

THE *Commission*

A BAPTIST WORLD JOURNAL



Hollyman Photo from Monkmeier

Dinner of Yams

APRIL 1948

In this issue

Baptists and the World Today, by Arnold T. Ohrn



Photo courtesy Missions

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EPISTLES

FROM TODAY'S APOSTLES

Baptist Girls' School at Kokura Celebrates Twenty-Fifth Anniversary on "Mt. Zion"

Seinan Jo Gakuin, Southern Baptist Girls' School in Japan, celebrated on November 1, 1947, its twenty-fifth anniversary and the opening of its college department. As we reflect upon the history of one quarter of a century, feelings of unspeakable gratitude well up in our hearts.

This institution was started in 1922 by the late Rev. J. H. Rowe as the founder, and Mrs. Rowe as its principal, and their consecrated spirit of martyrdom shaped the life of the school in the very beginning.

"Seinan Jo Gakuin shall not be one school in Japan, but must be the best and highest in the country," was Mrs. Rowe's ideal expressed then and Mr. Rowe had prayed and toiled so much that he died in seven years, after only five days' illness, leaving "Evangelism! Evangelism!" as his last message. What a privilege for a Christian institution to have souls like these as its founders.

Eighteen years have passed since Mr. Rowe died, but it has been a great blessing to the school that three of his closest associates from the very beginning are still allowed to carry on the burden he left with them.

Those three are Miss Fukuo, the head English teacher of the high school, Miss Cecile Lancaster now returning, and myself.

When Mr. Rowe's friends in Japan met at his funeral they gladly agreed to give small portions of their allowances every month to erect a school chapel in his memory. Little drops of water grew to be an ocean in five years. The highest hill in the neighborhood was purchased, one of the best architects then known in Japan was secured, and the Rowe Memorial Auditorium was dedicated to the glory of God on the tenth day of the tenth month of the tenth year of Showa Emperor.

It was because of this location that we have suffered more persecution than any other Christian institution in the country in these ten years. "Move the school down from the hill!" "Drive the Americans away from it!" "Sweep Christianity off from Seinan!" "President shall be killed!" "Students shall strike," etc. were words thrown at us through newspapers, posters, mass meetings and personal interviews of extreme nationalists and agitators. The strong cord that bound teachers and students together

was our conviction that "God is the builder, the Lord is our watch" which had come down from Mr. Rowe's day.

One day a short while later Mr. Sugimoto, the chairman of the board of trustees, and I were called to the prefectural office for an urgent interview with the government and military representatives. Both of us keenly realized that the last and the worst had come and no other way than the close of the school was left for us. Joint conference of the members of trustees and representatives of the P.-T.A. was hurriedly called to think over the disposal of the 800 girls. "Any house will be all right," "Any effort shall be made," "Keep the school somewhere" came from the P.-T.A. representatives.

No one expected to come back when we took our students down from "Mount Zion," together with every essential apparatus. Everybody thought that all the buildings of our dear school would be destroyed.

Not many months had passed when all girls, except the first year students, were called from their rented classrooms to different factories to render their slender arms to strengthen army equipment; some to the arsenal, some to the electric factory and others to the railroad workshop. It was very hard indeed both for teachers and students to toil in the dusty air and low moral tone of the factory, and it was still harder for me to conduct Christian services regularly in the corners of noisy and scornful workshops.

The first atomic bomb was dropped on the city of Hiroshima. It is reported that the second one had been scheduled for Kokura, but when the plane flew through the sky over Kokura they could not see the city because of thick clouds and flew on to Nagasaki. Only the weather saved our lives and school.

No pen nor word can express the grateful feeling which welled up into our hearts when we came back to the school on the hill. Roofs leaked; walls had fallen in; ceilings were all torn out, and playgrounds had been turned into sweet potato patches. But all of us heartily thanked God for his merciful protection of both our lives and dear school on "Mount Zion."

Photos courtesy Matsuta Hara



Seinan Jo Gakuin's high school group.



Rowe Memorial is on "Mount Zion".

In the very first year of our return, taking advantage of the surplus of classrooms due to the drop in enrolment during the war years, and obtaining a hearty co-operation from the P.-T.A. looking forward to reinforcement by Southern Baptists, we started a standard three-year college in order to train women leaders for the new Christian Japan.

Into the midst of our struggle in faith Missionary E. B. Dozier came back bringing the warmest love of Baptists in America to renew the brotherly ties which had been broken. Perfect Japanese in thought and speech, ideal Southern Baptist in faith and life, Mr. Dozier touched Japanese Baptists throughout the country with the gospel light when they were moving in gloom. In Seinan Jo Gakuin alone more than 700 out of a thousand students professed their desire to follow Jesus, during a revival he conducted.

Spiritual, personal and monetary re-enforcement rendered by the Southern Baptists through Mr. Dozier has enabled us to reorganize our institution into three departments in order to comply with the new school system—three years Junior High, three years Senior High, and three years college.

In this great turning point in the history of the school we have the help of Miss Alma Graves, Miss Frances Talley, Miss Lancaster, and the Rev. and Mrs. A. L. Gillespie.

Judgment for war criminals is still going on in Tokyo. But Tojo and Matsuo are not the only accused. We Christians also are worse criminals in God's sight because we knew better. By his redemptive mercy alone we can pray to purge our sins and be made new instruments in his Kingdom.

MATSUTA HARA
President,
Seinan Jo Gakuin
Kokura, Japan

(Portrait
unavailable)

*Missionaries to Japan Find People
Wistful, Looking to Foreigners for Aid*

The days since our arrival have been busy ones getting settled, getting the boys
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The COMMISSION

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Secretary-elect Arnold T. Ohrn of the Baptist World Alliance is a Norwegian, pastor of the leading Baptist church of Oslo. Harold K. Graves, pastor of the First Baptist Church of Bartlesville, Oklahoma, is president of the state Baptist Convention. Benjamin R. Lawton, missionary to Italy, is associated with the Baptist Seminary in Rome. C. F. Eaglesfield, missionary to Nigeria, is stationed at Port Harcourt in evangelistic work, with feature writing and photography as his avocations. Everett Gill, Jr., secretary for Latin America, writes from the recent experience of two years' residence in South America. James C. Quarles, missionary to Argentina, is stationed at Godoy Cruz, in Mendoza. Vivian A. Bruner, regular contributor to Baptist periodicals, is a resident of Dallas.

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Baptists and the World Today

By Arnold T. Ohrn

Secretary-Elect, Baptist World Alliance

When my mother's mother emigrated from Scandinavia to America in 1861 she spent eleven weeks on board a sailing vessel. Some forty years later the steamship *Hekla* which brought my father and his family back to Norway used eighteen days for the trip. In this year of grace and disgrace, 1948, the new stratocruisers cover the distance from Stavenger on Norway's Western coast to LaGuardia Field in less than twelve hours. This globe of ours has been shrinking all the time.

Still, it would be a mistake to say that the world has become smaller. It would be truer to say that we have grown conscious of a larger world today. Continents and nations of which the American and Norwegian peoples of a century ago were only theoretically and dimly aware, concern them in a new way in this atomic age. The world of yesterday was, broadly speaking, their own country or continent or hemisphere. The man in the street was more or less an isolationist in his thinking. Most of the world did not concern him, the reverberations of political events on the other side of the globe were hardly noticed, and the world of whose happenings he really felt the impact was strictly limited.

How different the situation is today! The very fact that the earth has grown smaller has made our "world" loom greater. No European is indifferent to political developments in U.S.A. Few Americans are unaware of the importance for themselves of the foreign policy of the U.S.S.R. The globe has become one world, whether we like it or not.

Christian men and women have long been far ahead of others in their realization of the oneness of the world and of the human race. The Great Commission laid upon them the responsibility of bringing the gospel to every nation and any land, no matter how distant. A Baptist cobbler and preacher of the eighteenth century was the first to grasp the significance of the bigger geographical world due to voyages of discovery. The Baptists of today ought to be the first to adapt themselves to the great changes which have taken place in the world, and to the new attitude of mind which is making itself increasingly felt. Once more we are called to "enlarge the place of our tent," to strengthen our stakes, to "break forth on the right hand and on the left."

The late president of the Baptist World Alliance, Dr. J. H. Rushbrooke, chose the "World Responsibility of the Baptists" as the main theme of the

Copenhagen congress over which he had hoped to preside. I think he expected this gathering to impress upon the Baptist world the necessity of a stronger world consciousness, and the vital importance of re-thinking our message, renewing our methods, and widening the scope of our activities in order to keep pace with developments.

When the Baptist World Alliance was organized in 1905, it was in the main a symbol of that Baptist unity whose reality had dawned on the common Baptist mind more or less simultaneously with the dawning of a new century. The potentialities of the Alliance as regards the strengthening of this unity, the pooling of its resources, the co-ordinating of its efforts, and the working out of a global strategy, were, perhaps, not very widely realized. But they are there, and a new sense of the importance of developing and utilizing them is a marked feature of Baptist world consciousness today.

Someone has said that "inferior thinking is our greatest sin." At any rate, it is more than just a defect of natural man. It lends itself to that distortion of truth concerning God and reality which is the main asset of the "Father of lies," and which destroys faith. In a Christian, inferior thinking darkens his message, lessens his grasp of reality, limits his view, weakens his sense of responsibility, restricts the utilization of his resources, twists his sense of proportions, ties him up with outmoded methods, hampers him in his fight with the opposing ideologies of today, and undermines his faith in the power of God. If we blindly and wilfully cling to inferior thinking, it definitely becomes a sin, because it hinders God from working his will through us.

We need to rouse ourselves to a Christian thinking that opens its eyes to the facts of our day, to its problems, its opportunities, and its obligations. The desolation of cities and lands, the distress of the starving and the homeless millions, all these things concern you and me in Richmond and Oslo. Particularly, we as Christians must take to heart the desolation and distress of mind and soul so glaringly apparent in men and women within nations which at one time were leaders of civilization. The spiritual famine in central Europe is one of the most appalling features in the picture that meets our eye. Not only bridges and buildings have been destroyed in these lands, but faith and hope and love in the hearts of youth, that love and

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What About Missions in Your *Sunday School?*

By Harold K. Graves

Scores of biographies and autobiographies appear each year from the pens of modern writers. It has been interesting to me to notice how many of these lives about whom twentieth-century literature is concerned began in a parsonage. Much credit has been given to their homes for the success they have made in life. In many cases the very fact that the home was a preacher's home was the occasion of the book.

But what is said of the preacher's home was true of many other homes. The homes which produce eminent men and women are not very numerous now. One who is in constant touch with the parents of today who were young people during the other world war is impressed that the vast majority of them, while giving much credit to their Christian parentage, are doing very little to instill Christian ideals in their children. The home is not functioning as the strong character-building agency which it once was able to be. Nor are our youth catching here the vision of world need and opportunity.

All of us would agree that we should be seeking to strengthen the American home for all that this would mean to American life. But even as we work at this task, there is all about us a generation of youth needing the vision of world destitution and of what they may do to relieve it. Certainly many of them need to have laid upon their hearts the call to special service which the ministry offers. Others need a vision of mission opportunities as they may be met by

missionaries both at home and abroad. They need to see that Christian doctors, nurses, and teachers can fit into the Master's program as full-time workers.

But more than this, we need to grow a generation of "mission-minded" laymen and laywomen. We need business and professional men who will give God first place in their lives and give liberally of their means for the advancement of God's Kingdom. Yes, and young women who are to become the mothers of children in a new generation ought to have this world vision to share with the members of their households.

Where will they get such a vision? How may this generation be so guided? Certainly one answer is in the regular church worship services. And these services should constantly be improved to this end. But the great mass of youth today do not attend worship services.

If our churches are to seek to supply the need, where must they turn to reach the greatest number most effectively? The children's and Young People's organizations of Woman's Missionary Union is a part of the answer. But here again, they do not reach the great mass of youth in our churches and communities.

More and more the Training Union is being taken for what it is worth as an agency that includes the whole church family. Increasingly its missionary emphasis is being felt. But, on the average, Training Union attendance is not more than one-third that of the largest church organization.

The Sunday school is, in my opinion, the supreme opportunity to reach the most people in the most impressive way for missions emphasis. In the Sunday school more children are reached than through any other agency of the church. With the materials graded to

suit each age group, there is an unparalleled opportunity to impress these young minds with facts of eternal importance. The leaders of each group have usually been especially trained in the psychology of that group and through experience become skilled in using every situation which arises to teach these fundamental truths.

There is also provided especially adapted materials for use by especially trained teachers for at least one hour per week. And more and more our churches are providing the extra equipment which gives an added advantage to the teacher. With the regular materials and this added equipment in the way of maps, pictures, and handwork, the teacher has an abundance of opportunity to lay whatever stress he or she will.

Certainly every teacher in Baptist Sunday schools is now wealthy when it comes to available teaching facts and aids. What now is to be stressed? What will be the emphasis Sunday by Sunday? If missions is to have a proper emphasis, the teachers and officers must themselves be missionary. That the pastor must be missionary goes without saying. The church is to be pitied that does not have a missionary pastor. Every pastor must have his love for and devotion to missions so apparent that it will be contagious.

And for me, missions is missions. It is hard for me to departmentalize this great field. It is missions in Kaduna and it is missions in Bartlesville. One field does not exclude another. Giving that China might have the gospel does not preclude one's use of the opportunity to witness for Christ in his own community. How then can the pastor and the church leaders make the teachers and officers missionary minded?

First, have THE COMMISSION and *Southern Baptist Home Missions* go into the home of every teacher in the Sunday school at church expense. It does not cost much and it pays. Better

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March 28, 1947, as missionary day in your Sunday school, will soon be forgotten if it was nothing more than "just another program." One pastor, president of his state Baptist convention, tells how to make every Sunday missionary day and every member a missionary to the lost, strayed, or stolen human beings of the world which Jesus gave his life to save.

Only Laymen Can Do It

By W. O. Carver

“Spiritual as well as material resources must be used in bringing peace to the world. Dictatorship and tyranny rise when solution of all economic problems is left to government. People inevitably revolt against bondage.” These three sentences stand above the body of a two-page editorial by David Lawrence in his *U. S. News-World Report* of January 30, an editorial in which he is undertaking to tell what is “The Only Hope for Russia—and for Us”. It is a soberly optimistic editorial which faces the calamitous condition of the world and the ominous conflict of aims and ideologies of Russia and the United States. The way of hope lies in a “new approach” to all the problems. This new approach must rely on “the people” of the two nations as distinguished from the governments. And it must discover, organize and utilize in full measure the moral resources of the peoples. There must be a “spiritual plan.”

“While the Marshall Plan and the Baruch Plan and the political and economic plans are bandied about, surely there must be a spiritual plan to bring to each other in this world of darkness the bright light of human respect, human understanding, and, above all, human fellowship.” Lawrence calls upon Americans to manifest to the peoples, primarily of Europe, in which he would include Russians, “above all” an interest “in the resurrection of human dignity—in the reconstruction of the individual as the unit of governmental action. *For without the voluntary co-operation of reborn individuals, there can be no rebirth of nations.*” I have italicised this last sentence because it is the core of the whole problem and of any hope of its solution.

The Church and the Ministry

It is at this point that the function of the churches comes into the problem. Our gospel aims directly at pro-

ducing these “reborn individuals.” This is the task of our evangelistic ministry. The prophetic ministry must also aim at the “rebirth of nations.” And that rebirth is imperative and urgent. There must be the “co-operation of (the) reborn individuals.” The churches and the ministry must condition and inspire these reborn individuals for “voluntary co-operation.” They must be intelligently and passionately committed to “voluntary co-operation” to save the social order which war has so nearly destroyed, and which a “cold war” between two governments is threatening to carry quickly to annihilation.

Here Is the Work of Laymen

All the functions of the ministers provided by the “gifts” of the risen Lord from on high were to be devoted to “the perfecting of the saints unto the work of service.” “The saints” are of course the Christians—all—the laymen. It is they who do the world’s business, not the ministers. Laymen organize, conduct and constitute the common affairs of men. They carry on the manufacturing and the merchandising, the producing and the transportation of our goods and our gadgets. It is they who are our bankers, our lawmakers and administrators. They constitute our courts and our schools, and determine our pastimes and our diversions. The hope of a good society, even of a decent and meaningful way of life is at the actual making points in the hands, in the plans, in the minds and hearts of laymen. If they can be Christians and their thinking and acting be Christian we can survive and continue in the ways of culture and ethical society—not otherwise.

To this end the ministers must seek to bring the purpose and power, the love and righteousness of God to bear effectively on the motives and the daily doings of men. They must press upon all men, and first of all on

Christian men and women, the responsibility of living, the unfitness of all of us to live until God lays hold on us and controls us in all our relations and activities. We must show the eagerness of God to supply the ideals and the power for right living, to encourage and inspire, to renew and to sustain in the difficult task of living with one another.

The point I am trying here to stress is that all the work of the gospel and all the responsibility of the church for this world, and the major part of the calling of men to the world to come must be done—if actually done must be accepted and discharged—by the rank and file of saved men and women, the “lay” people. The ministry is to be occupied with defining and urging the tasks, with teaching and planning, especially with worshiping, with interpreting the will of God—which is prophecy—and with helping the saved to be true, wise, faithful, sacrificial servants of Christ in “the Kingdom of heaven.” People who think of religion at all seriously, are all too accustomed to relate it to heaven and to overlook that Jesus was ever calling us to come “into the Kingdom of heaven,” here and now. The time is now urgently at hand and insistent in its demand for Christians to seek before all else “the kingdom of God and his righteousness.”

Now all this I wish us to apply to the desperate need that the Christian ethic shall grip the builders of peace among men; shall dictate their plans and their methods; shall be applied and sustained by the power of God. This power works through God’s people. It is to “lay” Christians that the churches and the world must look if this need is to be met; not to the preachers directly. It is the laymen who sit on the Council and in the Assembly of United Nations; on its commissions and committees. They are counselors to the delegations of the “Christian nations.” Through

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"If it were my son," said the president, "I would give him special training."

When Christ said, "It is the spirit that giveth life," he uttered a principle true of all eras and factors. For the past sixty-two years this principle has been demonstrated in the work of Signor Paolo Paschetto, professor of decorative design in the Academy of Arts at Rome, Italy.

Born of Huguenot heritage at Torre Pellice on February 12, 1885, Paolo began his life in the valleys made famous for the past ten centuries by the dissenting Waldensians. When the Baptist Theological Seminary was begun in Rome in 1888 Paolo's father, Enrico, was appointed as professor of Semitic languages. Moving to Rome, Signor Paschetto became pastor of the Via Teatro Valle Baptist Church, a block from the University of Rome. Here he lived, preached, and taught, and Mrs. Paschetto, who did the shirts, mending, and cooking for the students, was often referred to as the "mother" of the Italian Baptist pastors.

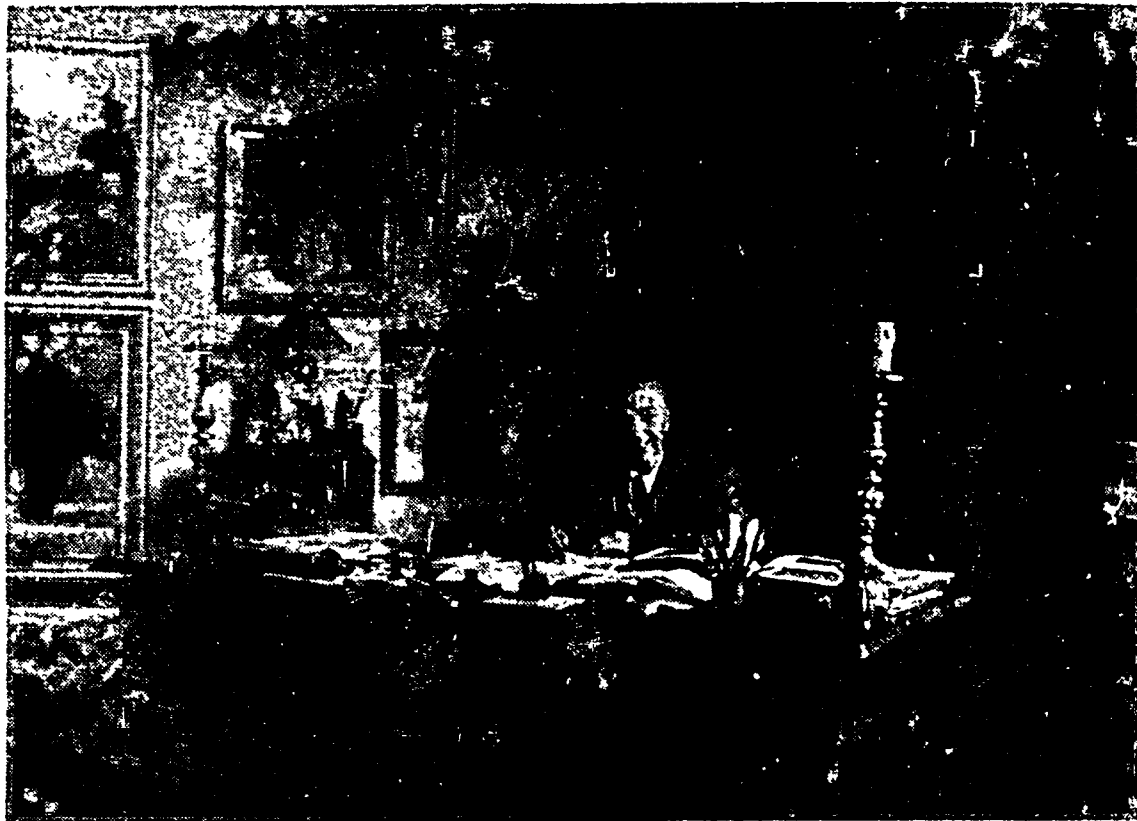
In this environment Paolo spent his childhood, along with his sister, Enrica, and two brothers, Emanuel and Lodovico. It is small wonder that Paolo Paschetto's national and international prominence is directly related to his spiritual life.

Although his father and Lodovico both painted for relaxation, Paolo was not encouraged when he told his father that he wished to follow art as a vocation. His talent had been demonstrated through his pen and ink drawings in grade school and high school but Italy already had too many undernourished artists!

Nevertheless, his father submitted some of his son's work to the president of the Academy of Art at

Roman Artist Designs a Life

By Benjamin R. Lawton



Paolo Paschetto's national and world fame is directly related to his spiritual life.

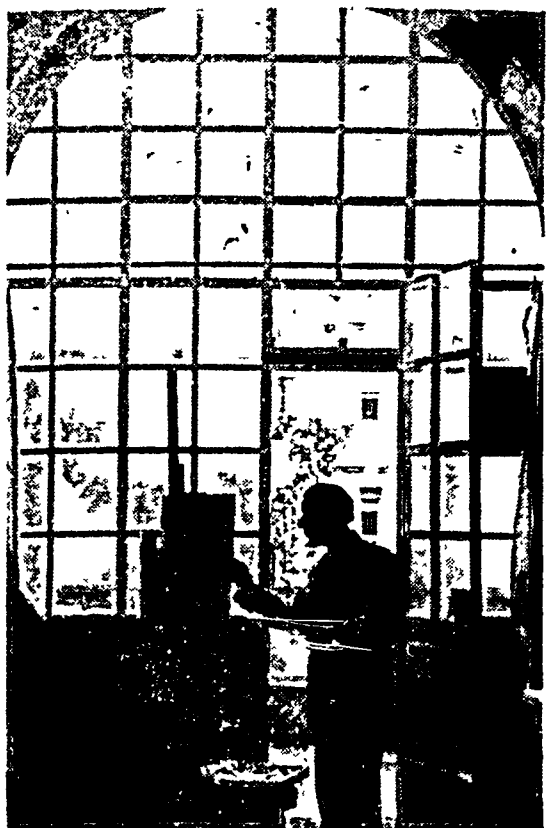


Wounded hands, war ruins, a coin bank, workman's tools, and an open Bible are the elements of his poster to publicize the postwar loan by the people to the bank.

Rome for critical appraisal. The president responded, "If it were my son, I would do all possible to give him special training." And thus Paolo's vocation was officially begun. The following year, because of his inherent ability and technical skill he was enrolled in the Academy of Art as a second-year student.

Paolo's four years at the Academy were distinguished by four honors. His design for the five-lire bill won the unrestricted national competition. Secondly, his design was chosen for the decoration of the drawing room in the home of the academy president. Next, he designed the cover for his brother's treatise on Ostia, an original archeological investigation which won a Vatican contest. Last, during these years he won the heart of a fellow art student, Italia, who was to become his life's companion.

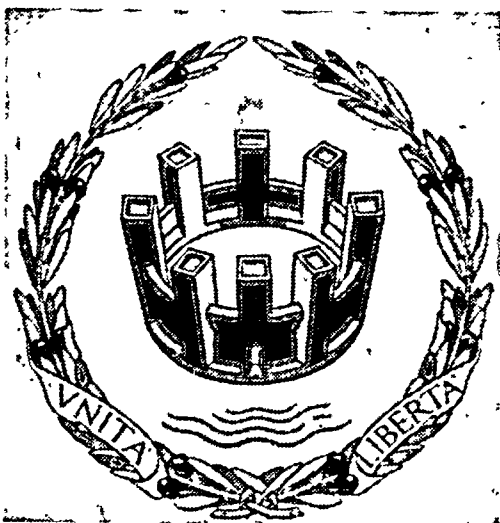
With the appellation of "The Best Student," Paolo left the academy at nineteen. For four years he taught design in a Methodist school, a position principally remarkable in that



When hungry Paschetto would lose himself in painting for twelve hours.

almost immediately after his marriage the school began to utilize public art classes. Thus the bridegroom was without a fixed income and for several years his bride found it necessary to give private art lessons. During these years Paschetto majored in black-and-white pen work for magazines. At twenty-eight he was offered a position as an assistant professor at the Academy of Art and

Woodcut is typical of Paschetto's work.



The symbols of the Republic's design suggest Old Italy but carry a meaning for the new Italy of *unita* and *liberta*.

subsequently he was made professor of decorative design. He still occupies this position today.

Since the first world war Paschetto's interest has centered mainly in oil paintings and in decorations of public buildings. For the Waldensians he has painted the two hundred or more Waldensian valleys, has decorated the more prominent Waldensian churches, and in 1939, in honor of the 250th anniversary of the repatriation of the Waldensians, he decorated their Citadel Hall at Torre Pellice.

At the same time, in redecorating their Historical Museum, he rebuilt, intact with furnishings, an ancient chapel, some five or six hundred years old, which he rediscovered in a forgotten valley. Paschetto has decorated many other churches, including

He has painted more than two hundred Waldensian Valleys in northern Italy. This painting of three Waldensian ladies is one of Paolo Paschetto's best known.



the four Baptist chapels of Rome. The architectural difficulties in the Baptist churches have inhibited his customary individualistic freedom, and therefore, as he stated with a wistful gleam in his eye, he awaits an opportunity to make *the* most beautiful Baptist church.

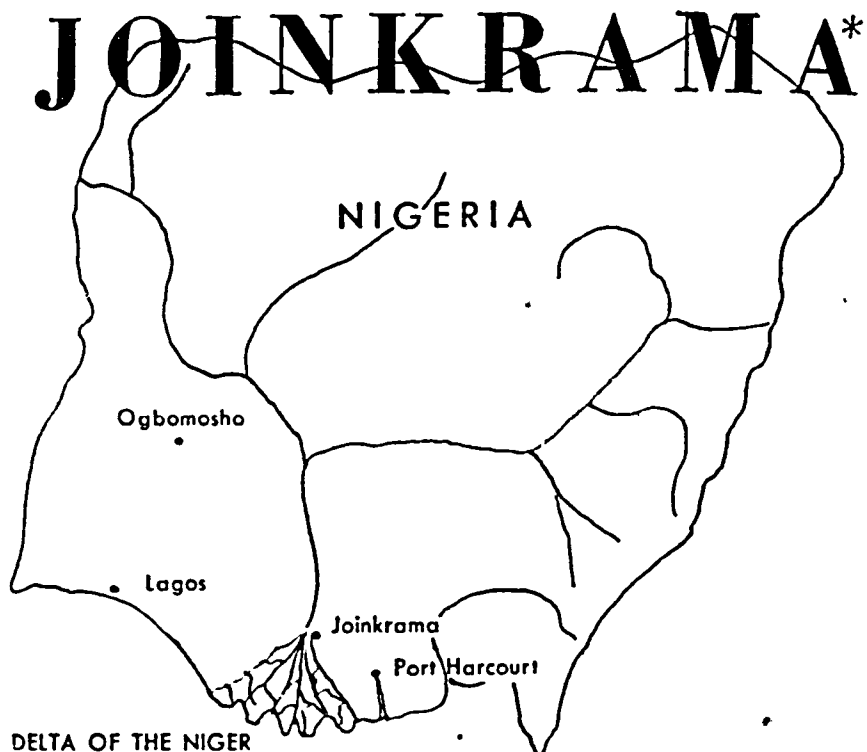
The modesty of this simply dressed but dignified man is well illustrated by his conduct at the inauguration of the new palace by Mussolini. The designs by Paschetto were selected through national competition for the large Salon of Insignia and for the Salon housing the archives of the national hero, Garibaldi. When Mussolini arrived he continually asked for the artist. Each inquiry brought the answer, "Why, he was here a moment ago." But Paschetto and his wife had always spent the intervening moment dodging behind another column in order that this conscientious artist might avoid a public scene.

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Nurse Manley and Dr. Cox take off in a dugout canoe to visit a church on the river.



Pronounced Jo in-krah-mah.

When Dr. M. E. Dodd, pastor of the First Baptist Church of Shreveport, visited Nigeria in 1947 he was taken to Joinkrama. "I have always heard of the 'end of nowhere,'" he said as his canoe approached the landing, "and now I believe I've found it." Dr. Dodd later said that his visit to this station was the climax of all his travels in Baptist mission fields.

The medical work of Joinkrama has an interesting history. Several years ago Missionary Josephine Scaggs visited the area with the older missionaries, Dr. and Mrs. W. H. Carson, then in charge of evangelistic work in the vast Niger Delta area. Miss Scaggs was led, as a result of

this visit, to establish an evangelistic work in Joinkrama. One day she administered first aid to an injured African, and the next morning some twenty-five people were waiting in front of her house when she got up, begging her to help them.

She made an appeal for medical help and early in 1946 Missionary Fannie George Hurtt, R.N., was sent to the area. Miss Hurtt set up a dispensary in an abandoned trader's warehouse and was immediately swamped with patients asking for treatment. Near the end of 1946 Miss Hurtt was invalided home to America, her health impaired by the great strain under which she had been working.

In December, 1946, Dr. Roberta Jo Cox and Miss Kathleen Manley were transferred from the Baptist Hospital in Ogbomosho to Joinkrama. The development of the work under them has been amazing. In the first six months they treated over 3,000 patients, numbers of these returning from time to time for further treatment. Never a day goes by without at least thirty patients, and on some days the number has been nearly two hundred. Many require only minor treatment, such as dressing of sores or injections, but there are the serious cases.

Children are brought in almost dead with pneumonia and the gener-



African nurses have been trained to dress ulcers and minor wounds for outpatients.



A six-hour-old Nigerian and his mother share a comfortable bed of bamboo poles.

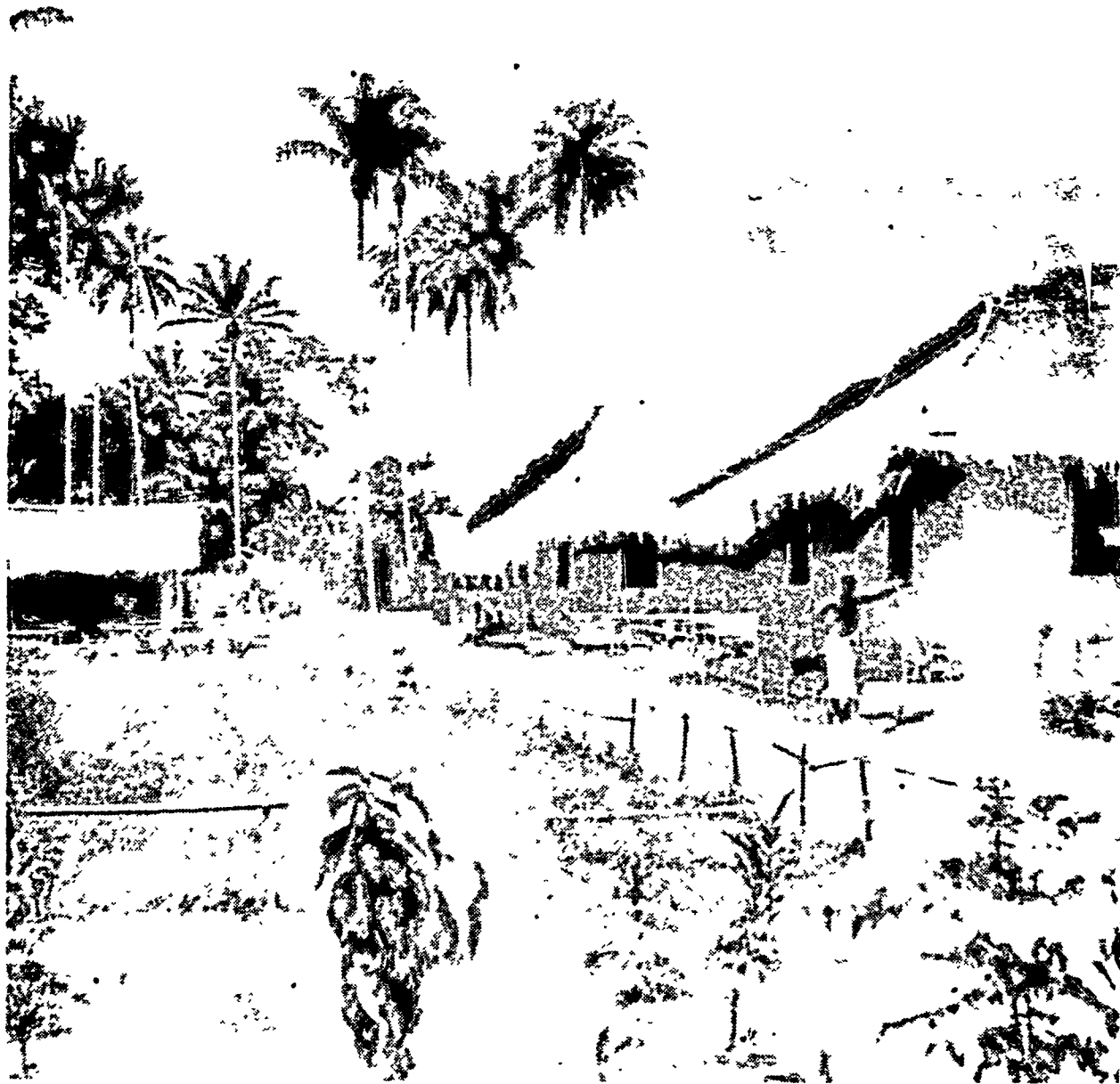


Nurse Ruth Womack, who relieved Miss Manley, examines outpatients who call.

Medical Mission Outpost

By C. F. Eaglesfield

PHOTOS BY THE AUTHOR



Missionaries build a road when necessary between their home and places where they work.



Not much of a hospital, this dispensary in the Niger Delta is saving human life in the name of Jesus Christ. The inpatient building with thirty beds is not shown here. At the left (above) is the nurse's home, center is the operating room, and right is one end of the waiting room and examination building. The isolation ward is a temporary hut (left) built as needed and burned when the patient is discharged. In the picture at the extreme left, the building on the right is the Bible school, on the left a classroom, where Missionary Scaggs works.

ous use of penicillin and sulfa drugs restores them to life. Expectant mothers have learned that a trip to the dispensary for the birth of their babies means that their children will live.

Dr. Cox does all kinds of major surgery in her operating room built of mud and thatch. Recently she reported that there is a waiting list of thirty-eight who want hernias repaired. She has had singular success treating this disorder, which is very common in Nigeria. Patients come from distances up to seventy-five miles, traveling all the way by dug-out canoe.

Joinkrama is really a medical mission outpost. It is accessible only by

canoe, the motor road ending on the bank of the Orashi River fifteen miles north of the mission station. The canoe trip down the river takes about five hours.

The Mission Board has approved the building of a modern hospital in Joinkrama, but until this can be accomplished the work will continue in the buildings of native construction. The people of the neighboring villages have supplied most of the work and materials for these buildings. At present, about thirty inpatients can be accommodated; they are cared for by the African staff consisting of two trained nurses and several apprentice nurses. Beds now in use are made of bamboo poles, but fifty steel beds

have now been ordered from England.

This area of the delta is a vast maze of crisscrossed rivers and creeks. Occasionally the doctor and nurse make trips to isolated river villages, spending the night and returning the next day. They give health lectures and treat the patients who come for aid, advising the more seriously ill to visit the dispensary.

In the rush of medical work the spiritual needs of the patients are not forgotten. The trained African nurses have developed into quite good lay preachers and every day the gospel is preached in the crowded waiting rooms of the dispensary. Sometimes the messages are interpreted in as

(Please turn to page 32)

Who runs the Foreign Mission Board?
If you think you know, perhaps
you should read this statement by one of its regional secretaries.
After two full years on his field, he knows

The Heart of Mission Strategy

By railroad, by bus and car—some from the far interior, by plane—they had come to attend the annual Mission meeting in Rio de Janeiro, Brazil's breath-taking capital.

It was typical of other meetings I had attended with our missionaries in Recife, the "Venice" of a continent in north Brazil; in beautiful Buenos Aires with its three million souls, where our workers from Uruguay, Paraguay, and Argentina had gathered; in teeming Santiago, Chile, with its backdrop of the snow-capped Andes; in Cartagena, Colombia's ancient colonial fortress on the bright shores of the Caribbean; in Monterrey, Mexico, where American marines once battled with Mexican regulars.

But the general pattern of these important gatherings is the same, whether they convene in Nigeria, Italy, Japan, or in one of the four Missions of China. Here, rather than in Richmond, is laid the groundwork upon which the Foreign Mission Board builds its spiritual world structure.

The new missionary appointee will read in his manual: "The Mission is the agency through which the Foreign Mission Board functions on the field, and through which the members of the Mission conduct a co-operative program of work." But these words only begin to live when he attends that first unforgettable Mission meeting, and sees his fellow workers in action.

Go with me as a guest to the South Brazil Mission, typical of the sixteen other Missions scattered around the world. We are meeting in the chapel of Rio Baptist College, where the tree-covered mountains are so close, they seem almost to tumble into the athletic field on the campus below. It is a large Mission, compared with others, consisting of twenty-seven couples and fourteen single workers who serve in thirteen different sta-

tions. From the shores of the South Atlantic, the borders of Uruguay, and the lonely *sertao* or hinterland, they have come to discuss the affairs of the Kingdom.

There are strenuous days ahead with morning, afternoon, and evening sessions. They are guests in the homes of Rio missionaries or in the dormitory of the *colégio*. As they gather, they experience the joy of Christian comradeship, of comparing notes, of catching up on good-natured Mission "gossip."

An evening is usually set aside for play, with the M.K.'s (Missionary Kids) sometimes in charge, demonstrating their talents before proud parents. They have been known to conduct a Mission meeting of their own, in great hilarity mimicking their elders with uncanny precision!

But throughout there is the serious business of the daily sessions, opening with song, Scripture and intercession, never failing to pray for the pastors and people in North American churches who make possible their

service abroad. The first days are usually given to the reports of field missionaries, who have general oversight of a given area, a city, or a state (in other Missions, a province or department). The work closely corresponds to that of associational missionaries at home, except for the fact that their territory will be larger than most of our states, with numberless communities where there is no Baptist witness.

This is in the front line of our world task: the winning of men to Christ, the establishment and developing of New Testament churches. Attentively and sympathetically we listen as these gripping reports are given, at times saddened by news of persecution or dissension, but rejoicing in spiritual victories won in the name of Christ.

Next we hear the report of an important committee on education, following its survey of the six large Baptist academies (grade and high school) in Porto Alegre, São Paulo, Rio de Janeiro, Bello Horizonte, Campos, and Victoria. Established by the Mission,



The South Brazil Mission, typical of sixteen other Baptist Missions scattered around the world, meets annually to confer about winning a continent for Christ.

By Everett Gill, Jr.

PHOTOS BY W. H. BERRY



Sixty-eight missionaries report and discuss the year's work. Here J. L. Rifley tells about the Extension Seminary while Edgar Hallock of the Sunday School Department takes notes. At the right, Training School Directress Dorine Hawkins discusses her educational missions problems with Veteran A. B. Christie of thirty-nine years' experience.

they are now largely under Brazilian leadership, with only a few missionaries serving on the teaching staffs. The committee reports that in spite of problems common to all mission schools, it recognizes the supreme spiritual value of these institutions in opening doors to the gospel, in training a national leadership, and in the winning of young men and women to Christ.

Closely allied with these schools are the Seminary and Training School in Rio, both with building programs for the housing of their growing student bodies. Many self-supporting churches, able to employ these young people, are clamoring for their services.

Secretary Gill and J. J. Cowser of the Publishing House talk shop as they eat.



The M.K.'s gather when their parents do.



The hours have slipped by, and the chairman calls attention to the important fact that some members of the Mission are hungry, including

himself. So they adjourn, many of them to the dining room of the boys' dormitory on the hill above. The boys in their khaki uniforms stand as the guests enter, faculty members are introduced, and we sit down to a Brazilian meal—always rice, probably black beans, meat, a little salad and for dessert *goiabada* (like guava jelly), cheese, and always *cafezinho* (demitasse of coffee).

Back again in the chapel of the school we hear from missionaries associated with other agencies of the Brazilian Baptist Convention. Woman's Missionary Union reports an astounding increase in tithes—46 per cent of its membership. The Brazilian Home Board announces that it is supporting seventy Brazilian missionaries; the Sunday School Board informs the Mission that in 1947 it published 180,000 books, including 25,000 Bibles and 45,500 New Testaments for the Bible Press.

All this is preliminary to the practical matters of the budget for the coming year, based on the requests of each missionary, field, and institution. A long list of requests to be presented



in the Lottie Moon Christmas Offering includes building needs for schools, churches, publishing house, mission homes. There are moments of heart-searching and high tension as the relative merits of the various objects are warmly discussed. All are important, but some are more urgent. There are times when the Mission goes aground on the sand-bar of discussion, backing and chugging away until it is free to re-enter the main channel. But uninhibited and frank discussion is encouraged.

Missionaries, like Christian workers everywhere, sometimes disagree on practical methods of achieving spiritual goals. They never disagree on the

(Please turn to page 27)

Olmedo Helps the "Up-and-Outs"

By James C. Quarles

The people who live in shantytown, on the other side of the railroad tracks, may be the neglected groups in many places but I am convinced that the people most neglected in our missionary efforts are those at the other end of the social ladder.

In beginning a new work we have always found it easier to minister to the very humble and poor rather than the rich and intellectual. Consequently, our churches have been founded on converts from the bottom of the social scale. These are the people who can be most easily convinced of their spiritual needs, and for that reason comprise the most fertile field for missionary work. It has always been so, though now and then there is a convert from the upper income brackets. It is almost an axiom that missionary work must be begun with the humble and poor. An axiom or not, we do know that because of the poverty of many church members, self-support has come very slowly.

We have often asked ourselves whether we could not have begun differently and attained some success in reaching another class of society, equally in need of salvation, if we had had more and better equipment; if we could have secured more attractive quarters in which to work, with greater financial outlay for propaganda directed toward the affluent members of a community.

Now one Baptist has attempted it. Alfonso Olmedo, a graduate of the New Orleans Seminary, in trying to establish work in the city of San Luis, the 360-year-old capital of San Luis Province, has had the courage to undertake the evangelization of the most neglected classes of that city. I find it a very interesting experiment—all the more so because there are signs of success.

It is true that his work has been going forward very slowly. He has found Romanism firmly entrenched among the better elements of society. His invitations to his preaching services have evoked many expressions of avowed interest in the gospel, but

have not succeeded in filling his preaching hall with those who claim to be interested. Many times his audiences have consisted of three or four, or a half dozen persons who had the courage to come. Doubtless many would have attended were it not for the fear of what the neighbors would say.

Olmedo has kept right on doing personal work, making friends, and availing himself of every opportunity and possibility to create an interest in the gospel. With his weekly radio program he has been able to reach and interest scores of people whom he would not see.

Recently Pastor Olmedo invited me to take part in a series of special services in which Dr. Jacinto Terán, of Rosario, did the preaching. The results, so far as we can see at present, were very encouraging. Only once before had so many people occupied his neatly furnished hall. Yet in other places where we have work, so small attendance as in the San Luis meeting (fifty-seven being the record attendance) would have been decidedly discouraging.

The encouraging aspect of the attendance was the type of worshipper. Professors from the national college were present; the family of the second highest officer of the national bank attended, too; the owner of the largest furniture store of the city was present for many services with his wife, and they both showed their deep interest in many ways. High-ranking Government employees, too, were present, one of them almost every service.

The final day of the series, a member of the state legislature had lunch with us, and after several hours' conversation with Dr. Terán and Brother Olmedo, he left in a hurry to come back fifteen minutes later with a civil engineer, whom he wanted to listen to Dr. Terán's radio message. After the program both stayed another ninety minutes talking with the preachers.

At the close of the last service, a

group of members of Catholic Action came to ask questions about religion, and stayed till 1:30 in the morning. Fortunately, both Brother Olmedo and the visiting preacher were well prepared to answer the questions that those young men could ask, because our brother had been an active member of this organization, and Dr. Terán is a converted—most genuinely converted!—priest of the Franciscan Order. The young Catholics promised to come back to discuss fully the doctrine of the mass.

For the following Sunday, Brother Olmedo prepared a message on the institution of the Lord's Supper, showing what is wrong with the Catholic interpretation of that ordinance. By special delivery letter, addressed to the president of the group who had come before, he invited the Catholic Action young men to a public debate to follow the sermon.

The Catholic Action group did not accept the challenge. Perhaps, the bishop forbade them.

A few days after the close of the meetings, a two-column article appeared on the front page of the best newspaper of San Luis, highly eulogizing the meetings, the methods employed, and the results obtained. The above mentioned legislator signed the article. This noble man is the son of a former governor of San Luis Province, and is being mentioned as a possible candidate for the governorship.

Brother Olmedo and Dr. Terán also had a personal interview with the present governor during the series. He excused himself as not being able to attend the meetings and hear the sermons, whose subjects he said were timely and interesting, but he did promise to listen to the radio messages.

We are hoping that a better day has dawned for our work in San Luis and that we shall have the joy of seeing conversions among those friends whom Brother Olmedo has brought under the sound of the gospel message—friends who belong to the classes long neglected in our missionary endeavors.

World Missions Expansion

Northern Baptist Convention

For several years we have been operating on an expanded budget due to the increased giving of Northern Baptists to all co-operating agencies, including the Foreign Mission Society. In addition we have received or are in process of receiving some \$4,000,000 from the World Mission Crusade funds, and additional sums have come our way for relief purposes.

Even so, however, the increased cost of doing any of our work at home and abroad and the fearful losses in buildings and equipment occasioned by the war are such that the increased giving has not allowed for any very great advance. Millions beyond any reasonable anticipation could yet be spent in our reconstruction program in Japan, China, the Philippine Islands, and Burma.

We have carefully analyzed and classified appeals for advance work on our ten foreign mission fields and in Europe which have come to us from the missionaries and Christian nationals directly involved.

In the next four years our Society and Woman's American Baptist Foreign Mission Society hope to complete a program initiated during the World Mission Crusade whereby we will send fifty-four family units (108 missionaries) and twenty-six single women to the various fields. We shall continue also to rehabilitate faithful workers from these fields through training conferences in their own lands, and, for a limited few, by special study and fellowship in the United States. We must continue to improve equipment and methods by sending Bibles, hymnals, textbooks, typewriters, visual aids, radio transmitters, and so forth, to many stations.

We expect to continue to help European Baptists with food, clothing, medicine, literature, and supplemental salaries, and we shall work wherever possible with other Christian groups in Christian homes and family projects, adult literacy programs, rural ministries, and Christian service to foreign students in the United States. We want, also, to extend our medical ministry by sending

In preparing a symposium on what other evangelical bodies are doing this year we find a marked similarity in the reports from the several evangelical foreign mission boards to whom we wrote for information concerning their immediate plans for enlarged programs. In every one is reference to urgent world needs, challenging opportunities, inflation and consequent increased costs, and acute problems such as the staggering task of relief, rehabilitation, and reconstruction, racial and religious tensions, communism, Mohammedanism, and Roman Catholicism, and the widespread spirit of secularism and selfish indulgence.

We glean from letters and reports of a few missionary leaders who indicate the range of advances which their agencies have in mind.

medicines, vitamins, and medical instruments and other equipment vitally needed in all of our hospitals. Besides, many thousands of dollars must be spent for mission residences, churches, schools, and hospitals.

The fires of evangelism have been burning on all our fields, even during the war years, and, although it has been difficult to get accurate statistics, we have substantial evidence that the number of baptisms per year has been greater than in any previous period. Burma alone reports over 20,000 for a recent twelve-months period.

JESSE R. WILSON
American Baptist
Foreign Mission Society

The Methodist Church

Due to receipt by the treasurer of the Crusade for Christ of nearly \$27,000,000 the Budget Committee has announced that all participating agencies may requisition funds on the \$25,000,000 basis.

Grateful as we are for the magnificent response to the appeal for a War Relief and Reconstruction Fund and the receipt by the treasurer of \$27,000,000 as a part of the Crusade for Christ Movement, we are compelled by the circumstances to report that the overseas share of this fund, while not yet all spent, will not be adequate to bring Methodist work in the war-devastated areas up even to its pre-war status. Out of the \$25,000,000, the Division of Foreign Missions had allocated to it \$7,990,000, which sum was in turn temporarily allocated to the various war-torn and non-war

areas. It has been a God-send, but it is insufficient and we must appeal in some way through this Division to the Church for additional funds, especially for use in the war-devastated areas.

Because the funds available for appropriation are not sufficient to cover the greatly increased cost of missionary support, the proposed appropriations provide support only for missionaries on the field and on furlough, exclusive of replacements. In making the recommendation for appropriations for missionary support another factor had to be taken into account, namely the inflationary cost of living all over the world.

The program for advance in Methodist world mission endeavor includes 595 persons, with added equipment for all fields including Liberia, the Congo, Angola, Rhodesia, Southeast Africa, Costa Rica, Panama, Peru, Chile, Bolivia, Argentina and Uruguay, Brazil, Cuba, Mexico, and the Orient. A new India is being born, and Methodism plans to confront India and Pakistan with a strong systematic and adequate Christian witness at its points of deepest need. This will include evangelism, village and rural institutes, literacy, healing, schools, and pioneering on new frontiers. Advances are planned also for Burma, Malaysia, the Philippines, China, Korea, and Japan.

The advance in the Orient will include evangelism, reconstruction and rehabilitation, Christian education, and medical missions. One of the big problems in China especially is inflation. In Europe and North Africa, Meth-

odism will seek to make a contribution in the quantity and type of spiritual life, especially through minority groups. The total advanced program calls for \$7,424,416.25 annual requirement.

Information from
R. E. DIFFENDORFER,
Executive Secretary
Board of Missions

Presbyterian Church, U.S.A.

This great organization is in the process of working out a five-year plan which will be announced some months later. The Presbyterians U.S.A. are raising \$27,000,000 for the various phases of their world mission undertaking. One of the larger emphases is relief, reconciliation, and reconstruction. The distress of Europe calls us to a far larger Christian service on that continent than we have ever rendered before. . . . Our service to these churches carries into France, Belgium, Holland, Germany, Czechoslovakia, Hungary, Italy, and Switzerland. . . . In Asia the Presbyterian Church in the U.S.A. faces a colossal task of reconciliation and rehabilitation. When the Restoration Fund is raised we Presbyterians will send more than \$1,000,000 to Asia in coming years for the purpose of relief, reconciliation and reconstruction. . . . The largest expenditures for actual reconstruction are still in the future. . . . The Foreign Board is supplementing the return of its experienced missionaries to East Asia fields by sending a group of choice young people from the American church for temporary restoration service.

In the rising world movement to destroy race consciousness and discrimination, foreign missions is in a favorable position to give pioneer leadership. We are resolved to increase and further devise those activities in the world Christian mission which will improve Christian concern for economic justice.

The Presbyterian Foreign Board is stressing exchange of foreign students, businessmen, pastors, and teachers in order to strengthen Christian fellowship between our country and other lands. With increasing vigor, the Presbyterian Foreign Board is stressing evangelism.

CHARLES T. LEBER, *Secretary*
Board of Missions

Presbyterians, U.S.

A five-year Program of Progress has been set up, asking for \$4,000,000 in extra funds above the normal contributions to foreign missions. The foreign mission askings cover reconstruction in China, Japan, and Korea, and expansion in Africa, Brazil, and Mexico.

The inflationary trends in our foreign fields and the sharp depreciation of the American dollar have put a definite ceiling on the number of missionaries that can be maintained with present funds. In China, for example, the annual per capita cost of supporting a missionary is more than \$5,000 (U.S. money), where prior to the war it was \$1,500. Our China force is accordingly reduced to one-third of its pre-war strength resulting in constant strain and overwork for our missionaries. . . .

There is a stirring just now among the young people of our Church with the most inspiring manifestation of missionary interest and dedication that we have ever known. There are more than 3,000 names on our candidate correspondence list, ranging from those who have merely expressed an interest to those who have almost completed their preparation and are ready to sail on short notice. Their proffered lives constitute a thrilling challenge to the Church.

C. DARBY FULTON,
Foreign Mission Secretary

Congregational Christian Churches

The American Board of Commissioners for Foreign Missions has mapped out a program of advance during 1949-1952. New income amounting approximately to \$250,000 will be necessary to meet the "base line" budget of \$1,477,380. The budget for the current year calls for the maintenance of approximately 400 missionaries. The Board hopes to have 450 missionaries in 1950.

National leadership is the force upon which the world mission of the Christian Church, under God, really depends. Foreign missionaries take their places today as humble partners of "indigenous" men and women who have risen to places of Christian leadership in their countries and churches. This is also a part of the "great new fact of our time." Henceforth there

must be even greater emphasis upon the training of national leaders and upon accelerated intercourse between Christian forces of all countries.

This Board which is the oldest organized foreign mission board in America, is working in Foochow, Philippines, Micronesia, Japan, India, Africa, Near East, Mexico.

F. F. GOODSSELL,
Executive Vice-President

Protestant Episcopal Church

I am sorry to have to say to you that the Episcopal Church will not have an enlarged world mission program in 1948. On the contrary, because of reports reaching this office in regard to what we may expect to receive from our dioceses in the current year, we are in the midst of paring our proposed schedule of appropriations to the point where our receipts and expenses will balance. This is always an unhappy task for us and a blow to the missionaries.

JOHN B. BENTLEY
Secretary, Overseas Department

United Christian Missionary Society

Unless we attack the world of paganism and sin with the same fervor that we attacked our enemies in the war, we are going to be defeated. This is no time for the church or its organizations to "play it safe". Unless we augment our forces abroad in order to meet the terrific problems and the heavy schedule of work which is laid upon our enterprise, we will fail our trust. Every phase of work within our world mission task is in desperate need of enlarging and augmenting an already overworked staff.

Among the program activity objectives for the world fields are:

Evangelism—an increase of 50,000 in church membership by 1950.

Leadership—the training and enlisting of 700 additional national workers and the recruiting of seventy-five new ministerial students; a program that involves more thorough training for all national workers in all our fields.

Stewardship—an increase of \$50,000 in the annual giving of the churches by 1950.

Total Crusade askings for world missions in Argentina, Paraguay, Mexico, Puerto Rico, Latin America,

India, Africa, South Africa, China, Japan, Philippine Islands, and Jamaica are \$2,514,500.

The Crusade will enable the missionaries to undertake the task of reconstruction and rehabilitation in China, Japan, and the Philippines. This involves not only the restoration of equipment but also an attempt to meet the staggering problem of inflation and the consequent high cost of living.

New churches of dignity and beauty are to be built in areas in Latin America, Africa, and India. The churches that are to be built in the Orient are to be provided through the reconstruction and rehabilitation fund. The askings contemplate a real extension of school facilities in India and Africa.

The manner in which people live has a direct bearing upon the effectiveness of their work. There is no desire on the part of the Society to provide luxurious living; but there is a real desire to house its missionaries comfortably and healthfully.

Our hospitals are in need of repair, rehabilitation and extension.

VIRGIL A. SLEIGH
Executive Secretary
Department of Africa

Reformed Church in America

The Reformed Church in America has taken up a new work in Africa in association with the United Presbyterian Church, working among the Anuaks in the Anglo-Egyptian Sudan. They are also seeking to strengthen their work in Japan, and their mission in Amoy, China, is making a survey of the contiguous areas which are not fully occupied.

One of the most notable undertakings of the Reformed Church is in Arabia where they have a number of missionary couples whose labors have been richly blessed. Through the ministry of hospitals and their schools they have seen doors open into almost every part of Arabia. Their four hospitals and three schools have brought the gospel to hundreds of people. They write that the schools constitute their greatest means of presenting Christ to men's minds. The enrolment in the boys' school in Basrah reached 261, and the girls' schools in Basrah and Bahrain have a hundred students each.

Southern Baptist Convention—Overseas Goals for Advance

To multiply and strengthen every useful channel for preaching the good news of God in Christ Jesus. In all nations this is a day of unparalleled opportunity for effective preaching. Tragic world conditions have prepared the hearts of millions of people to hear and receive the gospel of God's salvation through Christ.

To increase the facilities for training national Baptist leaders. In all the Foreign Mission Board's plans for advance, high priority has been given to the agencies for training strong Christian leadership. This calls for seminaries, training schools, and Bible schools of various grades and standards in every area where the Foreign Mission Board serves.

Medical missions affords one of the most effective channels of evangelism. The major part of the support for medical missions must be borne by the Foreign Mission Board. Our foreign medical undertakings have been confined to eight hospitals in China and one in Nigeria. Plans have already been made for two additional hospitals in Nigeria. Beginnings have been made looking toward medical work in Mexico, Colombia, Paraguay, and possibly other republics in South America, as well as in Spain and Italy.

Baptist publication organizations must be maintained in all areas for providing Bibles, Sunday school lit-

erature, Woman's Missionary Union publications, Training Union and student materials, and other Christian literature in the language of each country.

Initial steps have been taken to project a definite mission to Moslems as a department of the program of our Foreign Board. A couple for direct evangelism has been sent into Arabia, and a couple is now being prepared for medical work in the southern part of that country.

During the present year a conference will be held by North American, British, and European Baptists to re-study the Baptist program for Europe.

The Japan Baptist Convention in consultation with Dr. Baker James Cauthen, secretary for the Orient, and our missionaries, has projected plans for the complete reorganization of Baptist work in the islands. The new program calls for a minimum of sixty missionaries by 1952 and an expenditure of \$600,000 to \$800,000 for capital developments.

In 1948 the Foreign Mission Board will undertake to appoint one hundred recruits. This will probably enable us to accept all volunteers who will be fully prepared for appointment this year.

M. THERON RANKIN
Executive Secretary
Foreign Mission Board

For eight months last year Dr. and Mrs. Harold Storm toured in unoccupied fields and, to most people, forbidden territory. This was the longest time any missionary had spent without a break in the interior of Arabia. One of the key cities which they visited was Riyadh, the capital of Saudi Arabia. In the three cities men, women, and children went to Dr. Storm by the thousands. No man was so poor that he could not get treatment, or so rich that he was given preference above others.

Information from
L. J. SHAFER, *Secretary*
for China, Japan and Africa

United Lutheran Church

The United Lutheran Church in America has a five-year program which includes twenty-four mission-

aries in Japan, also missionary residences, church buildings and reorganized educational institutions. They are also planning more intensive evangelistic work and will send two students each year to U.S.A.

Other plans include enlarged evangelistic and educational work in Argentina, British Guiana, and the building of a hospital in Tsingtao, China. In Japan, college equipment will be increased and more students will be sent to America. Evangelistic work in each area will be intensified. In Africa the indigenous churches will be strengthened and native leaders will be trained. Much emphasis will be given to the literacy program and to evangelistic work in villages by trained teams.

Information from
FRED J. FIEDLER, *Secretary*
Board of Foreign Missions



University gateposts are inscribed "Shih li [privately owned] Hu Kiang Da Shur."

Herman C. E. Liu Memorial

April 7, 1948, is the tenth anniversary of the assassination of the first Chinese president of the University of Shanghai, the only Baptist university outside continental U.S.A. In memory of Herman C. E. Liu's service to the school and the world, the board of directors, faculty, alumni, and students plan to enlarge the library to double its present size. A quarter of a million U.S. dollars will be needed.

On a sunny day in the fall of 1928 a double row of students formed from Yates Hall across the quadrangle to the new library building, and moved the library, book by book. That was the first of many new buildings completed under

the presidency of Dr. Liu, who served ten years.

The university has no greater need today than an enlarged library. More than a thousand students use what was built for 300. President Henry H. Lin has announced a plan for raising the funds necessary among students and alumni, and has presented architectural plans for the best equipment and most adequate addition to the university's Yangtsepoo campus.

Dr. Lin, the missionaries who serve with him, and the entire university ask for the prayers of American Baptists on April 7 that the Liu Memorial Library may be erected as soon as possible.



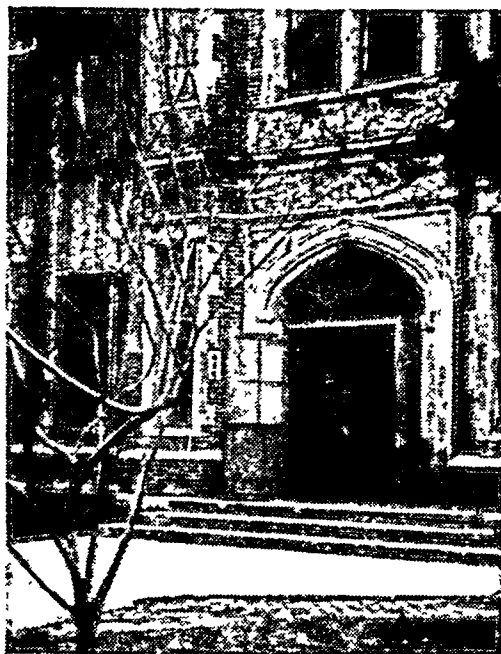
PROPOSED LIBRARY FOR UNIVERSITY OF SHANGHAI

Hsin Yieh Architects

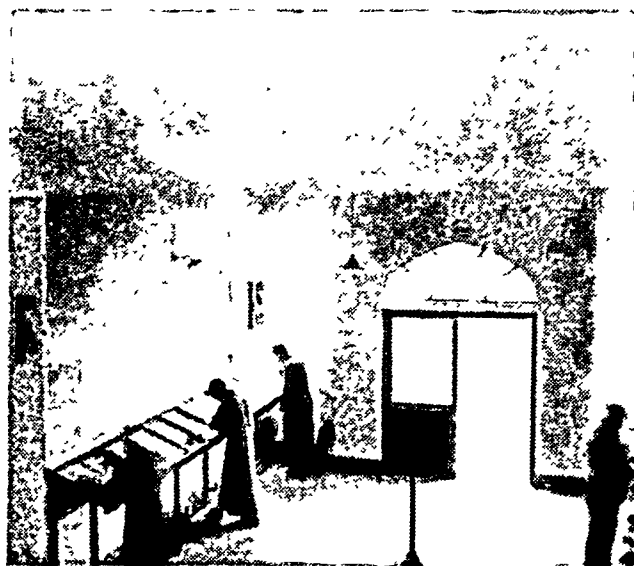




The present unit of Shanghai library was completed in 1928. Designed to serve a student body of 300, it must now accommodate an average of 715 a day. Its stack room holds only 54,000 of the 200,000 volumes essential to a comprehensive study of the courses already being offered by the school.



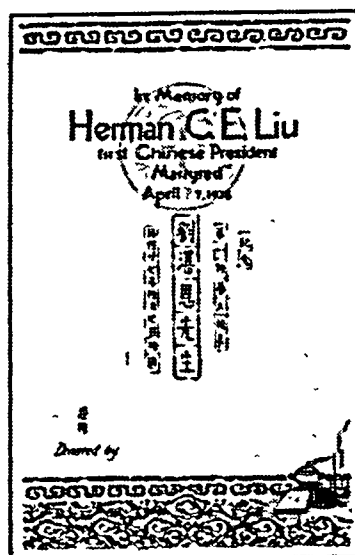
Photos by S. Y. Yao and Mary Lucile Saunders. Courtesy Inabelle Graves Coleman.



Students stand in the library foyer to read the daily papers, for there is no newspaper room. The reference room (right) is for advanced students only, and there is no place for the one hundred faculty members and one thousand students to do special research work. The library reading room (below) has only 360 chairs.



Each book donated to the Liu Memorial will carry a bookplate (right) with the name of the donor. Not only gifts of books but gifts of rooms, of fireproof shelves, catalog cabinets, typewriters, bookcases, and other modern library equipment will be welcome from Americans who want to aid hundreds of China's keenest students in their search for truth.



The Lin family with Bobby, Betty, Priscilla, Danny, and Junior send Christian greetings.

Christ Makes the Difference

Recently we read, in an account of the Oslo meeting last summer, the story of a representative of Indonesia who strode into the large assembly hall filled with young people and asked, "Are there any Dutchmen here?" There was considerable apprehension, for word had just come of a fresh outbreak of hostilities in the East Indies between the Indonesian and Dutch troops. When a Dutchman arose and announced, "Here is one," the Christian leader from Indonesia grasped his hand and said, "Thank God, we are brethren in Christ."

Under other circumstances, sharp disagreement and bitter speech might have been expected. What made the difference? Christ made the difference.

This is one reason why, in these days characterized by strife and threats of war, we need, beginning with our own country, to hasten to every land with the gospel of peace and goodwill. Only Christ can rebuke the storms which threaten the whole world. The Saviour who changed the demon-driven Gadarene whom no man had been able to tame can bring peace when all human devices fail. Christ does make the difference.

The Scriptures abound in illustrations of revolutionary changes wrought by Christ. Saul of Tarsus, exceedingly mad, was on his way to Damascus to imprison believers. He met the risen Lord and was transformed from a brutal persecutor to an apostle of the crucified, risen Saviour. Christ made the difference. He who once wrote, "It is not I . . . but sin which dwelleth in me," was able by the power of Jesus Christ his Lord to write, "It is not I . . . but Christ liveth in me." Christ, the emancipator from sin, made the difference.

The woman at the well, the Gadarene demoniac, world sojourners in Jerusalem, the Philippian jailor, the runaway slave, the workers of magic in Ephesus, unrighteous revilers in Corinth, unholy worshippers of the creature in Rome, became new creatures in Christ. He made the difference.

The history of missions is the recital and reminder of Christ's transforming power in every nation. Our ancestors in the forests of Europe, cruel despots in China, pagan worshippers of evil spirits in Africa, cannibals in the South Seas, cynical agnostics in high places, have all been lifted by divine grace and power from the miry depth and had their feet set on the solid rock. Christ has changed the attitude of the world toward women and children. Christ quickens and prods the consciences of men in the presence of injustice and inhumanity. He lifts the standards in every area and activity of life. He is the "unquenchable light" in the world. Darkness can never put out that light.

EDITORIAL

Christ makes the difference in the individual life, in the home, in the social circle, in business transactions, in legislative assemblies, in halls of justice, in executive decisions. Christ

gives us a new standing before God, a new relationship with God and with one another, a new reverence for life, and a new sense of stewardship.

In a recent missionary book, *Tomorrow Is Here*, an appraisal of the Whitby meeting of the International Missionary Council, is related the story of two Christian women from the Orient who, sometime after the war, met in a missionary conference in this country. One was a lovely Christian pastor, Mrs. Tamaki Uemura, from Japan, the other Dr. Josefa Ilano, a great-hearted Christian surgeon from the Philippines whose family had been killed by bombs and bayonets. When the two met for the first time at a dining table, Dr. Ilano did not speak to her Japanese sister. Early next morning there was a gentle knock at her door. When she opened it, there stood Mrs. Uemura, who said to Dr. Ilano, "May we eat breakfast together?" They walked along the hotel corridor, down the stairway, then turned into a little room on the side. Mrs. Uemura looked at Dr. Ilano with humility and love glowing in her face and asked, "Dr. Ilano, will you forgive me and my people for the suffering inflicted on you in the Philippines?" They knelt together, they confessed their sins to God, they asked each other's forgiveness. With radiant faces, they arose and walked into the dining room, their countenances revealing to the people the peace that passes all understanding, the transforming power of God's forgiving grace. Christ makes the difference.

Fellowship with Missionaries

Paul, the missionary, found much encouragement in fellowship with his brethren. "Making my supplication with joy," he wrote to the Philippians, "for your fellowship in the furtherance of the gospel from the first day until now." They not only prayed for him, but sent him material gifts "once and again."

Our relationship and our responsibility to missionaries do not end when we bid them farewell and they are on their way to their chosen fields. More than ever, they will need our fellowship in strange new lands. William Carey urged his brethren to hold the rope for him when he went down into the darkness.

How may we have most effective fellowship with our missionaries? First, we can and should have continually an intelligent and sympathetic interest in them and their work. That can best be done by studying mission books about countries where they are laboring and by reading missionary periodicals. Every

missionary Baptist co-operating with our Convention should read regularly *THE COMMISSION* and *Southern Baptist Home Missions*. Through their mission study courses and missionary periodicals, Southern Baptist women are setting a good example for all of us.

Furthermore, we should supply them with necessary equipment and furnish them helpful tools for effective service. A great-hearted woman in the West recently sent through the Foreign Mission Board \$250 to each one of four medical missionaries to be used for the purchase of equipment and surgical instruments. In practically every mission field missionaries are denied many of the comforts and conveniences available in the homeland. Some of the practical ways in which we can have fellowship with them is in supplying refrigerators, pressure cookers, sewing machines, bicycles, typewriters, literature, pictures, and adequate wearing apparel. In passing, we may add that wholesale valuations on all shipments should be indicated, as in some countries duty charges are very heavy. We can help by at least sharing that extra cost. Paul thanked the saints at Philippi for their fellowship in ministering to his material needs. While in prison at Rome, he asked for his books, the parchments, and his cloak.

Again, when we have a knowledge of their fields and have had a share in supplying their urgent needs, we can the more consistently and more earnestly pray for them. "I know that this shall turn out to my salvation *through your supplication* and the supply of the Spirit of Jesus Christ." Paul depended on the unceasing supplication of the Philippian brethren and sisters—his fellow laborers in the gospel.

Furthermore, we can have fellowship by writing encouraging letters—messages sparkling with news and good cheer. They are very busy. They may not be able to answer every letter, but they are always glad to hear from home. Send them books and magazines which you believe to be especially interesting. No customs declaration is needed on printed matter if on the label you write, "printed matter only." The rate for printed matter for practically all foreign countries is only one and a half cents for each two ounces.

Finally, we may have fellowship with our missionaries and strengthen them immeasurably by giving more money to world missions and by sending additional workers to reinforce them. These men and women who have heard the call of Christ and followed him to the ends of the earth take new heart when reinforcements come which mean evangelism more extensive and more intensive, houses of healing for the sick and medical missionaries to minister unto the suffering, and more mission schools which are among our most effective evangelizing agencies.

All Things to All Men

We have been reminded recently by missionary writers that, more than ever, Christians must concern themselves with all the affairs of the people to whom they minister. Missionaries and Christian national leaders can strengthen their contacts with the people and help to improve their cultural, social, and economic life, as well as their spiritual welfare, by working with them toward a solution of their common problems.

There was a time, long ago, when the missionary was supposed to restrict his interest and activity almost entirely to the spiritual interests of the people. Then he found all through the Bible, concern for the bodies of men as well as for their souls. Likewise, Christian education was found throughout the Scriptures—"Teaching them to observe all things whatsoever I have commanded you." Then, in the wider range of the gospel, we learned with Isaiah and others that the "fast" which God has chosen is to deal bread to the hungry, to bring the castout poor to the house of God, to cover the naked, to loose the bonds of wickedness, to let the oppressed go free, to break every yoke.

We are never to lose sight of the primary fact that only the redemption which is in Christ Jesus can save the souls of men, that only the Holy Spirit can regenerate repentant believers, that the Good News must always be given precedence in any missionary program. But the gospel, with all of the implications of its teaching, is vitally concerned with the spiritual, mental, and physical welfare of all men.

We have known many rural Baptist pastors in the South who have done some of their most effective work by interesting themselves in the economic conditions of the people whom they served. Many a farmer or stockman has been won to Christ by a sympathetic, spiritual shepherd who was interested not only in his eternal salvation, but in bettering his conditions and in building better homes in this present world. So it is in other lands; with the message of soul salvation must go the application of that message to every area of life. Whether in Japan, or China, or Nigeria, or Argentina, in the rural sections of those countries, we must, like Paul, become all things to all men, not only to win some to Christ, but to help build better homes and make better neighbors. We must be interested in everything they are doing. The great revival, years ago, in the Telugu field, India, was due, in part, to the interest taken by Clough and others in the physical welfare of the people. In many areas the Christian religion has won friends because missionaries encouraged farmers to adopt new methods in farming and stock-raising. They made the contact first, then got a hearing for the gospel message.

Gandhi

The entire world paused when word came that Gandhi had been assassinated. He had come to be a symbol of independence, of peace, of non-resistance, of simple living, of opportunity for all classes.

He was a member of the high caste. His father and grandfather had been prime ministers of the Indian state in which he was born. He received his law training in England and was a successful barrister in South Africa. Yet he bridged the chasm between the caste system and the untouchables. He sought continually to build the economic life of the people around the spinning wheel rather than the machine.

By his opposition to force, by fasts and imprisonments, by his devotion to the ideals of peace and freedom he wrought far more effectively in securing independence for India than men who depended on the might of armed forces.

He was not a professed Christian, but he praised the Sermon on the Mount. He was, first and last, a Hindu, but he was influenced by the principles and practices of the Christian religion. He commended the benevolent projects of Christian missionaries, but opposed efforts to turn men from Hinduism to Christ the Light of the world. He influenced India more than any other man in our day has influenced any nation, but he was unwilling to let the Saviour of the world come into his own heart.

We cannot judge the quality of the spiritual experiences of Gandhi. Only God can do that. Certainly it is not enough to revere Christ unless one is converted like a little child and follows wherever he leads. As we contemplate the vast range of Gandhi's interests and influence and the significance of his active and aggressive life of self-denial we are reminded of the young man who came to Jesus avowing his conformity to the commandments. Something was lacking in his life, of that he was sure. Jesus looking upon him loved him. But he was not willing to pay the price of discipleship and went away sorrowful for he had great possessions.

A Challenging Missionary Program

A young man in air service in the Pacific was writing a brief paragraph in his diary: "The night is prior to a strike—I'll watch the hours tomorrow until we leave at noon. I pray for those Japanese—a simple prayer—the only one I can imagine—'Lord, help them somehow to find a saving knowledge of thee.' I pray constantly to try to feel that we are on God's side of this mess . . . but have we proven ourselves to be his people? As a nation, I think not, and tremble for the thought."

This young man was Marshall Barnett, Jr., of Dallas, Texas. His father, Commander Marshall Barnett, likewise served in both the Atlantic and the Pacific as

commander of the Seabees. While in Japan with the army of occupation he spoke to multitudes of Japanese people about Christ and witnessed a number of conversions, although he had no working knowledge of the language, and had to speak through an interpreter. It was he who sat across the table from President Mizumachi of the Fukuoka school for boys, in a heart-to-heart talk, when each father was able to say to the other, "I lost a son in this war, but I do not hate your people."

Marshall Barnett, great Christian layman who has rendered notable service as deacon, Sunday school superintendent, and Sunday school teacher in Gaston and Highland Baptist churches in Dallas, makes a plea to Southern Baptists for a worthy missionary program. It might be larger now, he writes, if we cared. "Had we cared enough there would have been more than one missionary to the foreign field for each ten thousand Baptists. Let us begin to redeem ourselves with one to each one thousand. Broken hearts and stricken nations will find comfort. The commands of God will be obeyed."

Then Marshall Barnett goes on to show that it would cost Southern Baptists only seventeen dollars per person a year, or \$1.42 per month, to provide adequate salaries for six thousand missionaries; provide buildings for schools, orphanages, hospitals, churches, seminaries, and reserve fund; and aviation facilities enabling missionaries to reach quickly every field.

This means a readjustment of our missionary program. It means offering an opportunity to consecrated, capable men and women to fulfill Christ's Commission. Unless something like this is done the same thing that happened to Hiroshima and Nagasaki may happen to the United States of America—"Unless Christianity does something to change the thinking of the world."

And Marshall Barnett adds, "We can now save ourselves and the world from destruction. Are we going to argue the cost?"

Baptists and the World Today

(Continued from page 3)

hope and faith without which no man or woman can truly live, and which no woman or man can possess except through the gospel of Jesus Christ.

No body of Christians has a greater burden of responsibility here than the Baptists. Ecclesiasticism, ritualism, and sacramentalism have tried and failed. What modern man needs is the plain and simple gospel of the New Testament, that message whose appeal is to the heart and will, and whose power is as strong to save in 1948 as it was when Paul first brought it to the teeming multitudes of the great cities of Europe.

MISSIONARY *Tidings*

A tour of Europe that has for its objective a study of the liquor problem there and attendance upon the first postwar congress of the World League Against Alcoholism has been arranged by C. Aubrey Hearn of the Baptist Sunday School Board, Nashville, Tennessee. The party will leave New York by plane June 15 and will visit Scotland, England, Holland, Belgium, Luxembourg, Switzerland, Italy, and France. The tour includes five days in Lucerne for attendance upon the sessions of the World League. Lectures by government and temperance authorities are being arranged in the various countries. Those interested in this tour may secure information from Mr. Hearn.

★ ★ ★

We commend the example of a retired Baptist minister in South Carolina who now makes his living selling religious books. As a young man he wanted to go to China as a missionary, but because of the failure of his health he was unable to realize his dream. For a year or more he supported a native worker in China out of his meager income and recently borrowed money on his life insurance policy in order to send a check for \$660 to be used by the Chinese Baptist Convention in the support of one of their native workers.

★ ★ ★

An illuminating interpretation of modern Turkey is given by Robert Root in a recent issue of *The Christian Century*. There is an encouraging revival of interest in religion, with fewer restrictions on religious instruction. Some of the young Turks are saying that when religion comes back it will be socially constructive.

★ ★ ★

We have a revealing letter from a good woman in a Western state who had thought that Southern Baptists were unduly alarmed about the continuation of Myron C. Taylor as an envoy to the Vatican. She enclosed a newspaper clipping which had convinced her that such concern was justified. This clipping, an item from

an Italian news agency, stated that Pope Pius XII was expected to nominate Cardinal Spellman as Vatican secretary of state, a suggestion which we had seen in other periodicals. Whatever the truth of that report, the Italian news agency published in Rome stated that such nomination would signify that the "two greatest powers which now dominate the earth, the spiritual one of the Vatican, and the material one of the United States, are emerging from their reciprocal isolationism and uniting to co-operate to put a little order into this convulsed world. . . . All America wants finally to co-operate in the spiritual governing of the world." This is only one indication of many, of the purpose of the Vatican to effect a more intimate and influential relationship with the United States.

★ ★ ★

World Outlook for December carried an informing article on Malaya by Robert A. Blasdel, a Methodist missionary who writes from first-hand acquaintance. The spirit of nationalism is finding expression in challenging the use of the English language as the sole or principal medium of instruction; in more aggressive business enterprise; in emancipation and recognition of women; in a new demand for education; in the growth of labor organizations; and in multiplied political organizations which are vocal. Religious changes have not been so radical, but Mr. Blasdel closes with the observation, "Now is the time to present religious truth, for minds are open, hearts are stirred, and wills are ready to accept guidance sincerely offered that will bring the Malay people into a new place among the other peoples of the world and into a new and livelier enjoyment of the benefits of mankind."

★ ★ ★

In a recent issue of *Christendom*, Dr. František Bednář has an illuminating article on "The Spiritual Independence of the Church in Czechoslovakia," in which he asserts that the churches now have full unrestricted liberty to express their own views about all matters and that the state does not interfere with their attitude. There is no hindrance to inviting visitors from any other country and the churches are allowed to receive publications from any foreign country. Of course international tensions might

reach the point where these liberties would be endangered.

★ ★ ★

A great Baptist layman in Brazil, August Paranaguá, a member of the Paranaguá family of Piahy, Brazil, who has rendered distinguished Christian service in Brazil in his position as a member of the House of State Representatives, is standing faithfully for religious freedom and the rights of evangelical Christians.

What About Missions in Your Sunday School?

(Continued from page 4)

still, send it into the homes of the church membership. Likewise, send the state paper into every church home. Through these periodicals a missionary emphasis will enter the home of every church member every week and month of the year.

Second, missions and stewardship must constantly be on the preaching calendars of our pastors. The love of Christ and the desperate need of a world in sin must constantly be stressed. Christianity must be understood to be a personal matter not only in one's acceptance of it but in one's expression of it. "Ye are my witnesses" is the constant word of Jesus to all believers.

Finally, I should like to say that I believe each teacher and officer should be led to become a missionary with his time, his talent, and his means. Each one should be led to become an active soul-winner. Each one should be led to study his pupils and lead them not only to know Christ but to be wholly dedicated to serve him in every area of life. The challenge of life dedication should be stressed by the teacher at every opportunity. In order for this to be possible, the teacher must be so dedicated as at least a tither, a loyal supporter of the services of the church, and a consistent example in Christian conduct.

Yes, I believe that Sunday school is our greatest field for missionary education. With what I have suggested, along with a proper emphasis on the special missionary days outlined for our Sunday schools on the calendar of activities, I believe we can grow churches that are more missionary and more devoted to the task of winning the lost to Christ in America or any other nation.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

enrolled in the American School, trying to make arrangements for our own language study, and a thousand and one things.

The place where we live is a suburb of Tokyo. Our house is a Japanese style house and is very nice. The floors are covered with lovely Japanese *tatami*, which is a type of matting. We must remove our shoes when we enter, because the shoes cut the *tatami* and ruin it.

We are forced to speak Japanese to make ourselves understood, for the people know only a little English. It is good for us. I find myself using words I learned last winter in language school that I had not thought of in months. Already there have been opportunities to witness for Christ.

One day Bill met a photographer while riding on the streetcar. The photographer's family is Christian, but he is not. A few days later, the photographer came to call, bringing a man with him who is also interested in becoming a Christian.

Again, later, also while riding on the streetcar, Bill met a young man who said he is interested in becoming a follower of Christ. He, too, came to call later and the conversation was quite interesting. He had been studying English about a year and we had been studying Japanese about the same length of time. Between the three of us, we managed to carry on a very lively conversation. Needless to say, all of us used our dictionaries a great deal.

In America, if one leads a soul to Christ, the soul-winner must go out and seek the person. Here, we find many individuals who are hungry for the gospel, and when they find out we are missionaries, they *come to us*, seeking Him.

I am reminded of the W.M.U. Training School motto, "We would see Jesus." So many here would!



LOUISE MEDLING
(MRS. WILLIAM R.)
Tokyo, Japan

Desperate Need of Arabia for Medical Care Described by Missionary Couple

Another milestone was added to the history of the Arabian Mission when we came over to Qatar and on November 22 took over from Sheikh Hamid a lovely little hospital he had built for us right

down on the sea. It has room for twenty patients, has an operating unit, and good space for a clinic. The whole is built around a courtyard. We are tremendously pleased.

Now the Sheikh is going to build a second story which for the present we will use as quarters for the doctor and staff and servants.

Six years ago a frightful smallpox epidemic raged in Qatar. We vaccinated 1,200 members of the ruling family, then asked for permission to go to the villages that were being decimated by the disease. The Sheikh replied, "You have vaccinated the royal family; it is enough." God still works miracles; we praise him and go forward.

The day after we arrived we got our first inpatient, a woman seven months pregnant, and frightfully burned over her whole face, arms, and thighs. She delivered the day after she entered the hospital and has been improving since. She is not out of danger yet.

Our first operation was on a little girl Harold found in the Bedu tents. She had two heavy silver rings on her right ring finger. The finger was terribly infected and eaten down to the bone while proud flesh had grown over the rings. The whole hand was swollen, painful and practically useless. She is doing very nicely.

We Storms got together again when the children and I returned from India. We had a beautiful new house to come to and great fun fixing it up. Harold had done the heavy work and we attended to the details. Even Bambi, the gazelle, got a new house. I've got the garden started but at the moment it is sheer desert.

IDA PATTERSON STORM
(MRS. HAROLD)
*American Mission
Balbrain, Persian Gulf*

(Portrait
unavailable)

Not the Time to Peg Missions in China, Declares Veteran Missionary Teacher

I have just read the article, "Shall Southern Baptists Peg Their Program of Foreign Missions?" I thank God for this message and pray that it may find an immediate response on the part of Southern Baptists. Surely this is no time to freeze our foreign missions program. I think of what this would mean to the work in this territory and especially in Soochow.

We have on the compounds here in Yates and Wei Ling Academies nearly 2,000 students as fine as they come. Their parents are willing to pay the high fees in order to have their children study in these schools. An institution can live on past reputation for a while but it cannot keep it up indefinitely. These schools have been known for their high scholastic standing and Christian character.

Soochow offers the most urgent need of any other station in this Mission for more missionaries and I do pray with you that the program may not be pegged until this and other like needs are met.

I cannot imagine a greater challenge than we have right here. One problem is to find space to care for the religious life of these students and for personnel to care for their spiritual development. Bible study twice each week is required. With our limited force it is difficult to find qualified teachers for this host of students studying the Bible. In addition to my many other responsibilities I am teaching one section of senior Bible in Yates Academy with forty-nine excellent students. Dr. and Mrs. Carl Hunker are taking time out from language study to teach the other section.

This fall Charlie Chi held a week's evangelistic meetings here and nearly 400 students gave their hearts to Christ. Sunday before last more than forty students were baptized. Yesterday ten more followed Christ in baptism. In spite of the disturbed political and economic conditions round about us the spirit among the students up till now has been remarkably good.

Recently Y. K. Chang held a week's meeting at Sing Ming church and more than a hundred students and forty people from the community accepted Christ.

The Soochow station has requested the Board through the Mission to appoint two couples and two single missionaries to Soochow, one of the couples for Yates Academy and one for general evangelistic work; one of the single women to be head of the music department in Wei Ling and one for general evangelistic work in the Soochow field. These missionaries are badly needed at present but will be urgently needed when some of our number retire within the next few years.

The Kiangsue Convention met in annual meeting in Kunshan in November. We had three full days together and in spite of disturbed conditions there was the note of hope running through the entire group. Evangelism and missions was the keynote throughout the meeting. Dr. Cauthen brought a great message on worldwide missions. Miss Moonbeam Tong brought a soul-stirring message on the Baptist World Alliance meeting. Charlie Chi gave a very helpful report of his trip to America. These were some of the highlights. The appeal for frontier missions moved our souls and a spontaneous collection was taken for this work.



H. H. McMILLAN
Soochow, China

Romanian Baptist Pastor Writes Son in France; Need for Food Continues

In September I brought some grain for winter, as it is scarce in Cioara. Here in the Braila district there was a great drought last year and almost nothing grew in the fields. In the autumn severe frosts ruined the remaining crops, so that we have very little grain. Even last summer in the Dobruza and in other districts the crops were poor, and people are suffering very much; some have died of hunger—others walk the highways and offer to work only for food.

We are in health but very weak. If you want to see it illustrated, imagine that you would no longer recognize your mother on meeting her in the street. She normally weighs about 74 kilograms; she is now about 50 kilograms, and I do not understand how she wastes away from day to day. Now she has a little something to eat and is not suffering such terrible hunger. But she worries too much, especially when she remembers how well situated we once were.

We worked hard here and bought a piece of land which we sowed in maize last summer, but because of the dryness we could save only a little. God be thanked for this little, for we do have something to put on the table, from our own work and God's help. Out of this we bought a cow last March and now she has a calf. We have two hogs, one of which we shall slaughter for food, the other we shall keep for another year.

(Portrait unavailable)

DEMETRU HODOROABA
Cioara, Romania

Mission Property Threatened by Communists; Costs of Living Still Soar

Since our return from the mountains, the communist situation has grown steadily worse. We have spent a great deal of time at Kweitch trying to look after the property, for it seems that the soldiers have a liking for American property. There is no hope of the situation getting any better and sometimes we just wonder how long the doors in this part of the country will be open.

The country is being ravaged by the enemy and the people are really suffering. One man came in last week and told us a heartbreaking story of loss of home and family. He is only one of many. Your prayers mean much to these people and to us as we seek a way to help them and tell them the gospel.

Dr. Cauthen has just made a visit to the Interior Mission. He flew in from Shanghai (which is the only sure way of getting into the interior now) but was immediately introduced to the other means of travel! He visited all the stations in this Mission and his coming was a great blessing.

Kweitch is no quiet and peaceful spot for it is near activities, but we feel that the Lord is definitely leading us there. Our house is outside the city wall on the attack side of the city, the city is full of soldiers, travel is most difficult from there to any spot, for the Communists are very fond of the railroad.

If we only look at this side of the picture it is distressing, but when we look at the opportunities and the open doors these disadvantages fade into the background. We shall constantly need your prayers but not your thoughts of worry for wherever He leads He will protect.

The weather is getting very cold here and while you at home are arguing over the length and style of clothes, we here are adding the many layers of garments that will keep us warm. I am not fond of wearing so many garments but neither am I fond of freezing. Fuel is high and difficult to get. In fact, everything is very high. It still seems strange to pay a servant a million dollars a month, and a merchant \$25,000 for three bananas!

The work seems imperative and pressing and we feel that there are doors open now that will not be open long. We praise the Lord that our forces have been increased and pray that more may be sent into the fields to tell the people of a God of love.



GERALDINE R. LAWTON
(MRS. W. W., JR.)
Kaifeng, Honan, China

"Only People Called of God Can Stay in China Now," Says Seminary Professor

Did you ever hear us say that life in China moved along in a peaceful, unhurried way? In case you did, let me make a very definite correction. Life here now is as rushing and strenuous as any we ever lived. Since our arrival in August we have had almost no leisure.

We are gradually getting into the life and work here at Shanghai and enjoying it. I like this part of China much better than the interior. The climate here is like our own North Carolina, and the people are prosperous and intelligent.

We arrived from San Francisco on August 26. Through the years our home has been in Kaifeng, Honan Province, in the north interior; now, the China Baptist Theological Seminary and we are located in Shanghai. We live on "the Baptist Compound" in the north suburb about four miles from the heart of the city. On this compound are a church, two middle schools (high schools), the seminary, and a little colony of Chinese teachers and missionaries.

The Old North Gate Baptist Church

(now officially known as the Shanghai First Baptist Church) celebrated its one hundredth anniversary November 6. The appropriate celebration ceremonies lasted for several days. On November 6 ground was broken and the cornerstone was unveiled for the new church building. Dr. Matthew T. Yates of Wake County, North Carolina, was for forty years a missionary to China. For thirty-three years of this time he was pastor of Old North Gate. In the "Centennial Historical Pageant" my wife and I impersonated Dr. and Mrs. Yates.

Now is the time for Christian missions in China. This land, at the end of eight years of horrible world war, and now in the throes of terrible civil war, is torn, changing and swirling like waves in a storm at sea. Our Christian opportunities are marvelous, and the difficulties are stupendous. Only people called of God and those of strong purpose should come as missionaries now.

We greatly appreciate the car which we brought to China. My native Baptist association gave the money to buy and bring our 1946, four-door Ford to China. What a blessing it is to us in our work here!!! We hardly see how we could get along without it.

We greatly enjoy your good letters.

China has a good postal system. Postal communication between America and China is good.



ARTHUR S. GILLESPIE
Shanghai, China

Missionary Asserts Relief Is Christian Job, Not to be Left to Secular Agencies

The Lord blessed us greatly last year. With his help, much rehabilitation of war-torn lives and mission property has been done. Houses for worship, preaching, teaching, and healing have been practically completed and the second apartment house for missionaries in Kweilin is also nearing completion. A few of the country church buildings are under construction.

During the last half of the year I undertook a lot of relief work. Last July I discovered that Roman Catholics were getting all of the UNRRA supplies that were being distributed for Christians.

By prayer, dogged persistence, and many word-battles with UNRRA and CNRRA officials I succeeded in getting several tons of drugs and medical supplies for our Baptist hospital, and some food, clothing, mosquito nets, and medical supplies for the poor of our Baptist churches throughout Kwangsi Province.

On November 15, when UNRRA and CNRRA closed their work, they were

to have turned over 1,600 tons of relief supplies to the International Relief Committee to distribute among the poor.

Only about fifteen or sixteen tons were actually handed over to the Committee. Chinese thieves of CNRRA stole the 1,585 tons of relief supplies. They would probably have gotten it all but for the fact that some fifteen tons were caught in transit the night UNRRA and CNRRA were closed. The medical committee of CNRRA received 9,000 new woolen blankets from U.S.A. for the hospitals of Kwangsi Province. When the warehouse was opened, 8,000 of the blankets had already been stolen by inside thieves. Some baby blankets were left behind. Of these, exactly twenty-four were graciously (?) given to each of our two Baptist hospitals in this province.

My very decided belief is that relief work should be done only through Christian organizations and not through governments!

Now for the better news. The 200 Chinese Bibles and New Testaments given by the church at Marlin, Texas, and the English Bibles and New Testaments from friends in Oklahoma and Texas are bringing great spiritual blessings to many hungry souls. Government school students and some teachers are gladly buying them. The money received from these sales buys more Bibles and New Testaments. So the original gifts by American friends continue to spread the gospel.

A few days ago in one of the Government high schools where so many of the students are buying Bibles and New Testaments a few of the teachers began trying to oppose the gospel. The superintendent, a man who was trained in our Baptist school at Wuchow, called the faculty and the student body of more than six hundred together. He said, "A wonderful teaching has come into our school. If any of your teachers don't like it, I will accept your resignations at once." So the gospel seed sown in the heart of one little Chinese boy years ago is now bearing fruit a hundredfold.

The climax of the year's work came when Dr. B. J. Cauthen returned to Kweilin and conducted evangelistic meetings in the Kweilin Baptist Church and in some of the Government schools. The church auditorium filled each night with very eager listeners. One night two hundred high school students walked several miles from their school to hear Dr. Cauthen. Most of these students made a manifestation of their acceptance of Jesus as Saviour. The next night three hundred came.

We began working in this school only last April. Many others came from other Government schools to hear the only message of life and hope. Twenty-five men and one young woman professed faith in Jesus in the last service.

One of the most encouraging blessings

is the moving of the Holy Spirit among the Chinese university and high school students. Some of the leading students in the Kwangsi University have now answered the call to preach the gospel. It is glorious to see God's Word being sought for in these Government schools which were so violently anti-Christian before the war.

The Leung Kwang Baptist Convention elected me secretary of the leper work on Tai Kam Island founded by Dr. John Lake years ago. Mrs. Ray and I will move nearer there as soon as possible.



REX RAY
Kweilin, China

Chilean Missionaries, in Service Seven Years, Reach Their Permanent Station

Antofagasta at last! Seven years ago we were appointed to this station, but the way led elsewhere. Almost two years ago we started again. Trials and more waiting—it seemed the way was closed again, until August 15 Jackie, Billie, and I boarded the plane which carried us upward swiftly and steadily away from our home among the fertile valleys, green hills and running streams.

As we flew nearer and nearer the desert and closer and closer to the warm climate I felt we were going to another world, for indeed everything was so different. In four hours we were flying over the breakers of the clear blue ocean to the Antofagasta airport which is on a lovely beach of white sand. The air seemed clearer, purer here. The rolling hills of sand which led on to the mountains were a thrilling sight.

I was rushed off the plane with my two children and numerous bags in a businessman's length of time. As we cleared the plane the brisk wind that bowed the palm trees welcomed us. We were all eyes. No one met us because of miscalculation of time but we somehow felt secure as this was to us now *home*!

Three long weeks of waiting in the home of some Presbyterian missionaries with no word from Howard were terminated by a telegram saying, "We will arrive as soon as possible." He was driving our 1930 model up from Santiago 800 miles accompanied by our dog Spot and a Chilean friend of the Y.M.C.A. The roads are bad as well as dangerous. The telegram meant he was very near and so they arrived safely in what was left of our Ford. They had been in the desert out of gas six hours that day!

The church here in Antofagasta announced a *bienvenida* for us a few days later. It was a well-planned welcome. We began with chicken and salad, followed

by consommé and a delicious plate of spaghetti made by the women of the church. Of course, there was cake and coffee to finish on. Now began the program of short skits, poems, songs and speeches. We were impressed by the enthusiasm and sincerity of these people who had had a church only about eight years. Many of them were new converts.

From the church which is on a gradual slope you look down upon the ocean and Antofagasta's neatly-kept docks. Ships from many parts of the world come daily. At night the lighted decks of the ships make them look like big birthday cakes.

Our Board thought it wise to build or buy a mission home here. It seemed that God provided one for us. In the very block with our Good Will Center we found a house for sale and immediately we felt it should be the house. We were planning to move to the hotel the day we found the house as it is impossible to rent, but we stayed a week longer with our Presbyterian friends until we could move into our permanent home.

As soon as we can find another pastor for the church, Howard will dedicate most of his time to the groups in the various mines here. The North American colony at the copper mine want him to be their chaplain. He will also be pastor of our Chilean Baptists there and at two other mines.



SARAH BRYANT (MRS. HOWARD)
Antofagasta, Chile

"I Can Help Some But I Can't Help Enough," Wails Missionary Mother

Is it possible for packages to be sent to an individual? Can clothing and supplies be sent to the University with someone to look after it? I'm writing because I know there are many places that I could use some things.

The Turlingtons and the Snuggses have servants from the same family. There are two young children and a boy seventeen, who happens to be here right now. None of them have enough clothing for even now, not enough bedding and not enough clothes. Now I can help some but I can't help enough.

I felt so sorry for the *amab* when she told me the other day that she had written ever so many letters back to her son-in-law asking him, when he came, to be sure to bring the cloth that she had woven and the cotton they had made and stored. She was waiting anxiously each day for his arrival and when he did come, he was empty handed.

He said he went back to their village and the door of the house was locked

To Mrs. Snuggs's question, the Relief Committee of the Foreign Mission Board is glad to reply: Yes! President Henry H. Lin of the University of Shanghai is now an approved consignee for shipments from the Southern Baptist Relief Center, New Orleans. Gift parcels from individuals may also be shipped to him, according to postoffice regulations, duty free.

but when he went inside only chairs, tables, and beds were there, EVERYTHING else had been taken. The Reds raided this village sometime ago, and at that time the older daughter got out with just what they could carry in their hands and brought these two younger children down here. The little boy is five or six (our count) and the little girl about thirteen but very small.

When they left the village and finally got to Nanking where they could get a train, there was not one space to sit so all night the thirteen-year-old child held her little brother in her arms with not one place to rest one little bit! They arrived here, scared, exhausted and bewildered.

Night after night the little boy would go to bed, pulling the covers over his head, and his mother would find him soaking wet with perspiration. His answer was always that he was "so afraid". For days after they arrived here I would hear him talking to his mother in the kitchen and she said he would go over and over that terrible time and tell how frightened he was, how he "hid behind the door and how his auntie ran across the field!" The older boy worked in a fountain pen factory here in the city but they went on a strike and he had no money to stay there so came here where his family is.

He is such a nice boy and so helpful around the house we would all love to keep him but I can't afford it. He only has cotton things and nothing wool and he isn't warm enough.

This is only one family, there are thousands and thousands like them who have lost everything through no fault of their own—good people but caught in this awful war. I can't help them all but those who are near me and that I know about, I must try to help. We want to put the two little ones in school next term. The girl has never been a day! Of course the little fellow is only now old enough.

GRACE M. SNUGGS
(Mrs. H. H.)
Shanghai, China



In Memoriam

Daisy Disney Yocum (Mrs. A. W.)

BORN April 12, 1877, Baltimore, Maryland

DIED January 6, 1948, Chengchow, China



Again and again in the history of missions, particularly in China, we have read the stories of men and women who, when they faced the perils of persecution and the possibilities of martyrdom, declined to leave the people whom they were serving. When the news came recently of the death of Mrs. A. W. Yocum, we recalled her experience, during the civil war in China in 1929, when the American consul urged Dr. Yocum and his American staff to leave Pingtu in the disturbed area and seek safety in Tsingtao. Dr. Yocum realized that his service would be needed more than ever and remained in Pingtu. Battles were fought in that city, but the hospital staff was given divine protection.

Dr. Yocum and his wife were married in Baltimore, at her old home, September 3, 1914. Before her marriage she had served as secretary to Dr. O. S. C. Wallace, beloved pastor in Baltimore, and later to Dr. Robert Stuart MacArthur, then president of the Baptist World Alliance. She and Dr. Yocum left for China immediately after their marriage. From 1914 until 1939, when they returned for their furlough, she served in Pingtu with her husband at the Oxner-Alexander Memorial Hospital. She did not accompany Dr. Yocum when he re-

turned to China in 1941 as, on account of war conditions, she was unable to secure a passport. Dr. Yocum was held in a concentration camp after the hospital was confiscated by the Japanese, and came home in December, 1943, on the *Gripsholm*.

Because of the great need of physicians, Dr. and Mrs. Yocum returned to China in April, 1947, being assigned to the hospital at Chengchow. They could not return to Pingtu, as that station was in the hands of Communists.

Mrs. Yocum passed away early on the morning of January 6, 1948, her death being due to pneumonia and coronary thrombosis. Mrs. S. E. Ayers wrote: "Her funeral was very simple, but also one of the most impressive I have ever seen, particularly in China. She had often expressed the thought that Christian funerals should be a time of praising God and witnessing for our Saviour. Only loving hands touched her or had anything to do with the funeral. We did all that we could, but it seemed so little when measured with what her service here had meant."

Our hearts are with the bereaved family, especially the husband and one daughter, Mrs. A. L. Hanson of Boston, Massachusetts.

Mexican Baptists Show Increase in Gifts; New Churches to Be Organized in 1948.

The work is coming along fine. The West Coast Association had one baptism for every three and a half members, and the total offerings averaged between \$40 and \$50 or pesos per member. From the most backward field it has come out to the front. Probably no other field has half the record per member in baptisms and offerings. Most of the growth came from the fields of Missionaries Pierson and Muller, the states of Sinaloa and Sonora.

The work in Colima and Talisco is also growing. We hope to organize one or two new churches in 1948.

We have thirty-seven in the student homes. Thirty-nine enrolled, but two have gone to the Seminary. It is urgent that we have a building for the student home.

ORVIL W. REID
Guadalajara, Jalisco,
Mexico



BOOKS

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

Revolution Before Breakfast by Ruth and Leonard Greenup (University of North Carolina Press, \$4.00) is something new in books on Argentina. This couple served two years as reporters on the *Herald*, English-language newspaper in Buenos Aires. "It seems to me to be a fair and very true estimate of the causes for and the development of the present state of affairs under Peron," Rachel Truex Gill says in her review. "One could find no better book for a clear understanding of current events in Argentina."

Darkness of the Sun by Richard T. Baker (Abingdon-Cokesbury, \$2.50) is, in the opinion of Missionary Edwin B. Dozier, "the best evaluation of wartime Japanese Christianity to date." The accurate general picture of Christian work is confined to the Tokyo-Yokohama, Kobe-Osaka-Kyoto areas with a natural bent in support of the union Protestant Church, while the author gives more comprehensive coverage of Methodist work throughout Japan. "Thus, it is not strange," says Mr. Dozier, "that, with the exception of a casual reference to a Baptist church in Hiroshima, Southern Baptist work is not mentioned because of its locality and its relatively insignificant scope in comparison with the strength of the same denomination in America. If you want to know the problems of present-day Japan's Christians, this is the book you must read."

Look at the Missionary by Winburn T. Thomas (Friendship, 75 cents) is a sixty-page picture book, designed by Ursula Bostick, to present missions today in terms of the representative of Christian mission boards. The author, for several years secretary of the Student Volunteer Movement, has recently resigned to return to the Orient, where he once served as missionary, to represent the World Student Christian Federation. Among the other pictures of missionaries in action are four from Southern Baptist missions.

Few books for children surpass the Encyclopedia Britannica's "World's Children Series" in missionary value. Fifty cents each, and forty pages each, the series of twelve reveal in pictures and text the home life and child life among the so-called little peoples of the earth, showing that poverty does not elimi-

nate dignity, culture, and love in family life, and that children are children the world over. Religion is not the subject of the series and the church is mentioned only as an institution along with the school, the market, and other places, but for better understanding of missions, the series is valuable. *Shiu Ming, Chinese Boy Scout* is excellent supplementary material for use in the foreign study of China scheduled for next fall.

All Americans who believe the United States should reinforce the Nationalist Government in China in its fight against communism will find their views clearly stated in Freda Utley's *Last Chance in China* (Bobbs-Merrill, \$3.50). As a newspaper correspondent in Russia and China, she makes a forceful argument for aid to China for "if China goes communist, all Asia will probably follow."

The Shrine of a People's Soul, (Friendship Press, cloth \$1.50, paper \$1.00) by Edwin W. Smith, for years a missionary in Africa, is a fascinating recital of the exploits and experiences of missionary translators, especially in making the Bible available in every tongue. This little volume will give teachers and preachers and missionary students generally, a new understanding and appreciation of the linguistic difficulties and achievements of missionaries.

"Forging a New China," by Lawrence K. Rosinger (Foreign Policy Association, 35 cents), is a brief but illuminating survey of China from the early days of the Republic to the present. It is one of the Headline Series. Included is a supplementary chapter, by J. Franklin Ray, Jr., on "Postwar American Aid to China."

These Are the Mexicans by Herbert Gerwin (Reynal and Hitchcock, \$5.00) is a vivid interpretation of the social, cultural, political, economic, and religious life of the Mexican people. He describes the vast potential resources of Mexico, largely undeveloped, and the consequent poverty of many. Of especial interest to us is his appraisal of the failure of the Roman Catholic clergy, except for an occasional priest, to teach the better way of life. He expresses the opinion held by many others that "what the Church apparently wants is freedom only for itself. . . . Many of the Protestant missionaries now working in Mexico are doing what the Church and its priests failed to do."

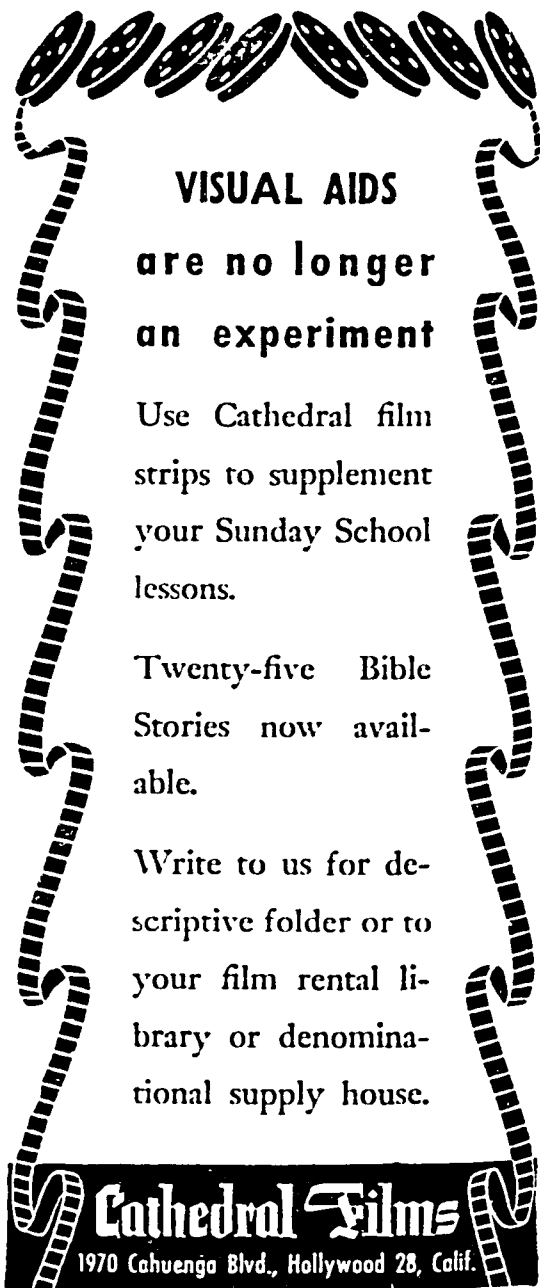
Battle for the Hemisphere by Edward Tomlinson (Scribners, \$3.50) gives the reader a clearer understanding of recent developments in South America, especially in Argentina. The author, who has rare qualifications for interpreting the continent south of us, describes the efforts

of Nazi and fascist leaders in Europe to control Argentina especially, and points out the perils of nationalism and communism under the present administration in Argentina.

The Dean of Canterbury has given us a sympathetic appraisal of Russia in his recent book *Soviet Russia Since the War* (Boni and Gaer, \$3.00). Not all students of Russia will agree with him in the belief that in the Union of Soviet Socialist Republics is seen "an ally of all that is best in the religions of the world."

Children of Korea is the subject of *Ke Sooni* by Virginia Fairfax and Hallie Buie (Friendship, \$1.50 cloth, \$1.00 paper) and Juniors will enjoy the experiences of Ke Sooni and her friends at home, at play, at school, and on holiday excursions. To a little-known mission field, this book makes a fascinating introduction.

"Swords and Plowshares" is a thirty-one page pamphlet by V. Raymond Edman (Van Kampen, 35 cents) giving a brief history of international peace movements from the early fourteenth century until the present.



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The Heart of Mission Strategy

(Continued from page 11)

ultimate goal of winning a nation to Christ, and establishing his Kingdom in the hearts of men. From each field and institution come urgent pleas for more missionaries, but these requests are always presented with a note of resignation and sometimes despair. In this one Mission there are thirteen stations to be developed, great untouched areas to be evangelized, and institutions to be enlarged.

But they also know that five other Latin-American Missions must be considered; that China, West Africa, Japan, Europe, the Middle East, and Hawaii are likewise calling. They know that if one hundred new missionaries are appointed in Richmond, after caring for replacements, each of the sixteen Missions around the world will average only two couples and one single worker apiece! They know that the present program of work of our Board around the world, without entering new areas, calls for a minimum of 350 new missionaries. Latin America alone can quickly absorb a hundred new workers in the ten nations where we serve.

So we are burdened, but withal, our hearts are singing as we contemplate the gospel victories of these years. In 1920 there were only 20,000 Baptists in Brazil. Today, there are 80,000 members with a constituency of probably a quarter of a million.

The shadows fall again and sadness pervades the Mission as some veteran who has served thirty to forty years arises to bid farewell to his comrades in arms. His days of active duty are over, his face is turning toward the land of his birth, but his heart remains among the people whom he has served so long. Again, the Mission turns aside from its grinding task to pay silent tribute to some faithful fellow worker who during the year fought a good fight, finished his course, and having kept the faith, received the crown.

The last song is sung, the last amen is said, the last fond Brazilian embrace is given, and the missionaries separate to their scattered posts along far-flung spiritual battlelines. They are so few, so few, among so many. Back again to active duty, they give themselves without stint for another year to the most glorious task given to men making Christ known.

The Miracle of the Picture

By Philip J. McLean

A picture cannot perform a miracle but it can be the means for one. That is what a small, inexpensive copy of the famous painting by Raphael, "The Sistine Madonna," did in a far corner of China.

The picture hung on the wall of a small home in northwest China, on the border between Nationalist and communist territory. It had come as a present from a Baptist missionary nurse in a hospital a thousand miles away on the China coast. The wife and mother in the home had taken nurse's training in the hospital, then had married a doctor who had joined the army and had been sent to this outpost. It was a Christian home and the picture was often used to tell the story of Christ to visitors who remarked about this unusual picture.

There were frequent raids from the communist territory to secure supplies. One day a strong force raided the town while only a small detachment of Nationalist soldiers was there. The chief desire seemed to be to secure medical supplies. Finding the doctor at the dispensary, they kidnapped him. His wife wrote back that all she could do was to pray for his safety and early return since pursuit of the raiders had been in vain.

Some months passed, and no word came of the doctor's fate. As a nurse, his wife sought to render what medical aid she could and care for her family. Then one day when the soldiers were away on an expedition a large number of rough-looking character came into the town. They went through the town taking what they wanted from homes and shops.

Two of the men came into the doctor's home. The wife protested that there was nothing in the home they would wish, but they proceeded to do their own looking. Suddenly the wife was surprised to hear one of the men speak to his companion in the dialect of her home back on the coast but his words were all the more astonishing.

"We will not bother this house," the man said. "Their God was once my God."

Almost hysterically the wife cried out to him, "How is it that you speak

my native dialect? How is it that you say our God was once your God?"

The man pointed to the picture, "The Sistine Madonna." Then he told her he had attended a Christian school back in her home city. "There," he said, "I used to see that picture and I heard the story of Jesus. I once thought he would be my God, too. Then the new revolution came. I was taught that all religion is just superstition. I thought I had put it all behind me until I saw this picture again. We will not bother you. We will go now."

The wife cried out to him, "Wait, you must help me! You come from my home city! You speak my dialect! You know my God! You must help me!" Then she told him of her husband and asked if he did not know something about him.

The man professed no knowledge of the doctor and declined to make any promise of help. Finally, he and his companion left the home but, before he left, he stopped again and looked at the picture.

Just at dusk the following day three men came into the town and entered the doctor's home. Two were the visitors of the previous day. The third was the doctor and husband.

The wife wrote that all they could do was to fall upon their knees and give thanks to God for his safe return. They noticed the men looking again at the picture but in their rejoicing they did not see them slip out into the gathering darkness and disappear.

Someone in America had sent the picture along with some other gifts and it had carried a message of life into a frontier to be the means of reuniting a family, of bringing a modern miracle to pass.

This is a true story. The nurse is Miss Willie P. Harris of Hwa Mei Hospital, Ningpo, China. Miss Harris, a Virginian, is a missionary of the Woman's American Baptist Foreign Mission Society.

In different form this story has appeared in two or three Southern Baptist weeklies and as a sermon illustration in *The Pulpit*. The Christian Century Press, Chicago.

By Vivian A. Bruner

日本人

"People of the Land of the Sun"

Thumpity-thump, thumpity-thump, Kanji Ikeda's* heart beat triple time against his ribs. It was all so strange—this big church building and this new country called America.

With a little frightened jerk he withdrew his small moist hand from the hand of the teacher beside him. They were nearing the door of the Sunday school room and Kanji wanted more than anything in the world to run away. In another minute he would be facing a group of boys and girls he had never seen before. What would they think of his Japanese name? Would they understand his English? Kanji trembled as the smiling teacher opened the door and once more grasped his hand in hers.

"Boys and girls, this is Kanji Ikeda," she announced as she led the black-haired boy to the center of the room. "His father is the new consul in our city."

"Hello!" said Kanji in his best English. He bowed very low.

There was a snicker in the back of the room and somebody whispered, "He almost touched the floor!"

Kanji blushed a rosy pink and looked down.

"Robert!" the teacher's voice had a hurt tone.

Kanji looked up to see a tall blonde boy. For a moment they looked at each other, and suddenly Kanji liked this American very much. He smiled, but Robert looked away.

"Suppose you tell us some of the things you learned in your school in Japan, Kanji," suggested the teacher. "Will you write something in Japanese for us?"

"I did not go to Sunday school in Japan," said Kanji, "but a missionary told me about the Lord Jesus. I will write the name of someone who wants very much to know about the Lord Jesus." Kanji


*You say it as if it were spelled kahn-gee ee-keh-dah.



walked to the board and wrote:

"What does it mean?" asked the teacher and the pupils gathered close to examine the carefully drawn figures. "Before Kanji tells us let me explain that learning to read and write in Japanese is not so simple as in English. You see, long, long ago Japan had no written language at all. She had a perfectly good spoken language but it had never been written down. Then the Japanese visited their sister country, China, and found that the Chinese could write their language. So Japan borrowed her letters and went about learning to write her language, also. This they added to their own."

"If you were to walk into a Japanese school room you would see the children at their writing lesson trying to learn these difficult combination Japanese-Chinese words. The teacher places the pattern for the day on the blackboard (just two or three characters). The little fellows sit hour after hour, writing, brush in hand, copying, copying until each letter is perfect. Each stroke must be made exactly right and in the same order for there are thousands of characters and even a single word may require a score or more strokes." Kanji nodded his head up and down in agreement.

"Wheh!" breathed Robert, who was now standing quite close.

"The writing—it means this:" said Kanji, pointing to the blackboard figures. "First,  means *sun*;

this,  means *root* or *base*. This,  means *man*, *person* or *people*. All together it means people of the land of the sun."

Kanji was breathing hard as he spoke and again his heart beat, thumpity-thump against his ribs. "While I am in your country I shall go to your church and to your school," he said. "Some day I shall go back to tell the people of my country about the Jesus you know."

He looked over the roomful of faces and suddenly his heart beat an extra little thumpity-thump for Robert was smiling at him.

日本人



By Frank K. Means

TOOLS for Missionary Education

Audio-Visual Aids

Sound Films (16mm.)

Beyond Our Own—black and white—40 minutes. Professionally produced, this is the story of two brothers, Peter and Bob. Bob early finds his place in Christ's kingdom as a missionary, while Peter, a young lawyer, thinks only in terms of worldly success. Brokenhearted by his son's death, Peter finally visits Bob who he thinks is wasting his life in China. There, the supreme faith of a Chinese Christian, killed in a bombing, opens Peter's eyes to things "beyond his own." *Rental fee: \$10.00*

An American Mission—black and white—25 minutes. A professionally produced film highlighting episodes in the beginning of modern mission history and in the Foreign Mission Board's missionary activity for the past one hundred years. *Rental fee: \$6.00*

We Too Receive—black and white—20 minutes. Professionally produced story of an American pilot shot down on a Pacific island who is rescued and carried to safety by a Christian native. Taken from Van Dusen's *They Found the Church There*. *Rental fee: \$4.00*

Mexico—color—30 minutes. Reel 1—"They Shall Inherit the Earth." Reel 2—"Our Nearest Foreign Mission Field." Southern Baptist work in Mexico, filmed by Dr. and Mrs. J. W. Marshall, narrated by Dr. Everett Gill, Jr. *Rental fee: \$6.00 (\$3.00 for each reel).*

New Life for China—color—14 minutes. Photographed by Dr. and Mrs. J. W. Marshall, narrated by Dr. M. Theron Rankin. Wartime conditions of Baptist schools and churches in China. Missionaries at work. *Rental fee: \$2.50*

The Forgotten Village—black and white—60 minutes. Story of an Indian family in Santiago, a remote mountain village in Mexico. *Rental fee: \$12.00*

Marie Louise—black and white—75 minutes. Professionally produced story of a little French girl who is

evacuated to Switzerland for a three months holiday by the Swiss Red Cross after her home in Rouen is bombed. *Rental fee: \$10.00*

Seeds of Destiny—black and white—20 minutes. Produced by the War Department—shows what war did to the children of Europe and Asia, and what is being done and what we must do to help them. Materials sent to the stricken areas may mean the difference between life and death for suffering people. *Service charge: 50 cents*

The Story of Bamba—black and white—45 minutes. The life of an African boy of the Bakonge tribe in the Belgian Congo. *Rental fee: \$3.75*

The Healing of M'Vondo—color—30 minutes. The story of an African boy healed of leprosy in a Christian mission hospital. *Rental fee: \$2.00*

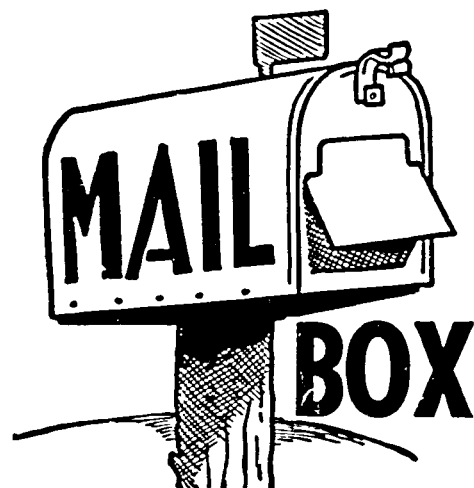
Kodachrome Slides (2x2)

Bridges to Tomorrow—47 slides, 16 minutes. A portrayal of the majestic beauty of Old Mexico, the living conditions and needs of the people. Mexico is a land of contrasts, where antiquity and tomorrow dwell side by side. *Rental fee: \$2.00*

A Letter Home—78 slides, 23 minutes. A colorful report of the glorious work and the appalling needs in Old Mexico presented by one of our missionaries. *Rental fee: \$2.00*

Each set of slides is accompanied by either (1) an album of twelve-inch recordings of the narration by Dr. Theodore F. Adams, member of the Foreign Mission Board, with appropriate music, hymns, classical numbers, and Mexican music; or (2) mimeographed descriptive statement of the slides, thus enabling the person who shows the slides to work out his own lecture. (A record-player may not be available.) In ordering, please be sure to indicate which you prefer, records or mimeographed statement.

Two new sets of slides on Nigeria will be available within the near future. Dr. H. Cornell Goerner, professor, comparative religions and mis-



Q. *Has the Foreign Mission Board published anything recently on Latin America?*

A. Two attractive pamphlets have just come from the press: "Survey (1945-47) of Baptist Missions from Rio Grande to Cape Horn," and "What Goes on in Latin America Today?" Both were written by Dr. Everett Gill, Jr., regional secretary. For free copies, write the Department of Missionary Education and Promotion, Box 5148, Richmond 20, Virginia.

Q. *Where may I obtain other helpful mission study books in addition to those published by the Foreign Mission Board?*

A. The Missionary Education Movement, 156 Fifth Avenue, New York 10, New York an interdenominational agency, publishes many excellent mission study books, most of which are acceptable for use in Southern Baptist churches, under the imprint of Friendship Press.

sions, Southern Baptist Theological Seminary, took the pictures during his visit to Nigeria in 1947. The narrations are also by Dr. Goerner.

Filmstrip (35mm.)

Blessed to Receive—filmstrip accompanied by script, 20 minutes. black and white, 110 volt-AC or DC current. Shows how gifts sent overseas through Church World Service have reached thirty countries and have been distributed through church and mission workers to persons still struggling through the aftermath of war. *Service charge: 25 cents.*

(Please turn to page 32)

Roman Artist Designs a Life

(Continued from page 7)

Recently, added honors have come to this artist, whose paintings and woodcuts hang in all Europe, North and South America. Of the last eight postage stamps printed by the Italian Government, four were the creation of Paolo Paschetto. These brought to a total of nine the number of stamps Paschetto has designed for the Government.

In the autumn of 1946, Paschetto returned to Rome from a mountain retreat to discover already in progress a national competition for a design for the new Republic of Italy. Paschetto felt that it was too late to interest himself in this contest. On the following Friday the radio repeated the regulations of the com-



Of the last eight postage stamps printed by the Italian Government, four were designed by Paschetto, making a total of nine stamps for him.



petition, stating that the contest closed the next Monday. Friday night he went to bed thinking of the responsibility of creating some insignia that would unite, not divide, the Italian people.

The next two days he labored with his "message," so that by Monday he was able to submit to the judges six drawings, each bearing the central

MAY BIRTHDAYS OF MISSIONARIES

1 May Scrymgeour Deter (Mrs. A. B.), Caixa T., Curitiba, Parana, Brazil; David Hardeman LeSueur, 24 North Dick Dowling Street, San Benito, Texas.

2 James Winston Crawley, College of Chinese Studies, Peking, China; Blonnye Foreman, Corrente, Piahy, Brazil.

3 William Coleman Harrison, Caixa 118, Porto Alegre, Brazil.

4 Pauline Willingham Moore (Mrs. J. A.), 702 Speight Street, Waco, Texas; Maye Bell Taylor, Haskell, Texas.

6 Alma Jackson, Caixa 35, Goyania, Goyaz, Brazil; Gertrude Addis Tharpe (Mrs. E. J.), 4 Balkcom Avenue, Macon, Georgia.

8 Elizabeth Fountain Callaway (Mrs. M. P.), American Mission, Bahrain, Persian Gulf, Arabia.

9 Cora Burns Marriott (Mrs. C. C.), 217 21st Street, Manhattan Beach, California.

10 Cora Ney Hardy, Box 563, Lagos, Nigeria, West Africa.

12 Sarah Nesbitt Davis (Mrs. Burton deWolfe), Caixa 300, Fortaleza, Ceara, Brazil; Helen Meredith, Hartwell, Georgia; Ethel Guest, Route 3, Greer, South Carolina; Auris Pender, Baptist Mission, Tungshan, Canton, China.

13 Marie Hall Blankenship (Mrs. A. E.), First Baptist Church, Lenoir, North Carolina.

14 Elin Bengtson (Mrs. N. J.), Kruk-makaregatan 5, Vasteras, Sweden; Roberta Ryan, Casilla 20-D, Temuco, Chile; Mary Lee Ernest, 1711 Clark Street, Honolulu 33, T. H.

15 Virginia Mathis, Baptist Compound, N. Pao Shing Road, Shanghai, China.

16 Anna Seward Pruitt (Mrs. C. W.), 124 North Cliveden Street, Philadelphia, Pennsylvania; Catherine Berryhill Walker, College of Chinese Studies, Peking, China.

18 Alfred L. Gillespie, Seinan Jo Gakuin, Kokura, Japan.

19 Mary Alexander, Box 1581, Shanghai, China; Grace Mason Snuggs (Mrs. H. H.), University of Shanghai, Shanghai, China.

20 Sarah Rebecca Eddinger, Casilla 20-D, Temuco, Chile; John S. McGee, American Baptist Mission, Iwo, Nigeria, West Africa; Lorene Tilford, International House, 500 Riverside Drive, New York 27, New York; Charlotte Martinez Duffer (Mrs. H. F.), Bajio 203, Roma Sur, Mexico, D. F.

21 William McKinley Gilliland, Baptist Mission, Box 8, Ogbomoshu, Nigeria, West Africa.

22 Orvil W. Reid, Independencia 657, Guadalajara, Jalisco, Mexico; Vance O. Vernon, Caixa 221, Recife, Pernambuco, Brazil.

23 Emma Osborne Claxon (Mrs. Neville), 2030 Sherwood Avenue, Louisville 5, Kentucky.

24 Clem D. Hardy, Caixa 226, Manaus, Brazil; Sarah Gayle Parker (Mrs. Earl), Falmouth, Kentucky; Audrey Marshall Sams, Zufriategui 964, Ituzaingo, F. C. O., Argentina; Lulie Sparkman Terry (Mrs. A. J.), % Mrs. C. A. Harper, 1036 Hendricks Street, Jacksonville, Florida.

26 Ione Buster Stover (Mrs. T. B.), Caixa 320, Rio de Janeiro, Brazil.

28 Rosalie Duggan Clinkscales (Mrs. T. N.), Caixa 338, Londrina, Parana, Brazil; William Robert Medling, 1029 Setamachi, Tamagawa, Setagaya-ku, Tokyo, Japan.

29 Taylor C. Bagby, Postal N. 35, Goyania, Goyaz, Brazil; Martha Bigham Belote (Mrs. J. D.), Baptist Mission, Tungshan, Canton, China; Zelma Van Osdol Foster (Mrs. J. A.), Baptist Mission, Kunshan, Kiangsu, China.

30 Nan Trammell Herring (Mrs. J. A.), Baptist Mission, Kaifeng, Honan, China; I. N. Patterson, Box 48, Abeokuta, Nigeria.

thought of unity. He was notified that of the artists who submitted the 640 designs, he and four others would be allowed two weeks longer to develop their ideas. On January 14, 1947, six weeks and two days after the radio announcement, a second letter informed him that his "message" had been selected to guide Italy in the postwar years.

The symbols incorporated in the Republic's design are characteristic of old Italy but are so employed as to carry a new meaning for the new Italy. The Italian dignity and force

of resistance is emphasized by the circular fortification. This fortification is recognized also as the diadem long utilized to crown the head of Lady Italy, but with the pointed difference of an open door, not the futile closed door. Above and below there is the star of hope and the sea, both familiar insignia to Italians. The olive leaves declare that the purpose of the fortress is to maintain peace, and the inscription, *Unita and Liberta*, gives the principles which must be appropriated if peace is to last.

(Please turn to page 32)



Congratulatory cablegrams and telegrams were delivered January 31 to Dr. and Mrs. Thomas Eugene West in the receiving line at the bride's home immediately following the ceremony at Ginter Park Baptist Church. The former assistant to the Board's executive secretary, Gene Newton, chose Elizabeth Minshew (left) to be her only attendant, and Dr. Newton (right) gave her in marriage. Mrs. Newton received the guests with her husband. The Wests went to Rio de Janeiro on their wedding trip, and expect to be at home, 2 Hastings Street, West Roxbury, Massachusetts, after March 15.

Bereavement

Dr. T. Neil Johnson, missionary emeritus of China, died February 9 at Chapel Hill, North Carolina. He is survived by his widow.

Resignation

Fannie George Hurtt of Nigeria has tendered her resignation, due to ill health. She lives at 1711 Fifth Avenue, South, Irondale Branch, Birmingham, Alabama.

MISSIONARY NEWS *Flashes*

Appointments

The Foreign Mission Board on February 12 appointed five new missionaries, all for Latin America:

The Rev. and Mrs. Horace Everette Buddin of Turbeville, South Carolina, for Brazil;

Dorothy Evelyn Donnelly of Charleston, South Carolina, for some Latin American Republic;

The Rev. and Mrs. William Milton Haverfield of Due West, South Carolina, for some Latin American Republic.

All are students or recent graduates of Southwestern Baptist Theological Seminary.

New Personnel Secretary

Samuel Eaton Maddox of Brazil, son of Emeritus Missionaries O. P. Maddox, and an appointee of 1946, was elected secretary of missionary personnel for the Baptist Foreign Mission Board, February 12.

He and Mrs. Maddox, and their young son, will move to Richmond about April 1.

Arrivals

Miss Mary Sampson of China is at home, 2121 Speed Avenue, Louisville, Kentucky, because of a family emergency.

Dr. and Mrs. Hendon M. Harris of

China are on furlough, Clinton, Mississippi.

Dr. and Mrs. Wilson Fielder of China are at 1410 South Tenth Street, Waco, Texas.

Edwin B. Dozier of Japan is on furlough with his family, 708 East Tremont Avenue, Charlotte 3, North Carolina.

Departures

The Rev. and Mrs. Zack J. Deal, Jr., left Miami by air January 6 for Colombia.

Georgia Mae Ogburn and Ethel Singleton of Chile left New York January 24 by boat for Valparaiso.

Dr. and Mrs. Roy C. McGlamery left New York by boat for Colombia January 31.

Mrs. Anne Sowell Margrett of Argentina left New Orleans February 5 by boat for Buenos Aires.

Dr. and Mrs. W. Donald Moore left San Francisco February 14 by boat for Shanghai.

The Rev. and Mrs. George E. Jennings left February 21 from New York by boat for Spain.

Ethel Guest and Mary Elizabeth Truly who left New York by air February 21 cabled the news of their arrival in Nigeria the 25th.

The Rev. and Mrs. Roy F. Starmer, formerly of Romania, left New York by boat February 25 for service in Italy.

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Tools for Missionary Education

(Continued from page 27)

Recordings of Rankin Address

Because of the current interest in Europe and the Southern Baptist desire for information about the Baptist World Congress, its purposes and prospects, there is available a recording of the address delivered by M. Theron Rankin at the Foreign Missions Conference at Ridgecrest, North Carolina, last August. Commercial type, 78 rpm, twelve-inch records such as can be played on any phonograph or record-player. No rental fee or service charge.

Medical Mission Outpost

(Continued from page 9)

many as five languages, in order to reach the members of the various tribes present. Many come seeking new bodies, and have departed with new souls.

In the absence of Miss Manley, now on furlough, Missionary Ruth Womack, formerly with the Ogbomoso Hospital, is now on duty.

"Dr. Cox, what is the most difficult phase of your work?" I asked during my visit to Joinkrama.

"It isn't what we do, but what we're unable to do that hurts us the most," she said.

This answer is typical of the spirit which characterized the work of Roberta J. Cox, M.D., and Kathleen Manley, R.N., during the year 1947.

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Roman Artist Designs a Life

(Continued from page 30)

When questioned about his understanding of how his life contributed to eternal verities, Paschetto answered that a painting is not just an article of beauty to him, but it is he himself, the "inside man," that is stretched across the canvas. Feeling an inability to express himself in public discourse, or by prose or poetry, Paschetto enjoys the task of portraying visually his God-given obligation to uplift humanity morally and spiritually.

The symbolic poster, created to publicize the postwar loan by the people to the bank of Rome, depicts wounded hands raising from war ruins a coin bank against a background of workman's tools. But above all there lies the open Bible visibly proclaiming the eternal imperative that Italy's reconstruction must not be physical only, but spiritual also. (A Pasquettian snow scene, according to his terminology, portrays a "sense of the Great Peace." His two four-book series of design books for the public schools present pictures of the sword and arrow broken across the lily of peace, the "eternal dove," and similar thoughts.) The Baptist artist's greatest joy would be to use all his time to create pictures to portray the moods of the soul or to illustrate ad-

ditional books, similar to his *The Lord's Prayer*, and *The Shepherd's Psalm*.

With deep flowing messages motivating this artist, the listener is not surprised to hear him remark casually that he and his wife worked until three in the morning, or to hear him state that when hungry during the war years, he lost himself for ten to twelve hours in his messages and thus forgot his hunger.

A deacon and elder for thirty-three years in the church of which his father became pastor in 1888 and into which he was baptized as a young man, Paschetto selected as his own a motto he found inscribed on the wall of an old castle near Turin, Italy. This motto was neatly placed on the bottom of all designs he submitted to the Government, it appears under his bleeding-heart Huguenot coat of arms, and it is found inscribed precisely in his studio. That motto reads, *E Bello Dopo il Morire Vivere Ancora* (It is Beautiful After Death Yet To Live). It is small wonder that the endeavor to portray on canvas a soul of these depths has made the creation of Paolo Paschetto excel even in Italy, the land of art. Truly, it is the spirit that gives life.

Only Laymen Can Do It

(Continued from page 5)

them, if at all, the voice of God will be heard, and through them, if at all, that the Spirit of the world's Saviour will lead and labor, and accomplish results.

It is in Christian congressmen and senators, a Christian president and cabinet members, yes Christian leaders of political parties and Christian policy makers in all departments that our religion will register its wisdom and its power. It is to produce and inspire and sustain such Christians in and for these functions that the churches and their ministries exist in the life of the world.

It is in Christian labor leaders and industrialists, executives and directors of all the institutions and agencies of organic and organized society that a possible social order can be attained and sustained.

Let us say again that all these plati-

tudes are restated here and now because "the days are evil" and we must without delay "redeem the time." The nations and their peoples must be reborn if they are to survive. They are not fit to survive as they are, nor can they survive unless they do come to rebirth. Our gospel must be God's power to produce—and on a world scale—these "reborn individuals"; and to project them into life determined and prepared for "voluntary co-operation" to rescue the remnants of a wrecked world and to reconstitute them into a possible order in our world.

And it all must be done by the grace and the power and the drive of God's Spirit and for the glory of the redeeming Son of God. It is the layman's day. If he fails the day of doom is upon us; if he is faithful "our redemption draweth nigh."

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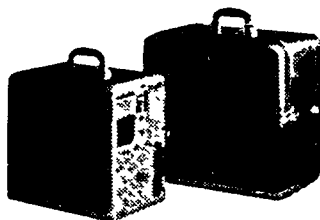
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