22, is on the subject: "I am the Light of the World." The closing address on the last forenoon of the Congress, Thursday, July 27, will be from the text: "Ye are the Light of the World." In between will be found subjects like "The Light of Peace," "The Light of Liberty," "The Light of Education," etc.

The Presidential address of Dr. C. Oscar Johnson, President of the Baptist World Alliance, will be given Sunday afternoon. The Congress Sermon by Dr. M. E. Aubrey is scheduled for Monday evening. The great Pageant on "The Light of Liberty" will be given on Tuesday night. Missionary night, which features short addresses by nationals from various parts of the world, will be on Wednesday. At a number of meetings "World Glimpses" of three to four minutes each will bring us messages from many parts of our fellowship scattered throughout six continents and sixty countries. The whole program will come to a fitting close with the induction of the new President, and the Coronation address on Thursday evening.



International Christian University for Japan

*Photos courtesy the Japan International
Christian University Foundation, Inc.*

Is America Christian? Millions of people in the world promptly answer yes to that question. They have experienced help in time of famine, earthquake, typhoon, revolution, tidal wave, or precision bombing, sometimes from a former enemy nation. Only Christianity preaches "Love thine enemy."

A Richmond (Virginia) Presbyterian pastor published an editorial in his church bulletin five months after the atomic bombs were dropped on Hiroshima and Nagasaki, entitled, "A Suggestion—As foolish as the teachings of Jesus of Nazareth." He appealed to the Christians of America to make a noble gesture in Japan which would "dramatize, in a striking way, the Spirit of Christ, who taught his followers to forgive and love their enemies—a command the world has

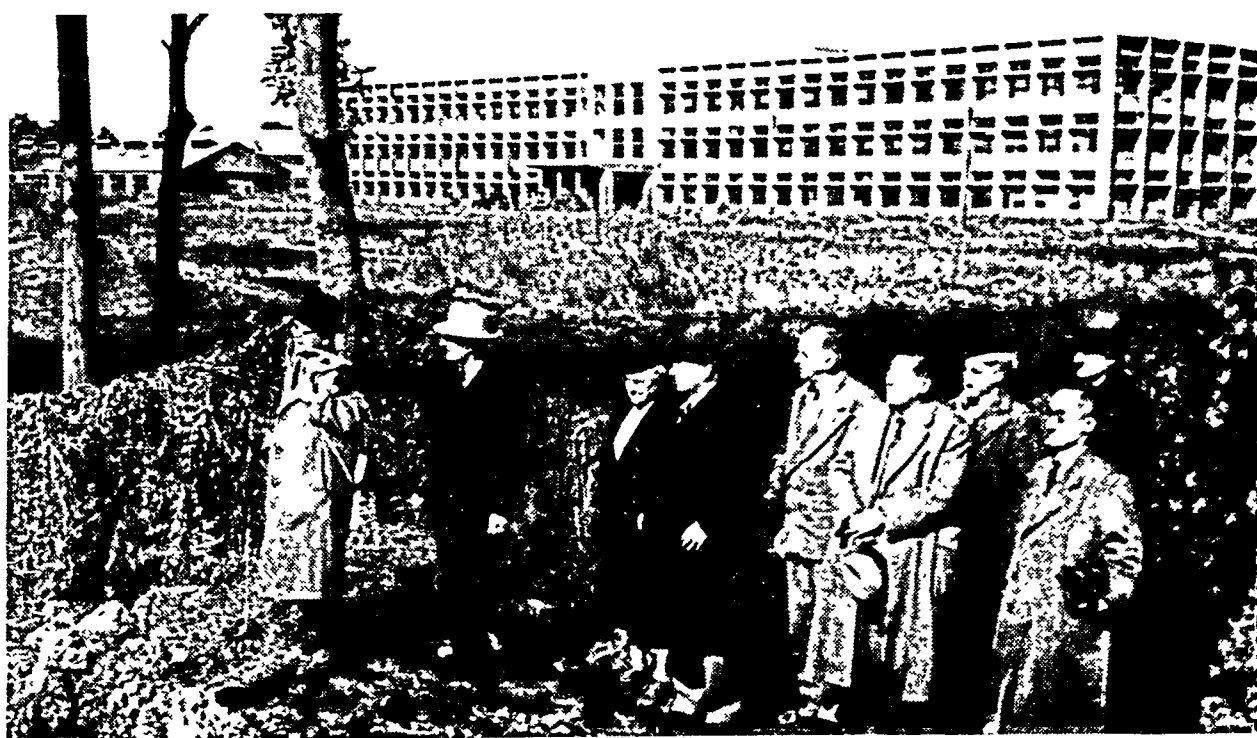
never tried to follow very seriously."

The movement for a university for Japan was born in that January 6 item. American Christians launched it with a Foundation created to raise funds for a center of learning in Tokyo, but the people of postwar Japan have shown their gratitude by giving 160,000,000 yen (nearly half a million dollars), 99 per cent of it from non-Christians.

A campaign in America is under way this spring to raise \$10,000,000 for the University. Joseph C. Grew, last American ambassador to Japan, is head of the campaign. General MacArthur, who has said, "The Christian Church has an opportunity in Japan today without precedent—anywhere—or at any time—in the past 500 years," is honorary chairman of the movement to build the University.



Dr. Hachiro Yuasa, Japanese Christian educator, has been elected president of the International Christian University. The site purchased for the school is at Mitaka, near Tokyo, an unfinished airplane factory.



How Grandfather Prichard Met George Washington

Tommy Prichard felt, oh, so lonely. His mother and father had just hitched up the horse and buggy and gone off to town for the afternoon and Grandpa was up in his room, having a nap. The old man was eighty now and needed plenty of rest.

Tommy thought of the two boys playing ball down the road. They were Frank and Wilmer Bradley, who lived on a neighboring farm.

"I wish they'd let me play with them," Tommy muttered to himself. "Why don't they like me."

The Prichards had come from the South just a few weeks ago and settled on this lovely Pennsylvania farm. At first, Tommy had tried very hard to make friends with the Bradley boys. He had even told them proudly all about his grandfather—how Grandfather Prichard had served in the Revolutionary War many years ago and how he had known and talked to George Washington. But that only made it worse. The boys had laughed.

Tommy was about to go into the house when he saw Frank and Wilmer coming toward him.

"Well, if it isn't Master Thomas Prichard," called out Frank mockingly, "grandson of that great Revolutionary hero!"

Tommy stiffened. So they weren't going to be friendly. They had come just to tease and hurt him.

"We know all about your grandfather," taunted Wilmer. "He wasn't a hero. He was only a servant. He just let all the other men do the fighting."

"That's not true," shouted Tommy, his face tightening with anger. "My grandfather was personal aide to Colonel Pickering, and many times he almost got killed!" Tommy started to leave.

"Oh, don't go yet," laughed Wilmer, pleased with his success. "First tell us all about your grandfather and General Washington. Why, I bet they were so chummy, they even slept together."

"As a matter of fact, we did," a voice answered from behind the screen door.

The three lads turned around startled. Framed in the doorway was the figure of a man, tall and lean, with stooped shoulders and a tired, lined face.

"Grandfather," burst out Tommy, nearly in tears, "I didn't know you were there."

Wilmer and Frank started to slink away when the aged man called them back.

"Don't go, boys, I'd like to tell you a little story."

Silently, they returned. Grandfather Prichard sank down into an easy chair and began to speak, a far-away look in his kind, gray eyes.

"I'm going to take you back many years, to the winter of '77. It was a bitter winter for the Continental Army. Our men were ragged and starving. We suffered one defeat after another on the battlefield. Many fine soldiers died of disease or were killed. One evening, when things looked mighty bad, General Washington made a visit to my Colonel's tent. They talked for hours and by the time the General was ready to leave, an awful storm had come up. Washington turned to me and asked if we had enough spare blankets and straw so that he might stay over until morning. We had hardly enough for ourselves; but I said Yes. I knew that nothing must interfere with the rest of our Commander."

Grandfather Prichard paused for an instant. Three pairs of eager, shining eyes were fastened on the old man. The Bradley boys had forgotten their antagonism.

"That night," Tommy's grandfather continued, "I waited until the Colonel and General Washington had fallen asleep. Then, I sat down on a box, trying hard not to think of the cold. Instead, I thought of how lucky I was to be of some service to a great and wonderful man."

"In the middle of the night, General Washington moved about uneasily and awoke. He peered at me through the darkness. 'Prichard,' he called out, 'Prichard, is that you?' Then he got up, sort of rubbing his eyes. 'So that's it!' I'll never forget how gentle his voice was. 'You gave up *your* blankets and *your* straw so that I might sleep in comfort. Well, we'll soon take care of that. Prichard, climb into bed beside me; this blanket is wide enough for the two of us.'

"I hesitated; but this was a command and I dared not disobey. I lay down beside George Washington on the same straw, under the same blanket, and so we slept together until morning."

Grandfather Prichard leaned back and smiled as he remembered his meeting with the Father of our Country. For a moment, the only sound heard was the whistle of the wind through the bare trees. Then, Wilmer broke the silence:

"Look here, Tommy," he stammered, "there's a new colt on our farm. Would you like to see it?" He turned shyly to the old man. "Would you mind, sir, if Tommy came to visit us for awhile?"

Grandfather Prichard's fine black face glowed with pleasure as he watched the three lads walk arm in arm down the dusty road.

From Religious Press Committee

TOOLS *for Missionary Education*

Stewardship in Missionary Education

By W. L. Howse

Stewardship involves more than the giving of one's money. It is the giving of the complete self to Christ. It is carrying out the first two Commandments as fully as possible—loving God supremely, and loving one's neighbor as oneself. Thus stewardship is at the very heart of the missionary enterprise.

Some Aims of Missionary Education

What should be some of the aims of missionary education if stewardship is to become a motivating source of Christian behavior?

Certainly one aim should be to create an interest in and a concern for others. It is easy for Christians and churches to become selfish. Getting rather than giving has become an ambition of many church members.

Another aim should be to give knowledge as to the needs of others and how these needs are to be met. Good stewardship is based on more than the emotions. An informed mind will give intelligent expression to a compassionate heart. If the needs of humanity could be made as real to church members as they actually are, every follower of Christ would respond heroically.

But often "the world" in which a church member lives is so limited and narrow, he is never brought face to face with the physical and spiritual needs of his fellow man. Through teaching and every other avenue of imparting truth, the needs of the world must be brought to the church member where he lives.

The two aims previously stated would be ineffective without the application of a third. Each individual

should be led to use his talents, time, influence, efforts, and gifts in the service of others. One must act upon what he feels and what he knows. Giving information and motivating the will should be linked with a program of action. Christ followed this practice in the training of the twelve. After preparing them for their mission, he sent them forth. Too long have we confined teaching to the walls of the classroom.

How May They be Realized?

A continuous program of education is one of the most effective means of reaching these aims. Such a program may be accomplished much better if a church has the organization which majors upon missionary education. Woman's Missionary Union with its program materials provides the regular channel for the dissemination of truth in this field. Its plan of work, with seasons of prayer and appeals for gifts, places it in the forefront for missionary teaching.

In addition to the program materials, mission study books may be offered periodically in class study. This intensive study for five nights in a church School of Missions is valuable in bringing world needs before a local church.

The Sunday school, Baptist Training Union, and Brotherhood offer further means of enlarging the understanding and vision of the church member.

Sunday school teachers with missionary minds will often find in regular lessons an opportunity for directing the thinking of class members toward world needs. Superintendents frequently may utilize missionary themes in planning their assembly programs. They may lead in observing the various missionary days with fitting emphasis.

Members of the Baptist Training Union put special stress upon the monthly missionary programs, and the study of the mission books in the graded church member study course program.

The Brotherhood provides missionary program material through the *Southern Baptist Brotherhood Journal*, and seeks to enlist men in the support of the mission program of the church.

If stewardship is to be developed, the presentation of factual information is not enough. It must go beyond the realm of statistics and become living and challenging. This is best done through radiant, compelling leadership motivated by the missionary enterprise. Mission study is much more effective when led by missionaries on furlough, who can bring back firsthand accounts of their own stewardship.

But mission study may be effective when local teachers are mission-hearted individuals, who have a great sense of their stewardship and use their conviction to influence others.

Stewardship develops as church members are directed into channels of mission activity. Children and young people, eager and willing to give their lives to Christ in full-time Christian service should know of the need for missionaries and be encouraged to listen for the call of God into this field of service. This is stewardship in its highest sense.

A larger number will find opportunities for developing as stewards by serving in the church. Filling positions of leadership in the organized life of the church and accepting responsibility for the spiritual development of others is one of the most effective means of using one's capacities, talents, and vitality in the service of Christ.

A sense of stewardship is further expressed by missionary service outside the church. This involves many things, but especially the establishing of branch Sunday schools and new churches, and participating in associational activities.

But one also gives himself when he gives his money to the work of the kingdom. Thus, giving to missions is a test of stewardship. When the budget is being planned each year, the mission item should be considered first. Each church should think of how much it can share with others before it thinks of its own needs and work. If the church expects each person to honor God with his gift, it too should honor God by sharing a liberal portion of its budget with others.

Look for these in February!

"China's Search for God," pamphlet by J. T. Williams.

"Proposed Advance in Latin America," pamphlet by Dr. Everett Gill, Jr.

BOOKS

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

The War We Lost: Yugoslavia's Tragedy and the Failure of the West, by Constantin Fotitch (Viking, \$3.50). Every serious book that throws light on the complex conflicts of the Balkans should be welcome by those who are trying to understand what is happening there and the possible consequences to the rest of the world. The author feels that the shift in Anglo-American support from Mihailovich to Tito in the struggle between them was the most tragic mistake of the war. He holds that in Yugoslavia lie the seeds of dissension from which World War III may be born. Whether the author is right or not, no one can read the book without gaining greatly in insight into the history of thirty-one-year-old Yugoslavia. The author was first Minister and then Ambassador of Yugoslavia to the United States. At the trial of Mihailovich he was sentenced in absentia to twenty years in hard labor as "an enemy of the people."

J.N.

The Quest of the Historical Jesus by Albert Schweitzer (Macmillan, \$5.00). This is a book for careful study despite its age and many reprint editions (1910, 1921, 1926, 1934, and 1948). First published in German in 1907, it was brought to the attention of English and American students by Sanday's *Life of Jesus in Recent Research*. It has sustained a place as a major work, and rewards careful study. It demolishes the 'liberal view' of Jesus. However, the picture left of Jesus does not inspire. He is a deluded visionary who is wrong one or more times in his fundamental conception of his life. Schweitzer urges us to drop all reconstructed Christologies to follow the spiritual example of Jesus! His use of Matt. 10:23 as a key to interpreting the first intentions of Jesus can be challenged both from the standpoint of context and exegesis.* With this said, it will help the minister who digs through this book. For the reviewer there came a fresh realization that the "pep talk" sermon will not present the Jesus of experience forcefully to the solid thinkers of our day. It also leaves him with a dozen entries in his notebook for future projects of study.

J. MARSHALL WALKER

Palestine is Our Business by Millar Burrows (Westminster, \$2.50). The au-

*See *Son of Man and Suffering Servant*, E. A. McDowell, Broadman Press, Nashville, Tennessee, 1944, pp. 109-111.

thor of this book feels strongly that Zionism is wrong and that the Arabs of Palestine have just cause for grievance. He reviews briefly the historical factors that led to the establishment of Israel. The book abounds in factual statements about population and resources. The staggering problem of immigration and the sharp divisions in parties within the Jewish population are treated in detail. The author states that most Arabs living in Palestine before the establishment of Israel were farmers, not nomads living in tents. He also states that the antagonism between Arabs and Jews is not religious or racial, but primarily economic and political.

J.N.

Flames of Empire by Peter Bourne (Putnam, \$3.50) is the story of Maximilian's tragic attempt to form an empire in Mexico. It seems incredible that Ravenel, the hero of the story, who has no special training or experience in affairs of state should have been sent on such an important mission to the courts of Europe. While the book is readable, it is not one to command much respect, though the part dealing with Maximilian is historically true.

MRS. E. C. ROUTH

A Short History of Chinese Philosophy, by Fung Yu-Lan, edited by Derk Bodde (Macmillan, \$5.00). This volume claims to be the first English book to give a complete and systematic account of Chinese thought from Confucius to the present. The book shows that Chinese philosophy has concerned itself with the same problems that Western philosophy has faced through the centuries, but that the Oriental approach is very different from ours. According to the tradition of Chinese philosophy its function is not to increase positive knowledge, but to elevate the mind of the person engaged in the study of philosophy. Its goal is "sageliness within and kingliness without." Since the book presents the various currents of philosophy in their historical settings, it also gives the reader an orientation in Chinese history from the Shang dynasty 1766 B.C. to the overthrow of the Manchus in 1911 and the subsequent changes in the social, economic, and political life of China.

J.N.

Mary by Sholem Asch (Putnam, \$3.50). This novel completes a trilogy begun with the Nazarene and followed by the Apostle. The story begins with Mary's girlhood in the little town of Nazareth. The manner in which she accepts the awesome role she is to play as the mother of the Messiah, submissive yet unbelieving, is heartbreaking in its tenderness and devotion. There is more understanding given to Mary in the early days of

Jesus concerning the mysteries of God's plan for him than is apparent from the Scriptures, and the author also gives Mary a more decisive part in the timing of his revelations of himself as the Saviour of the world than students of the New Testament generally accept. Great care and accuracy, however, are observed in reporting the important episodes. No attempt is made to explain away the Virgin birth and resurrection. From the beginning of his public ministry Jesus emerges as the central figure and keeps it throughout the book. Sholem Asch tells the story of Mary beautifully and reverently. It is intensely interesting and more smoothly written (or translated) than the other books of the trilogy.

MRS. JOSEF NORDENHAUG

The Work of the Holy Spirit, by Walter Thomas Conner (Broadman, \$2.25). This book shows that the work of the Holy Spirit is to reveal Christ to men. In simple language the nature and function of the Holy Spirit are set forth. Many misconceptions are exposed. The author states that the Holy Spirit is the Spirit of evangelism and missions. The book should be studied not only by pastors, but by every Sunday school teacher and young people's leader.

J.N.

New Song in a Strange Land by Esther Warner (Houghton Mifflin, \$3.50). The author has done a magnificent job of translating the West African countryside into words so vivid that the reader actually feels the experiences are his own. Miss Warner's appreciation of the African and his acceptance of her as a friend is evident in every story she tells of native life in West Africa. This book is valuable for missionary appointees as a sketch of what to expect of Africa, however, it is not recommended for general missionary information.

REES WATKINS

Promise and Fulfillment by Arthur Koestler (Macmillan, \$4.00) depicts a wide range of knowledge of fact, character, prospects and potentialities during the past thirty-two years in that part of Palestine now allocated to the Israeli State. The author predicts factually the influence on world conditions in the future of Israel. Despite a vigorous, picturesque English style, a strong Jewish prejudice and prejudicial contempt for Arabs is revealed.

W. O. C.

Sing Out, Sweet Land by Walter Kerr (Walter H. Baker, \$1.00) is a gay, lilting musical comedy or operetta, with more dialog than is usually found in such performance. It is appropriate for the school or civic auditorium but not for church production.

MIRIAM J. ROBINSON

Missionary Family Album

BRANTLEY, The Rev. and Mrs. Maurice E., of Nigeria, arrived December 29 and December 15 respectively for furlough at 402 South Woodward Street, Tallahassee, Florida.

BRYANT, The Rev. W. Howard, of Chile, arrived December 19 by air to join his wife on furlough at 1320 2nd Court West, Birmingham, Alabama.

CRAIGHEAD, The Rev. and Mrs. W. E., have been transferred from Asuncion, to Casilla 28, Encarnacion, Paraguay.

CULPEPPER, Mrs. Charles L., Jr., of China, has moved from 1819 Audubon Street, to 3704 Cherry Street, New Orleans 18, Louisiana.

FREEMAN, The Rev. and Mrs. Z. Paul, have moved from San Lorenzo 1088, to Estados Unidos 61, Tucuman, Argentina.

GALLOWAY, The Rev. and Mrs. Edward D., have moved from 46/1 Asoke Lane, Watana, Bangkok, to 86 Suri Sak Road, Opposite Former German Legation, Bangkok, Siam.

GILLIS, The Rev. and Mrs. C. O., of Argentina, have moved from Tujunca, to 10256 O'Dell Avenue, Sunland, California.

HAWKINS, Dorine, of Brazil, arrived December 13, and is now a student at Southwestern Baptist Theological Seminary, Fort Worth, Texas.

HAYES, The Rev. and Mrs. A. E., left Miami November 28 by air for Recife, Brazil.

HICKERSON, The Rev. and Mrs. Julius R., Jr., have moved from Dallas, to Box 265, North Street Station, Nacogdoches, Texas.

LACY, The Rev. George H., missionary emeritus to Mexico, died November 27 at Morelia, Mexico.

LANGLEY, Vivian, of Nigeria, arrived November 20 by air for furlough at Camp Hill, Alabama.

QUARLES, The Rev. and Mrs. L. C., of Argentina, arrived December 13 by boat for furlough at Hanover, Virginia, c/o Mrs. J. R. Gravatt.

SIMPSON, Blanche, of Brazil, arrived November 27 by air for furlough at 529 South Third Street, Raton, New Mexico.

TINKLE, Amanda, of Nigeria, has moved from Scott, to 1321 Bishop Street, Little Rock, Arkansas.

VERNON, The Rev. and Mrs. Vance O., have been transferred from Amazonas, to Caixa Postal 89, Belem, Para, Brazil.

WALDRON, Vada, of Argentina, arrived December 13 for furlough at 1012 East Browning Street, Pampa, Texas.

WEST, Edith, left New York December 3 by boat for Rio de Janeiro, Brazil.

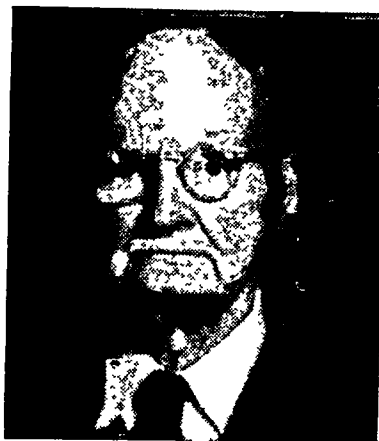
WHITTEN, The Rev. and Mrs. Charles W., of Argentina, announce the birth of Helen Frances, their first child,

at Godoy Cruz, Mendoza, August 3. WOOTEN, Mary-Ellen, of Nigeria, has arrived for furlough at 505 Echota Drive, N. W., Atlanta, Georgia.

Latest News

BLAIR, The Rev. and Mrs. M. S., have moved from General Urquiza 186, to Calle Hipolito Yrigoyen 3168, Primer Piso, Dpto. B., Buenos Aires, Argentina.

CROCKER, The Rev. and Mrs. Gordon, of Colombia, announce the birth of



In Memoriam

George Holcombe Lacy

BORN October 13, 1868, El Dorado, Arkansas

DIED November 27, 1949, Morelia, Mexico

Dr. George H. Lacy was the last of the veteran missionaries whose service dates back beyond the revolution that disrupted mission work in Mexico early in this century. He stayed at his mission task through trials that would have overwhelmed a less staunch Christian, giving Mexico forty-six of his eighty-one years.

When he was nineteen years of age, George Lacy left his father's farm and, with fifteen dollars to start the term, entered Arkansas College. Reared in a Presbyterian home, he later attended a Presbyterian theological seminary in Columbia, South Carolina, and was ordained to the ministry.

But the young preacher became a Baptist and served as a Baptist pastor in Texas before his appointment for missionary service. Meanwhile, he was married to Miss Minnie Meek of Arkansas on October 5, 1893. They, with their four children, left Texas for Mexico on May 14, 1903.

A fifth child was born to them the following November. Then, slightly more than a year later, the child died and in the space of two weeks the other four children followed. Contagion walked the streets unrestrained by health laws in those days. Mrs. Lacy did not know that the disease which had taken the first two children was scarlet fever and rushed to the States with the other three. Before she reached Mr. Lacy's parents in

Thomas Arthur, their first child, at Medellin, December 20.

HOWARD, The Rev. and Mrs. Stanley P., appointees for Japan, left San Francisco December 20 for Yokohama.

JACOB, Mrs. Robert A., of China, now on furlough at Franklin, Kentucky, lost her father, Mr. G. Will Wright, December 13 at Franklin, Kentucky.

SCOGGIN, The Rev. and Mrs. B. Elmo, appointees for Israel, left New York December 28 for Jerusalem.

VERNON, The Rev. and Mrs. Vance O., of Brazil, announce the birth of Sue Vernon, second child, second daughter, at Belem, November 29.

WEST, Edith, has moved from Rua Conde de Bomfim 743, to Rua Uruguay 532, Rio de Janeiro, Brazil.

Arkansas, the third child became ill and she left the train at another Arkansas town. When Mr. Lacy arrived from Mexico his father met him with the words: "George, I have some bad news for you. The last one of your children died an hour ago."

"My dear, we will give it up and come home," Dr. Lacy said to his wife. But she replied, "No, we have given our children for Mexico, now we will go back and give our lives." And they did.

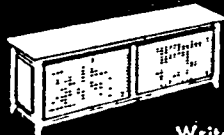
The next great testing time came during the Mexican revolution. Once Dr. Lacy was robbed by bandits and another time his home was fired on by revolutionists. When the missionaries were forced out of Mexico entirely, they transferred some of the Baptist institutions into Texas and continued their work. Dr. Lacy worked for a time with the publishing house which was transferred from Leon, Mexico, to El Paso.

Mrs. Lacy died in 1933 and two years later Dr. Lacy reached retirement age. But he "retired" to Mexico and became director of the G. H. Lacy Bible School in Morelia, working with the Mexican Baptist Convention. "He ate our food and identified himself with us so completely that he often said, 'we Mexicans,'" one of the Mexican nationals said of him.

Five more children were born to them after the sudden death of the first five. Two sons and two daughters survive.

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Whither Communism in China?

(Continued from page 9)

been interested in assuming responsibility for the progress of the nation. That matter was left to the few who were charged with the running of the federal government. Here we may expect a shift in interest. The Communists will not be able to inspire the spirit of nationalism, but they may clear the ground for it.

Ancestor worship. This practice holds China chained to the past, probably, as nothing else does. It holds the minds of men in fear and makes freedom of thought very difficult. Here the soul is dwarfed and made blind to the spirit of freedom. Communism may strike a deadly blow to this archaic superstition.

Village life. Eighty per cent of the people of China live in the villages, and they have been sadly neglected in most of the reforms which have been introduced into China. Even the literate movement has not penetrated far enough into the rural districts. The Communists may clear the way for the rural people of China to take their rightful place in the future development of China.

Education. Educational equipment does not reach very far into the country. The village people are the last ones to receive help in their schools, and so, for the most part, they are left out. The Communists will not be able to supply this equipment. But what will be the spirit of the new China? Will a majority of the people leave to the minority the duty

and responsibility of the federal government? Will the rural people receive the gospel of Christ in the new day?

Sanitation. The village people have had little help from the government to fight disease and germs. Trachoma is a frightfully painful disease which comes from a lack of knowledge of the simple facts of cleanliness and of the elementary laws of sanitation. The field of sanitation presents to the Communists an important problem.

Overpopulation. There are too many people for the jobs available. Therefore the question of employment will present a serious problem for the Communists. If they try to solve it by forcing the people to continue hand labor, or with very small tools, they will destine them to a very low standard of living.

Superstition. There is extensive superstition among the rural people, and a great deal of idolatry. The Communists, probably, will try to break up such practice.

Communist rule over China may not be long. The gospel of Christ has made definite advances in China after great upheavals. The next great event will be the passing of the Communists as a ruling class. Then a new situation will prevail, and it will present, no doubt, the greatest opportunity for the preaching of the gospel of Jesus Christ which men have had in any century since the day of Pentecost.

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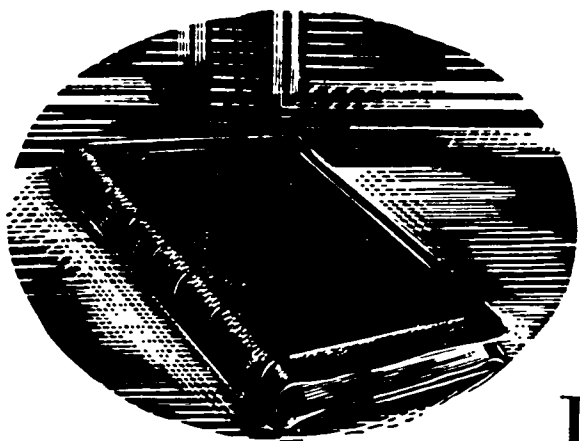
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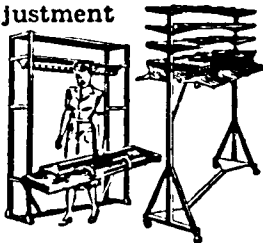
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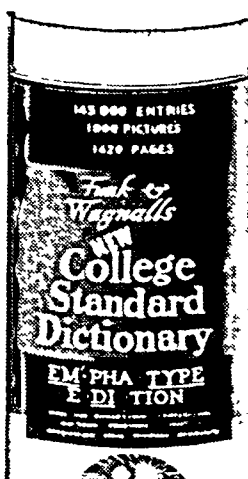
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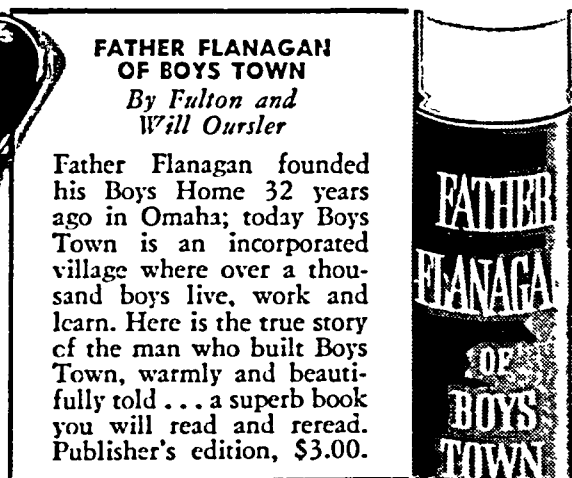
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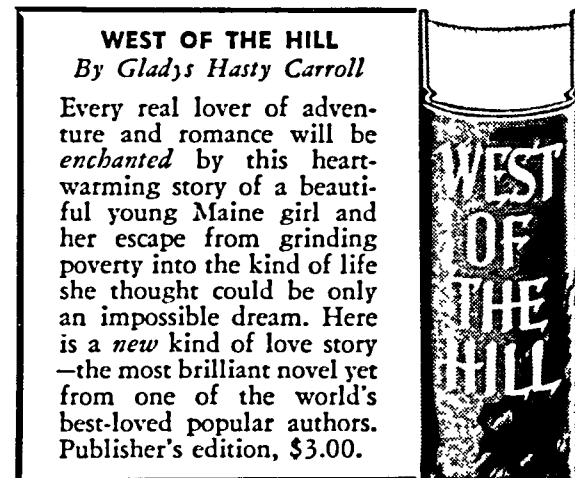
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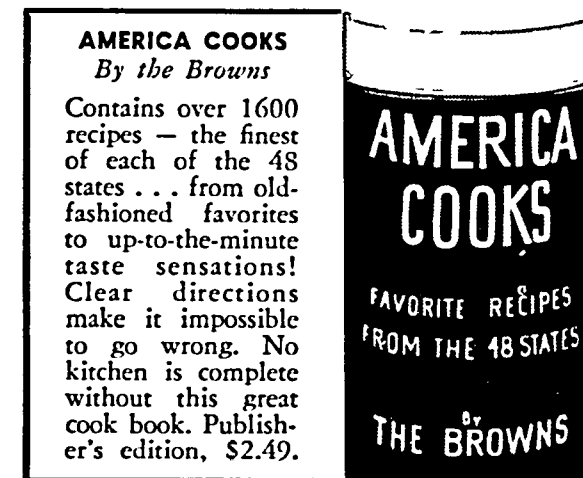
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