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A BAPTIST WORLD JOURNAL



Mary Lucile Saunders

"... living water ..." (John 4:11)

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April 1945

The Commission

A BAPTIST WORLD JOURNAL

E. C. Routh, Editor-in-Chief
Marjorie E. Moore, Managing Editor

April 1945

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Thomas T. Holloway is associate district secretary of the American Bible Society, Dallas.

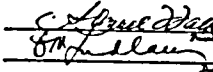
Susan Mendenhall wrote *Livingstone Hero Stories*, first published in 1912, by the Missionary Education Movement.

Mary Lucile Saunders, daughter of Missionary Emeritus J. R. Saunders and the late Mrs. Saunders, has served one term in China, was repatriated on the *Gripsholm* in 1943, and is now studying in New York City. This cover photograph, made on assignment at her photographic school, and entitled "Missionary's Hands", won the school's award for excellence.


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EVANGELISM

and the Present Imperatives in Christian Missions

By M. Theron Rankin

The program of the 1945 meeting of the Foreign Missions Conference was based on the great issues which confront Christian missions today. Five of the most urgent were designated as "Present Imperatives in Christian Missions." The world enterprise which we serve must: (1) make its distinctive Christian contribution to relief and reconstruction; (2) deal realistically and straightforwardly with recent developments in government procedures and with political, economic, and social trends in the fields in which its work is done; (3) discover and utilize new methods of expressing the Christian gospel in present-day society; (4) greatly extend and enrich its contact with the community; (5) discover, enlist, train, commission, and send out personnel especially fitted to meet postwar conditions.

These imperatives are inescapable. They constitute, in part at least, the human scene in which the task of Christian missions is undertaken. Confront them we must, whether we plan to do so or not.

They can be effectively met only as they are properly related to evangelism. Each of them has importance in its own worth, but as components of the enterprise of Christian missions, their value is to be determined by their relationship to evangelism.

In the findings and reports of previous missions conferences, we have strong support for this position. The world meeting of the International Missionary Council held at Madras had this to say in the report on the Place of the Church in Evangelism:

The Council believes that every part of the Christian enterprise must be saturated with and controlled by the conscious evangelistic purpose, and that this should be true of the whole range of the churches' practical activities. Works of healing, education, the distribution of the Bible and Christian literature, rural uplift and social bet-

This message, delivered in Toronto on the fifth day of Dr. Rankin's administration as executive secretary of the Foreign Mission Board of the Southern Baptist Convention, may be considered his inaugural address. It states his philosophy of the Christian missionary enterprise.

terment hold their place for the varying ways in which they express the spirit of Christian love and compassion and interpret Christ to men.

The term "evangelism" is used with various meanings. It is not our purpose now to attempt to give a definitive statement of its meaning, but in order to support

the thesis which has been set forth it is necessary to state the sense in which the term is used here.

I cannot do better than to refer to the symposium of views on "What Is Evangelism?" presented by Dr. John R. Mott in the volume on evangelism of the Madras Series. For our present purpose I quote three of the definitions given in that symposium:

Bishop P. Lindel Tsen, of China, wrote as follows:

To me evangelism is the task of presenting the whole Christian gospel, by word and deed, to man and his society with a definite object of converting him to be a child of God and his society into the kingdom of Heaven.

From President E. W. Wallace of Victoria University, Canada, we have:

My conception of evangelism is the presentation of God as he is revealed in Jesus Christ in such a way that his grace may win men to complete trust in him and commitment of life to him. Its aim is to effect a change of life so that a man becomes actually a new creature, living a life of such character that he may truly be said to have passed from death into life and to have already entered upon eternal life in this world.

Mr. S. A. Morrison stated:

Evangelism is the proclamation of God's good news, the making known of God's revelation of himself, more particularly in the life, death and resurrection of Jesus Christ, our Saviour and Lord. As God is love, no evangelism is truly Christian whose decisive motive, method or objective is other than love. Love for God and love for one's neighbor must determine the form and content

of true evangelism. To proclaim the good news is by itself not enough. It must be revealed through prayer and practice in a God-surrendered life. It must be applied conscientiously and unflinchingly to every aspect of the life of the individual and of the community. It must be vitally concerned with the spiritual, intellectual and physical welfare of those to whom the good news is proclaimed.

I add a brief definition from the Madras report on the place of the church in evangelism: "Essentially, evangelism is the instrument whereby the living God through his Holy Spirit makes his impact on the spirits of men."

Let us proceed now to consider the present imperatives in Christian missions in the light of some of the implications of this general understanding of evangelism.

We observe first that our undertakings to meet these imperatives must make known to men God's revelation of himself in Christ. This revelation is the evangel. Obviously, without the evangel there can be no real evangelism. The supreme task of Christian missions is to proclaim to men this evangel, the good news of God in Christ Jesus; to proclaim it so explicitly, so convincingly that men will comprehend and will come to know Christ as Saviour and Lord of Life.

Some months ago one of my colleagues was attending a conference of Christian student leaders. In discussing

the Christian approach to students, one of the leaders asked: "Don't you think our most effective witness for Christ to students can be made by implication?" I said, "For one to whom the good news of Christ is but an implication, that probably is true. I cannot, however, imagine one to whom this news is real and vital attempting to tell it to others primarily by implication."

This is to say, as the enterprise of Christian missions makes its contribution to relief and reconstruction, as it deals with recent trends in government procedures, as it seeks to discover new methods of expressing the Christian gospel in present-day society, as it endeavors to extend and enrich its contact with the community, and as it plans to train and send out personnel specially fitted to meet postwar conditions, it must do all of these with the definite and positive objective of making known God's revelation of himself in Christ. These undertakings must do more than to imply God's spirit and love; they must serve to confront men with God himself, to proclaim his message and his purpose for men.

Dr. Edmund D. Soper, in his book, *The Philosophy of the Christian World Mission*, says, "The purpose of world missions is primarily that of making known the gospel of God's love to men in Jesus Christ. That is the meaning of evangelism in its broadest sense. A missionary is one sent to proclaim in the most effective

manner the good news of the kingdom of God. We hope and expect that many things will result in the lives of those to whom the message is taken, but, first of all, missions is a declaration of what God is and of his purpose for men as revealed in Christ."

How is this declaration to be made? What are the most effective ways of proclaiming the good news of the Kingdom?

Certainly the preaching of the good tidings of God in Christ is one of these ways. Perhaps some of us have thought too exclusively of evangelism as being only the preaching of the gospel. Through all the ages, God has abundantly blessed and used this



3. Discover and utilize new methods of evangelism. The gospel of Christ is broadcast by Baptist missionaries from Havana, Rio de Janeiro, and other centers. The preacher whom this Cuban mother and daughter hear each Sunday is Dr. M. N. McCall.

The Present Imperatives of Missions:

1. Make distinctive Christian contribution to relief and reconstruction. Much of the world today is ill fed, ill clothed, and ill housed. Some Baptist property in Shanghai is in ruins.



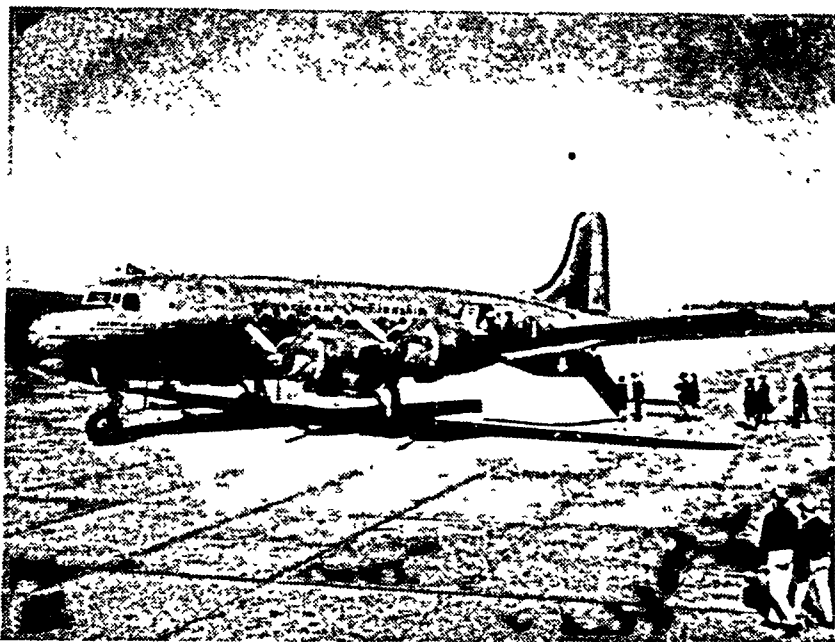
2. Deal with governments and political, social, and economic trends. Italy is one mission problem. A soldier made this snapshot of the Baptist orphanage, Matron Sra. Fusolo and daughter.





Evans from Three Lions

4. Extend and enrich its contact with the community. Rural families in Japan, their young men casualties of war, will need a gospel of love, hope, and courage when the war ends.



American Airlines, Inc.

5. Discover, enlist, train, commission, and send out personnel especially fitted to meet postwar conditions. Transportation is for American young people who qualify for superior service.



Moore

The microphone attached to his tie, Dr. McCall broadcasts from Havana.

method of proclaiming his message to men. I seriously doubt that there can be any effective evangelism that does not include, in some way, the verbal telling of the story of God in Christ. When Jesus told his disciples to go into all the world and preach the gospel, he had in mind what Peter and Paul and Barnabas did as they went about telling this good news. It is my experience that most of us have done all too little of this rather than too much.

It is an unquestionable fact, however, that in making himself known to men, God does not confine himself to pronouncements in words. He has

revealed himself primarily through experiences of life. This was true of his supreme revelation in the person and life of his Son, Jesus Christ. It was conspicuously true also in the period of Old Testament history.

In his recent book, *The Relevance of the Prophet*, Prof. R. B. Y. Scott of Montreal says, "First and foremost *Yahweh* is one characterized by dynamic personal qualities, a participant in life. He is known by and in his acts. He is a 'Doer' rather than a static 'Being.' He is righteousness in action. Yet his righteousness cannot be realized except in human behaviour and relationships, through the conscious choice of men. Hence it is that he reveals himself most really not in holy words, mystic ecstasy or material phenomena, but in the moral groundwork of experience."

This, in my opinion, is the significance of the name of himself which Jehovah gave to Moses, according to the record in the third chapter of Exodus. That name is generally translated, "I am." "Thus shalt thou say unto the children of Israel, I Am hath sent me unto thee," said Jehovah to Moses. The word given for the name is a form of the verb "to be," third person singular, imperfect tense, which is the tense of incomplete action.

On this basis, Davidson, in his *Old Testament Theology*, translates the name as, "the One who is being." The Hebrew people had known God as *Elohim*, almighty, majestic, high and lifted up. Now, he is to become known to them in action as he leads

them out of Egypt, during their sojourn in the wilderness, on their journey into the land of Canaan, and in the history of their nation thereafter.

God was using the history of the Hebrew people as his agency of evangelism. He was revealing to them and through them the nature of himself and the quality of life which should characterize his people. His righteousness and his justice should flow through them as a mighty stream into every area of their lives, individually and nationally. Through the prophets, he insistently and continuously demanded that the quality of their political, social, and economic life should partake of the quality of God himself. These prophets of God were evangelists who became prophets as they were able to declare the message of God in terms of the total life of his people.

We are thinking here about something more than approaching the present imperatives in Christian missions as *methods* of evangelism. We are thinking rather of a *quality* of evangelism that should be the essence of our activity in relation to these imperatives. These undertakings, as they possess this quality, will become constituents of that "larger evangelism" which Dr. Mott has discussed so forcefully in his recent book.

This brings us to consider a second implication, namely that through our undertakings to meet the present imperatives in Christian missions, men must be brought into a personal rela-

relationship with God through faith in Jesus Christ as Saviour and Lord of life. However much we may demonstrate the nature of God, portray his will and purpose among men, strive to permeate the social, political and economic relations of people with the principles and influence of Christ, we shall fail in all of these efforts and in the supreme objective of evangelism if people themselves are not brought to know God in a personal experience of life in Christ.

All else that Christian missions should seek to achieve is conditioned upon men who, as the Apostle Paul says, are "in Christ." Through his own experience in Christ, Paul had come to believe that anyone who is out of Christ is dead, but that anyone who is in Christ is a new creation, in whom a new order of life has been created. To him the difference between this new order of life and the old order was the difference between life and death. For this reason he made distinctions among men, not according to their race, or nationality, or culture, but according to whether they were in Christ or out of Christ. Wherever he found men out of Christ, whatever their cultural or religious traditions, he went among them persuading them to be reconciled to God in Christ.

Paul was not trying to convert men from one religion to another religion. He was not persuading them to *accept* a religion. He had come to know a Personality who had so transformed his own life that it became new. From that time on, the passion and controlling motive of all that he did was to persuade men to know that Person, Jesus Christ, as their Saviour. The great apostle knew that this transformation of life could take place only in one's personal relationship with Christ, and that it could be sustained in its Christian quality only as that relationship continued.

This leads me to say that any Christian undertaking which is not sustained in its process by the dynamic of such a relationship with Christ will, in time, cease to be Christian in quality. It is like the light of a star which has burned out. The light may continue to reach the earth for some years after the star has been consumed, but that light is inevitably on its way out because its source is dead.

So it will be with our efforts to deal with the present imperatives in Christian missions if our undertakings are

not sustained through this personal relationship with Christ.

A paragraph from Dr. Leslie D. Weatherhead's book, *In Quest of a Kingdom*, will be helpful here.

I would give a good deal to be able to persuade some people that you cannot take Christian ideas away from their Christian dynamic and source of power, impose them by legislation upon a de-Christianized people, seek to make them work by the use of pagan machinery, and expect as a result the kingdom of God on earth among men who lack good will. The ideas are sound, but Christ's thoughts require Christ's men filled with Christ's spirit to work them out for Christ's purposes. Nothing would so woefully fail as the attempt of a largely pagan state to impose through legislation the ideas of the Sermon on the Mount upon a largely pagan society. . . . For only the power of God can change man's nature; and unless man's nature is changed, every new plan comes to grief on the rock of man's inherent selfishness, and every new discovery is wrested to a destructive end.

We cannot take the Christian ideas contained in the present imperatives of Christian missions, separate them from their Christian dynamic and source of power, and expect them to constitute effective undertakings in the enterprise of Christian missions. In order to be effective, they require Christ's men, filled with Christ's spirit, to work them out for Christ's purposes.

Without the power of God in them to change man's nature, every new plan for relief and rehabilitation, for dealing with government procedures, for expressing the Christian gospel in society, for increasing and enriching contact with the community, and for training and sending out personnel will come to grief on the rock of man's inherent selfishness, and every new discovery will be wrested to a destructive end.

At this war's end, when life can be reorganized in the war zones, the pressure for immediate services of all kinds in connection with each of the present imperatives will be tremendous. The necessity for relief and rehabilitation will confront us on every side. Masses of people will be destitute, their means of livelihood destroyed. Social orders must be reconstructed, communities must be reorganized, and families must be reunited

and established in their homes, on their farms and in their places of business.

The most conspicuous demand and motive for such services will be the desperate needs of the people, without necessary reference to whether they are Christians or may ever become Christians. All the personnel whom we can send out in that day will be under the pressure of this demand of immediate needs. Many of the means and channels for meeting them will be conditioned and perhaps controlled by recent government regulations and procedures, which almost certainly will not have been set up with the viewpoint of affording opportunity for distinctive Christian services, and in some cases may be for the purpose of circumscribing such opportunity.

Questions arise here which require careful thought. A typical one is: Are we to conduct relief and rehabilitation for the sole purpose of its evangelistic opportunity? The opposite question may be asked: Should we do relief work for the sole purpose of meeting the physical need, without regard to the evangelistic opportunity? Are we taking an unfair advantage of people when we try to convert them to Christianity while we are ministering to their urgent physical and social needs?

Such questions as these represent a type of thinking which separates Christian life into segments, one of which may be active while the other lies inactive. Let us imagine Jesus approaching a man who is in acute physical need. Can we conceive of his thinking something like this? "I can relieve this man's physical need, but first I want to determine what opportunity I may have of bringing him to become my disciple. If there is no opportunity to do this, I'll not help his physical need."

The thought is absurd. And it is equally absurd to imagine Jesus thinking this: "I will relieve this man's physical need, but in doing so, I will exclude all expression of my desire to bring him into a personal relationship with God which will create in him a new order of life. To express that purpose while meeting his physical need would be to take an unfair advantage of him."

Life that is Christian in its essence cannot function in such segments. It will be evangelistic, whatever may be

its immediate relationship to other lives.

I think we have come now to the realm in which the effective relationship of the present imperatives in Christian missions to evangelism will be achieved, that is in the kind of personnel we send out.

How can a Christian missionary remain evangelistic in his efforts when he is overwhelmed by the multitude of demands for his services in relief and rehabilitation, in social reorganization, and in community needs—demands which as a Christian he cannot ignore? How can he make a distinctive Christian contribution when he is serving within the framework of government procedures and regulations which have no direct interest in his Christian objectives and some of which may even be opposed to them?

I suggest an answer.

In the Japanese occupation of one of the large cities of China, the missionaries left the city along with the mass of the Chinese population. Some six or eight months later a few of the missionaries were able to secure the necessary Japanese military permits to return.

Co-workers questioned the wisdom of trying to go back, because at that time they thought a return would mean co-operation with the Japanese in establishing their regime of occupation.

"The city is under rigid martial law. You will not be permitted to hold any services in the churches."

"Yes, I know that," the missionary replied, "but I intend to go back."

"But," argued his colleagues, "you can't do any street preaching. You can't hold any classes. You can't even have a group in your own home."

"I know that, too," replied the missionary.

"Well, then, what do you expect to do when you go back?"

"What do I expect to do? Why, man alive, I am just going to be there!" he exclaimed.

Those who knew this man in the personal quality of his Christian life knew what he meant. He was going to be there for Christ in any and everything he did.

Let us be there for Christ, in relief work, in dealing with government procedures, in expressing the gospel in the social order, in our contacts with the community.

Other Evangelicals Serve Chile

By R. Cecil Moore

One hundred years ago, a missionary of the American Board of Commissioners (Congregational) of Boston disembarked in Valparaiso. He was Dr. David Trumbull and the work he started was the first evangelical Christian mission work in Chile to survive until today. The Presbyterians adopted it later, and it continued under their administration.

Trumbull was a statesman. Through his influence with high officials in the Chilean Government, the laws against non-Catholics were relaxed, and civil marriage and burial laws established. Those laws made way for the complete separation of church and state, achieved in 1925 under President Alessandri.

The Presbyterian Church did pioneer service with their notable boys' school in Santiago and similar educational projects. At first they attracted pupils from high social circles by offering their work in English. Many Chileans preferred to have their children educated in that language. Today the schools are still powerful social forces for good and for Evangelical Christianity, but the Presbyterian Church in Chile has not increased as rapidly as might have been expected. The total membership in the country is not yet 2,000 members.

The Methodist Church sent Bishop Taylor to Chile several decades after Dr. Trumbull arrived. He planted English language schools in the desert north, in Iquique, in Santiago, and in Concepcion. They were trail-blazers for evangelism and for churches. Many truly heroic souls helped to write missionary history as they preached the gospel up and down the country. Their strong forces were seriously divided by a "pentecostal" schism just after the turn of the century, and about half the churches and half the members were lost.

The Methodists have recovered from that crisis during recent years, but their shift in emphasis from evangelism to social work has limited the growth of the churches. Methodists established a demonstration farm and elementary agricultural school in Angol that has attracted favorable attention throughout the country and

abroad, and has made a genuine contribution to the welfare of the people. That school has won friends to the Evangelical cause.

The Christian and Missionary Alliance entered southern Chile the latter part of the last century, and aligned with themselves a large group of German Baptists, colonists, who serve as a nucleus for their work. They have grown and prospered in the frontier regions south of Temuco. They now have about 2,000 members.

The Anglicans from Canada and later from England began to pioneer among the Araucans (native Indians) near Temuco, mainly through schools and medical work. They have made a vast contribution to Chile in terms of social work, and have made friends among both the Indians and the European peoples of Chile. Their church membership is still small.

The Baptist mission work was born of the Christian and Missionary Alliance. One of their most loyal members, W. D. T. MacDonald, withdrew from their ranks, along with several hundred members and a few Chilean pastors, to organize the Chilean Baptist Convention in 1910. Today the Baptists are the largest body of Evangelical Christians in the country, except the combined Pentecostal groups, who number about 40,000. There are forty-six Baptist churches with 4,000 members.

In Santiago there is a book store supported by the Presbyterians and Methodists, and for twenty years they jointly supported a religious paper and a seminary. These two agencies are now separate. The C. & M. Alliance has a printing plant in Temuco for the publication of Sunday school literature and hymnals and a denominational paper which circulates throughout South America.

Baptists in Chile thank God for the pioneer Christian missionaries—Trumbull, Taylor, Weiss, Sadler, and Wilson—men who endured persecution and hardships to sow the seed which we later helped to reap. They prepared the ground with patience and prayer, and the success of Baptist missionary efforts in Chile is a harvest abundant.

Kingdom Facts and Factors

Time for Seriousness

By W. O. Carver

Kingdom Charter

It was very shocking to a vast number of people when questions began to be asked about the actual terms and language of the much proclaimed Atlantic Charter, with its "four freedoms," and when it was at length admitted that no actual draft of it was in existence, or had ever been drawn. The real disappointment was in the frank, rather sordid, affirmation that idealistic, ethical aims are not to be taken as programs of action.

I was, myself, at first sadly disillusioned and made pessimistic to find our world leaders not taking seriously their high pronouncements. I felt that the public in the United States and in Great Britain had been stirred to enthusiasm and loyalty by deceitful slogans. Many felt that it was particularly deplorable that the small nations of the world had been led to hope for consideration of their needs and rights, which it becomes increasingly clear the great powers have no plan and no reliable purpose of according them.

I was very critical for a short time. But then I bethought myself. Take the ideals of Jesus and of his kingdom of God, for which the churches are supposed to stand and which they are supposed to accept for themselves. Take his commission to his followers to proclaim the Good News of the kingdom to all the world, and at all cost to themselves to make these ideals their way of life. Have we Christians taken our charter of Christ any more seriously than Mr. Roosevelt is taking the Atlantic Charter?

Does it lie with me, a professed follower of the Christ, professedly committed to his program, to grow indignant and censorious of political leaders when they announce a high ideal and then proceed with low, or even sordid programs for ruling the world?

Are we who allow ourselves to be called leaders of the Christian gospel and its way of life any less disloyal to our profession than are our rulers and

our statesmen to their slogans and their professions with which they seek to win allegiance and following? For me at least, my disillusionment over the Atlantic Charter has issued in a call to repentance and reality with reference to the charter of the Lord Christ.

Is There Hope?

The practical repudiation of the Atlantic Charter by both Churchill and Roosevelt links up with their persistent promises and planning to set up an order that will be determined by the three (or four, or sometimes they suggest five) great Allies, an order which they announce they will enforce with military might. Any sensible man in his sober moments knows that no such order can be peaceful. The only remaining hope lies in the power of popular sentiment, actively influencing the planners who wish to depend on a power basis, to compel them to adopt a course of justice, righteousness, and humanity toward and among all the peoples of the world.

Here the churches and their prophets must accept an enormous responsibility. Unless the spirit and the principles of a just and righteous order arise out of the Christian teaching, and are supported by a great surge of Christian committal and clamor, that spirit and those principles will be shoved aside, and the spirit of materialism and the pride of might will make another cessation of war that can be no peace, but only a suspension of hostilities.

God is again speaking in the midst of the centuries, as he began long ago proclaiming: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn: the word has gone forth from my mouth—Righteousness—and it shall not return, that unto me every knee shall bow and every tongue shall swear (allegiance). Only in Jehovah, it is said of me, is righteousness and strength. Even to

him shall men come; and all they that are incensed against him shall be put to shame" (Isaiah 45:22-24).

The world statesmen do not accept this and are not now proposing to accept it. Do the statesmen of God's kingdom believe it? Believe it unto personal committal? Believe it as a program for Christians, with the courage to call Christians to actual acceptance of it? Believe it with boldness to challenge the rulers with persistence and authority that will take no denial? Believe it unto death, or unto life, as the issue may determine?

Have We Lost Faith?

The group of military and political leaders who now hold in their hands the destinies of America, both for America and America's place among nations, have set themselves to pass a law establishing and compelling universal military training. They are trying to rush it through under the momentum of the necessity for support of this war. They are trying to capitalize on the horror of this war and the cultivated dread of further wars to intimidate the historic and humane spirit that is America, and to coerce the Christian conviction into silence if it cannot be deceived into support.

This war presents one of the supreme crises in the history of our country and in the career of our Christianity. Unless we have lost faith in spiritual forces and in the resources of religion to sustain the campaign of the Christian movement for the unity, the harmony, and the redemption of all the races of men, then organized and private Christianity must arise to resist and prevent this fall of the nation from trust in truth and grace to trust in the sword and the dictator.

If our leaders are deceiving themselves we must not permit ourselves to be deceived by them. Resort to universal training in warfare can only mean militarism, and militarism can only mean imperialism, and imperialism can only issue in a more pagan order in which freedom, justice, righteousness, and peace are subordinated and suppressed.

Some way must now be found to secure and make irresistible the opposition of religion to the secularizing, militarizing committal of our nation to reversal of its history and the perversion of its essential principles.

One Man's Fight for Religious Liberty

By Petre H. Bellicov

Never in Romanian history has there been such hardship for Baptist believers as during this war. On December 30, 1942, Marshal Antonescu's decree-law Number 927 dissolved the Baptist churches and other cult associations, forbidding any activity. Church buildings, furniture, and all official records were confiscated.

This law was made by two nefarious men. They are responsible for the imprisonment of believers for from one to twenty-five years, and for all persecutions which followed. The Baptist people were in constant terror of being deported into Transnistria—territory between the Nistru and Bug Rivers.

I quote sentences from the publication, Official Gazette, stating the reasons of the ministers for this law.

The Baptists and Adventists have been supported by the United States and English Governments, as well as their press, who through different kinds of pamphlets and magazines commented on the inquisitorial treatment applied to the members of these religious associations. . . .

Under the Soviet occupation the associations and sects, in general, were favored by their regime, because they taught ideas that made it much easier to spread the communist principles, constituting an environment favorable for developing anarchy. . . .

The Baptist preachers in Bessarabia have received important functions from the Soviets. . . .

The present religious associations and sects in Romania must disappear. . . .

The protecting legation was very cold toward me the last months of 1942 and after December 30 they refused even to receive me. I was told later that "the legation is a political organization and it cannot deal with cult matters . . ."

Since Missionary Roy F. Starmer left Bucharest, after appointing me as the agent in charge of the Mission's affairs in Romania, I have been constantly watched. I noticed this at once and adopted the utmost care in order to give the Government no excuse to accuse me, and consequently the Foreign Mission Board. Any accusa-

A day-by-day account of the diplomatic struggle between a Baptist layman and the Government of Romania, to secure recognition for Baptists as a legal cult.

tion brought against me or the Board would have had immediate consequences among all Baptists in Romania. Your Mission is considered by the authorities as the principal ruler of the Baptist movement in the country.

In spite of all this I was called for interrogation five times in May, 1943, each session lasting about two hours. I was continuously threatened with court-martial and being sent immediately into the front lines.

The accusations were that I am a Baptist, that I transmit information to the United States, that I am correspondent for some communistic papers about which I have never heard, that I have broken the Romanian law by being a representative of the Board while Romania is at war with the United States, and so on.

God and a few good Romanians saved me.

Such was the situation until August 23, 1944, when Antonescu was overthrown. After the new democratic government had been established by King Mihai, I thought that it was the strategic time to apply for the recognition of Baptists as a cult. Here is what I did.

September 9—I went with one of my good friends, an Orthodox church man, who is an intimate of Mr. Maniu, leader of the National Peasant Party, to see and be introduced to him. We met Mr. Maniu leaving his house and after a short conversation I had the impression that he was willing to help. Then we went to his office where I discussed the matter with his first assistant, Dr. Solomon, actually minister of public works. I gave him the story of the Baptist situation in Romania, America, and England. This discussion lasted more than half an hour. He asked me to make a memorandum and hand it to Mr. Maniu, together with a draft of the decree-law for Baptist recognition. Mr. Marin Dumitrascu, general sec-

retary of the Baptist Union, came to Bucharest and together we prepared the memorandum, including a draft of the law requested.

September 15—A delegation composed of Mr. Dumitrascu, Mr. Darlea, and myself were introduced to Mr. Maniu by my friend, and after describing the matter completely we handed over the memorandum. (I must state that in this audience and in all others, I have spoken as your representative, and everywhere I have indicated the Baptist strength in the U.S.A. and their persistence in helping Romanian Baptists. I supported this affirmation with the Southern Baptist Foreign Mission Board's report for 1939 and the minutes of the Sixth Congress of the Baptist World Alliance, from which I typed translations of requests for the recognition of Baptist believers in Romania.)

September 18—We discussed the matter with General Ion Boiteanu, Minister of National Education and Cults, and Mr. Titel Petrescu, leader of National Socialist Party.

September 21—I went with Mr. Dumitrascu to see the president of the Liberal Party, the head of the Communist Party, and a leading member of the National Peasant Party, and asked them to support the recognition of the Baptist Cult in Romania.

September 27—Mr. Dumitrascu and I visited General Boiteanu to insist for a prompt issue of the decree. In the meantime we asked for an audience with the Prime Minister, General Sanatescu.

September 30—We had a long interview in which I called the Prime Minister's attention to the statements in the Baptist World Alliance minutes and the Southern Baptist Handbook, showing America's attitude toward the situation in Romania. This surprised him.

October 2—I was recommended by a friend in Mr. Maniu's office to Mr. Ghilezam Emil, director of Banca Ardeleana and actually secretary of

state at the Ministry of Finance—a very good friend of Mr. Boiteanu. We talked the matter over from every point of view, and he agreed to go with me whenever I thought it necessary.

October 6—I discussed the Baptist problem for more than an hour at the Ministry of Cults with Mr. Russo Crutescu, the director of the Legal Department, Mr. Toma Petrescu, director of Minority Cults, and Mr. Tilea, inspector of Minority Cults, establishing the main points of the decree-law. In the afternoon I worked with a higher official from the Ministry of Cults on the statement of the decree-law for the Baptists' recognition, to be submitted to the Minister for approval. He was opposed to granting us the rights of other cults—Orthodox Church, Catholic, and the like.

October 7—Dumitrascu came to Bucharest and I showed him the draft of the law. After minor changes he approved it and I reported our agreement to the Ministry of Cults, leaving open the question of the equality with other cults.

October 10—I went with Mr. Dumitrascu to the Minister of Foreign Affairs, Mr. Niculescu-Buzesti, to discuss with him the whole Baptist problem in Romania. I showed him both original and translations of statements of the Baptist World Alliance and the Southern Baptist Convention asking for Baptist recognition in Romania. He promised his full support. It is my personal opinion that Mr. Niculescu-Buzesti more than anyone else is responsible for the present law. He recognized that Baptists are a force in the United States and in Great Britain.

October 14—Joan Socaciu, president of the Romanian Baptist Union, came to Bucharest and two days later, he, Dumitrascu, and I went to interview the general secretary of the Ministry of Cults, Mr. Popescu-Prahova. There we again requested that Baptists be granted the rights of other cults in the decree-law. He told us that the draft as it stood was, in his sincere opinion, very good and advised us not to insist upon inserting into it the provision for equality, for fear of meeting strong opposition from the Minister of the Council of Ministers. He promised to study the possibilities, however.

October 17—We met Mr. Frank Stevens, representative of a New York

broadcasting company. We explained to him the entire situation, past and present, and asked him to accompany me, whenever his presence might seem desirable, for an interview with the Minister of Cults and Foreign Affairs. He accepted with much pleasure and sympathy.

October 18—We had another audience with the General Secretary of the Ministry of Cults. He gave no positive answer.

October 20—I spoke with him on the telephone, and he told me that the Minister was not in favor of giving Baptists equal rights with the historic cults. I informed him that the problem must be solved without delay because I was under obligation to report to you the Baptist situation in Romania. I also told him that an American newspaperman had asked me for information about it, and I could not refuse it indefinitely. I reminded him that he was aware of our demands and asked that he do what he could in order not to hurt anybody here or abroad.

October 23—The draft of the decree-law was sent by the Minister of Cults to the Legislative Council, without an additional clause in respect to equal rights.

October 25—I had an audience with General Boiteanu, and I took Mr. Stevens along.

That interview was the climax. The Minister said that the decree-law had been sent to the Legislative Council. I informed him that in its present draft, it was not our full request. He then stated his reaction: that if Baptists are to be considered as a historic cult it would mean a burden on the state budget because of the preachers' salaries. I told him that he was misinformed, that it was very clear according to our draft in which I had inserted a statement from the law for the general regulations for cults, "the state will not accord the Christian Baptist cult of Romania any assistance or subvention." It is a Baptist principle all over the world, I declared, that the churches admit of no financial support from the state. Mr. Stevens confirmed my statement and this closed his mouth.

I then delivered to the Minister the following draft of the clause to be added to the decree-law: "... assimilating in what concerns rights and obligations with other cults provided under article 21 of the law of 1928 for

the General Cults regime," a clause which I had worked out with Mr. Socaciu and Mr. Dumitrascu.

Then I told the Minister that if he made the law as we requested, it would be greatly appreciated by the Baptist denomination in the United States and England, which fought for almost twenty years through its representatives to obtain the recognition of Baptist rights in Romania; that the law would create sympathy among the American and English Baptists for Romania and its democratic government.

Mr. Stevens added his word of testimony, confirming this opinion and specifying that in the U.S.A. a Baptist's word carries weight, because Baptists are one of the most important religious bodies.

The Minister promised to discuss the matter again with Mr. Niculescu-Buzesti, the Minister of Foreign Affairs, on October 27. I then asked Mr. Niculescu-Buzesti for an urgent audience, which was granted for that date.

October 27—I went to the Ministry of Foreign Affairs with a letter which Mr. Stevens had given me with his promise to be on hand for the interview if he could possibly attend. I met the Minister alone and reported to him the conversation we had with the Minister of Cults. I stated our difference of opinion and insisted once more upon the necessity of giving Baptists equal rights with other cults, stating carefully the reasons why. Mr. Niculescu-Buzesti showed his willingness to aid our cause and studied the matter conscientiously. He promised to speak with the Minister of Cults at once and to push the matter for us.

Mr. Stevens told me that, after I left, he saw Mr. Niculescu-Buzesti and received his promise to do his best for Baptists.

October 28—I talked by telephone with the director of the Legal Department of the Ministry of National Education and Cults, and he said that he had instructions to add to the decree-law the text concerning equal rights and present the draft to the Minister. The same day I talked with Mr. Ghilezan, a good friend of General Boiteanu, and he promised to speak in our favor to the General at lunch. The decree-law was sent that day to the Royal Palace.

October 30—I saw the decree-law signed by the King at the Presidency
(Please turn to page 21)

The Religious Press Is Free



MARTIN LUTHER DEFYING THE DEVIL, 1521

This comparatively unfamiliar print picturing an experience of the man who first successfully defied the dictatorship of the Roman Catholic Church appeared on the cover of the *Michigan Christian Advocate's* seventieth anniversary issue. The print is from an ancient drawing and represents the artist's conception of Martin Luther about to throw ink at the devil from his ink well. Ink has provided the means of destroying evil and revealing truth.

By Porter Routh

When Johann Gutenberg printed the first edition of the Bible from movable type he was honored by his church, and a new day dawned for the forces of Christian thought as they strained at the chains of the Dark Ages in the early fourteenth century. Civilization started its march upward again on the feet of movable type.

This new force was not in motion long before its powers were realized. Both church and state regarded printing as a potentially dangerous weapon for those who might desire to spread

heresy or sedition. In England, Parliament forbade any but licensed printing in 1543 and the story of the printing of the first Bibles in English is now an epic in the realm of sacrificial living.

In America we cannot forget the imprisonment of John Peter Zenger because he dared to criticize the British governor in his *New York Weekly Journal*. In an eloquent defense that won an acquittal, Andrew Hamilton argued that truth must forever be its own defense. Thomas Jefferson, author of the Declaration of Independ-

ence, is quoted as saying: "The basis of our government being the opinion of the people, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter."

The first amendment to the Constitution, which found its origin in the protest of a group of Rhode Island Baptists, reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances."

Thus, in the early days of our national history, men linked in their thinking freedom of religion and a free press. The relationship, although perhaps not acclaimed as it once was, exists today in a world where national boundaries are being burned out in the furnace of war and hate.

"This is one world," Wendell Willkie wrote and the idea took hold of the American people. "There must be freedom of religion," American Baptist leaders declare, and the thought is to be pushed to the very doors of the peace conference. "There should be freedom for journalists everywhere in the world to seek out news—with equality of access to all—and to send it without censorship; freedom of news organs to publish it; and freedom of news agencies to compete with one another or to exchange news on an unlimited basis," writes Kent Cooper, president of the Associated Press, in a plea for world freedom of the press, and legislators move to have world freedom of press as a foundation stone in the peace.

There is a revival of the thoughts expressed by Milton when he wrote: "And though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let

her and Falsehood grapple; who ever knew Truth put to the worse in a free and open encounter?"

The sad part is that in the secular field, the terms "freedom" and "truth" are often considered as relative terms rather than absolutes as they ought to be by editors of religious publications. In a recent *Atlantic Monthly* in the \$1,000 Prize Contest for the best article on the freedom of the press, Robert Lasch, editorial writer for the *Chicago Sun*, said: "There is much talk of freedom, but not enough of what freedom is for. . . . What a free press needs is an owner who recognizes that he is selling circulation and prestige, not an economic point of view or service to special interests; and who, above all, recognizes that selling something is not his first obligation at all, but is subordinate to his responsibility to represent the unrepresented. A man who can divorce himself from the associations and outlook that normally go with wealth; a man who can sacrifice even his own short-range interest as a business entrepreneur in favor of his long-run interest as a champion of a greater cause; a man whose passion for the general welfare overcomes his desire to impose his own ideas upon the community; a man of wisdom and humility, character and devotion, courage and modesty—here is the kind of newspaper owner who can make the press free."

For example, a newspaper owner might know that beverage alcohol is a poison and a habit-forming stimulant but his interest in profit from liquor advertising too often outweighs his own convictions. The intelligent editor is probably aware of the recent survey made by Dr. Raymond Pearl of Johns Hopkins which shows that, of 100,000 non-smokers, age thirty, 66,564 were alive at the age of sixty, while of 100,000 heavy smokers, age thirty, only 46,226 were alive at the age of sixty. They are also aware of the recent report issued by the Mayo Clinic and published in the *Journal of the American Medical Association* showing that nicotine causes constriction of blood vessels. Most newspapers killed that story.

The religious press has many duties in this day. It must continue to make doctrines vital—not because doctrines in themselves are important,

but because doctrines represent truth as contrasted with error. It must continue to inform the people of Kingdom activities. It must furnish strength and comfort for those who are in need of help. It must give new courage to those who are already at the task. But above all, it must give to the world its highest conception of freedom and its clearest view of truth.

We like a recent statement made by Louie Newton, pastor of Druid Hills Baptist Church, Atlanta:

"I examine rather carefully and regularly the editorial pages of several regional and national daily papers, and

several popular, secular weekly and monthly magazines.

"But on none of these editorial pages do I find the forthright opinions expressed on great current issues that I find in the editorial pages of the religious journals.

"Why? . . .

"I believe the answer is in the fact that the editors of religious journals are freer to say what they think. If my conclusion is correct, that is a tremendously significant fact. . . ."

This statement should serve as an inspiration to the religious papers to maintain their freedom.

The World Learns to Read

By Frank C. Laubach

Three out of five of all the people in the world are illiterate, one billion one hundred million. They are not only illiterate, they are wretchedly poor, half starved, in debt, ground down in virtual slavery, and full of disease, the most pitiful people in body, mind, and soul, this three-fifths of the human race.

Now every country realizes that the existence of large percentages of these illiterates is a source of weakness. They cannot earn much because they can perform only unskilled labor. Technical machinery is beyond them. So now every country has movements on foot to liquidate illiteracy. In fact, over two hundred millions have been taught since 1920. But countries are finding the ordinary procedure of hiring teachers prohibitively costly, and so are turning to the each-one-teach-one program, recommended by the World Literacy Committee.

The government declares war on illiteracy and calls for volunteers. The aristocracy disappoints the government for they will not teach. This is a God-given opportunity for the Christian church to respond to the appeal of the government, prove its patriotism, and reveal its Christlike compassion for the unfortunates. The praise Mexican officials, for example, have poured on the Protestants is thrilling.

Every member of the Christian church is urged to select a non-Christian and use teaching as an opportunity to win his love and introduce him to Christ. It is proving to be as easy to lead people to Christ as to teach

them to read. Illiterates are blind, and when their eyes are opened they are enormously grateful and ready to follow their teachers. Ninety per cent of the non-Christians of the world are illiterate. Teaching them to read is the open door to their salvation.

When they have learned to read, they are willing to read the type of literature their teacher recommends. The most stupendous task we have is to prepare enough Christian literature to supply the ever-rising demands of the semi-literate. It is a wide open field of opportunity because the new literate cannot for many months read the difficult literature printed in his language. So we can mould his ideals and lift him to higher standards through the reading we furnish him. He reads slowly, aloud, memorizing nearly every word, and believes all he reads.

We believe that no man can be a strong Christian unless he feeds on the Word of God. The Bible is now in the language of 95 per cent of the world's population. But only 40 per cent of the world and only 10 per cent of the non-Christian world can read, so to them the Bible is a locked book. We must unlock it by teaching them to read.

Here is a Christlike task in which every missionary can engage with no special training and it carries him straight into the homes and hearts of all his neighbors. We cannot stop the mighty movement toward literacy now. But we can use it as God's open door to Christianizing half the world.

The Bible Is a Missionary

By Thomas T. Holloway

The Bible is a missionary book—the source of the missionary message, the inspiration of the entire mission enterprise and the indispensable tool for all forms of mission work. The Bible is also a divinely ordained messenger proclaiming the good news of Christ and leading men to accept him as Saviour and Master.

Through heroic labors on the part of missionaries who have made the translations and the Bible Societies which have assisted in all three of the essential processes—translation, publication, and distribution—some substantial part of the Bible now speaks in more than a thousand languages to people of many lands throughout the world.

The Bible can go where the human missionary cannot go or can visit only occasionally, stay when he must leave, and continue to proclaim God's message as long as a person will give attention.

Many times with little or no human influence accompanying it, the Bible does its work as a missionary with striking results. This does not detract from our appreciation of the men and women who serve as missionaries, but only deepens our appreciation of the power of the Word of God and its strategic place in mission work.

The results of Bible reading by members of the armed forces have served to re-emphasize the fact that the Bible is a missionary. Usually the Bible or Testament is one received from a chaplain or some Christian friend or relative at home. But in some instances our service personnel have discovered the power of God's Word through what we may call "foreign missions in reverse."

Stanley W. Tefft of Toledo, Ohio, was one of seven American airmen forced down at sea who made their way in different groups to the same Japanese-held island in the Pacific. Natives took them to a safe place in the center of the island, where their first act was to give to the Americans an English Bible which had been brought years before by the missionaries who had won them to Christ.

Cared for by these Christian natives

for eighty-seven days, the men read the Bible together each evening, every man taking his turn at reading. By the end of the time, all seven had been converted. In relating his experience after he returned to this country, Tefft wrote, "You may tell the world that I am now a devout Christian."

Another incident from a Pacific island is typical of those which can be told by missionaries in many lands.

Some years ago in the Philippine Islands a colporteur of the American Bible Society braved stormy seas in a small open boat to reach an almost inaccessible part of the island of Masbate. There the small colony of Christians eagerly bought many copies of the Scriptures and he went on his way.

Three or four years later a missionary made a journey into the center of the island of Samar, to see if a new mission work might be established there. To his astonishment he found a group of fifteen natives who were serving Christ and studying the Bible together.

They had never seen a missionary before and no Christian had ever visited them. A Bible had been sent to the leader of this group by a friend in that Christian colony on the island of Masbate, along with a few letters witnessing to his own Christian faith. Out of the reading of that Bible had come the leader's faith in Christ and the conversion of his family and friends. A nucleus was established for Christian work when the missionary arrived!

Madagascar furnishes a classic example on an even wider scale. Christian work established early in the nineteenth century prospered until an evil queen, determined to wipe out the new religion, came to power. Before the missionaries were required to leave, they were able to finish the translation of the Bible. Seventy Bibles and several hundred New Testaments and other portions were printed and distributed among the native Christians who then numbered about one thousand. During the next twenty-five

years, the very possession of the Scriptures was a capital offense and some ten thousand people were executed because of their Christian faith. At the end of the persecution the number of Christians was seven thousand!

In China, modern missions started with Robert Morrison's conviction that the Bible itself could be a missionary to the Chinese people. Christian preaching was prohibited and foreigners were barred from China except in restricted areas in port cities for a brief trading season each year.

Morrison settled on the doorstep of China in 1807, lived in the restricted area for foreigners at Canton and on the neighboring Portuguese-controlled island of Macao, and so mastered the language that he was soon employed by the British East India Company as a translator and interpreter. As rapidly as possible he translated the New Testament and the full Bible, publishing it in parts as the work progressed. Quietly these Scriptures were distributed to individuals in Chinese settlements in neighboring countries and some of the books found their way into China itself, so that Chinese people began to be won to faith in Christ through the reading of the Bible before missionaries were permitted to enter the country.

In the postwar years of increased missionary opportunity the Bible will continue to serve as a missionary.

From camps of war prisoners where many Bible study groups have been formed spontaneously by the men themselves, from civilians in war areas long cut off from normal Scripture supplies where the accumulated heart-hunger for the Word of God is ever increasing, from vast mission fields such as China and Latin America where the demand for Scriptures has far exceeded the supply for many years, from the millions just learning to read each year in many lands where government-sponsored programs for literacy are helping to awaken the minds and souls of the plain people—from these and many other fields, comes evidence of enlarging opportunities for the Bible to do its work.



Dr. Frank C. Laubach, "Apostle to the Illiterates," former missionary to the Philippines, describes the Spanish picture key chart (right) to a Cuban senator, head of a farmers' union.




Last June Dr. Laubach was in Cardenas, Cuba, teaching farmers to read.



A missionary's daughter in Haiti taught her playmate.

Life is a closed book to people who cannot read. Two-thirds of the human race fall in that class. Their illiteracy is a handicap at every point. They have no voice in public affairs. They are prey to superstition and exploitation. The money-lender can keep them in debt all their lives. They know nothing of bills of sale, rental contracts, the purchase of railway tickets, postoffice and bank dealings, government and police rules, health measures, traffic and travel regulations, and agricultural improvements. If the message of Christ reaches them at all, they have to take their Bible secondhand. Dr. Laubach's "each one teach one" movement has opened the Book of Life to literally thousands of men and women in Africa, Asia, and Latin America. For the whole story read *The Silent Billion Speak*, by Frank C. Laubach, published by Friendship Press.



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ta za	ta	te	ti	to	tu	
ra tón	ra	re	ri	ro	ru	
na riz	na	ne	ni	no	nu	
ma no	ma	me	mi	mo	mu	
da do	da	de	di	do	du	
lá piz	la	le	li	lo	lu	
lla ve	lla	lle	lli	llo	llu	
ba lanza	ba	be	bi	bo	bu	
va ca	va	ve	vi	vo	vu	
ca ballo	ca	que	qui	co	cu	
ga to	ga	gue	gui	go	gu	
cha leco	cha	che	chi	cho	chu	
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ja rro	ja	je	ji	jo	ju	
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"Each One Teach One"

Photos courtesy the Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America.

Mankind is learning to read . . .



Here is the Spanish picture key chart used for the first reading lesson in all the Spanish-speaking countries of Latin America. Note that beside each picture in the first column is a word in Spanish. The first syllable of this word is found in the second column. Across the top are five pictures and the sound of the word for each picture is a vowel—a, e, i, o, u. The student learns to sing the page. First he sings with the teacher:

Everybody's singing a, e, i, o, u.

Then he sings "ha, he, hi, ho, hu," following it with "sa, se, si, su" and so on down the page. In from ten to twenty minutes he can read the whole page.

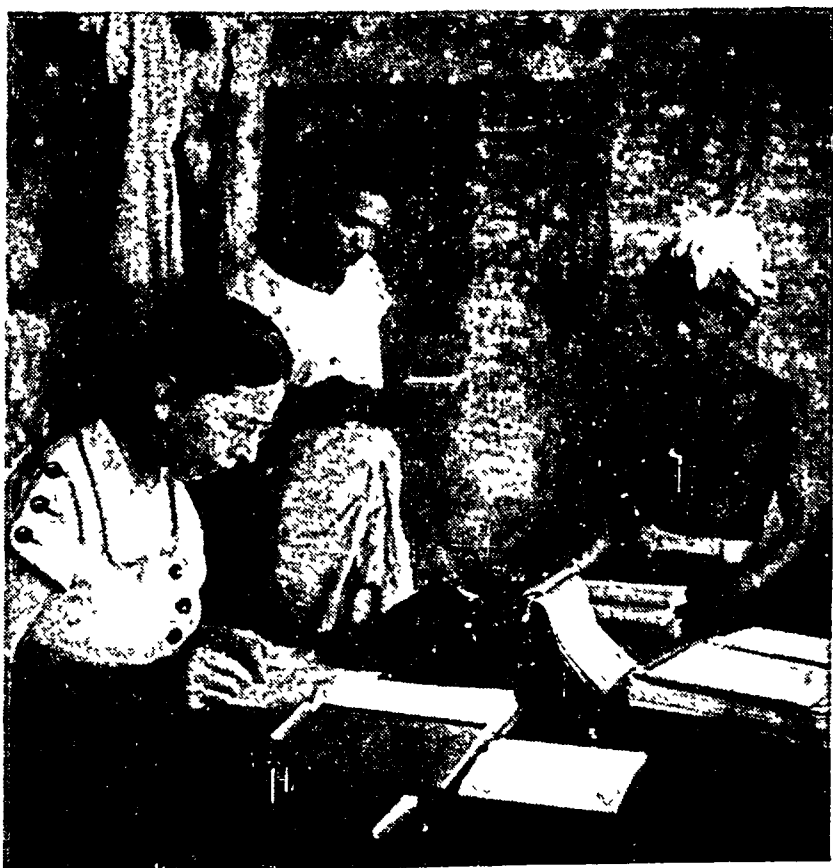
Charts of this type to teach adult illiterates have been made in two hundred languages. It is the Laubach method, now famous worldwide.

This stalwart young man, a farmer, is quick to take the opportunity of this young Christian teacher's visit and has temporarily forsaken the plough for the printed page. Together they point out the letters, the sounds of which they repeat over and over.

Left above: India's women are only 2 per cent literate. The teacher of this young mother is a Bible woman who has had much experience and regards adult literacy her special vocation.

Left below: A language that has never been written is adapted by the missionary to the international phonetic script, for the translation of the Bible to be printed by the Bible Society.

Below: A middle-aged farmer who has studied reading for two months holds The Book and—slowly, haltingly, but actually—he reads. For the first time he has the message of Luke for himself.



. . . What is mankind going to read?

Postwar Missions

In the recent meeting of the Foreign Missions Conference we heard some comments by a retired Canadian missionary on the closing verses of the twelfth chapter of Hebrews. He referred to the reply by Jesus to his disciples when they called his attention to the Temple adorned with goodly stones: "The days will come, in which there shall not be left here one stone upon another, that shall not be thrown down." That saying of Jesus was fulfilled within a generation when Jerusalem was ravaged by Roman armies.

Said the missionary: "Believers in Jerusalem had only three things left—a Book, a Cross, and a Church." We have those three unshaken assets left today, but in some countries not much else remains.

On the other hand, we have some things which we did not have before the war. What are they?

We have more intimate contacts with the whole world. Airplanes, thousands of them, are crossing the Atlantic and the Pacific in a few hours. Airlines are already planning regular and rapid schedules from our country to all world centers. Within another year or two it will be nothing uncommon for men and women, whatever their activities—business, professional, scientific, cultural, or religious—to leave airports in New York, Miami, or San Francisco, and within forty-eight hours disembark at the most remote point on this globe. It is no longer possible for any country to be isolated. Arabia, Afghanistan, Tibet, Equatorial Africa—all parts of Asia and Africa will be accessible. The radio has placed the whole world on party lines.

We have a new understanding and appreciation of world missions. Until this war carried our sons and daughters to every continent many of us had very hazy ideas concerning mission work inaugurated years ago in the Southwest Pacific. Not long ago we began hearing from our loved ones who were writing from New Guinea, the Solomons, the Carolines, the Fijis, the New Hebrides; from China, India, and Africa, and they were telling us about the miracles of grace wrought through the missionaries. They have received the ministrations of the native Christians; many a family group will be reunited after the war because

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the missionaries got out there first. Throughout the land, hard-headed businessmen who were once skeptical about the value of foreign missions are thanking God for missionaries every time they receive a message from sons or daughters at distant posts.

The war has opened doors hitherto closed. The day these words were written a message came from Romania, transmitted through the State Department, advising us that a decree had recently been signed in Bucharest, according to Baptists official standing as a "cult," recognizing them as a historic religion, and granting them privileges hitherto denied them. This recognition has added significance when we think of Romania's relationship to Russia. Around the world will be found open doors and many adversaries.

We have new opportunities for service. Recently, Dr. John R. Mott, in a conference with the staff of the Foreign Mission Board, called our attention to what we regard as one of the greatest evangelistic opportunities of our age—ministering to prisoners of war, more than six million of whom are behind barbed wire fences. Two organizations have access to prisoners on both sides of the conflict—the International Red Cross and the International Y.M.C.A., the one ministering primarily to the bodies, the other to the minds and hearts of these prisoners. Already hundreds of thousands, even millions, of copies of the Bible, New Testament, or portions of the Scriptures have been distributed among the prisoners of war, and the results are already manifest. When this conflict ceases, there will be greatly increased contacts between the Americas and other continents. We should be ready to capitalize those contacts for the glory of God. We may add that, with this new era, the Christian laymen in every nation will have a larger part in the tasks of reconstruction. We must use them.

After this war there will be a stronger sense of nationalism. The whole world has been leavened by the ideals of democracy. Never before have so many kings lost their thrones. Im-

perialism is losing its power. Extra-territorial privileges have been withdrawn. Nations are asserting their rights. In every land the people are demanding the right to control their own affairs. In mission fields, there is a growing sentiment looking to state control of schools and hospitals. Henceforth, missionaries will serve as advisers and associates in service. Mission programs will be directed largely by national Christians.

There is a worldwide interest in the campaigns to increase literacy. The movement begun several years ago in the Philippines by Dr. Frank C. Laubach is enlisting the support of many nations. For example, to quote from the January, 1945, *International Review of Missions*: "The Government of Ecuador has adopted measures which amount to the conscription of literate adults in a national literacy campaign. They also require owners of farms and factories, and anyone who employs more than ten illiterate workers, to arrange for their instruction. In Mexico, where illiteracy is already on the decline, the Government goes so far as to set a date—February, 1946—by which, with the help of every literate adult between nineteen and sixty years of age, illiteracy will have been eliminated altogether." "The inarticulate millions in Africa, Asia, and Latin America are beginning to speak."

An illustration of this resurgence, this renaissance, is found in Africa. Soldiers from practically every tribe in Africa have gone around the world with the armed forces. Soldiers from every other land have gone into Africa. What is the result? "The most far-reaching result of the war so far as Africa is concerned," says Bishop Arthur Moore in *Christ After Chaos*, "lies in the fact that the ideas let loose by the war have penetrated the continent and produced stirrings of discontent and hope. Even Africa begins to dream of 'the four freedoms' for herself. . . . Africa is on the march and the voice of her black millions will become more and more clamorous for freedom and all human rights."

Here are some of the conditions we face. What shall we do about it?

Millions of men, women, and children—especially the children—are dying for lack of food, shelter, and raiment. Never in the history of the world have so many people been hungry and shelterless. If we love Christ we

are under inescapable obligation to minister to these needy multitudes. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." We must have a worthy part in relief programs for Europe and the Orient.

We dare not neglect the opportunity to give material and spiritual aid to prisoners of war, many of them our own friends and relatives. Again we hear the voice of the Master, "I was in prison and ye came unto me."

We must reinforce our brothers and sisters in the mission fields, which we have already occupied—from some of which we have been forced to withdraw for a season. In those fields we shall have more challenging opportunities for witnessing and serving than ever before. We should double our missionary forces in most of these fields. Again, open doors and many adversaries, but that is the essence of the missionary task.

Our message will be unchanged: salvation from sin, by the grace of God, through faith in Jesus Christ who died for us, that he might bring to God men of every nation, tongue, tribe, and kindred. But our approach, our methods, will be revised. There is no other name than the name of Jesus by which men can be saved, but the world is moving at a faster speed and we must catch the ear and eye of the hurrying throngs. Primarily by the proclamation of the Good News, but also by the printed page, the cinema, the radio, ministering to the body and mind in the name of Jesus, we must get the world's attention. Multitudes are suffering from shell-shock. There is "need for a fundamental reconstruction, a total reorientation of life." In their despair, men who have never before listened to the gospel message will listen now. They have learned that there is no one else to whom they can go. Evangelism, which touches every area and activity of life, will have its supreme opportunity in the days ahead.

We must help our stricken brethren and sisters rebuild. It will not be enough to replace buildings. We must help them to plan for a larger and more dynamic evangelistic and missionary program. We must help them to discover and utilize their own resources.

The Foreign Mission Board, having paid its debt to the bankers, is preparing to pay its debt to the starving,

sin-stricken multitudes of the earth. It is impossible to picture the desolation we shall face when this war closes. We must give relief, we must help to rebuild, we must give the helping hand to our brothers in all of our mission fields, we must send reinforcements to all of these countries. One or two or even three millions of dollars will not be sufficient to meet these urgent, these imperative needs. We dare not wait until that day comes to get ready, else we shall be like the Foolish Virgins and find doors shut in our faces.

Missionary Magazines

One of the first steps taken by the Foreign Mission Board when it was organized one hundred years ago was to establish a missionary periodical. The publication of *The Southern Baptist Missionary Journal* began in 1846. In the 1849 Convention, the Board reported that in addition to *The Journal* they had begun the publication of *The Commission* also, which was meant to make practical application of the instructions given in *The Journal*.

In 1851 the Board announced that it had decided to discontinue *The Journal* and *The Commission* and to issue a monthly paper called *The Home and Foreign Mission Journal*. At the 1857 Convention the Board reported that *The Commission* had been revived; but in 1861, in the early days of the War Between the States, both *The Commission* and *The Home and Foreign Journal* were suspended.

Announcement was made at the 1868 meeting of the Convention of the resumption of the publication of *The Home and Foreign Journal*. In 1875 this publication was discontinued because of the expense, but the following year, the Board resumed the publication of *The Foreign Mission Journal* (not *Home and Foreign Journal*). For one year, 1895-1896, the publications of the Home Mission Board and the Foreign Mission Board were consolidated under the title of *The Mission Journal*, but this was not satisfactory, and the Foreign Mission Board resumed the publication of *The Foreign Mission Journal*.

Following the instructions of the 1916 meeting of the Southern Baptist Convention, *The Foreign Mission Journal* was merged with *The Home Field* into *Home and Foreign Fields*, which arrangement continued until

the close of 1937, when the two Boards resumed the publication of their own magazines, *THE COMMISSION* by one, and *Southern Baptist Home Missions* by the other. The experience of years has taught very clearly that the publication of a mission magazine by each Board is very much more satisfactory than the publication of a joint periodical.

Woman's Missionary Union, auxiliary to the Southern Baptist Convention, publishes three excellent magazines, *Royal Service*, *The Window of Y.W.A.*, and *World Comrades*. *Royal Service* is the official publication of the missionary societies for women, the development of the series of magazines, the immediate predecessor being *Our Mission Fields* published by Woman's Missionary Union beginning in 1907 as a quarterly, and changed to a monthly in 1914. The name was changed that year to *Royal Service*.

The first magazine published for W.M.U. young people was *World Comrades*, carrying missionary information especially for young people. It had its beginning in September, 1922, first as a quarterly, later as a monthly. *The Window of Y.W.A.*, which presents the plans of the work for young women, was begun in 1929.

All of these magazines, along with *THE COMMISSION*, render distinctive service in strengthening missionary interest, and in enlisting our people, young and old, in the great missionary program.

Hawaii Supports Foreign Missions

A letter comes from Honolulu advising us that the Olivet Baptist Church, of which Rev. Victor Koon is pastor, has voted to support a foreign missionary, who will represent that church, probably in Africa or Latin America.

We called attention recently to the unusual showing of the several churches in the new association in the Territory of Hawaii in the matter of both baptisms and of giving. The per capita giving last year was a little more than \$100. If all Southern Baptists gave in the same ratio, we would have \$500,000,000 a year given for all purposes.

Rev. and Mrs. L. E. Blackman, missionaries to China, were sent to Hawaii in the fall of 1938. Others

stopped in the islands for brief periods, but the Blackmans were alone until late 1940 when, after a visit by Dr. Rankin, Mr. and Mrs. J. D. Belote, Miss Hannah Plowden, Mr. and Mrs. Victor Koon, and Mr. and Mrs. Charles A. Leonard reinforced them. Later they were joined by Mr. and Mrs. E. B. Dozier, Mrs. C. K. Dozier, Miss Alice Huey, Miss Clarabel Isdell, Miss Helen McCullough, Miss Grace Wells, and Mr. and Mrs. Malcolm W. Stuart. Recent recruits are Mr. and Mrs. M. J. Anderson, and Misses Cornelia Leavell, Virginia Mathis, Jenell Greer, and Miriam Thomas.

Missionary Snapshots

One of the most interesting personalities we met at the Toronto missionary conference was Dr. Ida Scudder of India, whose grandfather, Dr. John Scudder, went to India a century and a quarter ago. He had nine children and all of them were drawn back to India by missionary motives. The Scudder family has probably contributed more missionaries than any other family in modern times.

Dr. Ida Scudder, who, like other members of the Scudder family, is a member of the Reformed Church of America, received her first impressions to be a medical missionary by the visits of three men, who came one night to the Scudder missionary home looking for a woman doctor to minister to their dying wives. Men were not allowed to minister to women. Ida Scudder determined then to get medical education. She secured her medical education in this country, then returned to India to minister to thousands of women. She built a great medical college for women at Vellore, not far from Madras. Over three hundred women doctors have been graduated from that institution. A million-dollar endowment is being raised for this college in order to maintain standards prescribed by the Indian Government, thus continuing the service. This is a worthy institution which should appeal to many missionary-minded people.

Our Southern Baptist state papers, which now have a combined circulation exceeding 500,000, are mighty factors in promoting missionary in-

terest. We have an increasing appreciation of these publications which are doing so much to inform and enlist our people in world missions. We are grateful to them for their unfailing reinforcements of our mission boards. These papers should be read in every Baptist home in the respective states in which they are published. Their combined circulation should be increased at least to 1,000,000.

Deacon William Fleming, Broadway Baptist Church, Fort Worth, Texas, has agreed to give \$250,000 to the Truett memorial building at Southwestern Seminary, on the condition that other friends add \$500,000 to the fund. This is an investment in world missions, as every contribution to strengthen our seminaries in their building facilities and in their teaching forces will accelerate the world mission enterprise.

We greatly appreciate the work done by Mrs. Manon Seawell of Fort Worth, Texas, daughter of Dr. F. M. McConnell, who led the boys and girls of Texas in giving to the Warphan Fund to be used for Chinese war orphans. This campaign, which closed December 31, totaled \$30,277.54.

A distinguished English author expresses the significant opinion that if there had been newspapers, magazines, and novels to compete with the Bible in manor-houses, farm and cottage, there would have been no Puritan Revolution and John Bunyan would never have written *Pilgrim's Progress*.

When the School of Commerce of the University of Shanghai reopened in Chungking, in connection with the School of Law of Soochow University, more than 1,400 students reported for registration within six hours after the opening of the school, although there had been no announcement in the vernacular papers. Of the hundreds who were registered, 10 per cent passed the examination and were accepted.

The Editor and Publisher carries a story of a New York minister who referred to the common expression that "only sin is news." Why not think of goodness as news? For ex-

ample, let the newspapers carry such headlines as these: "Married Couple Live Happily Together! Whole Community Amazed!" "Startling Revelation! Honesty of Chicago Cashier Confirmed!" "Sensation in New York! Affectionate Mother Found!"

The president of the Newspaper Advertising Executives Association used the following significant phrase in forecasting the possibilities of 1945: "As bright with promise as it is bristling with problems." This may be applied to the world missionary outlook.

The Missionary Herald has a sketch of Dr. Ruth A. Parmelee of Athens, now senior medical officer at a refugee camp in Palestine, where there were, at last report, over 800,000 refugees with 1,700 children between the ages of six and fourteen. Here is a daughter of the Near East for she was born in Turkey of missionary parents.

It is estimated that fewer than 2,000,000 children get any schooling at all in Africa, most of which is given by Christian missions. Of the adults, more than 90 per cent cannot read or write in any language. . . . There are more than three hundred languages in Africa. A large number of them have been reduced to written form, for the most part by missionaries. . . . The world-wide movement toward literacy is of primary importance to the Christian church. It will bring a tremendous demand for books in the years ahead, and it is the clear duty of the church to see that an adequate supply is available of books that carry the message of the Lord. . . . Dr. Laubach has pointed out that the opportunity which the Greek Catholic Church lost in Russia after the last war was seized by atheistic Communism, and today the millions of illiterates in that country make a larger loss to the church.

—*The World Dominion*

In Roman Catholic Italy the percentage of illiteracy is 19; in Spain, 31; in Portugal, 31; in Brazil, 67; in Mexico, 59. Compare these figures with Protestant Denmark, one-sixth of one per cent; Sweden, three-fifths of one per cent; Switzerland, three-tenths of one per cent.

EPISTLES

FROM TODAY'S APOSTLES

Chungking's University of Shanghai

Dr. Hipps' arrival was a great delight to us all. I saw him several times in my home and in University of Shanghai board meetings. As you must know by now, Mr. Henry Ling has been elected acting president. He is a fine man among our alumni. We think we have made a good choice.

Our greatest desire is to return to Shanghai as soon as the war is over. Your co-operation in helping to restore the University will be even more needed than ever in the prewar days. We must make our University the best in East China after the war and we hope you will come to assist us achieve this end.

The war news is discouraging in our country. Thousands upon thousands of our people are made homeless again. As many of the refugees find their way to Chungking, the cost of living gets higher and higher. It now costs more than \$2,000 a month to keep an orphan clothed, fed and receiving some education.

Though the W.C.T.U. is already responsible for a large number of social institutions, such as an orphanage, a nursery, four industrial centers, and a wartime training class, we are planning again to open some special center for the young women refugees from Hunan and Kweilin. It will cost a great deal of money, time, and energy. With all the responsibility we already shoulder, we should not start anything new, but on the other hand, it is pathetic to see so many well-to-do families now become penniless refugees, roaming about in the city, crowding into the houses of friends whose rooms are already over-inhabited. They are in the most acute condition.

FRANCES W. LIU (Mrs. HERMAN C. E.)
13 Chialing Village
Chungking, China

Tomorrow, I will have been in Chungking four weeks. I have wanted to write you, but I preferred to wait until I knew more about the situation here. I had a rather uncomfortable trip up, but as the *Readers Digest* says, "Wartime travel is the most uncomfortable distance between two points," and I didn't expect much. I came up with the Friends' Ambulance Unit men and the fellowship and food were delightful. I arrived on the 14th and school began on the 15th.

I have ten hours of freshman English

divided into four sections. The English standard is very low and I find that in my C section, junior high school textbooks would be more appropriate than the advanced English grammar that I must use.

There are two reasons for this. The students have not had missionary teachers, either here in the West or in the East from which they have come, and their high school courses have been interrupted by the war. I teach four evenings each week and since I must go to class at 5:50 I have my evening meals those days with the faculty and staff of the school. This I enjoy very much. It is giving me a wonderful opportunity to get acquainted with the faculty. As Dr. Hipps has already written, we have a large enrollment, more than 700 in the two universities. I teach 175 first-year students.

The opportunities for Christian work among them is unlimited—two Christian universities in name and tradition without any religious program. I have begun a Sunday morning Bible class and Mrs. Ling is helping me with a fellowship for the girls. I have met with wonderful co-operation from the staff and faculty. I have never seen a group of students who needed campus life and something to integrate their work more than this group here.

We are handicapped for a meeting place for our students. The schoolrooms are used for a primary school in the day and our university students in the evening. This was true in Shanghai, but there we had our homes to which we could invite the students. It is difficult to work when there is no place to call your own



A. M. MacMillan

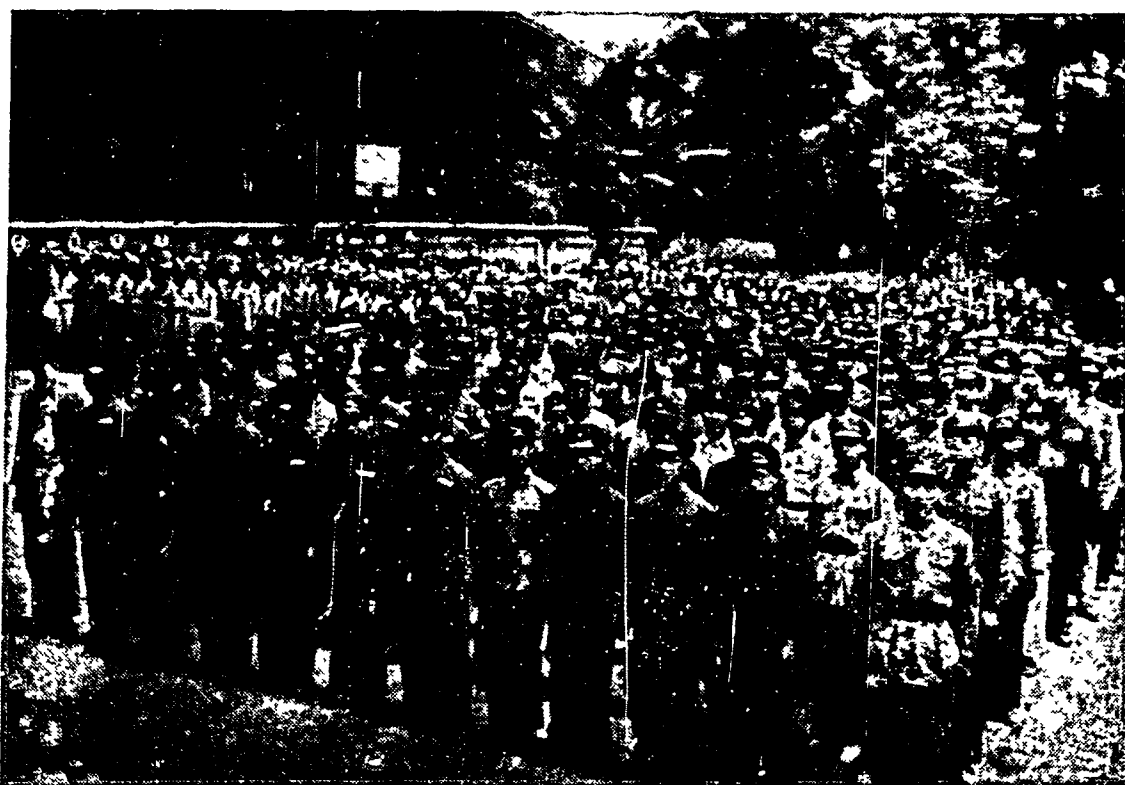
Henry Ling, alumnus of the University of Shanghai (center), has been elected acting president of the refugee university.

workshop. For the first time in my life, I am living in a boarding house, and miss the conveniences of a home and a living room.

Mr. Ling and I are interested in organizing a Christian Student Union. Less than 17 per cent of the total enrollment is Christian. Ten of the fifteen boys who have come to the Sunday morning Bible class the last two Sundays have never studied the Bible before; even the vocabulary of hymns is new to them. About 5 per cent of my freshmen have attended Christian schools. Before we can organize, I must make more contacts and locate Christian leadership. I have never faced a larger task in my life and I feel terribly inadequate for it.

We have had two and three air raid alarms each week since I came but so far no bombers have come. Hope they don't!

LORENE TILFORD
No. 10 Dai Chia Hang,
Chungking, Szechuan, China



B. L. Nichols

The invasion has not wrecked China's educational program. This is the student body of a Christian school in Free China.

Clothing Drive

Moore



Some people have clothes . . .

Greek War Relief Association



Some people don't . . .

Greek War Relief Association



Americans share what they have
and send it overseas . . .

American Friends Service Committee



to clothe war victims who have
nothing.

The Slave Raiders

By Susan Mendenhall

An African king and his councilmen were talking excitedly over the rumors they had heard that very morning. "The slave raiders are coming this way," cried one. "They catch the women when they are digging in the gardens and the men when they are alone on the path. They fasten them with chains and put them in strong pens. They march them off and nobody knows what becomes of them."

"Ah! Most of the people die and whole villages are lost," exclaimed another.

"We will see to it," said the king, "that the slave raiders do not come within our borders. We will keep a sharp lookout and allow no strangers inside the village."

"Yes, yes, we will all watch," the men agreed, "and no slave raider shall come near us."

At that instant some villagers came running to the king crying, "Oh, master, some white strangers are coming up the path."

"Go back; stop them in the path; find out who they are and what they want," replied the king.

The messengers sped off. The king and his councilmen grasped their spears and waited in silence. Very soon the messengers came running again out of the jungle with glad faces. "Who are the strangers and what do they want?" demanded the king.

"They are Livingstone's children," said the messengers. "They have come a long way and are tired; they want to spend the night in our village, and these are the gifts they sent to you." They spread out on the hard earth floor before the king a strip of bright-colored calico, some beads, and a roll of copper wire. A murmur of surprise and pleasure ran around the group.

But the king only said, "Bring Livingstone's children to me."

"Livingstone's children!" exclaimed the men when the messengers had gone. "Can it be the white master is coming this way again?"

"No," replied another, "he was going to the coast, but he left some supplies beyond here."

"The white master is a good one," said the king. "He never beats his men and he taught us many good things." The men grunted and nodded their heads approvingly.

In a few minutes they returned, followed by the white strangers and their servants. The party entered the open council place and the white men bowed low before the king.

"Who are you and what is your business?" asked the king.

"We are Livingstone's children," said they. "Our master has found a road to the coast and sent us back for his supplies. The day is late; we wish to spend the night in your village."

"The white master is our friend," said the king.

"Yes," the travelers replied. "Livingstone told us we would be among friends in this country."

The chief turned to his men and said, "Prepare the best huts for Livingstone's children."

Some of the men left at once to carry out the king's command and soon the visitors were comfortably settled and their servants began to prepare the evening meal. The people flocked to the huts, bringing gifts of parched corn, yams, and other food, and they lingered about until the day was ended.

Late that night, when the village lay asleep, suddenly a woman screamed, then another. The people rushed from their huts, rubbing their eyes in a dazed way, and blinking before a great light. Many huts were on fire! People were running about blindly, and the white men who called themselves Livingstone's children were seizing men, women and children, binding them and herding them together, under a tree where men with guns kept them from escaping. The few who managed to get out of the village were surrounded there by men who caught and bound them, too.

When the gray dawn of the morning light came there were only the ruins of the village left. The children were crying, men and women were begging to be freed. Some of the stronger men were talking together. "We were deceived," they said. "The visitors were not Livingstone's children. They were the slave raiders. Oh! why did we ever trust them?" murmured they. "The white master never takes slaves; if only he were here, he would save us!"

And this was the slave traders' trick! All through the central part of Africa during the terrible years of the slave traffic the slave raiders trapped the black people in every way their cruelty could devise. Many times they started wars between tribes and took all the captives for slaves. They bribed men from one tribe to capture slaves from neighboring tribes. The black man was safe nowhere from the slave raider. Men and women were kidnaped wherever they could be caught. Whole villages were often surrounded in the night and all taken as slaves.

Soon the slave drivers prepared the captives for their long march to the sea. They lashed the women and children to one another by strong cords of leather. They fastened great Y-shaped sticks around the necks of the men and riveted the forked ends together with iron. At last the miserable procession marched off—women with heavy bags of meal or grain on

(Please turn the page)

This is one of the *Livingstone Hero Stories*, a book about David Livingstone for boys and girls, published by the Missionary Education Movement. It is reproduced here by permission of Friendship Press.

their heads, and sometimes a mother with a baby on her back, little children, some of them not more than five years old, and great, strong men—nearly a hundred in all. By their sides marched the slave drivers, wearing bright red caps and gay clothes. On their shoulders they carried muskets and in their hands many of them had tin horns which they blew proudly as they marched along.

All day long they marched. Noon came, but there was nothing to eat. The evening drew on and only a little food was given them. At last they lay down for the night to rest. But how could they rest, bound together with leather cords or great slave sticks about their necks? The second day began more miserably than the first. If they complained, the slave drivers' whip fell on their backs; so they trudged wearily on. But there was in store for them a relief of which they had not dreamed, and upon which the slave drivers had not reckoned.

Late in the afternoon, as the procession came around the end of a hill, they suddenly came into a camp, so very suddenly that they were in the center of it before the slave drivers could stop the procession; and there, standing in plain view, was a white man. That man was David Livingstone! The next instant every slave driver took to his heels and disappeared, tin horns, red caps, and all, into the thickets. They knew that David Livingstone was in Africa to stop the slave trade.

And so the entire slave gang was left alone with Livingstone and his men. The whole procession at once fell on their knees in thanksgiving, and soon they clapped their hands for joy. Livingstone and his men swiftly cut the leather thongs that bound the women and children, but it took longer to saw the slave sticks from the necks of the men. When at last they were all free, Livingstone said to the women, "Take the meal from the bags you are carrying and cook food for yourselves and your children." But the women looked at him in wonder.

"Surely he does not mean what he says," they thought and stood still.

Again he spoke to them. "Isn't that meal in the bags you are carrying?"

"Yes," they replied.

"Well, it is yours now. Your enemies are gone and you are to cook

some food. See how hungry your children are."

It seemed too good to be true, but surely they must obey the white master. "Come," said Livingstone, "build a fire, get some water." Quickly the women set to work. The children gathered the slave sticks in a great heap and set fire to them and over the flames they hung a huge kettle. All the hungry company sat down and ate the first good meal they had had since that last evening in their homes when the cruel white visitors came to them.

Presently a boy who did not know Livingstone went to him and said,

"The other white men tied us and starved us. You cut the ropes and tell us to eat. What sort of people are you? Where did you come from?"

"My boy," replied Livingstone, "I came from a far country to tell you and all your people about God."

"Who is God, and who told you about him?" asked the boy.

"God is the Creator of this world. . . . His Son, Jesus Christ, came to tell men that the Father loves all his children, both black and white, and he wants them to live like brothers in peace together."

Studying Missions

By Mary M. Hunter

On every hand there is evidence of genuine enthusiasm regarding mission study plans for the spring and summer months. From the mail which keeps coming to the Foreign Mission Board's Department of Literature, one can discover that interest in worldwide evangelism is steadily increasing. Never since the Foreign Mission Board launched its mission study program has there been so deep and widespread interest in learning the facts about Southern Baptist work in distant lands.

Springtime, the season of nature's awakening life, and summertime, nature's period of growth, are fittingly the seasons when large numbers of rural churches are able to conduct successfully the study of missions. It has been aptly said, "When we know, we can; when we can, we plan." If Southern Baptists are to carry forward their world-girdling program of evangelization, the dissemination of missionary information is imperative.

Pastors and other leaders are realizing that the most effective means of creating and deepening missionary zeal is the conducting of well-planned and ably-led mission study classes, or the more inclusive program of a church school of missions—an intensive study in which the entire church participates. This latter plan has proved to be the most successful

method of making the whole church mission-conscious.

Nor are the benefits confined to one church. Such schools conducted simultaneously in all of the Baptist churches in a city or town or community, not only stimulate interest in missions but by the united study promote a spirit of co-operation, and call into effective force wholesome teamwork among the several churches. Class groups meeting in different churches and having a union service at some central point or holding a joint service at one and then another of the co-operating churches, brings the Baptists together in a fellowship which promotes enthusiasm in the great cause for which each separate group is striving.

Upon request, the mission study folder listing available textbooks, the Church Schools of Missions leaflet with information about the organization and the conduct of such schools, and all of the supplementary material and information for classes are available from the Foreign, Home, and State Mission Boards.

The next issue of THE COMMISSION will publish information about the Foreign Mission Board's new and only motion picture on Southern Baptist mission work in Mexico, and the date on which it will be ready for circulation.

BOOKS

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

Christian literature, the theme of *Woman's Missionary Societies* in April, is linked, by one major committee of the Foreign Missions Conference, with world literacy. World literacy is a phase of the Christian mission enterprise. It means not only a higher percentage of the world's population who can read and write but also a higher percentage of literate peoples who know the world they live in. For that reason, a good atlas is a valuable book for every Christian home.

Hammond's Universal World Atlas, War Edition (\$3.00) is one of the best for the price. Published in 1944, it offers a special supplement after the war ends to bring it up to date. The volume is ten by twelve inches, large enough to care for air maps and political maps and relief and natural resource maps. Part II is "illustrated world geography," thirty-two pages of text and pictures. In this book of knowledge children can find most of the answers to their own questions about geography, population, distances, and the like for the countries where servicemen and women are stationed and where missionaries serve.

Holiday House has made a distinctive contribution to missionary education in the production of a series of delightful books for eight-to-twelve- or fourteen-year-olds on the countries of the world. Four of those already published are Mexico and the Inca Lands by Raffaello Busoni; Russia by Vernon Ives, China by Cornelia Spencer, and India by Hilda Wierum Boulter. They are alike in size (25 pages), price (\$1), and purpose—"to show what the country is like, how it developed, what kinds of life are found there, what the people do and how they do it." Especially significant is the emphasis "on an informal presentation that will be stimulating and instructive reading for tomorrow's citizens."

The series is beautifully and authentically illustrated by Busoni. Two and three-color drawings on

every page make the text live. The books cannot fail to create a more wholesome attitude on the part of youngsters for "foreign countries" as neighbors in the new air age, and promote appreciation for the contribution of each to the life of the world. Russia is defined as "one of the oldest of the old countries, one of the greatest of the new," India as "a mysterious land of contrasts," "complex and misunderstood"; and both are treated with amazing objectivity for the amount of controversy they have stimulated.

The illustrator of the Holiday House series, and author of one of the books, is the author of *Stanley's Africa* (Viking, \$3.50), an accurate, well-written story of the once "dark" continent. His conclusion is that if Africa is to produce "men of genius and initiative," the Africans must "learn first of all to believe in themselves." "It may take a little while for Africa to become firmly linked to the rest of the world," he adds, "but eventually she will claim her rightful place in the commonwealth of nations." Reviewer George W. Sadler claims that "this is an excellent book, worthy of wide reading."

Raffaello Busoni is the illustrator of a book on Russia, written by Jerrold Beim. *Shasha and the Samovar* (Harcourt-Brace, \$1.75) is a charming story of a Russian boy whose parents and grandparents are completely tied up with the war program. Shasha is

left alone at home and there he finds out what his part in the war effort is. Reviewer Henrietta Sadler considers it a good story well told.

The Vigil of a Nation by Lin Yutang (John Day, \$2.75) is a book about China written for Americans. "In a fairly dry, chatty style the author records his observations, experiences, and reactions while traveling in his native country recently," says Reviewer J. T. Williams. "His evaluation of strength and weaknesses of the Chinese Government should give Americans a better understanding and appreciation of China today. A chapter on democracy and the future is thought-provoking and worth while. The 'idle comment and cracker-barrel wisdom' thrown in for good measure may become tiresome to some, but the book is valuable and on the whole interesting."

Quite a different type of book on the same subject is *Carl Crow's China Takes Her Place* (Harper, \$2.75). Mr. Crow, who has lived for many years in the Orient and has been head of an advertising and merchandising agency with headquarters in Shanghai, is qualified to interpret conditions. One of the most interesting of his chapters is "Madame and the Generalissimo." In "Blackmail, Dope, and Sabotage," he shows how the Japanese armies have used opium and its derivatives as a military weapon. Reviewer J. T. Williams considers the book reliable background reading for missions.

One Man's Fight for Religious Liberty

(Continued from page 8)

of the Council of Ministers. It was published in the Official Gazette on November 1, 1944, the date it became effective.

We thank God for this wonderful achievement and offer our gratitude to all who helped obtain this result which opens the way for Baptist work in Romania.

In my contact with politicians I got the impression that they are dissatisfied with the other so-called historic cults because their leaders and priests have co-operated personally and in church work with the ruling government up to the present. Some present political leaders are inclined toward the principle of separation of church and state.

One of the leaders, at present a Minister, told me that he would not only support the Baptist cause in this crisis but would in the near future ask the Baptists of Romania to help remake the morale of the nation. Romania really needs to be rebuilt morally, from the bottom up to the top, and vice versa. The past politicians and the last dictatorship, together with the state churches, caused the people to lose their power to think for themselves. Conscience in most cases is dead or fast asleep. Stealing, lying, defrauding, and the like raise no problem in the individual conscience. Romania needs a church which will give rebirth to the people by reinstating the moral principles of the gospel of Christ

(Please turn to page 24)

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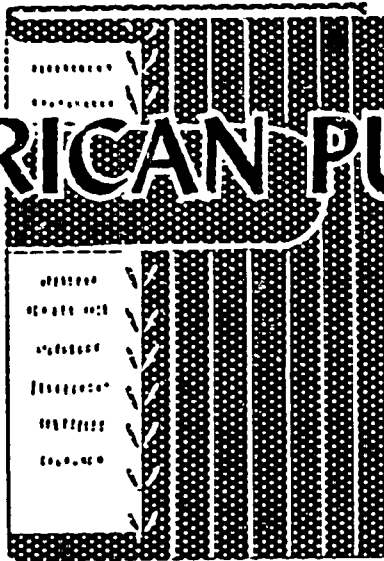
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October 30, 1944, and on November 1 it was published in the Official Gazette. The complete story of this event appears on pages 7 and 8 of this issue.

Good Will Center

M. W. Rankin, China—601 West Bell Street, Houston, Texas.

Rev. and Mrs. F. A. R. Morgan, Braz-
zil—108 Fifth Avenue, Longview, Texas.

Dr. and Mrs. W. C. Taylor, Brazil—
107 Lloyd, Greenville, South Carolina.

Dorine Hawkins for Rio de Janeiro,
Brazil, February 5.

May Perry for Lisbon en route to Nigeria, February 3.

Willie Kate Baldwin for Lisbon and
Nigeria, February 10.

W. Dewey Moore for Italy early in February.

Wilma Weeks, en route from China to America, accepted an offer to remain in India as teacher in a school for missionaries' children.

Mrs. A. B. Oliver of Curityba, Brazil,



Dr. Moore attended church with his family on Sunday, February 4, for the last time before he left for Italy.

has been very seriously ill and an emergency furlough is recommended.

Lucy Wright is in Chungking recovering from an operation she underwent in Chengtu. Illness forced her to turn back on the way from Chengtu to Wuwei where she was to work with Dr. Abraham Hsu.

Dr. D. G. Whittinghill, missionary emeritus to Italy, now resident of New York City, is reported to be in a critical condition.

Missionaries in Free China have had to scatter and change work frequently because of conditions existing in their particular localities. Lorene Tilford and J. B. Hipps are continuing their work with the University of Shanghai, Chungking. John Abernathy and Buford Nichols are for the present liaison officers of the Foreign Affairs Bureau, National Military Council of China. Greene W. Strother has moved from Kunming to Chungking. Dr. William L. Wallace is located at Poseh, Kwangsi Province. Lucy Wright was last reported to be in Chungking. Ruth Pettigrew, Auris Pender, Jessie Green, and Thelma Williams have left India for the United States.

Rev. John M. Wright, pastor of the First Baptist Church, Pineville, Louisiana, has been elected to succeed Dr. H. H. Hobbs, now pastor of the Dauphin Way Baptist Church, Mobile, Alabama.

Sympathy is extended to Mrs. P. W. Hamlett of China in the recent loss of her mother, Mrs. J. F. Spainhour.

Jcnell Greer has been transferred from the Island of Kauai to the Nuuanu Street Mission in Honolulu.

For many years Romanian Baptists have worked and prayed for recognition as a cult and their efforts have been rewarded. A decree-law recognizing Baptists as a cult was signed by the king,

Director Vada Waldron of the Good Will Center in Mendoza, Argentina, writes: "We have about 175 enrolled in the Center and more than three-fourths of them are unsaved and from unsaved homes. What a responsibility with untold opportunities! . . . The Good Will Center is becoming more and more widely known and, I feel, more appreciated among non-Christian people. Through this we are enabled to enter into many homes of the people who consider themselves of the higher society. We spend all possible time in visitation and personal work, but we certainly cannot take care of that in the way it should be done. Another helper is badly needed."

People all over the United States have been rejoicing in the news of the liberation of relatives in the Philippine Islands. Among the men liberated at Cabanatuan is Lt. George William Green, former missionary to China and brother of Mrs. M. T. Rankin.

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THAT INFORMATION RECEIVED
INDICATES RESCUE BY OUR
FORCES OF _____.
PHYSICAL CONDITION (FAIR *or*
GOOD). FORMERLY INTERNED
AT SANTA TOMAS.

Such is the message received February 20 and the days following by the parents of our seven missionaries in the Philippines. After more than three years of internment, Hugo and Ruth Culpepper, Robert and Mary Dyer, Marian and little Billy Gray, Fern Harrington, and Cleo Morrison are free. The Culpeppers were reported to be in good physical condition, the others fair.

Friends around the world join in thanksgiving for the release of these and other prisoners from the Philippines.

for 1945 are pictured in a new folder available free upon request from the Foreign Mission Board. A minimum of \$500,000 will be required this year to meet increasing demands as areas are liberated.

April Birthdays of Missionaries

- 1 Susan Anderson, Abeokuta, via Lagos, Nigeria, West Africa
- 2 Jewell L. Abernathy (Mrs. J. A.), 316 North 21st Street, Fort Smith, Arkansas
Rebecca Adams Logan (Mrs. R. M.), 815 Moore Street, Bristol, Virginia
- 3 Roy F. Starmer, Judson Hall, Southern Baptist Theological Seminary, Louisville 6, Kentucky
- 4 Jane Wilson Lide, Florence, South Carolina
S. S. Stover, DeLeon, Texas
- 5 Henry Cecil McConnell, Casilla 9796, Santiago, Chile
*Robert Allen Dyer, College of Chinese Studies, Baguio, P. I.
- 7 Vera Howard Ramsour (Mrs. H. B.), Bolanos 262, Buenos Aires, Argentina
Jessie Pettigrew Glass (Mrs. W. B.), Box 1263, Seminary Hill, Texas
D. G. Whittinghill, 434 West 120th Street, New York 27, New York
- 8 James C. Quarles, Juan B. Justo 506, Mendoza, Argentina
- 9 Hallie G. Neal (Mrs. C. L.), 1515 Buena Vista Street, San Antonio, Texas
- 11 Otis P. Maddox, Rua Ponte Nova 691, Bello Horizonte, Brazil
Dr. Howard D. McCamey, 3833 Purdue, Dallas, Texas
- 12 Margaret Pattillo Mitchell (Mrs. J. F.), Casilla 185, Santiago, Chile
Daisy Disney Yocum (Mrs. A. W.), 4902 Cordelia Avenue, Baltimore, Maryland
- 13 Effie Elder (Mrs. R. F.), Calle Almirante Brown 714, Temperly, Buenos Aires, Argentina
Ruby Jackson Howse, Casilla 20-D, Temuco, Chile
- 14 Ruth Nicholas Bowdler (Mrs. G. A.), Cipolletti, F. C. S., Rio Negro, Argentina
- 15 Edna E. Teal, 318 D. Mission Road, Glendale 5, California
- 16 Edwin B. Dozier, 2421 Halelia Place, Honolulu, T. H.
Darline Elliott, Apartado Nacional 713, Barranquilla, Colombia
Prudence Amos Riffey (Mrs. John L.), Caixa 1982, Rio de Janeiro, Brazil
- 19 Desser Jewell Whisenant Adair (Mrs. J. B.), Lagos, Nigeria, West Africa
- 21 W. W. Adams, 809 Church Street, Marietta, Georgia

*Liberated from internment camp in February. He may be addressed in care of the Foreign Mission Board, Box 5148, Richmond 20, Virginia.

Aurora Lee H. Koon (Mrs. Victor), 3165 Oahu Avenue, Honolulu, T. H.

Rose Marlowe, 206 B Country Club Road, Louisville 6, Kentucky

Letha Myrtle Saunders, Caixa 2844, Rio de Janeiro, Brazil

23 Blanche Rose Walker, 702 South Beckley Road, Dallas, Texas

24 Blanche Virginia Simpson, E. de Rio de Janeiro, Moncao, Brazil


26 Ione Geiger Patterson (Mrs. A. Scott), 309 South McDonough Street, Decatur, Georgia

29 Clara Hagler Freeman (Mrs. Z. Paul), San Lorenzo 1088, Tucuman, Argentina

Ada Jackson, Shaki, via Lagos, Nigeria, West Africa

Onis Vineyard, Caixa 38, Maceio, Brazil

30 Dr. W. J. Kilgore, General Urquiza 186, Buenos Aires, Argentina



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One Man's Fight

(Continued from page 21)

which they have lost in their allegiance to dead churches, ruled by priests who are professionalists and materialists, not real apostles.

The time for Baptist and other Evangelical Christian work is ripe and there is no time to be lost. We need immediately:

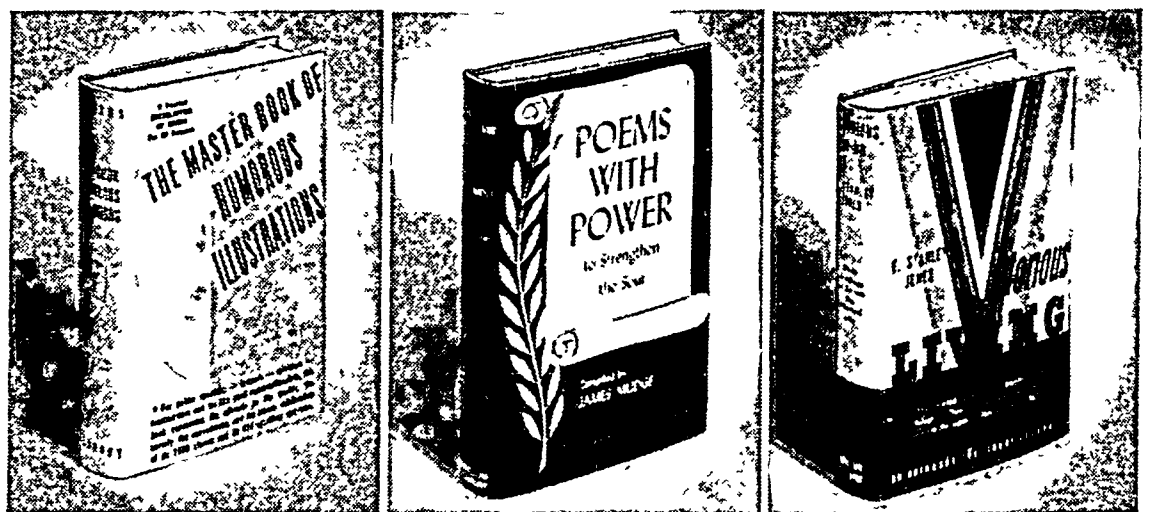
(1) The best missionaries and as many as possible, to help reorganize our churches and train our preachers in Bible courses;

(2) Boys and girls schools;

(3) The return of at least one of the Romanian preachers to Bucharest (the main church at present has no pastor and makes the worst impression possible on visitors);

(4) Funds for building churches, an agricultural and industrial school, a commercial school, high schools, and if possible a hospital and orphanage.

Please keep in mind that the Government and Romanian authorities consider Romanian Baptists as a product of American and English propaganda of the past few years. They are watching and waiting to see what we can do now that we have full freedom as a recognized cult.



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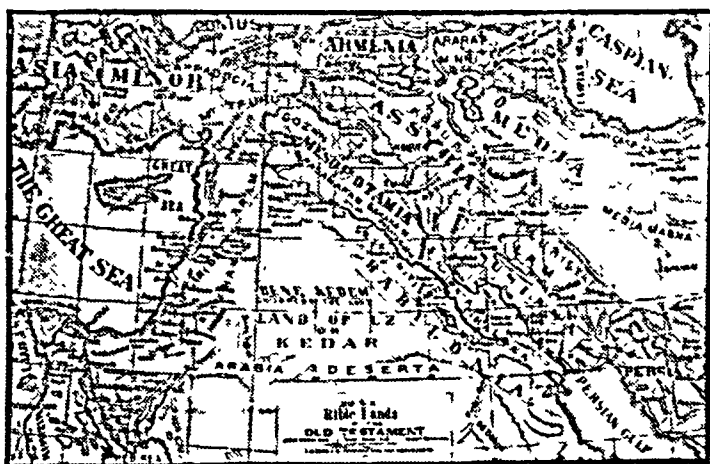
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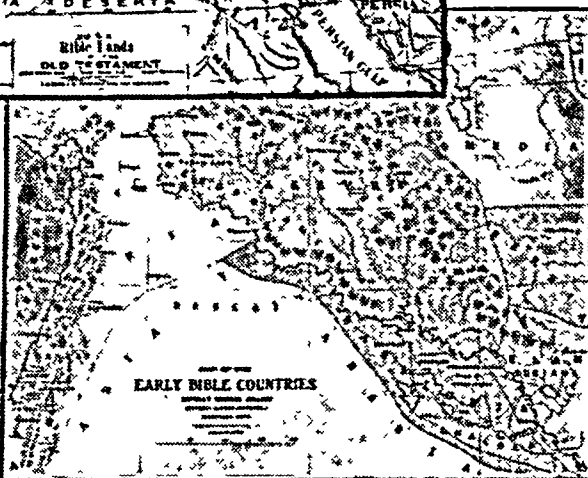
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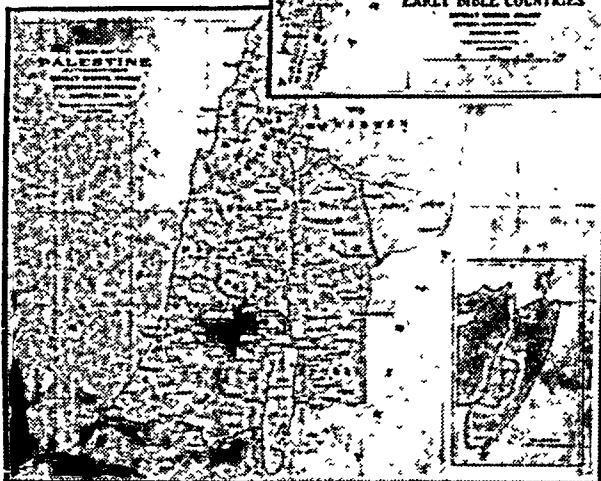
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