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A Baptist World Journal *First Published in 1849*

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of the**

Southern Baptist Convention

NOVEMBER 1946

Volume IX Number 10

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

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Skvirsky, Shanghai

A Man To Make Men for China

By J. B. Hipps

Henry H. Lin was elected president of the University of Shanghai July 4, 1946, at the annual meeting of the University's Board of Directors. He is one of that institution's most distinguished alumni.

President Lin comes to the presidency from practical administrative responsibility in the University. He was the founder and dean of the School of Commerce in Chungking 1943-44, acting president in Chungking 1944-45, and acting president in Shanghai from November, 1945, to July, 1946.

Whereas former President Herman C. E. Liu spoke of faculty and students as a "big family," President Lin speaks of us as a "great team" working together to build a great Christian university. Using his phrase, we on the campus speak of him and his wife as a great team. Mrs. Lin is a graduate of Mount Holyoke College, and is one of China's outstanding Christian women. Among her other activities she is chairman of the National Com-

mittee of the Y.W.C.A. She is in every respect fitted to be the wife of the president of a Christian university. The Lins have five children, the oldest a girl of fourteen.

The new president's career is impressive. Henry Lin received his high school and college education on the campus of the University of Shanghai, spending four years in the Middle School and four years in the college. Graduating from the University in the class of '27, he continued his education in the University of Southern California and received the M.B.A. degree in 1929.

Mr. Lin has had unusual experience in business and governmental affairs in China, a fact which will be of great value as president of a Christian school registered with the Chinese Government. In 1930 he was special representative of the China National Aviation Corporation; in 1932 secretary to Dr. H. H. Kung of the Central Bank of China; in 1933 the supervisor of the



Photo courtesy Lorene Tilford.

President Lin as he addressed 230 students of St. John's, Soochow, Hangchow, Fu Tan, and Shanghai Universities at a Christian student conference on his campus in July.

construction and manager of the Jukong Wharf, Shanghai, the largest and most important wharf in China.

In 1935 he was sent by Generalissimo Chiang Kai-shek on a secret mission to Germany to negotiate a barter agreement, known as the Hapro Agreement. He was received by Hitler and other high-ranking German officials. The munitions and war supplies received through this agreement enabled China to hold out during the first four years of war.

Mr. Lin organized and in 1939 became the head of the Engraving and Printing Department of the General Government, supplying all bank notes for the finances of the country. At the end of the Pacific war he came to Shanghai to furnish bank notes for the liberated areas, and thus became known as the "biggest money-maker in China." In this work he had many factories and thousands of industrial workers under his control. He is leaving this significant responsibility to become the president of his Alma Mater.

President Lin has been one of the most active of all the alumni of the University. He was the founder and chairman of the Hongkong Alumni Association and launched a campaign there in 1930 for CNC\$10,000, which was perhaps the first money raised in China as an endowment fund for his school. He was the founder and chairman of the Chungking Alumni Association and there launched an endowment campaign for CNC\$10,000,000, which resulted in raising \$16,000,000. On his return to Shanghai he was elected chairman of the Shanghai Alumni Association and here again the goal is now in sight.

This indicates something of his loyalty to the University. His wife once remarked to the writer, "If it were necessary Henry would have his head cut off for his Alma Mater!"

Forty-one years of age, a man of fine personality, President Lin is polite to every one. He is also business-like and direct. When the president of the Board of Directors informed him of the unanimous election of him as president of the University he said, "If I were to follow Chinese custom I could be very polite and give many reasons why someone else should have been elected. But I simply am going to say, 'Thank you for electing me. I feel that God has called me to this job. I will do my best.'"

It is evident that Henry Lin is taking up the presidency at considerable financial sacrifice to himself, but in speaking of God's call he has said, "During the war I made money for the government; now I want to make men for the nation."

He has a vigorous physique and was perhaps the best all-round athlete the University has produced. While a student he was a top man in soccer-football, tennis, and basketball. As a college president he is unique in that he coaches the basketball team, plays soccer football with the students, and is

AT a time when a very strong move was being made in America and by some forces in China to amalgamate all the Christian colleges in the area of Shanghai, the Board of Managers of the University of Shanghai voted unanimously that that school would continue as a distinctive Baptist institution operated and controlled by Baptist constituencies. I think President Henry H. Lin is projecting a program for the University which should appeal to every Southern Baptist.

—M. THERON RANKIN,
August 10, 1946



Professor C. K. Djang and Dr. Hipps are two of President Lin's trusted advisers.

still a very fine tennis player. His capacity as an athlete is a great asset with present-day Chinese students.

As president, Mr. Lin is already gathering around him a group of young Chinese Christian teachers and officers who greatly augment the old faculty. At the recent meeting of the board of directors he presented a great rehabilitation building program for the next three years which will provide for a new and larger gymnasium and swimming pool, a new dormitory for girls, a twelve-apartment house for the enlarged faculty, and an addition to the science building.

He is not only interested in building a great physical plant, and maintaining the high academic standing of the University, but he considers the building of a strong church on the campus as central in the life of the University. He has already raised money for the

church among the alumni. But more important than that, he has borne strong public testimony to his own Christian faith before faculty and students.

Henry Lin has had a broad Christian background. His great-grandfather was the first Lutheran pastor in Kwantung Province. His father, a Cantonese businessman, was an active Christian. His mother years ago taught in Eliza Yates Girls' School in Shanghai. He was brought up as an Episcopalian and held leading positions in that church until recently, when he resigned these positions and was baptized into the fellowship of the University Baptist Church, Shanghai.

The Baptist constituency both in China and the United States can look forward with hope and confidence to the rebuilding of a greater Baptist university in Shanghai under the leadership of Henry H. Lin.

Baptist Nurses Rebuild Hungary in His Name

By Maude Cobb Bretz



The war-torn countries of Europe and Asia look to the world for material help in reconstruction, but within their own boundaries are the agents of relief and new life. In Hungary one group of these are known as deaconesses. They are engaged in Christian social work in two hospitals. They are Baptist girls who are nursing for the glory of God to relieve human suffering, for in our needy world it is not enough to talk about Christ. Good deeds are a witness to Christian faith.

To understand the nature of this work, you should know its leader. At the age of twenty-two Emil Bretz held a lucrative position as overseer on the huge plantation of a prince. He saw hundreds of servants living dishonest and immoral lives. He heard God's call and started preaching and witnessing on the streets for Christ.

After graduation from St. Chrischona Seminary at Basel, Switzerland, he was ordained in July, 1930. He made a mission tour of seven European countries and was particularly interested in the great rent and mission-coach evangelism, and in the marvelous deaconess work in Switzerland. In preference to a pastorate, Mr. Bretz undertook a project, traveling from place to place in a mission coach, and preaching to thousands who would not go inside a church to hear the gospel.

Since the close of the war, which prevented outdoor gatherings of any kind, he has had greater opportunities of service than ever, though not with the mission coach. As Baptists in a city of 80,000, located seven miles from Budapest, he and I minister wherever we can, in the name of Christ. There is so much suffering!

One day, the mayor, who knows my husband well, called him to his office for a conference. In addition to his evangelistic work, Mr. Bretz had helped in the National Aid Organization and supervised two public kitchens as long as the city could provide food for hungry people. He also supervised the city kindergartens, exercising his Christian influence as far as possible, and he was called upon to secure Baptist workers for the city nursery.

In the mayor's office, he was introduced to a Christian child specialist. The mayor, himself a medical doctor, had long hoped to found a hospital for children and he wanted to launch the project immediately. He needed help. Could Mr. Bretz secure nurses for such a hospital?

This was the opportunity for which Emil had prayed. Ever since he had seen deaconesses at work in Switzerland, he had craved a chance to open a Baptist deaconess work in Hungary. In that conference, directed surely by the Lord himself, the plan was made to start a children's hospital with Baptist deaconesses as nurses.

The hospital is now a divine reality. Two simple buildings, formerly used for kindergarten work, were designated for the hospital and the Red Cross gave some equipment.

To get nurses, Emil sent a form letter to girls he thought would be interested. A deaconess, he said, is a consecrated young woman who wants to serve her Master by giving her life to nursing. During two years' training, the student nurses would receive no salary, and they would furnish their own clothing. A deaconess is required to make no promise that she will never

marry, but she is dedicated to a ministry that is open only to single girls, and few deaconesses do marry.

The response to the letters gave us great joy. Applications came in and we were able to select eight girls who, we felt, were qualified to begin this pioneer work.

The first was Irén Gerseny, the only daughter of a farmer. During the fighting in her vicinity she promised Jesus she would serve him if he would save her. Her two brothers disappeared in the war. Next was Anna Simon, who was converted from Catholicism and destroyed all her images to live for her evangelical faith.

Then Erzsébet (Elizabeth) Kovács, whose father makes a living by pressing cooking oil out of sunflower seed, dedicated herself to serving others. It was in her simple, country home that my daughter and I refueled for six months during the American bombing of Hungary. Her cousin, Éva, an unselfish, lovable young Christian, was accepted, too. Then Anna Bathó, who had longed for such an opportunity, was ready and accepted the call.

Margaret Horváth was uncertain as to how long she wanted to remain in service but asked to be trained. She was accepted and has done well. Etelka Szegedi, a talented, intelligent girl, came for a personal interview, offering herself to be a deaconess. We were happy to accept someone with her unusual qualifications. And then came Kato (Katherine) Leipschen, who wanted in spite of responsibilities in a large family to nurse sick children back to health in our hospital.

We love these eight young students and feel as though they are our daughters.

(Please turn to page 6)

By M. Theron Rankin

Above the ruins of the city of Wuchow the roof of the Stout Memorial Hospital could be seen from the river "house boat" on which we had come from Canton. From the landing where we came ashore, we walked along streets which are already lined with new buildings erected since the surrender of Japan. We were told that 60 per cent of the entire city had been destroyed.

But the Stout Memorial Hospital still stands. We walked around the scarred buildings which bear hundreds of marks of the battles through which it has passed. Every wall is spattered with shrapnel marks. A force of carpenters are at work repairing the damage, but most of the windows and doors are absent. Little glass has been left. Bomb holes in the concrete roof are marked by tiled shelters built over the holes. The spots where bombs fell all about the building are evident.

Inside of this battered building the Stout Memorial Hospital is busy ministering to sick and suffering people in the name of Christ. Not for one day did this agency of Christ's mercy cease to function during the war. It was forced to leave the building and the city of Wuchow for a time, but even as the staff, the patients and equipment were moved up the river, the ministry to the sick did not stop.

The glorious story of the war service of the Stout Memorial Hospital centers about two missionary doctors, R. E. Beddoe and William L. Wallace, and a loyal and devoted staff of Christian Chinese doctors, nurses, and hospital workmen. The two doctors endured the strain of war together until Dr. Beddoe was called to become the representative of the Foreign Mission Board in Free China and was later called back to America. Dr. Wallace had to be left to carry on with the Chinese staff.

When Japanese forces were within a few hours of capturing the city of Wuchow, Dr. Wallace and his staff loaded the hospital on river boats, with

patients, nurses and essential equipment and drugs, and started for a city several hundred miles west. While on the way, he wrote a brief letter to the Foreign Mission Board giving information that the Japanese were approaching, that the hospital was leaving and would set up for work elsewhere.

About a year later Dr. Wallace and the hospital were on boats again, this time headed back down the river for Wuchow. He wrote a brief letter to the Foreign Mission Board with the information that the Japanese had left and that the hospital was going back to its home in Wuchow.

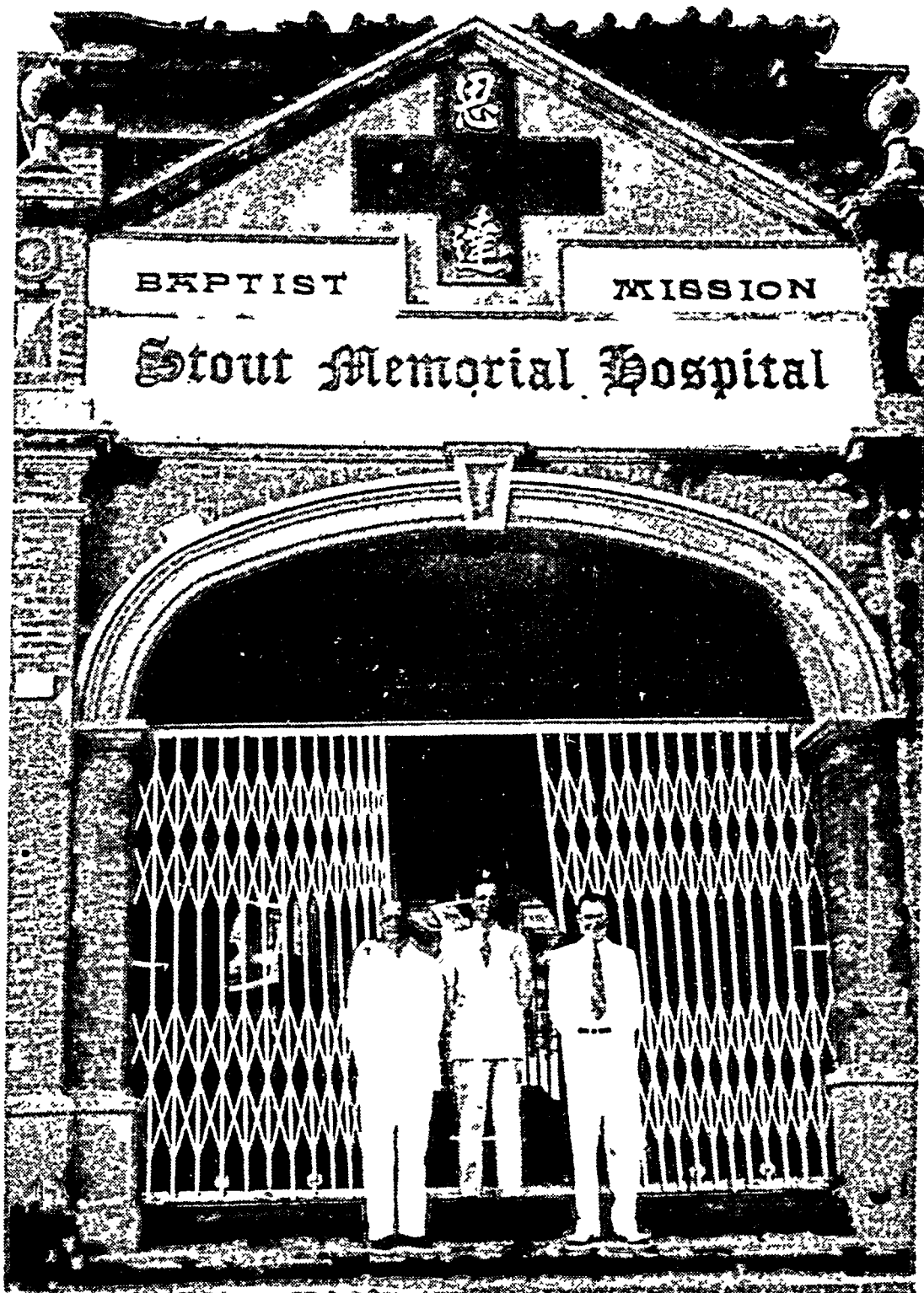


Photo by Rex Ray

Staff Doctor R. E. Beddoe (left) was host to the author and Secretary-for-the-Orient Baker James Cauthen when they visited the Baptist hospital at Wuchow.

Battle-Scarred But Busy

Between the writing of these two letters there is a story of heroic and courageous service, a story of how the Stout Memorial Hospital lived on in its ministry of service. But this story can be picked up only as it is gathered bit by bit from members of the staff who served with Bill Wallace. About all he says is, "The Japanese came; we left. The Japanese left; we came back."

They came back—patients, nurses, equipment—to a battered and stripped building. But the spirit of service which makes the Stout Memorial Hospital was not battered and stripped. Beds were put up, patients put on them, equipment brought in, and the staff went about its ministry of mercy.

Today this building is beginning to look as it did before the war. Dr. Wallace made such repairs as were immediately necessary. The Foreign

Mission Board, however, urged him to return to America for rest and recuperation. Before he left, Dr. Beddoe was back in Wuchow. Under his leadership and direction the broken places, the bomb holes, the stripped windows and doors are gradually disappearing.

We look forward to the day when the Stout Memorial Hospital will be fully restored in all of its former equipment. To do this Southern Baptists will give substantial help. But one is inclined to hope that a few of the scars will be left as a reminder of the courage and devotion which has kept this hospital living and functioning through these years of war. Those who come after them should not be allowed to forget Bill Wallace and Robert Beddoe and the Chinese staff who have kept the Stout Memorial Hospital alive.

Baptist Nurses Rebuild

(Continued from page 4)

ters. Emil and I taught them religious subjects, and the specialist, now the head of the hospital, and a doctor taught them medical subjects. They had a trained supervisor and a dietitian in the diet kitchen. Since I left last March, a Baptist doctor has joined the staff. Children from birth to fourteen years of age, regardless of the religious affiliations of their parents, are provided for in this hospital, in spite of very meager equipment, limited supplies of medicines, and insufficient clothing.

The nurses' motto is: "We only nurse, God heals." They love the children, nurse them, and tell them Bible stories. Our Maudika, dangerously ill last October, was taken to the hospital to protect our baby boy from contagion. Her experience with the conscientious, devout Christian nurses was not only happy but sacred.

Yet those eight girls were housed in two hospital rooms that were unheated all winter. Often I have had to walk more than a mile to the hospital, when there were no streetcars running, and I was compelled to conduct my classes in my coat and high boots to keep even partially warm. The deaconesses-in-training receive no compensation whatever, unless the loved ones of some patient are able to express appreciation in a tangible way, and many of them are from desperately poor families.

A large building comfortably furnished, is imperative now to care for the sixteen girls enrolled and the house

(Please turn to page 21)



Bill Wallace (center) led the staff of the Stout Memorial Hospital to evacuate when the enemy threatened to invade Wuchow. His associates were photographed by the Signal Corps at Poseh: Front row left to right—Dr. Wong Hang-ching, Dr. Wong Chik-on, Dr. Wong Taai-nin, Dr. Wallace, Obstetrical Supervisor Fund, Surgical Supervisor Lee, Dr. Paang; back row—Mrs. Wong and child, Miss Cheuk, Mr. Chan Yau-yue (the oldest employee of the hospital), Miss Chum, Miss Taam, and Mr. Yue.

Although a refugee hospital, its school of nursing had four graduates in the class of '45, and their class photograph was made by courtesy of the U. S. Army Signal Corps somewhere in Free China.



Looking Ahead

By W. O. Carver

Catholic Planning

The director of the highly efficient and aggressive Maryknoll organization is calling for 40,000 (!) missionaries from other countries—the United States chiefly—for Latin America.

This raises several questions. Why should missionaries from other lands be needed for regions under tutelage of the Catholics 400 years, during 300 years of which their church had a monopoly of religion and the full support of political patronage?

Why have the Catholics in these twenty republics not become as capable, as responsible, and as nearly self-sufficient as has the Roman Church in our United States?

Is this call an admission of the truth of Protestant findings that there is dire spiritual destitution in all countries dominated by the Catholic Church? If Catholics see need for such an army of missionaries why should they resent the help of a few hundred evangelical workers? Is it just possible this move is actuated by fear that the Latin peoples will get the gospel of the redeeming Christ? What will be the reaction of Baptists to this challenge?

A rather surprising move is announced by a high ecclesiastic. A magazine is just being launched in America with the special mission of promoting the worship and adoration of Mary, the Holy Mother. In line with this is the "Sacred Heart Radio Program" interspersed with repeated prayers to "Mary, Jesus, and God," always in that order.

Let Washington be warned. A major conflict in this world crisis is that between the Soviet Communism and the Roman Church for the mastery of the minds and the domination of the social orders of humanity. In this all-important contest the Church is hoping to use the power of the United States to wage its campaign. The "atheism of Russia" is the foil for the appeal for support of "the Christian ideology."

Mission Strategy for Today and Tomorrow

The details of mission tasks and methods in the next era cannot be forecast. They must be different from those of the past. They will be both various and varying. And they will be complex and complicated. All this was on the way quite apart from the worldwide and world-wrecking war. We were already in many areas at the end of an era, and in the earlier, advancing stages of a new era. The war terminated the former era and precipitated a new era, but with as yet immeasurable changes and problems.

Christian statesmanship is seeking to understand, to interpret the situation, and the challenge of the changing scene. In it all God is saying as in all crises he says, "The old things are passed away, behold new things are come." And Jesus is saying again that students of the kingdom of God must bring from the treasury of their understanding new things and link them up with the old.

The Methodist Commission on Ministerial Training has given us a remarkable collection of papers to help understand the times and to know what we ought now to do about missions. They are by thirty able students of the Word and of the world. The book is called *Christian World Mission*. The writers are of nine nations and eleven denominations. We give some pertinent quotations from it.

There is no problem today about whether there will be missionaries. . . . By political, military, economic, and cultural forces world-wide missionaries are at work, urging, persuading, and compelling changes in the whole structure of life, using the arguments of starvation, torture, self-interest, pride, and competition. And are the arguments of reason, betterment, and hope offered by Christian missionaries meanwhile to be neglected or forbidden? . . . All the world is actually

a missionary field today for every faith and unfaith.

. . . the time has passed when sincere particularism, sincere self-interest, sincere isolationism, can offer the world any cure for its grave illness. . . . Honest error will not guide the world to peace, to brotherhood, to sound economic life, or to spiritual development. Those who favor personal or political or religious isolationism need new insight into what philosophers call the love of truth and what religious believers call the love of God. . . .

Confused humanity longs to avoid wider obligations [yet] every one of us belongs to the whole world, whether he likes it or not. There's no escape, no hiding place. The only choice is between responsible relations to the world and irresponsible ones. —E. S. BRIGHTMAN.

Western civilization has broken down the barriers that formerly separated the world into a series of independent cultures, but it is powerless in its present disintegrated state to give the world unified healthy culture. There is no adequate way out of our present political, economic, and social evils until such a time as a new religious impulse gives the world a new heart and soul and a new set of moral ends and standards by which to live. Only Christianity . . . has the capacity to do this; but it must be a regenerated and vastly expanded Christianity, able to unify in the name and spirit of Christ the sound and valid elements in all cultural traditions.

—WALTER M. HORTON.

Dr. T. Z. Koo had a very special preparation for discussing "The World Church and the United Nations." Thirty years of Christian service in his native China and of wide contacts with religious and political movements throughout the world were climaxed by nearly two and a half years as a Japanese captive in Hong-kong and in Shanghai. Then he came as a representative of China to the San Francisco Conference. There he faced an almost hopeless situation which he interprets out of the background of experience as pastor of a community church (although he is not an ordained preacher), when the membership included men of eighteen nationalities.

As Chinese pastor of the American church, under Japanese-army rule, I got some Japanese Christians to join the church. That was the kind of thing we needed at San Francisco. But we couldn't produce it at a political conference. We produced it in a church. Our faith has that power. . . . Sometimes we block that power and make it inoperative. But faith has the power to lift men above the nations, to become one fellowship.

An American Baptist Visits Russian Baptists

By Louie D. Newton

Twenty-five days and nights in Russia, July-August, 1946, convinced me that there is a way of friendly relationship between the U.S.A and the U.S.S.R.—the way of fellowship through Jesus Christ.

Christ is the only link between man and God, and he is the only lasting link between nation and nation. The Bible declares it, and history attests it.

The silken leash of love is stronger than the forged chains of covetousness. There is hope in the covenants of Christian fellowship—far greater hope than is seen through the darkening doors of diplomacy.

When the big official Soviet plane brought us down at the Moscow air-drome, we were met by representatives of the Government, whose guests we were; but scarcely had the official committee greeted us until I was surrounded by Russian Baptist leaders—Brethren Zhidkov, Kareff, Orloff, Golajeff and Malin—and they were saying, "Spaseeba, Spaseeba."

What does *Spaseeba* mean in English? "Thank you, thank you."

And what were they thanking me for? For having come to see them!

Never have I felt such a sense of welcome. It was not mere courteous welcome—it was heart-felt, heart-warming welcome. It was the welcome which only Christian can extend to Christian, Baptist to Baptist.

And when I got to Pastor Orloff's study the next afternoon, it was the same overwhelming welcome. And from the first day to the last day, in Moscow, in Leningrad, in Minsk, in Stalingrad, in Tbilisi—everywhere I went in Russia, our Baptist brethren literally took me in their arms, and I felt as truly into their hearts.

Readers of THE COMMISSION are sufficiently informed to know that our Baptist brethren in Russia have passed through some dark nights in the past two decades. Indeed, Baptists in Russia have been passing through

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Ready for the take-off to Europe for a tour of the Soviet Union is this delegation of seven representative American groups, invited by the Soviet Government and the Soviet Red Cross. They left LaGuardia Field July 12 aboard a Royal Dutch Air-liner. The author, president of the Southern Baptist Convention, is third from right.



Religious News Service Photo

Before he left for Russia, Dr. Newton with other Christian leaders called on President Truman to protest continuance of diplomatic relations with the Vatican. He is shown here in an interview with White House reporters last summer.

dark days and nights for many, many years. It was not easy for them from the day in 1868 when the first Baptist church in Russia was constituted at Tiflis (now Tbilisi), in the Kura Valley, now the Republic of Georgia. We know about imprisonments and exiles in the nineteenth century.

And we know what our Baptist brethren in Russia passed through under the earlier stages in the Soviet regime—more imprisonment, more exile. We know how their meeting houses were turned into theaters and museums. We know how their Bibles were taken from them. We know about that period of darkened skies.

But today, thank God, the skies are brighter for Baptists in Russia. They are crowding the meeting houses. They are packing the temporary meeting places while other meeting houses, destroyed by the Germans, are being rebuilt. They are marching to worship with their Bibles unconcealed. They are printing their own magazine, *The Brotherly Herald*. They are printing Bibles by the thousands.

From the Baltic to the Caspian, from the Polish border to the Urals, I met with a glorious spirit of evangelistic zeal. Pastor Orloff has already re-

ceived 300 for baptism in the Moscow Church this year, and he told me that a similar spirit of evangelistic effort and zeal was sweeping through the 3,000 Baptist churches of Russia.

I found it so wherever I went. I found it in the cities and I found it in the collective farm villages—everywhere!

What does it mean? It appears to mean just this—the people have passed through great tribulation, and they have turned to God. I mean Christians.

The Russians are naturally emotional, but it is more than an emotional upsurge. It is a spiritual awakening

to the fulfillment of the promises of Jesus, when he said: "My grace is sufficient for thee." They have suffered much, but they have not been driven to despair.

I spent much time with Baptist pastors in Russia, in private conversation. I think I am correct in saying that they yearn for fellowship with their Baptist brethren in all lands, and most especially in the United States. I am happy to announce that Brethren Zhidkov, Kareff and Orloff have accepted my invitation to visit the United States next year, and to appear on our program at St. Louis. They will visit the Northern Convention, the National Baptist Convention, and the Canadian conventions, and return to Russia via Copenhagen for the Baptist World Alliance. I took this matter up with the Soviet officials and they said they would be glad for our Baptist brethren to visit America.

I talked with them about other plans of fellowship and co-operation, and they were eager to strengthen the ties between American and Russian Baptists.

How many Baptists in Russia? That is an oft-asked question. I cannot give exact information, because they do not have it themselves. Many of their churches were destroyed by the Ger-



Reeves Studios, Atlanta

A gold chalice, the most precious treasure of the Baptists of Russia, first used in the first Baptist church that was founded in that country, was sent to American Baptists. Eva Mae Whetstone and Hagan Baskin of Druid Hills Baptist Church, Atlanta, hear about it.

mans, and literally thousands upon thousands of their members, in military service and civilian life, were killed. Their church rolls have not yet been revised.

President Zhidkov told me that they could certify only about 300,000 baptized members, but he said that he felt

sure there were not less than 2,000,000 Russians today who are affiliated with the 3,000 churches.

As far as I could see, it was apparent to me that our Baptist brethren in Russia are enjoying increasing measures of freedom to carry on their work. They have their houses of worship back, and they are open every day in the week for Bible study, prayer and preaching. All property, of course, is owned by the state, but the Government has given the houses of worship to the churches of all faiths to use as they see fit, so long as the uses are distinctly for religious purposes. They are free to use their gifts as they choose. They fix the salaries of their pastors, and determine what they will do with all their gifts, without any supervision on the part of the Government. The churches pay a nominal tax on the property, to cover fire and police protection.

They are not yet free to organize Sunday schools, but they teach the Bible in the churches and in their homes, without any interference on the part of the Government.

The Baptist situation in Russia appears to me most hopeful, for which I give thanks unto God, evermore. Will the situation continue? Why should I question it, when they are not themselves disturbed? I thought of the words of Barnabas at Antioch: "Cleave unto the Lord."



Religious News Service Photo

Dr. Newton, pictured here with leaders of the Baptist World Alliance, in a meeting in Washington last summer, invited the Baptist leaders of Russia to visit the United States next year, and Pastors Zhidkov, Kareff, and Orloff accepted. They plan to return to Russia via Copenhagen where they will attend the Baptist World Congress.

Martyr's Tomb A Heathen Shrine

By Charles E. Maddry

In the eyes of practical and logical Western peoples, the paganism and idolatry of heathen peoples often seem to be expressed in strange and fantastic ways.

When we were in Chefoo, North China, in 1935, Missionary J. Walton Moore took us out one day to a near-by Chinese village, to visit the monument erected by that heathen village to the memory of the sainted Southern Baptist missionary, J. L. Holmes. When we came to the edge of the village, we saw in a wheat field an imposing marble slab. On one side in Chinese characters was an elaborate inscription, with an English translation of the same on the other side. It told, in eloquent detail, the story of the heroic and supreme sacrifice of the white missionary—one who had come from beyond the Western seas, bringing a new and strange religion. It told how he had made every effort to save the adjacent village from the cruel wrath of the T'ai-ping rebels.

The village fathers, learning of our visit, hastened out to the memorial shaft, to extend a suitable welcome to the visitors. When they learned from Missionary Moore that we were the official representatives of the agency which in the long ago had sent Mr. Holmes, their joy was boundless, and with eloquence and oriental imagery, they recounted to us, in beautiful phrases, the story of the heroic service and sacrificial death of our missionary. Before the impromptu but sincere welcome ceremony had ended, almost the entire village had crowded about us.

On our journey back to Chefoo Mr. Moore told us the sad story of the aftermath of the martyrdom of Mr. Holmes in his unsuccessful effort to save this heathen village more than seventy years before. Here is the story with its sequel:

In 1858, the Foreign Mission Board sent the Rev. and Mrs. J. L. Holmes

as missionaries to China. Mr. Holmes was a native of Preston County (now West Virginia). He was born in 1836, and was educated at Columbian College, Washington, D. C. He married Miss Sallie J. Little of Martinsburg, Virginia, who for many years after his untimely death, remained in Shantung, North China, as a faithful and devoted missionary of our Board.

In the T'ai-ping Rebellion, which swept over China in the decade of the 1860's, death and desolation were everywhere. When the first waves of the cruel tide swept over the towns and villages of Shantung, the missionaries took refuge in Chefoo and other walled cities. Mr. Holmes had previously visited many of the near-by villages, and had become especially concerned for one crowded village near Chefoo—a place surrounded by beautiful golden wheat fields.

When the news came that the rebels had condemned this village to complete destruction, Mr. Holmes accompanied by H. M. Parker, an Episcopal missionary, made a dangerous and difficult journey to warn the imperiled village of its doom. Their visit was timely and successful. The village forewarned, closed its gates and manned its walls just in the nick of time. The blood-thirsty rebels were beaten off with great strength, the siege was quelled, and the village was saved.

Missionaries Holmes and Parker, attempting to return to Chefoo in a roundabout way, were apprehended by the rebels and, out of revenge, were put to death. Eight days after the departure of the missionaries from Chefoo, their bodies "covered with wounds and burns" were found and buried on "the green island at the mouth of the harbor."

Thus in a heathen country, in their efforts to save the inhabitants of a pagan village during the fury of an ever-recurring civil war, two noble

missionaries of different denominations forfeited their lives.

But the story does not end here. With the aid of the Western powers the rebellion was finally put down, and peace was restored. Then it was that the inhabitants of the heathen village—the one which had been warned by the missionaries in time to save itself from fearful destruction—desired to express their gratitude for what our missionary J. L. Holmes had done for them. This they did by erecting, on the edge of their fertile wheat fields, a beautiful monument to his memory. On its sides, carved in imperishable letters, is the story of the heroic devotion and supreme sacrifice of this American missionary of the long ago who loved his Chinese brothers, even unto death.

Here now is the strange and sad irony of heathenism and idolatry. The path through the wheat fields from the Chinese village to the Holmes monument is beaten hard and bare by the countless feet of heathen Chinese who, through more than seventy years of heart-hunger, and spiritual yearning for the knowledge of a living God, have come to the tomb of the missionary for worship and heathen sacrifice. The people, groping in their blindness for the light, have turned the memorial of the missionary into a heathen shrine, and fervently bow down in heathen worship before the cold and lifeless marble.

As we drove back to Chefoo, in the soft twilight of a harvest moon, Missionary J. Walton Moore ended his pathetic and heart-moving story with the statement of anguish that is constantly torn from the bleeding heart of a genuine missionary: "The harvest is so great, and the laborers are so few. So far as I know, after all of these more than seventy years since Holmes died for this heathen village, there is *not a single believer within its walls!*"

Southern Baptists raised more than \$3,000,000 during July, August, and September for relief and rehabilitation in Asia and Europe—just how much more could not be accurately stated one week before the end of the campaign. The Relief Committee of the Foreign Mission Board, which co-operated with the Executive Committee of the Southern Baptist Convention to stimulate liberal giving on the part of Baptists throughout the South, was assured of the full amount of \$3,500,000 to help feed and clothe all who look to that Board for life.

Money is powerful, but the impulse to give is not limited to cash, and W.M.U. leaders, Baptist Brotherhood members, and youth groups have asked what else they can do.

The Baptist Rescue Mission, New Orleans, Louisiana, under the direction of Clovis A. Brantley, is now accepting and shipping used clothing for overseas relief. This is a Baptist center, associated with Church World Service, of which Dr. George W. Sadler is a director, to serve Southern Baptists and any other Christian groups in the Gulf Coast area who wish to contribute clothing for distribution to church people in Asia and Europe.

Clothing for tropical countries is especially needed. Cottons and washable rayons, in dresses of all sizes, underwear, shirts, baby clothes, bedding, table linen—IF CLEAN AND IN GOOD REPAIR—should be securely wrapped and shipped prepaid to:

Baptist Rescue Mission,
740 Esplanade Avenue,
New Orleans, Louisiana.

Church World Service Center, New Windsor, Maryland, will continue to receive and ship clothing from church groups in Eastern states. This center will also handle quantities of the following items, desperately needed abroad this winter: concentrated canned foods, dried foods, children's books, toys, games, and dolls, all kitchen ware, table flatware, cotton feed bags, carpenter tools, candles, felt hats, bar soap, needles, thread, cloth scraps, galoshes, linens, school and medical supplies. Men's shoes with as much as six months' wear left in them and discarded military uniforms are at a premium.

Hungry Stomachs

Hungry Hearts

By Paul H. Geren

The first fact of our world is its hunger, both of the stomach and of the heart.

The hunger threatens more people in more places than at any time we know about. It is acute in Europe but worst in China and India where almost half the people in the world live.

Half my nightmares are of the war and the other half are of the Bengal famine. In Bengal, a single province of India, in the closing months of 1943 and the early months of 1944, a million and a half people starved to death or died of diseases attendant upon malnutrition. This death roll is over five times the number of American boys we lost killed in World War II.

In this famine there was the same contrast of the well-fed and the hungry which the world offers today. Some of us who had been fighting in Northern Burma had come to Calcutta, the second city of the British Empire, for furlough. In Calcutta's lights and music we hoped to forget the war in the jungles of Burma. But many Indians were pouring into Calcutta from the rural districts of Bengal. They looked upon Calcutta as a city of refuge from hunger. If they could but reach it, they would not starve—they supposed.

Once in Calcutta, they died at almost the same rate they had been dying in the villages and the fields. The bodies were piled up in the same grotesque heaps we saw in the pictures of the atrocity camps in Germany. It was impossible for anybody, however long he may have been fighting in the Burma jungles, to have a good time in Calcutta amid these scenes, or to feel much besides compulsion from the fact that he was himself well fed.

Hunger of the heart is no less real than hunger of the stomach. It is just as widespread. It is different only for

being more complex and more profound as the spirit is more complex than the stomach.

One day when we were out in an oriental Indian village we asked the headman to show us the temple. He took us to a mud and stucco structure which was in a bad state of repair.

"Why have you let the temple run down this way?" we asked.

The headman was not much embarrassed or interested. "We see the British and Americans do not pray, and yet they get along well. We have decided there is no need for us to pray."

After that he looked down at a small flat box covered with white-wash. It stood just in front of the temple. As he saw it, the headman's eyes twinkled and he became more interested than he had been. "Here in this box is a very wonderful thing," he said. "In this box is a cobra. When anyone is bitten by a cobra we bring him here and this cobra heals him when the Hindu priest pronounces the fitting words."

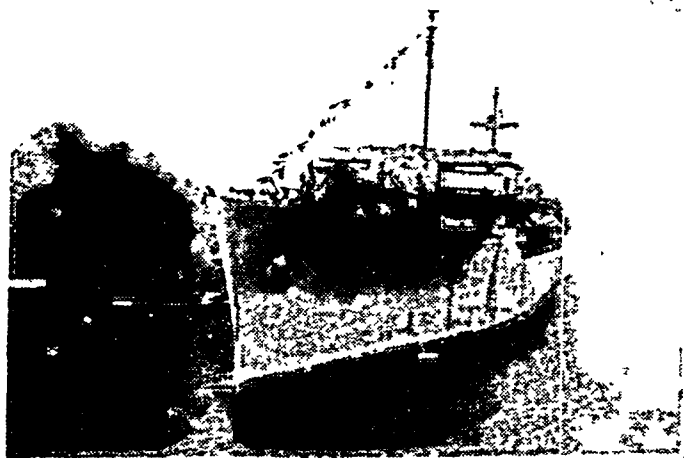
After he had said this he smiled as he contemplated the wonder of it.

This was a parable of the hungry heart in India and the perversion which it uses for food. The spirit reaches out. It seizes something. But the fingers are slippery. What is grasped turns back in upon itself like a snake. What is grasped turns out not food, but a compound that is easily five-sixths superstition.

Hunger in the stomach asks for food. Hunger in the heart asks for the spirit of Christ. In the United States we have much food to spare and we know, though very imperfectly, the love of Christ. We have the opportunity to be the vessel between the world's hunger and God's compassion.



PILGRIMS—*Twentieth Century Style*



The S. S. *Marine Flasher* docked in New York May 20 with 867 pilgrims fleeing concentration camps. Christians met them.



The Saumanis family of Latvia included father, mother, brother, baby, and bear- refugees from persecution.



American food on clean tables was served by women's church groups at the International Y.W.C.A. Center, before the little family left for Feasterville, Pennsylvania, where they have been offered a chance to make their home.



A shipload of pilgrims came to our shores last May. They were the first group of displaced persons from the UNRRA camps in the American zone of Germany, admitted to the United States under President Truman's Directive of December 22, 1945. Church World Service financed the immigration project. Southern Baptists are contributing relief funds to a similar project of the Baptist World Alliance to help rehabilitate Baptist D.P.'s from Latvia, Estonia, Lithuania, and other areas, still in camps in Germany.



Refugees were interviewed in their own language.

The babies had special transportation from the boat.



A twelve-year-old organization, the American Christian Committee for Refugees was ready.



A PICTURE STORY BY DON AHLERS, LIBERTY MAGAZINE

*Photos courtesy the American Christian Committee
for Refugees, Inc.*

APPOINTEES-IN-WAITING



Photo by Moore

Left to right:

John Nelson Bryan, M.D., Dallas, Texas.
China

Leta Rue Riddle Bryan, Dallas, Texas.
China

Harold Braselton Canning, M.D., Ridgeland, South Carolina. *Nigeria*

Viola Boyd Gillespie, Charleston, Illinois.
Japan

Alfred Leigh Gillespie, Charleston, Illinois. *Japan*

Ann Kilman Harris, Pineville, Louisiana.
China

Clifton E. Harris, M.D., Pineville, Louisiana. *China*

Seven missionaries were appointed by the Foreign Mission Board of the Southern Baptist Convention at its September meeting. With sixty as the goal for new missionaries this year and only forty-four appointed, Dr. J. W. Marshall, secretary of the Department of Missionary Personnel, requested permission to present applicants in September who were not available for appointment in April, the regular appointment session of the Board.

The missionaries appointed September 12 include three medical doctors, two of whom were recently released by the United States Navy (one the son of a medical missionary, one the brother of a new missionary), two wives with nurses' training, an ordained minister, and a wife with training in religious education. They will serve in the Orient and Africa.

New World Challenge to Students

By Frank H. Leavell

The salvation of the world depends upon youth's rallying to the new world demand. The present generation, those now "in power," have brought about a new world. The rising generation must develop it. The college students, less than two million of our nation's one hundred and forty million, are the inevitable leaders for the new world. They are able. They will respond.

A New Internationalism

The most imperative *must* of the new world is a new concept of internationalism. Years ago an arresting sign above a city shop read, "If It Isn't Electric It Isn't Modern." Passersby read it with mingled thrill and wonder. But that is axiomatic today. That sign is as obsolete as antiquity! On such a sign today that word "electric" must be displaced by the word "international."

The isolationists of a few months ago have been discredited, have been defeated for public office, have been relegated to the past and lost in obscurity. The Christian today who is not international in his sympathies has not fully comprehended the teachings of Jesus. This new internationalism divides itself immediately into its several component parts.

A New World Compassion

The college student of today, of the new world, is challenged by an entirely new compassion for his fellow-man. As the Master looked upon the multitude with compassion, so must the new world citizen.

We now have a world famine. Billions of dollars and millions of men must work for the salvation of the human race. It is an inescapable responsibility of every man on the globe to be "his brother's keeper." While for centuries this has been true in a religious and an ethical sense, it is now, as never

before, true in a humanitarian and fraternal sense. The college student of today must "put out" or the world will perish and with it he too will perish.

A New World Science

The college student of today must recognize the deadly destructiveness of science. He must rise to the emergency. The old world of a short three decades ago has been superseded by a new world of science. Transportation at its present development, and its immediate future, staggers the imagination. Communication has become instantaneous. The world is no longer a "whispering gallery"; it is now but a cozy corner. One great challenge remains—a universal language—and some college student of today will soon perfect that and assure its adoption.

No satisfactory mention of science can fail to include atomic energy, that new and dreadful development, the true proportions of which the mind of man has not yet dared, nor cared, to anticipate. Science now preaches as does theology. For years the preachers have told the scientists that this world would be destroyed by force. Now the scientists are telling the preachers, and possibly more convincingly, the very same thing!

A New Togetherness

A psychological and spiritual, rather than a geographical, togetherness is the modernized demand. Physically we scarcely have elbow-room enough. "Sundering seas" have become but connecting links. International boundaries no longer separate the nations as barbed wire fences do farms. Physically we have grown too close together for peace and happiness. But psychologically the nations are yet poles apart. The United Nations is a hopeful experiment but yet in the experimental

stage. College students of today, the international leaders of tomorrow, must prove the experiment.

Strange, staggering, perplexing, and confusing as is this new world challenge we are not left without a clue.

The Old Becomes New

There is an old Textbook to which college students may have access today if and when they want a clue to their challenge. After all the problem may prove not to be primarily one of internationalism, or of compassion, or of science. That old Textbook, now written in many languages and accessible to all, may reveal that the problem is one of man's heart rather than of his mind, one of man's endowment rather than of his intellect, one of man's spirituality rather than of his superiority.

That old Textbook challenges the college student to go to all the nations of all the earth and tell them that in the laboratory of God's love there is a balm that will cure every human ill. It tells that there is a spirit which, when once developed, unifies all men in bonds of love, regardless of race, color, creed, or custom. That spirit leaps all chronological and psychological boundaries as easily as it leaps all geographical boundaries. That old Textbook says that its truth is not experimental, but that it is a sure panacea for man's ill deeds and evil doings. It says that when the inhabitants of the earth accept and practice its truth, peace will prevail among men and they will live on earth as do the inhabitants of heaven.

The new challenge to college students, therefore, is that through the inevitable new internationalism, the new compassion, the new science, the new togetherness, the new-old truth may be given to the peoples of the entire world just as Jesus commanded when he left the earth to go to his heavenly Father. There are many who so believe.

How to Cloth the 65 Orphans in Liberated China



Suppose one morning your boss handed you a letter from Missionary Eugene L. Hill, listing the "urgent needs" of the Leung Kwong Baptist Orphanage, Canton, and asked you to deliver the goods? You would probably be as bewildered at first as Gene Newton who was given that assignment one day last summer.

The letter gave a hint or two: "The uniforms will run about half boys and half girls. For dress Mr. Hui suggests army khaki for the boys. It may be possible to buy this in bolts; if so, allow for each child 5 feet 48 to 52 inches wide and proportionately more if the cloth is narrower. Someone there will know what would make nice blouses and skirts for the girls for dress wear. He suggests blue ducking for everyday wear for the boys and something blue or tan for the girls. These can be made up here to fit the individual boy or girl."

Here is the shopping list, with the unit price in Chinese national currency:

	EACH
Uniforms for dress, 65.....CNC \$	15,000
Uniforms for everyday, 65.....	10,000
Shoes, 65 pairs.....	4,000
Stockings, 65 pairs.....	400
Hats, 65.....	15,000
Leather belts, 65.....	800
Mosquito nets (375 or 400 yards).....	20,000
Min Toi covers (unbleached muslin 2x2 1/2 yds.)	25,000
Blankets, 65.....	20,000
Tooth brushes, 65.....	300
Towels, 65.....	500
Handkerchiefs, 65.....	400
Shoe polish, black, 65.....	400
Bedspreads, narrow, 65.....	15,000

Grand total for 65.....\$8,255,000

As an afterthought Dr. Hill listed 65 combs. Then he stated some general needs of the orphanage: a sewing machine; a dozen sewing machine needles; two dozen regular sewing needles of different sizes; a hundred spools of thread of various sizes in tan, blue, white, and black; two pairs of barber's scissors, two pairs of clippers, four pairs of sewing scissors; two razors; old clothes of all kinds ("These can be made into many things"); and old toys for children seven to fifteen.



1. Shopping list in hand, Gene Newton began to use the telephone. She called department stores, dry goods stores, churches, a mill, and her mother.



2. From her, she brought some used toys and clothing collected at her church by a Sunday school and by a Young Woman's circle.



3. The assistant buyer in the piece goods department of a big department store, a veteran and a Baptist, took personal interest in the order, got 219 yards of muslin, 120 yards of netting, 169 yards of poplin, 133 yards of herringbone twill, and later 111 more yards of muslin to sell to Gene.



4. Dorothy Toler helped check the shopping list to be sure combs, toothbrushes, needles, thread, clippers, scissors, shoe polish, towels were ready for shipment.



5. William Scott supervised the packing and delivered the huge cartons to the shipping company, with instructions to ship them the safest way to Thomas Cook & Son, Hongkong, for the missionary. Application for export license for contents was already in the mails to the United States Government. The bills for the entire list of urgent needs paid out of relief funds totaled \$590.62.

A PICTURE STORY BY MARJORIE E. MOORE

EDITORIAL

Dr. Walter Judd, medical missionary to China for years, and at present a member of Congress, brought to the 1946 Ridgecrest Foreign Missions Conference one of the most challenging messages on world missions we have ever heard. He asked the question, "Can a church stay alive if it does not help others, if it does not give the Good News to the whole world?" Some time ago the creditors of a certain church suggested that the church quit giving to missions in order to pay its debts. The reply to that suggestion was, "A dead church cannot pay debts."

There are two things which every missionary takes with him to mission fields—a Book and a testimony. The Book, the Bible, is to every disciple of Jesus what a laboratory manual is to a student of chemistry. Certain elements combined under certain conditions yield certain results. Nothing must be omitted if those results are to be attained. So with the Christian and the Bible. If we omit certain instructions in that manual of life, if we fail to observe certain Scriptures because we do not like them, we cannot expect to get the richest results.

There are twenty times as many doctors in America for one third as many people as there are in China. Dr. Judd said there is Scripture for going into unoccupied territory. In the first chapter of Mark we read that after a busy day in a certain city, when Simon and they that were with him said to Jesus in the solitary place of prayer, "All men seek for thee," he answered, "Let us go into the next town that I may preach there also, for therefore came I forth." Paul preferred to labor where no one had gone. Suppose a preacher stood before a great throng and could reach only the first six rows of his congregation. Would he be justified in spending all of his time preaching over and over to that same group? Should he not preach also to the others in the throng who had never been able to hear the message?

The hope for America religiously is Asia. In New Testament days the apostles learned that the only way they could save the gospel for the Jews was to take it to the Gentiles. If we are to save the gospel for our own land, we must take it to Asia.

There are three patterns for civilization which the world has tried—the pattern of imperialism, the pattern of racialism, and the pattern of totalitarianism. All of these have failed. The old colonial basis of imperialism will never be restored. The pattern of racialism will array the colored races of the world against the white people. In dealing with Russia the road of appeasement will not be successful. Appeasement always leads either to abject surrender or to war. The only pattern that will succeed is that of a true democracy in the spirit of Christ. In international rela-

tions as well as in individual and national relationships, we must follow the Golden Rule.

We should believe and practice world missions for three reasons: Only the Good News of God can save the world; only world

missions will solve our own problems; and, most of all, God has asked us to do it.

Several messages on the Great Commission by Dr. Kenneth Scott Latourette, for many years head of the Department of Missions and Oriental History, Yale University, enriched the minds and hearts of all who heard him. One of the first questions which he passed on to us was an inquiry by the renowned English missionary in China, Timothy Richards, "In how large terms are you thinking?" All of us who listened to these messages on the Great Commission and followed other addresses on the program came away thinking in larger terms. If we really believe the New Testament, said Dr. Latourette, we would have a hundred thousand of our best missionaries asking to be sent out to needy mission fields around the world. The trouble is that we believe only what we want to believe. It requires very little courage to be a Baptist in this country, but we need to have a greater exercise of faith and courage. We have before us now the greatest missionary opportunity of the last one hundred years, for we are passing through the most terrific storm this generation has known. The Christian church is more widely planted in the world, is more deeply rooted and is more influential than ever before. But we are not availing ourselves of the power and riches of God in carrying out his Commission.

Dr. Sampey

Dr. John R. Sampey, who was called Home August 18, taught more preachers than any other man in our Southern Baptist fellowship.

He believed that the Bible was the inspired and authoritative Word of God. He was a preacher of righteousness, with the devotion and courage of the Old Testament heroes of faith and with the compassion and fidelity of the New Testament apostles of the grace of God.

He was a world missionary, with the spirit and vision of Isaiah and Paul. He was an unfailing witness of Jesus Christ, the crucified, risen Lord and Saviour, the living, reigning Son of God. He found his greatest joy in journeys to other lands proclaiming, wherever he went, the eternal gospel of God's redeeming power and love.

He was a patriot of the highest order. He loved his country and was deeply concerned about the needs of a sinning, suffering world. To the end of his earthly journey he prayed and wrought that the kingdom of God might come in the hearts of men every-

where, and that, in all the areas of life, the will of God might be done.

Radio—The New Missionary

One of the most effective methods developed within recent years for the proclamation of the gospel is the radio. Southern Baptists are already appreciating the value of the radio and have enlarged their broadcasting program. Literally millions of people in our land are hearing these messages from Sunday to Sunday, with helpful programs through the week. According to *Christian Life and Times*, the Lutheran Hour has the largest coverage of any program in the United States—768 stations in the United States and Canada, and 26 in Europe.

The possibilities of the missionary appeal through the radio are limitless. We have just received a new book, *Radio, the New Missionary* (Moody Press) by Clarence W. Jones, the story of the pioneer missionary radio station, "The Voice of the Andes," (HCJB) located at Quito, Ecuador. "The Voice of the Andes," with strength of 10,000 watts, broadcasts over 600 gospel programs in fourteen languages. This station has followed two basic policies from the beginning: Never to meddle in politics, and always to preach a positive gospel message. Its messages go out through six transmitters, operating on different wave lengths, with short wave signals being heard around the world.

The author gives four answers to the question, Why use radio in missions? Because of the *urgency* of the task of world evangelism, because of the tremendous *coverage* it gives, because it allows for constant *repetition* of the gospel message, and because of the *penetration* making contacts otherwise impossible.

A Significant Gift to Missions

Texas Baptists have led other states in promoting Baptist foundations as bases for strengthening Baptist institutions and interests. At the last Texas convention, assets of the Texas Baptist Foundation had reached a total of nearly \$11,000,000. Such great-hearted Christians as the Hardins, Kokernots, Colliers, LeTulles, Flemings, and others have given God first place in their plans.

An announcement was made recently of another great gift of special interest to all friends of world missions. Mr. and Mrs. T. G. Hendrick, to whom God gave a fortune through the development of oil lands in west Texas, had, in recent years, given large amounts to Kingdom causes, especially to the Hendrick Baptist Hospital in Abilene, the Hendrick Home for Children, also located in Abilene, and to Hardin-Simmons University. The last will of Mr. Hendrick, who passed away in July, reveals total bequests amounting to \$3,900,000. Of this amount a trust fund of \$1,000,000 will be administered by the Baptist

Foundation of Texas, with 50 per cent of the income from this fund going to the Foreign Mission Board (10 per cent for current operations and 40 per cent for "feeding, clothing, and caring for the medical needs and religious welfare of needy people anywhere in the world").

India and World Missions

The people of India are nearer their cherished goal of independence than they have been since the beginning of the British empire in India nearly two centuries ago. Recent conversations between members of the British cabinet and the leaders of India, with the assurance by Prime Minister Attlee that India would receive her independence, have not only allayed much unrest in India but brought the two conflicting groups, Hindus and Moslems, nearer agreement. In passing, we may add that according to a story in the *Christian Century* by Dr. E. Stanley Jones who spent several weeks in India early this year, the three British cabinet members who led in these negotiations were Christians—one of them, A. V. Alexander, a Baptist lay preacher.

This year evangelistic Christians are studying India, a vital theme for all mission boards whether or not they are represented by missionaries in that country of more than 350,000,000 people. There are approximately 255,000,000 Hindus and 92,000,000 Mohammedans, with nearly 8,000,000 Christians. It is said that one-sixth of all the people of the world live in Indian villages. Some of the great cities are Calcutta, with a population of more than 2,000,000; Bombay with 1,500,000; and Madras with more than 750,000.

Among the most interesting developments in India are modern movements in education. In the last decade the increase of literacy among men in India was 60 per cent, among women 150 per cent. One of the best known medical colleges in the world has been the women's medical college at Vellore with Dr. Ida Scudder as principal.

A number of books relating to India have come from the press of the Missionary Education Movement this year.

For the specialist on India, one of the most valuable books published in recent years is the large volume, *The Rediscovery of India* which has just come from the press of John Day Company (\$5.00) by the distinguished president of the Indian Congress, Jawaharlal Nehru. Pandit Nehru, who has served nine terms in prison for his convictions, is one of the most cultured and influential leaders in India. He is a Cambridge man with a profound knowledge of literature and philosophy and an unusual understanding of world conditions. While he has not always agreed with Gandhi's policy he has generally followed him in the fight for Indian independence.

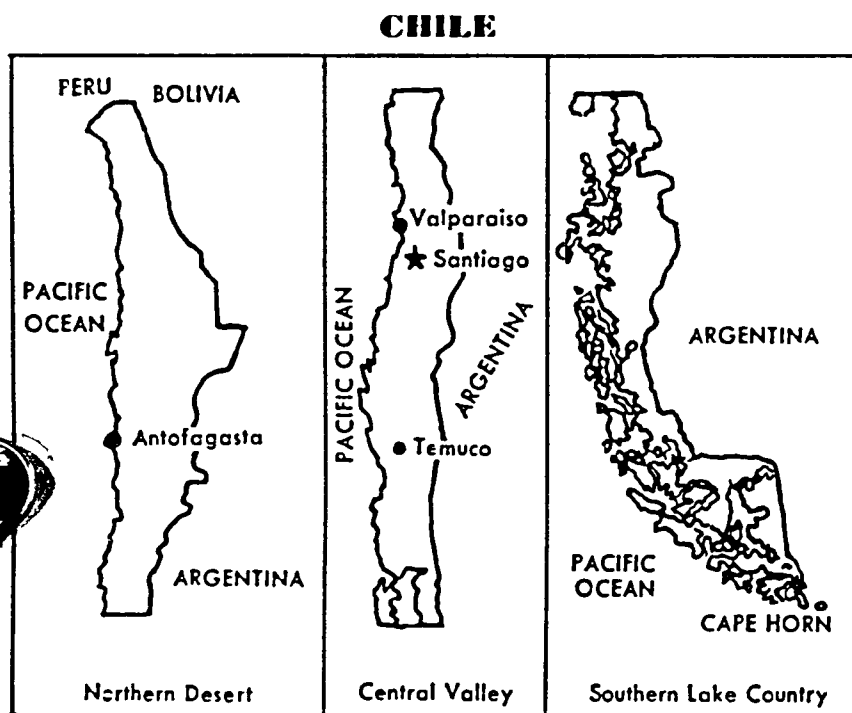
Know your Baptist missions

CHILEAN MISSION

Established 1918

AREA: Length equals distance between New York and San Francisco. Average width 200 miles and less, hemmed in between Andes and Pacific. Three sections: northern desert, central "valley"; southern lake country, "Switzerland of South America." Area equals Texas and West Virginia.

POPULATION: 5 million—65 per cent mestizo, 5 per cent Indian. Politically democratic; economically semi-feudalistic; progress in literacy; medical facilities poor outside cities; infant mortality rate one of highest in the world.



MISSION STAFF: 25 missionaries serve in 3 centers from north to south: in co-operation with Chilean Baptist Convention (chartered 1921); 50 churches.

Antofagasta (population 52,000) in northern desert, seaport and commercial outlet for nitrate fields and copper mines. One couple in field work; one nurse and teacher for primary school, good-will center; one self-supporting church, pastor.

Santiago (population 1,000,000), Chilean capital; home of seminary and training school; five churches; three couples; three single teachers.

Temuco (population 45,000), on edge of Indian country; one Baptist academy, 450 enrolled; three churches; publication society; three couples; seven single teachers; one clinic.

NEEDS: Three evangelistic couples for field work in new centers; one nurse; strengthening seminary, training school, extension courses; develop publication work.

One may find in this new book a wealth of information concerning India, ancient and modern. Pandit Nehru is not a Christian, but he commends the work of Christian missionaries in translating the Bible into every possible language, thus resulting in the development of many Indian languages.

The personal chapter on his wife and their beautiful devotion to each other through the years of her illness, culminating in her death in 1936, is a rare piece of literature.

• Preachers' Schools and Missions

Preachers' schools are brief sessions, generally a week or ten days, when preachers, especially men who have not had the advantage of college and seminary training, come together for intensive conferences and classes in practical subjects.

In a recent survey we were delighted to learn that most of the states in the territory of the Southern Baptist Convention have definite programs providing for these special schools for preachers. For example, last spring fifteen one-week schools, regional or associational, were held for pastors in North Carolina. Secretary Huggins reports four one-week schools of a statewide nature in June. During the winter one school was held for six weeks. Other states reporting special schools, most of them in June, were Alabama, Tennessee, Kentucky, Mississippi, Missouri, South Carolina, Louisiana, Oklahoma, and Virginia.

Generally the program of such a school includes such subjects as Bible study, sermon building, religious education, doctrinal studies, evangelism, missions, denominational work. For example, in one state there were two periods each day for ten days for sermon building or homiletics, two periods in religious education, two periods in missions—one hour each day being given to the study of missions in the Bible, the other hour to a study of Southern Baptist mission fields.

In several of the states the executive boards of the respective state conventions provide at least a part of the relatively small expense, such as textbooks, board, and faculty.

Secretaries of the various states are in agreement in certifying to the far-reaching value of such schools and conferences. For example, Secretary Reid of Alabama writes: "These schools are very helpful, particularly to the rural pastors, and it is our purpose to expand this phase of our work during the coming years." It is impossible to estimate the value of such schools in gaining a clearer understanding and deeper convictions concerning world missions. In one state, more than fifty rural preachers in attendance were unanimous in their testimony that they had learned much about the world mission program of Southern Baptists and would do more than ever to lead their people to become missionary-minded.

Spiritual Illiteracy

We are hearing and reading much about world illiteracy. The percentage of literacy is rising in practically all countries. The world is learning to read. Our responsibility is to give wholesome literature to these newly-literate people.

We claim to have a high percentage of literacy in our own country, but there is a vast amount of spiritual illiteracy. In many Baptist churches the percentage of members who are informed concerning scriptural doctrines and practices is still quite low. Too few Baptists are acquainted with our world missionary task. How many Southern Baptists can give, offhand, definite information concerning our missionary work at home and abroad?

This distressing condition of spiritual illiteracy concerning our beliefs and practices can be remedied only by making available to every Baptist home the literature which gives the needed information. Our state Baptist papers and missionary magazines should go into every home.

The most successful physicians and surgeons are those who keep in touch with the literature of their profession. So with all professional, commercial and cultural leaders. Farmers and stockmen have their periodicals. The most successful men in every area keep informed through their special literature.

As Christians, we have the greatest business in the world. Of all people, we need most to be informed, to know what God would have us to do and how to do that work most effectively.

MISSIONARY

Tidings

In a recent issue *World Dominion* has a very convincing answer to the question, Should missionaries proselytize? The author deals particularly with the Hindus in India. Alexander Duff said more than a century ago that Christian education in India would prepare a mine which would one day explode beneath the very citadel of Hinduism. What he wanted to demolish was a counterfeit religious

system with its twin evils of idolatry and caste. We have a Saviour; Hinduism and Mohammedanism and other non-Christian religions have no Saviour. We should be content with nothing less than a missionary program which will declare the Saviour of the world to all nations. To quote the Apostle Paul, God's grace is given to us that we should "preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

★ ★ ★

We have received a copy of *The Baptist Handbook for 1944-46*, published by the Baptist Union of Great Britain and Ireland. We are distressed to learn that the decline in church membership, baptisms, and Sunday school scholars continues. For instance, the membership reported in 1944 was 368,273; for 1931 it was 406,226. The number of baptisms in 1944 was 6,146; while in 1931 it was practically double, 12,209.

★ ★ ★

In a recent meeting of the General Commission on Army and Navy Chaplains, General Eisenhower praised the service rendered by the chaplains: "A good chaplain is worth more than his weight in gold," he said, and added, "Except for moral regeneration throughout the world, there is no hope for us, and we are going to disappear one day in the dust of an atomic explosion." Concerning the Navy chaplains, Admiral Nimitz said, "Because of the nature of their services, their actual contribution to victory cannot be satisfactorily estimated, but the men whom the chaplains accompanied into battle or encouraged during the tedium of war behind the lines will be eternally grateful for the spiritual comfort and inspiration they received."

★ ★ ★

According to the *New York Times* a \$10,000,000 university center for a new University at Sao Paulo, Brazil, is to be constructed soon. The university, with a present enrolment of 4,000 students in eight colleges scattered throughout the city, expects to increase the enrolment to 10,000 when the plant is completed.

★ ★ ★

The Foreign Mission Board of the

Brazilian Baptist Convention, in response to the decision of the convention to open work in Bolivia, appointed a missionary couple to work in that neighboring country. For a number of years Brazilian Baptists have maintained foreign missionaries in Portugal. Portuguese Baptists in turn have sent missionaries to Portuguese East Africa. Thus Southern Baptists who began mission work in Brazil more than sixty years ago now have two mission grandchildren, Portugal and Bolivia.

Baptist Nurses Rebuild

(Continued from page 6)

mother, if the students are to be well trained for service. My husband wrote recently that they do not even have sufficient food, and they are trying to serve sick children all day long without eating properly.

After two years of training, each nurse who wants to remain in this type of work will be formally dedicated and recognized as a deaconess. Then she may go to another hospital, to an orphanage, a church, or a medical clinic. This work is gradually receiving attention, and many places of service await the deaconess.

Our girls are conscientious and they serve with a loving spirit that makes them an asset in any institution where nurses are needed. Recently our specialist advised that each student go to the maternity hospital in our city, to learn something of obstetrical nursing. The students from our hospital were shocked to find that the nurses in this medical center were bathing several newborn babies in the same bath water and not taking time to weigh them accurately. Young mothers who have been waited on by those nurses and by ours have commented on the difference in the care administered.

A new class began in September. The eight new girls live in a borrowed house. Some who wanted to come and who qualified could not enter training for lack of clothing. War has left them poverty-stricken. They do well to get daily food, and they cannot secure anything extra, even to be admitted to the school for their life's work.

The possibilities of the service to be rendered by deaconesses are unlimited. God has blessed the ministry in Hungary.

Missionaries Should Fly

By D. A. McCall

Christian missions has entered the air age. In a continent the size of South America, with her 7,000,000 square miles, little highway construction and few railroads, the use of airplanes saves weeks of travel. A network of airlines is already established over the world, and others are in process of development. The fruits of missionary effort will be multiplied as we take advantage of better transportation for those who have the gospel for the people. It seems to be good strategy in peacemaking as well as in war to get there with the most men and equipment, and to get there first!

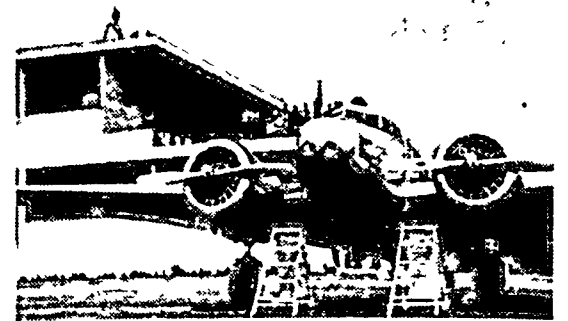
My recent trip over the West Indies, South and Central America, impressed me with the fact that airplane transportation is important for missions. Much of the travel to date has been by boat. Where accommodations are satisfactory, this is a pleasant method of travel but conveniences aboard ship are frequently not so numerous and vast distances require much valuable time which missionaries could spend more profitably on the field.

South America is still sparsely settled. Cities are far apart. Rivers are

long, and through jungle country they are the highways. Some of our missionaries can use the seaplane to good advantage. Villages follow the water courses and seaplanes need no landing strips to reach them, but more and more villages and all cities have air fields.

To give you some idea of the tremendous reaches of space, I found that the schedule for a continuous flight from Miami, Florida, to Belem, Brazil, required twenty-four hours. For purposes of rest and relaxation I made the trip with two stops—one at San Juan, Puerto Rico, and one at Port of Spain, Trinidad. It took us three quarters of one day (daylight hours) to fly in a seaplane from Belem to Manaus, nearly a thousand miles up the Amazon. With our plane averaging 165 miles an hour, it took us one hour and ten minutes to fly across the Amazon River! We were practically all night in flying from Belem to Recife. It took us all the daylight hours one day to fly from Rio de Janeiro to Buenos Aires.

When you look at the map, the Canal Zone may not seem to be far away, but it took us all of one day to

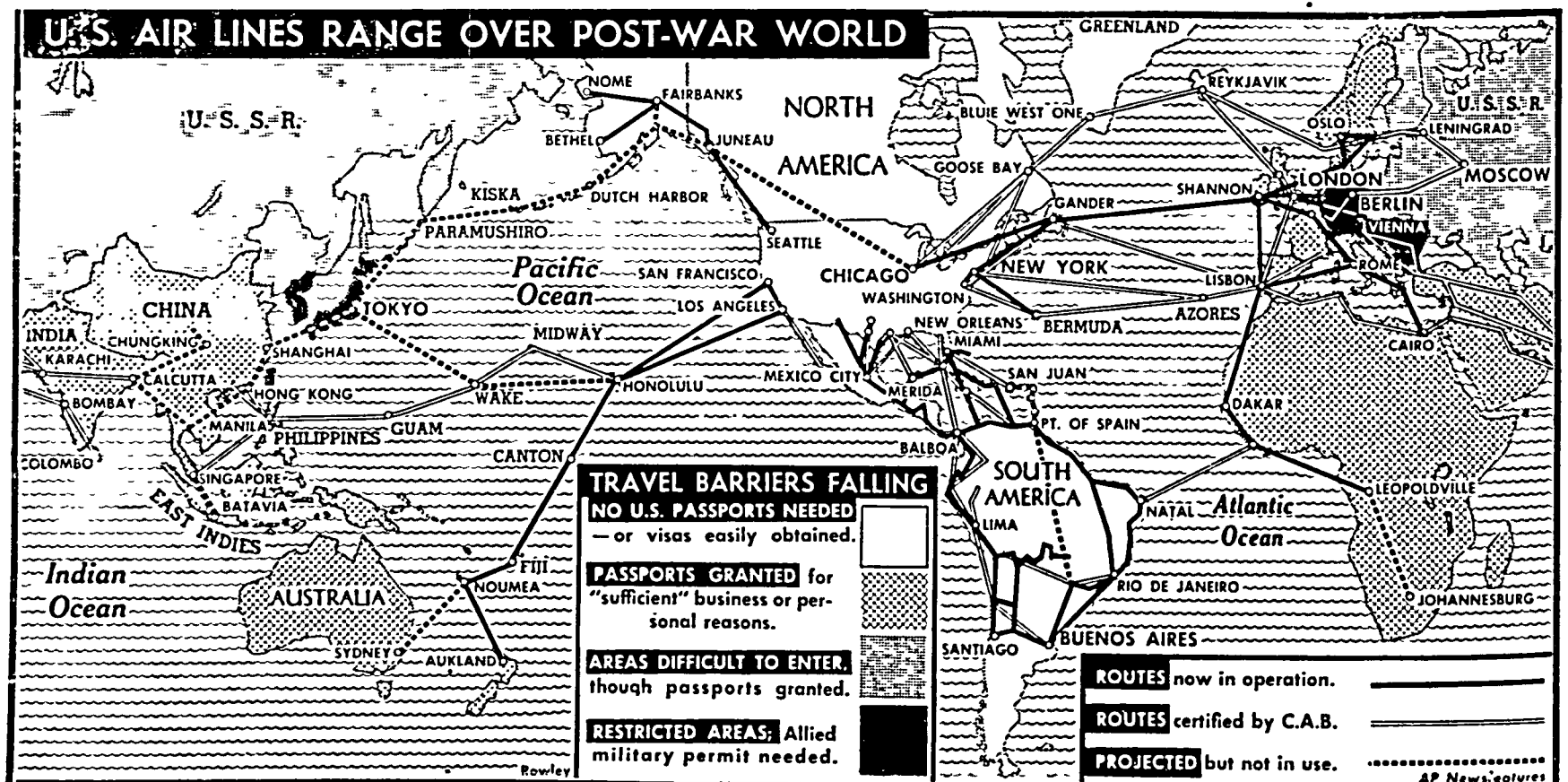


PAA System

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fly from Balboa to New Orleans with our four-motored, fifty-four passenger plane averaging 205 miles an hour.

If the cities and villages of all the countries of this vast continent are to have a chance to hear the gospel of the Lord Jesus Christ as we know it, no opportunity must be lost to speed the missionaries on their way. In the greatest work in the world, the soldiers of the cross should have the best equipment available and the quickest means of transportation. God's people have enough of God's money to give it to them.



EPISTLES

FROM TODAY'S APOSTLES

China

JULY 23, 1946

Drs. M. T. Rankin and Baker J. Cauthen have just left Wuchow after a brief visit of three days. Doubtless they will give you some of their impressions of what they found. But you will also be interested in some of the reactions on the part of missionaries and Chinese Baptists to their visit.

They brought with them no secretarial aura. This may be explained partly by the fact that we knew them long and well as missionaries of the ranks. But the atmosphere they brought was one of Christian brotherhood and a deep desire to help the situation in every way in their power.

We were thrilled by their two sermons. People thronged to hear the gospel, a vacant ward of the Stout Memorial Hospital being packed to capacity. There were over seventy-five to take the Lord's Supper on Sunday—which was a surprise to all. Since we have no ordained man here—missionary or Chinese—there was a real hunger for this sacred ordinance.

Again one was impressed by the clear, analytical thinking and sound judgment of Dr. Rankin. He is one of the easiest men to talk with that I have ever known. There is every evidence that he is all out for a distinctive Baptist world program—which is all to the good.

Since all who read this know Baker Cauthen, there would not be much point

in trying to tell you about him. What you do not know, perhaps, is that he can preach in Mandarin as effectively and easily as in English.

China and Southern Baptists are indeed fortunate in having these leaders, and Wuchow is particularly fortunate that they came our way. The meeting house of the Wuchow Baptist Church is in ruins. There is no pastor and little prospect for one. Yet the little flock has held together, helping each other during the stress and distress of war. There are three missionaries here—Miss Lucy Wright, Miss Jessie Green, and the missionary doctor. The seemingly hopeless task of rebuilding and rehabilitation has been a heavy burden on our hearts. The Chinese Christians, also, have felt and been affected by this situation. These two men of God have encouraged and strengthened all of us. We thank God for them and for

Southern Baptists who produced them and who sustain us by prayer and by gifts to the cause of Christ.



ROBERT E. BEDDOE
Wuchow,
Kwangsi, China

JUNE 1, 1946

As one who is deeply interested in the rehabilitation of Baptist schools in China, I want to write *THE COMMISSION* a fairly complete account of conditions in East China this year.

The General Situation

East China includes three provinces: Kiangsu, Chekiang, and Anhwei, a territory equivalent to the size of Virginia and the two Carolinas.

In many respects, this area is considered the best part of the country. In farm products, East China forms the greatest rice field. It ranks first in silk production, both in quantity and in quality. The best of China tea comes from Chekiang and Anhwei. In transportation this area surpasses all the rest of China by rivers, canals, coast navigation, and railroads. The present-day airlines radiate from its main seaport, the city of Shanghai.

As a result, big cities sprang up through the passing generations. Such cities as Chinkiang, Yangchow, Changchow, Wusih, Soochow, Hangchow, Ningpo, Shaohing, Wuhu, Anking, and Pangpo are cities each with a population of 500,000 or above, while Nanking, the national capital, and Shanghai, China's main seaport, are political and commercial centers of international importance. Consequently, the opportunity for Christian education is exceedingly great.

The war left East China greatly devastated. Many of the cities are destroyed, factories ruined, and schools disabled either through destruction or

through misuse during occupation. Out of the seventy Christian schools, few of them were able to continue their work during the war on their own premises. Many schools moved westward into Free China, some closed down entirely, and others modified their scope of work.

Since the close of the war, these schools have tried to move back to their buildings. This process of moving back and rehabilitating prewar institutions means the spending of a great deal of money, and a lot of work and even headache. But the Christian leaders are going forward with great zeal in putting their schools in order. They need your prayers as well as your financial assistance. The Baptist compound in Shanghai is a good example.

The Baptist Compound

This is the property of the Foreign Mission Board of the Southern Baptist Convention, U.S.A. It is located in Chapei, not far from the railroad station in Shanghai. Before the war, it housed two senior high schools: Ming Jang for boys and Eliza Yates for girls. The compound was spacious and the buildings imposing. When war broke out in 1937, both of these schools moved to Shanghai. Later, Ming Jang closed down and Eliza Yates kept on through the war in rented quarters in Shanghai.

During the period of occupation this compound was used by the Japanese as barracks and after the war we found the place heavily damaged. The two classroom buildings of Ming Jang and Eliza Yates are gone. The two gymnasiums and kitchen buildings are also destroyed. The few missionary residences and the dormitories that do remain need extensive repair.

A special committee appointed by the All-China Baptist relief and advisory committee estimated that to repair the existing buildings without any addition would require at least \$200,000 U.S. currency. Even the building of a bamboo fence around the compound would cost \$10,000 gold or roughly C.N.\$25,000,000. When the executive secretary of the Foreign Mission Board learned about the enormous cost of building the fence, he jokingly said that he was almost knocked off the fence. Well, we hope that he will fall inside the fence and find himself well protected on the beautiful lawn!

The repair of the Baptist compound requires a vast amount of money but that is not all. It requires earnest prayer, thoughtful planning, and years of hard work. It requires the unselfish sacrifice of many colleagues and the close co-operation of all concerned. With your generous help we shall try our best to make this compound one of the most active Baptist centers in China.

As to the future use of the compound there has been some discussion that it



Photo by Rex Ray

The Wuchow school building is in ruins.

will have Eliza Yates School back and possibly take in the University of Shanghai Middle School. On account of lack of space the University will not move its middle school back to its former campus. These two schools will be amalgamated into one school under one board organized by the Kiangsu Baptist Convention. As there is a real need for a first-class Baptist senior high school in this part of the country, we hope that practical plans will be laid out in the next few weeks so that necessary repairs can be done before the opening of the fall term.

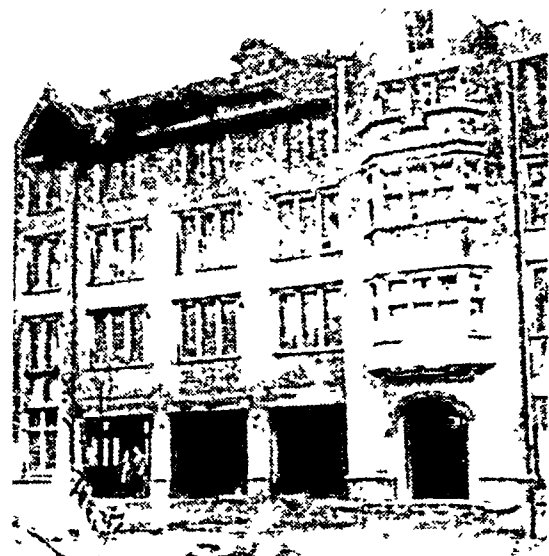
This is but one example of many of our Baptist schools in the process of rehabilitation. Yates Academy and Wei Ling school for girls at Soochow need repair, equipment, and teaching personnel. The MacKenzie Memorial School at Yangchow is in urgent need of material help. We certainly have plenty of problems in our postwar program of Christian education and it is through these problems that we find our challenges. In order to meet these challenges adequately we need divine inspiration. We should rejoice for having a share in God's plan.

When the enemy needed a garage for trucks during the occupation of Shanghai, they simply knocked out part of the wall of a building on the University of Shanghai campus. Trees were removed and the campus disfigured, buildings damaged and equipment removed, but the school resumed classes on its own campus last April with an enrolment of one thousand.



The University of Shanghai

In the attempt to rehabilitate the University of Shanghai, approximately C.N.\$200,000,000 has been spent thus far. That covers only a part of the essential



Religious News Service Photos

repairs on the existing buildings. To restore the science laboratories and the library with apparatus and books would require still greater expense.

President Henry Lin, with the rest of us supporting him, is trying hard to raise money locally for such purpose. A campaign is on foot to raise C.N.\$200,000,000 by the alumni, faculty, and stu-

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THE COMMISSION

dents for an endowment fund, the interest of which will be used for further rehabilitation. It is a great task but with the grace of God and the hearty support of University friends, we hope to reach our goal within the next few months.

As we view the need of Christian workers and leaders in China, the University of Shanghai has a unique contribution to make. Speaking for our educational department alone, we have a great challenge before us. In China there are nearly 300 Christian middle schools, about twenty of which are Baptist. In East China alone there are seventy Christian schools (ten of them Baptist) that are run by different denominations.

Where do they get their teachers? Or rather, where should they get their teachers? Certainly from Christian colleges and universities where Christian character is emphasized. The University of Shanghai is one of the few institutions that are turning out such teachers. Therefore, we cannot help but feel the responsibility. So, in our academic program we are definitely planning to send out teachers with Christian ideals in addition to their training in subject matter and in method of teaching. We take it as our duty to supply our Baptist schools and other Christian schools with a Christian teaching force.

These teachers we hope will be a mighty army for the Lord, for constructive service, and for world peace. We are thrilled with the possibility and are conscientious with the responsibility. This speaks for the other departments of the University as well. May this institution, established and maintained by Baptists who love God and love China, be a real power-house in the christianization of this great land of our beloved China.

HOWSON LEE
Shanghai, China

JULY 27, 1946

A Christian student conference for the universities in this area was held on our campus this week. There were 230 present and the spirit and everything about the program was far beyond our expectations. It was really a great conference and in a small way means to these young people what Ridgecrest means to Southern Baptist young people. International friendship was stressed and one evening they invited young people in Shanghai from Russia, India, America, England, and Sweden to come and represent their countries on the program. It was a great occasion. All of the representatives except the one from the Russian youth corps said that Christianity was the only hope for world peace.

It is good to have Dr. Rankin and Dr. Cauthen here with us. They are returning from South China the first week in August to be here for our young people's

conference for this area. Dr. Cauthen will have the inspirational addresses each evening. I am being allowed to remain here for the next semester but after that I shall probably have a new assignment. There is a great piece of work to be done here—1,000 students with 16 per cent of them Christian and only half of that number Baptist.

LORENE TILFORD
Shanghai, China

AUGUST 14, 1946

We have had a good visit to South China, including a trip to Wuchow, Hongkong as well as Canton. We would like to have visited Kweilin, but that was out of the question because of the lack of time. From every angle we hear of the great suffering which the people in Kwangsi Province have endured. Only forty houses were left in Kweilin with their roofs on them after the city was besieged. Many people were starved to death.

I talked with a Catholic priest who was in the bottle-neck between Kwangsi and Kweichow where so many thousands of people were trapped when the people evacuated Southwest China. Terrible conditions of disease and starvation prevailed in that area. The people are now returning to the war-devastated areas and are trying to take up life anew. With their livestock slaughtered, their houses in ruins, their personal possessions lost, their bodies wasted by malnutrition, they have had a desperate fight. We are grateful that Rex Ray and Deaver Lawton are on their way to Kweilin.

China is a land of hunger, and even at the best of times out here, millions of people are undernourished. In these years, undernourishment is so common that its very familiarity makes it less apparent. In Canton Dr. Hill told us that every morning trucks go about and gather up the people who have died during the night. At least fifty people die every night in the city. There is a deep conviction on the part of all of us that by strengthening the work of Christian forces in this country we will be making a far-reaching investment by means of relief.

A few days ago I sat in a meeting of the executive committee of a Chinese convention. As I looked around the group some of the men still showed evidence of hardships they had sustained. One man whispered to me. "Do you see that pastor? Two of his children died during the war due to malnutrition. Do you see this field secretary? He lost a child through malnutrition."

One could look around the room and pick out individuals who had suffered greatly for Christ. These people have been very eager to restore the churches, schools and hospitals to their efficiency, but as yet most of them have not arranged



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for their own living. By using relief funds to supplement the living of these servants of Christ, we will fortify them for the great task they have to do. We are glad that relief funds will not only feed those who are actually hungry, but will help those who are bearing loads for Christian service.

BAKER JAMES CAUTHEN
Shanghai, China

Few churches, if any, have excelled the record of the First Baptist Church, Waco, Texas, in the number of foreign missionaries who at one time or another have held membership. This record is due primarily to the large number of missionaries who have lived in Waco as students of Baylor University. *World-Visioned Church* (Broadman, \$3.00) by Frank Burkhalter, the story of that church, is therefore of world missionary interest. The pastors whose tenure of office was longer than any others were Dr. B. H. Carroll and Dr. J. M. Dawson. Dr. Dawson, who recently resigned to accept the position to which he had been elected as secretary of the Committee of Public Relations in Washington, D. C., had served a longer term than any—thirty-one years. Dr. Carroll served twenty-eight years.

By Vivian A. Bruner

Barkate Finds Love

Barkate had no playmate. She was so selfish no children in the village cared to play with her. This made the little girl unhappy and she often wished she could be different. Once or twice she even rubbed ashes on her forehead before the god, hoping that her heart might become sweet and gentle, but it did not help at all.

The only child of a tribal chief and badly spoiled, she went where she pleased. Barkate went to a neighbor village to look for somebody to play with.

She saw children gathered about their teacher on a veranda. The teacher looked around. She saw the little stranger in brightly colored silk trousers and shirt halfway to the knees.

"Come and welcome," said the teacher as she placed an extra mat on the floor for the visitor.

That day the school children marched down the hot, dusty road to the little brick church. A missionary was there, one of the children said.

"Have you heard?" whispered Ramabai as she walked along beside Barkate. "The missionary has a doll that talks!"

"Can it be true?" asked Barkate, her eyes full of wonder.

"We shall see," nodded the school girl wisely, as they seated themselves on mats before the platform.

There stood the visiting missionary in spotless white, his long shirt hanging outside his trousers, as is the Indian custom, a thin scarf about his shoulder.

"I have come from distant villages," he spoke in a low clear voice, "where the people love the Lord Jesus."

The missionary took from a box a big doll. He set it on his knee. "This, boys and girls, is Charlie," he said, smiling. "He has been with me on many of my

journeys and will now tell you about some of them."

The doll opened his mouth wide and spoke. Barkate gasped. It was almost as if the doll was a live baby.

After the service the children gathered on the veranda to sing, but Barkate stayed near the box where the doll lay—big and beautiful.

The little girl glanced about her—no one looked. Silently she picked up the box, slipped out the door of the church, and into the woods. As she crouched near some Tamarund trees, waiting for darkness, she opened the box. The doll stared up at her with one eye—the other closed in a mocking wink. Barkate lifted him from the box. Still the eye winked, but not a word did the doll speak. The little girl shuddered.

"Oh, you are not a doll at all. You are a god and you are angry!" she cried, pushing him back into the box and quickly closing the lid. Barkate cried. "Now I shall have to 'do puja'."

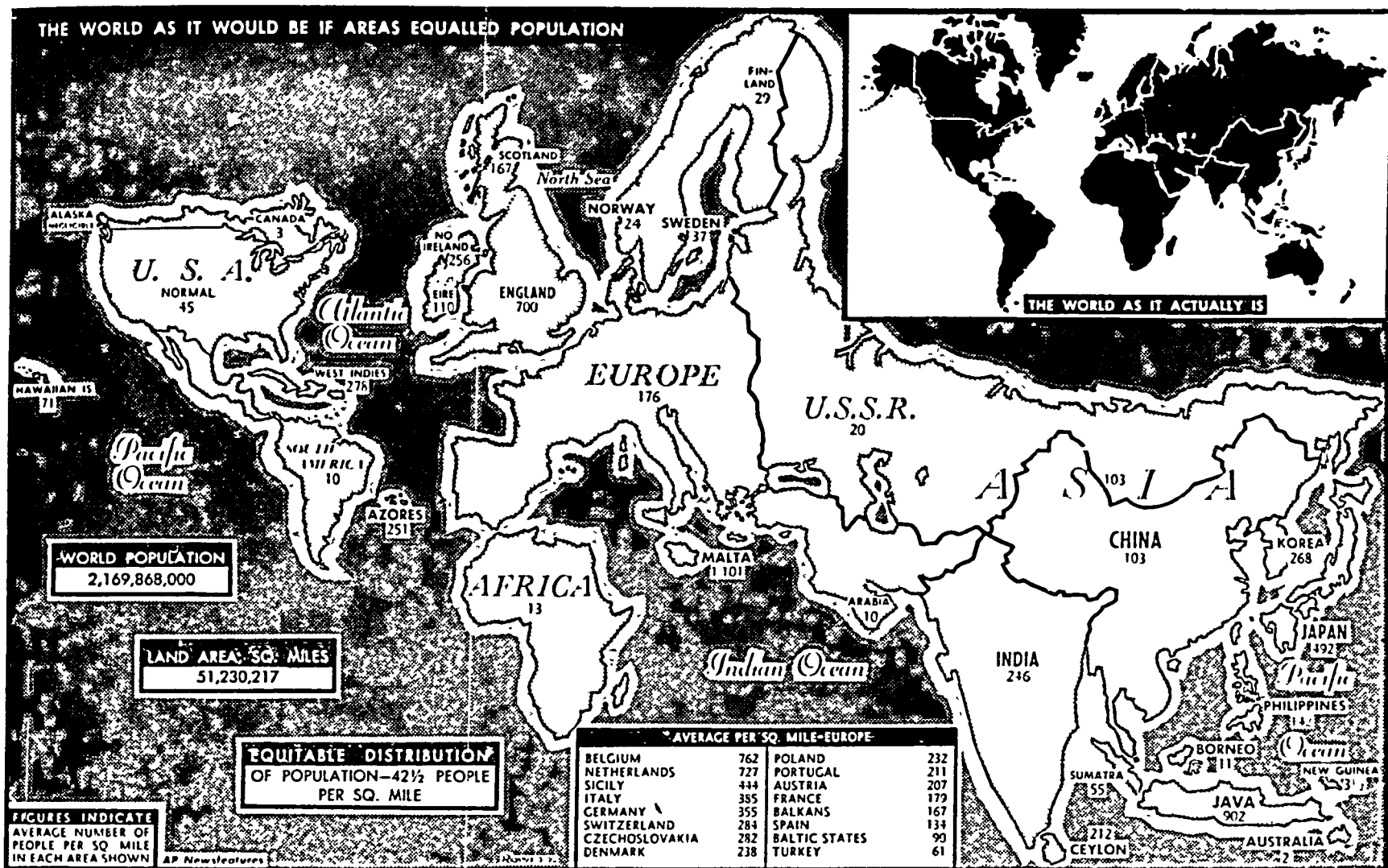
She grabbed the box and ran back to the church. With tears running down her cheeks she told the missionary she took his doll. "It is a god," she said, "and I am afraid."

Gently he lifted Barkate to his knee and placed the doll on the other. "Now watch closely," said he, "the doll does not talk at all—it is just a dummy. See—I pitch my voice—like this."

Barkate stared. "There is but one God. He sent his Son as a baby that we might know him and live without fear. We love him because he first loved us."

Barkate lowered her eyes. "Could he—would he love me?" she asked.

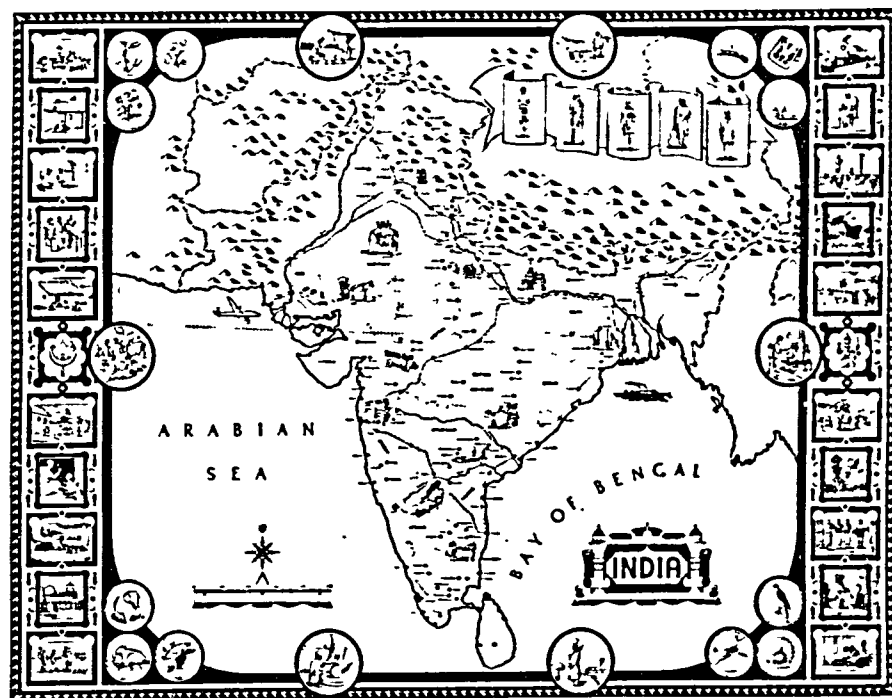
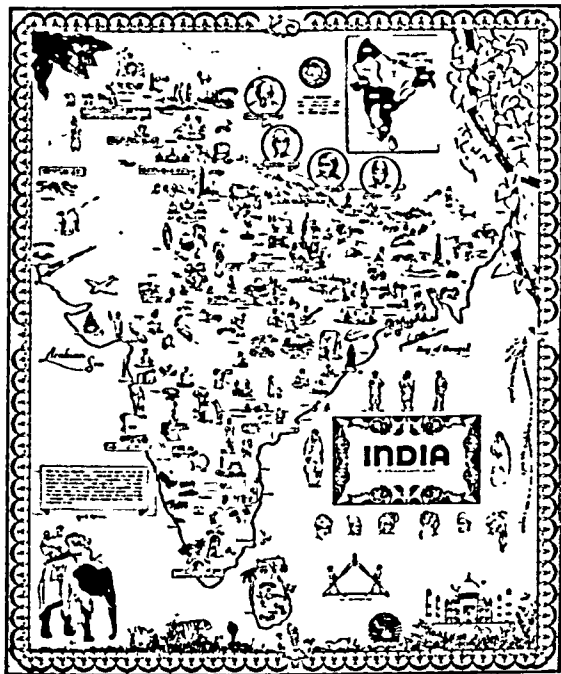
The Lord Jesus came to live in the heart of a little Indian girl that day. She ran all the way home to tell her father and her mother about the doll that talked for the missionary and told her about God.



Studying Missions

By Mary M. Hunter

Maps like these are visual aids to the study of the earth's peoples



A series of maps is produced annually by the Missionary Education Movement of the United States and Canada (Friendship Press) on both home and foreign mission subjects. This year two new maps of India are available: the "Friendship Map," (above) 28x32 inches in four colors for 25 cents; and the "Picture Map," (right) accompanied by cut-outs and text, 50x38 inches in black and white for 50 cents. Order from your Baptist Book Store, as usual.

BOOKS

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

Christian World Facts, published annually by the Foreign Missions Conference of North America, contains more vital information about world missions than any publication of its size with which we are acquainted. The volume for 1946-47, ready for distribution in October, has much material of interest to Southern Baptists. Approximately a hundred pages, in *Reader's Digest* size, the cost is only 25 cents.

In *Russia on the Way* (Macmillan, \$3.50), Harrison Salisbury has given the reading public a most interesting account of a great people. This reviewer has read no clearer statement of the organization of the Soviet system; nor has he seen a clearer analysis of the state of things to come—without Stalin. Former chief of the United Press Bureau in Russia, Mr. Salisbury has high praise for

the military prowess and the scientific genius of the Russian leaders. He suggests that the Soviets did not develop the atomic bomb because, at the moment, they were engaged in a more important process. He believes that now Russia is "probably making up for lost time."

For those who have seen the nightmare of a Russo-American war, it is reassuring to read the author's opinion, "I do not think Russia and the United States will ever wage war." *Russia on the Way* tells in striking fashion the story of a new people's being hurled into the machine age and mastering its techniques in a marvelous way. The principal weakness of the volume is its failure to portray adequately "the other side," but the book is one of the best on the subject and is heartily recommended for students of missions.

New Zealand, Pacific Pioneer, by Philip L. Soljak (Macmillan, \$2.50), is a factual study of the islands of New Zealand, describing the physical features of the island, its history, people, and influence and interaction with the rest of the world. The author, a native of New Zealand, is a journalist.

Chinese Wit and Humor (Coward-McCann, \$3.75), edited by George Kao, a

Chinese born in America, is not a book of jokes. The average American would classify most of it as light rather than humorous reading. Short items similar to the fables of Aesop could be classified as wit, and two of them, as Mr. Kao says, might serve as basic script for Abbott and Costello. But most of the book is made up of selections from the Chinese classics under the heading "The Humor of the Picaresque," and these are "tall tales," but usually not humorous. A few of them are Rabelaisian, as the "blurb" on the jacket suggests. The last section, essays headed "The Humor of Protest" (modern), more nearly fits the American idea of humor.

Many people are familiar with the dramatic part the Burma Road played in the war. Douglas Coe, in *The Burma Road* (Julian Messner, \$2.50), adds a prologue to that drama, telling the thrilling story of how the road was "scratched" from the rocks. Although it is written to appeal primarily to young people, most adults will find it interesting. Drawings by Winfield Scott Hoskins, scattered generously through the book, are alive with action, telling the story as truly as the words they accompany.

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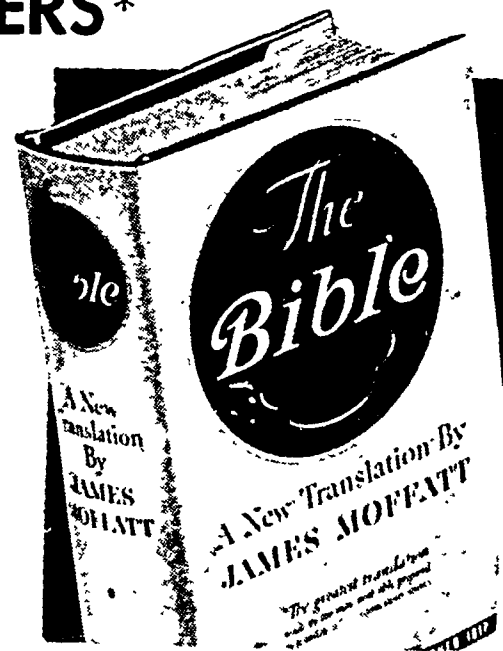
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†Walter Russell Bowie

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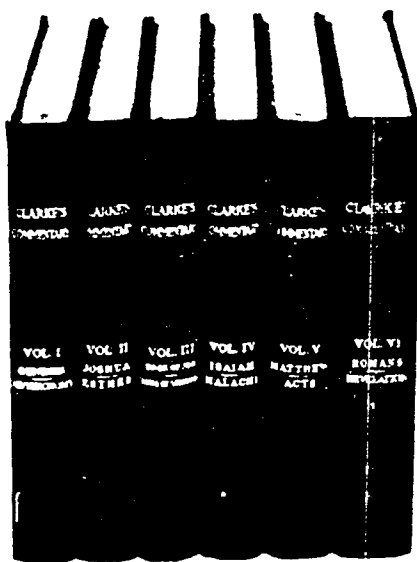
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spondent, having been connected with the *New York Times* for a long time, but, in his *Reconquest: Its Results and Responsibilities* (Doubleday, \$2.75) he does not give a balanced view of conditions and outlook around the world, especially in the Orient.

Tale of the Twain (Harper, \$2.50) by Sam Constantino, Jr., is the story of a conflict in the heart of a beautiful Eurasian girl who is loved by a Japanese youth and by an American who first meets her while she is a student in the University of California, and later when he is taken prisoner in Japan. This is an unusual study of racial prejudices and power of propaganda.

This Is India, by Arthur T. Mosher (Friendship, 25 cents) is a picture book giving an over-all survey of India, describing the land and people and telling something of the impending change in a hitherto changeless country. The facts are attractively presented, both as to narrative form and photographic illustrations.

Let's Get Together (Friendship, 25 cents), a cartoon book with stories by Frances Nall and illustrations by Ursula Bostick, is designed for the teen-age

group and strikes at race prejudice. Some of the stories point out cases of injustice; others tell of efforts to break down race discrimination.

North Africa Speaks by Guido Rosa (John Day, \$3.50) is a good book for those interested in Africa, and also for those interested in humanity in general. By talking, through his interpreter, with all classes the author draws forth a wealth of philosophy that reveals the universal desires and feelings of man, wherever and however he lives. Photographs taken on the trip to North Africa add much to the book.

"There's a Job for You" by Ruth Ransom (Friendship, 25 cents) answers the questions of high school young people who have dedicated their lives to Christian service. It describes, in language that youth understands, the opportunities for work in the church at home and abroad, and indicates the kind of preparation required for each. The illustrations as well as the format (6x9 inches) make this book attractive to young readers.

The Brocaded Sari, by Ishvani, (John Day, \$2.75) is a sketch of the author's

early years as a daughter in a high caste Indian family. A dancer, now married to an American, Ishvani writes frankly of her childhood, marriage, and divorce in India, revealing an intimate picture of family life utterly foreign to Americans. The narrative ends with her divorce and departure from her native country, so that the book is wholly given over to life and customs in India.

Portrait of a Pilgrim (Friendship, cloth \$1.00, paper 60 cents) by Buell G. Gallagher, is the record of a survey of race relationships made in a trip across the continent. It would be more valuable if it took more account of the encouraging progress in cultivating racial good will, particularly in the South, as well as of the unfortunate conflicts.

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Arrivals

The Rev. and Mrs. J. Christopher Pool of Nigeria arrived by boat in New York September 27.

Darline Elliott and Helen Meredith of Colombia were expected by plane from Barranquilla late in September. Miss Meredith is on sick leave, Miss Elliott on regular furlough.

Mrs. L. L. Johnson of Brazil is in this country for six months to be with her daughter who is ill. She is at 197 Irving Street, Pryor, Oklahoma.

Departures

The Rev. and Mrs. Albert Bagby left New Orleans by boat September 5 for Rio de Janeiro.

The Rev. and Mrs. Marshall Sams left New Orleans by boat September 5 for Buenos Aires.

Frances Roberts left Miami by plane September 14 for Asuncion, Paraguay.

Lillian Williams left Miami by plane September 15 for Cartagena, Colombia.

Mrs. I. V. Larson and Hannah Fair Sallee sailed from New Orleans September 21 for Shanghai.

Mrs. N. A. Bryan, Lois Glass, Lillie Mac Hundley, and Pearl Johnson left New Orleans by boat for Shanghai September 24.

Edwin B. Dozier sailed from Houston September 25 for Yokohama.

The Rev. and Mrs. W. M. Gilliland, the Rev. and Mrs. C. A. Kennedy, Edythe Montroy, and the Rev. and Mrs. Farrell Runyan left New York by plane for Nigeria, September 27. The Gillilands will go to Ogbomoshu, the Kennedys to Agbor, Miss Montroy to Iwo, and the Runyans to Igede.

Vivian Langley left New York by boat September 30 for Nigeria. She will be stationed at Ire.

The Rev. and Mrs. C. F. Stapp left New York September 30 by boat for Recife.

Dr. Everett Gill, Jr., on tour of Latin America 1945-47, arrived in Richmond September 25 to attend the October Board meeting. He will return to Rio de Janeiro about the 15th.

Bereavement

R. A. Jacob of China lost his father, who died at Franklin, Kentucky, September 12.

Births

The Rev. and Mrs. W. H. Bryant of Chile announce the birth of a son, William Luther, July 23 at Santiago.

The Rev. and Mrs. S. C. Jowers, appointees for China, announce the birth of a son, Thomas Clyde, August 28 at Pineville, Louisiana.

The Rev. and Mrs. Charles L. Culpepper, Jr., appointees for China, announce the birth of a son, Thomas Scott, September 1 at Eagle Lake, Texas.

The Rev. and Mrs. J. E. Lingerfelt of Brazil announce the birth of a son, James Robert, September 12 at Jaguaquara.

Language School

Missionaries now enrolled in language school at Yale University, New Haven, Connecticut, are Jennie Alderman, Kathryn Bigham, Irene Branum, Margaret Collins, the Rev. and Mrs. Charles P. Cowherd, the Rev. and Mrs. E. D. Galloway, Elizabeth Gray, Fern Harrington, Gladys Hopewell, Harriette King, the Rev. and Mrs. Glenn Morris, Cleo Morrison, the Rev. and Mrs. O. J. Quick, and Cathryn Walker, all students of Chinese.

Studying Japanese at Berkeley, California, are the Rev. and Mrs. Marion F. Moorhead, the Rev. and Mrs. W. R. Medling, and Frances Talley. Mrs. Wesley Lawton, Jr., is also at Berkeley, studying Chinese.

To help put Southern Baptists over the top in the ninety-day campaign to raise \$3,500,000 for relief and rehabilitation in Asia and Europe, the Board's Relief Committee director (right) was willing to shine shoes; Harold E. Stassen, president of the International Council of Religious Education, was willing to give a tip for such service at Ridgecrest; and Lowry B. Eastland, Baton Rouge layman, gladly endowed the "air-conditioned" shine chair in order that all tips might go for relief. They totaled \$115.05 in four days.

Miscellaneous

F. W. Patterson has returned to the Baptist Publishing House in El Paso, Texas, after a visit to several of the Baptist missions in South America in the interest of publication work.

The China Baptist Theological Seminary reopened on the Baptist compound, Shanghai, this fall with Dr. C. L. Culpepper as acting president and Martha Linda Franks as dean of women.

The Baptist hospital in Yangchow reopened this fall with Dr. N. A. Bryan in charge.

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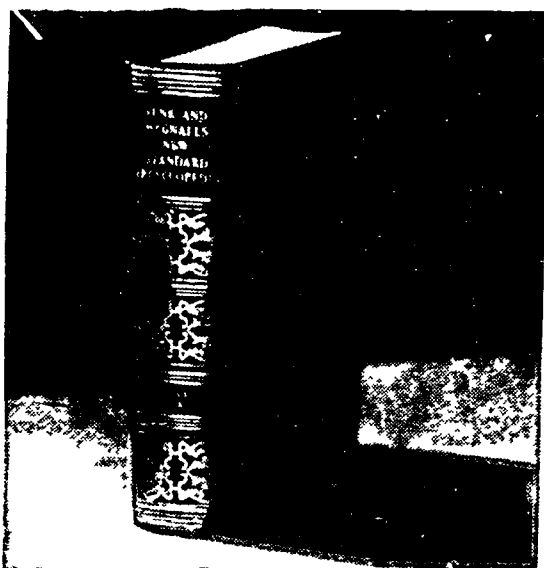
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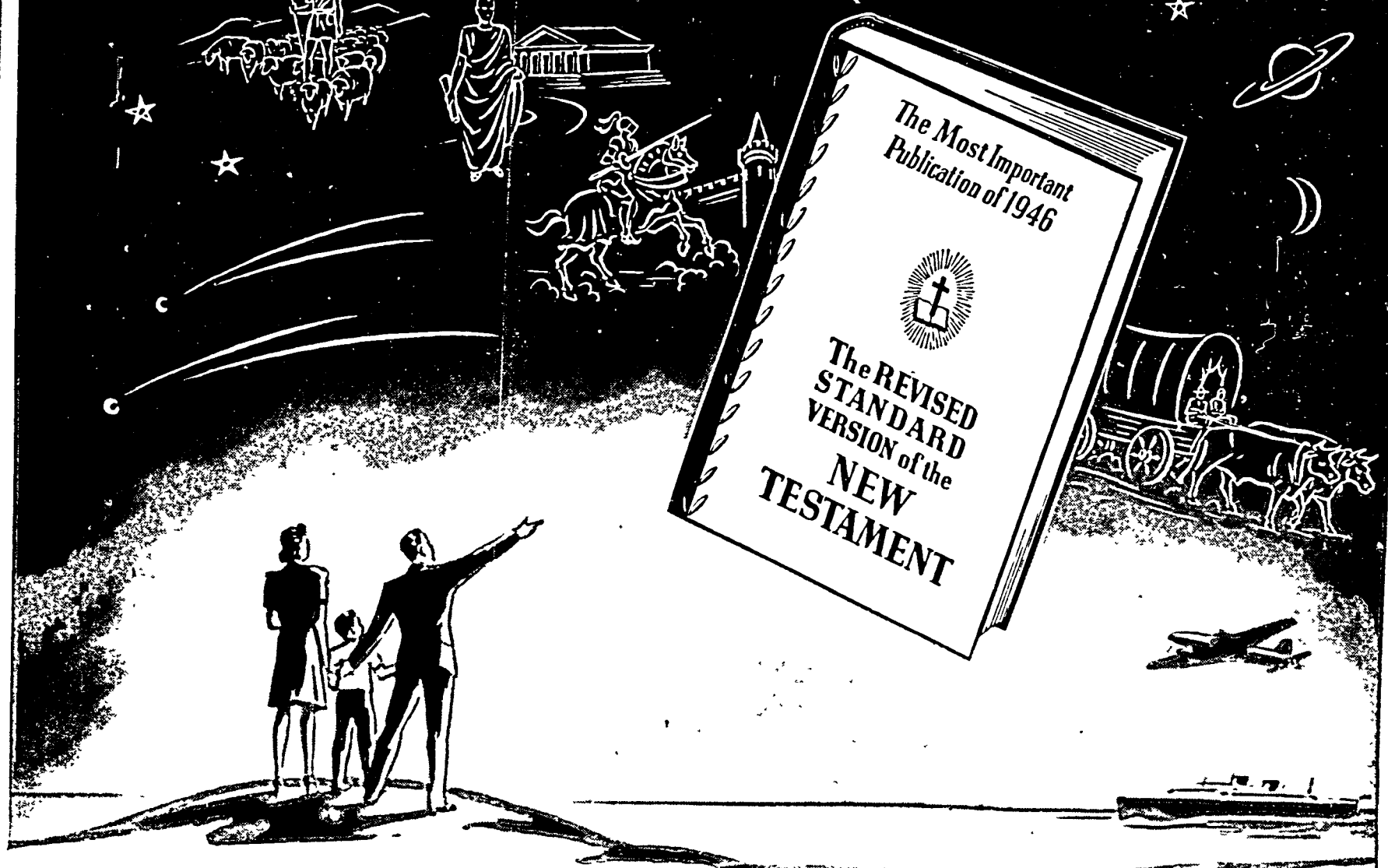
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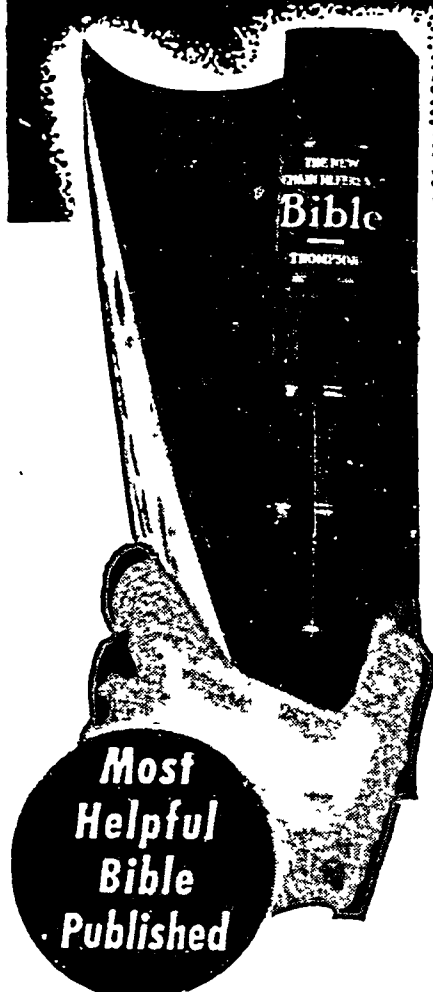
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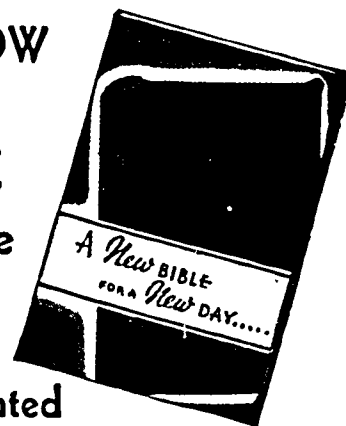
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