

The Commission

December 1944

A BAPTIST WEEKLY JOURNAL

Jacobsen Memorial Library
Baptist S.S. Board
161 8th Ave., N.
Nashville, Tenn. 3



Armstrong Roberts

The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

December 1944

Feature Articles

Centennial Evangelistic Crusade	M. E. Dodd	1
Following Where God Leads	E. C. Routh	3
Religious Liberty Today	John A. Mackay	5
Let's Make Missions Real!	H. C. Goerner	8
A Church Is Born	G. W. Strother	10
The Nation Reads the Book		11
The Make-Believe School	Mary Entwistle	20

Pictorial Features

Missionary Lottie Moon Lives Again Each Christmas	12
---	----

Departments

Kingdom Facts and Factors	W. O. Carver	2
Editorial		14
Studying Missions		17
Epistles from Today's Apostles		18
Books		22
December Birthdays of Missionaries		23
News Flashes		24
Index to Volume VII	Inside back cover	

Contributors to this Issue

M. E. Dodd, on leave of absence as pastor of the First Baptist Church, Shreveport, is general director of the Centennial Evangelistic Crusade of the Southern Baptist Convention.

John A. Mackay, president of Princeton Theological Seminary since 1936, was born in Scotland and served as educational missionary to Lima, Peru, under the Board of Missions of the Presbyterian Church, U. S. A.

H. C. Goerner, author of *Thus It Is Written*, is professor of missions, Southern Baptist Theological Seminary, Louisville.

G. W. Strother, missionary to China since 1925, returned to the Orient and to Free China last year.

Mary Entwistle is author of children's books for Friendship Press.

W. O. Carver, retired professor of missions, continues to be Southern Baptists' foremost missionary statesman.

Published monthly, except August, by
**The Foreign Mission Board
of the Southern Baptist
Convention**

Officers

President—L. Howard Jenkins, Richmond
First Vice-President—Ryland Knight, Atlanta
Second Vice-President—R. Aubrey Williams, Richmond
Recording Secretary—Solon B. Cousins, Richmond
Auditor—Basil M. Gwathmey, Richmond
Medical Adviser—J. G. Loving, Richmond
Attorney—Hill Montague, Richmond
Assistant Attorney—J. C. Williams, Richmond

Members

Theodore F. Adams, Richmond; C. Roy Angel, Miami; Mrs. Simeon Atkinson, Richmond; C. C. Coleman, Richmond; T. Rupert Coleman, Richmond; T. C. Ecton, Lexington, Kentucky; M. W. Egerton, Knoxville; J. Levering Evans, Richmond; K. K. Falkenstein, Baltimore; F. C. Feezor, Fort Worth; J. D. Franks, Columbus, Mississippi; H. M. Fugate, Lynchburg, Virginia; R. E. Gaines, University of Richmond; M. P. German, Washington, D. C.; W. A. Gray, Carmi, Illinois; Ralph A. Herring, Winston-Salem; H. H. Hobbs, Alexandria, Louisiana; Earl R. Keating, Alamogordo, New Mexico; Mrs. George McWilliams, St. Joseph, Missouri; Mrs. T. Justin Moore, Richmond; W. R. Pettigrew, Charleston, South Carolina; C. S. Prickett, Richmond; R. Hugh Rudd, Richmond; John L. Slaughter, Birmingham; J. W. Storer, Tulsa; Otto Whittington, Springdale, Arkansas; Mrs. J. J. Wicker, Jr., Richmond; Mrs. P. Ear Wood, Richmond.

Office Personnel

Charles E. Maddry, Executive Secretary
(Miss) Gene Newton, Secretary to the Executive Secretary
George W. Sadler, Secretary for Africa, Europe, and the Near East
M. T. Rankin, Secretary for the Orient
Everett Gill, Jr., Secretary for Latin America
E. P. Buxton, Treasurer
Everett Deane, Assistant Treasurer (on leave)
Philip J. Snider, Assistant to the Treasurer
Nan F. Weeks, Book Editor
Mary M. Hunter, Manager of Literature and Exhibits
J. W. Marshall, Secretary of Missionary Personnel

★ ★ ★

Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents each. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Va., under the Act of March 3, 1879.

The Commission

VOLUME VII NUMBER 11

First Published in 1849

DECEMBER 1944

Centennial Evangelistic Crusade

By M. E. Dodd

Evangélism is missions. Whether one goes across the street to proclaim the evangel and calls it city missions; or, whether he goes across the commonwealth and calls it state missions; or, whether he goes across the nation and calls it home missions; or, whether he goes across the ocean and calls it foreign missions, the agent, the means, and the object are one and the same.

One cannot consistently say, "I believe in one kind of missions and will support that but I do not believe in others." He had as well say, "I believe in one member of my child's body and will provide for that, but I do not believe in the other members." If he supports one member he supports all.

When we support evangelism in the home church we contribute to missions clear out to the ends of the earth.

There are two ways by which I wish to emphasize this fact:

In the first case, we need to think about it only for a moment to realize that all the mission work which we are now carrying on at home and abroad is being conducted and supported by those who were won to Christ by a home church evangelistic effort. The secretaries of our mission boards, the missionaries on the fields, and all those who give the money for missions were won to Christ in the home church. The parents, the Sunday school teacher, or the pastor who won these workers and missionaries and givers to Christ, ten, twenty, or forty years ago made a real contribution to the missionary operations of today. In fact, if these persons had not been won then, there would be no missions now.

By the same token, if we are to have mission board secretaries, missionaries and mission supporters twenty or forty or fifty years from now, we must win them to Christ today. If we are to have churches in the future we must win members for them today.

Palestine had the first churches and sent out the first missionaries, but they failed to keep the home fires burning and now we have to send missionaries to Palestine.

In the second place, evangelism in the home churches goes much farther and does vastly more than providing the missionaries and their support.

Southern Baptists, for example, have never had much more than 500 foreign missionaries at any one time and they operate in only seventeen countries. But during the last three years over 400,000 young men and women from our Southern Baptist homes and churches have gone to seventy-odd countries of the world and to the islands of the seven seas. To all intents and purposes they are missionaries. Many of them are actually doing mission work. When they witness for Christ by the life they live or by word of mouth, it is a testimony for those who won them to Christ in the home churches.

We do not want our youth to have to go out on military missions in the future. But it stands out clear and strong that many thousands of Americans will be going into all parts of the world when this war is over, in the interest of business and commerce. And whether they faithfully, or at all, represent Christ or whether they misrepresent him, depends upon whether we lead them to Christ now and teach them how to witness for him.

In Rangoon, Burma, Mrs. Dodd and I noticed that a young businessman from Georgia, who was the representative of some American firm, was present at all services and attended the mission meetings. Upon inquiry, we found that he taught three hours a week in Judson College, taught a Sunday school class, led young people's meetings, and was otherwise as effective in Christian work as any missionary—all of it on a volunteer basis. Whoever led him to Christ and taught him to be a Christian at home certainly made a great contribution to the foreign mission enterprise.

We found another young American businessman in Rio de Janeiro. He brought some of his Brazilian business associates and employees to every service and many of them accepted Christ as Saviour.

An American businessman who goes abroad to represent his business without himself being a consecrated, active Christian can do more destruction to the mission cause than many missionaries can undo. Let us see to it that our Juniors, Intermediates and Young People are won to Christ now, because some of them will go to all parts of the world.

Kingdom Facts and Factors

Man, the Problem

By W. O. Carver

Hope Deferred

For a time the supreme authorities in London and Washington, and on the battlefronts, held out high hopes that the big fighting in Europe would be over before the end of 1944. Now, when this must be written, with barely three months until 1945, the Allies experience such opposition and disappointment as to raise a chorus of voices from the highest sources to warn us that at least another year seems to lie ahead before the slaughter and destruction will be sufficient to compel the Germans to submit themselves to the undefined will of the Allied powers.

Meantime the failure of the negotiators to come to agreement on matters essential for any policy toward the prostrated enemy and for any workable international order raises the question whether we, any nation, are ready for peace. Is humanity capable of handling peace?

Make or Receive?

Representatives of the "great powers" are eagerly seeking in strenuous conferences to arrive at agreement on terms upon which they will make peace. Yes, and upon means and methods by which they will enforce peace. Nor may we overlook the fact that their "realistic men" envisage only a peace that must be enforced. Only might can maintain order.

Of course, such order is not peace, nor peaceful; it is only repression of hostility made impotent by physical exhaustion and superiority of physical force. Only thus do wars end, as a rule. Unless some way is found to bring victors and vanquished into harmony of spirit and unity in effort for a common good, no true peace will come.

Examples of such a solution are rare in human history. That is, unless one takes account of long periods of time for the solution. The most striking example is the incorporation of the Boers of the two South African re-

publics within the British Empire within less than a score of years after four tragic years of bitter war. It would pay world statesmen of today to study that achievement. It required a century and a half, with the advantages of the wide Atlantic's separation, for English and Americans to transcend the animosities of the Revolution and to discover their common interests in a world where seas no longer separate.

The Churches Call

"A just and durable peace" is the essence of the word from many Christian conferences. It is the word that must be heeded. "Grant us peace in our time, O Lord" is an ancient ritual prayer of the liturgies. It recognizes that men get peace by the grace of God. God alone can give peace. He cannot give peace to belligerent men, but only to "men of good will." From God alone can come the good will that accepts peace from God and then makes "peace on earth."

Japanese and Germans "must be born again" before there can be peace. But equally and just as essentially Americans, Russians, and British "must be born again" or there will be no peace. Rebirth must include all human relations. "The disposition of unregenerated man . . . is not subject to God's way of action, nor can it be" (Romans 8:7). It is time for the evangelism that changes men. This is not vague idealism. It is soberest truth. Does that way seem too slow? Every other way is slower, must indeed utterly fail.

Impassé in India

On the day of this writing, the cables report the failure of Gandhi representing the Hindu peoples, and the spokesman for the Mohammedans, one-fifth of India's population, to reach any agreement on the terms of free India which both are demanding of the British Government. To grant independence under this condition

would be to precipitate civil war, because of religious differences.

There are those, numerous in America, who would charge the British with shrewd manipulation to maintain this deadlock as a ground for evasion of independence of India. Yet the utter irreconcilability of the Hindu and the Mohammedan demands places a responsibility on Great Britain which cannot be surrendered. It has been a slow process, but in the two centuries of British major and growing authority in that long stagnant civilization, the day of complete autonomy and full independence has approached and cannot long be delayed.

China Needs a Friend

Of all the major peoples of the world, the Chinese have first place in their claims against injustice, neglect, and oppression at the hands of the "powers" in the realm of internationalism. The story begins far back of the current crisis and has many chapters. We can take up the threat at a point 150 years ago. For a hundred years European nations with America's ever-growing participation exploited China's resources and people, admitting Japan to the predatory band almost a hundred years ago.

The West slowly awoke China and assisted her in a crawl toward progress, always seeing to it that her progress did not advance to national maturity and economic and financial autonomy.

When Japan entered upon her campaign for the subjugation and imperial incorporation of China, the United States supplied vast quantities of the materials and equipment for this outrageous warfare. When self-interest made imperative that Great Britain and the United States aid China, they did so in measure barely sufficient, so they thought, to prevent China's collapse and Japan's triumph.

Now that help is so clearly too little and too late as to make the fall of China manifestly imminent. Stalin's restraining hand now holds off the volume of help which Churchill and Roosevelt might wish to bring. The present for China is in gloom and the immediate future looks like deeper darkness. China's soul may be saved. But it will be a spiritual salvation. And that is the salvation toward which all this column is directed. Be it said also for truth's sake that spiritual salvation is China's first longing.

Following Where God Leads

By E. C. Routh

In the modest home of a cultured South Carolina country Baptist preacher were seven children. The two oldest sons who have honored the Lord as faithful Christian laymen went into the business world, believing that they could best serve God in that realm. The father prayed that at least one of his sons should be a preacher if that were God's will. That petition was granted, and two sons heard and answered the call to declare the everlasting gospel.

One of those sons, Rev. Manly W. Rankin, returned a few months ago to Free China to resume his labors in that land of vast and urgent need. The other son, M. Theron Rankin, who first went to China in 1921, assumes his duties in January as executive secretary of the Foreign Mission Board of the Southern Baptist Convention.

As we have had blessed fellowship with this recently chosen missionary leader of Southern Baptists, and have talked with his intimate associates through the years, we have discovered at least one dominant motive in his life—the desire to know the will of God and to follow where he leads. His supreme purpose has been apparent in every significant spiritual crisis he has faced.

For example: One day he confided to his mother, a woman of rare culture and spiritual discernment, that sometimes he thought he ought to be a preacher. She replied that the Lord, if he wanted him to preach, would let him know. Later his godly father, with whom the mother had shared Theron's perplexity, raised the question with Theron and advised him, whatever his decision, in all good conscience, to be sure that he would be satisfied.

Theron left home, secured an excellent position in Durham, and congratulated himself that he had a good job. But he kept hearing that question, "Are you satisfied?" He sought the counsel of Dr. John Jeter Hurt, then pastor of the First Baptist Church, Durham, and finally surrendered to the call of God to preach. Later he

was ordained by the Durham church. Concerning similar spiritual crises, we heard Dr. Rankin say, "When God asked me to walk in a certain road I couldn't be honest with God and refuse to follow where he led."

Following this decision to preach, Theron Rankin entered Wake Forest College as a sophomore in the fall of 1915. Dr. H. I. Hester of William Jewell College was his roommate three years in Wake Forest and three years in the Southern Baptist Theological Seminary. Concerning the student days in Wake Forest, Dr. Hester wrote us: "He was equally good in all his subjects because of his genuine desire to learn and his willingness to study. His activities and achievements included such a variety of fields as forensic, literary, athletic, social, and class honors. He was studious and serious, yet he found time for fun and fellowship with other students." After a few months in Wake Forest he was called as student pastor of four country churches to which he had been introduced by R. L. Brown, through recent years the beloved pastor at College Station, Texas.

From Wake Forest he went on to the seminary where his father years before had been enrolled as a student. The teaching of such men as Mullins, Sampey, Robertson, and Carver opened a new world to him. For the major part of his time in Louisville he served as pastor of the Baptist church at Simpsonville, Kentucky.

Dr. Ellis A. Fuller, now president of the school, then a fellow student, tells us of one of those decisive experiences through which Theron Rankin passed. As they took a walk one day, Theron confided to his friend that he faced the temptation, in common with many other young preachers, to think of prominent pulpits and good salaries. But a few days later as he asked Ellis Fuller to take another walk with him, it was obvious that he had won the victory. He said: "I have solved my problem. I am ready to do his will, and I know that I will be happy in doing it, regardless of where it sends or places me. My mind is

made up to go to China to give my life as a missionary. I know now that I can say in sincerity, 'Thy will be done.'"

It was about this time that Eugene Sallee, who had been in China some fifteen years, came to the seminary as the speaker on Missionary Day. Those who were present will never forget that day when the great-hearted missionary, after he had presented the claims and challenge of service on foreign fields, called for volunteers. Nearly one hundred came forward, among them Theron Rankin. The decision was final; there was never any further debate on this question.

During the Christmas season, that session of the seminary year, the Student Volunteer Convention met in Des Moines, Iowa, a convention attended by approximately 7,000 students, representing almost a thousand colleges, universities, and seminaries. As a group of students caught the train in Louisville, Theron Rankin picked up a traveling bag belonging to a young lady to help her on the train. That young lady was Miss Valeria Greene, born in China of missionary parents, and herself a volunteer for China. Going and coming they were together much of the time. It was but natural that they should talk about China. As they became better acquainted, he soon found himself deeply in love.

After some months he persuaded her to promise her hand in marriage. After completing her Training School work in 1920, she returned to China as a new missionary of Southern Baptists. Theron Rankin must remain in America another year to complete his seminary studies. Later he completed his postgraduate work for the Th.D. degree, and has been given the honorary degree of Doctor of Divinity by both Union University and William Jewell College. In August 1921, with a great company of other missionaries, he took ship for the Orient.

In March the following year he and Miss Greene were united in marriage in the little chapel of the Woman's

Bible School founded by the bride's mother, Mrs. Valeria Page Greene. Like many other preachers' wives, she has been a constant inspiration and reinforcement to her husband. An associate missionary in China said that, in all his wise decisions during his missionary career, Theron Rankin never made a wiser one than the choice of his life's partner. They have two lovely daughters: Page was recently graduated from Meredith College, and Mary Lee attends high school in Richmond.

After his first term of service in general work in China, he was connected with the Graves Theological Seminary in Canton, first as teacher and treasurer, and later as president. In 1935 he was elected by the Foreign Mission Board as secretary for the Orient with Shanghai as the base of operations. Concerning his work in that position, Miss Mary Alexander, a fellow missionary, writes:

"As secretary for the Orient he has not been a man set under authority, directing the missionaries to do this or that. Sometimes his reply to the oft-repeated query, 'What shall we do?' has been, 'Tell me about the problem,' and he has listened sympathetically and sought to help in the solution of that problem. He may have countered with the question, 'What have you done?' or 'What do you propose?' Truly, he has not been a bishop, but a beloved comrade, an understanding friend, a faithful helper, a respected leader. He has been able to face up to the real facts of a situation, pleasant or unpleasant. He has been able to weep with those that weep and rejoice with those that rejoice."

Southern Baptists are acquainted with his courage, fidelity, and heroism during the dark months he and other devoted missionaries were interned in Stanley Camp, Hong Kong. Through all those experiences his faith never wavered. Referring to that experience we heard Dr. Rankin say: "Five of us, missionaries of our Board, were together. We all knew we couldn't get out. Whatever came, we had to face it. Then someone said, 'Let's pray,' and we did, each one leading in turn until the five of us had prayed. In those prayers we gave ourselves into the hands of God. And as we did so, there came to us a sense of peace and assurance such as we had never known." More recently, as he, with many others, was facing the tremen-

dous tasks and problems ahead of us, he has reminded us, again and again, of the words of Jesus, "If any man will come after me, let him deny himself, and take up his cross and follow me."

For twelve years, Dr. Charles E. Maddry has led Southern Baptists in one of the most remarkable missionary crusades in the annals of American Baptists. When he was elected executive secretary, the Foreign Mission Board was in debt more than \$1,100,000. During his administration more than \$1,600,000 has been paid on debt, principal and interest. The emancipation of the Foreign Mission Board from debt and the accumulation of nearly \$2,000,000 for greatly needed rehabilitation and reconstruction after this tragic war, is a modern miracle. To God be the glory for this achievement of Southern Baptists under the leadership of Dr. Maddry.

When he insisted, a year ago, that he be relieved of the crushing duties of administration, the Foreign Mission Board reluctantly agreed to seek his successor as executive secretary. No one knew which way God would

lead. After several months spent in diligently seeking to find the mind of God, the nominating committee of nine members of the Board who had spent much time in prayer in a hotel room in Atlanta, agreed, without making any nominations, to write their choice on ballots; on every ballot was the name of M. T. Rankin.

When Dr. Rankin was notified of their decision he asked that a day be given him for his answer. His first inclination was to decline the nomination and go back to China. But as he prayed he faced the old question of the will of God for his life. The call of God to world service became clearer as he prayed, and he was led to the decision made years ago, "When God asked me to walk in a certain road, I couldn't be honest with God and refuse to follow where he led." In the light of that committal and the peace of heart which followed, Theron Rankin entered the highway which God set before him. In that highway which leads to all of our mission fields, he will in the power and wisdom which comes from above, serve every one of these fields as faithfully and diligently as he has served the Orient.



Moore

The First Baptist Church of Richmond was one of thousands of Southern Baptist churches which followed the suggestion of the Foreign Mission Board to co-operate with UNRRA in collecting clothes for overseas relief the last week of September. On Wednesday night this picture was made of Deacon Herbert Williams, who took charge of the drive, Scouts Bill Bolton and Pat Hoggard, who helped receive and sort the clothing, and Associate Pastor Hugh T. Busey, as they examined some of the garments.

Religious Liberty Today

By John A. Mackay

Resumé of an address delivered at the 1944 Ridgecrest Foreign Missions Conference

We thought that once and for all the question of religious liberty had been settled, that the right of human souls to worship their Creator in their own way would never again be challenged.

But all of a sudden, with the suddenness and dramatic character which have come to mark events in our era, it has burst upon us that today there is less liberty in the world than at any time since the sixteenth century. In a very real sense the battle for religious liberty, in which Baptist Christians played such a heroic part, must be fought all over again.

From the time of the Reformation to the time of the first World War, the question of religious liberty was a question relating to the inalienable rights of individuals. The whole battle of freedom during that period was a battle to establish in the minds of rulers and in the hearts of ecclesiastics that the Creator had given to every human soul the inalienable right to worship him in his own way and full freedom to propagate his faith. That inalienable right was recognized by law.

To those who have given thought and study to this subject, there is common agreement that it was through the heroic struggle, witness, and martyrdom of small groups of Christians, among whom Baptists were notable, that rulers came to see that if they allowed such people to function as citizens, it would become necessary for the state to recognize their right to religious liberty.

Today the status of the subject is totally different. Religious liberty is not now related to any natural or inalienable right of individuals. It is related to the corporate destiny of groups, especially of nations. All of a sudden the emphasis has changed from the individual as a unit to national groups, racial groups, social groups, each one of which has felt that it has a cosmic destiny to fulfill.

The individual's rights are determined in relation to the destiny of the group. He is given only such rights

and such liberties as the group is pleased to give him.

There are now large areas of the world where the individual's liberty is dead—where he is obligated to respond to the whip of a leader, like some cur, while individual responsibility in the old sense is rated as the purest anarchy. The old individualism has given place to a new collectivism. Man is no longer allowed to stand face to face with God and the universe. He functions through the group.

Let us survey the field in contemporary society. I start with the great ethnic religions, to consider the status of religious liberty in some of the representative faiths.

In Orthodox Mohammedanism religious liberty was never granted. Only Moslems could be free in a Moslem society. In Central Arabia today conversion to another faith may be followed by death as a legitimate constitutional measure. If a Moslem changes his faith in Egypt he forfeits his rights as a full-fledged citizen. He has betrayed his heritage.

More and more Hinduism and Indian patriotism are beginning to coincide and become increasingly identical. If India receives her full freedom Gandhi's influence will tend to be opposed to full religious liberty. To break with Hinduism is to become non-Indian and to betray the country.

The Jewish people have suffered more than any other people in the world today. One would think that in Judaism there would be the purest religious freedom. Very disconcerting information of a very authentic character has come to me that there exists in Judaism a persecuting trend against those who abandon their Jewish faith to become Christian.

Consider religious liberty within the bounds of the great totalitarian powers. What is a totalitarian power? The state takes on absolute authority and virtually becomes a church as the representative of God. States like

Russia, Japan, and Germany are church states in which the state has become a church, in which state loyalty has become religious loyalty.

Now it has always been true that political loyalty has had a religious overtone. People become very excited over politics. There is in all political loyalty a certain religious overtone. But in the case of the new church state what is ordinarily and normally an overtone becomes the main tune. That is exactly what has happened. Political enthusiasm becomes religious enthusiasm for Russian, Nazi, and Japanese warlords.

What has that done?

Russia

A year after the Soviet revolution broke out (1918) the most radical laws were promulgated against religion and the clergy. Members of the church were disinherited, and disfranchised. They were not placed among the intellectuals nor among the workers. They were displaced humans whom the Soviet Government wished to exterminate like rats.

Eighteen years passed. In 1936 a new constitution was promulgated. One of the articles said this strange thing: "All Russian citizens have the right to worship and carry on anti-religious propaganda." Only those who adopted an antireligious propaganda were religiously free! Atheists could go out and proclaim that there was no God.

This year things of great importance have taken place in the Soviet Union. We have seen a new patriarch elected. Within the last few months, the old Orthodox Church has become free to carry on its work. No limit has been set to the freedom that religion may enjoy within the old community.

Joseph Stalin, for one reason or another, has changed his attitude toward the Orthodox Church and religion. Why? There appear to be four reasons.

(1) Stalin and his colleagues realize

that the religious sense is ineradicable in the Russian soul.

(2) They have observed that the record of the Russian Church has been good during the recent terrible years. True Orthodox Christians have been loyal to the regime.

(3) A Marxian principle is applied. Religion, according to Marx, has its source in human misery and fear. Give the people prosperity and there will be no soil for religion to grow. Stalin and his colleagues know that the people need religion to forget their misery. They know that it would be bad politics to take away from the people their hope in the life beyond and the present consolations of religion.

(4) It seems that Stalin, concerned about the influence of the Roman Catholic Church in international affairs, is getting ready to make the Orthodox Church offset the influence of the Vatican. There is no shrewder politician in the world today than Marshal Joe Stalin.

Germany

In 1933 when Hitler came into power his attitude toward religion was totally different from that of Russia. Russia set out to repress religion; Hitler set out to assimilate religion. Russia made religion the butt of national persecution; Hitler set out to make it an instrument of national policy, to set the Christian church and all that Christianity stood for into the political scheme of the National Socialist Party.

In the beginning many Christians were deluded. The Confessional Church stood out. The Roman Catholic Church, to its honor, stood out, also. It became clear to Hitler that the church could not be subjugated. The Fuehrer was to be made the mediator between God and Man. The Nazi Party was presented as the true modern representative of Christianity and the Fuehrer the best interpreter of it. Subsequently there broke out what was latent all the time, the anti-Christian propaganda of Goebbels and his crowd, which has continued until today.

Japan

Until the threshold of recent years, there existed the very greatest religious freedom throughout the Jap-



Only Moslems are free in a Moslem society.



The Roman Catholic Church with its huge cathedrals and religious festivals, claims to be the one and only church of Christ, outside of which there is no salvation. Within the countries which that Church dominates, there is no religious liberty.

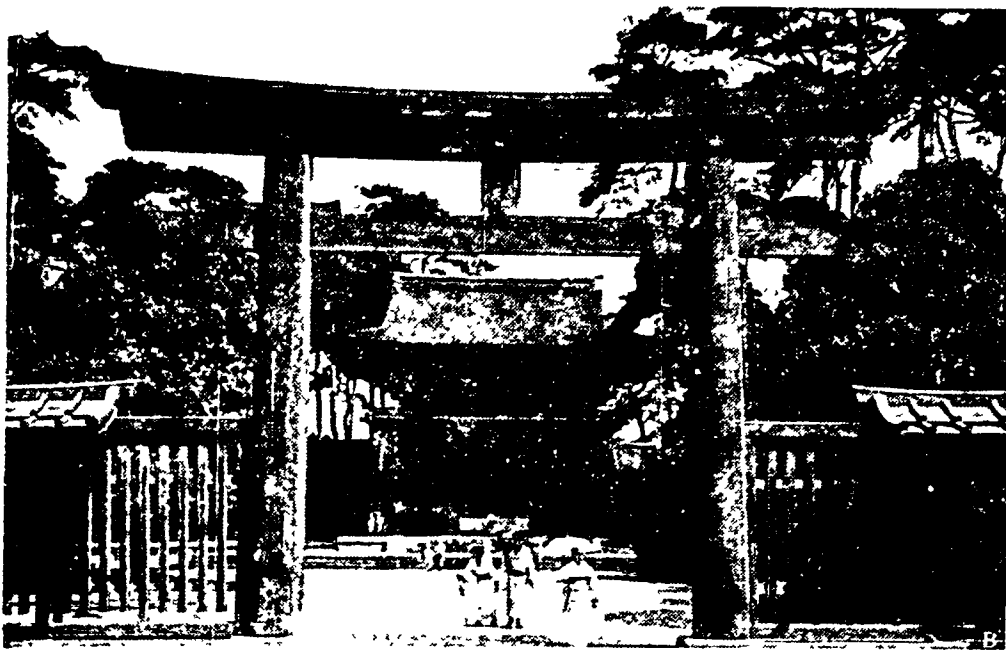
anese empire. The article in the Japanese constitution, number 28, is interesting:

All Japanese citizens have the right to their religious opinions within the Constitution, provided that the expression of these opinions does not interfere with law and order, and is not inconsistent with their duties as citizens.

What became in recent years the supreme duty of a Japanese citizen? To do obeisance at a Shinto shrine where dwell the all-powerful ancestral spirits. The Emperor was the true representative of deity and was greater than Jesus Christ. The spiritual cosmos of a Japanese had upon its throne the imperial figure of the Mikado. Shinto was not regarded as religion in the ordinary sense: it was something more important than religion. A political concept became more important than any spiritual allegiance, and it was because of the demands of that concept that persecution broke out throughout the Japanese empire.

Would to God it were possible to say that within the bounds of the Christian churches, complete freedom exists! But it is not so.

In considering religious liberty within those countries dominated by the Roman Catholic Church, it is necessary to bear in mind one or two things regarding this Church's position. The Roman Catholic Church claims to be the one and only church of Christ, outside of which there is no salvation. The Church is equated with the kingdom of God. This one church claims to have delegated power from Jesus Christ to exercise a temporal control over the world. The Pope claims to be not only the spiritual head of Christendom; he has the right to dictate to earthly rulers on all political questions. He has demanded a temporal state—the Vatican City. He claims to have a right to send his representative to court in this country and that country, and he receives diplomatic representatives from governments because he claims to exercise spiritual as well as temporal power.



To do obeisance at a Shinto shrine where dwell the all-powerful ancestral spirits is the supreme duty of a Japanese citizen.

In Spain in 1932 there were 160 Protestant places of worship; ten years later there were two. World democracy let Republican Spain down, but she has not said her last word. She will rise.



Photo from *Three Lions*

The Pope's representative in Peru, for example, is always the dean of the diplomatic corps.

How does this claim affect religious liberty? If the Roman Catholic Church is the one true church, then men everywhere ought to be prevented from falling into error. Unrestricted religious liberty, therefore, is a bad thing, according to the Roman Catholic principle, and should not be allowed: "Genuine liberty is that in which men are not allowed to continue in error or to manifest their evil purposes." "Freedom to choose between different things that are good for the development of human personality."

Who should be the arbiter of what is good? Fulton Shean would say, the Pope; George Truett would have said, Jesus Christ.

The moment that our Roman Catholic friends begin to draw the political logic out of this religious dogma, the question becomes acute. The great church is on an imperialistic rampage and its dogmas are going to be taken seriously.

In 1918 there was established with the full sanction of the Pope an apostolic league to bring back nations and people to God and the Holy Spirit. "Men should be prevented from giving in to error and to that extent many modern liberties should

be restricted," says the Church.

In 1929 the Pope entered into a concordat with the Fascist government of Italy. He began to leave Rome for the first time in years. New dreams of power were born within the Roman Catholic Church.

Protestant missionary societies began to feel the pressure in Portuguese and Belgian countries. The Roman dream was that as North Africa was Moslem and South Africa Protestant, all Central Africa should be Roman Catholic. Then came the unhappy incident of Ethiopia.

In 1941 after world democracy had let down Republican Spain and refused to grant to a constitutional government the rights which it had under international law, it became possible for Hitler and Mussolini to stab Spain. The Pope and the Franco Government entered into one of the most iniquitous concordats of all time. Nobody can enter government service unless he can prove that he has had a Roman Catholic education. In 1932 there were 160 Protestant places of worship in Spain; in 1942 there were two. But Spain, the true Spain, will rise again.

When it appeared that the ground had been well prepared in the United States a group of Roman Catholic bishops published in 1942 a statement that Protestant missionaries were the

chief obstacles to the Good Neighbor Policy.

As a rejoinder to that document I had the honor to draft a statement which was later approved by the Federal Council of Churches. The Roman Catholic Church was challenged to show that the people of Latin America do not want Protestant missionaries. It has not been able to do that. George P. Howard's book, *Religious Liberty in Latin America?* (Westminster Press), constitutes a still more effective answer.

Let us bear in mind what true religious liberty means. Religious freedom in its essence is to be bound by golden chains to Jesus Christ. Human freedom is captivity to the Divine. No one who is not Christ's captive is truly free. Let us enjoy and express the liberty with which he makes his people free.

Let us begin to discuss religious liberty in our church papers. Let us preach it from our pulpits. Let us insist upon free discussion.

Let us all stand together for we are all in substantial agreement with respect to the evangelical conception of freedom.

Moreover, let legitimate constitutional pressure be brought to bear upon rulers in order that religious freedom may not perish from the earth.

The most ardent advocate of foreign missions will admit that our past efforts to present the enterprise to its potential supporters have fallen short of the desired results. Missions has remained a minority movement. For many, even within the churches, there has been a sense of unreality about the whole business. We have not succeeded in arousing widespread interest in Kingdom expansion, even though to us it was the most vital and romantic concern on earth. The men of our churches have been particularly lethargic.

Many reasons for this indifference may be assigned. Some in the nature of things cannot be remedied. But there is a strong suggestion that our methods of publicity have been ineffectual. Missions is the biggest, most important, and most thrilling business in the world! How can we make it more *real* to our people? There is nothing wrong with our product! What is wrong with our propaganda?

An analysis of the attitude of indifference found among church members, especially men, in the presence of our publicity methods of the past seems to reveal three reasons for failure:

(1) Mission fields have remained faraway and unrelated to the everyday life of the individual. This sense of distance has often been fostered by our propaganda, which sought to romanticize "faraway Cathay" and other remote places.

(2) The appeal for support has been largely to motives of a sentimental nature, such as "pity for the poor heathen." Sentiment is effective only temporarily, and is far less effective with men than with women.

(3) Overzealous arguing of the cause, especially of a particular denominational mission, has often resulted in a suspicion of special pleading and insincerity. Men particularly resent being "taken in" by arguments which obviously fail to present a complete and honest picture of the actual conditions.

If these are central weaknesses of our past publicity methods, there was never a better time to remedy them. The war and current events have presented us with the materials for a more realistic portrayal of this great cause, and on all sides are signposts pointing to a more effective apologetic for world evangelization.

Let's Make Missions Real!

By H. C. Goerne

Let us never again present a foreign mission field as some far-off, story-book land, thinking to make it more romantic by reason of distance and difference from us.

This approach has had its day. It no longer accords with the facts. In a world drawn together by interlaced airlines and made acutely conscious of its oneness by all-encompassing war and common economic ties, the vital appeal for interest in evangelizing another land is not because it is so far away, but because it is so near to us!

The war has made this realistic approach possible as it never was before. It is almost amusing to the student of world missions to watch the secular

world discover the Fijis, Borneo, the Celebes, the Andaman Islands, and other spots long familiar to Christian missionaries but "out of this world" for most people. It is amusing, but also thrilling and gratifying.

Mission fields are in the headlines. The scenes of sacrificial labors of missionaries are being flashed before a hitherto ignorant public. Letters from servicemen in India, Africa, and the islands bring these lands into the conversation at the breakfast table. The world is grown small and the American people have enlarged their hearts to take it in. Let mission fields henceforth be presented as ever so near to us all!



Illustration used by courtesy Curtiss-Wright Corporation

Never before in the history of mankind have so many owed so much to so few—missionaries. The man who was "missing in action" and restored to life and family by a fuzzy-wuzzy no longer argues the subject. Neither do his loved ones and friends. Missions gets the headlines today, and mission fields are breakfast-table conversation.

Pity for lost souls and impoverished lives has always been a valid motive for missions, and will always remain so. It was perhaps the main motive to which appeal was made in the last generation.

But it is inadequate. After the benighted state of the heathen has been presented a few times, the sentiment of pity grows weaker in many persons. The word "heathen" is inaccurate in speaking of a Confucian scholar or a high-caste Hindu and in the visible condition of such a person there is little to evoke a sense of pity. Another motive is needed. Many women fail to respond to the appeal for pity, and most men are left cold!

The war has focused attention upon another motive for missions. The heart that was unmoved by the spiritual darkness and disease of one poor soul or one remote community cannot remain untouched by the spectacle of nations on the road to destruction and a whole world lost and damaged. In presenting the cause of Christian missions we have often used too small a canvas and too timid strokes of the brush.

World conditions cry out for the Christian statesman to present Christ as the only hope for the nations and for the world, with the irrepressible logic of Paul packed into the question: "How shall they believe on him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" The sending of preachers to those who have not heard of Christ is missions.

It can truthfully and powerfully be pointed out that our failure to evangelize Japan more completely in the last generation is largely responsible

"Distance lends enchantment" no longer to mission fields, any one of which can now be reached within thirty hours.

"Pity for the poor heathen" is inadequate; intelligent concern for all peoples and enlightened self-interest must save a lost world from its own destruction with the gospel.

The Christian world mission is not a Southern Baptist scheme; true mission study includes the achievements of all who participate in God's redemptive plan in each mission field.

for the present situation in the Pacific, and that our failure to evangelize the nations of the world tomorrow will make inevitable another world conflict which will blight the lives of our children and may cause the downfall of our own nation. Here is an appeal which should grip the heart and touch the emotions of any Christian man or woman. Let us appeal for pity still, but let us major on the stark realistic facts that spell a warning of doom for any Christian nation which withholds the gospel from a pagan world.

To speak of "missionary propaganda" is not to reflect upon the content of missions. Propaganda can be true as well as false. The word itself denotes only the setting forth or spread of ideas, regardless of their veracity. Propaganda is effective only when it is believed to be true. When a person becomes suspicious that he is being "propagandized" in the bad sense of the word, he immediately sets up his defenses, and an effect the very opposite of that desired by the propagandist results. If one suspects an admixture of error, he may reject the propaganda in entirety, including the elements of truth within it. Therefore truth is the only safe propaganda. Complete, unvarnished truth may not be quite so appealing at first as skillfully embellished propaganda, but it will never backfire.

It is not charged that missionary propaganda has been positively untruthful. It has never been intentionally or maliciously so. But a certain one-sidedness and incompleteness has often been characteristic of the presentation of mission fields and causes. We have often exaggerated the evils of a non-Christian religion in order

to show the necessity for Christian missions. We have alternately magnified the difficulties and glorified the successes of our missionaries in various fields.

Often in presenting the mission task in a certain field we have described what those of our own denomination have done and remained discreetly (?) silent about the work of other evangelical missions in the same area, lest the urgent need of our own efforts be in any wise minimized.

To be sure, one can never tell *everything* in one speech or one book, but we have selected our facts for our own purposes so consistently that many listeners and readers have, consciously or unconsciously, sensed a certain unreality and have been rendered wary of belief.

Let our propaganda be the truth, the whole truth, and nothing but the truth, so far as it is known. Our people have a right to know the facts, the pleasant and the unpleasant, the successes and the failures, our work and the work of others. The cause of the kingdom of God will never suffer from the setting forth of the facts.

We face a tremendous new day of world challenge immediately after the end of the war. The cause of Christian missions must be presented to the people in such a way as to *make missions real*. The technical means will be at our disposal: press, radio, and platform. In the new day let some mistakes of the past be avoided and new vitality and realism be found in all our propaganda. Let us present missions as something close at hand, not faraway. Let us appeal to the grand motives of saving whole nations and the world, not only to the sentimental motives of saving individuals.

A Church Is Born

By G. W. Strother

The first Baptist church of Sinkiang, the far northwest province of China, was born last spring. The birth occurred in the Chengchow Baptist Church with a Wei Shih pastor in charge, and an evangelist to accompany the new church to its permanent home in Chinese Turkestan, more than a thousand miles away.

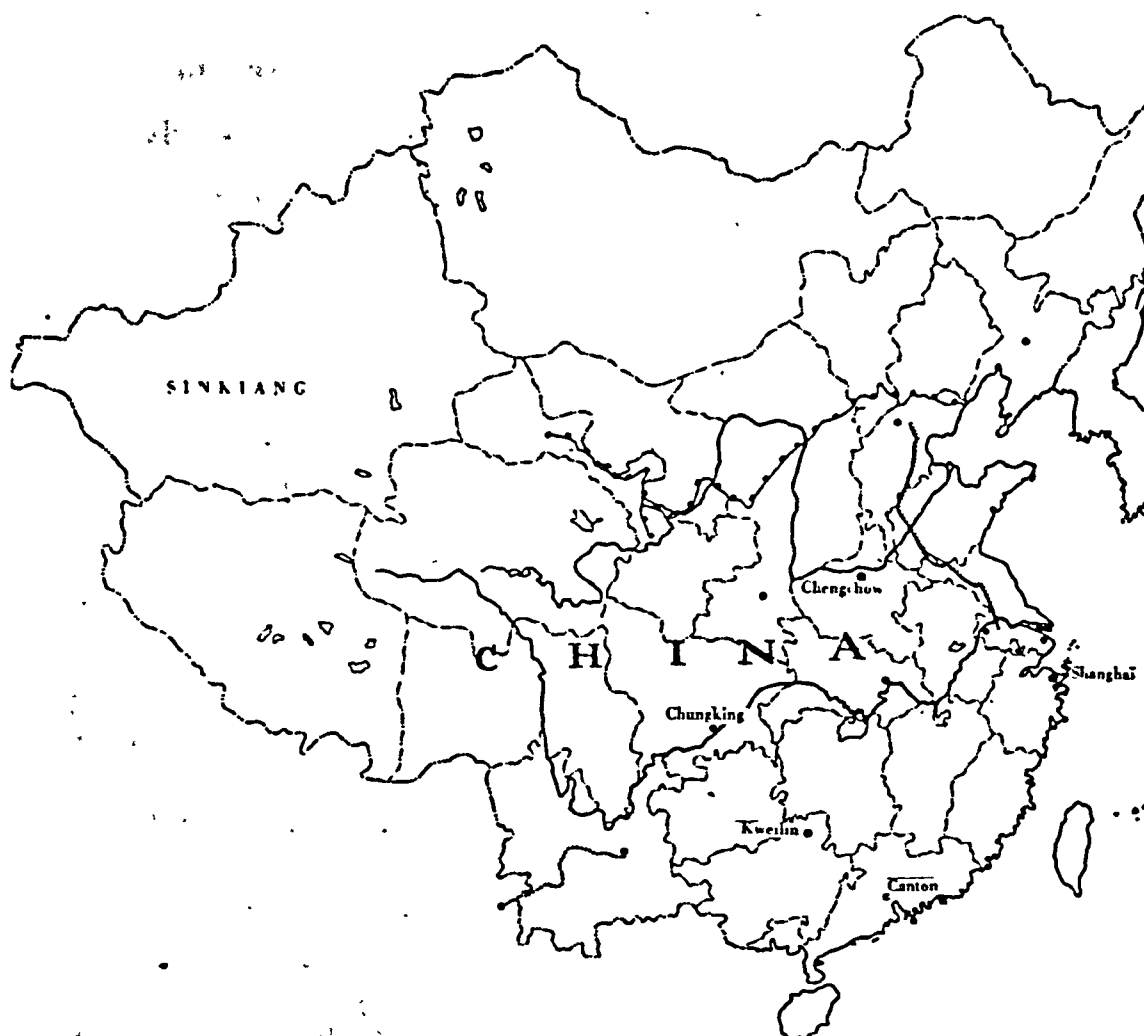
All twenty-six members of the Sinkiang church are refugees from Wei Shih, members of a colony of men and women and children who have accepted the Chinese Government's offer in the Sinkiang Colonization Project. The story of the church is the story of life in wartime China.

When the Yellow River was diverted from its course, it checked the Japanese advance, but it left thousands of people homeless. Floods, banditry, drought, locusts, and military exactions have reduced the people of the south Kaifeng mission field to desperation. Last year thousands starved and other thousands went west in search of food. In her effort to help the hungry people in the area where she has worked for a quarter of a century, Missionary Addie Estelle Cox appealed to every source available. She herself almost starved. The Christians, many of whom she had personally won to Christ, were her special charge, but the funds she was able to secure from America were insufficient.

The news of the colonization project to resettle several thousand of the farming-working class in the remote province was salvation for some of these people. A group of seventy-five made plans to go immediately. The missionary appealed to the Chengchow Baptist mission station for financial help, and got it, and since the evacuation of all people in that area was necessitated by the latest Japanese invasion, Miss Cox traveled to Chengchow with the colony.

The Chengchow missionaries prevailed upon the Chinese to remain over Sunday, when they arrived Friday night, tired and hungry, and in no condition for the long journey to Sinkiang.

That Sunday the church was born.



Institute of Pacific Relations

Among the refugees were quite a few Baptists. Knowing that there was no church with which they might affiliate at their destination, the missionaries suggested that this group organize itself as a church. A long service was held on Sunday, when several members were added by baptism, and all observed the Lord's Supper together. Pastor Li K'eh Kuang of Wei Shih, ordained that day, administered the ordinances. Evangelist P'ei Fu An was a member of the new church.

After my arrival at Sian Shensi, I called on the official in charge of the Sinkiang Colonization Project. He and his office were evacuating from Loyang, he told me, and ran into the colony which was a Baptist church. When he learned where they were going, the group joined his party. On the way they were bombed. Two men were killed and a few slightly

wounded. Later one lad fell and wrenched his back, and is now in a hospital. The others had gone on their way.

The official who gave me this report said he wished we could send other colonists; their singing, praying, Bible reading, and cheerful acceptance of difficulties made them easy to deal with.

As soon as I got out of Chengchow where I could telegraph, I wired for permission to engage in the continuation of efforts to colonize refugees. Dr. R. E. Beddoe gave it immediately. The war has spread farther afield than was expected and those behind cannot come through. But some day that province will be a vast mission field. Miss Cox and I hope to visit the new church in Sinkiang when we can make a trip of exploration into new territory.

The Nation Reads the Book

A nationwide Bible reading from Thanksgiving to Christmas, in which millions of American servicemen and women and their families and great numbers of other Americans will join, is being sponsored by the American Bible Society and two national sponsoring committees formed for this purpose.

The Bible Society's statement announcing Nationwide Bible Reading concludes:

Above all the measures of wartime and postwar planning—in industry, business, education, religion—the supreme need on the part of us all is for clearer moral insight, more unyielding devotion to truth, a more steadfast and farseeing spirit of brotherhood, a new determination to be more worthy of the great sacrifices that are being made in our behalf. No one source of inspiration is better able to provide for our need than the Bible.

Through long generations and among countless people of many nations the Bible has done this for those who gave heed to its guidance. It has influenced the deep springs of our national life. We may well expect that if fresh attention be given to it now by the American people, there will flow into our national life purifying and tonic streams of moral purpose and faith that will count tremendously in the remaining months of the war and the perilous years that follow.

The time is ripe to give the Bible a new share in our American life. Millions of men in the forces carry and read their Testaments. The prayers of the nation on D-Day reveal the depth of its sense of need.

The lad reading his Testament in an LCT as it approached the French coast is symbolical. Let every American share in making the nationwide reading of the Bible between Thanksgiving and Christmas an occasion of great value to the people and the nation.

They keep faith in daily Bible reading.

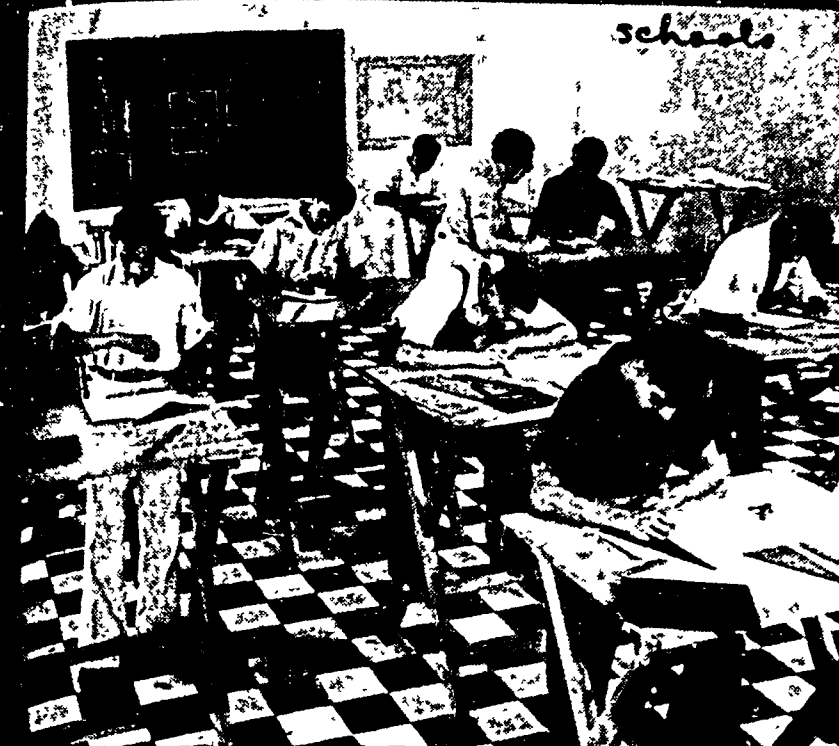


Helpful Passages for Daily Reading

Thanksgiving, November 23	Psalm 103
Friday	John 14
Saturday	Psalm 23
Sunday, November 26	Psalm 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	I Corinthians 13
Thursday	Psalm 91
Friday	Matthew 6
Saturday	John 3
Sunday, December 3	Isaiah 40
Monday	Psalm 46
Tuesday	Romans 12
Wednesday	Hebrew 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalm 27
Sunday, December 10	Isaiah 55
Monday	Psalm 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Friday	Ephesians 6
Saturday	John 17
Sunday, December 17	Isaiah 53
Monday	I Corinthians 15
Tuesday	John 10
Wednesday	Psalm 51
Thursday	Psalm 37
Friday	John 1
Saturday	Revelation 22
Sunday, December 24	Psalm 90
Christmas, December 25	Luke 2



Marjorie E. Moore



Missionary Lottie Moon again each Christmas

Three hundred and ten thousand dollars is the goal for the 1944 Lottie Moon Christmas Offering sponsored by Woman's Missionary Union, auxiliary to the Southern Baptist Convention. This is an increase of the 1943 goal, when contributions totalled \$761,128.91.

Just what these dollars will do in 1945 and later is shown on these pages, reading clockwise from the top left corner:

Build church houses. This is the Baptist house of worship at Torreon, Mexico.

Pay missionaries' salaries. Nearly two hundred missionaries were presented by Dr. M. T. Rankin at Ridgecrest last August.

Educate young Christians. At Barranquilla, Colombia, Baptists have no schools and only government education is available.

Train Christian workers. The Budapest Train-

ing School graduated a group of earnest young Hungarian women every year before the war.

Publish Christian literature. An expert linotype operator helps to produce Bibles in the Baptist publishing house at Rio de Janeiro.

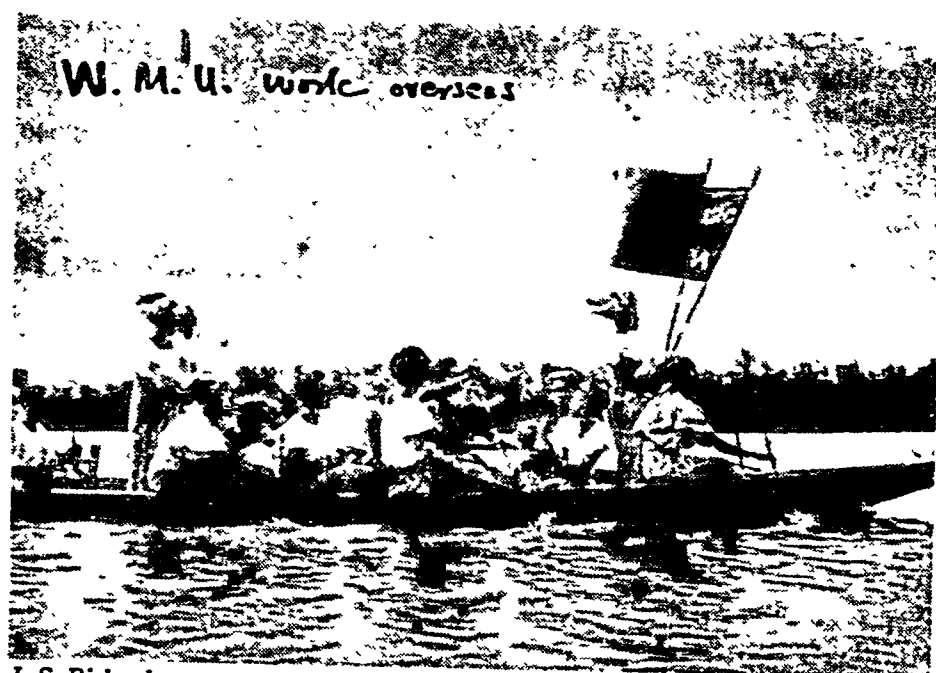
Support medical work. Chang Lan-fen gets her periodical checkup at the hospital.

Educate missionaries' children. Four of these sophomores are "Margaret Fund" students.

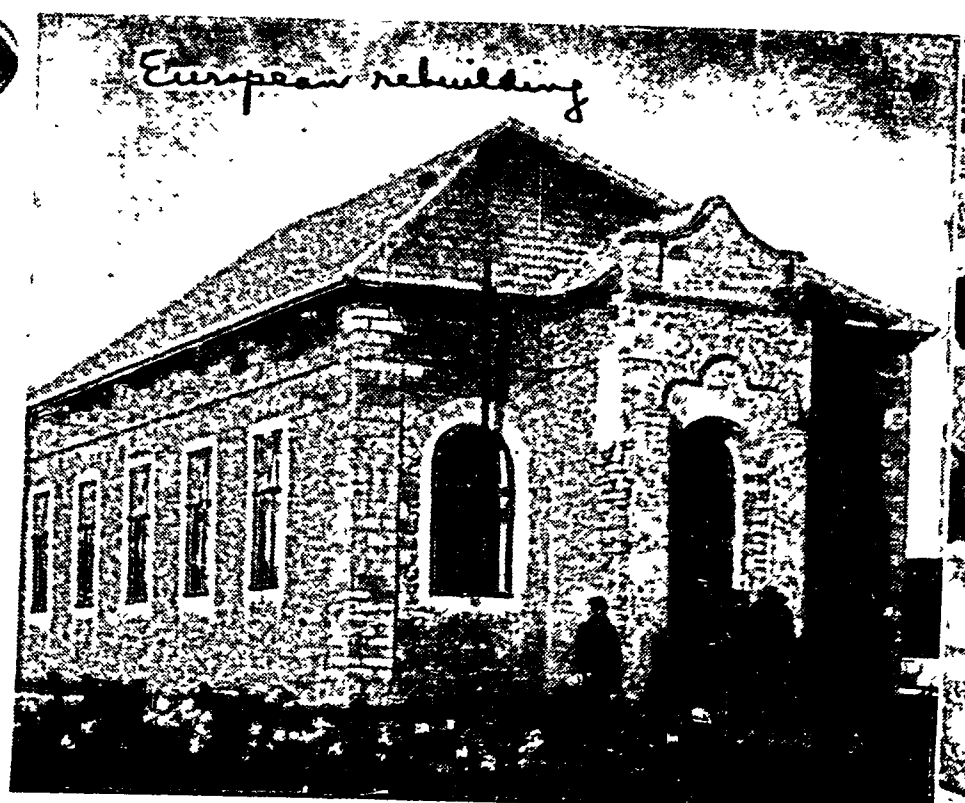
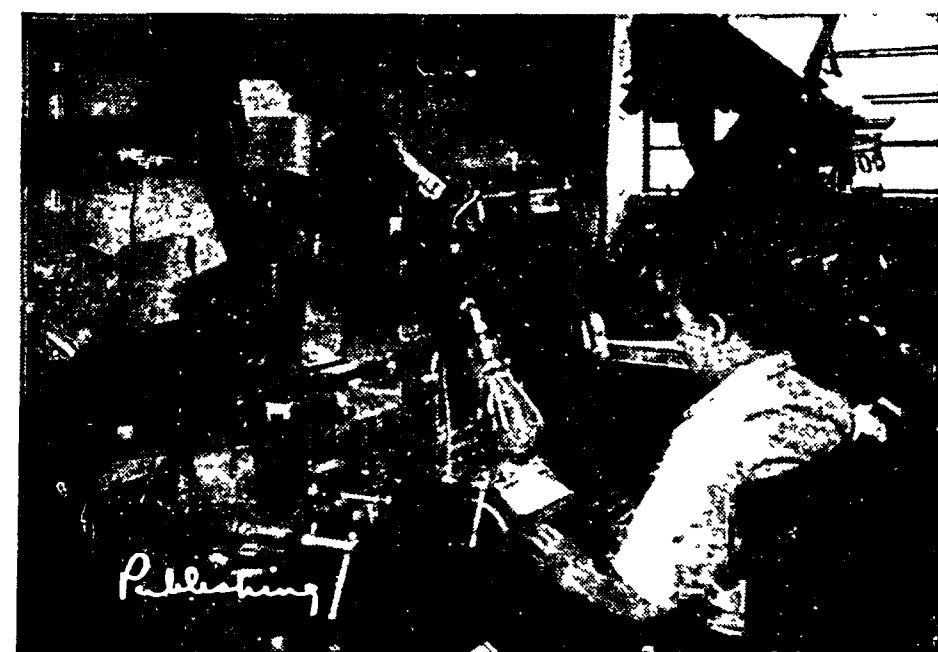
Care for children. Senora Flena Yavar tells a story to the youngsters in a day nursery, one phase of Good Will Center work.

Rebuild bombed chapels. The Tatarbunar Baptist Church in Bessarabia, Rumania, completed in 1933 is one of many to be built.

Support women's work. Nigerian W.M.S. members meet the missionaries who come to Koko in canoes.



J. S. Richardson



Fenno Jacobs, Three Lions



Wm. L. Davis



CNS Photos, Paul Guillumette, Inc.

Wartime Discoveries

Pastor Louie D. Newton relates a story in *The Christian Index* of a conversation which a university professor had with a corporal who had just returned from a combat area in Europe. The corporal went on to say that the war had taught him several things, among them an appreciation of the simple everyday blessings of life, that anybody is somebody, and that God keeps his word. Many testimonies to the same effect are coming from all war areas.

Men are discovering God. Around the world men and women in service are saying, like Philip, "We have found him." They are finding that God is everywhere, that he gives courage and comfort in the time of need. Our loved ones who are beyond our reach are not beyond his love and care. The day this message is being written word comes from one of our chaplains that he has the names of fifty-four men who have been led to Christ and baptized by him. He has the names of fifty-nine men who have signed the following declaration in the back of his Bible: "I believe that God has called me and under his leadership it is my purpose to enter the full work of the gospel ministry after the war." Many chaplains are writing us that their men are increasingly interested in spiritual realities about which many of them had never been much concerned.

Likewise nations are discovering God. Russia tried to displace God with an atheistic program but failed. The Soviet Government recognized the fact that religion sustains the morale and unity of the people.

This war has led us to discover other people. The overseas members of our families are writing home that they have gained a new appreciation of foreign missions after having seen, first hand, the results of missionary endeavor. Some of them are returning home alive because missionaries went out ahead of them. They, and we, too, are discovering that the gospel is the power of God unto salvation to all who believe, whether in Asia, Africa, or America. We are confessing with the Apostle Peter: "I begin to see quite plainly that God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is acceptable to him."

We are discovering ourselves. Some

EDITORIAL

of us have been jolted by the war out of attitudes of complacency. Like Isaiah of old who was brought face to face with God by a crisis in the nation, we are discovering things in our lives which, assuredly, are displeasing to God. We are finding in our hearts prejudices and hatreds, and greed, and selfishness. In *The Great Hunger*, the Norwegian novelist, Johann Boyer, tells the story of a man who sought to appease his hunger by scientific achievements, by wealth, by earthly honors, but learned the supreme lesson of satisfaction when, stripped of earthly goods and honors, he rendered good unto his neighbor who had spitefully used him.

In the United States two years ago, Madame Chiang Kai-shek told us that we must not hate. Who has more cause to hate the Japanese? She quoted her mother who replied when asked why she didn't pray that God would annihilate Japan, "When you pray or expect me to pray don't insult God's intelligence by asking him to do something which would be unworthy even of you a mortal."

As we have made wartime discoveries of God, of one another, of ourselves, we have gained a new understanding of our stewardship—stewardship of life, of money, of time, of talents, above all stewardship of the gospel itself. We are learning that it is required of us as stewards that we be found faithful. When God calls, "Who will go for us?" we will be alert to that call and answer, "Here am I, Lord, send me."

Some Questions and Answers

Q. Why interfere with people who have other religious beliefs—Buddhists, for example?

A. Our Bible which we believe is inspired of God teaches (Romans 3:19-24) that all men, Jew and Gentile, have sinned and can be made righteous only by the grace of God through the redemption that is in Christ. See also Acts 3:12; 1 Corinthians 3:11; John 14:6; Romans 10:11-15.

We are not indifferent to the physi-

cal sufferings of backward people. The Rockefeller Foundation and similar agencies are finding the cause and cure of diseases and are lengthening the term of life. Illustration: Yellow fever and malaria in tropical countries. If we do not leave them alone in their physical suffering, why leave them alone in their desperate spiritual needs?

Moreover, the Christian religion has more uplifting and purifying power through the living Christ than have other religions which worship inanimate gods and images, practice immorality, deify state rulers, worship at the shrines of dead deities, or are directed by the spirits of ancestors.

Q. Why send out foreign missionaries when there is so much work to be done at home?

A. Read again the story of the young struggling church at Antioch in Syria (Acts 11:22-30 and 13:1-3). In that great cosmopolitan city of the Roman Empire, one of the wickedest centers in the world (described by Lew Wallace in *Ben Hur*) there were possibly some members of that church who asked, "Why send out two of our best men to be foreign missionaries when so much needs to be done in Antioch?" Or, to go back a few years, why did Jesus command his disciples to go into all the world and preach the gospel to every creature, when Jerusalem was, spiritually, in great need? Antioch was blessed because it practiced world missions; and Antioch, rather than Jerusalem, became the missionary center of that part of the world. In the Commission of Jesus as recorded by the Gospel writers, his disciples were bidden to make disciples of all nations, to be his witnesses to the uttermost parts of the earth.

We are under obligation to send missionaries to lands where the needs are relatively so much greater. For example, take Nigeria, one of our Southern Baptist mission fields, where there are no other Baptist missionaries. Nigeria, equal in area to Texas and Oklahoma combined, has a population of 20,000,000, two and one-half times the number of people in those two states. In Texas and Oklahoma there are 4,072 ordained Baptist ministers; in Nigeria the latest available figures give only forty ordained Baptist missionaries and native preachers, to minister to two and one-half times as many people as those who are served

by 4,000! More startling figures can be given of some other countries. Missionaries report more conversions and baptisms for the number of ordained preachers than we report at home. In 1941 there were 788 baptisms in Nigeria, an average of approximately 20 for each ordained preacher, compared with 11 for each ordained preached in the two states named.

Missionary Endeavor, Better Homes, and World Peace

Because of the inability of any one city in the South to entertain both the Southern Baptist Convention and Woman's Missionary Union, auxiliary to the Convention, it was necessary this year for the two conventions to be held separately—the S.B.C. meeting in Atlanta in May, and W.M.U. in Oklahoma City in September.

Oklahoma City, where Miss Kathleen Mallory was first elected executive secretary of W.M.U. in 1912, had made every possible provision for the comfort and welfare of the messengers and visitors. The program which included all phases of Christian activities in which Southern Baptist women are interested was followed with only two or three changes in the published schedule.

Indian decorations and costumes furnished the setting of the Convention. The auditorium with its many facilities was well adapted for the meetings, especially for the magnificent pageant at the close. The Baptist women of Oklahoma City earned the highest commendation for the contribution which they made to the Convention. The meetings moved on a high plane from the welcome address by Secretary Andrew Potter of Oklahoma, in which he exalted the pioneer woman, to the final act of the pageant which was written by Miss Juliette Mather and directed by Mrs. Will S. McCraw with a cast of more than five hundred.

Among the most impressive features of this portrayal of the work of Southern Baptist women were the scenes illustrating the interest taken in the development and training of boys and girls and young men and women. We came away with a new appreciation of this part of the W.M.U. program of training.

Speaking of the training of young people, one of the most vital messages

Bonds for Missions

United States Savings Bonds designated for Southern Baptist foreign mission work must be registered in the legal name of the Board: The Foreign Mission Board of the Southern Baptist Convention, A Corporation, Richmond, Virginia.

Treasurer E. P. Buxton reports that a number of bonds have been received, registered in the name of the Board as an unincorporated association. This error creates considerable trouble to have correction made in order that bonds may be handled by the Board.

of the Convention was given by a representative of the Federal Bureau of Investigation in which he gave some startling facts concerning the failure of homes in the training of children. Careful estimates disclose the startling fact that each life in this country entails a total cost of five million dollars. Yet many homes are not caring for their children. Sixty-five per cent of the auto thefts, 55 per cent of burglaries, 13 per cent of murders in this country are committed by young people under twenty-one years of age. More crime was credited last year to seventeen-year-old boys and girls than to any other age group in the United States.

The major cause for this delinquency is the fact that for three decades the American home has been crumbling. The home should not only be the place where the child is fed and clothed and sheltered, but should be the social center of his life and the place where he can get his questions answered. It is possible for mothers and fathers to be so active in religious work as to neglect their children. The child should see in the life of the mother and father a demonstration of the Ten Commandments, the Beatitudes, and the Golden Rule. It is perilous to delegate to teachers or any one else the responsibilities which should be assumed by the home.

Quite a number of missionaries at home on furlough were introduced to the Convention by Dr. M. T. Rankin who, after brief messages by representatives of various mission areas, led in a prayer of rededication.

One of the most significant features of the program was the message on peace by Pastor Theodore F. Adams,

First Baptist Church, Richmond. He quoted a declaration by one of the prophets, "This man shall be our peace." It will avail us nothing to look to totalitarian governments, to atheistic communism, to Mohammedanism, to Buddhism, or to any form of human religion for enduring peace. We must look to Christ alone. Peace has its tap-root in the Bible. The money being spent for war would build a five-room house for every family in the world, or would provide a million dollar hospital for every town having more than 2,500 inhabitants. If we mobilize for peace we must consider economic needs, racial factors, the pervasion of society by the spirit of Christ. "This man shall be our peace." We must face and overcome temptations to disillusionment and despair, to bitterness and hatred, and to isolation. We can live at peace ourselves, we can be enlightened concerning peace, we can help advance the world mission of Christ.

The Larger Evangelism

Whatever Dr. John R. Mott writes is worth reading. His latest book, *The Larger Evangelism* (Abingdon-Cokesbury, \$1.00), is exceedingly timely, especially when there is a growing interest in scriptural evangelism. Evangelism and world missions are woven together in this heart-stirring message. The titles of chapters, messages which were given at Emory University this year, are: "The Summons to a Larger Evangelism"; "The Rising Spiritual Tide"; "The Greatest Evangelist of the Last Century"; "Individual Work for Individuals"; and "Is the Watchword of the Student Volunteer Movement Still Valid?"

Repeated journeys to all parts of the world, the most of them again and again, has qualified Dr. Mott to express an intelligent judgment concerning spiritual conditions around the world. He believes that the present is a time of rising spiritual tide. There is a rising tide of expectation, a rising tide of opportunity, a rising tide of interest in things genuinely spiritual, a rising tide of faith. He goes on to give reasons for these conclusions based on his experiences and observations around the world. We live in a time which is difficult and dangerous and requires wise pilots who can understand the tides across the world with "full and accurate-

knowledge of hidden rocks and shoals, of shifting sands, and of cross currents."

John R. Mott believes that the watchword of the Student Volunteer Movement, "The evangelization of the world in this generation," is still valid. By evangelization is not meant the conversion of everyone but "giving every person an adequate opportunity to know Jesus Christ as personal Saviour and Lord." "To have a knowledge of Christ is to incur a responsibility to every man who has it not . . . What a crime against mankind to keep a knowledge of the mission of Christ from two-thirds of the human race! If practically the entire world is informed concerning the progress of the world war, certainly it is possible for the entire world to know about Christ—the one Saviour of the world." He believes that it is possible to evangelize the whole world in this generation in view of the opportunities and resources of the churches and the facilities at their disposal. There are enough Christians with sufficient resources and facilities to give the whole world a full opportunity to know and accept Christ. For the first time practically the whole world is opened to the gospel. We have in the younger churches of the various continents human resources, as never before, which afford the largest promise for world evangelization.

Humanized Missions

In a current periodical which comes our way, an American minister commends a certain moving picture for the reason that it "humanizes religion." He means by this statement that the picture makes religion a personal matter and puts it on the plane where the people live. It is not our purpose here to follow the line of thought in his discussion, but to consider a related theme suggested by his article—"humanized missions."

By humanized missions we do not mean a missionary program based on human plans and power, but a presentation of mission facts and factors vitally related to life—intensely personal and human, with an appeal to hearts regenerated by the Spirit of God. No field of activity provides such inspiration as areas of missionary endeavor with their stories of heroism, of fidelity, of achievement, of

conquest, all gleaned from the chapters of missionary service.

We are in danger of becoming so absorbed by plans and programs as to neglect the more important matters, the human factors in world missions. Nothing can be so interesting as people. Let us not fail to humanize missions.

It is the purpose of THE COMMISSION, through messages concerning world need and opportunities and through appropriate illustrations, to do this very thing—to humanize missions to bring the needs of sinful, sorrowing, suffering humanity to the homes and hearts of our fellow workers in the homeland and around the world.

Missionary Snapshots

Dr. Robert E. Beddoe, recently returned to America from China, told us that missionaries in war-torn China had learned the reality of prayer as never before. Men and women in battle areas are finding that God hears and answers prayer. Through prayer we are linked to the omnipotence of God.

♦ ♦ ♦

The Christian Century in a recent issue carries a communication from the Latin American Union of Evangelical (Protestant) Youth to President Roosevelt protesting against the campaign opposing Protestant missions in Latin American countries carried on at the instigation of Roman Catholics. The communication points out that the Four Freedoms proclaimed by the President would be in danger if the campaign against Protestant missions should triumph.

Efforts being made to restrict the sending of Protestant missionaries to South America, while Catholics are permitted to send missionaries, have not served to strengthen the Good-Neighbor policy. The statement from the Christian young people of Latin America closes by saying, "All that we Protestants of Latin America are asking for is that we be given equality of opportunity with Roman Catholics to profess our own religion according to the dictates of our own conscience. We wish the same liberty which Roman Catholics enjoy in your country where they are in the minority."

♦ ♦ ♦

One of the great missionary heroes of the last century, a man unknown

by many of this generation, was Ludwig Nommensen who was sent by the German Rhenish Mission to the Netherlands East Indies in 1862. He wrought among the savage Bataks in the island of Sumatra. Again and again his life was threatened by cannibals who a generation before had eaten the first two missionaries sent to Sumatra by the American Board.

Today all of the descendants of that cannibal chief are Christians. On one occasion when a fresh blaze of fury threatened to consume him, Nommensen, unarmed and alone save for the presence of God, walked straight into the center of the armed camp of cannibals and commanded them to lay aside their weapons of war. He walked up to some of the warriors and took the head knives from their hands.

Later he translated the Bible into the Batak tongue. When he died in 1918 at the age of eighty-four, he was buried in the presence of 40,000 Bataks who had received from him the Word of Life.

Today there are in Sumatra and the small adjoining island of Nias more Protestant Christians than in China and Japan combined. Batak Christians support their own churches, schools, hospitals, leper colonies, industrial schools, and training schools for teachers and preachers. In *Unfolding Drama in Southeast Asia* (Friendship Press, \$1.00), a new book by Basil Mathews, is a chapter of gospel triumphs entitled "Nommensen's 'Holy War' in Batakland" from which most of these facts are gleaned. Another recent publication of similar nature, likewise published by the Friendship Press, is *West of the Date Line* by Constance M. Hallock.

♦ ♦ ♦

According to Everett Gill, Jr., our Secretary for Latin America, a signal honor has recently come to Dr. J. W. Shepard, head of the department of New Testament and Greek, at the Baptist Bible Institute, and former missionary to Brazil. While in Brazil Dr. Shepard was among the pioneers in the organization of the great Rio Baptist College now reporting an enrolment of nearly 1,500. At a recent meeting of the Board of Trustees, it was voted unanimously to change the name to the John W. Shepard Baptist College of Rio. This is a well deserved honor and one in which Southern Baptists will rejoice.



The Lottie Moon Christmas Offering of Woman's Missionary Union was inspired by this missionary.

Studying Missions

By Mary M. Hunter

The spirit and life of Lottie Moon continues to affect policies of Southern Baptists.

The Mission Study Committee of Woman's Missionary Union at its meeting in Oklahoma City in September unanimously recommended that Woman's Missionary Societies and Young Woman's Auxiliaries during the rest of this year major on the study of the four foreign mission textbooks: *God and Man in Missions*, by W. O. Carver; *Thus It Is Written*, by H. C. Goerner; *Pray Ye*, by Frances Landrum Tyler; *Give Ye*, by Frank K. Means.

In the belief that the women and young people in all of the churches

will study the four books recommended, the committee passed on to the publishers of the series the request for a second edition of the four books, totalling 40,000 copies. W.M.S. and Y.W.A. members who are seeking the enrichment of their own lives and the deepening of their consecration to the great task of evangelizing the world, cannot afford to miss the study of one or all of these books.

The Foreign Mission Board has prepared a packet containing a handbook and other free literature for classes using the books. A request for it will bring to you a packet of the free literature.

Reports from many energetic, progressive, consecrated pastors of wide-awake, alert, active Southern Baptist churches who have sponsored or participated in a week of mission study for every member in their churches, have greatly heartened the Foreign Mission Board.

To the churches that have not held or joined other churches in one of the many methods of conducting schools, we suggest that with the many home and foreign missionaries at your command for teaching and speaking and the use of the alluring array of mission textbooks available, scores of schools of missions may easily be put on in the remaining weeks of the year.

Pastor J. M. Thomas, Lolita Baptist Church in Texas, has a stimulating article in the *Baptist Standard* on the subject, "Promoting the Kingdom of Christ by Radio and Motion Pictures." We quote:

"There seems to have been, of late, a noticeable and sudden turning of the attention of Southern Baptists toward the radio and motion pictures as a means of promoting the kingdom of Christ. This movement is widespread and indicates the leading of the Holy Spirit. The time has come for Baptists to arise, under God, and wrest these two powerful weapons from the subtle hands of Satan and turn them upon him. The writer risks being called a fool to say that we will neither reach our largest possibilities, nor make Christ live as effectively as we should in the life of this nation until we produce motion pictures on as complete a scale as Satan is now doing."

Rev. William I. Hanna, pastor of Patterson Park Baptist Church, Baltimore, Maryland, writes: "In 1940 the church gave \$15 on a goal of \$200 for the Co-operative Program. In 1941 we showed in the church most of the films in the motion picture library of the Foreign Mission Board. Interest in every agency in the Southern Baptist Convention was stirred by these pictures. In 1942 we doubled the goal of 1941, giving \$400; in 1942 the church gave \$800. This year we pledged \$1,600 and we are considerably overpaid to date."

The possibilities of motion pictures for the proclamation of Christian truth and the spread of missionary information are a vision of alluring and compelling power.

EPISTLES

FROM TODAY'S APOSTLES

Free Press

Just a word or two from Uruguay. A small republic that is going about its own business with a free press, legal elections, and religious freedom, it might be forgotten in the midst of the many strange and interesting things that happen in the larger *republicas* around us.

These are golden days for our work in Uruguay and we don't have the forces with which to take advantage of them. I still maintain that Uruguay is strategic with reference to any movement in South America. I wish that I could show you some of the articles from the papers here touching on the relation of church and state not so far from us.

The interesting thing is that some of the better ones are written by devout Catholics. The press of Uruguay has strong influence far beyond the borders of the country.

ROBERT L. CARLISLE
Montevideo, Uruguay

New Vision

During the holidays six girls did field work. Journeying throughout the northern states, two of the girls visited twelve cities, 100 homes, taught 22 classes, taught in 10 vacation Bible schools, distributed 280 tracts, and traveled over 1,525 miles by horseback, truck, and bus.

They encountered many difficulties, were hungry and sick several times. When I said, "I am so sorry you had such a hard time," one spoke up, "Yes, we had many sad times but we received a new vision and saw the great need of workers, so we are willing to return next year if you will send us." Don't we all need a new vision?

MAYE BELL TAYLOR
*W.M.U. Training School
Recife, Brazil*

Tent Meetings

Last year with the help of \$300 from the Foreign Mission Board and about \$600 (pesos) contributed locally, the Association was able to buy a tent and equip it fully with benches, organ, pulpit, and so forth. During the summer the tent was constantly in use. Two series of meetings of one month each were held in Villa Diego and Gobernador Galvez, two towns near-by where it was planned to open work if the public responded. The response went beyond our expectations and we were able to rent halls,

furnish them, and start to work with Sunday schools, preaching services, and meetings for the women.

The Association has two permanent workers, a young lady and a man. Our plan and hope is to see churches organized in both towns very soon. This summer we plan to start work in two more towns. The colporter of the publication board and many volunteer workers help out in many ways.

Besides the meetings in new towns the tent is used in connection with the churches. For this coming season we already have enough requests to keep the tent busy all the summer.

T. B. HAWKINS
Rosario, Argentina

Neighbors or Enemies

Constantly there comes to my thoughts the challenge of what Japan was twenty-five years ago, as presented by our missionaries there, and our failure to heed their warning that it was the hour to strike if we wanted to win the nation for Christ. We are facing a similar situation down here. And the consequences will be as disastrous, or more so, if we do not win Brazil for Christ. The seeds of misunderstanding and enmity are already being sown. Watered as they will be by events of the postwar world, only the gospel of Christ can neutralize their effects on future relations between the two republics.

Is it possible that future generations down here will rise up to curse their North American neighbors? I can well believe it by what I see and hear, unless the love of Christ can be shed abroad in the hearts of enough to warm the whole group. What a tragic but glorious period in history we are living!

EDITH AYERS ALLEN
Rio de Janeiro, Brazil

Student Evangelism

Two-thirds of the enrolment of Ginasio Taylor-Egidio are believers. We challenge other institutions in this respect. We maintain compulsory Bible classes for the believers, but it is an interesting fact that half of the Catholic students attend the classes voluntarily. We have 19 ministerial students and 29 girl volunteers, making a total of 48. Special Bible and training classes are held for this group following the plans outlined by the seminary and training school for preministerial education. During the summer 13 of these girls worked as itinerants in 36 churches. The school was greatly blessed by the visit of Pastor Jose Rodrigues. There were 32 conversions, 28 being students in the school.

The Jaguaquara church continues to grow in numbers and spiritually under the able leadership of Dr. Carlos Dubois.

Plans are under way to increase the auditorium 30 feet, including choir loft and baptistry and another assembly room with classrooms. At the present time the old building is being remodeled or divided into four rooms to facilitate the Training Union and Sunday school. We have a fully graded Sunday school and a Training Union composed of 13 unions with an average attendance of 300. In May we had the most successful study course for the Training Union ever held. Five books were taught; the average attendance was 198.

The Jaguaquara encampment is larger each year and its influence is being felt in the whole field. This year we were greatly blessed by the visits of Marcolina Magalhaes, missionary of the Home Mission Board, and Dr. Harold Schally of the North Brazil Seminary. One man walked 45 leagues (160 miles) in order to attend.

J. E. LINGERFELT
Jaguaquara, Brazil

Postgraduate Work

Summer school in the University of Chile was a great benefit. In the first place, the contact that I had with teachers and professors from all over Chile, including grammar, high school, and university instructors, helped me to come to know a class or group Chilean people that I had not known before and would have had little opportunity to know otherwise.

Besides this, the classwork itself was helpful; it required me to think more profoundly in the Spanish.

In May I went to Temuco to teach for four weeks in the Institute for Girls, and while there had an opportunity to get to know many of the young women in our work in the South and to talk with several of them about the school. As a consequence I found five very splendid prospects, and the Training School Committee enthusiastically considered each one of them for next year.

We had a splendid mission meeting this year and, I think, the best since I've been in Chile, but we were somewhat saddened over the going of the McGavocks to the Mexican Mission. We newer missionaries are quite happy and enthusiastic over the spirit of this mission meeting. Although the mission as a whole asked for only three or four couples and single persons, we feel that we could use ten or more couples and as many single missionaries as are available.

The opportunity for the gospel here in Chile now is tremendously great and we feel that it is time to take full advantage of it, a very difficult thing to do when the missionaries already on the field are overloaded with work.

GEORGIA MAE OGBURN
Santiago, Chile

Persecution

The workers' and pastors' conferences were better attended than any one expected. All had a good time and the addresses were much above anticipations. The discussions were to the point.

At one of the very first opportunities one of the pastors made some remarks about the missionaries and their kindness during the years. Also that they had brought the gospel to them and that he thought an expression should be made at this time, showing that they were willing to do everything within their power for the missionaries. Before he finished, everyone was on his feet, showing in that way his love and approbation of the missionaries and what they are doing.

One of the notes in the addresses was that we are not making much progress at present, and may be in for some persecution. Yet we must preach Christ as never before. I know that every one, not excluding the missionaries, was well paid for the time spent, and returned to his field more refreshed and with new zeal to work.

Z. PAUL FREEMAN
Tucuman, Argentina

Shipwreck

The torpedo struck without warning at 2:45 A. M. In fifteen minutes the ship had sunk out of sight. Passengers and crew were all in lifeboats, afloat on wreckage, or with Davy Jones.

I was thrown end for end, but found

my flashlight, picked up things I had laid ready, slipped into a pair of old shoes, went upstairs, put on the trousers I had in hand; slipped my panic bag over my arm, put on hat and glasses, then life belt. This took less than two minutes. Lifeboats were hitting the water by this time. The ship gave a lurch and landed me in the sea so gently that I was able to swim to the farthest lifeboat without losing my glasses or my hat. Climbed into the lifeboat, helped row against the wind, until my hands were blistered and I felt pretty weak.

Suddenly a big steel shape loomed beside our boat. Expected to be sprayed with machinegun bullets from the sub, but it was an Allied Nations corvette. By 5:30 I was aboard the corvette.

For several days and nights almost 200 extra persons were crowded on the steel deck and into the narrow quarters of the small vessel. Badly sunburned, minus several nails, and plus occasional bruises I am adding this account to the minor adventures of a missionary's life.

I lost all my baggage, money, papers and valuables—except one wrist watch, three safety pins, my passport, one pair dirty linen trousers, one torn suit of pajamas, one pair of shoes, my glasses, one pen knife, one hunting knife (which cut me out of bad tangles with ropes).

The American Red Cross and the Australian Red Cross have helped us.

PAUL V. TAYLOR
*(Evangelical-Reformed missionary)
Colombo, Ceylon, en route to China*

The "baby" Baptist church in the Territory of Hawaii is Nuuanu on a Honolulu thoroughfare just a dozen blocks from the city's business district. It was organized in April, 1943, and now has 101 members, with a building fund of \$14,000 for a lovely house of worship when building materials are again available. In this picture made on the church's first anniversary, Pastor and Mrs. M. W. Stuart are standing extreme left, next to their baby and the Sunday school superintendent.



Hawaiian Japanese

Upon the insistent call of Mrs. Hazel Kawano I made a three-day trip to the island of Molokai to help her establish a Christian witness among the Japanese-speaking people of her community and island. She was converted in April during the evangelistic meetings at Olivet when Missionary James D. Belote preached. In June she began a little Sunday school in a deserted Buddhist temple in the town of Kaunakakai where she lives. She had seventeen one Sunday and thirty-five the next.

Although her son was sick, she and her husband planned a series of meetings for me. The first night almost 90 per cent of the local Japanese population in the town, 70 persons, turned out. On the second night, in another camp there were about 200 present for the Japanese service. The next night, for an English service, especially for young men soon to be drafted, we spoke to sixty persons.

On this trip we visited the leper colony and Dr. and Mrs. Fish, missionaries to China from Canada.

The reaction to these services showed a condition of spiritual starvation that can hardly be imagined. There is no Japanese-speaking religious leader anywhere on the island and a good proportion of the people are Japanese or of Japanese extraction. They begged me to come back once a month but I couldn't promise. What can a man do?

Ten days later, after a visit to Maui, I stopped off again in Molokai and was taken to a new settlement where I spoke again for the first time. The man who introduced me said to the audience: "Until I heard Mr. Dozier about a month ago, my heart had not had a washing since the blitz. Please listen to him for you will get a blessing."

I then was invited to go regularly to the leper hospital, which has had its doors closed to outside spiritual leadership. Everywhere we go it seems that doors swing open, and there is no one to really man the job adequately.

The call has come for me to go to the big island where one of our chaplains baptized fifteen or sixteen young people who wanted to join a Baptist church. How to follow up this work is a problem. It is progressing so rapidly that our heads swim. Doors are swinging open that will close sometime and we shall not be able to get in unless we seize them now.

The Bible School has started with an initial enrolment of more than 75 pupils. Prospects for an excellent session are bright. Cornelia Leavell's kindergarten has started off with more than 50 children enrolled, even though much of the equipment is having to be improvised out of crates, and the like. It's all in the game.

Send us men!

EDWIN B. DOZIER
Honolulu, T. H.

The Make-Believe School

By Mary Entwistle

At the end of the narrow path that ran between an African village and its farms stood the big silk cotton tree. It had stood there for always and always, so the children of the village thought. Its thick twisted tree trunk and root branches had made a favorite playground for as long as the boys and girls could remember. It was the very special play-place of the chief's children. The tall tree's shade rested over their own hut, and its great roots peeped through the bamboo fence. You had but to scramble over the fence if you were big or middling-

made a little skirt. The two boys wore short loin cloths but Pombo wore only beads, a string of them around his body and another around his neck.

"Why don't we begin?" asked Adjai. He did not like waiting and doing nothing.

"We *must* wait for Kalulu," said Nyunga. "Who else has been to school of us all? We have not trodden that path; we should lose ourselves."

Makolu started away down the path that led through the farms to the forest. "I'm going," he announced. "Why should I wait?" But at that

You must say, 'Here, sir.'"

"Oh, yes, I forgot. Here, sir."

"Makolu!"

"Don't want to play."

"MAKOLU!"

"Silly old game. Here, sir."

"Pombo!"

"You must say the word, Pombo," whispered Nyunga. "If you don't, you can't sit in my lap."

"'Ere, sir. Doesn't Kalulu look funny, Nyunga?"

Kalulu laid down his pencil, placed a stone on the paper to prevent it from blowing away, and stood up. "Attention!" he called, rapping his table hard with a piece of stick. Four pairs of eyes looked with close and grave attention. Pombo opened his mouth as well, so that Kalulu could see for himself how very well he could play the game of school.

"Fees next!" said Kalulu briskly.

The chief's children

Illustrations
by
Erick Berry.



Kalulu, the oldest



Adjai, who was ten



Nyunga, the only girl



Makolu, eight years old

sized, or scramble underneath where the fence was broken if you were very little. And there you were!

On one very bright morning Adjai, Makolu, Nyunga, and Pombo were all underneath the cotton tree and quite ready for play. Adjai was ten years old. He had a round, merry face, and feet that were always wanting to dance about. Makolu was eight. He liked playing by himself best, and was looking rather cross because Adjai had made him come along with the others. Makolu had very quick eyes and strong fingers. He longed to be a great hunter. Nyunga was their sister, nine years old and quite a mother to fat little Pombo, who was only just about four. Her hair was shiny with palm nut oil and plaited into many little plaits. A necklace of shells hung around her neck, and a piece of cloth fastened over her dark brown body

very moment came a shout, and a tall boy, all waving legs and arms, jumped the fence.

"I'm ready," he called. And then the game began.

A dry gourd shaken up and down made a fine school bell. Kalulu rang it until all his pupils had seated themselves in a line in front of him. A piece of the thick root served very well for a teacher's table. On it Kalulu placed an old exercise book and a red crayon pencil.

"Now," said he, "we will take the roll call. Answer to your names please. Say, 'Here, sir.'" He frowned at Nyunga, who was very inclined to giggle.

"Adjai!"

"Here."

"Nyunga!"

"Behold me."

"That word is not the right word.

"Whoever comes to this school must bring a fee. Littlest ones like Pombo may bring something small. Big ones," he went on, looking hard at Adjai, "must bring large fees. School costs more when you are big."

"Well," said Makolu, "I bring you this." He held out a large rusty nail in his dark hand. "It's a very good nail," he added, "made of real iron. You never know when it will be useful."

Kalulu frowned and shook his head. "Such a thing to offer your teacher!" he said. "From Pombo I will take this for a fee. From you, a handful of ground nuts; that is what *you* will bring."

Makolu put his hand inside his loin cloth and brought it out again. "How did you know I had visited the garden?" he grumbled.

"Nut shells have been sticking out

of your cloth for all the world to see," answered Kalulu.

Makolu joined in the laughter of the rest. He knew very well that Kalulu would share them at supper time, so he handed over the nuts quite cheerfully. Besides, it was fun to have such a clever teacher.

"Come on, Adjai," went on Kalulu. "What do you bring for your fee?"

Adjai held his hand behind him. "Say the word that you will give this back to me when the game is over."

Kalulu rapped the table angrily. "It is not yours to bargain with your teacher," he said. "Where is the fee?"

Adjai opened his hand and held up two safety pins, one small, one large. "Here is a treasure, Kalulu, a father and a child together."

Teacher Kalulu pinned them on to his shirt, one above the other. "I take your fee," he said, and turned to Ny-

So Kalulu seated himself on his log table and began, "Once upon a time," and there wasn't another sound under that cotton tree save Kalulu's voice. Even an inquisitive lizard running along the thick roots stayed still and didn't wink an eyelid until the story was done.

"Another one!" cried Makolu.

And Pombo said, "I want it all over again."

But Kalulu shook his head. "It will be supper time soon and I'm going first to bathe."

Nyunga sighed and got up. "Come, Pombo, I must fetch sticks for the fire. Mother will be calling us."

Adjai jumped up. "Make-believe school is fun. But I wish it was real school. Why can't we all go with Kalulu when the next rains come?"

"It takes lots of presents for fees, that's why," said Makolu wisely. "When Kalulu has learned everything he will stay at home. Then we shall go and learn."

"Me first," Adjai said quickly. "I'm older than you, and I can count up all my fingers already."

"But I'm not going to stay at home," said Kalulu. "I mean to be a teacher."

"Where will you teach?" asked Adjai.

Kalulu thought and thought. "Oh, I don't know," he said at last. "Perhaps I shall teach in my school, in the town by the river. Only then I should be there all the time, and not just when the rains come."

"Why do you go only in the rainy time?" asked Makolu.

"Silly!" said Adjai with scorn. "When the rains are over, there is much to do in the village. That's when the new huts go up and the digging at the farms is done."

Nyunga pushed Pombo through the hole in the fence and then turned back. "Can't you be a teacher in this village?" she asked. "Make a school for us and all the other children—real school?"

Kalulu stopped quite still for a minute. "I never thought of that," he said. "Suppose I have real school some day, when I'm a real man!"

"We'll come," said Adjai and Nyunga.

"So will I," said Makolu. "Brothers wouldn't have to pay fees, of course."

And Pombo put his round, shiny face through the hole in the fence crying, "May I come, too? Make me wise, Kalulu!"



This story from *Children of the Chief*, 25 cents, is published here by permission of Friendship Press.



No Manners,
Pombo's friend

Pombo, who was just four

unga, who was already offering hers.

She sighed as Kalulu tossed the big red bead into the cocoanut shell along with Pombo's nail. Was it not the very best, biggest, and reddest bead of all she had?

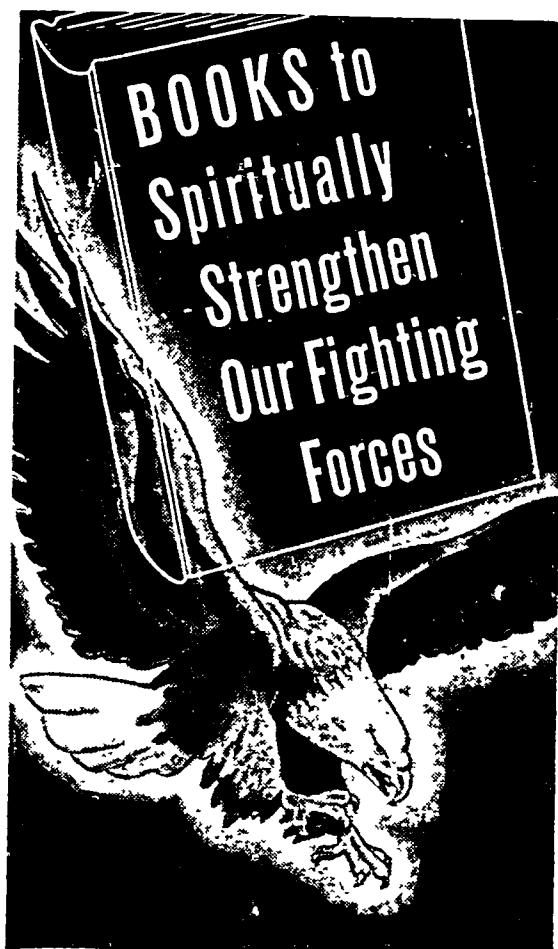
"Now," said Kalulu, "we will have lessons. You will all learn to read, but first you must know the letters."

"I don't like letters," said Adjai. "Tell a story instead."

"Yes, yes!" said the whole school. "Adjai speaks a good word. Tell a story, Kalulu."

"Stop!" cried the teacher. "The pupils do not say what they will hear. The teacher says 'Learn this,' and the children obey."

"We know, we know," said Nyunga in a coaxing voice. "But you tell stories so well. Tell us of the tortoise and the monkey. See how well we will listen. All our ears are yours."



No spiritual weapon forged can equal a book. No power that is not of the spirit can bring victory. That is why our men in service need the spiritual strength of a book, especially a book of daily devotions. Here are two that lead in popularity and in ministry to that need. Both convenient pocket size.

STRENGTH for SERVICE to GOD and COUNTRY

370 messages of hope and courage, each written by a man of God familiar with the problems of men at war.

Two bindings	} 75c each
BLUE for navy	
KHAKI for army	
	\$7.50 a dozen

ABUNDANT LIVING by E. STANLEY JONES

Hundreds of churches and thousands of individuals have already given their men and women in service *Strength for Service*. To them we suggest as a second gift, *Abundant Living*, the devotional classic by the great Christian leader. Especially suited to the healing of war-shattered souls. \$1

Order from the
BAPTIST BOOK STORE
serving your State

BOOKS

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

Sumner Welles is one of the few men in the world who have the information to write such a book as *The Time for Decision* (Harper, \$3.00). He has given an able study of the present world situation in the light of world events during and since World War I. Reviewer M. T. Rankin states: "There is more historical information concerning the past thirty years in this book than in any other one book I have ever read. No one with an intelligent concern for postwar conditions of the world can afford to miss reading this book."

Similar in purpose but different in treatment is *Peace Is the Victory* (Harper, \$1.50), edited by Harrop A. Freeman. It is a symposium of a variety of opinions from thirteen persons, some of them internationally known. There is, however, remarkable unanimity because the point of view is invariably Christian. Says Reviewer George W. Sadler: "It is not an easy book to read but it is decidedly worth while. Perhaps this sentence serves as well as any as the central theme: 'It is common man, any man, not the king or scribe or philosopher, who is set in the midst of the stage of history.' If the rights of 'the common man' are considered and respected, there is ground for hope that peace will be the victory."

A forceful presentation of inter-American co-operation, its vital need, and its dangers is the book *The Americas and Tomorrow*, by Virginia Prevett (Dutton, \$3.00). Reviewer Everett Gill, Jr., describes it as an unusually frank and fair discussion. "Filled with splendid historical data, it would be much improved with chapter headings," he says.

Gateway to Asia: Sinkiang by Martin R. Norins (John Day, \$2.75) is a study of one of China's little known far-western provinces. Few occidentals have ever been to Sinkiang. In the past it has been a land of mystery and fable, thousands of miles from the currents of modern life. Air travel on a global scale and world events may make this province indeed the gateway to Asia. For this reason the au-

thor's study of its history, its resources, its present situation, and its possible place in the world of tomorrow is extremely useful. Reviewer Rankin declares that the information in this book is not easily available from other sources.

I See a New China by George Hogg (Little, Brown, \$2.50) is timely. It is primarily a story of the development and success of Chinese co-operatives under the organization known as Indusco. The author traveled throughout north and northwest China in connection with this enterprise. He depicts the heroic struggle of the Chinese people through seven years to carry on despite difficulties and obstacles which few Americans have comprehended. The reader of this book gains a better understanding of the present situation in China, which for lack of more complete information has created some disappointment and cynicism in the Western hemisphere.

Compass of the World (Macmillan, \$3.50) and *Enough and to Spare* (Harper, \$2.00) ought to be read together. Entirely distinct volumes, they nevertheless deal with world conditions and resources, agreeing on two facts: the sufficiency of physical resources multiplied and utilized by the inventive genius of man, and the utter inadequacy of such resources without moral

"A significant contribution to the political thought of the day."

—*Scientific Book Club Review*

ENOUGH AND TO SPARE

by Kirtley F.
Mather

"Mr. Mather, a Harvard professor of geology, endeavors to shift political policy to a basis of fact. It is his thesis that there is not only enough raw resources for any probable population in the world, there is more than enough. This is a book written in terms of facts and figures, which, for long term if not for short, is definitely optimistic. It is important."—Henry Seidel Canby, *Book-of-the-Month Club News*

At Your Bookseller \$2.00

HARPER & BROTHERS

49 E. 33rd St. New York 16, N.Y.

dynamic and control. The first is a symposium on political geography, edited by Weigert and Stefansson, confirming the fact that geopolitics is a primary concern.

The second is the work of Professor Kirtley F. Mather of the Geology Department of Harvard University (brother of Miss Juliette Mather of Woman's Missionary Union). Its subtitle is, "Mother Earth can nourish every man in freedom." "The race now is a very real one between the use of scientific methods for constructive purposes and their prostitution for destructive ends. . . . If enough of us resolve to intensify our own personal zeal for democracy, to discover its real meaning in our day-by-day life, to be true to the best we know in ethics, morals, and religion, America will not fail."

Medical missions has produced another autobiography, *Missionary Doctor* by Mary Floyd Cushman (Harper, \$2.75). The author was a successful physician and surgeon in Maine, and at the age of fifty-three accepted an invitation to go to Africa, thus realizing the desire of her life.

The whole truth of December, 1941, is not yet available to the public but books like *Bataan: The Judgment Seat* by Allison Ind (Macmillan, \$3.50) reveal parts of the story. This is the account of what happened in the Philippines by an American Army officer who was there six months before the islands were bombed and took part in the defense of Bataan. He describes frankly the lamentable failure of the United States to supply the forces in the Philippines with adequate weapons and resources.

Two children's books are mentioned as recommendations for gifts at Christmas. *The Dragon Fish* by Pearl S. Buck (John Day, \$1.50) is for six- to ten-year-olds. "Its vivid language and atmosphere transport the reader to China and right into the hearts of two lonely little girls, one Chinese and the other American," says Reviewer Nan F. Weeks. "The story stresses the similarities rather than the differences between the children of the two races. The illustrations by Esther Brock Bird are most attractive, and really illustrate." Religion is not mentioned.

A Purple Pig for Pedro by Elizabeth C. Bjork (Wartburg, \$1.00) is for the same age reader. It is a lovely story of a little Spanish-American lad who saved his money for a mission chapel.

December Birthdays of Missionaries

- 2 Roberta Pearle Johnson, Apex, North Carolina
- 4 Lydia Greene, 79 Merriman Avenue, Asheville, North Carolina
James Henry Hagood, 5701 West Franklin, Richmond 21, Virginia
- 6 Alice Roberts LeSueur, 241 North Dick Dowling Street, San Benito, Texas
Bettie Abernathy Ricketson (Mrs. R. F.), Box 405, Hollis, Oklahoma
Mildred Smith, Winters, Texas
- 8 R. E. Pettigrew, Humboldt, Tennessee
- 9 Louella H. Beddoe (Mrs. R. E.), 4627 Route ½, Galveston, Texas
T. B. Hawkins, 9 de Julio 2564, Rosario, Argentina
Elizabeth F. Mein (Mrs. John), Caixa 221, Pernambuco, Brazil
Janet G. Ray (Mrs. Rex), Box 257, Bonham, Texas
- 10 Edith Ayers Allen (Mrs. W. E.), Caixa 2655, Rio de Janeiro, Brazil
Joseph A. Harrington, 109 South Boston, Tulsa, Oklahoma
Dr. John Allen Moore, Box 184, Tupelo, Mississippi
- 11 Stockwell B. Sears, Apartment 12, 2527 Dwight Way, Berkeley, California
M. G. White, Caixa 2184, Bahia, Brazil
- 12 Leslie Sands Williams (Mrs. W. J.), Baptist Hospital, Ogbomosh, Nigeria, West Africa
- 14 E. Milford Howell, Box 120, Port Harcourt, Nigeria, West Africa
Pauline Gilliland Patterson (Mrs. Frank W.), Box 1648, El Paso, Texas
- 15 Emma Doyle Brantley (Mrs. M. E.), 402 South Woodward Street, Tallahassee, Florida
Sallie Moss James, Southern Baptist Hospital, New Orleans, Louisiana
- 16 Frances D. Tumblin (Mrs. J. A.), Caixa 111, Natal, Brazil
- 17 Z. Paul Freeman, General 1410, Tucuman, Argentina
- 18 Isabella Moore, Walnut Street Baptist Church, Louisville, Kentucky
- Gertrude W. Morgan (Mrs. F. A. R.), Av. Sete de Setembro, No. 70, Araquara, Sao Paulo, Brazil
- 20 Thelma Frith Bagby (Mrs. Albert I.), Caixa 118, Porto Alegre, Brazil
Dr. B. J. Cauthen, Lufkin, Texas
L. L. Johnson, Caixa 178, Pernambuco, Brazil
- 21 Lois Hart, Casilla 81, Antofagasta, Chile
- 22 Dr. T. W. Ayers, 978 Juniper Street, N. E., Atlanta, Georgia
Ruth Newport Carlisle (Mrs. R. L.), Avenida Centenario 3080, Montevideo, Uruguay
Dorothy Elam Dailey (Mrs. A. R.), Ciudad Restrepo 231, Bogota, Colombia
John L. Riffey, Caixa 1982, Rio de Janeiro, Brazil
Henry W. Schweinsberg, 838 Cynthia Street, Poplar Bluff, Missouri
W. H. Tipton, 1702 Linden Avenue, Nashville, Tennessee
- 24 Olive Baldock Walker (Mrs. H. Glenn), 1015 South Tone Avenue, Denison, Texas
Ossie Price Littleton (Mrs. H. R.), Eastman, Georgia
- 25 Elizabeth Jackson Johnson (Mrs. R. Elton), Caixa 52, Victoria, Brazil
- 27 Ara Burton Manning David (Mrs. V. L.), Clarke College, Newton, Mississippi
W. H. Carson, Box 132, Port Harcourt, Nigeria, West Africa
Ruth Lucille Ford, 2080 Jackson Avenue, Memphis, Tennessee
- 28 Pearl Dunstan Stapp (Mrs. C. F.), Caixa 67, Campina Grande, Parahyba, Brazil
Sara Lavendar Bagby (Mrs. S. A.), Caixa 572, Sao Paulo, Brazil
Sarah McGaw Goldfinch (Mrs. S. L.), 604 Beaty Street, Conway, South Carolina
- 29 A. R. Gallimore, Box 445, Wake Forest, North Carolina
Mrs. Carrie G. Lumbley, 24 St. Alban's Crescent, Bournemouth, England
- 30 Eva M. Sanders, Ogbomosh, via Lagos, Nigeria, West Africa
Mary Long Ware (Mrs. J. H.), 543 Jefferson Street, Tupelo, Mississippi
- 31 Walter B. McNealy, Postal N. 35, Goyaz, Goyania, Brazil
Bennie T. Griffin, Abeokuta, Nigeria, West Africa



Choir & Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog, samples on request.

DeMoulin Bros. & Co.
1202 S. 4th St., Greenville, Ill.

A Forthright Book on a Vital Subject

RELIGIOUS LIBERTY IN LATIN AMERICA?

by George P. Howard

This strong exposition on the work of Protestant missionaries in South America will appeal forcefully to all missionaries, ministers, and persons engaged in spreading the Christian message—in fact, to all lovers of religious freedom. Certain groups in the Roman Catholic Church have shown their resentment of these missionaries in South America, by making statements to the effect that inter-American relations have been threatened and that the indignation of the rank and file of Latin Americans has been aroused. The author minces no words in presenting the opinions of representative South Americans—the rich and poor, famous and humble—and has produced a book that will contribute much to clear thinking on this pressing problem. \$2.00

Order from

THE BAPTIST BOOK STORE

serving your state

NEWS FLASHES

By Gene Newton

Arrival on Furlough

Rev. and Mrs. V. Lavell Seats, Africa—5629 Maple Street, Mission, Kansas.

Annie Sandlin, China—% Box 5148, Richmond 20, Virginia.

Departures

October 3 Rev. and Mrs. T. C. Bagby left Brownsville for Sao Paulo, Brazil.

October 18 Misses Ray Buster, Minnie Landrum, and Pauline White left Miami for Rio de Janeiro, Brazil.

Overseas Service

John D. Hughey has arrived in Cairo and Dr. John Allen Moore has left this country, both designated for work with the United Nations Relief and Rehabilitation Administration in the Balkans.

Evacuees from Wuchow

A message from Dr. William L. Wallace, who escaped from Wuchow, China, before the city was taken by the Japanese, advises that he and the Stout Memorial Hospital staff are moving to Poseh, Kwangsi Province, and that all are well.

October Board Meeting

At the meeting of the Foreign Mission Board in October the following missionaries were appointed: Rev. David Mein and Miss Lou Demie Segers, Brazil; Rev. and Mrs. Gerald Riddell, Colombia; Rev. and Mrs. Raymond Lowrey Kolb, Brazil; Rev. and Mrs. Carrol Eaglesfield, Nigeria.

Dr. J. T. Williams, treasurer of the China Missions, was elected acting secretary for the Orient and will take up his duties on January 1, 1945.

Dr. Robert E. Beddoe was elected field representative of the Board for the western part of our territory.

Dr. T. Rupert Coleman, pastor of Ginter Park Baptist Church, Richmond, was chosen to fill the vacancy on the Board created by the resignation of Dr. D. M. Nelson.

Notes from Abroad

Walter B. McNealy, Goyania, Brazil, writes: "I closed a meeting for one week last night and the little church reported 157,084 Bible verses read during the week. Publish that, for the church organized with eighteen members and now has twenty-four and six others waiting baptism."

John Soren, son of the former pastor of the First Baptist Church, Rio de Janeiro, Brazil, is with the Brazilian Expeditionary Force as a chaplain.

Samuel Vila of Spain writes that a group of twenty-four persons were baptized one Sunday, twenty others a few weeks later.

Paraguay, for many years a mission field of the River Plate Convention, has requested that missionaries from our Board be sent to that country. Rev. and Mrs. S. L. Goldfinch, Estelle Councilman, and Miriam Willis expect to take up their work in Paraguay in the near future.

Sympathy

Missionary Emeritus Wade D. Bostick of China died September 24 in Shelby, North Carolina. Sympathy is extended to Mrs. Bostick and the family.

Births

Dr. and Mrs. John Henry Miller announce the arrival of a daughter, Jane Ellen, September 19.

Dr. and Mrs. A. S. Gillespie announce the arrival of John David, September 22.

Rev. and Mrs. James Henry Hagood announce the arrival of James Henry Hagood, Jr., September 25.

Rev. and Mrs. Orvil Reid announce the arrival of a daughter, October 3.

Change of Address

While taking some refresher courses at Columbia University, Inabelle G. Coleman may be addressed 315 Riverside Drive, New York 25, New York.

Doctor's Degree

Missionary R. Cecil Moore of Chile received his Ph.D. from the Southern



Photo by Porter Routh

Three representatives of the Foreign Mission Board attending the meeting of Woman's Missionary Union in Oklahoma City in September were: Dr. Theodore F. Adams, Executive Secretary-elect M. Theron Rankin, and Editor E. C. Routh.



Five of the six children of missionaries in active service in Brazil last June were photographed together in Rio de Janeiro: Helen Bagby Harrison, Samuel Bagby (third generation), Edith Deter Oliver, Albert Bagby, and Elizabeth Jackson Johnson, with only Ernest Jackson missing.

Baptist Theological Seminary, Louisville, September 12. His thesis, "Piety and Poverty in Catholic Chile," is being considered for publication.

Relief for Italy

Chaplain George W. Lair writes about meeting Italian Baptists. "Let me assure you," he says, "that the promise of the forthcoming funds and the return of Dr. Dewey Moore brought great joy to the pastor and his family."

Roll of Honor

Harold H. Snuggs, missionary to China, has received his commission in the United States Marine Corps and is located at Quantico, Virginia.

Rev. D. M. Nelson, pastor of the Second Baptist Church, Richmond, Virginia, former member of the Foreign Mission Board, is at the Navy Chaplains' Training School, Williamsburg, Virginia.

Index to Volume VII

Berry, William H., Printing Bibles in Brazil.....	93
Bristow, Louis J., Vignettes of Hospital Service.....	119
Carver, W. O., Dr. Carver Writes a Young Missionary Kingdom Facts and Factors.....	32
	6, 37, 70, 99, 126, 154, 183, 207, 234, 274
Caudill, R. Paul, World Missions in the Local Church	61
Coleman, Inabelle Graves	
Flashes That Do Not Fade.....	26
Under the Sign of the Cross.....	86
Connely, Frank H., Evangelism Is Witnessing.....	232
Dawson, J. M., Training Camps for Missionaries—Baylor University	177
Dillard, J. E., Still in Debt	33
Dobbins, Gaines S., Making Missions Meaningful to Men	81
Dodd, M. E., Centennial Evangelistic Crusade	273
Franks, J. D., Prayer in the Crisis	224
Garrott, W. Maxfield, "... but Faith in God"	64
Geren, Paul, I Came to Teach, I Have Stayed to Learn	172
Gill, Everett, Jr., Catholicism and Religious Liberty..	34
Goerner, H. C., Let's Make Missions Real!	280
Green, George,	
Prayer in My Profession	224
Transfer of Leadership: In Africa	203
Hays, Brooks, Military Victory Is Not Enough	175
Hester, Eleanor E., Americans Abroad	38
Humphrey, J. H., Without Love I Am Nothing	117
Jarman, Maxey, Prayer in My Business	224
Johnson, Mary Lynch, Sixty-Five Years in One Pastorate	12
Johnson, W. B., Two Boards Collaborate on Missionary Education	98
Knight, W. H., State Missions Fosters Foreign Missions	193
Kraft, James L., Where Do We Go From Here?	4
Lawrence, J. B., A Demonstration Station	57
Lawrence, Una Roberts, Today Is Tomorrow	91
Lewis, Walter O.	
Baptist World Outlook	2
Baptist Opportunities in Europe	222
Lindsey, R. L., Palestine—Experiences and Expectations	226
Mackay, John A., Religious Liberty Today	277
MacMillan, Archibald M., Rebirth of a University	233
Maddy, Charles Alexander, Stewardship the Forgotten Subject	30
Maddy, Charles E., Retrospect and Prospect	1
Marshall, J. W., First Aid for Missionary Appointees	145
Martin, W. Plunkett, Teach Missions with Music	98
Mason, George J., Money Matters	36
Maston, T. B., The Race Problem Can Be Solved	258
McCullough, Helen L., Chinese in America	59
McMillan, H. H., Transfer of Leadership: In Asia	202
McRae, Jane Carroll, Beyond the Call of Duty	220
Means, Frank K., Training World Missionaries	109
Moore, John A., Baptists in the Balkans	122
Moore, Marjorie E., He Handles God's Money	149
Moye, J. L., Spanish-American Triumphs	66
Newton, Louie D., When They Come Home	137
Northrip, Ray U., "Unclean! Unclean!"	121
One God—One World, A Symposium	84
O'Neal, Norman, Teach Missions With Movies	95
Rainey, Homer P., Trustees of Christian Inheritance ..	25
Raley, John Wesley, Training Camps for Missionaries—Oklahoma Baptist University	177
Rankin, M. Theron, Prayer in Tomorrow's World ..	218
Routh, E. C., Southern Baptists Go Forward	169
Following Where God Leads [M. Theron Rankin]..	275
Sadler, George W., Nigeria Today	195

Sezonov, Luke L., Fighting For Freedom in Rumania	7
Sharpley, Dan N., Seeing Our Dollars Work	230
Storm, Ida Patterson, Christianity in the Desert	114
Students Pray, A Symposium	228
Strother, G. W., Backed Into the Frontier	259
Church Is Born, A	282
New Testament Church in South Africa	63
Thoughts en Route to Free China	148
Taggart, William C., G.I.'s Learn Prayer the Hard Way	255
The Nation Reads the Book	283
Three Growing Seminaries, by their Presidents	88
Today's Mission Duties—A Symposium	8
White, W. R., The Base of World Missions	67
Wilson, Jesse R., When We Pray for Missions	217
Yang, Y. C., World Reconstruction and Missions	256
Young Baptists the World Around, A Symposium	141

Pictorial Features

Prayed Home [Repatriates]	28
Humanity is Being Fed When You Give	40
Open House	68
Seeing Is Believing [Mission Films]	96
Medical Missionary in Congress [Walter Judd]	113
Medical Missionary-to-Be	124
In Memoriam, Rufus Gray	140
Board Meeting, April 18-19	146
Outward Bound	151
Making Disciples on Our Campuses	152
Three Chaplains and a Medical Officer [Maddox brothers]	174
Christian Education Produces Missionaries	179
The Captain of the Team [Executive Secretary-Elect M. T. Rankin]	200
Missionary to Labor	204
Christian Heroes in Today's World	249
[Madame Chiang Kai-shek, Bishop Eivind Berggrav, Doctor Toyohiko Kagawa, Professor Hendrik Kraemer, Sir Bernard Montgomery, Pastor Martin Niemoeller, Doctor Albert Schweitzer, Doctor Gordon Seagrave]	
Missions, Ridgecrest 1944	260
Missionary Lottie Moon Lives Again Each Christmas	284

Departments

BOOKS	22, 52, 76, 102, 132, 164, 188, 213, 241, 269, 294
CHILDREN'S FEATURES	
Honorable One Finds A Way	54
Dezba's Blanket	75
Freedom From Fear	110
Orphans For A While	134
Boys Will Be Boys—Even in China	166
Children and Their Homes Around the World	190
Angelica's Gift to Bernardo	215
Second Missionary	245
Children's Games from Many Lands	271
The Make-Believe School	292
DIRECTORY	80, 248
EDITORIALS....	11, 14, 42, 70, 99, 126, 154, 186, 194, 207, 234, 263, 286
EPISTLES FROM TODAY'S APOSTLES	210, 238, 267, 290
MESSAGES FROM MISSIONARIES ..	18, 48, 73, 106, 129, 160, 186
MISSIONARIES' BIRTHDAYS ...	24, 56, 79, 112, 136, 168,
Cover page 3 for July-August and September issues,	
247, 272, 295	
MOBILIZING MEN FOR MISSIONS	20, 50, 104, 158
NEWS FLASHES	17, 46, 78, 109, 133, 163, 192, 216, 246, 266, 296
STUDYING MISSIONS	23, 53, 77, 103, 131, 165, 188, 214, 243, 262, 289
WOMEN WITNESSING TO THE WORD.....	21, 51, 105, 159



For Christmas Gifts . .

ROCKS OF THE AGES

By F. C. Campbell

Comfort that never fades, that a vast hunger for assurance that God still rules the world. Here are confidence and faith for the Christian, and strength for his state of the task of rebuilding the more nearly to the pattern set by the Master.

A Broodman Book of Merit \$1.25

Christ's Hall of Fame

By Mild H. Massay

Reverent, revealing, inspiring studies in the lives of nine persons whom Christ specifically and publicly commended.

A Broodman Book of Merit \$1.50

At the Master's Feet

By H. H. Hargrove

A series of nine clear, comprehensive sermons from Christ's Sermon on the Mount—a book to read, to ponder, and to heed.

A Broodman Book of Merit \$1.50

HEARTENING MESSAGES

By Zeno Wall

Simple gospel truths from the heart of a gospel preacher—fourteen brief devotional, evangelistic, and inspirational sermons.

A Broodman Book of Merit \$1.50

The Grit to Grapple with Life

By Strother A. Campbell

A book of encouragement for the time when life is a grapple and demands grit—messages for all who seek courage and tenacity for living.

A Broodman Book of Merit \$1.00

Time's Character Gauge

By John D. Freeman

Using 2 Peter 1:5-7 as a basis, Dr. Freeman discusses simply and concisely the basic elements of a perfect human character. A wise, kindly and strongly encouraging book.

A Broodman Book of Merit \$2.00

Please send me:

COM-12-44

☐ Rocks of the Ages (26b)

☐ Heartening Messages (26b)

☐ Christ's Hall of Fame (26b)

☐ The Grit to Grapple with Life (26b)

☐ At the Master's Feet (26b)

☐ Time's Character Gauge (26b)

I enclose \$_____ Charge my account ☐ (State sales tax, if any, extra.)

SEND TO _____

ADDRESS _____

POST OFFICE _____ STATE _____



BAPTIST BOOK STORES IN
Birmingham, Ala.; Little Rock,
Ark.; Jacksonville, Fla.; Es-
tancia, S. Cal.; Orlando, Ill.;
Louisville, Ky.; Shreveport, La.;
Baltimore, Md.; Jackson, Miss.;
Kansas City, Mo.; St. Louis, Mo.;
Grand Ave., Mo.; Albuquerque, N. M.;
El Paso, N. M.; Oklahoma City, Okla.;
San Antonio, Tex.; Dallas, Tex.;
Houston, Tex.; Fort Worth, Tex.;
San Antonio, Tex.; Richmond, Va.

-99537