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Who Is on the Throne

Sit down to self. Yes, the Jesus every man. A step
But every man on ad has One
step. His presence is everything that

There is a throne and
the cross; and if self even
Jesus is on the throne in that man's
the throne, you will go, he wants
glorifies any word

Lord Jesus, I take hands off, as far as life
The throne in my heart, cleanse
I take the full power of Holy Spirit
result of Morning

November 1944

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The Commission

VOLUME VII NUMBER 10

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Christian Heroes in Today's World

Some time ago we asked a number of friends to nominate Christian leaders who could be considered as heroes, men and women still living. We received many nominations. Two or three of the brethren, along with these nominations, raised the question, "What is a hero?"

In seeking an answer to this question, we would say that being popular, or famous, or wealthy, or holding a high position does not necessarily qualify one to be considered a hero. Webster gives this definition of a hero: "A person of distinguished valor or enterprise in danger, or fortitude in suffering." Courage, and fortitude, and faith, and patience, and loyalty, and fidelity, and devotion to a high purpose would certainly be some of the marks of a hero.

It is difficult to select any particular man or woman, or group of believers, who could be called heroes, to the exclusion of others. Some of the most heroic men and women we have ever known are honored and faithful workers who have seldom had their names in the papers. We think of the great company of our missionaries who have gone to the ends of the earth for Christ's sake and, in a true sense, can be considered heroes.

About all we can attempt is to select a few who are typical of a great host of others, just as heroic and valorous as those who are named. We have sought to select men and women who are representative of different lands, races, and vocations. We repeat that there are many others who could be put by the side of these, many of them modest men and women in the homes, many of them brave soldiers in the field of conflict. We have a great company of chaplains, who have served and are serving, on the front battle lines. No more heroic men are to be found anywhere.

The nominations were considered by the entire staff of the Foreign Mission Board and there was unanimous agreement on the eight presented here.

The staff faced first the difficulty of selecting Southern Baptist heroes who have manifested the spirit of heroism. Where, in selecting a small number, not more than ten altogether, should we draw the line without omitting some equally worthy? We could easily have named a hundred or more heroic missionaries and missionary leaders. So we decided to select eight world citizens, representative of and honored by evangelical Christians everywhere.

At the head of our list is a woman, Madame Chiang Kai-shek of China. After her are Bishop Berggrav

of Norway, Martin Niemoeller of Germany, and Hendrik Kraemer of Holland, all of whom have been unwavering in their faith despite imprisonment and persecution. Then we have Toyohiko Kagawa of Japan, Albert Schweitzer of West Africa, Bernard Montgomery of England, and Gordon Seagrave of Burma.

Madame Chiang Kai-shek

Modern China with its Christian leadership cannot be explained without taking into account the parents of Madame Chiang Kai-shek, and of her sisters, Madame Sun Yat-sen and Madame H. H. Kung. Their father, Charles Soong, was won to Christ in America and was educated at Trinity College and Vanderbilt University. He went back to China to found a publishing house, primarily for the printing and distribution of Bibles. He married a young Chinese Christian woman whom he met in a mission school in Shanghai. Their three sons and three daughters all attended mission schools, then came to America to finish their education. T. V. Soong is one of the leaders of the new China.

May-ling, a graduate of Wesleyan College in



Georgia, the oldest chartered woman's college in the world, and of Wellesley College, and now China's first lady, has not only inspired people of China by her high ideals, but on a visit to this country two years ago gave the American people a new appreciation of international relationships based on righteousness and love. Her message before the Congress of the United States was one of the greatest declarations ever heard in our land. She has taught the world how to fight for righteousness and for national existence, without hating those whom they fight.

"Our country is not at war against the Japanese people," she has said, "but against Japanese militarists." She has summed up the meaning of religion in these words: "It means to try with all my heart and soul and strength and mind to do the will of God. I feel that God has given me a work to do for China. I look to him, who is able to do all things even more than we ask or think."



Bishop Eivind Berggrav

The whole world has admired the heroic spirit of Norwegian leaders in resisting Nazi paganism. The leader of the Church of Norway (Lutheran State Church) is Bishop Eivind Berggrav who, like Niemoeller in Germany, languishes in prison. Bishop Berggrav, born October 25, 1884, holds doctorates in theology from three famous European universities. He was appointed bishop in 1928. Fully 15 per cent of Norway's clergymen have been imprisoned or expelled. At least thirty-five pastors and three bishops are said to be interned.

In the summer of 1939, he visited the foreign offices of the leading capitals in Europe seeking desperately to avert the present war. When war did come, he took the stand in Norway which has in-

spired evangelical Christianity to maintain the place of the church in the face of persecution, although it must be said that state churches in Europe have not themselves had a clear record in that respect. He and his associates have resisted the efforts of Nazi leaders to compel them to surrender or compromise their convictions. Unafraid they have defeated Quisling, whose name has become a synonym for treachery. Once, when he had failed to intimidate Bishop Berggrav, who had been summoned for a conference, Quisling became enraged and shouted, "You triple traitor! you deserve having your head chopped off."

"Well, here I am," answered the Bishop. Berggrav and his associates have gone to prison rather than deny the faith.

Doctor Toyohiko Kagawa

We heard Kagawa, the biggest man in Japan, tell about the time when an American missionary, Rev. Henry Myers, came to his home ignoring racial differences and contagious diseases, and incarnating the love of God as none had ever done before in dealing with him. Unlike most spiritual leaders, Kagawa's background was unfavorable, but when he came to know Christ as his Saviour and Lord, his life was changed. We heard him say: "I see only one hope for the world—Christ who shed his blood on Calvary. He can save you, he can save anybody. Christ died for the whole world. Karl Marx cannot save society; Stalin cannot save. Only Jesus Christ through his blood can save our souls and can save society."

When Kagawa was told that he had tuberculosis and that he had only a short time to live, he determined that he would live it at the fullest service for Jesus Christ. For thirteen years he shared his little



hut, six feet square, with beggars, drunkards, criminals, and the scum of humanity. He poured out his soul in books which have stirred the hearts of men and women around the world. He spent two years in Princeton, then returned to his slum in Japan. Before he was forty-five years of age he had written some fifty books with a total circulation of more than a million copies.

Through the war he has gone on preaching in Japan, doing what he could to implement the gospel in the thought and lives of the people. Although he has had hardly a sound organ in his body, he has gone on doing the work of a half-dozen men. In all his bigness, in his life and in his messages, he has magnified the Cross: "The Cross is our cross. We ourselves must be ready to bear the Cross."

Professor Hendrik Kraemer

When the International Missionary Council met in 1938 at Tambaram, Madras, India, many of the delegates from the seventy different countries or areas of the world carried in their traveling bags copies of *The Christian Message in a Non-Christian World* by a distinguished Dutch scholar, Hendrik Kraemer, professor of the History of Religions in the University of Leiden. His book was written at the request of the I.M.C. to serve as material for the World Missionary Conference. Much of the discussion at Madras was based on opinions expressed in this book.

Dr. Kraemer, who served as chairman of the Dutch Student Christian Movement, took his doctorate in oriental languages and then went to Cairo to the central university of the Moslem world, the El-Azhar. As linguistic expert of the Dutch Bible Society, in the Netherlands East Indies he supervised a new translation of the Bible into Javanese. He has not only served every field in the Netherlands Indies but has visited the Mohammedan centers of India and other lands. He is the author of various publications on Islam, missions, religious life in the Dutch East Indies and colonial politics.

He has played a notable part in the church life of the Netherlands during the period of Nazi occupation and fought anti-Semitism, along with other elements of the same character, as being wholly alien to the gospel. With his associates, he declared all this a violation of justice, charity, and freedom of conscience and conviction which are anchored in Christian faith. The Nazi leaders failed to break the spirit of these Dutch leaders, many of whom, among them Professor Kraemer, were arrested in 1942 and placed in concentration camps.

Sir Bernard Montgomery

In the North African campaign, General (now Field Marshal) Montgomery found some men digging defense works behind El Alamein. "What are you doing?" he asked.

"We are building defenses."



acme

"Well, stop it. You will never need them." Then began the drive which did not stop until the enemy was out of Africa. General Montgomery's army crossed to Italy, and he was placed in charge of the British forces invading Normandy.

This distinguished British soldier, a native of Ireland, born in 1887, is the son of an Episcopal bishop, and the grandson of Dean Farrar, author of *Farrar's Life of Christ*. Field Marshal Bernard Law Montgomery himself is a devout Christian. Every day he takes time to read the Bible and pray. We heard an honored British missionary leader say some time ago that there were twelve hundred men in the British army who, because of his influence, were planning to enter the ministry after the war, should God spare their lives. His military campaigns have been characterized by thorough planning and adequate preparation. Montgomery is a great admirer of Oliver Cromwell. One of his oft-quoted sayings is, "Every man in the army must have the light of battle in his eye."

Pastor Martin Niemoeller

The father of Martin Niemoeller was a Lutheran minister who thundered from one end of Germany to the other his favorite sermon, "The Bible is not bound." When someone said to him, "It is terrible to have a son in a concentration camp," he replied: "There would be something more terrible for us—if God had needed a faithful martyr and our Martin had been unwilling."

Niemoeller was born January 14, 1892. He tells us that the daily Bible readings in the little parsonage helped to direct his own devotional life. With the

ministry tugging at his heart, he became a submarine officer and one of the nation's heroes during World War I.

From the U-boat he went to the pulpit, although he barely missed an appointment which might have directed his work toward the field of education. He attended Munster, and his first text was "My soul doth magnify the Lord." The heart of his gospel messages was always the "Christian path of redemption through Christ's magnificent power." In 1931 he became pastor at Dahlem parish, a wealthy residential district of Berlin.

When Hitler's regime repudiated the doctrine of the forgiveness of sins and a suffering Christ, a break between Niemoeller and Hitler was inevitable. In response to Hitler's demand that he acknowledge the leadership of the Fuehrer in religion as in politics, he declared, "God is my Fuehrer," and he refused to accept a German God in the place of the Christian God. "Such idolatry," he insisted, "has nothing to do with positive Christianity."

Then the storm broke and eventually Martin Niemoeller was arrested. He was placed in Moabit Prison for many months, then taken to a concentration camp, where he is today after eight years of imprisonment, still alive and still faithful to the Word of God.

Doctor Albert Schweitzer

Albert Schweitzer is one of the few men in the world who is an acknowledged authority in at least four fields, having earned a doctorate in theology, philosophy, music, and medicine. He is the world's foremost interpreter of Bach. His theological and philosophical volumes have won the attention and appreciation of the world's great minds. It is as a medical missionary in West Africa that he has done his greatest work. He tells us that while reading a medical missionary magazine in 1904 his eye caught the title of an article: "The Needs of the Congo Mission." The conclusion of the article was:

"Men and women who can reply simply to the Master's call, 'Lord, I am coming,' those are the people whom the church needs."

Albert Schweitzer said that when he finished that article, he quietly began his work. The search was over. Albert Schweitzer's friends and relatives all protested against what they termed the folly of his decision. Equatorial Africa made an appeal because in the district to which he had thought of going a doctor was the most needed of all needed things. The story of his hospital at Lambarene is one of the epics of medical missions, a hospital maintained by funds secured from organ recitals given by its staff doctor throughout the continent of Europe.

The pictures of only five of our eight Christian heroes in today's world were obtainable. We regret that our attempts to secure photographs of Professor Kraemer, Pastor Niemoeller, and Dr. Schweitzer failed.

Doctor Gordon Seagrave

The author of *Burma Surgeon* tells us that his father, grandfather, two great-grandfathers, "and a smattering of uncles and aunts, great-aunts, and what not" had been missionaries before him to the Karens of Lower Burma. His mother was a granddaughter of the pioneers, Rev. Justus B. H. Vinton and Rev. James H. Haswell. Two sisters, Dr. Grace Seagrave and Rachel H. Seagrave, now in this country, are Burma missionaries.



Photo courtesy W. W. Norton & Co., Publishers

Gordon Stifler Seagrave received his first impressions of medical missions at the age of five when Dr. Robert Harper, a medical missionary, visited the home of his parents, Rev. and Mrs. A. E. Seagrave. After his early education in Rangoon, Gordon came to the United States. He is a graduate of Denison University and Johns Hopkins Medical College.

During his internship at Union Memorial Hospital in Baltimore, the operating room superintendent was preparing to discard a wastebasketful of surgical instruments. Dr. Seagrave asked for and was given those instruments and with them he did all his surgical work in Burma the first five years. These experiences are described in his *Wastebasket Surgery*.

In *Burma Surgeon* are related many of his thrilling war adventures. He accompanied Lieutenant-General Stilwell and hundreds of refugees on the trek over the mountains and through the jungles into India. Dr. Seagrave is now lieutenant colonel in the United States Army, serving as combat surgeon in India. Allied governments have conferred on him all sorts of medals and honors, but his highest satisfaction is found in ministering to the needy and rescuing the perishing.

THE COMING PEACE

Southern Baptists Working for World Community

No Isolation

We believe that the command of Jesus, "Thou shalt love thy neighbour as thyself" is a condemnation of the policy of isolation on the part of any nation. No nation is justified in seeking to separate itself from the rest of the world—its needs, its problems, or its life. We are inevitably members one of another.

A Democratic World

Believing that God has created all men free and equal and has given to them certain inalienable rights which must ever be respected, we assert the right of all nations, both great and small, to self-government, and the obligation of the strong to protect the weak, whether small nations, racial minorities, or underprivileged people in the exercise of their God-given freedom.

Organized for Peace

In order to guarantee security for all nations against aggression, invasion, or attempted domination by any other nation, we believe an international organization should be set up which by economic sanctions, or if necessary by police power, shall restrain any such attempt.

Race Relations

Believing in the worth of every individual, we deplore race prejudices and hatreds as undermining the respect to which every individual is entitled, and as destroying the spirit of good will, which must be the foundation of enduring peace. This is true whether we consider racial tensions in our nation or in international relationships.

Economic Opportunity

Many nations are retarded in their development because of poverty and lack of economic opportunity. The erection of tariff barriers for the protection and enrichment of stronger nations may be as serious a hurt to weaker nations as military invasion.

Freedom of Worship

Every principle of Christianity and democracy demands the right of every individual to freedom of worship and the right to follow the dictates of his own conscience in respect to religion. The historic position of Baptists requires that we shall in all ways and at all times be apostles of absolute religious liberty for all mankind. This includes both the right to worship and also the right to evangelize and teach. Religious liberty is an inherent right and is not a privilege granted by governments. We must continue to insist that either toleration or restricted freedom of worship is a denial of this right. We earnestly contend that no peace terms will be adequate which either deny or obscure the principle of true religious liberty.

BY THE COMMITTEE ON WORLD PEACE
J. M. DAWSON, *Chairman*
MERRILL D. MOORE, *Secretary*

Kingdom Facts and Factors

"The Holy See and the Democracies"

By W. O. Carver

Under date of August 22 a United Press dispatch from Rome told of the arrival in Rome of Prime Minister Churchill "for conferences with the Pope and Italian leaders . . . to deal with peace settlements."

It was said that "Rome's Catholic newspaper, *Il Quotidiano* . . . expressing the Vatican's viewpoint, said 'Catholic circles attach great importance to Churchill's forthcoming audience [sic!] with the Pope.'"

"The announcement has been received with the deepest satisfaction by Catholics." Then this further very significant paragraph:

"The President of the United States has stated that once the moment comes to restore peace on safe foundations, action by the Holy See and the democracies will be of great importance because the democracies are fighting for the defense of Christian ideals. Now that the war is not far from its end, the meeting . . . is of particular importance."

After the conference the Vatican publicity office "said they believed the conference had served to increase the influence of the church and expressed the deepest satisfaction at the outcome." President Roosevelt has had at least three representatives to see the Pope since the liberation of Rome.

Why should it be supposed that the one religious institution of the world which is absolutely totalitarian and the complete antithesis to democracy in all its forms is the one religious authority with which the heads of the democracies will deal in pre-determining the terms and conditions of peace and world organization? Neither the Pope nor any other head of a religion should be selected or permitted to speak for all religion in the peace plans. What does the Pope, of all men, know about democratic ideals?

Individual and Group in Religious Freedom

President John Mackay of Princeton Theological Seminary has forcefully stated that the supreme threat to genuine religious liberty in our day is the fact that the discussion and thought on this subject is now pitched mainly on the plane of the rights of minorities.

It is no longer the contention for the basic human right of direct access of the individual soul to God and the determination of one's relation to God and duty under God. Rather, in religion as in politics and in social economy, individuals are grouped in organizations. In these organizations, as in labor unions, racial minorities, and religious denominations, the organization may, and largely does, exercise a determinative control over its group.

The political state now tends to deal with the groups as such, and the individual is subordinated in thought and plan. He has little or no rights apart from his group. Now if this principle is applied in the postwar adjustments, true freedom will be lost in all spheres. There will be no genuine religious liberty in any setup in which this principle is applied.

Baptists and Russia

The proposed visit of Dr. Louie D. Newton to the U.S.S.R. is an event of great possible meaning for religion in Russia. It came as a result of the "Kits for Russia" campaign which was led by Dr. Newton. The success of this was phenomenal and in the number of kits sent surprised our churches by going beyond all goals set. Evidently it also surprised the Russian authorities.

At the time of this writing Dr. Newton's plans are not completed and no details can be known. The present prospects are that he will go by plane and probably in October. Our readers may be getting reports

of this in the weekly papers when they see this item.

We recall that a year ago there came out of Russia, of course with the sanction of the Government, an appeal from "four million Russian Baptists" for prayer of the Christian world for Russia. Dr. Newton is American official representative of the Baptist World Alliance, as well as chairman of the committee sending the kits. He would go as the representative of Southern Baptists and of all Baptists.

Baptists are far and away the chief group of evangelical Christians in Russia. In principle and in practice they can hold no danger or menace to the orderly conduct of the political state. If the Stalin Government can understand this; and if the new attitude toward religion is to be a definite policy, there are immeasurable possibilities for free, evangelical religion in Russia.

If Baptists can be the evangelists of this movement and can avoid sectarianism and concern for denominational glory, they may be the leaders in a movement that can be as significant as, and more extensive than, the Protestant Reformation movement in the sixteenth century.

The time is ripe for a new advance in Christian history. The Russian soul is deeply religious. If it can be led in the way of the profound and simple experience of God in Christ, and in the way of New Testament church ideals, the new era may prove epochal for humanity through the gospel of Jesus Christ.

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In America we rejoice in Independence Hall. What all the nations need today is an "Interdependence Hall." Carnegie built a great one at The Hague a full generation ago. After the first World War it was forgotten. Can it be restored to reality?

G. I.'s Learn *Prayer* the Hard Way

By William C. Taggart, *Chaplain (Major), United States Army Air Corps*

"... and I believe we are back because of my prayers." Hernandez, the little Texas sergeant, concluded his story of a miraculous rescue, as he walked from the fortress that had brought him to our advanced base in northern Australia.

He had been lost at sea with his crew, while attempting to return from combat a few days before. Without food or a distress signal sender, the men had drifted on the ocean for hours. Hernandez prayed. At last islands were sighted and the men joyfully rowed to the beaches. The rescue trip followed and Sergeant Hernandez assured me it was all a result of prayer.

How could he deny it, when he knew that those fishermen they found on the small islands were there for the first time in months, having left determined never to return due to poor fishing luck? Happy for the physical safety of his crew, he had learned through this experience that prayer is a means of bringing hope

in the midst of distress and is a channel of appeal to our great and loving heavenly Father when we are rendered helpless by the failure of all human power.

Not all of our fighting men are learning about prayer. But those who find God in prayer and God's way by praying are learning the real secret of life and will continue to pray.

Too often men in combat are prone to make prayer an armor plate. One of our B-17's "down under" was used for intensive combat and carried its load of heavy armor plate. The last time I saw that great bird was in Spokane, in a field safe from enemy action and no longer burdened with its armor. Many of our men are learning that prayer is more than armor plate. It is as lungs to our spiritual life.

"Over there" is a long way from our loved ones and prayer is a source of comfort and relief in the hours of loneliness. One blue Monday night, when I felt the depression of over-

seas separation, I took Master Sergeant Bill Oglesby with me in a jeep to a little road in the Australian bush to pray. Bill poured his heart out to God in behalf of his wife, Joy, and two children. God's Spirit was with us, spanning the ocean between his family and him. As Bill sat there praying aloud, I remembered that the Bible says "the prayer of a righteous man availeth much." The men had all been impressed with Bill's composure and peace of mind in combat, with his zeal in organizing two Bible classes, and his having won a man to Christ while our ship was under attack.

Praying men have been made to realize that man's strength is not sufficient to control the universe. If God protects planes in flight, storms will be ridden successfully. Under God's guidance and power, ships will weather the impact of ocean waves. One night as our planes were being prepared for the take-off, a pilot placed his arm on my shoulder and whispered, "Chaplain, you will pray for us, won't you? If God is with us, we will return safely; if not, well ... good-by!"

When death's icy fingers draw near, human power dwindles and then men pray. One night a young pilot, Lieutenant Elmer H. Randel, lay desperately ill of a dreaded disease. The doctors' efforts had failed and the end seemed inevitable. Preparations were being made for the young officer's death.

As I walked into his room, I became obsessed with the idea that if we would pray God would save our friend. We prayed. It was hard for the family to yield their wills to God. The night passed and Lieutenant Randel survived till morning. Weeks have now gone and he still lives. Because men and women prayed, and their prayers were answered, his life has been given to the Lord and God has been enthroned in another Army officer's home.

We have learned a lot about prayer—we G.I.'s—and we have a lot more to learn.

Recently I preached on the subject. A few days later I entered the office of my commanding officer, to lay before him what seemed to me a very important problem.

"What shall I do, sir?" I asked.

"Chaplain, didn't you preach on prayer last Sunday?" I admitted that I did. "Then," said he, "my recommendation to you is that you try some of that."

No matter where or when, we lift our voices in prayer. We are assured of an answer and when it is all over we can say, "Thank God we prayed" and "God's will was best."



Chaplain Taggart added Gene Newton's autograph to his "Guest Book" one rainy afternoon while at Ridgecrest.

World missions and world reconstruction. At first thought this has nothing whatsoever to do with China. On second thought that something which China feels has everything to do with herself.

China is looking at the future with a pair of binocular field glasses. She is looking from today to tomorrow. One of the most encouraging things in China today is that those who guide the destiny of the nation have not allowed the immediate problems arising from the exigencies of war to crowd out of their consideration the more permanent needs of the country, the intellectual training, moral outlook, and spiritual regeneration of the nation.

Out of 108 institutions of higher learning existing at the beginning of the war, only seven are still operating on their own campuses. Yet today there are 133 institutions in operation—twenty-five more than at the beginning of the war. In these colleges and universities there are 35 per cent more students today than before the war, in spite of the fact that we have an army of five million soldiers and have about eleven million by the selective service draft law. The college students were automatically deferred. Now all students under twenty-five are deferred.

So much does China esteem and respect education that we often say the educated youth of the country are a pearl of great price in the nation. China is not drifting endlessly, forgetting the intellectual training and spiritual welfare of the nation. China is looking from herself to the world. This is not just a Christian conception; the salvation of China herself is to be found in the salvation of the world.

As we look at the world today, what is the most outstanding feature in the present world situation? Columbus in discovering America in 1492 discovered a new world and made a great revelation that the world was much larger than the people thought it was.

We are now in the age of the second discovery, 1492 reversed (1942). We may say that we have come upon the discovery that the world is much smaller than we thought it was.

Science with new methods of transportation and new techniques has

World Reconstruction and Missions

An Address Delivered August 18 at the Ridgecrest Foreign Missions Conference

By Y. C. Yang

made the world small. If the moving finger of time has done sky writing at all, it is an announcement that mankind has moved on to the state of essential world unity. We are today facing the world situation with world problems which demand worldwide solution and co-operation.

However interested in or devoted to independence we may be, we will have to bear in mind that each and every one of us is now located on the grand concourse of interdependence. This essential unity is a post around which we are doing the Maypole dance. Whether there will be order and harmony depends upon whether we can keep in mind this essential fact of world unity.

We have regional and national problems but none can be completely solved unless they can be solved in terms of a comprehensive world situation. Fractions can be easily dealt with if we have a common denominator. The teaching of Christianity from the very beginning has been the Fatherhood of God, the brotherhood of man, and the world family. To make a solution of world reconstruction this single idea must be the common problem of every man who walks the street everywhere.

Mankind today is united by the fact of war but in the wrong way. The family of nations is a tremendous fact but the pity of it is there are too many family quarrels. The tragedy is, we have met on the battle front. How can we eliminate the disturbing fact by exalting the family altar so that we can all worship around that? That in essence is the mission of Christian missions in this time of world reconstruction.

This is not just a theoretical problem. It is a problem of tremendous significance and if we reflect a little bit the situation is so serious that something must be done to stop this process of war. I am alarmed when I think that World War I and World War II represent the effectiveness and

destructiveness of the implements of war. War is becoming so intensive and extensive that unless we do something to stop it by having another and better world order, the next war may wipe out half of civilization before we know what is happening.

Why is it that in spite of all the brilliance of human brains, the world has so long lived in a state of unstable civilization? History is but the repeating of records of war. There are various reasons. Politically speaking:

(1) In the past at the conclusion of each war the statesmen who gathered around the table were never very much interested in reconstruction—only in restoration to antebellum status.

(2) We have never given much serious thought to finding principles to formulate a new settlement, but have confined ourselves to the problem of adjusting interests.

(3) In the past we have never been very much interested in world welfare outside of national interests.

I remember once I read a book entitled *A Man Without a Country*, about a man who was transferred from ship to ship, going from port to port, but never allowed to land. As I look at the world today I pity the poor world because it is a world without men. China has Chinese to look after her interests; America has Americans to look after her interests; but the world—where will it find citizens?

Lack of world conception is the fault. In addition to being nationalistic, our countries are all part of the world and we are part of humanity. And so in addition to being Americans and Chinese we are also 100 per cent human.

These are reasons but they have not touched the heart of the problem. Why is it when we draw circles the lines sometimes do not meet to make a complete circle? We have not found

the fixed center. If we think of the world situation we may say that we have long fought. We have said good-by to barbarism only to find that it can come back to plague us. We look with pride and satisfaction upon our civilization. We thought we had put up a stable international structure, only to find that in crises the thing tumbles down in a shapeless mass of confusion.

Is it time for mankind to stop, look, and listen, and ask ourselves a few questions? What is fundamentally wrong with our world?

Could it be that the reason why the structure has always been found to be defective is that Mr. Worldly Wise has not consulted the Master Architect whose specialty is the building of the kingdom of God on earth?

We have not built on the foundation which is the Rock of Ages. Could it be that we have neglected or rejected that chief cornerstone around which all things must fit together if they are to last? We have failed to heed the word of the Master who said, "I am the Way, the Truth, and the Life." Is it not time for us to really stop on the road to life and ask ourselves these questions? Humanity succeeds only as Christianity succeeds.

We of the Christian church are not the only ones who are interested in world reconstruction. Political scientists and statesmen are talking in terms of reconstruction. Our economists are talking of social reconstruction. Educators and schoolteachers are talking of a new program of education, knowledge of the world, and international understanding.

All have their places and their contributions to make when we come to build up the concrete superstructure over the foundation, but they cannot succeed—not even the six pillars of peace can support the world structure unless they should rest on the foundation of Christian basis, modified by



Vice-President Ryland Knight of the Foreign Mission Board was the first to reach the platform to thank Dr. Yang for his message.

Christian spirit, guarded by Christian ideals, and controlled by Christian principles.

But, we may say, this is a time of war. We must first win the war. Isn't it rather impracticable for us to talk about Christian missions? The order of the day is guns and bigger guns, ships and more ships, planes and faster planes. We Christians talk about world missions in connection with world reconstruction. Is it not untimely, far removed from the practical realities of the day?

In talking about Christian missions, are we not dealing with the reality of all realities, the fundamental of all fundamentals? Is it just sentiment or is it the logical deduction from the facts in the case? What is the old order? Is it not the order of practical force with its utter disregard of the rights of fellow-men and its abhorrent disrespect of God himself?

Do we find some suggestion for the new order in what the Bible says about the new wine in the old bottle? New wine is new spirit—the spirit of love, fellowship, and co-operation in place of hate, selfishness, and competition. The new bottle is a renewed mind and a regenerated heart through Christian influence. They can help us expand our narrow selfish ego into the wider spirit of mankind. Where else outside Christianity can we find

the haven that will produce this new spirit and heart? In the building up of a new world on that basis, where will we find the panacea for all the peoples of the world?

The Christian church must be the indispensable instrument. There is no agency that has better facilities for doing that. Christian missions is the most effective means. It is only through the influence of worldwide Christian missions that we can have that broad basis. We have a common denominator in our thought and ethical standard in our relations with other men, that harmony to preserve this order. Jesus Christ said he can give us joy that no man can take away, peace that passes understanding. In these days of toil and confusion and strife, how inviting are these words!

Joy instead of sadness and tears. Peace which passes understanding. They can only be had under the conditions which Jesus himself laid down—thou shall love others as thyself.

I am convinced there are only two alternatives before mankind: Christ or chaos. The world must be saved in all or not at all. There is no more glorious task, no more important task, no more urgent task than the spread of Christian missions.

Christian missions in the nineteenth century was philanthropy. In the twentieth century it is insurance against destruction.

The Race Problem Can Be Solved

*if we are willing to apply the Golden Rule
to it in the Baptist empire that is the South.*

By T. B. Maston

The Negro-white conflict is the South's number one problem. There is no single simple solution but there are some things that can be done that will reduce the tension between the races and will lay the basis for a gradual solution of the race problem.

The first step in solving this or any other major problem is to understand its nature and to become aware of its seriousness. We need to recognize the race problem of the South as a race problem and not merely a Negro problem. There are white angles to the problem that will require just as much consecrated common sense and skill as any of the Negro phases of it.

Then, although the race problem is a national problem—threatening the internal unity of the nation in time of war—it is peculiarly a problem of the South. While welcoming help from every available source, Negro and white citizens of the South should remind themselves that it is their problem and it will not be solved except as it is solved by the people of the South.

We likewise need to understand that the race problem is also a Christian problem. The treatment of the Negro challenges our democratic claims and our Christian profession. How can the Christian forces of the South continue to have the respect of others and maintain their own self-respect unless they sincerely attempt to apply Christian principles to the relationship of races? Upon no Christian group does the responsibility rest heavier than upon Baptists, both Negro and white. The South is a Baptist empire.

This task of leadership in the solving of the race problem of the South is not going to be easy for white Baptists. More than any other major religious group in America, our constituency has come from the laboring class, the very ones who, from the days of the Civil War, have felt most keenly the economic rivalry of the Negro and among whom has existed the strongest and least restrained racial prejudice.

Thus, while Baptists have the greatest responsibility for the solution

of the problem, we have a psychological and practical handicap that can be overcome only if we recognize its source and its seriousness.

Then, if we as individuals and as a denomination, are to make a worthy contribution to the solving of the race problem, we must learn how to co-operate with individuals and institutions, Christian and non-Christian, that are seeking to alleviate the racial conflicts of the South.

The solving of the problem will require the best intelligence and skill of Negro and white leaders, of Christian workers and social scientists. We should constructively use every opportunity for consultation with interested individuals giving particular attention to contacts with the best elements of the Negro race.

A sound solution will require an extensive educational program, utilizing every channel of information that is available. This educational program must ultimately reach the leadership and the rank and file of both races.

The general educational level of the Negro must be raised. The race problem cannot be solved by keeping the Negro ignorant. It is particularly important that the educational opportunities for the Negro religious leadership be improved. The Negro minister has been the leader of his people.

With an increasing number of well-trained Negroes entering business and the professions, there is a considerable danger that the leadership of the Negro race will pass from the preacher. This is a most dangerous possibility, particularly if that leadership is radical and untempered with the Christian spirit.

Both Negroes and whites need to be brought to a better understanding of the attitudes of each other, their wants and fears, and the distinctive contributions of each to our civilization. The white man particularly needs to be re-educated along this line. If he understood what Booker

T. Washington, George Washington Carver, and the Negro musicians and poets had contributed to America and the world, he would certainly have a greater respect for the race from which they have come.

One other ingredient may be claimed in any effective solution of the race problem. Christian principles and the Christian spirit must be applied to it. Christians of both races, particularly of the white race, must be led to understand the full implications of the Christian message. The principles of the Christian gospel are limitless in their application.

Christians are to live as Christians in relationship to all men of all races. They need to remember that God made of one blood all nations and races; that he is no respecter of persons; that in Christ there is neither bond nor free; that we are neighbors and that the test of the neighborly spirit is helpfulness; that to whom much is given much will be required; that the way of salvation is the same for all; and that we are brothers in Christ.

If we are to contribute what we should to the solving of the race problem, we must release the spirit of Christ that is in our hearts. We need to look at others through his eyes and not be afraid to ask, "What would Jesus do?"

We should apply the Golden Rule to the problems of race and ask ourselves, "How would I feel and what would be my reaction if I were in the Negro's place?" We must not be satisfied to preach and to teach beautiful generalities; we need to be willing to do what we can to apply these ideals to everyday life.

A word needs to be said about the Christian solution of the race problem. While the Christian principles should be applied and constant pressure should be maintained toward the Christian ideal, yet it will be recog-

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Backed Into the Frontier

By G. W. Strother

Last January I returned to China full of hope and plans to go in with the victorious armies back to our former work in Honan and Anhwei, and on to those other places where we had been dispossessed by the Japanese invasion. But not only did we not go east; after six weeks in Chengchow I was out just ahead of the advancing Japanese, having lost all my possessions so carefully carried more than half-way around the world.

Chengchow was the last place Southern Baptists had in all north, interior, or central China. When one is displaced in these days of extraordinary inflation and adverse exchange, it is not easy to locate again. The province of Kansu seemed to offer a new opportunity, and the faraway province of Sinkiang, where no missionary had been for five years, beckoned.

While planning this venture, I was called to Kunming, to take over what

is left of Dr. R. E. Beddoe's work as acting treasurer of the Board in China. All China north of the Yangtze River is left without a single Southern Baptist missionary.

In South China the work of the Stout Memorial Hospital, Wuchow, and that at Kweilin, along with two or three other places, had continued without interruption. New workers had just returned to reinforce the tired missionaries. But now the enemy decided to link up the railroad running through this area, and hundreds of missionaries from the coast inland had either to get out or be isolated. Except for the Galloways and Miss Scarlett at Macao on the coast, only Dr. William Wallace remains on duty.

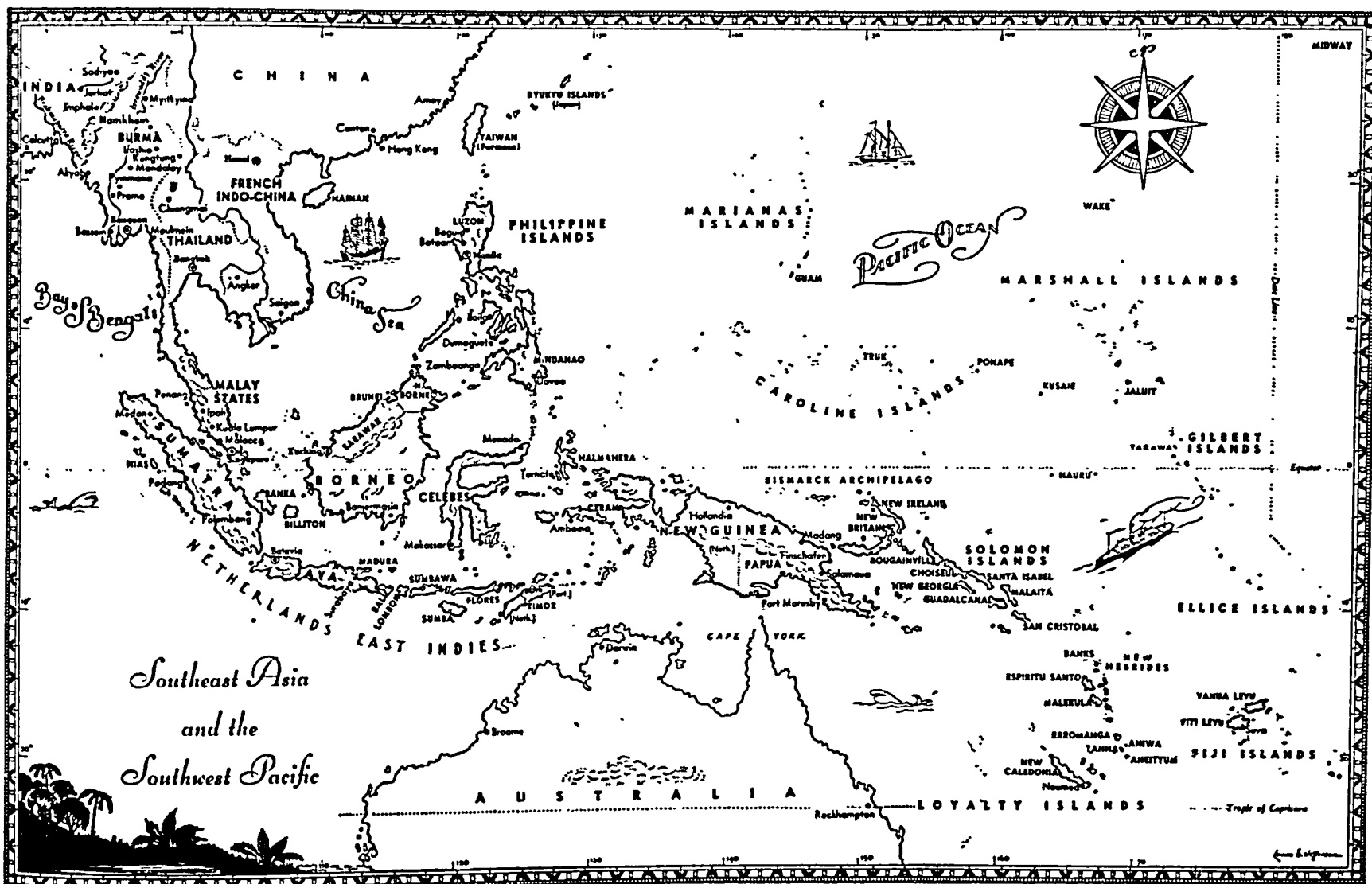
Foreseeing something of this possibility, Dr. Beddoe had made an

agreement with the China Inland Mission headquarters and the Australian and New Zealand Baptist members of this mission, to take over the mission work at Tsunyi in the province of Kweichow, which they were forced to give up for lack of workers.

Dr. B. L. Nichols, M. W. Rankin, Misses Jessie Green, Auris Pender, Lorene Tilford, Wilma Weeks, and Lucy Wright are there to make a new start for Southern Baptists. Several missionaries have already left for furloughs, to be followed soon by Misses Ruth Pettigrew and Margie Shumate. Out of the three hundred and more in our best days, our missionary force in China will soon number exactly ten, including John Abernathy, who is expected any day now, and the three shut up in Macao. Dr. Wallace continues to serve in the hospital at Wuchow.

We must hold on where we are, if
(Please turn to page 17)

Southern Baptists have no mission work in all the islands of the Pacific, except Hawaii.



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Missions

RIDGECREST

★ 1944 ★

Photos by Marjorie E. Moore

↑ A thousand young women were present for the opening session of Y.W.A. Camp in June, when the flags of the states and the flags of the nations were placed with appropriate ceremony. Cartoonist and Journalist Charles A. Wells made the opening address and two other addresses on the general camp theme, "God's Design for Today: His Pattern for Tomorrow." The polar world map made by Rachel Joy Colvin served both the Y.W.A.'s and the Foreign Missions Conference in August. The young women made an offering for world emergency relief totalling \$1,831.53.

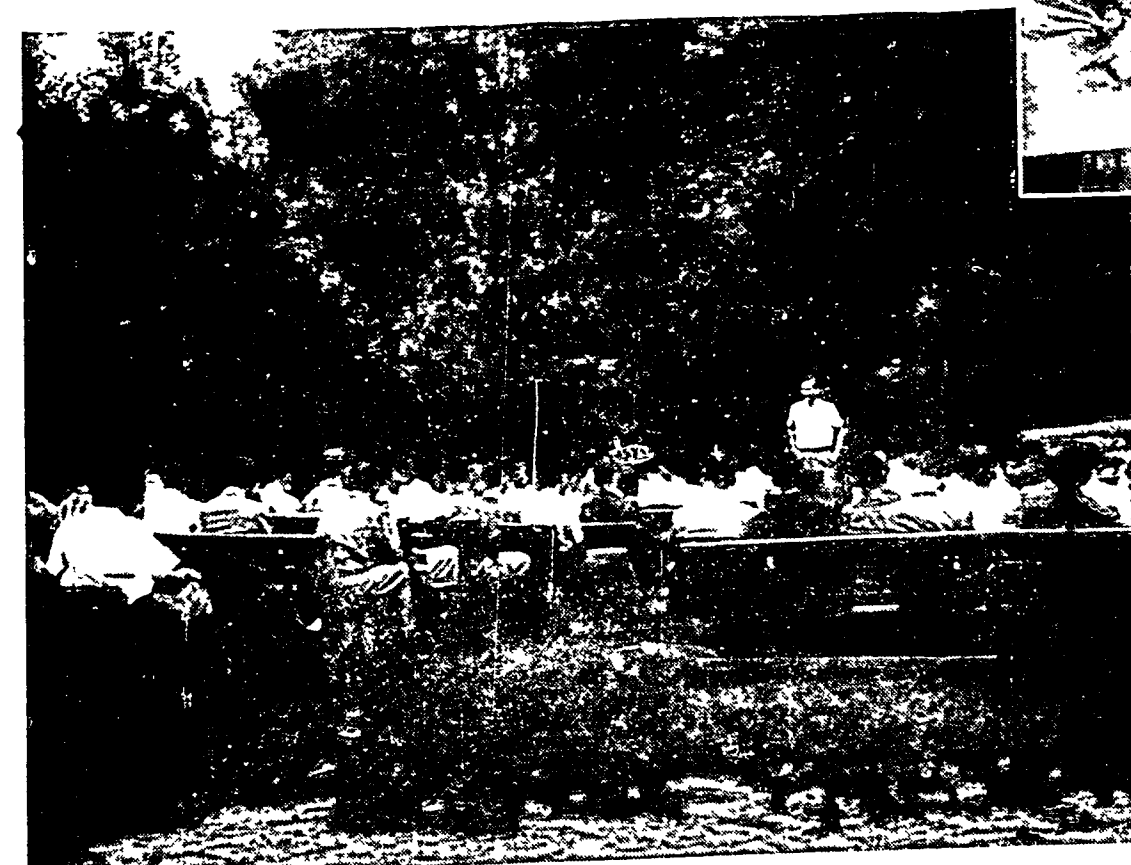


← Home Mission Week in early August was in charge of Dr. J. B. Lawrence (right) and Dr. Courts Redford (left). They are shown here following the session which presented the work of Southern Baptist chaplains around the world. One chaplain displays to Superintendent of Camp Work Alfred Carpenter his record system, with Mrs. J. L. Moye, missionary to Spanish-speaking peoples, looking on.



Morning watch crowd streams from the annex to breakfast during Foreign Mission Week. Professor of Missions Cornell Goerner of Louisville can be seen among the missionaries, W.M.U. leaders, business women, and pastors climbing the hill.

The 1944 Ridgecrest Foreign Missions Conference program included afternoon question-and-answer periods on the several regions in which Southern Baptists have mission work. Here Secretary for Latin America Everett Gill, Jr., with his map of the continent in view, is shown leading his conference. Missionaries emeritus, appointees in waiting, and missionaries on furlough participated.



← The first Southwide Young Men's Mission Conference for fifteen- to seventeen-year-old boys was held this year under the auspices of Woman's Missionary Union with Royal Ambassador Secretary J. I. Bishop in charge. Their program was based on the theme "Charting a New World Course," and the leaders included missions volunteers, younger missionaries, and Royal Ambassador Field Workers. Here Dr. Maxfield Garrott of Japan conducts morning watch beside Lake Dew. Four of the boys (above) visited Nibble Nook after dinner for a second dessert before the inter-hut track meet.



Three pictures used by courtesy of Woman's Missionary Union

Girls attending the Business Women's Circles conference during the Foreign Missions Conference made notes of Dr. John A. Mackay's addresses in shorthand. They contributed \$1,500 of the \$6,000 for relief which was given during August 16-22.

Studying Missions

By Mary M. Hunter

A missions photo workshop was the unique recreational feature of the 1944 Ridgecrest Foreign Missions Conference, designed to help missionaries and other camera fans to get better results in pictures for missionary education.

The leader of the workshop was Hanson Hwang, son of the pastor of the Cantonese Baptist Church, Shanghai, now research director for the Department of Visual Aids of the Harmon Foundation, New York City.

He is shown in the photograph below discussing roll film before the group who participated in the workshop the first day. Mr. Hwang dealt with still photography on Thursday afternoon, describing the need for planned picture-taking, thought out as to subject matter. He showed the value of a series of pictures in preference to only one or two shots made at random. He helped the missionaries to appreciate the story-telling quality of pictures to put across their story.

Friday, Saturday, Monday, and Tuesday were devoted to cinematography. Those men on the front row remained on the workshop's front row throughout the week, taking Mr. Hwang's instructions seriously. They have adopted photography as their

favorite hobby and are riding it hard.

Representing Nigeria were Rev. and Mrs. Maurice Brantley and Dr. and Mrs. Howard McCamey; Palestine, Rev. and Mrs. Bob Lindsey; Italy, Dr. Dewey Moore; the Balkans, Rev. Roy Starmer; Brazil, Rev. W. W. Enete; China, Mildred Lovegren, Martha Franks, and others; Chile, Howard Bryant; the Sunday School Board in Nashville, Visualization Department Director Norman O'Neal; and Woman's Missionary Union, Royal Ambassador Secretary J. I. Bishop.

The workshop was arranged by J. W. Marshall as a feature with especial appeal for missions volunteers and the new appointees who would attend the conference this year.

It was significant that missionaries who are spending their lives teaching peoples in other lands had opportunity to learn about photography from a Chinese Christian—a sort of turning-of-the-tables experience.

Mr. Hwang was a delightful teacher and the almost one hundred men and women who participated in the workshop for one or more afternoons appreciated his culture and Christian manhood as well as his skill in handling cameras.



Hanson Hwang of Canton and New York City conducted the Missions Photo Workshop during the afternoons of the Foreign Missions Conference at Ridgecrest this year.

The past summer was one of marked success in mission study in the state camps, encampments and conferences in the bounds of the Southern Baptist Convention. The classes in large numbers pursued courses of study given in home and foreign mission textbooks. Others used the workshop as a method of studying missions. The Foreign Mission Board rejoices in this systematic and thorough participation of our Baptist young people in mission study under such favorable circumstances.

Through the publication of a new series of textbooks each year for the past decade the Foreign Mission Board now has available for all classes of all ages textbooks on every phase and field of its missionary endeavors.

We invite the mission study committee for the various camps to write to the Foreign Mission Board for the folder of "Foreign Mission Study Graded Series Textbooks" before selecting books for next year.

It is gratifying to know that the new foreign mission graded series of textbooks is so acceptable to Southern Baptists. The early fall demand for the books is unprecedented.

Miss Blanche Sydnor White of Virginia expresses her appreciation:

Timely in its appearance, comprehensive in its scope, profoundly simple in its presentation, *Thus It Is Written*, by Dr. H. C. Goerner, is one of the most acceptable mission study books ever recommended by the Foreign Mission Board. In this time when missionary policies are being changed to meet the present situation on all mission fields, when missionary methods are being re-studied by Boards and missionaries, we who are commissioned to support the missionary cause need to hear the voice of Jehovah speaking again of his eternal purpose of world redemption.

The Virginia Woman's Missionary Union is asking that every adult member of the organization study the book during the closing months of 1944. We are using it in preparation for both State Mission and Foreign Mission Seasons of Prayer. Circles are requested to begin the study in September, applying the first chapter to the state mission program. In October, we want the circles to use the second chapter of the book, and consider our responsibility for the Jews in America and around the world. In November and December we hope circles and societies will study the remaining chapters, keeping in mind our foreign mission program.

The Hurt of the World

We heard Dr. Louie D. Newton say one day that his favorite war correspondent was Ernie Pyle who has a way of describing the little human interest details about which so many people are concerned. For a long time he was with the 45th Division in Italy, later in England and France, and the messages which he sent home concerning the boys in service were appreciated in thousands of homes.

The other day in what he called his final report, he said he was starting on his way back to America for a "long, long rest." "I have been twenty-nine months overseas since this war started; I have written around 700,000 words about it; have totaled nearly a year in the front lines. . . The hurt has finally become too great. . . It may be that a few months of peace will restore some vim to my spirit, but we'll see what a little New Mexico sunshine does along that line."

After all, isn't Ernie Pyle's letter symbolic of the condition of the whole world? "The hurt has finally become too great." An exhausted, bleeding, weary world has only one sure refuge in such days as these—the living God.

We were reading again the other day the story of the distraught father who brought his afflicted son to Jesus. He had tried all others but they had failed, even the nine disciples of Jesus. With a pitiful plea he asked Jesus, "If Thou canst." Jesus replied, "If thou canst? All things are possible to him that believeth." So the father believed, the lad was healed, and joy and peace came back to the home.

There is only One who can heal the hurt world, Jesus Christ, our Saviour and Lord. We have the message which can heal the world, the Name above every name. It is our business as world missionaries to carry that message to men everywhere. We are to pray, too, that the men who work out the pattern for a just and enduring peace will seek the wisdom which cometh from on High and be directed by the Spirit of Jesus as they seek to know and do the will of God.

What Is Our Main Business?

Nearly two hundred Southern Baptist missionaries were considering together the unchanging objectives of world missions. There was general

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agreement that at least three of those objectives were: seeking and saving the lost, establishing New Testament churches, and proclaiming and exemplifying the social and ethical implications of the gospel.

We heard more than one missionary near us voice the opinion that all of these are included in Matthew's record of the Great Commission: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you." Here are the three unchanging objectives of missions—making disciples, baptizing disciples, and teaching disciples to keep the commands of Jesus.

We have never fathomed the full meaning of the command to make disciples. It is the proclamation of the saving gospel to the lost; it is bearing testimony daily, in word and deed, to the risen, reigning Saviour; it is constraining men by the power of the Spirit to turn from their sins to the Saviour of the world, trusting him and him alone to save them from sin.

But discipleship is more than that; it implies not only the regeneration of the believer, but it implies also the growth of that believer in the grace and knowledge of our Lord and Saviour, Jesus Christ. It implies following the Lord wherever he leads. It implies living soberly and righteously, and godly in this present world. It implies accepting, wholeheartedly, the call and challenge of Jesus: "If any man would come after me, let him deny himself, and take up his cross, and follow me."

We cannot disregard the teaching of Jesus concerning baptism which he set in the center of his commission. He himself was baptized, and he commanded his disciples to baptize. In the apostolic churches believers were baptized. Baptism is no part of regeneration. It is a symbol, a picture, a memorial of the regenerating grace of God, of the burial and resurrection of our Lord, and a prophecy of the burial and resurrection of believers. It is declarative, not procurative. It

is not New Testament baptism if administered as a regenerating act.

The significance of New Testament teachings concerning baptism, and the scholarship of the world agree on the form of baptism. Years ago Chinese Baptists published their own translation of the New Testament because the Bible Society, which had been printing the Scriptures was unwilling to translate the word "baptize" into any other Chinese word than the one meaning "wash." In baptizing, as in making disciples, we must obey our Lord.

Too many Baptists regard their missionary task as completed when men profess faith in Christ and are baptized. Instead, their work is only begun, "Teaching them to observe all things which I have commanded" is not easy. Every missionary who reads will call to mind some young convert who had a hard time going straight after he was baptized. In fact, to be convinced of this fact, we need only to look in the mirror!

An instructive story could be written about the young disciple, John Mark, who despite a noble heritage was considered a quitter by the Apostle Paul. Yet Barnabas, or some patient, loving friend of Jesus and friend of young people, did such a fine job that, years later, the aged Paul wrote from Roman imprisonment: "Pick up Mark and bring him with you, for he is very helpful to me in ministering."

Before he went back to the Father, Jesus commanded his disciples to seek first the kingdom of God and his righteousness, to love God supremely, to love their neighbors, to love one another, to deny themselves and take up the cross daily and follow him, to be his witnesses unto the ends of the earth. Teaching baptized believers to obey those commandments is our business and we must set the example ourselves.

Russia and Baptists

In a notable address at Ridgcrest, Dr. Everett Gill called attention to the distinctive racial groups in Europe—Nordic or Anglo-Teuton, Graeco-Roman, and Slavic. The principal representatives of the Slavs are the Russians, Czechs, Poles, Slovaks, Bulgarians, and the greater part of the Yugoslavians.

Russia has attracted more attention

now than any other country in Europe—and in considering the Soviet Union, we must take into account the entire area including both Asia and Europe, totaling almost one-sixth of the land area of the globe. Russia is larger than all of South America and two and one-half times the size of continental United States. The population of the U.S.S.R. is 170,000,000 and is increasing constantly. Recently by Soviet decree the family has been given greater dignity with divorces made more difficult. Special awards will be given large families.

The Russians who are oriental rather than occidental are ineradicably religious. The Russian Government failed in an aggressive atheistic program to drive God out of the hearts and homes of the people. The leaders of the Soviet Union learned that the morale and unity of the men fighting for their nation could be sustained and strengthened only by religion. However, religious activities must be primarily indigenous, at least for a long time to come. A well-known journalist who is well acquainted with Russia says that Russia has never been hospitable to missionaries from other lands. But there are, probably, at least 2,000,000 Baptists in Russia. The faith which they profess seems to thrive in the Russian soul. We can do much to encourage and reinforce our brothers and sisters in that land of ever-enlarging opportunity.

It is our hope that in the postwar program adopted by the major powers full religious liberty will be given its rightful place—liberty not only to worship God according to the dictates of one's conscience but liberty also to propagate that faith. In many senses Russia is great, but that greatness will endure only if the nation gives God the first place in its plans and programs.

Baptists in Rome

We have had a good letter from Chaplain W. W. Phelps who describes a visit to a Baptist church in Rome of which Rev. V. Veneziano is pastor. Dr. Truett spoke in this church when he was in Rome several years ago. There are four Baptist churches in Rome but only three are open for services now because of the lack of finances. The orphanage, which usually accommodates thirty children, now has only five. There will be tre-

mendous opportunities for service after the war.

Chaplain Phelps describes a visit to the Pope as a member of the Allied personnel, although he did not kiss the Pope's hand. "If Christ or the Apostle Paul were to come to Rome today, I am sure that he would rebuke the present dominant religion for its apostasy from the simplicity of the gospel."

The Chaplain, who writes that he is always delighted to receive *THE COMMISSION* and read of our mission program, sends a letter from the church which he visited to the brethren of America from which we quote:

Our congregation is not very large. It consists of seventy members and many little children. They have had to sell everything of value to fight our enemy, hunger. One kilogram of flour, about 36 ounces, costs \$2.50. One kilogram of sugar, a little more than two pounds, costs \$4.00. The pastor's monthly wages was about \$10 before the month of January, but it has been raised to about \$14. Eleven converts were baptized in 1943.

During all the time that Rome was bombed we held our meetings regularly. Our members must walk many miles to come to the services. There are now no means of transport in Rome. There are women in our church who walk fourteen miles the same day to attend church services. The pastor and his family walk six miles on Sunday to frequent both meetings. It is a joyful thing to walk for the Lord.

With the arrival of the American army things have gone better, judging from our point of view. The Catholics look upon us with respect now because of the great number of Americans in Rome. Sunday services are being held for American Protestant soldiers. We are without Italian Bibles and would like to have pamphlets to give away free in order to let the Word of God be known. We are sure that the Lord, through your help, will come to our help. Again those of Italy salute you.

Reading the Bible

The American Bible Society and a national committee, formed for that purpose, are sponsoring a Nationwide Bible Reading for the period from Thanksgiving to Christmas. This is not meant to displace the schedule of daily Bible readings already being followed faithfully by multitudes of Bible lovers, but will serve to widen that circle and enlist and strengthen

many who do not now read the Bible daily. Members of the armed forces as well as the people at home will be invited to join the reading. Scripture passages most helpful in times like these have been chosen, one for each day. Book marks listing these passages will be distributed in every community.

Hundreds of thousands of men and women in the armed forces and multitudes at home are already finding the Bible an inspiration and guide now as never before. Many men and women in uniform have written asking their families and friends at home to join them in their reading in order to establish a spiritual bond which knows no limits of distance. A home-front emphasis on Bible reading can well be considered an essential part of keeping faith with our men on the fighting fronts.

This tragic war has brought a new understanding and appreciation of the Bible. When all else failed the Word of God gave solace and strength.

Many homes have become better acquainted with God and found new comfort and courage as they read the Bible. Let us feed daily on spiritual food which is found therein.

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Missionary Snapshots

The Baptist Leader carries the story of a pastor, Rev. Clarence G. Strippy from Hingham, Massachusetts, an alumnus of Mercer University, who is the first United States Army Chaplain in Soviet Russia. He was the first U. S. chaplain in Bagdad, the first to hold a religious service for the American Army in the Syrian desert, and the first to welcome American WACS to a station in England. His job is to travel to and from American bases set up in various parts of the Soviet Union.

★ ★ ★

We have a letter from Dr. Robert E. Beddoe, Kweilin, China, who with Mrs. Beddoe, recently arrived in America for a greatly needed furlough. He encloses copies of letters which he wrote Major-General Chennault, Commander of the Fourteenth Air Force in China, and the Honorable C. E. Gauss, American Ambassador to Chungking, thanking them and their associates for their invaluable

KEEP *faith* BY DAILY BIBLE READING



NATIONWIDE BIBLE READING
THANKSGIVING TO CHRISTMAS

able assistance to our missionaries in China. But for such assistance in removing them from the danger zones and for transportation and hospitalization for Thelma Williams and Mrs. B. J. Cauthen, conditions would have been serious indeed.

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In a new book *The Race Question and the Negro* (Longmans, Green, \$2.50) John LaFarge, executive editor of *America* (Catholic), says that there are twenty-one Catholic churches for the exclusive use of the Negroes in New Orleans; and thirty-six in Lafayette, the same state. In a survey of fifty-nine dioceses there were 246 parochial schools for Negroes. "Eighty-five per cent of the Negro parishes and missions have Catholic schools as compared with 40 per cent of white parishes with schools."

★ ★ ★

In one Latin American country in which Southern Baptist missionaries are serving there are fifty pastors and 220 lay preachers. There are no one-fourth time churches, for in the churches where no ordained preachers are available, the laymen carry on the services regularly. Dr. Maddry reminded us that in Rumania, before the war, where only one pastor was available for thirty churches, the laymen preached every Sunday. Institutes are held for the training of these men in Christian service. In the early church, believers, whether laymen or preachers, went everywhere witnessing to the work which God had done in their hearts. In the homeland, as well as in the foreign fields, there

should be as many people witnessing to Jesus Christ as there are members of the church.

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Daniel A. Poling, editor-in-chief of the *Christian Herald*, quotes heartening words spoken to him somewhere in the Southwest Pacific by General Douglas MacArthur: "Men rise to the highest pitch of courage and achievement only when spiritually motivated. Religion gives them something that nothing else provides, and without which they cannot be at their best." And then he added: "Christianity is the greatest thing in world."

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Interest in Pastor Martin Niemoeller of Germany is so great that even a brief item of recent news received through Swiss information channels may be welcome to our readers.

Pastor Niemoeller's health, according to this report, is good and his detention less strict. He has been given a bed instead of the pallet which was his only couch until recently. He is interned with five Roman Catholic Churchmen. Intercession on his behalf continues in his church at Dahlem. His wife is allowed to visit him every fortnight. He is greatly saddened by the news that his younger son is suffering from tuberculosis.

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A soap manufacturer, not a Christian, was talking with a preacher. Said the soapmaker, "The gospel you preach hasn't done much good, for there's still a lot of wickedness and wicked people."

The preacher made no immediate reply, but they soon passed a child making mud pies. He was exceedingly dirty. "Soap hasn't done much good in the world, I see. There's a lot of dirt and dirty people."

"Oh," protested the manufacturer, "but soap is useful only when it's applied."

"Exactly," agreed the minister, "so is the gospel we proclaim."

—*Australian Baptist*

The Race Problem

(Continued from page 10)

nized that the Christian solution for any major social problem will require considerable time. The Christian method of social reconstruction is the peaceful method of education and demonstration.

The application of this method to the race problem of the South will necessitate discrimination and skill on the part of the Christian white people of the South and patience on the part of the Negro.

But if the Christian leaders of both races have a sincere desire to find the Christian solution for the problem and the understanding and respect that the Christian spirit gives them, we can make constant progress.

Backed Into the Frontier

(Continued from page 11)

possible, doing all we can in the meantime, and be prepared to move with the receding tide of war back into the old stations. It is time for the Board in America to make wise plans, that we may be ready when the Japanese retreat begins. It seems we may wisely utilize some of the motorized equipment left by the United States Army following the war. Negotiations may be initiated and funds set aside now for a definite quantity of these supplies.

We must discover the door in the wall we are backed up against. America is facing west as well as east, south, and north. She has rediscovered the Pacific, and that is full of islands. Japan lies beyond. The best assurance of a peaceful Japan for the future is a Christianized Japan. In all the islands of the Pacific, except Hawaii, Southern Baptists have no mission work. We have no missionaries in the Gilberts, Marshalls, Solomons, Carolines, Mariannas, Philippines, Dutch East Indies, nor French Indo-China, Thailand, nor Malaya.

We have done much in China, but there is much to do. We have nothing in all West China, except the station just taken over from the C.I.M. Missions have been established by other religious bodies for twenty-five years and more.

There is need for more workers in the rich and spiritually starved province of Szechuan, and beyond, where a few others have begun to serve the tribes people and the Tibetans. In the northwest, the province of Kansu and the deserted province of Sinkiang need our message. We should have at least two couples to enter Sinkiang at the close of hostilities, to serve as a connecting link with Russian Baptists who border on that province.

NEWS FLASHES

By Gene Newton

Arrivals on Furlough

Rev. and Mrs. L. E. Blackman, Hawaii—410 Oakwood Avenue, Raleigh, North Carolina.

Rev. and Mrs. E. H. Crouch, Brazil—Temple, Texas.

Rev. and Mrs. W. C. Harrison, Brazil—Bagdad, Kentucky.

Dr. and Mrs. R. E. Beddoe, China—1135 North Windomere, Dallas, Texas.

Rev. and Mrs. B. J. Cauthen, China—Lufkin, Texas.

Miss Grace Stribling, China—105 Buist Ave., Greenville, South Carolina.

Arrival on Field

Dr. H. P. McCormick, Mrs. J. C. Pool and two children, Kathleen Manley, Lena Lair, and Dr. and Mrs. William J. Williams have arrived in Nigeria.

Rev. John A. Abernathy has left Australia and is on his way to China.

Sailings

Rev. and Mrs. Ray P. Ingram sailed August 26 from Philadelphia and arrived in Lisbon September 11 to await transportation to Africa.

Annie Rines, Frances Hammett, and Rees Watkins sailed from Philadelphia on September 18 bound for Lisbon and Africa.

Transfers

Lorene Tilford, recent arrival in China, evacuee from Kweilin to Tsunyi, has been transferred to Chungking where she is teaching in the University of Shanghai.

Death

On September 9 Miss Elsie Clor, Southern Baptists' missionary to Palestine since 1927, died in Minneapolis, Minnesota, after a prolonged illness. A native of Russia, Miss Clor moved

to America with her parents when she was four months old. She was reared in an orthodox Jewish home which turned her out when she was baptized. Miss Clor returned to America in 1941.

Births

Virginia Frances Belote, daughter of Rev. and Mrs. James D. Belote, was born in Honolulu, July 17.

Carol Gay Bagby, daughter of Rev. and Mrs. Samuel A. Bagby, was born August 2 in Sao Paulo, Brazil.

Arthur Samuel Dailey, son of Rev. and Mrs. A. R. Dailey, was born in Barranquilla, Colombia, August 26.

Language School

The following Southern Baptist missionaries are attending the California College in China, Berkeley, California: Dr. and Mrs. E. K. Bryan, Faye Taylor, Emily Lansdell, Marie Conner, Mildred Lovegren, Ruby Wheat, Rev. and Mrs. S. B. Sears, Rev. and Mrs. J. R. Townsend, Rev. and Mrs. Deaver M. Lawton, and Olo Lea.

One hundred ninety-three men and women were at Ridgcrest in late August for a six-day meeting of furloughing missionaries.



EPISTLES

FROM TODAY'S APOSTLES

Priority Rights in Kweichow

You have the news of our move to Tsunyi. Christians in Tsunyi have extended a hearty welcome. On every hand opportunities for witness are abundant.

The disciples of Hudson Taylor's faith have sown the gospel seed here for forty years. Our immediate predecessors have been warm-hearted Baptists from Australia and New Zealand. The only China Inland Mission missionary remaining here plans to leave as soon as he can introduce us to the work.

In Tsunyi there is a self-supporting church with eighty members. Being established by C.I.M. Baptists, it is grounded in the principles of faith. I feel perfectly at home in the pulpit. I have been invited to hold a revival meeting in the church in August.

Tsunyi is the second largest city in the province. Its population is 200,000. The Tsunyi *hsien* has 500,000 people, and the entire territory stretching from here to the Szechuen border numbers into millions. Dr. Robert McClure said to me recently that, in point of missionary opportunity and non-occupation, this vast region ranks second only to that territory lying from Kunming south to the Yunnan border.

The missionary residence into which we have moved is an old Chinese-style house set back on a hillside. It is approached through a long alley leading from the main street. There are twenty-six *chien* or rooms clustered about two small courtyards. A strip of garden land lies alongside the residence and a sloping plot for a goat pen is at the rear. Without even China's conveniences and equipment, this crudely furnished layout is designed for the most humble and primitive existence.

The Adventists have a small tabernacle here, and the Catholics and Anglicans have small churches; but the one established by the C.I.M. is the only one of any size. We are the only missionaries on the field. In the Tsunyi *hsien* are four large district-towns—T'uan Ch'i, Ya Ch'i, Ta Ch'iao, and Hsia Tzu—which represent population centers of above 50,000 each. Christians here envision the establishment of churches in each of these towns, two of which already have numerous believers. Several villages in the *hsien* have one Christian or more.

The Chekiang University is refugeeing here, and that gives abundant opportunity for student work.

Methods used by the C.I.M. in this area are quite in harmony with our best plans for future mission work. They have no string of hireling evangelists. The only salaried preacher is Mr. Ning Wen-Seng who is regarded as a co-worker of missionaries. The principle of self-support has been taught. Groups of believers have been taught to conduct their own worship. Evangelism and church work have been emphasized, and the program has not been top-heavy with institutions. The necessary program of ministerial training can easily be added to the work which has been fostered.

Difficulties are many. The C.I.M. missionaries told me that their work in Kweichow has been less fruitful than in any other province. There is more poverty and malnutrition evident here than I have seen elsewhere in China. Sickness and disease are prevalent. Beggars throng the streets.

Our coming to Tsunyi has opened doors for the Frontier Missions movement of Chinese Baptists. In 1941 they sent out two missionaries, Misses Tung and Lu. These two did a good work in the Kweilin area; but all the while their hearts were set on going to Kweichow, the place to which they felt God had called them. Now they have come along with us to Kweichow. I predict that when the war is over and communications can be established with the Baptist churches in the now occupied areas, the work of these two Frontier Missions workers will present a heroic challenge and serve to bring our forces together in a common objective for united missionary activity and denominational co-operation.

There are various talents among the Tsunyi group of missionaries: preaching, teaching, student work, kindergarten, and medical work. Nevertheless, it is perhaps unwise to attempt any distinctively new work at present that would involve extra expenditure and future commitment. Conditions are too disturbed and unpredictable, and missionary methods are subject to revision and overhauling. The important thing is that we are here with priority rights on a promising field. . . .

The move to Tsunyi is a move in the direction of a new mission. If Southern Baptists ever plan to begin a mission in West China, this seems to be their supreme opportunity.

B. L. NICHOLS
Tsunyi, Kweichow, China

Recuperating in India

You have heard about my accident. We were traveling in a military convoy; the commanding officer had asked me to go in the lead jeep with the sergeant as none of the men spoke Chinese, and I could be of some help along the way.

The two of us went ahead of the convoy to order meals at the inns and arrange sleeping quarters by the time the convoy proper arrived.

About three days' journey before the city of my final destination we had a long stretch to do, and the C.O. told the sergeant for us to hurry ahead to get lunch prepared. I'm not sure what happened; the jeep went over the mountainside, and landed in a rice field 100 feet below (so they told me), and we were thrown out part way down. The sergeant died of his injuries, about three weeks later.

There was an ambulance in the convoy; in that we were taken eighty miles (over very rough roads) to the nearest Chinese hospital. They did the best they could but did not have adequate equipment—X-Ray, etc.

Can you imagine how thankful I was when—on the fourth day—the Army flight surgeon arrived by plane! The next day he took me (by plane) to the Army hospital in the city from which the convoy had started. After X-rays the verdict was six broken bones, including back and jaw. I got a body cast (including left arm), jaws wired together for six weeks, and a three-months bed sentence—two-thirds of which I've already done! It is reasonable to believe I'm not going to have any permanent disability.

Doctors insisted I be taken to India—much as I objected to leaving China; I came on a four-motored bomber which rides high and smoothly. At the Army hospital here in India, doctors said that if all went well I should be able to begin some work by November; however, some of them urged me to go home in order to get the care and food "necessary" for a good recovery. About that time news from China was *bad*, and I was really bewildered; I sent an "S.O.S." for advice to Dr. Beddoe but did not receive a reply. That Army hospital is a station hospital and they keep only patients who will make a quick recovery; "long-termers" are sent on to one of the base hospitals as soon as possible.

Through Red Cross I learned of this Baptist hospital, the nearest U.S. civilian hospital. R.C. also contacted them for me, and the reply was that food and climate were far from ideal for a long period in bed, but that if I wanted to come they would be glad to have me. I was still pondering what to do when complications developed which made it inadvisable to move me at all for a time.

Another letter was sent to Dr. Beddoe (in Kunming) asking what he advised in the light of circumstances in China. When doctors said I was ready to move I still had not heard from him. After nearly six weeks in that hospital they sent me here by plane. Since the accident I've had no transportation charges, and

only food and medications charges in the Army hospitals. I feel that I just about owe my life to the Army doctors.

The missionaries and Indian nurses here are good to me! I'm beginning to look forward to getting up, and being useful again. With our work now closed in Kweilin, and Dr. Beddoe going home, I wonder—where? a doctor to work with? essential drugs and supplies? what effect will mounting inflation, and changing war situation in China have on our work there? Who has been appointed as secretary for the Orient, or what person in China shall I contact for instructions? I hope to be able to get out of hospital by early or middle September. It is too early to know how soon I'll be fit to journey back into China.

I wish I could tell you the many remarks made to me these weeks I've been in Army hospitals. Both officers and men are most appreciative of contacts they have had with missionaries in their homes in China. I believe all the energy and funds given to work among servicemen has been an excellent investment. For example: the day I arrived in the hospital here in India, the commanding officer of the area medical work, came in.

"I've come to welcome a missionary; we are glad to have you," he said. "The service rendered the U.S. military here and in China by missionaries is of unique and inestimable value. We welcome an opportunity to be of service to a missionary."

Ambulatory patients often came in to visit, many of them pilots and others who've had duty in China; a few had known our missionaries there. Many men said, "Seeing is believing; from now on I'll support foreign missionaries and the program."

THELMA WILLIAMS
Christian Hospital
Jorhat, Assam, India

A Sailor Visits Jaguaquara

Leaving the ticket office in Bahia, North Brazil, to board the ferry I was on my way to Jaguaquara to spend my few days' leave. Not having been to sea for fourteen months, naturally I was wondering how everything was going to turn out. Hearing the screws turn over brought my mind back to my sea-going days, so I began to feel right at home. An American sailor, I was well noticed aboard the ferry.

After a three-hour ferry ride we approached an old dock with a railroad near by. The railroad was quite different from what I have been used to back home. The locomotive looked like one of the early 1890's that I had seen pictures of. The coaches were small and open, the seats leather cushioned with straight backs. You could get as much rest on a kitchen stool!

At every stop the poor beggars came through the train. I wondered if it really does any good to give these people money. Perhaps they buy a little food! Many thoughts came to me as I watched them. There are so many! It makes a person feel funny seeing them as they are and knowing they have never heard of the loving Saviour who had compassion on the poor and sick. It has come to my heart while here in Brazil to want to come back after the war, and help spread the gospel. So many more missionaries are needed!

Farther on we came to a twenty-minute stop for lunch. You walk right in to a room in the station and seat yourself at a table of food, eat what you want, leave your six mil reis (thirty cents) and walk out. It's all the same price, everything or nothing. Naturally I felt better for we had been traveling seven and one-half hours. The scenery was beautiful. Except for different kinds of trees the view is much the same as home (North Dakota). Of course everything here is always green. Regardless of the pulling and jerking I managed to get a few winks of sleep. But later I found myself with a kink somewhere in my body. All in all it was a very amusing trip.

At last after sixteen long hours we reached our destination—Jaguaquara. I had been hearing of Jaguaquara ever since I met Miss Steward over a year ago. Now she met me with a nice warm welcome and plenty of good food. Then I hit the sack.

Morning came and I was awakened by the school children singing as they go about their business. Miss Steward called me and I had to hurry into my clothes to get to the chow hall—or I should say dining room. It was filled with boys and girls of high school age. A bell was rung for silence while one of the students led the morning devotional. Ministerial students and girls who are training for Christian work take turns leading the morning worship.

The influence of this school is very great. The students go out preaching and teaching, spreading the gospel. The missionaries here are doing a wonderful job. Miss Steward and Mr. Lingerfelt teach the Bible classes and train the students to go forth in the work of the Lord.

The pastor of the church asked me to speak at the midweek prayer service. It meant a lot to me to be able to talk about my Saviour to all those students, even though my Portuguese is still rather bad.

The days here have been wonderful. They are really doing the work of the Lord. I was looking forward to Sunday for I had been told about the fine Sunday school and Training Union. Miss Steward asked me to sing in the Intermediate Department where she is the



Earl Lyster was in charge of the U.S.O. vesper service for five months at Bahia, Brazil.

superintendent. I sang a hymn in Portuguese. Then she took me around and showed me all the various departments and classes.

She left me in a young men's class with the pastor as the teacher. He is a real teacher, giving the boys an opportunity to express themselves. Being a stranger and a sailor I was asked to say something. To me it is always an opportunity to give a personal testimony.

When they all came together for the closing exercises I was told there were 297 present at Sunday school. In the afternoon I went back to the church to see the Children's Society. Again I found the children divided into classes. Each group was directed by two girls who are studying to do Christian work. This church and its work has gone on my prayer list.

In the evening I attended the training union. What an inspiration to see so many young people busy about the Lord's business. Again I was asked to speak and sing in the closing assembly. There were over three hundred present in the Training Union. This was by far the largest crowd I've seen in church since I left the States. The pastor closed the day's work with a wonderful sermon. He is really on fire.

At the end of a perfect Lord's day I thanked him on my knees for leading me to Jaguaquara to see the work the missionaries are doing. Now I am ready to go back with greater faith and a renewed spirit and with confidence that "My Lord will make a place for me."

EARL H. LYSTER, S K 2/c
United States Navy
% Postmaster, New York, N. Y.

★ ★ ★

Our sympathies are with Dr. E. E. Bomar, Landrum, South Carolina, in the bereavement occasioned by the Homegoing, in July, of his companion of the years. Dr. Bomar was for several years assistant secretary of the Foreign Mission Board. Mrs. Bomar was, before her marriage, Miss Nancy Landrum.

BOOKS

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

The man of the month, whether you vote for him or not, is Franklin D. Roosevelt, and it is both interesting and profitable to see him and his country through the eyes of a shrewd observer and a well-informed Britisher. Mr. Roosevelt by Compton Mackenzie (Dutton, \$3.75) is a dramatic presentation of the only twelve-year President of the United States. In reviewing the book, J. W. Marshall says, "The author gives many fascinating sidelights on American statesmen. His analysis of Woodrow Wilson is extraordinary."

For those who need geography and history in the same volume to understand the war news, the Council on Books in Wartime has produced A War Atlas for Americans (Simon & Schuster, \$1.00)—eighty-six pages, the size of *Life*, with a foreword by Elmer Davis of the Office of War Information, and organized according to the many "fronts" of World War II. Maps and text are integrated in an effort to explain to the everyday reader the past, present, and probable future of the war. This book, useful only for a year or two, will have permanent value as it trains the mind to think in terms of world unity, each continent and each nation inseparably related for better or worse.

With the doors of his adopted land, India, closed to him, E. Stanley Jones is on duty in the United States, and his latest book *The Christ of the American Road* (Abingdon-Cokesbury, \$1.00) is an incisive interpretation of his home land. It is a study of world conditions as they relate to this country. He takes Christ, the Absolute, as his starting point. His discussion of "What and Where is America?" is the strongest chapter. There is much worth-while material in this volume, although Dr. Jones' view of federal union of churches is unacceptable to many readers.

A series of addresses has been published under the title *Return to Freedom* (Putnam, \$2.00). James R. Angell, Francis B. Sayre, Charles P. Taft, Joseph C. Grew, and others con-

tributed. These messages should be read by all who want spiritual strength and mental stimulus and a proper approach to postwar problems. In speaking of Wilson's ideals, Mr. Sayre says: "We scrambled back to 'normalcy' which meant business as usual, selfishness rampant, and a general unconcern for humanity and the rest of the world." Reviewer Sadler heartily commends the book to readers of THE COMMISSION.

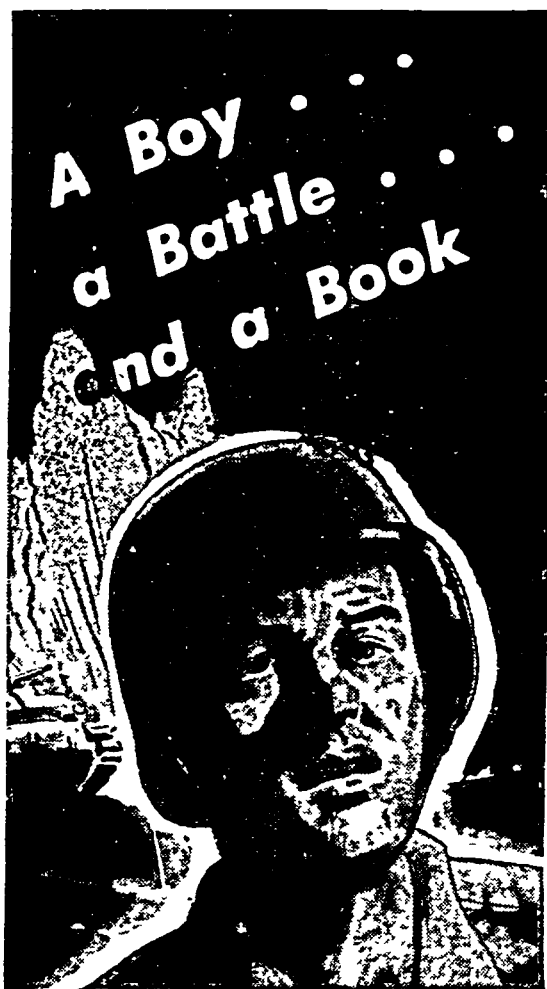
To Stem This Tide by Charles S. Johnson (Pilgrim, \$1.00) is more timely now than when it appeared. Social scientist of Fisk University, Dr. Johnson has given a survey of racial tension areas in the United States, concrete information which every student of race relations needs. He presents conditions which constitute a moral and economic challenge to a Christian civilization.

Anti-Semitism the Voice of Folly and Fanaticism by Amos I. Dushaw (Tolerance Press, \$1.50) is a protest against racial and religious prejudice, particularly in regard to the Jew. It makes a plea for the establishment of a national home for the Jews in Palestine.

Wind in the Sahara, by R. V. C. Bodley (Coward-McCann, \$3.00), is the account of the "escape" experience of a disillusioned young British officer, who, at the Paris Peace Conference as an assistant military attaché, realized that he had not fought "the war to end all wars" but the war "to intensify the antagonisms of nationalism, to revise the intrigues of secret diplomacy." Following the advice of Lawrence of Arabia, he went to the Sahara. "However much the reader may disapprove of his embracing the Moslem religion or his taking into his tent an Arab girl ('Allah wills it'), the glimpse of the Bedouins is most informing," says Mrs. Sadler in reviewing it, "and the description of his visit to the Mzabs opens a new world to most readers."

In *The Church and World Conditions* (Revell, \$1.50), Earle V. Pierce, former president of the Northern Baptist Convention, calls attention, frankly and forcefully, to the tragic plight of mankind, a situation which can be remedied only by the church utilizing the power of God in co-operating with the divine purpose and program in overcoming evil.

The Arts and Religion (Macmillan, \$2.50) is a compilation of four ad-



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dresses delivered at Colgate-Rochester Divinity School under the Ayer Lectureship. It is a stimulating study of the expression of religion in painting and sculpture, in architecture, in music, and in drama, by masters in these fields.

Language study made easy is the purpose of a second book by Madrigal and Chamberlain. *An Invitation to Portuguese* (Simon & Schuster, \$1.75), like *An Invitation to Spanish*, will be popular with servicemen and missionaries and businessmen who are heading South during or after the war. Of it Reviewer Everett Gill, Jr., says, "Its saucy little pen sketches tend to make an otherwise laborious study of a new language a source of entertainment."

An Englishman's life in Tokyo from 1938 until 1942 is the highly readable book *Traveler from Tokyo*, by John Morris (Sheridan House, \$2.75). Reviewer Maxfield Garrett terms it "not exhaustive or always accurate, but highly informing to the American reader and valuable for understanding the Japanese people, including their paradoxes. Some such book should be read by every missionary candidate for Japan." The greatest point of immediate interest, according to Dr. Garrett, is that the author was one of the very few Allied nationals who was practically unrestricted from the outbreak of war until his repatriation, so that his opportunities for wartime observation were almost unique.

Biblical novels of real significance are rare, and the appearance of two in a single decade is almost incredible. The Douglas best-seller, *The Robe*, has eclipsed *The Brother* by Dorothy Clarke Wilson (Westminster Press, \$2.50), an excellent story of James, one of Christ's brothers, and a highly creditable novel.

Blind Spots by Henry Smith Leiper (Friendship, \$1.00) is a useful antidote to race prejudice. It gives a clear understanding and appreciation of the progress and possibilities of people and races who have been the victims of prejudice—the Jews, Negroes, Italians, and others.

One rather significant discussion of American rights was published this year under the title *Our Civil Liberties* by Osmond K. Fraenkel (Viking, \$3.00). A well known lawyer in New York City, the author writes in a style easily understood by the layman, and gives an objective study of such questions as freedom of speech and of the

press and assembly, trial by jury, bill of rights, suffrage, searches and seizures, due process, and so forth.

Rufus W. Weaver is author of an interesting book on *The Revolt Against God* (Revell, \$2.50), tracing the development through the centuries of attitudes and ideas concerning God and the present-day humanistic culture.

Of special appeal to those interested in current French history is *Pétain, The Old Man of France*, by Janet Flanner (Simon & Schuster, \$1.00). It is an interesting story of the man who rose from peasant stock to one of the highest positions his country could offer, only to "sell his countrymen down the river" because as he declared, "England is lost; the war is finished."

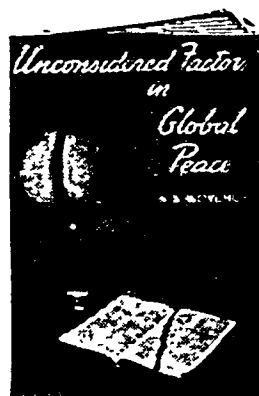
New books from MOODY PRESS



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DAWN by Newman Watts. Thrilling story of the daughter of an atheistic member of the English Parliament, her conversion, her adventures because of her friends' persecution, her father's awakening, and Dawn's romance with the young evangelist, Vermont Greyson, 223 pp., cloth\$1.50

BUILDING A MINISTER'S LIBRARY by Elgin S. Moyer, Th.D., Ph.D. Points out the need for classifying and cataloging ministers' books with a practical, simplified method for doing so, following approved library practice. 48 pp., paper25c



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CHILDREN'S GAMES

FROM

MANY LANDS



China—"Catching the Dragon's Tail"

(Chuo Tung Wei)

10-30 Players, Boys and Girls, 8-12 Years
Indoors or Out of Doors

"I want to be the head," "I want to be the tail," the children are shouting as they make themselves into a Dragon. A Dragon is a line of boys and girls, each with his hands on the shoulders of the one in front of him. The first in the row is the Dragon's head. See it puffing fire? The last in the row is the Dragon's tail, eager to lash to the right and left and escape the head. But until the signal "Go!" is given, the Dragon must be a straight line. Someone counts, "*Em* (one), *er* (two), *san* (three), *ko* (go)."

On the signal "Go!" the head runs around toward the tail and tries to catch it. The whole body must move with the head and remain unbroken. The minute that anyone lets go of the shoulders in front of him, he breaks the Dragon's body and the Dragon dies. A new Dragon must be formed. If the head player touches the tail, he may continue to be the head. If the body breaks before he catches the tail, the head becomes the tail, and the next in line is the head, and so on until each has had a turn to be a fiery head and a lashing tail.

This game is also called "Eating the Fish's Tail."



India—"Needles for Sale"

Indoors or Out of Doors Similar to Fox and Geese
10-20 Players, Usually Girls, 6-10 Years

One player imitates a woman peddler, crying, "Needles, needles, needles for sale!" and walking as if she had a basket on her head. All the other girls stand in a long line, holding each other by the waist. The one at the end says, "I'll buy your needles." At this remark, the Needle Seller makes a dash and tries to touch the end girl. The whole line must keep together and run from side to side, trying to keep the Seller from touching the end girl. The first girl in line especially must keep heading off the Seller. Of course, the purpose is not to let the line break. If it separates, then the girl who made the break must take the Seller's place. Or if the end girl is touched, she becomes the Seller.

These games are reprinted by permission of Friendship Press from *Children's Games from Many Lands*, compiled by Nina Millen, a book of games played in mission lands, with additional notes on greetings and special festivals. Price \$1.00. It may be purchased from the Baptist Book Store serving your state.

November Birthdays of Missionaries

- 1 Lieut. Ora E. Gray, N-727308, 95th Station Hospital, APO 627, % Postmaster, New York, New York
L. C. Quarles, Dante 36, Buenos Aires, Argentina
(Miss) Oleta Snell, Casilla 9796, Santiago, Chile
Grace Stribling, 105 Buist Avenue, Greenville, South Carolina
- 2 Artie Porter Bratcher (Mrs. L. M.), Caixa 2844, Rio de Janeiro, Brazil
- 4 Dr. Everett Gill, Wake Forest, North Carolina
- 5 Coy Lee Childress Pierson (Mrs. A. P.), 607 Calle Mina, Chihuahua, Chih., Mexico
- 6 Mary Frances Hammett, % Baptist Mission, Ogbomoshu, Nigeria, West Africa
- 7 Dr. Nelson A. Bryan, Box 471, Toccoa, Georgia
Georgia Mae Ogburn, Casilla 3388, Santiago, Chile
- 8 Olga Oliver Berry (Mrs. William H.), 302 South Ninth Street, Columbia, Missouri
Gladys S. Gallimore (Mrs. A. R.), Wake Forest, North Carolina
- 10 Doreen Hosford Owens (Mrs. R. E.), First Baptist Church, Clanton, Alabama
- 11 Rex Ray, Box 257, Bonham, Texas
D. F. Stamps, 1071 Highland Avenue, Atlanta, Georgia
- 12 Saxon Rowe Carver (Mrs. Georga A.), The Peddie School, Hightstown, New Jersey
- 13 Laurie Smith Williams (Mrs. J. T.), 318 Tenth Street, Tuscaloosa, Alabama
Dr. R. E. L. Mewshaw, Box 355, Baylor University, Waco, Texas
- 14 Jennie T. Alderman, Alcolu, South Carolina
Dr. Shelby W. Vance, Cartersville, Virginia
- 16 Ray Porter Ingram, % Baptist Mission, Abeokuta, Nigeria, West Africa
Bertha Smith, Cowpens, South Carolina
V. Lavell Seats, Igede via Ado-Ekiti, Nigeria, West Africa
- 17 Robert L. Carlisle, Jr., Avenid Centenario 3080, Montevideo, Uruguay
- Julia Saccar Hagood (Mrs. J. H.), 5701 West Franklin Street, Richmond 20, Virginia
Emily Lansdell, 2611 Russell, Berkeley 6, California
Mary Thompson Stephens (Mrs. Peyton), Columbia, Missouri
- 18 Martha Krause Strother (Mrs. G. W.), Pineville, Louisiana
Nell L. Bostick (Mrs. E. M.), Saluda, North Carolina
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CONCERNING The Commission

Pastor Zeno Wall, First Baptist Church, Shelby, North Carolina, sends a list of 100 homes in that church which THE COMMISSION will visit every month. He writes, "Surely the Lord has a purpose in bringing our missionaries back home at this time not only that they might rest and be refreshed but that they might be able to sell the idea of missions to all of our churches. This they have done and are doing in a great way. Yesterday, for instance, the pastors of Kings Mountain Association voted unanimously and enthusiastically to have a school of missions in more than forty of our churches next March."

★ ★ ★

One of the largest subscription lists we have received recently is from the Colonial Baptist Church, Dallas, Texas, of which Rev. John G. Moore is the beloved pastor. Dr. R. S. Jones, former Western representative of the Foreign Mission Board, now associate secretary of the Relief and Annuity Board, sent a list of 257 from the Colonial Church with payment for one year.

★ ★ ★

Already new church budget lists for THE COMMISSION are being received. The plan is simple and inexpensive: the cost is only 4½¢ a copy, per month, for eleven months (July and August being combined). One hundred copies, for example, will cost only \$4.50 per month for eleven months. The magazine will be mailed to individual addresses. Payments by the church may be made monthly or quarterly.

★ ★ ★

One of our missionaries, at Ridgecrest, told about sitting in a congregation in a certain Southern city—Never mind where!—while her husband was talking about the field where they had been serving. She overheard a neighbor ask, "Do Southern Baptists have missionaries there?"

A little later the visitor learned that she had been president of her W.M.S. for seven years. Evidently she had not been reading THE COMMISSION.



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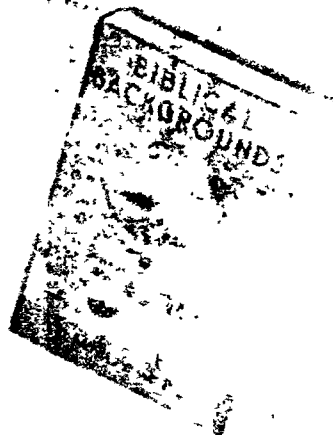
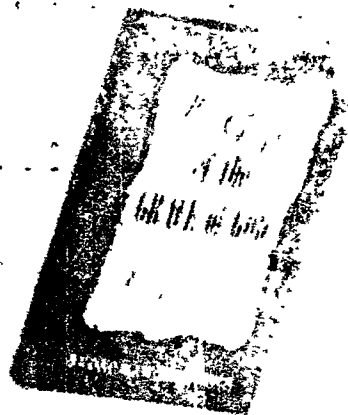
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