

The Commissioner

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That Second Cup of Coffee

Are you feeling a bit peevish because you couldn't have it this morning?

Consider the following facts concerning "necessary" foods for a child of 7 to 9 in one of the war zones of Europe:

	<i>Minimum— Normal diet</i>	<i>Rations Allowed</i>
Milk	1 ½ pints	½ pint
Potatoes	7 oz.	5 ½ oz.
Meat	2 oz.	1 ¼ oz.
Fat	2 oz.	½ oz.
Eggs	21 per mo.	1 per mo.

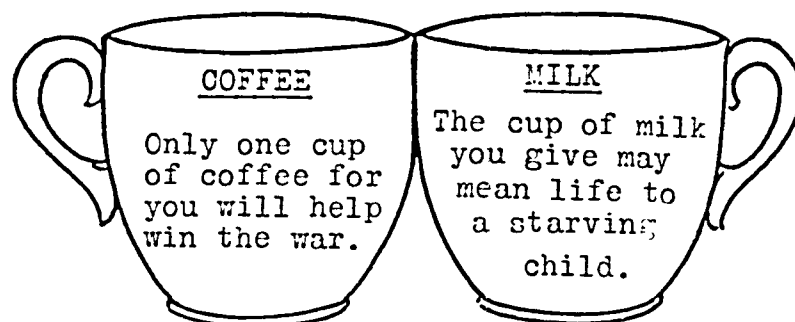
The items under "normal diet" given above are from the U. S. Department of Agriculture minimum standard for a seven-to-nine-year-old child in a low-income family. The amount given in the ration column is, as a matter of fact, often illusory since some of the items are simply not to be had even by those fortunate enough to have the price to buy. Vegetables and fruits are seasonably available for those with money and persistence or good luck in their marketing. For those without funds, the situation is truly tragic.

Perhaps you won't mind giving up that extra cup of coffee so much, if you give the money you would have spent for it to help carry out your church's war emergency work. For one of the most important parts of that program is the care of thousands of little children, many of them homeless and half-starved—innocent victims of a world-madness in which they have had no part and which they are too young to understand.

Turn the money that would have gone for that second cup of coffee into a cup of milk for a starving child. Match your coffee money from now on with a special gift to your denomination's war emergency fund.

***Contribute thru your church
to World Emergency Relief***

Keep a Record



Give your extra coffee money as an extra gift to your denomination's Emergency War Relief Program.

<i>What I spend for coffee</i>		<i>My extra gift for relief work</i>
	<i>January</i>	
_____	1st week	_____
_____	2nd week	_____
_____	3rd week	_____
_____	4th week	_____
	<i>February</i>	
_____	1st week	_____
_____	2nd week	_____
_____	3rd week	_____
_____	4th week	_____
	<i>March</i>	
_____	1st week	_____
_____	2nd week	_____
_____	3rd week	_____
_____	4th week	_____
	<i>April</i>	
_____	1st week	_____
_____	2nd week	_____
_____	3rd week	_____
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	<i>May</i>	
_____	1st week	_____
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	<i>June</i>	
_____	1st week	_____
_____	2nd week	_____
_____	3rd week	_____
_____	4th week	_____

Dried milk can be shipped from Switzerland to many of the war areas. It is one of the most appreciated foods that we can provide.

The Commission

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MEMORIAL
SUNDAY SCHOOL BOARD
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MEMPHIS, TENNESSEE

Christian World Fellowship

These are days for Christian soldiers to stand up and be counted. These are days for Christians to know the situation on the Christian front around the earth. These are days for Christians to thrust aside old outmoded prejudices against efforts to take the gospel to people in faraway places.

Foreign missions in the days after the war will be missions to our neighbors. Modern radio communication and modern transportation by air will bring new and vastly greater opportunities for Christian service close at hand when the lights go on again all over the world.

There is no doubt that the United Nations will be victorious in this global war. But there is a growing feeling that the United Nations may botch the peace. We are told that world fellowship must replace world war, hatred, starvation, persecution, and misery.

But how?

As Christians we say that *this time* the spirit of our Lord Jesus Christ *must* be present at the peace table. Christian statesmen should be there to counsel with the political leaders. Leaders who possess the spirit of the man of Galilee *must* be selected to represent the people at those all important meetings.

Suppose one or more of us were chosen for such an important post. How much do we know about the world and the needs of the people in what used to be faraway India, faraway China, Africa, South America or Europe?

The chances are we would decline the appointment and spend the rest of our lives condemning

ourselves because we were not prepared when our big opportunity to be a peacemaker came along.

If we are ignorant of what Southern Baptists are doing around the earth, we don't have to remain ignorant. We may learn from those who know the situations on the Christian front intimately. Ah, but you say, "I'm not interested in the details. I'll sign the check—give the money—let the women see to the missionaries." Have you ever stopped to think how much faster the gospel will spread when more Christians take a heart-interest in those who go out to tell the story of Christ's love for men?

There are indications that many of our sons and grandsons, daughters and granddaughters are going to serve in some capacity in the years ahead in what used to be foreign lands, but then will be neighboring continents. The boys and girls will come home by air for week ends. They will phone home whenever necessary or just for a visit; television will enable us to see each other as we carry on our conversation. We'll fly to Africa to visit our friends on our vacations.

We are going to have to share our Christian way of life with the rest of the world in a big way. By sharing it we will become more enthusiastic Christians and enjoy a fuller, richer, and happier Christian life.

As a direct result of sharing the many privileges we enjoy, our lives will become more attractive and our Christian influence here at home will be multiplied many times.

By Boyd A. Propert

District Manager, General Electric Supply Corporation, Richmond, Virginia

Why Did God Make America?

By Hon. Henry A. Wallace,

Vice-President of the United States

For four centuries the name "America" has been a beacon light, inspiring a new and vibrant hope in the hearts of all the Old World peoples. At every stage in America's history there have been men who felt her destiny, but this has been especially true only during recent years. For the first time, New World consciousness begins to emerge as a powerful and determining entity in world affairs. We are met here tonight to honor a man who, by spreading understanding among the nations of America, has made it possible for each of the Americas to begin to realize their historic destiny in a time of world crisis.

History thus far seems but a prelude to a magnificent world symphony. In this prelude many themes have been played. One glorious theme is how the Lord God Jehovah had a special interest in one chosen race, the Jews; in one promised land, Palestine. Century after century, according to the good book, God planted in the hearts of the Jews in the land of Palestine the seeds of justice, peace, long-suffering and charity. But the Jews by themselves and Palestine by herself could not build the Kingdom of Heaven here on earth. The spiritual essence of Judaism would eventually find its expression in America. But God held America back, and the Romans destroyed the Jewish nation.

The Roman theme, one of the most powerful in all history, laid down for the first time the broad concepts of large-scale administrative law. The Roman idea of law and discipline would later prove of great service to America. But God held his hand over America. Her time had not yet come.

Centuries went by. A new empire arose. This new empire, the British, built by a seafaring people who had come to England from the shores of the Baltic, had a stronger feeling about the rights of the common man than the Roman Empire had had. For thousands of years the ancestors of the British had lived an intense family and village life, and, based on this life, they developed the common law to

govern relationships between man and man. On this common law and the factory and the art of world trading, England erected the mighty British Empire.

God still held his hand over America as a place where he would eventually weave together the historic ideas, the great cultures, or, if you please, the inmost essence representing that contributed by Palestine, by Rome, and by Britain. America was to be something new—a composite culture, a composite people, and something greater in culture and people than the mere addition of its component parts.

America the Bountiful

This land of America over which God had held his hand—how enormous her resources! How mighty her river systems—the Amazon, the Mississippi, the Plata—finding their sources in the lofty backbone of the hemisphere, called in the north the Rockies and in the south the Andes, and in these mountains, the metals so necessary to modern civilization. And in the mountain valleys and at the foot of the mountains, vast acres of most fertile soil, soil which was meant to feed well hundreds of millions of people for the first time in the history of the world, soil to produce starch out of which is the physical manifestation of the word "liberty." This is sensed throughout the hemisphere, nowhere more than in the nations of South America. I freely translate from a book of children's poems published in Argentina:

America, clothed with sun and all marvelous things, extending from the golden magnificence of the tropics to the white glory of the poles, may your beauty, your greatness and your joy be blessed; may the name of America be sanctified day by day; give us, O America, the serene majesty of your Andes. Give us the generous purity of your sun.

For thousands of years, this America, this glorious physical America, was appreciated but not exploited by the Indians. And then God said:



The text of an address before a group invited by *The Churchman* to honor President Roosevelt, at the Waldorf-Astoria Hotel, New York City, in June, 1942. Reprinted by special permission of Mr. Wallace.

"Time is ripe. Here is a chosen land, a land of promise to be given to all—all—my people to be a blessing for the world."

No Chosen Race in America

And so the ideas of ancient Rome marched into America via Spain, Portugal, Italy, and France. And the ideas of northern Europe marched in via England. Bolivar, the great South American liberator who was also a political philosopher, in his famous speech of 1819 to the Venezuelan Congress, spoke of the extraordinary mixture of races which was going on in South America. Perhaps more than any other man of his time, Bolivar, while realizing the Iberian ancestry of Latin America, appreciated that something altogether new was being built here. He was the first to perceive clearly the meaning and eventual destiny of Pan-Americanism.

In the United States there is an even greater mixture of customs and cultures than in most of the countries of Latin America. English in language, we are not British in blood or custom. We have too many Irish, Germans, Negroes, French, Jews, Italians, Greeks, Scandinavians, and Slavs for that. South America is neither Spanish nor Portuguese, and North America is not English. Both together represent the greater America—Pan America—made for the most part out of the Old World, but essentially new, with a hope in the future based on pride of strength and joy in liberty, and through it all, humility and tolerance. We may live in a chosen land, but we do not belong to a chosen race.

And if America is a chosen land, it is not for her sake that she is chosen of the Lord at a certain stage of the world's history, but for the sake of all the world. We appreciate what has come to us from the steadfast British, the light-hearted Irish, the industrious Germans, the thrifty Frenchmen, and all the rest, just as in Latin America there is the greatest

admiration for the long-suffering patience of the Indians, the fiery pride of the Spaniards, the happy good nature of the Portuguese, and the artistic feeling of the Italians. Yes, we appreciate all that has come to us out of the past, but we insist that it be transformed into a greater hope for the future, into something which Europe and Africa and Asia will welcome as their brightest hope in the time to come.

All simple people who live close to the soil and the weather have a deep feeling for the sun as a symbolical father of our being, as the source of our food and our strength, and as the bringer of life and hope. Who can say that the prophet did not have America in his mind and the present day in his heart when he visioned the sun as a "Sun of righteousness?" When he said in the last chapter of the Old Testament:

For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in its wings; . . .

The Spanish translation is slightly less poetic, but more literal, saying: "The sun of justice will be born under whose wings or rays is salvation."

The Good Neighbor Policy

America, without pride of race but with complete tolerance and great power, can be that "Sun of righteousness" with healing in its wings. America can establish the time of truly great peace based on justice to all the peoples. It is because President Franklin D. Roosevelt has demonstrated again and again that he carries this vision in his heart that we recognize him as one of the world's great citizens.

More universally than any other name in all history, the name of Franklin D. Roosevelt has stood for political, economic, and genetic democracy in all the Americas. As a great geographer and statesman who felt the breath of the oncoming future, but above all as a lover of humanity, he created the good neighbor policy in 1933, in order that we, by example in the New World, might inaugurate an era of peace and understanding for the whole world. When President Roosevelt traveled through the streets of Rio and Montevideo and Buenos Aires in November and December, 1936, and heard the crowds shouting, "La democracia!", his faith in the peoples of America was profoundly deepened, and he came back to the United States resolved to give the good neighbor policy a more tangible meaning,

[Continued on page 14]

A Symposium:

THE FUTURE OF MISSIONS

The Christian missionary enterprise is being spiritually strengthened during World War II. The appalling physical losses it has sustained have not discouraged your missionaries; they are planning for a future when the cause of Christ shall reassert itself with greatly renewed power and influence. Such is the true spirit of Christianity!

In Latin America

By Everett Gill, Jr.

All postwar plans and programs for economic, social, racial, and religious justice are predicated on a United Nations victory.

One day in the coming months or years the heart of the world will stand still as the news is flashed around the world. Surrounded by a cloud of silent witnesses—the honored dead, who short days ago “lived, felt dawn, saw sunset glow”—we will fall to our knees, acknowledging the awful cost of freedom. Thanking God for victory and peace, we will rise to meet a new day, a new world, a new era in human history.

We must be spiritually prepared for that day and those days beyond, which will determine the destiny of millions of our brothers around the world. When it dawns, we will be confronted with the most tragic needs ever faced by any previous generation, a world which is bankrupt morally, economically, and spiritually.

Will we be ready for that day? That is the question which we must answer *now*. As Marshal Foch said in the last war, “The battle is won the day before.”

There is one hopeful sign: the global nature of our thinking and planning. Never before in human history have so many millions thought in terms of every continent and every nation. The faith of other millions is deepening as they see the material civilization which they had built up at such great cost going down before their eyes. The world is learning anew that a man's life consists not in the abundance of the things which he possesses.

Speaking at the dedication of twelve beautiful new chapels at Camp Pickett, Virginia, I felt this deepening in the hearts of four thousand soldiers who gathered in the great field house, and in the attitudes of the chaplains.

I saw it also in the faces of American sailors as they worshiped in a mission church in Brazil one Sunday morning.

LONG before our Government had announced and implemented its policy of hemispheric solidarity, ambassadors of God had demonstrated for two generations the true meaning of good neighborliness.

As humble followers of Christ, they have witnessed for him from the plains of Patagonia to the jungles of the Amazon; from the shores of the Spanish Main to the breath-taking beauty of Rio's harbor—to our neighbor Americans in ten free republics on the mighty continent to the south and east of us.

During these years, in co-operation with Brazilian, Uruguayan, Argentinian, and Colombian pastors, teachers, and workers, they have labored for the best interests of these nations. Their labors have been miraculously rewarded with the establishment of over 800 churches, 80 schools, colleges, seminaries and training schools. Today 180 missionaries lock arms with almost 500 Latin American pastors and leaders with thousands of believers to bring the unknown Christ to the lonely hearts of millions. They have built solidly, and their work will abide.

WHAT, then, does the future hold? What should be our hopes and plans for those years ahead when the dawn of peace will herald a new day for world missions?

Our missionaries are already preparing, studying the needs, recommending goals for future days.

For six memorable months last summer I met with them in teeming cities, villages, and the open country; in homes and churches, schools and seminaries. Together we prayed and preached and planned. Together we poured over large maps of cities, districts, provinces, states, and nations, marking each station, each church, each preaching point, each institution. Those marks glowed like shining lights in a dark world, a world of sin and superstition and suffering. I had seen a new light in the faces of thousands whom I had met in countless churches.

For that new light we thanked God, but as we continued to study those maps darkness seemed to envelope vast sections—scores of villages, towns, vast provinces, and states without a single witness to the power of Christ's redeeming love.

The future demands an increasing number of missionaries, men and women of God, our very best in training and culture, in spiritual depths and missionary zeal. Most of our churches are led by South Americans, but missionaries are needed for two vital tasks. First, as field workers, to open new work, act as missionaries of a designated area, and preach, teach, and counsel. Second, as institutional workers in schools, colleges, seminaries, training schools, good will centers, and publishing houses. Whether field or institutional workers, all are engaged in evangelistic and educational work—the starboard and port oars of the great commission. Spiritual progress is only attained as we pull on these oars simultaneously.

Problems face us in the future, problems of self-support, of a trained leadership, of higher education in the light of government requirements. These will test the mettle of our South American leaders, but with God's help, they can be met.

SOUTH America desperately needs the pure gospel of Christ, and deep down in its heart, desires it. But across the future's broadening way, a dark shadow falls—the shadow of hierarchical Rome.

Although every South American nation guarantees religious freedom, the Roman Catholic Church, through its appointed leaders, is bringing every kind of pressure on both South and North American Governments to oust our missionaries and strangle the evangelical work. It is an old method, as old as the Inquisition, and as deadly in its spirit.

What does the future hold?

Everything depends on how much power Rome exerts at the peace table.

A movement is already on foot to have the peace conference meet at the Vatican.

Everything depends on what value the postwar world places on religious freedom, with its twofold, blood-bought rights: to *believe* and to *propagate* one's beliefs.

An archbishop in Brazil writes a letter to our ambassador urging him to take proper steps through our secretary of state and President to rid his nation of our missionaries. Against this we would record the words of President Vargas to a missionary nurse under the Brazilian Baptist Home Board, praising the initiative of the Baptists!

As never before, we must be true to our God-given task of pleading and fighting for a true religious freedom for all. We must stand unflinchingly for the right of each religious group to propagate its faith, as long as that faith does not undermine the moral or political structure of the nation. Our fathers languished behind iron bars for this belief. When the war is won, this struggle will continue. The entire world mission plan for the postwar world will depend ultimately on the victory of a true religious liberty. Thousands of South American believers will be ready to join in that world struggle.

THERE are forces at work which would limit our mission work in South America to its present boundaries. For the followers of a conquering Christ, submitting to these forces is unthinkable.

There are vast areas in Brazil, Argentina, Uruguay, Chile, and Colombia which must be evangelized. This will require a definite enlargement of our missionary staff.

Among those nations which at present have no Baptist witness are to be numbered Ecuador with its population of three million, its seaport Guayaquil of 140,000 inhabitants sweltering in equatorial heat, while its capital Quito, 9,500 feet up in the Andes, enjoys eternal spring.

Peru, with its nearly seven million people has a small work conducted by the Irish Baptists in the far south, but Lima with a half million people and all of northern Peru have no Baptist work.

Little Paraguay, hemmed in by its neighbor nations of Bolivia, Argentina, and Brazil, has two Baptist missionaries supported by the Argentina Baptist Convention, but they are requesting us to assist them in meeting the terrific needs of this nation which, like Bolivia, is so largely Indian. One million souls wait for the message of light.

Venezuela, native land of Bolivar, liberator of five nations, has no Baptist work among its three and one-half million people.

These lands of our southern neighbors are calling Southern Baptists to send the gospel which can lib-

erate their souls from error's chain. The future of missions lies in that direction.

Gladden's immortal hymn points the way to our needs for the coming days and future years:

Teach me Thy *patience!* Still with Thee
In closer, dearer company,
In *work* that keeps faith sweet and strong,
In *trust* that triumphs over wrong.

Patience! How we will need it in the long, hard years ahead. The new world for which men fight and die will not come into being the moment peace is signed. The blood and sweat and tears required

to win a war will likewise be required to win a peace that lasts, and to win a godless world to the Son of God. Communion with Christ! We need it when the plans and programs and committees and machinery so vital, sometimes tend to crowd out the One in whose name we plan. Work! We need it if our dreams and hopes are to become realities. Trust! We need it when the forces of evil time and again thwart our plans, and cause our faith to grow dim.

Thus we walk bravely toward the future, confident of the final victory of Christ and the kingdom of God, knowing that this is the victory that overcomes the world, even our faith.

In the Orient

By M. T. Rankin

A new Orient will emerge from World War II. This is the first fact to reckon with in a consideration of the future of Christian missions in the Far East.

The second is that the foundation laid by Christian missionaries and oriental Christians for a century is indestructible. We can build on it.

With her defeat a new Japan will emerge, at first broken and prostrate, and desperately in need of the gospel of love. Few of us would attempt to predict what the internal situation with reference to Christianity will be, or what attitude the Japanese will assume toward assistance from American Christians. Some of us expect a defeat to precipitate in Japan's life the intellectual and spiritual revolution which failed to accompany her political and industrial revolution after the opening of Japan in 1868 to contacts with other nations and cultures.

In such a revolution we see possibilities of a new Japan; the ideas of divine descent and world destiny, which have made her a menace to the peace of the world, will have been so thoroughly discredited as to become ineffectual in her life. Whether for good or for bad, a new Japan is certain to come out of this war, and it will take the old story of Jesus and his love in all of its genuineness to heal the wounds of her soul.

OUR first opportunity in the postwar Orient will be to preach the gospel of Christ to millions of people who still know little, if anything, about the redeeming love of Jesus. This is an old, old opportunity and is to be met with the old, old story of the Cross.

But the opportunity will be so vitally affected by the changes which are taking place that it will be essentially new in its challenge. The consideration with which people in China are disposed to listen to the gospel of Christ today is the soundest and most fruitful that Christian workers in the Orient have ever known.

Several factors are responsible. The time has passed when the Chinese consider things either favorably or unfavorably because they come to them from the West. They are ready to hear the gospel for its own intrinsic value.

The presence of a number of outstanding Christians in the national Government and life of China has exerted a strong influence favorable to Christianity. Every Chinese knows that Generalissimo and Madame Chiang Kai-shek are professing Christians. Influential men and women in all realms of the nation's life are Christians and their testimony gains for the gospel a serious hearing on the part of multitudes of people.

The reservoir of good will which, according to Wendell Willkie, missionaries have been foremost in helping to create, has done much to cause people to be open-minded and to have open hearts to Christianity. The faithfulness of oriental Christians under the severe trials of recent years and the devotion of missionaries which held them in the Orient until they were interned by the Japanese have served as a dynamic witness to the reality of their faith in Christ.

Upon the background of this favorable and healthy attitude toward Christianity, the devastation and destruction caused by the years of war in China

have produced a weight of human suffering which has turned the minds and hearts of the people to spiritual realities. These two developments have worked together to present to Christian missionaries an opportunity for effective preaching that is new in its potentialities.

The strategic position which China is destined to occupy in the world of tomorrow would make our failure to use such an opportunity one of the tragic sins of history.

OUR second opportunity in the Orient after the war will be to help build new structures of Kingdom work on the old foundations laid in the hearts of the people. In the areas where the enemy is in control, many of the institutions, such as schools and hospitals, have had to close, and the buildings have been taken over by the invaders.

But it has already become apparent that the foundations of faith in God and allegiance to his kingdom are sound. From all parts of China and even from Japan have come messages that despite the absence of the help of missionaries and friends from our Board, the Christians are determined to keep God's kingdom alive in the hearts of the people of the Orient.

Missionaries who were interned in their own homes and on mission compounds for about six months before they were repatriated were able to keep in touch with many of the Chinese Baptists and to see the heroic sacrifices they were making to keep the work going. Churches were paying their pastors in produce, and some workers were serving without salary. Where cash funds are still necessary, many Christians are giving liberally from their meager incomes. Buildings and institutions may be destroyed, but the faith and devotion of these people will endure.

And when the war is over what an opportunity will be ours! The children of God will have come out of their tribulation with a faith that has stood the test. They will be ready for bold, new ventures in God's kingdom. But they will need help. They will be destitute financially and will have all too few leaders. The call of God will come to us to go to their aid. We shall not want to take upon ourselves any of the responsibilities that they will have assumed, but we must be ready to give to them the effective help which they will urgently need.

Thus far the enemy has allowed most of the churches to use their buildings, but before the war is over many of these will have been wrecked. We must help the churches restore their houses. Schools of all grades in all areas will have to be rebuilt. All the buildings will have to be refurnished. Our resources must be placed alongside those of the Chinese

Christians in the task of rehabilitation. Five of our hospitals are closed and most of the buildings have been confiscated. When the war is over we shall come into possession of wrecked plants, but there will be millions of sick and infirm people who wait for the Christian ministry of healing.

We shall join hands with our fellow Christians in the Orient to restore the equipment and render such a ministry.

OUR third opportunity after the war will come in southwestern China, where new China is vibrant with life. Already the way has been prepared for us to open new work in that area. In the old days of missionary activity, we would have said that we plan to open a "new mission." *Our* missionaries organized *our* missions; the Chinese Christians helped.

But things are different now. Out of our missions which our missionaries projected have come strong churches and associations which are Chinese. These Chinese Baptist churches and associations undertake their own program of missions, in which our missionaries serve as helpers. Chinese churches, through their associations, have already sent four Chinese missionaries to southwestern and western China, and have laid plans for larger tasks.

After the war is over, they will not be able to do the work alone. They will greatly need and welcome the help of American Christians. And this will be the completely new feature of Christian missions in the Orient; it will be a co-operative undertaking, Southern Baptists through their missionaries working with Chinese Baptists, to deepen the current of Christ's love in the midst of the currents of life which are flowing so swiftly in new China.

In order to meet these Chinawide opportunities Baptists must construct an adequate Chinawide system of training institutions to prepare Christian leaders. When the enemy is defeated, China will be reunited. The University of Shanghai will be re-established on its old campus and the China Baptist Seminary will take up its work again in Kaifeng. In the city of Kweilin in the southwest we must develop a strong training base, with a seminary and training school to prepare men and women for the new work. The North China Baptist Seminary in Hwanghsien must be reprojected as the Baptist center of training for that area. In Shanghai the China Baptist Publication Society will reconstruct its program for the new day of opportunity in new China.

Southern Baptists must dig deep in the old treasures of our inheritance in Christ Jesus in order to be ready to meet the new opportunities in the new day of the Orient.

In Africa, Europe, and the Near East

By George W. Sadler

God is marching on, and it is certain that he wants us to march with him. "He has sounded forth the trumpet that shall never call retreat." Those who have enlisted in his army must have no thought of turning back.

The great Captain has declared: "If any man will come after me, let him deny himself and take up his cross and follow me." That means, of course, that we must not only put on the uniform and insignia of the soldier, but also the pack. That means that we shall be unworthy of receiving the plaudits that are dinned into the ears of those who respond to the challenge of a worthy warfare if we are unwilling to march and endure the danger of participating in the conflict.

It has been suggested repeatedly that it may be more difficult to win the peace than it is to be victorious on the field of battle. Indeed there are grave misgivings with reference to the aftermath of the current conflict. If the *status quo ante* is insisted upon or if it is decided to attempt to rebuild the world on the basis of brute force and put into it elements of bitterness, vindictiveness, retaliation and hate, it is certain that we are doomed to travel again in the not far distant future the trail that will lead ultimately to international death and world-wide destruction.

The alternative is the application of Christian principles.

SPEAKING first for the so-called dark continent, let it be said that Africa is no longer the unknown continent and its peoples no longer "poor benighted heathen." Just as a new China and a new Russia have come into being so a new Africa has been born. Americans, Australians, Englishmen, New Zealanders and Africans themselves have conspired to beget and bring into being this new continent. Indeed Germans and Italians must also be included in this list of bringers-into-being! Since Ethiopia was invaded, Africa has been, in a sense, the key continent. In more recent months, it has become a long span in the bridge that binds us to Europe and Asia. Still more recently it has become the battleground on which the fate and fortunes of the world will be determined.

The kind of Africa that will emerge will depend upon two principal factors, namely, the peace treaty and the postwar attitude of the Christian peoples of

the world. Africa is a vast storehouse of almost limitless natural resources, but we shall be untrue to our trust if we fail to concern ourselves with the life and spirit of the African peoples. The day of using the African as a beast of burden and the wealth of his land as a means of enriching so-called superior peoples is dead. The *African*, his mind and soul, must be our primary concern.

Southern Baptists must think in terms of a great continent, not alone of Nigeria. The vast areas of the Sudan, the Gold Coast, Sierra Leone and perhaps Nyasa-land must claim our prayers and a goodly portion of our missionary personnel. We must do this because of the desperate need in these regions and because some of the sources of material and spiritual strength will have been destroyed by the god of Mars.

A great African has said: "Now the way is opened that Africa, my Africa, may be helped to realize herself, in order that she may soon take her place in the sisterhood of nations, and under wise guidance stretch forth her hand to God by serving her day and generation."

That the African responds to the appeal and power of the gospel is evidenced by the thousands of Christians of Nigeria and other parts of the great continent. J. E. K. Aggrey declared: "To the African's soul the name and personality of Jesus and him crucified alone answers all questions. We always felt there ought to be somebody like that. Africa is a-hungering for Christ. Christ Jesus can take that continent in a generation if his disciples give him a chance." What a challenge! If his disciples give him a chance!

WHAT shall we say about Europe? No one knows how the political lines will be drawn in this war-ridden region. No one can be certain what the nature of the government of the several states will be. There are, however, certain aspects of the situation about which we may reassure ourselves: Europe will be a broken and blighted land and millions of its people will be filled with the spirit of disillusionment and bitterness. The soil will have been prepared for the growth of hatred and retaliation, the seeds of which have already been sown. Someone has declared: "Never in history has such a volume of hate been generated as will be released on Armistice Day."

In the light of these circumstances, what shall Southern Baptists do? We dare not think of conforming to these conditions; we shall rather dedicate ourselves to the task of transforming and overcoming them. We may not be able to abolish hatred, but with the spirit of love we can attempt to quench its consuming fire. This we can do by sharing food with the hungry and by giving the bread of life to poverty-stricken spirits. That means money and that means men, in the use of neither of which we dare be niggardly.

TO THE spheres of influence in which Southern Baptists have been operating must be added Russia. The fires of war have already burned much of the dross of godlessness out of the Soviet system and literally millions of Russians are stretching forth their hands to God. When Dr. W. O. Lewis was in England recently an outstanding British scientist told him that on the occasion of his last visit to Russia, the head of the godless group declared to him that his movement had failed. The fact that Baptists and other evangelical Christians are now openly expressing their faith is well established. Already Southern Baptists are in search of the kind of young persons who will be worthy of associating themselves with Russian, British, and Northern Baptists in a program of conquering this great land with and for Christ.

STRANGE as it may seem, the spiritual soil of the Near East is perhaps more rocky and barren than that of any other part of the world. After long years of hard labor, heroes and heroines of the Cross have to count their converts by fives and tens. But these servants of God keep on sowing, believing they will reap if they faint not. Some day, they believe, the walls of intolerance and opposition will fall and the King of Glory will enter the citadels of darkened souls.

In the meantime some of our finest young persons are studying languages and backgrounds which will

The Strongest Survivor

By Charles A. Wells



As the panorama of war continues to unfold in Europe, the pattern of oppression and destruction widens to incredible proportions. Commerce and trade have almost ceased to exist. Education has been reduced to the perpetuation of propaganda, and art has been levelled to trash and rubble. After the war is over it will take years to restore them. But in glorious and amazing contrast there stands one exception. It is the church. More forces of destruction have been heaped directly upon it than upon any of the others, but it still towers bravely and serenely. It is now becoming evident that persecution and war have actually strengthened the church spiritually, in spite of its physical losses. What a testimony to its divine origin and its divine mission!

render their service effective when the door to the Near East swings open again. To this group let us add many at home "who are utterly devoted to the carrying out of Christ's commands." Paul W. Harrison says, "We must have men and women at home, many of them, who in every fiber of their souls are missionaries to Turkey and Arabia and Afghanistan. We need a large number of foreign missionaries living at home, and a small number living abroad."

The Outlook For Religion in Soviet Russia

By Walter O. Lewis

We can not help thinking of Russia. We realize that the fate of the United Nations is bound up with the fate of Russia. As a nation, we are committed to co-operation with Russia for the duration of the war.

It would be easier for the religious people of America to co-operate now and after the war if we could have the assurance that the Russian Government has ceased to place restrictions on the free exercise of religion.

Has there been any change of attitude in this matter? Before answering this question it is worth while to take a look at the handicaps the Soviets have placed on religion during the twenty-five years of their history. There have been three attacks on religion followed in each case by a period of relaxation of pressure.

THE FIRST attack came in 1922-23. Lenin was still living then. He did not believe there was any such thing as good religion. He thought all churches and all religious organizations were instruments of reaction to exploit and dope the working class. A conflict was to be expected. The Russian Orthodox Church was disestablished. Many churches and monasteries were taken over. Priests were deprived of the privileges they had enjoyed. Religious instruction in the public schools ceased (organized teaching of religion to persons under eighteen had been forbidden in 1918). Divisions were encouraged in the Orthodox Church. Many priests were killed.

There was often fierce resistance when church treasures were taken. The Government claimed the gold and silver thus obtained was used to buy food during the great famine which occurred about this time. When some Roman Catholic priests were executed, Catholics all over the world were aroused. The British Government threatened to break off relations if the killing of priests continued. The Patriarch of the Orthodox Church was released from prison in June, 1923. The direct attack on religion had failed. For several years the pressure was greatly relaxed.

At this time the "sects" were not molested. The Baptists were allowed unlimited freedom. As the result of vigorous evangelism their numbers grew to half a million. Another group of baptized believers known as "Evangelical Christians" also flourished. They were about as numerous as the Baptists. Both these groups belong to the Baptist World Alliance and both sent delegates to the Congress of the Alliance in Stockholm in 1923. In 1928 Russian Baptists were allowed to open a theological school in Moscow. And Russian Baptists were allowed to send delegates to the meeting of the Baptist World Alliance in Toronto in 1928. These delegates had scarcely reached home when trouble began.

THE SECOND serious attack on religion began in 1929. The League of Militant Atheists, a small organization at this time, soon had millions of members. It had the support of the Government and could get the use of halls and theaters which were denied religious organizations. It opened anti-religious museums in many cities. This attack differed from the first mainly in that now an effort was made to weaken religion by striking at things supposed to be necessary in the practice of religion. It was an effort to strangle religion.

By this time it was realized that the destruction of religion was an integral part of the first Five-Year Plan. The printing of Bible and hymn books was stopped. The Baptist seminary was closed and the teachers sent into exile. The All-Russian Baptist Union and the All-Russian Union of "Evangelical Christians" were suppressed. The Young Communist League expelled all who took part in any religious service. It was impossible for those who professed any religion to advance in administrative or professional careers. In many places in Russia the people found ways of resisting this fresh onslaught. And various governments in the outside world threatened to withdraw recognition on account of the treatment of religion. As Russia needed foreign help to carry through the first Five-Year Plan, many of the most repressive measures were dropped.

BUT THE lull in persecution did not last long. The third attack on religion was launched in 1937. A new constitution had been adopted. Elections were held in the fall of 1937. Apparently the Government feared that the churches might have too much influence with the voters and so the attack on religion was timed to take place just before the election. This assault coincided with the reign of terror under Yezhoff. Churches were heavily taxed and many burdens were laid upon them which they could not bear. According to N. S. Timasheff (*Religion in Soviet Russia*), in 1937, 1,100 Orthodox churches, 240 Roman Catholic churches, 61 Protestant places of worship often referred to as prayer houses, and 110 Mohammedan mosques were closed. During 1937-38 the decrease in the number of religious associations amounted to about 10,000. Persecution began to relax soon after Yezhoff was dismissed.

Be It Resolved:

That as individuals and as a Christian denomination we exert our influence for a just and enduring peace without thought of hatred or revenge, but with liberty, mercy, and justice for all people of every race, color, and nation.

We confirm what Governor H. E. Stassen of Minnesota said in his address at Cleveland, Ohio, "We must establish a peace based upon the fundamental concepts of our religion." On such a peace foundation we will build a more Christian postwar world that will recognize the solidarity of humanity and the unity of all people.

We reaffirm our historic Baptist emphasis upon the worth and inalienable rights of the individual, upon the supremacy of spiritual values, and upon freedom for ourselves and for all men everywhere.

—RESOLUTION passed by the Joint Conference Committee on Public Relations, representing the Southern Baptist Convention, the Northern Baptist Convention, the National Baptist Convention, and the National Baptist Convention, Incorporated, in Washington, D. C., December, 1942.

WHAT has been the result of this war on religion? Soviet leaders now admit their effort to suppress religion has failed. About half the people are still religious. Atheists have admitted that children brought up in atheism are more superstitious than those who have been taught religion. Atheists often believe in more miracles than Christians or Jews or Mohammedans. Communist school teachers are often alarmed that so many children of atheists believe in dreams, charms, fetishes, amulets, and astrology. Yaroslavsky, head of the Atheist League, once said, "It is impossible to build up Communism in a society half of which believes in God and the other half of which fears the devil." Though religious organizations have been weakened, religion still lives.

Has the Soviet Government embarked on a new religious policy? There is some indication that it has. Although it is not likely the leaders have changed their minds with reference to religion, it is possible that during the war they have realized that one can believe in God and be loyal to the government. Religious people are fighting just as stubbornly as the others and religious leaders are doing much to keep up the courage of the nation. Out of this war has come a new sense of national unity. It is coming to be felt that persecution tends to break up the unity now so much needed. Religious funerals are becoming more common. The Baptist Union and the Union of "Evangelical Christians" have been allowed to function once more and have sent greetings to fellow Baptists outside Russia. The seven-day week has been restored and Sunday is now a universal rest day. The scurrilous organ of the Atheist League, *Bezbozhnik* (Atheist) has ceased publication.

Church attendance is growing.

WHAT can we as Baptists do? We can pray for the people of Russia. Their sufferings during this winter are intense. And we can do something to relieve that suffering. The Russian War Relief organization with headquarters in New York is collecting money in our country for medical supplies and condensed milk for children. When so desired, cans of milk purchased by the religious bodies of our country will have a label pasted on them telling which denomination purchased the milk. American Baptists have already sent \$1,500 for this purpose. We ought to send more.

And let us pray earnestly for our Baptist brethren in Russia. May God grant that when this terrible war is over our people may be free to carry on their work.

When such a time comes, we should be ready to help them in any way we can.

The Commission

A BAPTIST WORLD JOURNAL

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Shall We Lose the Peace?

That's what we did in 1918. When America came into the war in 1917, there was a stalemate on the western front and the German submarine menace was slowly but inexorably severing the life line of the Allies. America with her inexhaustible strength and untapped resources came in at the crucial moment and supplied the resources in men and supplies needed to give the Central Empires the knock-out blow. America with her wealth in material resources, her splendid manpower, together with her passion and enthusiasm for the equality and rights of the common man, gave to the Allies just the thing needed to turn the stalemate into a smashing victory.

Idealism Versus Cynicism

But at Versailles—President Wilson with his lofty and *new-world idealism* was no match for the old-world diplomats with their brutal cynicism and contempt for human rights and the worth and dignity of the common man. It was the Toryism and ruthless cynicism of Clemenceau and Lloyd George against the unselfish statesmanship and high idealism of Woodrow Wilson, and the powers of evil and darkness won at Versailles. Wilson came home a broken and deluded man, and what the sordid and selfish devotees of human greed and hate had not won at the Peace Conference was scuttled by a small group of "wilful men" in the United States Senate. Wilson went to his grave broken and dishonored by the reactionary policies of the Harding group of buccaneers and pirates, the most cynical and disgraceful bunch of looters and gamblers that ever captured the government of any great state.

Yes, we won the war in 1918 and lost the peace. And because we lost the peace twenty-five years ago, we are now in the midst of a second World War forced upon us by the most ruthless and sadistic coterie of pagan murderers and heathen vultures the world has seen in two thousand years.

We *must* win the war, of course. There is no place in a decent, Christian world for the ideals and standards of the nations and leaders of the sordid powers now in control in Berlin, Rome, and Tokyo.

After Victory: What Kind of Peace?

It is here we have grave misgivings. On every hand there are unmistakable signs that the old powers of darkness are not dead. There is disquieting evidence here and there that British Toryism and selfish American isolationism are very much alive and the old concept of *inferior* races and subject peoples is still very much in the minds of at least some of the outstanding leaders of both Britain and America.

Some Discordant Notes

Here are some utterances that should make us all pause and examine anew the fundamental reasons for American sacrifice in blood, tears, and treasure that this unspeakable war may be won. On November 23, 1942, Prime Minister Churchill in the British Parliament made the following statement: "We mean to hold our own. I have not become the King's First Minister to preside at the liquidation of the British Empire."

"To hold our own"—does the Prime Minister mean to say that it is the purpose of the present Tory and imperialistic British Government to continue to hold the backward and undeveloped peoples of West and Central Africa, Singapore, the Straits Settlements, Malaya, Burma, Hong Kong, India, and remote areas of the earth, within the present framework of the traditional British Colonial policy? It is a policy of condescending paternalism and a sort of benevolent peonage. It is the doctrine of the superior race holding in tutelage the inferior race as "hewers of wood and drawers of water," always for the benefit of the other fellow. It is the doctrine of the superior race exercising an overlordship over the inferior and backward races and peoples—for their good, of course, but incidentally to the profit and enrichment of the few at the top.

By Their Fruits Ye Shall Know Them

We have seen at firsthand some of the fruits of the British Imperial Colonial policy in the Far East, in India, and in Central and West Africa. We can-

not believe for one moment that democratic and liberty-loving America is sending her precious boys to suffer and fight and die to preserve the imperial colonial policy of the British Government.

We are greatly disturbed over the statement of the British Prime Minister. We cannot believe that the perpetuation and continuance of the present colonial policy of the British Empire toward the upward-climbing peoples of the earth will make for democracy and self-government in these lands so long under political hegemony and alien exploitation. In our longing for a new world order we had hoped and dreamed that things were going to be different!

This Is Even Worse

About the same time General Dwight Eisenhower, the Supreme Commander of our American forces in North Africa, issued the following statement: "The forces under my command bring with them a solemn assurance that the North African empire shall remain French."

But will it? Is that what the people themselves want? We do not know, but we do know that France won her North African empire with the sword and has been compelled to maintain a great military establishment in that unhappy land to keep the unwilling and rebellious natives in subjection to the French overlords. Is that what American troops are fighting for in North Africa?

We have also seen some of the fruits of French colonial policy and, frankly, we do not believe our American people have any idea whatsoever that we are suffering and sacrificing in this global war to foist upon the helpless peoples of North and West Africa the perpetuation of the selfish and cynical French colonial policy of suppression and exploitation, so long the curse of these unhappy peoples.

No, the American people are not fighting anywhere across the world today for any such ideals and purposes. Everyone knows that we are in North Africa today simply as a way-station on our march to Berlin for the destruction of Hitler and all that he stands for, and not for the re-establishment and continuation of the undemocratic and ruinous colonial policy of France.

When the time comes to make a permanent and lasting peace, let us see to it that all of these less advanced and upward-striving peoples of the world who have waited so long in bondage have something to say for themselves about the kind of government under which they wish to live. That is the American way and it works. It worked in Cuba and the Philippines and if given half a chance, it will work in Burma and India and North Africa.

A Shining Contrast

In sharp contrast to the unhappy and unfortunate recent statements of the British and American world leaders as to their aims and purposes following the successful conclusion of this global war, is the Christian and statesmanlike utterance of the matchless Chinese leader Chiang Kai-shek: "No difficulties or sacrifices must deter us from the fulfillment of our duties as one unit of the forces of the United Nations. . . . It is not for us boastfully to talk of China's right to a position of leadership among the Asiatic countries. We shall rather regard it as our responsibility to treat the peoples of Asia as equals to help and support."

Fortunate indeed in her hour of supreme crisis and destiny is China in the character and quality of her fine and wholesome Christian leadership. All true Americans who love human liberty and believe in the freedom of the individual and the rights of the common man should immediately bestir themselves to see to it that we, first of all, *win* this war and make it clear to all men, that then, with the help of Almighty God and the hearty co-operation of all free and liberty-loving people, a just and righteous and lasting peace shall be made when the evil forces are destroyed and the forces of righteousness, justice, and truth are triumphant and supreme. We *must* win the war, but we must *also* win the peace.

A Slogan with Possibilities

The Baptist Student Union of Texas, led by their tireless and capable Secretary J. W. Bill Marshall, met in annual session in Dallas the last of November.

There were more than *two thousand* Baptist students present for the three days' session from sixty-two colleges and universities throughout Texas. It was a meeting of great enthusiasm and power and the uplift and inspiration of the convention will be tremendous and far-reaching in the student life of Texas for months to come. There were many volunteers for the missionary program, and in the years ahead we will be reaping a rich harvest of young life for the lands afar.

The convention set itself to fight the evils of the liquor traffic in all of its phases, and we predict that within less than a decade all of Texas will be dry territory. This student convention adopted a slogan that made a tremendous impression upon the city of Dallas and Texas, and the nation will soon hear of it: "We buy bonds, not beer."

Incidentally the defense bonds bought by the B.S.U. on each campus are to be given the Foreign Mission Board for the new mission in Free China.

Dr. Baker James Cauthen, a young and brilliant Texas missionary, is to be the guiding spirit in this new mission. We will do well to keep our eyes on the B.S.U. of Texas. Under the challenging dynamic slogan they are marching on to victory.

We trust every B.S.U. in the South will join the Baptist students of Texas in this new call to *victory*, "*We buy bonds, not beer.*"

A Mission-Minded Church

Some five years ago the First Baptist Church of Richmond, Virginia, came into possession of a legacy of more than a *million dollars*.

Dr. Theodore F. Adams and his deacons were much concerned that this large endowment fund should not react adversely upon the liberality of the membership of the church. At that time there was a large debt upon the church and the funds going to missions and benevolences were less than 30 per cent of the total given by the membership of the church.

From the beginning the trustees of the endowment fund have divided the income from endowment between the local church program and outside causes on the fifty-fifty basis. The trustees assumed the responsibility for the payment of the church debt, thus leaving the church free to increase its gifts for current support of the church and the Co-operative Program.

What has been the outcome of it all upon the life of the church? For one thing, in season and out of

season, led by a great spiritually minded pastor and preacher, there has been a constant stream of new converts coming into the life of the church and throngs of eager worshipers crowd the spacious church building at every public service. The membership of the church has increased 40 per cent in six years.

At the same time the church has grown in liberality and increased its gifts to missions and benevolences in a most remarkable way. The offerings of the church for 1943 are to be divided as follows:

CURRENT EXPENSES	\$39,000.00
Salaries—Church Staff	\$15,600.00
Salaries—Superintendent, Sextons	4,860.00
Staff Expenses	843.00
Visiting Ministers	500.00
Music	5,350.00
Printing and Office Supplies	2,825.00
Building and Operating Expense	5,340.00
Premises	1,838.00
Miscellaneous	1,844.00
BENEVOLENCES	\$39,000.00
Co-operative Program:	
Virginia Baptist Agencies (42%)	\$16,380.00
Southern Baptist Agencies (42%)	16,380.00
War and Emergency Relief Fund (10½%)	4,095.00
Richmond Agencies:	
Baptist Home for Aged Women (2½%)	975.00
Good Will Centers (2½%)	975.00
Baptist Council (½%)	195.00

Why Did God Make America?

[Continued from page 3]

so that the day may come when every American nation will wholeheartedly rejoice in the strength and in the friendship of the United States.

Recognizing the supreme importance of America to the future of peace and understanding in the world, President Roosevelt set up a special government agency to spend all its time developing a sense of hemispheric unity, improving the standard of living and laying the foundations here in the New World for that great peace which we hope will govern the whole world.

America, the heir of the religious concepts of Palestine and the culture of Rome and England, is building in the full sun of a new day for a peace which is not based on imperialistic intervention. The American peace, the peace of the common man, must be translated into freedom everywhere.

America will not have made her contribution until nine out of ten of the adults of the world can read and write, until all the children of the world can have at least a pint of milk a day, until education brings with it such a sense of responsibility that all of the people of the world can be trusted to take part in democratic government.

The mighty cultural rivers which have come rushing down upon us from the mountains of the past have joined here in America to nourish a new civilization which blends the social justice of the prophets, the legal justice of Rome, the stability of Britain, the fire of Spain, the tolerance of Portugal, and the fortitude of the Indians with the aspiration of the common man, which is the very essence of the sun and the soil of America. We shall see the day when the sun of our America is the sun of righteousness, and when that sun will rise with healing in its wings.

Hawaii Nei

By Charles J. McDonald

Early on a beautiful Sunday morning—January 18, 1778—the lookout of His Majesty's Ship *Resolution* cried, "Land Ho." On that morning Hawaii, beautiful and serene in all her isolated loveliness, was soon to see the white man, and the white man none other than Captain James Cook of the Royal Navy of Great Britain was to glimpse those islands of the sea that have been truly described by Mark Twain as "the loveliest fleet of islands that lie anchored in any ocean."

In the year 1820 there came from New England in the brig *Thaddeus* a group of missionaries who were to lay the foundation for the Hawaii that was to follow. In the same year the first whaler under command of Captain Allen arrived; and from that time on, the ships of many oceans found sage anchorage in the harbors of the crossroads of the Pacific.

August 25 of the following year marked an epoch in the annals of Hawaii, for on that day the first Christian meeting house was completed. The following year, 1822, the first persons to be married with a Christian ceremony were united in wedlock by a Christian minister.

"The life of the land is preserved in righteousness" is the motto of this lovely land, and the spirit of friendliness and *Aloha* that pervades the entire atmosphere is directly traceable to this ideal taught and lived by the early missionaries from America.

Hawaii is not only a land of lovely scenery, verdure-clad mountains, palm trees, and sandy beaches.

It is a land of solid industrial achievement.

The production of sugar from a small beginning on the island of Kauai, to the place where the islands now produce nearly a million tons of sugar annually is a far cry, and was not accomplished without much tireless research, and many discouraging setbacks. However, today this, our greatest industry, employs 40,000 persons on an annual basis, with a pay roll of \$26,000,000.

From the shores of this integral part of the U.S.A., American ships carry golden brown sugar to west and east coast refineries, from whence it finds its way to American homes.

Pineapples, aptly described as the "King of Fruits," follow sugar as the second industry of Hawaii, employing some 11,000 persons in the off-season, and over 35,000 during the canning season. Wages paid out amount to \$11,000,000 a year. It is significant to note that in the town of Wahiawa, on the island of Oahu, the first large-scale development of pineapples was made.

IT WAS also in Wahiawa that Southern Baptists began preaching and holding Sunday schools in camps surrounded by fields of this, the most delicious of fruits.

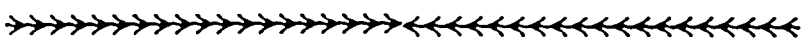
Today it is a flourishing town, in which are located plantation headquarters of the several pineapple companies whose names are known to every American housewife.

In the field of public education the people of Hawaii have sought to find the latest and the best. Tourists are amazed at the high quality of the buildings they see as they drive around the islands.

In the heart of the country districts are found modern grade schools, whose teachers have met standards equal to those of the city schools. There is no difference between the quality of leadership in the country and the city. High schools too are found in rural areas to meet the growing demand for knowledge, and the children who study in these schools are Americans of many nationalities.

The University of Hawaii was founded in 1908 with a faculty of two and a student body of five. In the fall of 1941 there were 2,219 students enrolled; the faculty numbered 200.

Honolulu, capital city of the entire group, is a modern American metropolis, well planned, clean and friendly. Its citizens led a carefree happy existence, surrounded by flowers and sunshine, until another Sunday morning dawned—one that witnessed world-shaking events and that made Hawaii our most strategic center in the Pacific area.



Tune in on the Baptist Hour in 1943!

Before Sunday school each week,

January through March

"American Christians Amid World Crises"

February Theme: "Christian Resources in the Crises"

February 7, 14, and 21—Dr. J. Clyde Turner, pastor of the First Baptist Church, Greensboro, North Carolina.

February 28—Hon. Pat M. Neff, president of the Southern Baptist Convention and of Baylor University, Waco, Texas.



Photos courtesy Australian News and Information Bureau

Above—Cutting barley in Deloraine, Tasmania

Right—The Sydney harbor is one of the most beautiful in the world



Young America Discovers Australia

By Harry N. Holmes

War suddenly took large numbers of young Americans on unexpected journeys. Australia was swiftly brought within the itinerary of Americans—both men and women.

"And the country itself and its physical characteristics are even stranger than I'd expected to find," writes a young man suddenly transplanted to the land "Down Under." "I find Australia so interesting that I should like an opportunity to look about among its varied and unusual scenes when there is time to think about travel and relaxation once more.

"Even now I feel well acquainted with Australian people. They are so much our type and have so many of the same interests and expressions that you're never aware of the long distance between this country and home."

The emergencies in international relations have brought all of us much closer to Latin America. We have discovered that we can learn from these neighbors to the south, while they in turn are absorbing some of our skills. Now Australia comes

within the growing orbit of our international concern. We are helping to protect this most distant of continents, while Australian soldiers there and elsewhere battle for freedom—our common cause.

While we are eagerly acquiring more knowledge of these who are our neighbors in spirit rather than geographically, they want to know more about us. It is a compliment to America that the fine, stalwart, courageous men we have sent to their shores are regarded in Australia as typical, rather than outstanding representatives of the American people.

There is even a curious and fascinating connection between the name of MacArthur, in the early history of Australia as well as in the recent days. The continent's chief industry is sheep raising, which is the prime source of her wealth. There are 119,000,000 sheep grazing on her ranches. In every ordinary year, one billion pounds of wool are clipped for marketing.

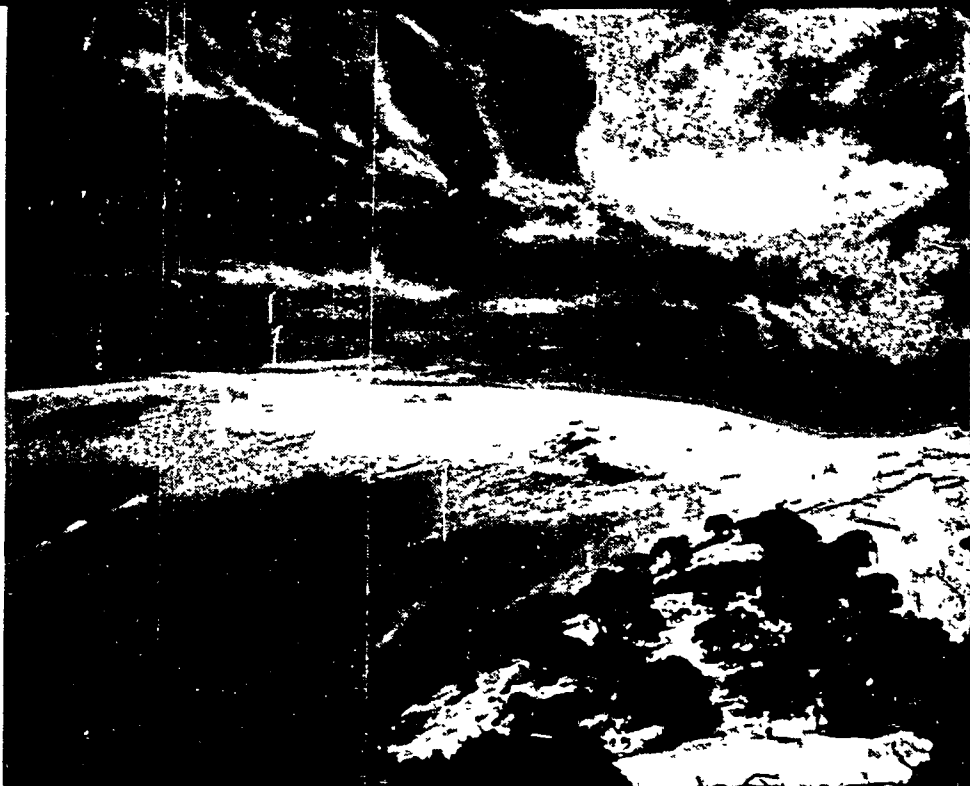
All of that gigantic enterprise began a century ago when a Captain John MacArthur, a member of

the Defense Force, discovered that Merino sheep flourished in Australia's sunny climate. At once manufacturers in England were interested. The continent was explored and occupied for pastoral purposes—and Australia's first MacArthur had found for his countrymen the golden fleece.

Both America and Australia started from scratch within comparatively recent times. Our history as a nation began about a century and a half ago, and practically at the same moment the first settlers landed in Australia. It was to be the destiny and the privilege of both widely separated companies of pioneers to occupy their territory and give a demonstration of free democratic government.

In the year 1900, Australia unified her six independent states into a federal system and adopted a constitution which is almost a replica of ours. The commonwealth in the Pacific does not have a House of Commons, like England and Canada, but a House of Representatives and a Senate composed of six senators from each state. Her capital of Canberra is located in a federal territory, in the manner of our capital.

The democratic development of Australia has shown a progressive spirit. The people have had the



Mount Hotham, Victoria, is a favorite ski resort

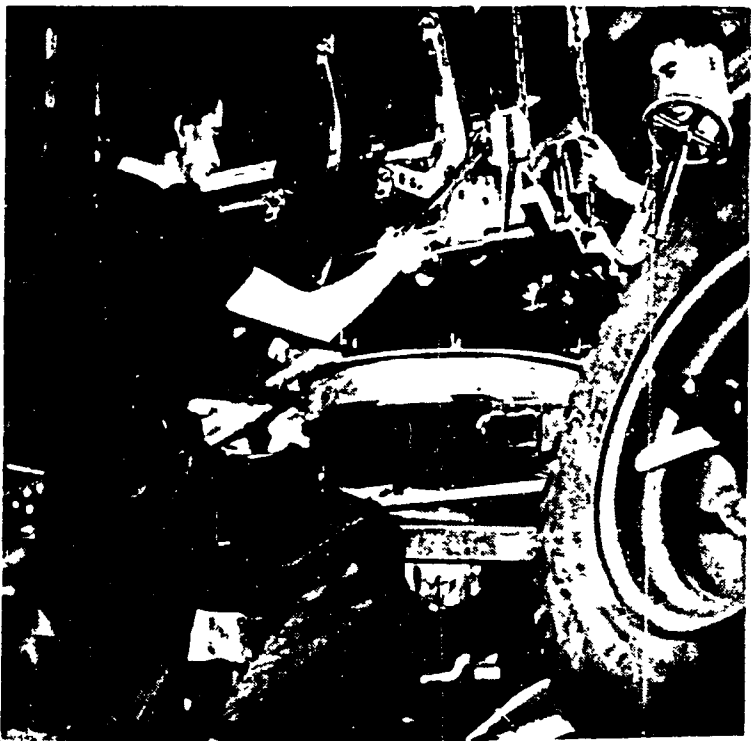
will and courage to experiment in social affairs, until Australia has come to be termed "the world's experimental station in advanced social legislation." This was the first land to have the secret ballot for the election of parliamentary representatives. That reform followed soon after in England and in Canada, largely because Australia had pioneered in this field. Since 1924, it has been the compulsory duty of Australian citizens to vote at elections.

Australia has always been far in advance of other English-speaking lands in matters of industrial and labor laws. Practically all workers are organized. The unions are registered with the courts and a judge decides on what is a fair and living wage. It must be remembered that in Australia, Labor is a political party and at present that party is in power, with a Labor prime minister and a Labor ministry. So this land that now welcomes so many Americans is following the principle that labor must accept responsibility for government as well as agitate for political action.

The building of railroads over Australia's vast and sparsely settled area was never attractive to private investors. Consequently, all railroads are owned and operated by the government. This too has been the policy for public utilities, for streetcars, and telegraph and telephone lines.

Old-age pensions since 1909, invalid pensions from 1910, a maternity bonus beginning in 1912, and a family endowment from 1941—these are other firsts in the security program of the Australian people who now welcome young America to the defense of so human a social order as they have formed. The maternity allowance has attracted enormous attention from all countries. The developing social

[Continued on page 20]



Girls assist men in the manufacture of antitank guns in Australia



An Australian girl in the "land army" holds a Dorset Horn ram ready for inspection

World Trends

Items of Social and Missionary Interest

Baptist Chaplains Needed.

The United States Government continues to urge the acute and imperative need for more chaplains in all branches of the armed forces. The latest report coming from the Army and Navy Departments is to the effect that 600 new chaplains are needed at once.

The Baptist quota is far from being filled and Southern Baptists are urged to furnish not less than sixty additional chaplains at the earliest date possible.

We quote the following interesting facts from the Chaplains' Report as given by the *Watchman-Examiner*:

Chaplains' reports show that 52,758 church services were held for United States Army troops throughout the world during July, 1942, with a total attendance of 2,667,793, the War Department has announced. The average number of men attending each service was 50.57. When the soldier could not get to church, the church went to him, wherever he was—on the march, in camp, or at an isolated gun position. Chaplains have become accustomed to covering hundreds of miles of territory in jeeps or station wagons to bring church services to the soldiers. In the last year, outdoor worship has become a regular occurrence. Chaplains made 40,690 hospital and guardhouse visits during the month. In addition, chaplains solemnized 3,221 marriages; officiated at 650 baptisms; heard 5,359 professions of religion, including adult baptism; and distributed 95,082 Testaments and Bibles.

Abounding Liberality.

A letter from Miss Alice Walton of the Methodist Missionary Society, London, England, says:

"We are greatly encouraged over here just at present, as a few weeks ago when our income for 1941 was totalled up we found that we had an increase of nearly £6,000.

"We feel that the women in Britain are saying that even though there is destruction and chaos in so many directions, the building up of the kingdom of God shall go on. I think this giving has been a pledge of their devotion to their Master and a sign of their belief that the kingdom of God will be established some day, however sinful may be the hearts of men."

—*The Missionary Monthly*

Surveying Natural Resources.

When every nation on earth is making an accurate survey of its natural resources, when it is registering its manpower, when it is building up its morale, when it attempts the seemingly impossible—why shouldn't the church be taking stock of its unlimited energies?

Less than 10 per cent of the church does 90 per cent of the actual work. More teachers and officers and leaders-in-the-making are on the side lines than are in the ranks. Only about one-seventh of the tithe is coming into church agencies. About six-sevenths of the tithe we're using for ourselves. Less than 50 per cent of our membership comes to Sunday school, 30 per cent to morning worship, 15 per cent to evening worship, and 5 per cent to prayer meeting. Let's tap our resources! We are not pleased and certainly He is not pleased with our small dedication. Marvelous what God has done with our small offering but *let's tap our resources!*

—*The Brethren Missionary Herald*

They Say—

The distinction between evangelism and missions is a distinction without a difference. The saving of a man in Cleveland is called evangelism, while the saving of a man in Shanghai is called missions.

—W. A. ELLIOTT

Christians have left no stone unturned to show their growing interest in the material, as well as the spiritual, welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifice to heal the wounded and to succor the distressed.

—CHIANG KAI-SHEK

Home and foreign missions are alternate beats of the same heart.

—E. STANLEY JONES

All mankind is divided into three classes; those that are immovable, those that are movable, and those that move.

—ARABIAN PROVERB

If a congregation is not a missionary church, fifty years afterward it will be a missing church.

Your love has a broken wing if it cannot fly across the sea.

We Chinese are very realistic and practical-minded. We judge a religion by its power to im-

prove the daily human life, and the daily contact of our American missionaries with our people has greater influence than their preachings. We don't care much for what you say, but we do observe what you are.

—MRS. LIN YUTANG

First Fruits Prayer.

God, our Father, behold we are here with great joy before you. We have come to acknowledge that this corn from our farms is your corn for you have given it to us. The day on which we planted the seed no one could surely tell that there would be a harvest. Some said we will not eat this year for the rains are too late. Others said the grasshoppers will destroy the crops. But even though we had misgivings in our hearts we did plant in faith. We trusted in you, our Father and our God. You sent us the sun and a sufficient amount of rain. You gave us strength of body to cultivate the fields. Now we will have a plentiful harvest. We shall eat. The time of hunger is past. Our Father, you are very good to us. Thank you, our living and watchful Father. Amen.

—SELECTED

China Is Coming to Christ.

One hundred and thirty-five years ago, Robert Morrison, the first of a long line of Protestant missionary heroes and martyrs, began his work in China. In their heathen pride and self-sufficiency, in a large way, through all these years, the people of China have rejected Christ. Now for more than five years, China has suffered as no nation in all the history of the world has suffered. The end of China's sacrifice and agony is not yet over, but on every hand there is unmistakable evidence that China is turning to Christ. When this war of sadism and fiendish brutality is over, out of her crucible of suffering, China will turn to Christ, we firmly believe, in such numbers as Christianity has not seen since Pentecost. If God's people in America are faithful in sending missionaries to preach Christ in China, we may witness the turning of a great nation to Christ, almost *en masse*.

"China's body was never nearer hell than it is today but her soul was never nearer God than today," said a Chinese Christian.

Fifty Years' Service.

After many years of planning and preparation by the pioneers of the orphanage movement in Virginia, the Baptist Orphanage of Virginia at Salem opened its doors on July 2, 1892. The first two children were received on that opening day; they were a brother

and sister, Lillian Lealea and Hiley Fox James, from Vinton. Since the opening day, fifty years ago, the orphanage has ministered to a total of 1,695 boys and girls from all parts of Virginia.

The enrollment of the orphanage today is 260 boys and girls, with 135 children being cared for in their own homes in many sections of the state through the Mother's Aid Department.

It has been the wise policy of the board of trustees since the beginning not to create a large institution, but rather to render service to a smaller group, with the thought always in mind that emphasis should be placed upon the best possible program of child care and training in the light of the latest developments in the child welfare field.

The physical plant of the institution, which is valued at \$750,000, includes about 700 acres of land, 250 acres of which are farm and garden land. Most of the buildings on the campus have been constructed with money left by interested friends for that specific purpose. These buildings stand as living monuments through the years to these generous and far-sighted people and each building bears the name of the donor.

The Last Best Hope of Earth.

Sometime since, we heard a war correspondent who had just returned from the war area of the South Pacific say over the radio, "It is *entirely possible* for America to lose this war." We thought immediately of another fearful crisis in American history and the words of a great leader of his day:

"We shall nobly save or meanly lose the last best hope of earth." (Abraham Lincoln in his second message to Congress, 1862.)

Being the son of a Confederate soldier and reading this statement eighty years after its first deliverance we took heart and were comforted! *We shall win and nobly save!*

Is This Standard Too High?

One Christian group among the "untouchables" in India has set up this sevenfold requirement for church membership. Anyone wishing to become a member of the church must satisfactorily fulfill these seven qualifications:

1. He must conduct family devotions in his own home so that his family may realize what is involved.
2. He must learn to read in order that he may read the Bible and thereby have personal access to the stories and messages in it.
3. He must attend all services of his church, during the week and on Sunday.

4. He must tithe even though he may be able to give only a handful of rice.

5. He must attend a class in which he studies the doctrines of the Christian religion.

6. He must break completely with his caste by eating in public with Christians who have originally come from other castes, thereby proving to the non-Christian group that he is really in earnest.

7. He must win someone else to Christ.

When he has done these seven things he may become a member of the church.

—PRESBYTERIAN CHURCH OF U. S. A.

Nations of the Future.

A highway of 625 miles is being constructed between Mexico and Panama at the expense of the United States. A project for the building of a highway through the center of Bolivia is on foot—a distance of 225 miles. Plans for the building of great new highways between Brazil and British Guiana are in course of progress. In Peru, construction work on the two transcontinental motor highways is going ahead. In Venezuela, a four-year works program includes several main highways and ten bridges. Between Argentina and Brazil, a bridge, 1,491 meters long, is being planned to span the River Uruguay—the cost (two million dollars) to be shared equally by the two countries. Existing railways already connect Chile, Argentina, Bolivia, and Peru.

Intertrading between the Latin American countries has risen about 10 per cent, over prewar figures, and there is every indication that the tendency will increase.

Border disputes have been settled between Peru and Chile; Bolivia and Paraguay; Colombia and Venezuela; Peru and Ecuador.

Space forbids further amplification of the trend toward friendship and collaboration among Latin American countries, which are a preparation for big things in days to come. People will do well to keep their eyes on these nations of today—the great nations of the future.

—EXCHANGE

A Tribute to Medical Missions.

Generalissimo and Madame Chiang Kai-shek say: "Through these days of war we have learned to depend on our friends, the medical missionaries. They have stood firm everywhere, during bombings and military attacks. People of every class in society have flocked to their hospitals, not only for treatment of their sickness and wounds, but also to share their morale. We honor them as never before and count on their continued presence in our midst."

—EXCHANGE

"And Pray for Them."

How many prayers went up for those who came from China and Japan on the *Gripsholm*, no one can know. And those prayers were answered.

Nor did ever a ship sail the seas which was so literally borne up with the prayers of God's people everywhere.

But we must not forget that there are many who were left behind in Shanghai because of lack of room on the ship which came.

Those who were included in the repatriation plan can best realize the dangers to which the missionaries who remain are or may be subjected. Although there was a measure of freedom, when heavy losses come to the enemy, reprisals are almost certain.

God is greater than those who flaunt his power and he can prepare a ship in his own good time. It was not of their choosing, those who came and those who stayed. And they are equally in God's care.

Let us remember them.

A. R. GALLINORE

Young America Discovers Australia

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conscience in Australia felt that it was only right and just that every mother and every infant should have complete and skilled medical care, whatever their financial circumstances.

These are remarkable achievements for a young nation—one whose total population does not exceed eight million.

You should know about the religious spirit of this continent to which so many young Americans go in these rousing days. The latest religious census, taken in 1933, shows that all but 1 per cent of the people professed Christian faith. The largest church in membership is the Church of England, with two and a half million adherents. There are a million and a quarter Roman Catholic adherents. The Protestant churches with large memberships are the Presbyterian, with 713,000; Methodist, 684,000; and Baptist, 105,000. Australia, like America, is predominantly Protestant. Also like America, she has no state church.

The people have long resisted the many attempts to introduce a "continental" Sabbath. Purchasing any commodity on Sunday is almost impossible. The movie houses are closed and there is no commercialized sport on Sunday. Some of these restrictions will be new to many American soldiers.

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World Series

By Paul E. Crandall

Not ball games but Christian fellowship services was the World Series which the First Baptist Church of Richmond put on last November.

The four days ending with Armistice Day were dedicated to missionary inspiration by means of lectures, conferences, and motion pictures of Christian work around the world.

The series began on Sunday morning when the men's classes of the Sunday school met in joint session to hear Dr. Everett Gill, Jr., just returned from South America.

The morning worship that day magnified the theme "Under Orders," with a stirring mission sermon by Pastor Theodore F. Adams.

In the evening, the young people at their forum meeting studied the needs of Russia and Europe, under the guidance of a prominent local rector who has given much time in the interest of Russian Relief. "Total Victory" was the theme of the evening hour of worship, when the new Roll of Honor of the church's service men and women, now stationed all over the earth, was appropriately dedicated.

Monday evening was devoted to a consideration of the Orient. Only six weeks off the *Gripsholm*, Dr. M. T. Rankin addressed the church on "China Today and Tomorrow." Preceding the address, Dr. Rankin presided at a conference for men while Dr. Gill presided at a conference for women. Following the address, selected motion pictures of the Orient were shown by the Foreign Mission Board's Miss Mary Hunter.

"Africa's Future" was the theme of the discussions and lecture on Tuesday evening. Dr. George W. Sadler lectured, after conducting the conference for men. The women's conference was led by Miss Martha Franks. African movies were shown afterward.

The World Series was concluded on Wednesday evening, November 11, with the theme "South America, Our New Neighbors."

On that evening the boys and girls of the church were invited for a special youth session of the Series, featuring dramatization and colorful native costumes. The opportunity for Christian fellowship around the world was made real to them through vivid impression.

After a conference for the men conducted by Dr. Gill, and a conference for the women conducted by Miss Susan Anderson and Dr. Sadler, Dr. Gill addressed the two groups on the opportunity for Christ and missions in the lands to the South.

By contrast with the annual national baseball series which is "World Series" in name only, the First Baptist Church's World Fellowship Series was world-wide in purpose and influence.

The planning committee was predominantly men; a few key women leaders were members.

Planning in the spring for the World Series, they selected the date of November 8-11 intentionally. Twenty-four years ago during that week a quarreling neighborhood of nations had made an armistice, but did not apply the healing medications to the infections the war had created. There is now in the providence of God a second chance for the Christians of the world to make peace permanent through fellowship with each other.

ENERGETIC appeal to reach the men was a first concern. The women of the church could be depended upon to support the plan without special enlistment.

Through well chosen publicity plans, the entire church and community was reached with announcements. Maps and motion pictures were used to supplement the spoken word.

There was a simplicity about the four-day program. The interest of the men, who by special request had a conference period of their own, as well as the response of the women to the series, strengthened the world mission concept of the whole church.

No better preparation for the every-member canvass could possibly have been imagined. The canvass has since proved a conspicuous success.

One immediate result of the World Series was the suggestion from a layman that the vast wall space of the Sunday school building corridor be used for enormous maps of the continents of the world, each one marked to indicate where Southern Baptist missionaries serve and hope to serve.

The lasting result of the World Series is the idea, firmly planted by illustration and repetition, that the world is becoming a neighborhood. Little known places have suddenly crashed the headlines and each day's newspaper lifts out of obscurity some dot on the world map to place it foremost in thought and interest.

A world federation of nations may come but unless there is the cementing spirit of true fellowship, its growth will be difficult. The world mission of Jesus has come to its hour. Christians must meet it with understanding, courage, and imagination.

Kingdom Facts and Factors

By W. O. Carver

The Federal Government Promotes Bootlegging

When the prohibition law was repealed, the country was "assured" by the highest authority that there would be no saloons and that "dry" territory would be respected and protected.

Everyone knows that never in history were there so many drinking places nor so much drinking. There were to be no bootleggers any more. Here are some facts as to Kentucky where 69 of the 210 counties have voted "dry" and where the chief newspaper spokesman for the liquor forces admits and warns that, if a vote were had in the state at the present time, it would vote prohibition by a decisive majority.

September 15, 1942, the Revenue Department of Kentucky released these facts. The state for 1942 issued 33 licenses for wholesale liquor houses; the Federal Government issued 103. The state licensed 3,911 retail places; the Federal Government licensed 6,176. The excess of United States licenses meant national administrative authority for 70 wholesale and 2,265 retail bootlegging places. How many individual bootleggers operated from these national government-licensed bases, no one can know.

We are still told by stupid propagandists from "legal liquor" the "dry counties" are infested with bootleggers. Campbell County, Kentucky, is a soaking wet county. The state licenses 262 dealers; the United States licenses 615, 353 of which are therefore bootleggers authorized by the national Government.

Surely here is a national disgrace. A government which boasts of its support of democracy violates the will of the people continuously on a stupendous scale and encourages violation of state laws, making it extremely difficult for any community to rid itself of the debauching power of liquor sellers.

Consider the Jews

There is a strong movement for appreciating the Jewish heritage of Christianity, and their contribution to the world. It finds many expressions. John MacMurray in his remarkable book, *The Clue to History*, rightly traces God's "intention" in history through Jewish history into Christianity and in the history of the West.

Bishop McConnell, in his contribution to a volume of lectures by six authors, *A Basis for the Peace to Come*, says that in every age since Babylon the Jews "have persistently sung the Lord's song in strange lands"; and that in doing this "they have done more than any other single people to make the Lord's song familiar to strange lands," and so forth.

These are samples of a great volume of recognition and laudation of the contribution of the Jews to the meaning of life for the world and for carrying forward God's purpose in history.

Now, there is a large element of truth in this, and it will be for the health of all other peoples to recognize it. Yet there are dangers.

The tragedy of the Jews is in this persistent refusal, in the main, to sing Jehovah's songs in strange lands, except in the exclusive synagogues of their own special worship, and always in the minor keys of their complaint and their cry for deliverance. Their trouble is that they will account all lands as "strange lands," and that other peoples will persist in treating them as a "strange people." Inherently there is no more ground for Jews in America to be a separate people than for Irish, or English being strange people. We all derived from other lands. If only the Jews had gone with the songs of Jehovah into all the lands into which they have gone voluntarily or involuntarily, how different would be the world's condition today!

This points at once to the failures of the people of the Christian name. They too have gone into all lands. Yet save for missionaries and a few idealistic Christians they have not gone with the songs of the Redeemer. Neither in "strange lands" nor in their homelands have the majority of Christians swelled the volume of redemption's song. God help us! And God pity the world to which we have been unfaithful!

Now a most dangerous movement is on to bring about the organization and equipment of an independent Jewish army to function as an autonomous unit in the present global war. Along with thousands of others I have been asked to help promote this scheme. I can think of nothing more dangerous for the Jews, and for the cause of a more orderly and peaceful world. Where would be the headquarters of such an army? Who would determine

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BOOKS



Here at last is the basic book for which we have been waiting! Of what avail is it to prepare graded courses of mission study for church use unless the leadership of the church has an adequate plan for missionary education? Too long have we thought of missionary education as an "extra" in the church program, mostly in terms of women's groups or occasional Sunday school programs.

Dr. Harner and Dr. Baker have provided us not only an adequate plan of missionary education which should touch the whole life of the church, but they have revealed that which is too often forgotten—namely, that missions is the heart of Christianity.

Missionary Education in Your Church (Friendship Press, 1942, cloth \$1.00, paper 75 cents) should be in the hands of every Baptist minister in active service. In our opinion it is a Must book which, if followed, will revitalize the life of the church in all its age levels. Here are practical, workable plans. Here is real inspiration. Here is new meaning for mission study. This book should be read by all who teach missionary education.

Goals for America: A Budget of Our Needs and Resources (\$1.00) is Stuart Chase's second report to the Twentieth Century Fund, which published it. This is a highly readable little book of 134 pages, of interest to all who are concerned with the post-war problems of the United States. Mr. Chase covers a wide field in his brief survey, including food, shelter, health, education, public works, and so forth.

He does not discuss theories of government but majors on those problems which will affect our government. In view of the fact that America's efforts to relieve suffering and support a Christian world order will be affected by her ability to cope with domestic affairs when the war is over, this book has missionary significance.

A timely study of the development of the younger churches of today in the light of the history of the early churches has been successfully undertaken by John Foster, and published by Harper and Brothers under the title, *Then and Now* (\$1.75). A scholar of church history, Dr. Foster's ability warrants confidence in the encouragement which this book affords. The style is a little difficult to follow in sections of the book, but all persons engaged in or interested in the work of missionaries will find it helpful.

Lloyd Douglas, the minister-novelist, has produced another novel. This time he has abandoned the modern scene and a young medical hero, to weave a 700-page story out of the relatively few details in the biblical record of the life, daily events, and conversations of the first century Christians. Jesus' unseamed, homespun robe, which the soldiers gambled for at the crucifixion, is the subject of this, the longest and decidedly most worth-while of the Douglas novels.

The spirit of the novel is indicated by the Roman soldier's explanation of his ultimate conversion: I saw someone who was looking into His face.

Modern slang in the conversations of the first

Christians, as Lloyd Douglas imagines them, is somewhat startling to the reader. "Just one big happy family, eh?" "We can't let old Simon down" and similar expressions help to create the intensely human effect in the story, but cheapen the author's otherwise beautiful narrative.

As a picture of the swift progress of the gospel from Jerusalem to all parts of the Roman world after Christ's ascension, *The Robe* (Houghton-Mifflin, \$2.75) has missionary value.

Religion in Soviet Russia (Sheed & Ward, 1942, \$2.00) is a splendid survey of "religion" in the U.S.S.R. from the Revolution of 1917 to the present, by a Russian author, N. S. Timasheff. The book is readable and strengthens one's faith in the future of religion in Russia.

The introduction by a Jesuit professor, Moorehouse F. X. Millar of Fordham, prejudices the reader. He describes the faith of the people as "sustained . . . by sacramental means administered by a hierarchy that derives its sacred orders from Christ and the Apostles." The author minimizes the decadent state of the Orthodox Greek Church at the time of the Revolution, and identifies religion with ritual.

Of interest to those especially concerned about China today is the Augsburg publication, *West China and the Burma Road*, by Daniel Friberg. It contains much valuable information concerning the provinces of that section of Asia and gives a helpful general view of the present status of Christian work there.

Careful research went into the writing of the book *This Freedom—Whence?* by J. Wesley Brady (American Tract Society, \$1.50). With keen spiritual insight, the author reminds his readers of the necessity of the application of Christian principles to social and economic problems.

Somewhat technical in style and written from the Catholic point of view is *The Judgment of the Nations* by Christopher Dawson (Sheed & Ward, \$2.50). Those who are interested in some background for the present world confusion will find it here. The author emphasizes the necessity of a new spiritual alignment of the forces of Christianity.

Handles of Power, by Lewis L. Dunnington (Abingdon-Cokesbury, \$1.50) is the result of a series of sermons. At the close of each service, a copy of the sermon was given to each worshiper, accompanied by a small card, "Silent communion." The card contained a brief scripture reference and the central thought of the message, to be read daily. The book combines the best of psychology, psychiatry, and the teachings of Jesus.

Unfortunately, some of the author's theological statements will prejudice thousands of conservative

Christians, causing them to lose the powerful truths which he enunciates. His scouting of atonement, future punishment, and so forth is objectionable.

A practical book in which the author draws upon his own experiences and the experiences of others is Sidney W. Powell's *Where Are The People?* (Abingdon-Cokesbury, \$1.75). It is a challenge to Christians to practice their profession. Somewhat choppy in style, and not especially well written, this volume nevertheless conveys a message for ministers and laymen.

John Bechtel knows the country life of China well. Out of that knowledge he has written a story in an oriental setting, *The Pig's Birthday* (Moody Press, \$1.00). In literary form and plot, the story is weak, but it affords a fairly accurate picture of Chinese peasant life.

The Nazarini, by Ella M. Noller (W. B. Eerdmans, \$1.00) is a novel whose scene is Africa. A real message of the power of God to heal and save and keep, the book is tedious reading. The informing account of python-worship is marred by repetition, and the descriptions of heathen practices are laborious.

THE COMMISSION's New Headings

With pride we call your attention to THE COMMISSION's new headline schedule. A careful study of the personality of the Southern Baptist missions journal, a survey of the facilities of the William Byrd Press, and consultation with three professional typographers resulted in a choice which is, we feel, custom-built for THE COMMISSION.

All editors and printers know Bodoni, the modern Roman typeface which has a singularly alert and forceful look. Popular now for many years, it is conservatively modern.

Lydian Cursive is the script used for the nameplate and the department headings. It has something of the character of an old text, and at the same time conveys a feeling of freshness and vigor. The designer of the Lydian type family is a Richmond Virginian—Warren Chappell. A practicing typographer, letterer, illustrator and engraver in wood, he is also the author of books on lettering.

The new cover design is frankly utilitarian in a smart way. It makes THE COMMISSION distinctive from the eighty other denominational periodicals and also helps to avoid difficulties with engraving metal shortages.

Readers' responses to the innovations will be eagerly anticipated.

Studying Missions

By Mary M. Hunter

When Dr. Charles E. Maddry assumed the Executive Secretaryship of the Foreign Mission Board, January 1, 1933, he realized that the sad financial plight of the Board was due, in a measure, to the appalling lack of information available to Southern Baptists concerning their foreign mission work. He saw that there was a dearth of foreign mission literature.

To the task of disseminating missionary information he set himself in the early days of his administration. In a remarkably short time the latest news items from the foreign fields were being carried in the denominational state papers, magazines, and periodicals. Southern Baptists, grateful for the privilege of becoming better informed about the work, were more purposeful in their response to foreign missions.

Encouraged by the results of the newscasts from the fields through denominational channels, Dr. Maddry began the publication of tracts and other literature and the establishing of full graded mission study courses. Notable among the early tracts was the Rainbow Series issued over a period of several years, furnishing to Southern Baptists information about the work of the Board in Richmond and each of its mission fields. This series supplied a long felt need for detailed information about the work on all of the missions.

One of the most significant achievements of Dr. Maddry's years of leadership has been the building of a great cycle of mission study textbooks designed to give Southern Baptists a more intelligent and thorough knowledge of their world-wide work. When this seven years' course was completed in 1940 the executive secretary knew that henceforth foreign missions was to have the loving interest and loyal support of Southern Baptists.

Believing that the years of progress of the foreign mission cause under his leadership have been years of preparation for greater enlargement of our whole program, Dr. Maddry in connection with the approach of Southern Baptists' Centennial in 1945 is thinking in terms of mission study courses and biographies of great pioneer missionaries that will rival fiction in popularity.

For the task of editing this forthcoming library the Foreign Mission Board has elected Miss Nan F. Weeks book editor. The choice of Nan Weeks for



Nan F. Weeks, the Foreign Mission Board's Book Editor

this position is a happy one. She brings to the book editorship rich editorial experience. Miss Weeks served the American Baptist Publication Society for a number of years in the capacity of editor of eleven magazines. She devoted years to writing and editing Sunday school lessons for the Northern Baptist Convention. Author of several of our Board's mission study books, Miss Weeks has for several years edited all of the mission study books published by the Foreign Mission Board. Her work as associate editor of *THE COMMISSION* brought many words of delight and appreciation from the readers of this magazine. With her cultural background and literary attainments Nan Weeks will, as book editor, serve the Foreign Mission Board with great distinction. Her editorial service will be invaluable.

NEWS FLASHES

On Furlough

The following missionaries have arrived in the United States to spend their furlough period:

Nigeria—Rev. and Mrs. A. C. Donath, Mart, Texas.

Miss Lena V. Lair, Anna, Texas.

Argentina—Rev. and Mrs. G. A. Bowdler, Stony Brook School, Stony Brook, Long Island, New York.

Miss Vada Waldron, 1012 E. Browning Street, Pampa, Texas.

Brazil—Rev. and Mrs. W. B. McNealy, 1307 Jefferson Avenue, New Orleans, Louisiana.

Miss Ruth Randall, Fort Walton, Florida.

Chile—Rev. and Mrs. H. C. McConnell, Southern Baptist Theological Seminary, Louisville, Kentucky.

Births

Rev. and Mrs. Stephen P. Jackson of Brazil announce the arrival of a son, William Stephen, on November 14, 1942.

A son, Charles Henry Neely, was born to Rev. and Mrs. Tom L. Neely on December 10, 1942. Mr. and Mrs. Neely are newly appointed missionaries to Colombia who expect to leave for their field when the mother and baby are able to travel.

Death

Mrs. E. J. Alexander, mother of Miss Mary Alexander of Shanghai, China, passed away on December 6, 1942 after an illness of several months. Sincere sympathy is extended to Miss Alexander who is still in Shanghai.

Safe Arrivals

Miss Edith West arrived in Rio de Janeiro by Pan American Airway on December 7, 1942.

Friends of Dr. Charles A. Leonard and others interested in foreign missions, particularly in China relief work, will be happy to hear of the safe arrival of Dr. Leonard in India. He took a boat from New York the latter part of October, bound for India by way of Capetown. When he left America it was Dr. Leonard's plan to go by plane from India to Kweilin, Free China, where he will administer relief funds for the Foreign Mission Board in Free China.

Relocations

The following missionaries have turned aside into other work during their enforced stay in America: Dr. John H. Miller, Baptist Hospital, Little Rock; Dr. Jeannette E. Beall, South Mountain

Industrial School, Nebo, North Carolina; Rev. Milner C. Brittain, pastor, First Baptist Church, Fort Meyers, Florida; Miss Jessie Green, teacher, Calhoun, Georgia; Rev. and Mrs. M. W. Rankin, workers with the Chinese, Augusta, Georgia; Mrs. P. E. White, pastor's assistant, First Baptist Church, Leaksville, North Carolina. GENE NEWTON

What is February 14?

Answer Number One. February 14 is St. Valentine's Day. It is so called because two martyrs of that name are said to have been executed on that day; one a priest, the other a bishop.

In ancient times young people in England on St. Valentine's Day chose by lot or otherwise a sweetheart or special friend for the ensuing year. The one so chosen expected and usually received a gift.

The custom may have grown out of a tradition that birds choose their mates on that day. This tradition is referred to by Chaucer, Shakespeare, and other English authors.

The old English custom greatly modified still lingers. On St. Valentine's Day we send kindly greetings and love gifts in heart-shaped containers to special friends. It is a beautiful custom if it is not commercialized. How beautiful and fitting it would be if we could send some valentine or love gift to Jesus who loved us and gave himself for us! *We can, for . . .*

Answer Number Two. February 14 is Debtless Denomination Day. Throughout the Southern Baptist Convention territory loving and grateful hearts on this day will make special gifts to help our dear denomination get rid of its old back-breaking debt. This old Southwide debt was once about \$6,500,000; now it is only about \$1,200,000. Any gift for a debtless denomination may be considered a love gift to Jesus; it is for his glory and for the advancement of his Kingdom. How?

Some can make large love gifts. They are greatly needed. A million dollars is a heap of money. Where could you put a thousand dollars or less or more that would do as much good and bring as sweet memories in after life?

Some could like to take a memorial membership in the Hundred Thousand Club (\$100) in honor or memory of a dear one.

Hundreds, yes thousands, could take memberships in the Hundred Thousand Club (\$1.00 a month) and pay a year's membership (\$12.00) in advance.

Every one who loves our Lord and our denomination can make some cash contribution if it is only a dollar on Debtless Denomination Day, February 14.

Correspondence

Letters from your friends and fellow missionaries in all parts of the world.

En route to China
October, 1942

Just now as I write I am looking out on a convoy of twenty-four big gray ships, from the twenty-fifth at the right rear corner of the group—a comparatively safe position, we are told, because the submarines usually attack near the middle. Each ship is loaded to the limit with important war materials and men. Destroyers are so far plying the sea fore and aft and on both sides, and there is a big destroyer near the middle for protection. Someone remarked that of all these ships ours is probably the only one that has a single person aboard whose purpose is not military warfare. And why am I going to China now?

Not To Leave America

Going to and from my work—around the world twice—it has been my pleasure to pass through several different countries; and, I must say, of all the fortunate peoples—for comforts, conveniences, freedom and the sheer pleasure of life and living—Americans are the most blessed of all. So these months in my homeland since our return from Manchuria and Hawaii have been a real joy. There is some regret that I did not recreate more in my favorite forms of sport while there was opportunity.

To leave a companion after fellowship in love and Christian service of more than thirty years was not easy as we parted on the dock of an American port. Twice before the wide Pacific has been between us, when it seemed best for her and the children to come to the homeland nearly a year in advance of our furlough to save her a possible breakdown and to give the children extra time for school in America. Then during World War I we were separated nine months of a furlough spent in France in Y.M.C.A. work with the Chinese Labor Battalions.

But now the dangers of the voyage and the uncertainty as to when we shall see each other again made harder the separation. Then there are the children, grandchildren, and others.

Foolhardy it may seem to some for one to be crossing the seas at this time, when so perilous, and especially now that the trip must be made by a route

three times as long as the usual one, some twenty thousand miles by water alone, leaving one continent, going around two and then into a third. (Can you guess the route?) Then, too, this traveler is a poor sailor and finds it a real cross to cross the seas.

But others are going for less worthy, less important reasons. In our work in Manchuria some claimed we were foolish to undergo danger to begin work in certain regions, but if there were those who could run the risk for financial gain surely we could undergo the same danger and hardships for Christ's sake; and now there are those who forego safety for war, then why should we not for God?

There was much, it is true, to be done in the homeland. Many churches need information and inspiration regarding the foreign mission enterprise, to say nothing of the many unsaved outside the churches. There were requests for all-day enlistment campaigns in associations and for mission study classes. Pastorates made vacant by younger men accepting chaplaincies are on the increase. There was opportunity to take a commission with the Government in war work. Our colleagues out in Honolulu were requesting our return to the Hawaiian Islands, and we had not given up all hope of going there soon. Now that additional missionaries have had to come home, they are available to meet the needs, and meet them well.

Going for an Unusual Need

The needs and opportunities existing at this time in Free (Southwest) China are really unusual. It was because of these that Dr. Rankin began requesting our going there soon after we had to leave Manchuria and arrived in Hawaii. Missionaries in Japanese-occupied territory could not get to Free China, and after the war began not even to America until exchange of nationals was made with Japan. We were to have had a short furlough and then to have gone to Southwest China last February—by steamer from San Francisco to Hong Kong, then by plane up over the Japanese lines into unoccupied China.

The eleven Southern Baptist missionaries now in Free China are unable to meet even partially the needs and

opportunities presented there at this time. An authority on the present situation writes: "Not within the memory of the present generation of missionaries has there been a comparable readiness of the people to hear and respond to the gospel with a commitment of life to Jesus Christ." Another says: "This is the flood tide of mission work in China." And another: "The situation of China missions is bright against the black background. . . . The work is not only going on, but in some respects it is more effective than in peaceful times."

Because of needed space for military personnel and munitions, that distance and danger of travel, the Government is not allowing civilians to take this long trip except for the war effort. Because Southern Baptists have responded so readily to the call for War Emergency Relief (the major part of which is to be used in China) the Government has granted a priority to allow one missionary to go for this special work.

Never in the history of this sin-cursed world has there been so much suffering as in China today. The call of this terrible condition comes loud to all people throughout the earth who are in a position to give relief, financial or otherwise. Americans are the most prosperous. Therefore their obligation is the greatest. In connection with my evangelistic work in North China and in Manchuria time has been found for relief work among Chinese and Russians. Because of this experience the Board designated me for relief work in Southwest China. It is my hope and prayer that I may make good.

This relief work presents an opportunity for evangelism. Hundreds of thousands of the wealthiest people from areas now occupied by Japan have fled to the vast areas of the South and West. These are open to the gospel, as are the millions of poor people. There are large sections which should be visited and a survey made for the location of missionaries after the war. The plan is to conduct the relief work so as to pave the way for the gospel, both in the hearts of the people and in the opening of new territory, at the same time taking advantage of every present opportunity to lead people to

Christ. Fortunately for me the language used in those areas is Mandarin, which is spoken in North China and in Manchuria.

The arrival of a missionary from America to strengthen the isolated, far-separated forces in China will encourage the missionaries. Only those who have labored on foreign mission fields can understand what a lift it is to welcome an additional worker. And then it is a source of gratitude and encouragement to Southern Baptists that a missionary is able to return to Free China, one of their most important fields, for relief work and evangelism.

Let us hope and pray that the way may soon be opened for others to return.

CHAS. A. LEONARD

Rio de Janeiro, Brazil
November 1, 1942

The last few days have been full of interesting activities for the Baptist Seminary of Rio de Janeiro. On the 24th of October the 1943 seniors gave a farewell party to the members of the graduating class. On the 26th a beautiful Thanksgiving service was held in the First Baptist Church. On the 28th the 1942 session was closed after an interesting program when Dr. Djalma Cunha, the president of the seminary, handed diplomas to the fourteen members of the graduating class.

Three of these young men came from Russia and one from Italy, but they are already naturalized or in the legal process of becoming naturalized. Seven of the graduates have taken the four years' course, including three years Greek and two years



Members of the graduating class of the Baptist seminary in Rio de Janeiro, 1942

Hebrew, and received the degree that corresponds to our master of Theology. The others took the pastors' course of three years. This is the largest graduating class we have ever had and indicates the growing strength of our seminary. Forty-nine students were matriculated and a high stand-

ard of efficient work was maintained throughout the year.

Five of the graduates are already successful pastors. Three of the others have definitely accepted appointment from the National Home Mission Board for missionary service in the vast interior of Brazil. All the others except one have been called to important churches in distant parts of Brazil. We could easily locate three or four times this number of graduates each year among our approximately 800 churches with only about 350 ordained pastors.

Most of these graduates have married or have become engaged to Christian girls from the Baptist Training School here in Rio. There is no place in the world where a Christian wife with adequate training can be of more help to a pastor than here in Brazil!

It has been a great joy to us that we were permitted to return to Brazil in time to have a part in the closing exercises of our Seminary and to have the privilege of taking part, also, in the ordination service of a number of these promising young preachers.

A. R. CRABTREE

Yangtzepoo Social Center
Shanghai, China
November 12, 1941

Although I have not written to you for some time, I do want to thank you for your financial help as well as your prayers which make the work here possible. It seems that during this time of change and hardship in our country there is more chance than ever before to help people in our Social Service work yet without your support it would be impossible because the value of our Chinese dollar has dropped to such a low level. So we do all thank you and I ask that even though I may not write please do not forget us.

By the time you receive this letter we will be celebrating Christmas again here. I know that you can picture in your mind our many programs, the nursery children acting as sheep in the Christmas pageant, the kindergarten children singing their carols with more enthusiasm than harmony, children bringing gifts for others, and then the poorest receiving warm clothing which friends have sent to us to distribute. We wish that you could be here with us, for there is no thrill compared to the one you get when some child smiles his thanks for some warm clothing he has received as a Christmas present.

This year we have begun several new projects but I think you might be especially interested in our farm project. Some of the poor refugees had been receiving food but we thought that we ought to try to interest them in earning a living, so we began this farm project. Some land was loaned to us and we planted rice and some vegetables. This fall when we harvested our crop we were all very happy to realize several hundred dollars.

We also bought some goats and a pig. The pig did her best to help us out by having fourteen little pigs and by the time they were big enough to sell they had become such pets we all hated to see them go.

But it is almost impossible to plan very far ahead since prices this fall have been going up so fast that many families are in very great need. We are trying to balance our own budget and still give our teachers a living wage, which at the present is very difficult to do.

Our clinic has done a very good piece of work in our schools until we have reduced sickness to a small per cent of what it used to be. The other day in one school all of our six hundred students, class by class, came into the clinic and all of them were vaccinated for smallpox. The kindergarten children had promised to be brave and not cry but several of them forgot in their fear of the needle. However, the teacher stood near and when they looked at her, their cry turned into a laugh and all six hundred were done in record time.

In our industrial section we feel that we ought to increase the enrollment in our day nursery. Because we have just one teacher we do not feel that we ought to take more children at present but as soon as we can afford another teacher we feel that we will be doing a real service to take care of the small children whose mothers must go off to work.

We would also like to do more for the beggars in Shanghai. This year of course, there are more than ever before since there are so many refugees from other cities here. Now there are so many children and at night they sleep under their straw mat or under some paper on any doorstep that they can find. This winter there will be many picked up on the streets who have frozen to death during the night.

Of course we do know that there are those who prefer to beg and we also know that there are some people who make a living that way. But at the present time there are many who come into Shanghai because it is free



The nursery children of the Yangtszepoo Social Center in Shanghai

(written in November, 1941) and they cannot find any sort of work at all and are forced to beg. If we could in some way do more to educate the children or help them to find another way of life we would be very happy. The city does have a camp for them but they need a camp where they will receive more than mere food—real Christian love and care.

We are very happy that we have a good staff of teachers in our schools. We feel that the school is doing about as good work as we can at present. Next year we want to think more and more about our real social service work and do all we can to serve those who cannot afford to come to our schools.

We know that you are busy and we pray that you may have success in what you are doing. The whole staff joins me in wishing you a merry Christmas and a happy New Year.

WOODROW GING

Rio de Janeiro, Brazil
October 22, 1942

"I feel that God is calling me to serve him in the interior of my country as a Missionary nurse and I am ready to leave my work in this great city to dedicate my life to His service in the valley of the Tocantins," thus wrote Sara Cavalcanti, the fine young head nurse of the Emergency Hospital in Recife some four years ago. She was appointed at once (at one fourth the salary she was getting) by the Home Mission Board of the Brazilian Baptist Convention and went to Pedro Afonso, in the north of Goiaz where she began serving her Master through the ministry of heal-

ing. Equipment she did not have; a place to work she did not have; sufficient medicines were lacking; but she began with the very little that the Board could furnish her from time to time. An army officer (not a Baptist), upon his return to Rio after some weeks in the little town in which Sara worked, said, "You Baptists have a jewel in that nurse. I saw her perform an operation, saving the lives of a mother and her baby when the doctors who had been called said that it was hopeless. She stayed right on for three days and nights until the danger was passed. What a wonder she is! Why don't you send her some equipment?"

The Women's Missionary Union of Brazil determined that they would help answer this "why" of the officer and two years ago they gave their annual "Day of Prayer" offering for the purchase or construction of a building to be used as a clinic. Finally a suitable house was found at a price that we could pay only to have the owner snatch it back at the last minute, because of persecution. Was it possible that the Lord did not want the work done there? No, in a very short time another house, much better, and more easily adapted to the work of the clinic was offered for sale at a better price than the first. It was purchased, remodeled, and on the 20th of October the clinic had its formal opening.

On the night of the opening, programs in the form of an open book with a tiny red cross and the verse, Luke 4:40, on it, were presented to those attending. What a "festa" (day of festivities!). There were representatives from the city and county officials, pastors from neighboring towns, a federal health officer from another city and a host of local peo-

ple in attendance at the opening. After a short devotional program, at a given signal, two of the visitors cut the green and gold ribbons which were across the doorway of the clinic rooms and they were open for inspection. From time to time special offerings have been received for equipment and this also was on display. No other town of the Tocantins valley can boast such an enterprise so the people are justly proud of it. All present felt that the divine hand was guiding even in the little things. Now the nurse will be able to hold classes of instruction for the mothers in child care as well as treat them when they become ill. She has a motor boat also and will be able to ply up and down the river—once there is sufficient gasoline!—with her ministry of healing.

But can we expect our work to be real unless opposition arises soon? At once, after the opening of the clinic, the bishop who had been in that region for many years and who had never pretended to take the slightest interest in the health of the poor let it be known that he also would open a clinic there and even went through the streets distributing medicines by the handful with never a word as to how it should be taken.

The life of this attractive young nurse is causing other young women to dedicate their lives to this ministry, and one young medic has expressed the desire to be a missionary doctor in that region. Brazilian Baptists sent Sara out with fear for they felt the greatness of the task and responsibility. Her success makes us believe now that, if a physician does feel called to that work, Brazilian Baptists can and should participate in this type of ministry. You will be in prayer for continued blessings of the heavenly Father and the great Physician upon the clinic of Pedro Afonso.

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Missionaries' Birthdays

February

- 1 Alice Maude Griffin (Mrs. Bennie T.),* 309 North Washington, Bryan, Texas
Rev. James Alexander Herring,* Cullowhee, North Carolina
- 3 Georgia Cantrell McCamey (Mrs. H. D.), Baptist Mission, Ogbo-mosho, via Lagos, Nigeria, West Africa
Miss Mary Lucile Saunders, Box 1581, Shanghai, China
Rev. P. D. Sullivan, Caixa 111, Florianopolis, Santa Catarina, Brazil
- 4 Mina Garrett Jackson (Mrs. J. E.),* 2210 Lincoln Street, Columbia, South Carolina
- 5 Rev. Robert F. Elder, Calle Almirante Brown 714, Temperley, Buenos Aires, Argentina
Pauline Sheriff Jackson (Mrs. S. P.), Governador, Valadares, Minas, Brazil
Meta LaTuille O'Neal (Mrs. J. Paul),* Garland, Texas
Miss Lila F. Watson,* 1218 - 18th Avenue, South, Nashville, Tennessee
- 6 Miss Hattie Mae Gardner, Shaki, via Lagos, Nigeria, West Africa
E. Mona Hall Tatum (Mrs. E. F.), Box 1581, Shanghai, China
- 7 Miss Mattie Baker, Rua Minera 262, Sao Paulo, Brazil
- 8 Miss Katie Murray, Chengchow, Honan, China
- 9 Gladys Yates Blackman (Mrs. L. E.), 2133 Aupuni Street, Honolulu, T. H.
- 10 Alice Wymer Reno,* % Ida Cribbs Home, Conneautville, Pennsylvania
- 11 Mary Hammond Baker (Mrs. C. A.),* Goodwill Center, 608 - 16th Street, Ensley, Alabama
Miss Clifford I. Barratt,* Greenwood, South Carolina
- 12 Dr. J. B. Hipps,* 155 Flint Street, Asheville, North Carolina
- Miss Ruth Randall, Caixa 485, Rio de Janeiro, Brazil
- 13 Cora Hancock Blair (Mrs. M. S.),* 609 Dutton Street, Waco, Texas
Carolyn Switzer Neely (Mrs. T. L.),* 20 "C" Street, Inman, South Carolina
- 15 Miss Juanita C. Byrd, Shanghai University, Shanghai, China
Miss Martha Linda Franks,* 514 South Harper Street, Laurens, South Carolina
Miss Olive A. Lawton, Tsining-chow, Shantung, China
- 16 Rev. E. M. Bostick, Jr.,* Saluda, North Carolina
Sammie Guynes Johnson (Mrs. L. L.), Caixa 184, Bahia, North Brazil
Miss Ola V. Lea,* Whittier Hall, Columbia University, New York, New York
Rev. John Mein, Caixa 226, Pernambuco, Brazil
- 17 Christine C. Chambers (Mrs. R. E.),* 16705 Evergreen, Detroit, Michigan
Rev. A. Scott Patterson,* 309 South McDonough Street, Decatur, Georgia
- 18 Mrs. L. M. Duval,* 226 Douglas Avenue, St. John, N. B., Canada
- 19 Miss Jenell Greer,* International House, Berkeley, California
- 20 Rev. Harold Hall,* % 3rd Inf. Div., Camp Pickett, Virginia
Rev. Ivan V. Larson,* 4202 Holly, Kansas City, Missouri
- 21 Dr. J. H. Humphrey,* 3313 East Elm Street, Wichita, Kansas
Miss Margaret Marchman, Shaki, via Lagos, Nigeria, West Africa
- 22 Miss Agnes Graham, Casilla 20-D, Temuco, Chile
- 23 Miss Flora Dodson, % W. M. U. Headquarters, 205 East Chestnut Street, Louisville, Kentucky
- Miss Alma Graves, Iwo, via Lagos, Nigeria, West Africa
Dell Spencer Mewshaw (Mrs. R. E. L.),* P. O. Box 355, Baylor University, Waco, Texas
- 24 Euva Majors Bausum (Mrs. R. L.), Kweilin, Kt., South China
Mamie Sallee Bryan (Mrs. R. T.), Box 1581, Shanghai, China
Miss Lora A. Clement, Macao, Kt., South China
- 25 Mrs. J. McF. Gaston,* 422 North Florida Avenue, DeLand, Florida
Mary Lou Appleman Gillis (Mrs. C. O.),* Skidmore, Missouri
Louise Heirich Hill (Mrs. Eugene L.),* Judson Hall, Southern Baptist Theological Seminary, Louisville, Kentucky
Miss Jane Wilson Lide, Hwanghsien, Shantung, North China
- 26 Rosalee Mills Appleby (Mrs. D. P.), Rua Plombagina 100, Belo Horizonte, Brazil
Ymogene Martel Alexander McNealy (Mrs. W. B.), Caixa 590, Goyania, Goyaz, Brazil
- 27 Pauline Pittard Gillespie (Mrs. A. S.),* Stovall, North Carolina
Rev. Stephen Pomeray Jackson, Governador, Valadares, Minas, Brazil
- 28 Rev. J. V. Dawes,* 661 North Berenda, Los Angeles, California
Annie Jenkins Sallee (Mrs. W. E.),* 1906 South Fifth Street, Waco, Texas
Edith Felkel Humphrey (Mrs. J. H.),* 3313 East Elm Street, Wichita, Kansas

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Children's Page

By Gloria Young

The other night four of my young friends gathered around my hearth to toast marshmallows and chestnuts before a merry, dancing fire. The conversation was of many things—football upsets of the past season, school clubs, social activities—and after a bit, I picked up a copy of a book which gave a report of the Baptist World Alliance in Atlanta, Georgia, in 1931 to show them the picture of some of the 57,000 people who attended one of the sessions. They could hardly believe their eyes. And our conversation naturally turned to missions. I answered their questions about Tanimola Ayorinde, A. Mauricio, I. V. Neprash, Danila Paschu, and Ioan Cocutz. I told them a little of Dr. and Mrs. Gill, Mr. Woo of Korea, and others.

Jack, a new boy in our neighborhood is very frank, and suddenly exclaimed, "I didn't know missionaries and Baptists in other countries were so interesting as that. Why, that's thrilling!"

Mary added with a puzzled frown, "I've often wondered why we young people don't get more excited about foreign missions, Miss Young. Do you know why?"

I smiled, "The church organizations try to stimulate your interest, my dear. But, seriously, I believe our mission work would be more vital to all young people if you could become more interested in it at home as well as in church."

"What do you mean?" asked Ted as he slipped another marshmallow into his mouth.

"I think I know," interrupted attractive Nancy. "Mother bought a book recently for me to read while I was sick. It was the story of Mary Slessor's work in Africa. It was wonderful! No modern fiction could be more thrilling. I feel as if I knew her years ago, and it made me want to know our present-day missionaries better."

"Exactly! Nancy has told you what I mean. There are mission stories of danger and daring, with every statement true, that are hard to believe."

"Tell us one," urged Jack.

So I told them briefly of Victor Koon's experiences in Manchuria; then a little of Paul's and Mrs. O'Neal's disastrous voyage on the *Zam-Zam* and their imprisonment on the German raider; also a bit or two of the background of Tanimola Ayorinde, the tall black man from Africa whom I met in Atlanta. The tribal scars on his face are vivid in my memory but the most impressive thing about

him was his remarkable mind, and the fact that the conversion of a black boy in Africa could start that same child on a road of brilliant usefulness for Christ and the world.

"I think young people ought to know more about missions," said Mary when I had finished.

"We ought to give more, too—I mean our own money," asserted Ted, with an emphatic shake of his head. "When we give a part of ours that we have to save for something else, we'll feel a personal interest in it. When Dad gives for the family, I'm glad, of course, but I don't feel I'd honestly had a part in it."

"I think we should pray more, too," said gentle Nancy, softly. "When I gave my Christmas card money to the Chinese Warphans I could just see those little children and our missionaries who were caring for them and feeding them, and the first thing I knew, I found out the names of Miss Lydia Greene and others doing this work and began to pray for them by name every night."

The snow fell silently against the window panes.

The fire crackled merrily before us. Each was silent with personal thoughts. I don't know exactly what was in the minds of my young friends but in mine was this: Haven't these four sounded the four great ways to grow mission-conscious leaders among our young Baptists—by knowing more, giving more, praying more, and letting missions be a thrilling subject at home as well as for programs in the churches?

From The Mail Pouch

The postman has been a most important man in my life during these past few months. I haunt the mailbox—for almost daily there are letters from different parts of the South, telling me about your interest in this page. Many thanks to you all, and double thanks for those who have sent money for the Chinese Warphan Fund. This has been sent to Dr. Maddry through the Baptist headquarters in Dallas. To date (October 26), the Jolly Comrades Warphan Fund has grown to over \$11,000. My prayer is that all will continue to give, for as long as the war lasts the needs of the orphaned children of China will be desperate. Please send your gifts to the Foreign Mission Board or your own state Baptist office.

An Open Letter

The following excerpts from the statement prepared by the Cuba Council of Evangelical Churches reveal the true attitude of the Latin American people toward Christian missionaries.

The group of ministers in attendance upon the General Evangelical Convention of Cuba, held under the auspices of the Cuba Council of Evangelical Churches, took notice of the propaganda by a coterie of missionaries of evangelical churches, on the ground that they are an obstacle in the way of harmonious relations between the two Americas.

We who labor in Cuba, the last of the Latin American countries to free itself from Spanish-Romish domination, clearly understand that this is another case of propaganda imposed on the confiding American public which has not learned, as have their Latin American neighbors, that political Roman Catholicism is a superb diplomatic organization.

The Executive Committee of the Cuba Council of Evangelical Churches believes that North American evangelicals, because of their devotion to the principles of religious toleration, are victims of the delusion that the fair treatment accorded by their country to adherents of all creeds is accepted in the spirit in which it is given and will be reciprocated in other countries. The Latin American countries which have freed themselves from the Romish yoke, as has Cuba, do practice religious toleration, and in but few of them is the Romish hierarchy able to obtain discriminatory treatment and thereby hamper the work of the evangelical churches, or of their workers, native and foreign.

American missionaries, some of whom have been in Cuba more than forty years, far from being obstacles to the Good Neighbor Policy, have been its forerunners. The Cuban people long ago learned that Protestant missionaries are not agents of American economic or political imperialism. Cubans in general—Catholics and people of no religious creed or affiliation—have recognized that missionaries constitute the foreign element which most unselfishly identifies itself with them and which labors with them in the creation of a better state of society. . . .

We look to the leaders of American public opinion to investigate carefully and impartially the history and actual conditions of the evangelical churches in Latin America; to judge for themselves as to the estimate set upon American missionaries by the rank and file of the citizens of Latin American countries. We hold no brief for those who imprudently offend the sensibilities of our Latin American friends by improper attitudes, words, and actions—the majority of foreigners who do that are not missionaries—

and we are the first to request the recall of such men. We confidently rest the case of our foreign missionaries in Latin America upon the results of their work.

S. A. NEBLETT, *President*
Franciscos Garcia, *Secretary*

Kingdom Facts and Factors

[Continued from page 22]

their locations and functions? Who would dispose of them when the war is over? The promoters of this idea would indeed be well advised to drop it at once and to forget it entirely. One dare not give expression to the potential dangers it carries for the Jewish people, already suffering such unspeakable injustices and ills because of racial incompatibilities and antagonisms.

God has committed himself in history-making to no race or nation except as stewards of his purpose and plan of grace. Let Jews, British, Americans, Japanese, and Germans—let all peoples beware of making priority claims of "the God of all the earth." No Jews, Germans, or Japanese—no racial group—within America can rightly ask to be treated as if they were a nation within our nation.

More Persecution for Rumanian Baptists

News dispatches of November 30 carry the distressing information that political and military complications with the Germans have caused the retirement of the government minister who had been favorable to Protestants and that their limited privileges were to be abrogated. The blow was aimed specifically at Christian Scientists, but was expected to be applied to all who do not adhere to the Greek Orthodox Church. Baptists were named as the outstanding denomination likely to suffer new oppressions. We must pray for them anew.



He draws as he speaks

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The Relief and Annuity Board's

Latest Record of Enlistment Results

Since January 1, 1942, the following additions have been made to the roll of participating members in the several annuity and retirement plans:

Ministers Retirement Plan	1,799
Age Security Plan	32
Foreign Mission Board Pension Plan	15
Baptist Boards Employees Retirement Plan	101
Home Mission Board Retirement Plan	16
Special Deferred Annuity	1
Special Annuity Plan	1
Orphanages Employees Pension Plan	50
Savings Annuity Plan	5
Educational Institutions Employees Retirement Plan	13
<hr/>	
Total in the several plans since January 1, 1942.	2,033
Total of certificates issued in the Ministers Retirement Plan as of December 14, 1942	7,243
Grand total of certificates in all plans	9,413
Total number of churches co-operating in the Ministers Retirement Plan as of December 14, 1942	9,639
Total number Boards and agencies co-operating in all other retirement plans	200
<hr/>	
Grand total of co-operating churches, Boards, Institutions, etc.	9,839

By May, 1943 when the Relief and Annuity Board celebrates its twenty-fifth anniversary, the number of participating ministers and other workers is expected to exceed 10,000 and the number of co-operating churches and other organizations should reach 12,000.

The Relief and Annuity Board has ended the greatest year of its history with an income for the year from dues collected, receipts from the co-operative program, special designations and interest on its invested funds of approximately \$1,350,000. Its assets approximate \$6,000,000. The benefits paid during 1942 total over \$625,000. New Year's supplemental checks for \$10 have been sent to each relief beneficiary in all the states, of which there are approximately 1,200.

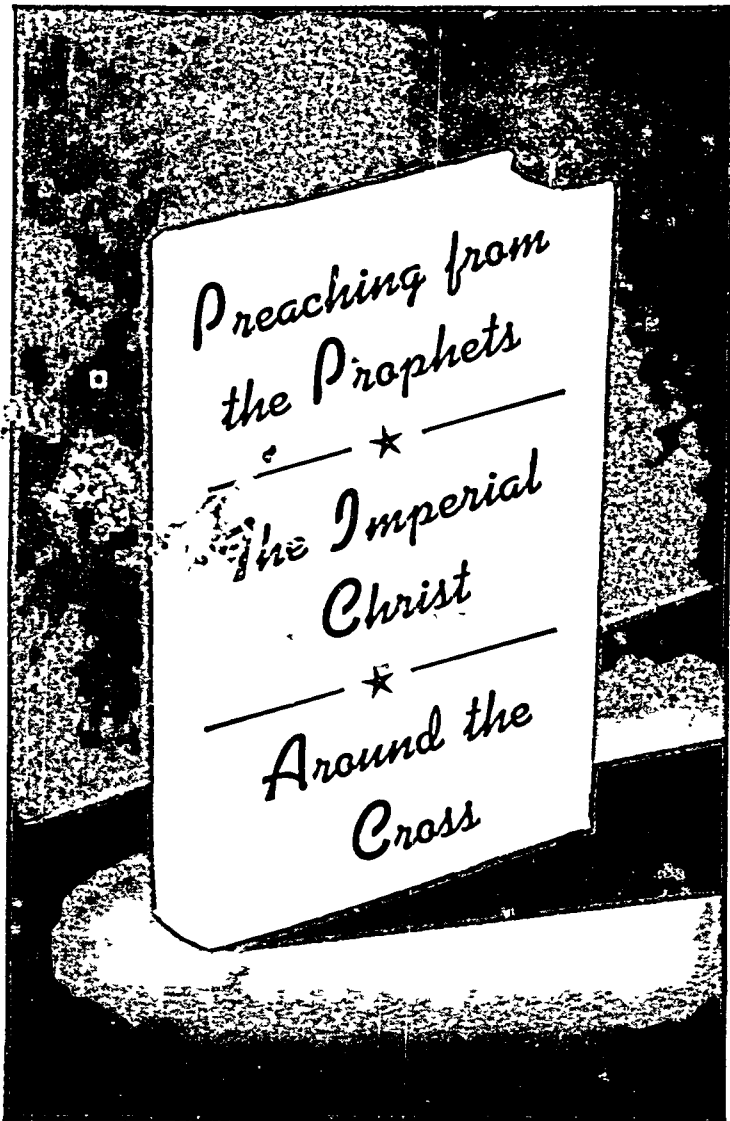
Relief and Annuity Board of the Southern Baptist Convention

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