

THE *Commission*

In this issue

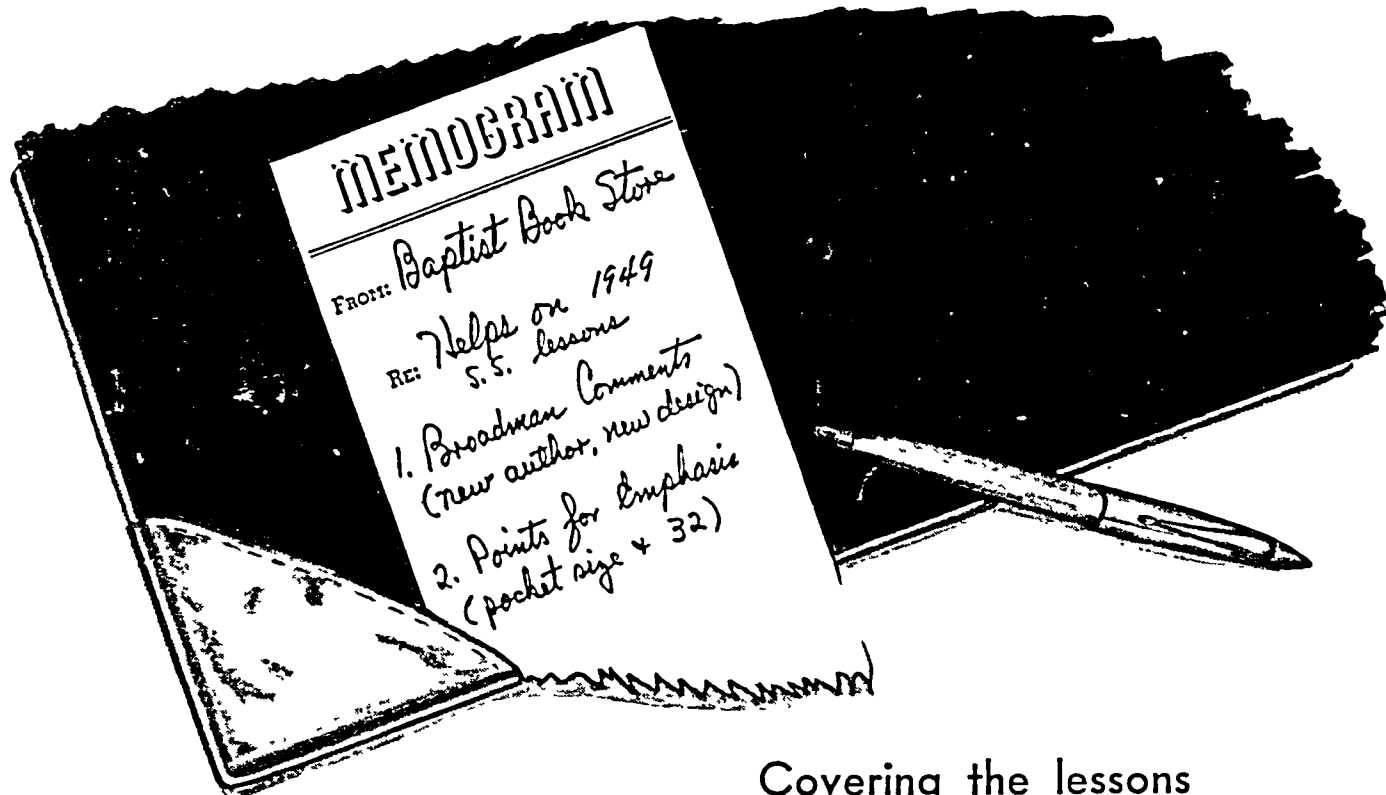
November 1948

Life in the Outposts

By Frank S. Mead



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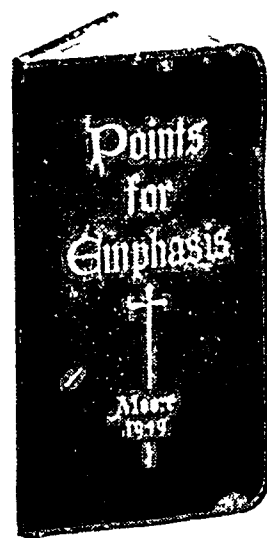
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EPISTLES

FROM TODAY'S APOSTLES

Missionaries to the Balkans to Visit Yugoslavia Before Settling in Zurich

On September 13 we sailed for Europe on the *America*. From Le Havre, France, we came to Geneva, Switzerland. We want to get settled quickly so we can go to Yugoslavia. In the spring the Yugoslav consul in Washington said that we could have permission to go there for a month. Presumably that permission was to remain good indefinitely and we are now working on using it during October. If it is possible to get the permission to visit extended, we shall remain longer.

According to letters which we continue to receive from Yugoslavia, our Baptist friends there still need help in the way of food and clothing. Since we are no longer in the States to plead their cause, I hope that you will help when you can. Relief parcels may contain as many as forty-four pounds now and should be sent to:

Balog, Anton
Brace Ribnikara 41,
Novi Sad,
Yugoslavia

Somewhere on the outside should be marked: "Gift—Poklon—G.L.V."

Our new work in Europe will be in connection with the international Baptist Seminary which is to be established at Zurich. Dr. Rankin and Dr. Sadler were here during August to appraise suggested property and buy it if it seemed suitable. The seminary is to have a scholastic standing equivalent to that of our Southern seminaries. Several faculty members have already been enlisted.

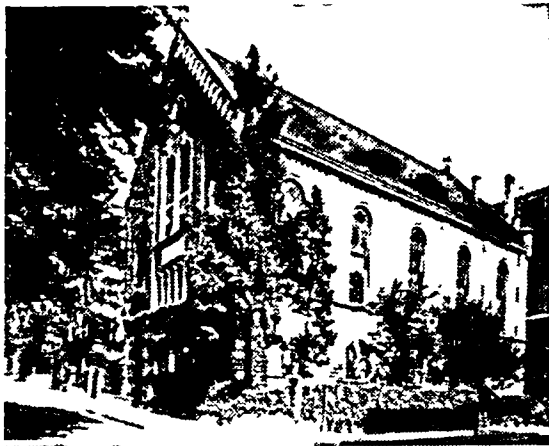
Switzerland seems to be a favorite country in the thinking of many Americans for whenever we mentioned working there, envious comments followed. We eagerly anticipate it and hope that the edge will not be taken off our enthusiasm by the severe cold which we have been told marks the winters.



PAULINE W. MOORE
(Mrs. John Allen)
c/o Dr. J. D. Franks
17 Route de Malagnou
Geneva, Switzerland

Baptist School for Nigerian Girls Trains Students in Christian Homemaking

The Christian schools of Africa are quite different from American public



Postcard

Zurich, where the European seminary will be built, is strong Baptist center.

schools. You will be interested in our Baptist Girls' school where I teach.

Shaki is in the northwest corner of Nigeria. It is about 120 miles from a business center. Nevertheless, the mission station has been established for some years. The compound includes a dispensary, the girls' school, and two mission houses. We are surrounded by rocks—in the distance are big hills and beautiful scenery—something I could not have imagined before I arrived.

The Girls' School is a boarding school with some students from the town. They have several rooms in which to keep their boxes for clothes and their mats for sleeping. Rolled out on the floor at night, the mats are rolled up and placed against the wall during the day.

A shed is provided where the students cook over the open fires. They get their water from the streams until the water becomes too scarce in the dry season; water that has been stored during the rainy season is then used. The girls get up their own wood for cooking and are allowed to go into the town to buy their food at the market.

There are seven classes here in the school. According to the British grading system we have classes called Standards I through VI. The seventh class is a beginners' class for any women or girls who wish to learn to read and to study a few academic subjects. Every class has a period of Bible study each day.

The school was started as a training school for pastors' wives and other Christian women who desired to be better fitted for the Lord's work, and today many of the religious subjects are taught in every class at least once a week: the study of the plan of salvation, methods in the Woman's Missionary Organization, stewardship, and soul-winning.

Other classes are similar to those of our public schools—geography, arithmetic, hygiene, nature study, music. Learning how to cook, iron, wash, keep a house, and be good mothers is in the curriculum. There are two African men,

five women, and two Americans on the teaching staff.

On Saturdays the girls finish their duties in the morning to take care of their personal chores in the afternoon. Some comb one another's hair, some wash, and some cook. On Sunday the girls go to church at the various Baptist churches in Shaki and outlying villages or living sections.

On Sunday afternoon they have their girls' missionary meeting at the school and, at night, regular services are held in the chapel. This evening service is appreciated particularly by us missionaries because a missionary preaches and we use one of the hymnals from home.

Many of the girls here in the school are Christians, but many are not baptized Christians as yet. Some are still influenced greatly by their Mohammedan and pagan background, but we hope that not one will go away without a knowledge of Christ.



VIVIAN LANGLEY
Shaki, Nigeria,
West Africa

Civic Planning Commission in Hawaii Aids Baptist Church to Build on Maui

In the same week of the good news that we are getting a much needed bus, we had word from the Personnel Office of the Hawaiian Commercial and Sugar Company that the engineers who have been planning the new Kahului [pronounced Kah-HOO-loo-ee] had suggested a place for our church site, and they were in a position to make us an offer.

The church committee found that they were suggesting to us a most desirable place on Puunene Avenue, in what will be the new residential section of Kahului. We have two acres of land with good frontage on one of the main highways. Four white flags now blowing in the breeze mark our church property. In a few days a sign will be up: "Future Home of the Kahului Baptist Church."

In late summer the Wahiawa church called our pastor. Their pastor, Malcolm Stuart, is leaving this month for his permanent field of work in China. Mr. and Mrs. Eugene Cross who had been with us since last September felt led to accept that call.

The Mission then sent to us the E. J. Tharpes, a missionary couple who had recently arrived in the Islands. They have been here only a short time but we have come to feel that they are God's provision for our needs.

Mr. Tharpe knows and loves building. He is entering into plans for our physical
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The COMMISSION

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THIS ISSUE is devoted to Christian medical service overseas. The majority of the contributors are young doctors, fresh from the nation's best medical schools, prepared to pioneer as one lone physician in an area that nobody else will serve. Dr. W. Donald Moore was appointed last October for South China. Dr. J. P. Satterwhite, now on duty with the armed forces in Japan, spent last year studying tropical medicine at the University of London. Merrel P. Callaway, a missionary preacher, and his wife are Southern Baptists' first missionaries to Arabia, now in training at Bahrain. Daisy H. Jester is Mrs. Wm. L. Jester, for many years a missionary nurse in Tanganyika Territory, East Africa, appointed in 1946 for the staff of the Oghomoshu Baptist Hospital, Nigeria, West Africa. Dr. Ben R. Lawton is principal of the Baptist ministers' training school, until recently at Rome, now at Turin, Italy. Dr. E. Lamar Cole is the first medical missionary of recent years appointed for Mexico. Dr. Franklin T. Fowler, son of missionaries to Argentina, is the first medical missionary Southern Baptists have sent to Paraguay. Dr. Roy C. McGlamery, appointed in 1947, is the first medical missionary Southern Baptists have sent to Columbia. Dr. Hwai-Mei Chen of Shanghai is the daughter of Professor C. C. Chen and Mrs. Chen, dean of women, of the University of Shanghai. Frank S. Mead is a free-lance writer in the religious field. Jane Carroll McRae (Mrs. J. T. McRae) of Winston-Salem, North Carolina, is a regular contributor to THE COMMISSION.

COVER Hawaiian kindergartener, portrait by Fritz Henle.

NOVEMBER 1948

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Baptist Medical Mission Frontiers

No matter where you find it, the Baptist hospital is distinguished by its immaculate cleanliness, inside and out; by its friendliness; and by its ability to save lives as well as souls with meager funds. Because Christian doctors, nurses, evangelists, and their assistants work for love instead of money. Turn the page for the facts on Southern Baptists' ministry of healing overseas, country by country.



Who but a Christian doctor would listen to the complaints of an old vegetable seller with badly swollen right leg?



For Dr. Ao's prescription, the "out-patient" pays the Kweilin Baptist Hospital drug store the price he can afford.



With a bandaged leg he is back on the job, making a living for his family.

"Museum of Tumors and Deformities"

By W. Donald Moore, M.D.

As a fledgling missionary doctor in South China I hardly know where to begin to enumerate the needs of these people, for they are so many and so great! On every street are ragged, half-naked and starving men, women, and particularly children. Nutritional deficiencies are prevalent and in its shadow stalks the plague of tuberculosis.

Some authorities here state that tuberculosis is active in one-third or more of the general population. Certainly it is one of the primary medical problems and will require the greatest effort to control.

Then there are the tropical diseases that we see every day—malaria in its severest forms, much of it the malignant type that can kill in a few hours; the dysenteries, typhoid fever and many others.

Every time I walk from the hospital over to the mission compound see a museum of tumors and deformities that I wish I could get my hands on to treat. Many refuse to come for treatment because they are still suspicious of Western medicine—a surprising fact in a city that has been so long subject to the influence of Western culture, but one of the most difficult problems we have to face to carry out an effective ministry of healing.

Objectively, the medical needs in South China are largely twofold. One is the problem of adequate physical equipment and medical supplies; the other is the provision of properly trained Christian medical personnel—doctors, nurses, technicians, and administrators.

In all of South China, Southern Baptists have only three hospitals in operation, and when filled to capacity they take care of less than 250 patients. Of course many more patients are cared for in the out-patient clinics of these hospitals, but even that is a small part of what needs to be done in an area of so many millions of people.

Our clinics and hospitals stay full most of the time, and those who min-

ister to the physical and spiritual needs of the patients are doing an excellent job. There are many unsung heroes among the Chinese doctors and nurses who have given so faithfully and effectively of their time and talents, particularly during the war years. And to the evangelists and Bible women who serve full time in the hospitals and clinics go special honor. Theirs is a life of complete commitment to witnessing for Christ in the sick room.

But the ministry of each of these could be increased manifold if supplied with new and better tools. All of the hospitals need more surgical and medical equipment. Many medicines are difficult to obtain outside the U.S.A. If the work is to grow, more building will have to be undertaken, and clinics need to be established in the outlying districts. But that will mean more capital investment from Southern Baptists, for very little could be provided by the Chinese Baptists themselves.

Above all, the need of medical missions in South China is trained Christian medical personnel. Our hospitals are training as many nurses as is humanly possible, but that is not enough. Our doctors have to be chosen largely from the non-Christian institutions, for we have no medical school and only one Baptist college in all of China. We train a few interns and residents in our hospitals each year, but they need more training than we are equipped to give them at present. We need more missionary doctors who are specialists to help teach the Chinese doctors.

Then we should make it possible for the most promising and capable of the Chinese doctors and nurses to be sent to America for further study. Upon return they could render a much more valuable service.

To meet these increasing medical needs in South China will mean a much greater dedication of self and means on the part of all Southern Baptists, for South China is only a small part of our world missionary goal.



Photo from C.I.V.S.

For health, there is no substitute for milk and Chinese families who never have had it send their children to the day school of Sing Ming Baptist Church at Soochow, a regular milk feeding center. The sustained relief work of the Southern Baptist Convention finances such projects in all China Missions. Give money through your church marked "For Relief" to make possible bulk shipments of powdered milk.



FIGHT TB
Buy Christmas Seals

Behind the Bamboo Curtain

By J. P. Satterwhite,
Lt., M.C., A.U.S.

Japan has the finest wood culture that I have ever seen.

One of the most beautiful of Japanese handiworks is the bamboo curtain. In a busy, crowded district, bamboo curtains can isolate a home and give it the quiet solitude of a country villa.

But this bamboo curtain is a symbol of one of the greatest ills in Japanese life. It separates them from reality.

This is certainly true in the field of medicine. A Southern Baptist medical officer with the United States Army here, who is hoping to come back to Japan as a medical missionary, gives his observations.

W. R. MEDLING

We in the United States have assumed that medicine in Japan was quite adequate, and the need for foreign doctors such as medical missionaries did not exist. Whether this was true in the past I do not know. It is not true today.

Medicine in Japan is based on German medicine. Many Japanese professors studied in Germany. This once excellent fountain of medical knowledge was by the middle thirties quite dry, and has remained so. Medicine in Japan is studied in the German language—a foreign language, and one that few Japanese seem to have mastered. This is also a source of serious loss. Medicine in Japan is an adaptation of a highly specialized Western art into a medieval type of society. (I say this without malice; they have progressed very rapidly.)

Japanese are trained by rote memory to a large extent, and few are adept at analytic thinking. Their requirements for a medical degree total between two and three years less of formal schooling than that thought necessary in the West. Nurses are still considered low in society and requirements and standards for nurses are very poor. This is changing for the better.

Japanese hospitals are for the most part between twenty-five and fifty years behind Western standards, and



Dr. N. A. Bryan, staff physician of the Yangchow Baptist Hospital, records the case history of a tubercular woman patient, accompanied to his office by her husband.

at best are usually barns to which patients are rightly afraid to go. The sick are cared for by their families living and cooking in the room with the patients. The supposed necessities such as pure water supply, plumbing, screening, and a sanitary kitchen, are absent or are very primitive, according to our standards.

Japanese pharmaceuticals are apparently not hampered by laws. A Japanese physician can never really be sure what medicine he is using or giving a patient. Very poor standardization is the rule and not the exception. Mechanical and glass equipment are of extremely poor quality since the war.

The rose-colored view of Japanese medicine is false. The Japanese doctors are not to be condemned, but rather, praised for remarkable progress under such great difficulties.

And make no mistake. There are excellent scientists in Japanese medicine, and very fine nurses, too. It has been my privilege to know and work with many. Japanese doctors also occupy and merit the same relative social position in Japan that Western doctors enjoy.

But the great bulk of Japanese medicine is in desperate need of outside help and stimulus if it is to attain its potentialities, and Japan is a fertile field for the Christian witness of the medical missionary.



Sunday morning worship was in progress in the Mission chapel when the call came.

"Who Healeth All Thy Diseases"

By Merrel P. Callaway

The day after Rhamadan in Arabia and other Moslem countries is *Eed el fitr* or the feast of the breaking-of-the-fast. It is a day of rejoicing because after a month of eating only at night, the people resume their normal lives. The feast day begins with the coming of three thousand Moslems to a field next door to the Mission here. The great throng kneels, touching foreheads to the ground, and prays and listens to a *mullah* preach. Afterward they visit one another in their homes.

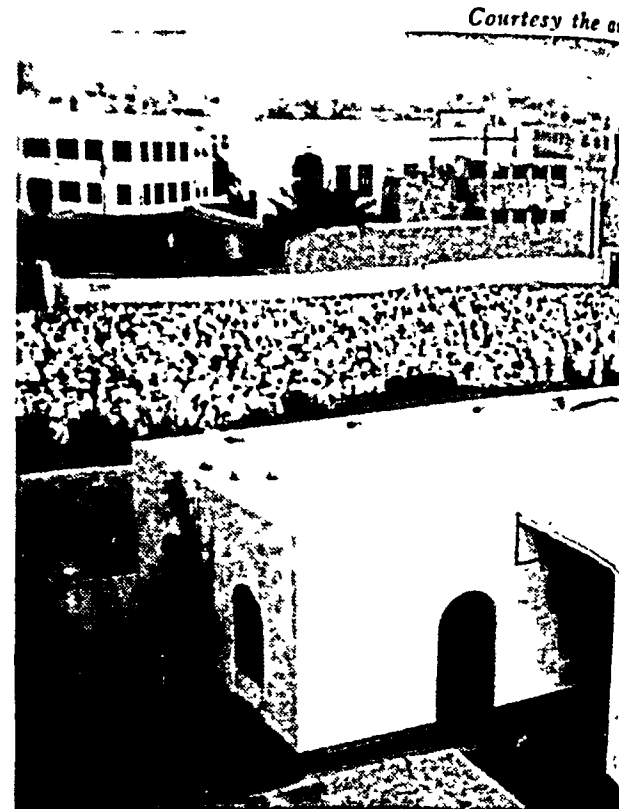
It is the custom of the missionaries here in Bahrein to call on the high Sheiks on this day. As we left the home of a rich Moslem, Dr. Harold Storm said, "Merrel, not so long ago eighty people were killed in the courtyard of this home." And he told me the story.

A rich Moslem who wants to give alms usually broadcasts to the world that *zikat* is to be given out, and when the crowds have gathered he gives each individual a small coin. It was the counterpart of this kind of giving which no doubt led Jesus to say, "Take heed that ye do not your alms before men to be seen of them."

A Sunni neighbor of the Mission, one of the leading merchants of Bahrein, chooses Ashur as the day on which to give out his *zikat*. He chooses this day with fanatical forethought; Shias are always occupied with their pageant and he can be sure they will get none of his gifts.

Shortly after sunrise all the streets in our eastern section of the city were filled with a mass of hurrying black-robed, black-veiled women bent on getting at least one of the coins and hopeful of more if they could get away with a little *bila* (stratagem). The gambling habit plus that instinct to get something for nothing spurred them on. Literally thousands choked the streets, pushing and shoving to get a place nearest the door.

The Sunni owner of the house eventually appeared. A jingle of money bags was heard. Pandemonium broke loose. Hundreds tried at the same time to get through the small passage way into the courtyard. Shrieks filled the air. Servants tried to drive back



A crowd of Moslem worshippers almost surround Christian hospital at Bahrein, to hear a sermon at sunrise on Eed el Fitr.

the crowd with sticks and pieces of iron. When the outer door was shut to prevent others from trying to force their way in, panic seized those inside. There was no way of escape. Some fell to the ground and were trodden on by others. Some tried to escape by climbing over the wall. They slipped and fell on those beneath. It was a massacre.

Sunday morning worship was in progress in the Mission. One of the hospital helpers rushed in with an urgent message for the doctor, who immediately left. He went to the Sunni neighbor's house where the giving of alms had turned into a catastrophe.

One hundred and fifty bodies were

Soap and Water for Africa

By Daisy H. Jester, R.N.

Ignorance is the African's greatest enemy. The people perish literally for lack of knowledge. Superstition, ignorance, taboos, and custom all unite against healthy men and women, boys and girls and babies. To go out into the highways and byways to teach

stretched out in the courtyard. Dead and living were almost indistinguishable. Following the iron-bound custom of the veil, every face was covered with pieces of old cloth and clothing. Each body had been drenched with water in a frantic attempt to revive the fainting ones but many who were only in shock suffocated. The total dead numbered eighty-three. Forty victims were taken to the hospital. Others had been taken home.

The Christian doctor met the wife of a very wealthy Arab merchant on the hospital veranda. She stopped him and said in words to this effect, "Sir, I have been watching you doing all these things for these poor people. There is truly a great difference between your religion and ours. Your religion makes you want to help people and show love to them but ours . . ." Here she stopped. Darkness—death. Light—life.

That is a true story of Arabia. Hospitals with Spirit-filled, evangelistic doctors and nurses are needed. Malaria and eye diseases are the most common troubles. But Arabia has its share of hernias, leprosy, pneumonia, tuberculosis, kidney stones, cancer, hemorrhoids, venereal disease, whooping cough, and the other maladies. Dr. Storm specializes on eye-work; Dr. Harrison on hernias, perfecting the new "Arabian Patch" treatment, but in Arabia, specialists have plenty of other patch work to do.

On the cornerstone of one of the four Christian hospitals in all Arabia are found the words:

BLESS THE LORD, O MY SOUL,
AND FORGET NOT ALL HIS BENEFITS:
WHO FORGIVETH ALL THINE INIQUITIES;
WHO HEALETH ALL THY DISEASES.

God needs evangelistic Christian doctors and nurses to make the Moslem believe that word of God.



The Ogbomosho Baptist Hospital is a healing and teaching ministry. Leslie Sands Williams, R.N. (below) conducts the training course for nurses, both male and female.

the people how to keep well and block the encroachment of disease and death is the evangelistic task I feel called to do.

The mortality rate of mothers at childbirth out in the bush is estimated at 50 per cent. That of babies is even greater. Why? One reason is the custom of plastering the floors of the home with cow dung to keep down dust and certain insects. The cow dung is the favorite breeding ground for tetanus organisms. Before, during, and after delivery, the women sit or squat upon these dung-smeared floors. Contamination is inevitable.

Many mothers as well as babies die of tetanus. Often a mother is brought to the hospital for treatment when she is beyond the chance of possible recovery. At other times the motherless baby is brought to the Motherless Baby Home after having had nothing but water for as much as a week.

Another factor is that most women are cared for by older women who are steeped in both idolatry and superstition. When an expectant mother has any difficulty, there is immediate recourse to the native medicine which hinders instead of helping. The condition of the women when brought to the hospital after having had such medicine administered is heart-breaking to the medical staff who must care for her. In most cases the baby, if delivered at all, will be still-born, and too often the mother dies in spite of all that medical and surgical skill can do to save her. Only an obstetrician or gynecologist can fully appreciate the awful conditions of these patients who are treated in ignorance by their relatives with medicine that is far from being scientifically attested.

Again the diet of the people also



Courtesy Leslie Sands Williams

plays an important part in the diagnosis and treatment of their diseases. The people subsist largely on yams, cassava, maize, sweet potatoes, and guinea corn, all carbohydrates. Practically no milk and very small quantities of meat are eaten. Nut or vegetable oil is their chief supply of fat. Some green vegetables mostly of the leafy variety go to make up their diet. All foods are highly seasoned with red peppers—cayenne—which are ground to a pulp and added to the food.

Most patients brought to the clinics and hospital for treatment are found to have a very low hemoglobin. Often it is as low as 40 per cent, and some times as low as ten per cent. This is largely due to diet, but is also aided by diseases that destroy red blood cells, such as malaria and intestinal parasites.

Adult education in sanitation and hygiene is one of the most needed things in the life of these people. To say that many of the compounds are filthy is putting it mildly. Proper sanitation is almost entirely lacking in many sections. The proper use of soap and clean water could do more to prevent disease than any other one thing. The need for the knowledge of proper cleanliness is apparent on every



British Information Service

Mothers and babies suffer most in Africa. To cut down the high rate of death in childbirth, the Governments in some African countries are training and employing midwives, like Miss Theresa Sumney (in uniform) of Accra, Gold Coast.

hand. Filthy bodies and dirty clothes and living quarters provide lurking places for disease-breeding parasites. Crowded living conditions also aid in a large way the rapid spread of infectious and insect-borne diseases.

Medical aid and teaching is most gratefully accepted and is very much appreciated. With clinics established to put on practical demonstrations,

much could be done to alleviate present suffering and prevent it in the future.

Instruction is needed in prenatal, natal, and postnatal care, home nursing, sanitation and hygiene, home and personal cleanliness, proper diet and such subjects. Preventive medicine can do much for the people of Yoruba Land and Nigeria as a whole.

"Medicine of the Spirit"

By Ben R. Lawton, Th.D.

Italy, host to the International Congress of Surgeons, site of the famous cancer institute, Clinica Regina Elena, and the world-known paralytic institution at Ariccia, does not lack hospitals in her cities, but in the country children may contract serious skin diseases solely for the lack of water.

Public hospitals, being staffed by nuns, might just as well be Catholic. The common response to evangelicals is, "We are full." The evangelical pastor often waits hours to visit a patient and in many localities the pastor is never informed about the critical condition of an evangelical until he is dead; the evangelical patient must sometimes endure discriminations in service and, almost always, open ridicule and embarrassment.

Adversity is often for the glory of God, as was the case with an uneducated farmer, the patient of Dr. T. Santi, a Methodist doctor of Naples. Because the farmer spoke to the cultured Dr. Santi as "Brother" the nun treated the patient and the doctor

with derision until one night, about one o'clock, when she was able to find no "father" acceptable to a Catholic, who was dying.

The hysteria mounted until the Protestant farmer, ignoring his own critical condition, walked to the bed, repeated the twenty-third Psalm, prayed and spoke and taking the hands



Evangelical Hospital at Milan is staffed by nurses of the Waldensian evangelicals.

of the dying man, he quieted the entire group, including the nurse who was repeating the Lord's Prayer.

With grateful tears the head nurse related the incident to Dr. Santi, concluding "You are blessed to have such a brother!"

In Northern Italy—Milan, Turin and Genoa—there are three evangelical hospitals (none Baptist) continually turning patients away because of the lack of funds. In Milan as elsewhere in Italy, there is a compulsory medical fund for all workers. Finding it extremely difficult to receive aid from this fund if they go to an evangelical hospital, many evangelical Italians avoid paying twice for medical attention by selecting one of the fifty-eight Catholic medical institutions in Milan. Otherwise they stay at home.

For all Southern Italy there is only one dispensary. Located at Naples, during 1947 it handled 3,960 visits, sponsored seven operations, and treated 462 new out-patients, of whom 245 were Catholic. During the war Chaplain L. T. Fagan initiated an interdenominational movement to build an evangelical hospital of forty beds at Naples as a memorial to the fallen American and English soldiers.

The president of the board of di-



Dr. T. Santi (right), Italian evangelical physician, will head the Naples Hospital.

rectors, who is the Baptist pastor, Gaspare Ricci, reports that a modest beginning is to be made this fall with ten beds, by contrast with Naples' five civic and three Catholic hospitals, one of which has 300 beds. The Italian Government's recognition of the institution as a moral entity has been nullified by the Health Department of the Government. The 3,300,000 lire (\$40,000) on hand is not sufficient to guarantee a clean hospital, it claims.



Photos from Italy courtesy the author

Baptist hopes for adequate medical care in Catholic Italy reside in these two: Dr. and Mrs. Marco Fasulo. Son of the widow in charge of Italian Baptists' orphanage at Rome, he is already engaged in medical missions.

Central Italy is without even one evangelical dispensary, but is fortunate in having at Rome a young Baptist doctor, Marco Fasulo, and his wife, a trained nurse. These who serve among the 8,000 Catholic medics at Rome are pleading for a centrally-located modernly-equipped, Baptist medical center with a three-room dispensary at \$16,000, if not a small hospital at \$100,000.

Dr. Fasulo, whose father and grandfather were Baptist pastors, explains the design of such a clinic in these words: "The medicine that I give most willingly is the medicine of the Spirit. Evidently the blood of my fathers, enthusiastic pastors of the gospel, helps me in my useful and difficult profession."

Shall we not assist these yoke fellows to do all for the glory of God?

"Cured, Courtesy the Virgin"

By E. Lamar Cole, M. D.

On a trip to deliver medicines to a little pueblo in the Sierra Madre Mountains about five hours' drive from Guadalajara, I had a two-day deer hunt with six of the boys. The first night as one of them was cleaning a buck I saw him save the stomach. Later he scraped out the large amount of partially-digested content and began to probe through it "for stones that cure diseases." Two hundred years ago in Europe Bezoar stones in the intestines of wild goats were believed to have medical value. Today Mexicans still believe it.

Recently I treated a case of encephalomeningitis from the same town. The patient was a twenty-year-old girl. When she became irritable, irrational, and at times stuporous, the par-

ents and brother wanted to turn her out to die. So strong was their superstition, I had to be very firm with them, telling them her death of such neglect would be on our hands.

Although Baptist by profession and practice, that family gave in only after much consideration and prayer. They still insisted on using their own treatments—plasters of egg or bread, soaked in alcohol, to various parts of the body. They explained that since her swallowing mechanism as well as the right half of her body was paralyzed, these would give nourishment.

The patient is now able to walk and talk with little difficulty, and I know that her family is confident what they did cured her.

That is the rural side of medical

problems in Mexico. In the cities and larger towns the general public is much better educated. Many of the regularly trained medical doctors of this country are first-class physicians. They have cordially welcomed us into the medical circle in Guadalajara, which has a number of well-equipped hospitals.

Unfortunately for evangelicals, these hospitals are all Catholic. Our church members dread being sent to a hospital because they are subjected to cruel discrimination by the nurses.

Many of the problems here are the same as in any land, where most of the cities have water that is not safe to drink, inadequate sewerage systems, and customs which put a premium on beauty in the parlor rather than utility and cleanliness in the kitchen. The people as a whole are undernourished though they do not look it. Their diet consists of too many starches with too few vitamins. Their illnesses usually reach the advanced stages before they ask for medical help, in spite of the fact that here in the second city of the nation the fees of the doctors are absurdly small by comparison with other living costs.

In Mexico City recently Dr. Everett Gill, Jr., Dr. Frank Means, and I went to see the shrine of Guadalupe, the first and principal virgin of Mexico. A small chapel near the shrine is built around a fountain from which "healing" water is sold to the diseased worshippers. Moist clay in piles on the vendors' stands outside is eaten for its curative value, courtesy the virgin of Guadalupe.

A Christian doctor simply aches to get to work in such a place. The Lord willing, I shall soon be able to tell medical volunteers how they can practice in Mexico.

Diseased Souls in Sick Bodies

By Franklin T. Fowler, M.D.

Paraguay like most South American countries offers a different problem in the medical mission field from that of the countries to which we have traditionally sent doctors and hospital funds. While Nigeria and China have vast areas of population

with no medical aid whatsoever, Paraguay has a considerable number of hospitals and doctors, some of them remarkably good ones.

It is difficult to find a Paraguayan town of any size or importance that does not have at least one doctor. Here in Asuncion is a national medical college. The fact that most of these South American countries have their own medical schools make it very difficult for foreign doctors to secure a license to practice.

Then why should Southern Baptists send me and other medical men to these countries? The answer is simple. The main purpose of medical missions is to bring Christ to diseased souls in sick bodies.

In the presence of several hospitals staffed usually by good doctors, here in Asuncion there are several great needs. The almost total lack of trained nurses is one. Another is the inadequate facilities available for the care of sick children. It has been said that the children of Paraguay are the forgotten people. In Asuncion, the capital of Paraguay, 20.3 per cent of the population is composed of children under ten years of age, and still there are no adequate hospital facilities

for them. In 1946 31.5 per cent of the total deaths here in the capital were children under ten years of age.

In our small clinic in Chacarita, one of the slum areas of this city, the greater percentage of our patients are babies and children.

The three big problems in the medical field are hookworm, syphilis, and malnutrition. All three of these are especially severe on childhood. Do not think that the Paraguayans do not love their children; on the contrary, they spoil them terribly. But ignorance is a greater foe than love is an ally. Infant mortality in Asuncion, is 88.6 per thousand live births, quite a large figure, which is surpassed only by a few cities in the world. Many of these deaths could have been prevented had there been adequate attention to these children.

Although medical missions in South America is a new venture for Southern Baptists, other denominations have hospitals in Bolivia and Brazil. A Baptist hospital here in Asuncion would be a tremendous testimony of Christ's love and would meet a great need in offering these strife-weary people Christian hope.

prescribe for or diagnose and treat every imaginable disease in order to sell the medicines. A second result is that any person who can buy a hypodermic needle and syringe and learn to wield it to some degree is allowed to give injections.

At least 60 per cent of all medicines given here are by injection. The fact that a woman died of tetanus recently from an injection given with a dirty hypodermic needle is of little consequence.

What of the people outside the bounds of the cities, in pueblos without a sanitary water supply, without sewage, and without livable houses? The high rate of disease and death, of tuberculosis, typhoid, smallpox, diphtheria, and many other contagious diseases is hard to believe. Many of these pueblos of five to ten thousand people have not one medical doctor to call on.

How do we as Baptists in Colombia approach these conditions in order to win people to salvation in Christ Jesus our Lord?

First, property has been bought in a strategic place in the city of Barranquilla. The plan is to build a small hospital of ten to twenty beds at first—a hospital equipped for treating and administering with the best professional skill, to command the respect of the local practitioners as well as to give the best service possible.

Baptist nurses will have to be brought to Colombia under contract or lifetime appointment to carry the nursing load and train Colombian girls in the profession. A nurse who knows anesthesia, another who is an expert laboratory technician, and another to help in general nursing and training will be required.

Missionary nurses interested in public health could do a wonderful service in the good-will centers and mission points to minister to the people of the membership, and take the initiative in sending to the hospital in Barranquilla those who need more care.

In the beginning our attention will be devoted only to the Baptist people for the lack of time and staff to minister to a larger group. The initial effort will be in the realm of general practice with charity service for those in actual need, and a pay service to support the hospital.

Baptists have had courage to try healing in Colombia, and it looks as if their faith is about to be rewarded.

Needle-Wielders in Colombia

By Roy C. McGlamery, M.D.

If Southern Baptists succeed in their medical mission efforts in Latin America it will not be because the odds have not been against such an effort from the beginning. And it will not be because there is not an impelling need, nor that Baptists have not made the effort. Other more powerful and more subtle reasons will be responsible.

At present Colombia seems to be more receptive to a medical man on the field than any of the three countries of the continent entered by medical missionaries thus far.

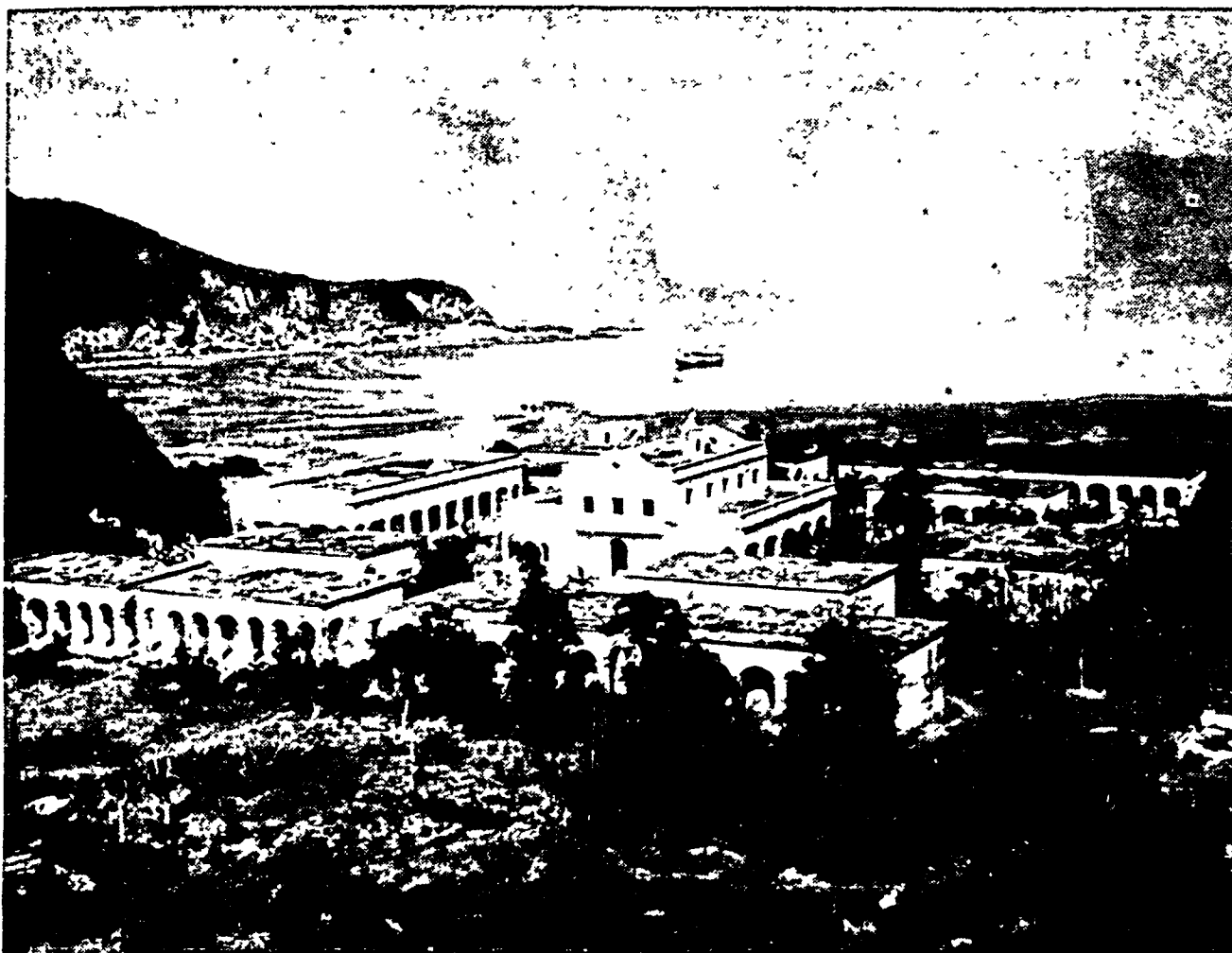
Prospects are good for establishing a permanent medical program. Among prominent men of the profession in Colombia, who have been interviewed about it, not one has intimated that it would be an impossibility, and in practically every case each doctor has said, "It can be done. It may take much time."

Permission was granted by the gov-

ernor of the state in which Barranquilla is located for a free clinic to be established in one of the poor sections of the city. The secretary of health gave his approval, and a prominent physician of the city promised his support and backing for the project. This clinic went into operation September 1.

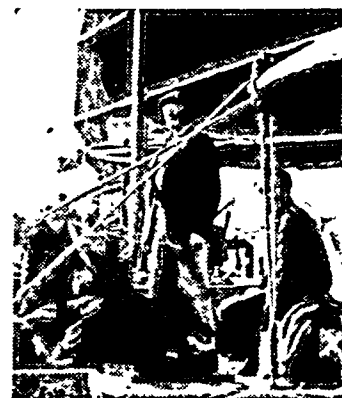
During these first six months of residence in Colombia, a partial survey has been made of the medical needs of the areas in which our mission program has been projected. We find the larger cities supplied with a few well-trained doctors, some of whom are practicing specialists in various fields. A few private clinics serve each large city, but hospitals as we know them in the States are unknown in this country.

In the cities are thousands of people without benefit of medical attention because they are unable to pay the bills. As a result, a pharmacist may



Back to Tai-Kam

[pronounced ty-kum]



PHOTOS BY REX RAY

The Baptist hospital and home for lepers, made famous Southwide by Missionary John Lake, received its first postwar visitor last January. Missionary Rex Ray established beyond all doubt the fact that Tai Kam had survived enemy invasion, and three of the original colonists were left to welcome him. The Leung Kwang Baptist Convention has taken over this medical institution.



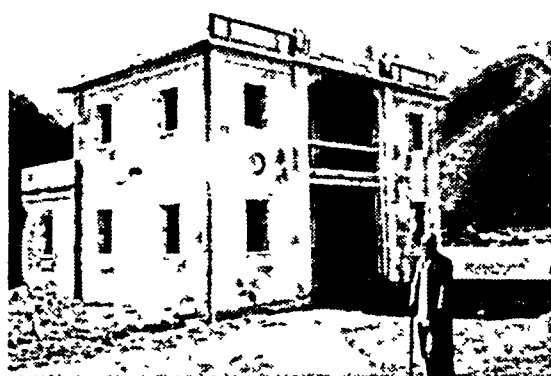
Pastor Ng Chaak Wing (left) breakfasts after rowing all night to Tai Kam.



The first to land, Rex Ray views memorial to Mrs. Lake—women's ward.



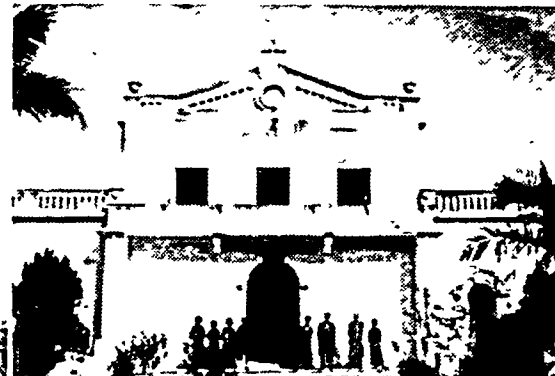
The hospital, center of the colony, is now an empty, decaying structure.



Sun-Foh Memorial, the administration building, lost all windows and doors.



But the lepers were overjoyed to see a friend with the promise of help . . .



. . . and took him to the chapel, built in 1928, for a thanksgiving service.

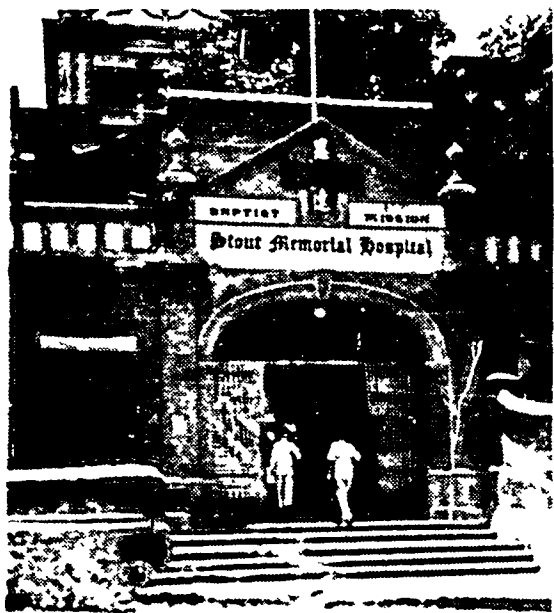
Chinese Dread Cancer, Too

By Hwai-Mei Chen, M.D.

Disease knows no national boundaries. Some types are more prevalent in one place than in another only because of climate or local economic conditions, but almost any kind of malady you can name has been found everywhere.

Cancer is one of the worst. When the medical scientists discover a cure for it, all the world will praise them. China offers no statistics on the prevalence of this disease, but from what I have seen as a medical student and intern, I know that it is very common and every case I have seen was hopeless. It was too far advanced for surgical treatment, and radiotherapy of any kind is so scarce in the Orient today as to be available only to the very rich.

Just how tragic China's disease prob-



It's their first-born and the little couple approach the time and place silently.

lem is can be imagined by one fact: Chorioepithelioma, a kind of malignancy associated with pregnancy, is very, very rare—about one case in 250,000, according to the best authorities—and many large hospitals here in America never see a case, but in four years' time at our little temporary war hospital of 120 beds, I saw five cases of it, all of them definitely identified by examination and by the subsequent history of the disease.

A public health system is not even dreamed of by most Chinese. China now has one doctor for 35,000 people, or a total of 13,000 registered M.D.'s for her 450,000,000. Just compare this with the United States' figure of one doctor to 796 persons, 185,000 M.D.'s among a population of 132,000,000. Before the war, China's hospital facilities provided one bed for each 15,000 persons—America has one bed for each seventy—and the war did not increase our hospitals!

Herb Doctors

The art of healing has been divided for centuries into two main categories. Native doctors who specialize in surgery are termed "external doctors" and they take care of fractures, sprains, and infections. The other group would be specialists in "internal conditions" and treat illnesses with prescriptions which contain herbs and other strange and often bizarre ingredients. You see, all the drugs used in these prescriptions are in the form in which they occur in nature. Unfortunately, so much superstition has become interwoven into it through the ages that

nowadays people tend to discredit the subject entirely.

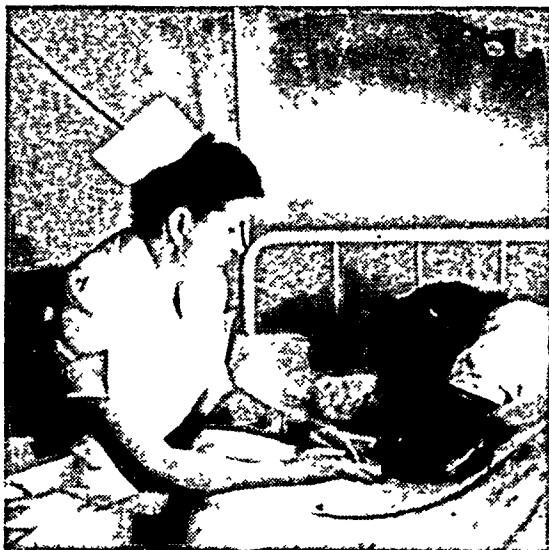
Careful research has convinced the scientific world of the wisdom of many of these seemingly weird concoctions.

For example, it has been found that the leaf and root of foxglove contains digitalis; Ginseng roots are used for their strychnine contents; tiger's fangs and powdered egg shells yield calcium. You can easily see that when this crude form of drugs is used, one cannot measure each dose or know the effect it will produce.

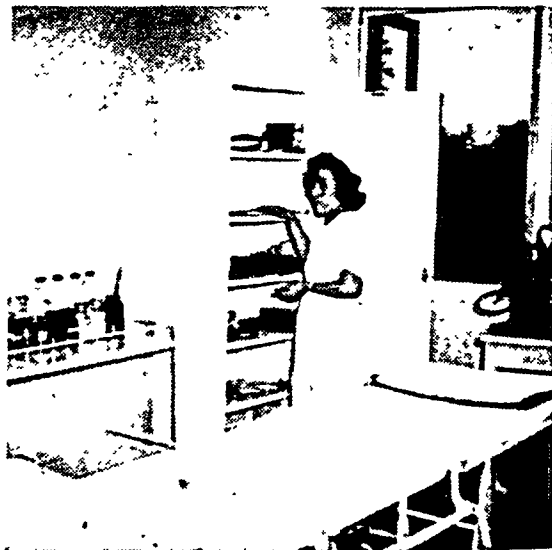
So experience becomes the most important factor in the success of a native healer. The profession runs in the family, and jealously guarded arts and secrets of cure are handed down from generation to generation, each member adding to or subtracting a little from the store of knowledge and superstition.

The modern concept of medicine was introduced into China only recently, and we are still in the foundation-laying period of universal medical education. As is usual in any country accepting a new science, it was necessary to take the training in a foreign language: French, German, or English, according to the kind of school one attended. Later, as more scientists were trained, they introduced more lithographic characters to cover needs of a new scientific vocabulary, then transcriptions, translations, and original articles appeared in the native tongue. The medical student of today has his textbooks in Chinese, but still relies mainly on periodi-

THE BIRTH OF A BAPTIST BABY-



The head nurse, after the examination, reassures the patient in the maternity ward.



"Everything is clean and in good order," she says, "You and the baby will be fine."

cals of other languages for reference.

Facilities and financial support for medical research had been very limited at best, and was only in the budding stage, when the war intervened and now it is reduced to almost nothing. Teachers and graduate doctors travel abroad to round out their education, and obtain up-to-date knowledge and methods, so that in our development we will be abreast of other people in the world.

The Minister of Health stated in a speech last year that 70 to 80 per cent of the cases of ill health in China are preventable. Epidemics of infectious diseases like typhoid, smallpox, plague, and cholera can be checked, and maternal welfare and infant care will cause a marked reduction in the yearly death rate.

Medical Training

In Shanghai and the outlying districts alone hundreds die unnecessarily every year from these causes, mainly because they do not know how to keep well. This brings into focus the supreme importance of fundamental health education. The Government had already established many health centers in various rural districts and schools, and the movement was gaining momentum speedily when the war interfered. So now we are back where we started only with a more impoverished populace, and an even greater need.

The war years were hard on ambitious medical students. One of my classmates in college entered a medi-

cal school and migrated with it thousands of miles into the interior of China. This took over a month, even with luck and some water transportation. They finally came to settle in a group of straw-thatched, mud-walled huts in the middle of nowhere. This spot was chosen in the hope of reducing bombing hazards, but they got their share of that trouble anyway. In the event of prolonged storms, the students often had to stand for hours because the roof leaked so badly and roofing materials were so scarce that repair was impossible. Laboratory equipment was carried during the long trek, but it was damaged and experimentation, so essential to scientific study, was necessarily limited. But they took advantage of some good teaching material available to them—multitudes of sick refugees!

Another classmate enrolled in a school that was soon compelled to close because it was situated in territory occupied by the Japanese early in the war. All the students were transferred to other schools still in existence with the understanding that when the Alma Mater reopened, they would be given credit for the work done. They composed the group known as "loan students."

Woman's Christian Medical Col-



R.N.S. Photo

At the Cancer Prevention Clinic, Memorial Hospital, New York, Dr. Chen did postgraduate work before she returned to China this fall.

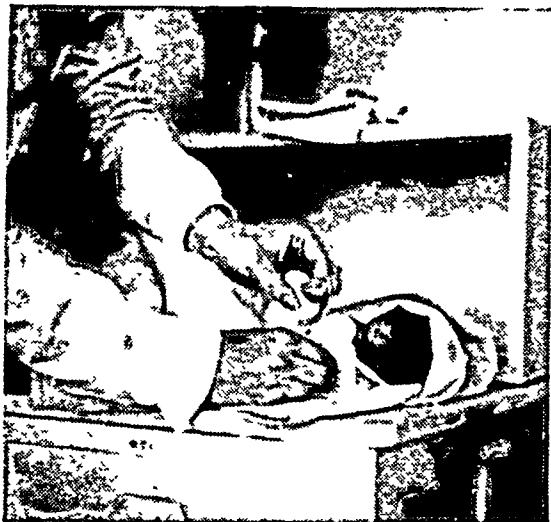
lege, the school I attended, and its associated Margaret Williamson Hospital in Shanghai were ousted unceremoniously, but fortunately managed to save some equipment. St. John's Medical School had its troubles also, and came out of them with only a big empty building. We joined forces, and combined those assets and the faculties. With the addition of a temporarily organized refugee hospital, it provided a satisfactory medical school. And we studied under the dubious peace maintained by the Japanese occupation forces.

Even comparatively favorable winds never last long. Soon local political and military pressure became so great that St. John's registered with the oc-

(Please turn to page 30)

CHINESE STYLE

BY MARY LUCILE SAUNDERS



The father, gazing through a window from the corridor, sees his firstborn son and



knows that his wife is receiving the best medical care that modern science plus Christianity can provide.



Homeward bound, the little family is a threesome now.

Emphasis and Proportion

By W. O. Carver

Always it is as difficult as it is important for Christian leaders and Christian people generally to keep the emphases on the right items in our interpretations and our programs. Just now when there is a great stirring of the Christian movement in many directions it becomes unusually important that we give attention to balanced programs. We need to put first things first and other things in their right relations and with proper emphasis on each. It is often not easy to understand just what is involved in "seeking first the kingdom of God and his righteousness" and then incorporating all other things in which we are supposed to be interested in a program in proper balance.

Even when we see what seeking the kingdom of God under existing circumstances involves, there still remain local interests, sectional and sectarian preoccupation and that element of selfishness which remains in our individual human nature and in our corporate institutionalism. In whatever direction we look today among the complicated opportunities and the numerous appeals which are presented to our Christian concern we may see evidences of problems involved in right emphases and just proportion.

Among Southern Baptists

We return to a matter which we have introduced several times within the last year: the world vision and the challenge for world-wide evangelization. The program proposed by our Foreign Mission Board ought to seem to Southern Baptists not only reasonable but in the light of present conditions in the life of the world and among the religions of the world and in the face of the non-religious social, economic and political theories and programs, much too modest.

Yet the fact is that it becomes increasingly evident that our people

generally have not caught the vision and for the most part our denominational leaders are unable to transcend the demands which seem to them more immediate and so to support a worthy world-wide undertaking.

Ten million dollars a year for giving the gospel to the world outside our own Southern Baptist territory has been called "fantastic" by some of our leaders, and the reaction to the suggestion meets with such indifference, if not open condemnation, as to make it quite clear that the call of the world is not being generally accepted as the call of the Christ who declared that he had come into the world "that the world might be saved through him."

In one of the conferences at Ridgecrest during the recent summer it was officially announced that Southern Baptist churches are expending in building programs for their own local plants \$30,000,000 this year; and that within the next ten years it is proposed to expend \$300,000,000.

Yet probably no one of us would regard this huge scheme as in itself "fantastic." Relatively and in the light of the duty of proper proportion in the investment of our prayers and our purses, many of us, no doubt, would agree, at least theoretically, that there is very serious lack of proportion here when the plans for the current year do not provide more than four million for the entire work of our foreign enterprises. Other aspects of our work at home are being projected on scales proportionate with that of the local building programs.

We are reminded of our experiences in the 1920's, following the first World War. A campaign covering the entire South was conducted in the interest of local building. I heard one of our official leaders say openly that we could well afford to suspend operations in the foreign field until we had carried out the huge building programs then projected. None of us more than forty years of age can fail

to recall the embarrassment occasioned not only by our local churches but by all our denominational enterprises, in large measure by reason of the enormous debts accumulated on our local plants.

It required a quarter of a century to get these local debts paid off and to bring about once again the general enlistment of our people and our churches in the liquidating of the six millions of debts accumulated on our Southwide denominational work largely growing out of the fact that our churches were so seriously handicapped by local debts. Of course there were other features involved, but the inevitable concentration of the minds and the gifts of the people on their local difficulties reacted most powerfully against our co-operation in larger concerns.

Here is a call for most prayerful consideration of the question of proportion. Southern Baptists are well able to care for this great building program while at the same time enlarging every aspect of our denominational agencies for a genuine world-wide attack on the problem of evangelization in the interests of a truly universal gospel. We shall not, however, meet the great challenge until we get new vision and a new sense of proportion which will provide more than three and one-half cents out of each dollar which we give to the total cause of Baptist work for the maintenance of that part of our work which extends beyond the borders of our Convention territory.

We need physical enlargement and equipment; we require expanding institutional organization and educational material; we seek efficient adequate provision for a passionate and persistent evangelism; we must have a more realistic experience of our religion, and ethical practice of our gospel. The principle of first things first makes spiritual reality and power the first object of prayer and seeking. Unless we are seeking to make our religion spiritual, ethical, and universal, it is not according to Jesus Christ.

Church Council and Church Union

This is being written when the conference in Amsterdam, for setting up the World Council of Churches, is only in the first few days of its deliberations. Only limited reports are thus far reaching us. Rightly the great

news associations are finding space day by day in our papers. Nothing of more widespread and more real concern for evangelical Christianity everywhere has commanded attention in our generation. No criticism is here offered concerning the general purposes of this gathering. Those denominations ("churches") which are participating in this are well within their rights, of course. No one ought to speak with any decisiveness or finality in criticism or in approval until the deliberations have come to a close and the conclusions are clearly before us. It is possible even now to point out some evidences of a lack of proportion and of possible misplaced emphasis in both the subjects and the methods of the deliberations.

It is not altogether encouraging to find that a great religious conference deems it is necessary to be holding secret executive sessions, from which the press is excluded. The reports read more like the deliberations of an international conference on politics or economics than the proceedings of Christian leaders of the various denominations. One wonders whether in such a meeting it would not be possible to adopt Woodrow Wilson's idealistic motto of "open covenants openly arrived at."

In the entire ecumenical movement the primary emphasis seems almost always to be on the fact of unity. The proper emphasis would seem to be on the task and the witness which a unified body is supposed to give. There is also a strong element within the

unity movement for whom the major emphasis is always on union. Those who constitute this element put the emphasis on the church as an institution. They cannot conceive of there being spiritual unity apart from a unified institutional church.

In the New Testament, and we must believe in the very nature of our Christian experience and mission, the first emphasis is on the individual. Group witness, in turn, is primarily that of the local group in its own local community. A hundred witnesses conscious of their unity and their common opportunity, and co-operation among themselves in the way of reinforcing their individual witness by a corporate witness will certainly be more effective than a hundred witnesses, each acting exclusively in his individual capacity and unconcerned about the common witness with his fellows.

Yet if only fifty of the hundred are bearing individual witness to their own personal experience while the other fifty are depending on strengthening the corporate witness merely by being counted as fifty additional members of the body, they are deceiving themselves and corrupting by weakening it the corporate witness of the entire group.

In the same way the bringing together in one corporate unity of the 150, or more, "churches" into one Council of Churches, however important and valuable this may turn out to be, is not the way of discharging the responsibilities of all the members

of these 150 "churches". The first duty of each of these denominations is to bear its own witness, discharge its own responsibilities, define its duty in terms of the world context in which it lives today.

If all our denominations will face up to the tremendous, overwhelming need of the world and duty of Christians, and will devise means and devote energies to meeting to their fullest possible degree the challenge of the day in evangelism, in ethical demonstration of the power of the gospel, in influence on the social order, then the total result of all this witness, in all these denominations, will be meeting the need and saving the world situation far more effectively than if we shall delay the full acceptance of our responsibility, until we can devise ways and means and institute channels for expressing the total strength of the total evangelical "Church".

And by the very process of each denomination undertaking to meet to the fullest degree its responsibilities of witness in the name of the Christ in the face of the whole world we may well hope to find ourselves more and more drawn into "the unity of the faith" for which we are "striving together for the faith of the gospel."

If we Christians can, in the wisdom and the power of the Holy Spirit, "seek first the kingdom of God and his righteousness" we shall find all the secondary aspects of our organized life influenced and mediated by the Spirit of our Lord Jesus Christ and by the conscious unifying power of the Holy Spirit dwelling in and working through us all.

Infant Baptism

Karl Barth, Swiss theologian, expresses the conviction that membership in a church is essentially conditioned on conscious personal experience of the grace of God and commitment to Jesus Christ as Saviour and Lord. He has abandoned all sacramentarian value in mere physical acts. Hence "infant baptism" should be abandoned.

He has openly proclaimed his faith and the truth. A son of his who is a Swiss pastor shares his father's convictions and has abolished infant baptism in his congregation. One wonders what the Lutherans and Evangelicals of Europe will do about such teaching. This may be a new chapter in the incompleting Reformation.



Religious News Service

The Baptist World Alliance Executive Committee met in London in August, and announced that the next Congress will be held in Cleveland, Ohio, in 1950. The officers include (left to right): E. A. Payne of London, recorder; Dr. Theodore F. Adams, Richmond, Virginia, vice-president; Dr. W. O. Lewis, relief director; Dr. C. Oscar Johnson, St. Louis, Missouri, president; Dr. Arnold T. Ohrn, formerly of Norway, now of Washington, D. C., general secretary; Dr. F. Townley Lord of London, vice-president; and Dr. Johannes Norgaard of Denmark, vice-president.

Life in America's Outposts

Ask your average American citizen about life in the American outposts—in Hawaii, Puerto Rico, Alaska, the Virgin Islands, and the Canal Zone—and nine out of ten times you'll get a blank stare. Your average American just doesn't know; too many of us just take it for granted that God arrives with the color guard, and that his love and will begin working the minute the Stars and Stripes are run up the flagpole over American-occupied territory. Of course, that isn't so.

The truth is that there is a tremendous gap between the arrival of the color guard and the arrival of the home missionary. Wherever the troops and the traders have gone without the missionary, you'll find the least desirable communities; wherever the missionary has eventually found his way, you'll find the best. That holds everywhere.

Puerto Rico

Think, for instance, of Puerto Rico. When the Americans took over down there, at the turn of the century, 90 per cent of the land was in the hands of the people; they grew on that land the food that was vitally necessary to their existence. But when Rexford Tugwell became governor of Puerto Rico in 1941, the people owned and cultivated barely 10 per cent of the land; the rest was in the hands of a few mainland sugar barons who took all the profit and all the good jobs and who left the native with the bare-existence jobs and literally "holding the feed-bag," on the thin edge of starvation. That is hardly the love and will of God!

Six hundred thousand people live in a colony of huts on the stinking mud flats of San Juan; 7,000 families live in the squatter cabins of El Fanguito. Crowded, unemployed, dispirited, sick—here they are, the prisoners of filth, poverty, vice and disease, existing on odd jobs, beggary, thievery and prostitution. A Roman Catholic priest wrote recently that there were 10,000 prostitutes in the streets of San Juan. He may have been guessing; there is no guessing in the statistics showing that

32 per cent of the children born in Puerto Rico during World War II were illegitimate children.

What is being done about it? A great deal—at the hands of the missionary. A whole series of land reforms is under way, calculated to give the land back to the people; an educational crusade is in progress, calculated to teach the people how to live on that land. In a number of missionary projects—the Methodists at Visques, the Presbyterians at El Guachio, the Mennonites at La Plata, and the Brethren at Castaner—the missionary is combining fellowship, faith and education in a potent antidote to Puerto Rican despair. Missionary hospitals, clinics, schools, and community projects are working miracles. This is the love and will of God.

Alaska

If you allow for certain variations of locale and population, the picture is quite the same in other American territories. Schools and hospitals are working missionary miracles in Alaska as well as in Puerto Rico, though your average citizen may be blissfully unaware of it. He thinks of Alaska as a great cold empty land in which salmon leap the falls and Father Hubbard leaps the glaciers; he knows vaguely that there is a strange individual called the Eskimo roaming around in the snow.

What he needs to know is that there would not be a single Eskimo alive in Alaska today had it not been for a little missionary named Sheldon Jackson. And he needs to be taught that the great problems in Alaska now are not problems inspired by nature but by man.

A survey taken recently in the city of Nome disclosed that 80 per cent of the children in that city were infected with tuberculosis; that condition arises out of living conditions among the natives—and out of the white man's neglect of the native! Alaska pours down her collective gullet some \$15 worth of hard liquor per person per week; Joe E. Brown came home from Alaska not so long ago to announce over the radio that "Anchorage is the biggest

saloon I ever saw!" The city of Ketchikan in one year spent five million dollars on booze, and \$130,000 on the education of its youth!

Can anyone imagine a healthy Christian society growing out of such social soil as this? The home missionary and the pastor in Alaska are all but checkmated in fighting this situation, because so many of the big liquor men are also big laymen in the churches.

Hawaii

In Hawaii there has been written one of the most amazing records of missionary achievements to be found anywhere on the face of the earth; the ambassadors of God, in a quarter

Pan American Airways System

By Frank S. Mead



By De Cou from Ewing Galloway

Life on America's geographical frontiers, according to this former editor of *Christian Herald*, is not so idyllic as you think. Whether you consider it "home" missions or "foreign" missions, there's a mission job to be done out there.

of a century, made a backward people literate and put beneath their whole scheme of living those principles of Christian equality, brotherhood and fair play upon which a good state so depends.

But today, this Pacific paradise seems fated to become a bristling American fortress, with the native as the forgotten man. Therein lies the greatest challenge to modern Christian missions.

As Hawaii, so the Panama Canal Zone: here is a big ditch with a fabulously expensive military reservation stretching along both banks, cursed with the bitterest racial conflict and prejudice to be found anywhere under the American flag. The Virgin

Islands are "in the same boat."

What we must decide in the United States is whether we are to think of the natives in all these outposts as just so many human sacrifices to be offered up on the altars of national defense, or whether we are to think of them as so many millions of human personalities entitled to the same chances socially and spiritually that we enjoy on the mainland. That is the question! Are these geographical frontiers of ours just so many fortresses, or are they missionary opportunities?

People or Puppets

We Christian Americans must make up our minds whether these natives are people or puppets. We must

Alaska will soon become a mission field of the Southern Baptist Convention if the Home Mission Board finds it desirable and possible to enter with a missionary program. This was authorized by the Convention last May.

The Panama Canal Zone is served by five Home Board missionaries and Hawaii by twenty-four Foreign Board missionaries.

Puerto Rico and the Virgin Islands are two mission fields on American soil which Southern Baptists have not discovered.

build in the outposts a Christian faith that touches all of life, and not isolated segments of it. We shall never save Alaska by building more churches; we must go to work on the explosive social situation in that territory, if we are to build anything that even approximates the kingdom of God. We shall not save Puerto Rico for Christ by instruction in birth control, as some social experts seem to think; that would only make things worse in the hands of that population.

Yet things are happening on the frontiers, in spite of all this. There is more interdenominational co-operation in the West Indies than there is in any state in the Union. There is more religious freedom in Puerto Rico than there is in New Mexico, where the Roman Catholic Church threatens the whole system of free public education. There is more racial tolerance and understanding in Puerto Rico than there is in Harlem.

Ultimately, we must convince the man on Main Street of all this; he is the man we must "sell." He must understand that it is up to him to support the miracle. He must know that every great and good thing that has ever happened to the human race was once no more than an idea in the mind of one man, that every great step humanity has ever taken started with the first courageous step of one man out in front. If we can convince him of that, then we shall discover that there is no dynamite on our doorstep that cannot be made useless with the application of the gospel.

The more abundant life on our geographical frontiers waits on that, right here at home.

For the Healing of the Nations

Recently the city fathers of Chungking, China, were debating whether a sewerage system should be built in their city. The lack of sewers was estimated to be responsible for one fifth of all deaths among the more than one million people of that ancient city. The city council finally voted for the installation. The argument that won the approval of the councilmen was that the city could save enough in their expenditure for coffins to pay for the sanitation improvement in nineteen years.

This incident dramatizes the fact that we live in a world of disease and death. In India conservative estimates put the death rate at 26.5 per 1,000 of population, a rate caused by the prevalence of cholera, plague, and malaria among people who suffer generally from malnutrition. Last year 11,000 died during a cholera epidemic in Egypt. A tour of the world would underscore the appalling need for medical care and public health measures everywhere on the globe.

Dark as the picture is, it is much brighter than conditions in the time of Jesus. He encountered the suffering and the maimed in every place they could find shelter. Public places and even the gates of the Temple had their denizens of disaster. When he saw them his heart was moved with compassion and his hand was extended with healing and help.

Healing and Preaching Was Jesus' Way

The gospel record tells how closely Jesus connected the healing of the sick with the preaching of the gospel: "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel . . . And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many demons" (Mark 1:14-15, 32-34).

Jesus intended that his followers should continue his ministry of healing, preaching and teaching. His instruction to the seventy was: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:8-9).

The apostles were known for their gifts of healing and multitudes of infirm sought their help: "There also came together the multitude from the cities round

about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one" (Acts 5:16). The report of the work of Philip in Samaria states: "Many that were palsied, and that were lame, were healed" (Acts 8:7). Paul effected cures in the name of Jesus in Corinth (Acts 19:12), Malta (Acts 28:8) and other places.

During the past one hundred and fifty years Christian missionaries have shared the compassion of Christ and have carried the benefits of medical care and social hygiene to distressed multitudes in nearly every nation of the earth. We should not allow the world to forget that the pioneers of universal medical care and public health were the missionaries of the Lord Jesus Christ. With meager equipment and scant supplies they wrought wonders in the battle against disease and death.

Healing, Part of Advance Program

The Program of Advance of the Foreign Mission Board calls for expanded facilities and increased personnel in the field of medical service along with expansion in evangelism and education. We rejoice in the work that national governments and international organizations are doing to stamp out disease and eliminate hazards to health. The Red Cross has been working heroically in disasters and epidemics. In July of this year the World Health Organization was formed in Geneva under the sponsorship of the United Nations.

We are grateful for the dimensions and the effectiveness of the work of all such public agencies. But they cannot supplant the medical missionary (doctor and nurse), partly because the need is so overwhelming and chiefly because of the extra-medical power of the gospel of Christ to reach the hearts of men with salvation and life. Government organizations and public commissions cannot and should not engage in religious activities. But the medical missionary is both a minister of healing and a proclaimer of the good news that broken lives can be made new through faith in Jesus Christ.

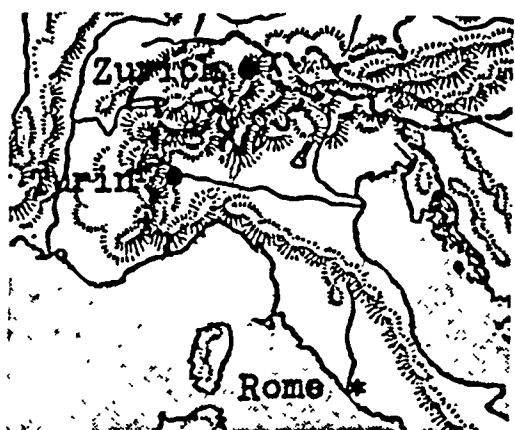
Southern Europe to Have Seminaries

Zurich has been chosen as the site for the international Baptist theological seminary for Europe, and Turin as the site for the Italian Baptist training school for ministers. Both announcements have been received with gratitude by those who know European Baptist needs well.

The Swiss Baptists, a large

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number of whom live in the vicinity of Zurich, near the German and Austrian borders of Switzerland, favored Zurich over Geneva as the location for the new Southern Baptist school. The language is Germanic instead of French. The property available for such an institution in Zurich was superior to anything found in Geneva. Negotiations were fully authorized by the Foreign Mission Board for the purchase of the seven acres located four kilometers by bus from downtown Zurich, with its forty-room main house and the two servant's homes, all built in 1927. According to those who saw it, the site would cost \$2,000,000 in America; it is available to Southern Baptists for \$240,000. Dr. J. D. Franks has able counselors to advise him.



Dr. and Mrs. John D. W. Watts, recent appointees for this seminary faculty, and Dr. and Mrs. John Allen Moore, formerly of Yugoslavia, are now in Zurich in language study, making plans to open the school in September, 1949. At least a dozen students are expected from Austria, the Balkan States, Italy, Spain, and Switzerland.

Italian Baptists voted last summer to make Turin the permanent location of the school for ministers which has been conducted in Rome. This big industrial center in the northwest corner of Italy is that nation's most progressive city. A suitable three-story building at Turin was available for purchase at \$45,-



ooo, and the Board authorized the sum at its September meeting. An additional \$5,000 was forwarded for the expenses of opening the school immediately. Dr. and Mrs. Ben Lawton, the Rev. Ludvico Paschetto,

and his son, the Rev. Henrico Paschetto, were assigned to the faculty. Enrolment this year is eleven.

Sound leadership is the most acute need of European Baptist churches. No greater investment can be made by Southern Baptists in the future of that continent and its influence on the world than in the area of ministerial education. Turin and Zurich will be centers of light for a truth-hungry world.

Tai-Kam Colony to Be Restored

The medical mission project made famous South-



wide by its founder, Missionary John Lake (not M.D.), has survived the decade of war in the Orient and is destined to be an even better hospital and home for victims of leprosy than when it was first launched in the early 1920's. Only three of the original eighty or ninety patients on Tai-Kam Is-

land in the South China Sea were left to welcome the American and Chinese friends who returned last January. (See page 11.)

At the request of Dr. Lake, living in retirement in Kansas City, Tai-Kam is now a ministry of the Leung Kwang Baptist Convention. A board of directors has been appointed, with Missionary Rex Ray as adviser, and plans for rehabilitation and expansion are being made. The endowment fund of \$81,356.56, secured through the efforts of the American organization, John Lake, Incorporated, is being held in trust for the leper colony by the Foreign Mission Board.

Tai-Kam is further proof of two glorious facts about Christian missions. The fruit of a man's labors lives on after his working days are done. The surest sign of the stability of Christianity in any country is the presence of strong, native churches who can assume responsibility for the administration of their own Christian institutions. Dr. and Mrs. John Lake will live forever in the souls of humanity's outcasts, many of whom find healing and all of whom find love at Tai-Kam.

European Baptists Unite in Evangelism

European Baptists are planning together for the evangelization of Europe. This was the most significant fact that came before the meeting held by the Baptist World Alliance August 13-17 to consider the Baptist program of Europe. The primary contribution that Southern Baptists can make to European Baptists is in the training of leaders. Europe will be evangelized by European Christians. We must give top priority to providing help in personnel and funds for the theological training schools of Europe.

M.T.R.

Advance Program Advances

Members of the Southern Baptist Executive Committee's promotion and finance sub-committees met with the leaders of Southern Baptist agencies in Nashville September 21, to make tentative plans for an enlarged program of world evangelism. They studied and discussed the proposal for a Program of Advance carefully in an atmosphere of deep spiritual concern and prayerful receptiveness to God's guidance.

Dr. Rankin stated in that meeting:

The program of world advance involves the strengthening and enlargement of the whole denominational structure at the home base as well as overseas, and we can safely expand our work overseas only as such expansion is based on the strengthening of all the work beginning with the local church.

We have tremendous resources, both material and spiritual, to exert a tremendous influence upon the life of the world today. We believe sincerely that we have an understanding of God's message in Christ Jesus that the world urgently and critically needs.

We have determined that in making our contribution to the world, we will do so not through combinations with other religious denominations or through such combined agencies as the World Council of Churches. Since we are not to make our contribution in that way, Southern Baptists must organize themselves to make their contribution in their own way. The Foreign Mission Board is unequivocally projecting its program on this basis.

Such reasoning became the thinking of the brethren present and they adopted proposals that maintain the present emphasis on the Co-operative Program with new and vigorous appeals for increased living. A special offering was proposed to boost the Co-operative Program receipts to ten million dollars in 1950.

The recommendations they agreed on will be presented to the full regular session of the Executive Committee in December, whose action in turn will be recommended to the Southern Baptist Convention in Oklahoma City next May, and if adopted there will be projected for the year 1950.

Dr. Merrill D. Moore, director of promotion, revealed that the average Southern Baptist church retains 78.5 per cent of every collection-plate dollar. The Co-operative Program agencies, state and South-wide, receive only 21.5 per cent. This falls far below the projected goal of 50-50 division of funds. Figured on a 50-50 plan of distribution throughout, the \$132,000,000 received by the local churches in 1947 would have given the Foreign Mission Board 12.5 per cent, or \$16,500,000 instead of the 3.6 per cent, or \$4,750,000 which the Board actually received.

We are confronted with a world in desperate need. We have come to know a Saviour who can fill all our needs according to his grace and glory. Every one of us will share the feeling expressed by Dr. Robert G.

Lee, president of the Convention: "Unless our hearts are 25,000 miles in circumference, they are too small."

In our interview after his return to Richmond Dr. Rankin stated: "I feel that the plan recommended in the Nashville session is a long step toward the realization of the Advance Program of the Foreign Mission Board. It was a wonderful meeting."

World Organizes to Battle Disease

In recent years progress in public health measures has been so great that we take for granted many safeguards which did not exist a generation ago. We enter a city that displays the sign: "Public Water System Approved" and drink the water knowing that the public health department is making the necessary tests. We buy a bottle of milk and know it is graded and safe. A few years ago, during the great Louisville flood, the public health organizations moved in and prevented an epidemic of typhoid. Services too numerous to mention are performed by public health organizations.

In the United States local, state, and federal organizations have co-ordinated their public health work. But not until last summer has there existed any organization that could tackle public health problems on an international scale. With the formation of the World Health Organization (WHO) in Geneva last April this has been changed.

The United Nations' Economic and Social Council became concerned about the problem of world health and called a meeting in New York in the summer of 1946. Fifty-four members of the United Nations, thirteen non-member nations, and representatives from the Allied Control Authorities for Germany, Japan and Korea were represented. An Interim Commission was established with the purpose of effecting the World Organization when at least twenty-six UN members should have ratified the WHO constitution. Such ratification took place on April 17, 1948.

The WHO is organized into: (1) The World Health Assembly, (2) The Executive Board and (3) the Secretariat, of which Dr. Brock Chisholm of Canada was named general secretary with headquarters in Geneva.

The work of the World Health Organization should prove to be of tremendous benefit to the world. It will work with and through existing public health organizations in the various countries. On its program for the coming year is a global attack on malaria, tuberculosis, and venereal disease, and establishment of proper sanitary safeguards to public health. Proper nutrition and maternal and child care will be given high priority. Parasitic diseases and virus infections will be given special attention. The program also calls for the establishment of an influenza center, increasing the supply of penicillin and insulin, and the standardization of drugs and their nomenclature.

The WHO should prove to be a powerful ally of our missionaries who are battling against the same enemies on many fronts all over the world.

Baptist Pay Ocean Freight

The wonderful way in which Southern Baptists are sending clothing, bedding and shoes through the Southern Baptist Relief Center, 601 South Olympia Street, New Orleans, has increased the expenses for warehouse space and ocean freight.

Since we decline to accept money from the Government for these expenditures, the Relief Committee of the Foreign Mission Board in its September meeting appropriated \$20,000 to meet the increased demands for funds for this purpose.

Displaced Baptists

The Congress of the United States in June passed a bill which will admit 200,000 eligible displaced persons to the United States during a two-year period ending June 30, 1950. A recent survey of displaced persons in Europe estimates that there are 18,000 Baptists among them. What are we doing for our fellow Baptists in that plight?

The Roman Catholic Church has already been at work for several months "processing" displaced persons of their own faith for immigration into the United States, and securing them places of residence on this side. The United States will pay the transportation from the port of embarkation to the port of entry.

In view of the urgent need for assistance to as many displaced Baptists as possible, the Relief Committee of the Southern Baptist Convention in its meeting September 24, voted to earmark \$50,000 for the work. Due to the heavy demands on the relief fund administered by the Committee, this fund is now in great need of replenishment.

Italian Churches Emerging from War

Baptists of Italy are on the march. Following the surrender of Germany, they had to take many months to pull themselves out from under the debris of war, to re-establish communications among the churches, and to set up again the organizations for working together.

This has now been done, and Italian Baptists are going forward. They have outlined a comprehensive advance program of evangelism, of theological training, and of rehabilitation of the churches. Already the reconstruction of a number of the damaged and destroyed church buildings is under way. Property for the Women's Training School in Rome will be provided by Southern Baptist Woman's Missionary Union as a memorial to Mrs. F. W. Armstrong. The

new building given by Mr. and Mrs. George B. Fraser of Washington, D. C., for girls at the orphanage in Rome has been completed, and on October 1 fifteen orphans or "half-orphans" were given a home. The chapel at the orphanage, provided by American Baptists who visited Rome in 1947, is ready for use.

Evangelical Christianity in south Europe is gaining.
M.T.R.

Refugees Look to American Baptists

The plight of displaced persons and refugees was brought into focus for some eighty Baptists in London by one of these victims, a Latvian professor, when he said, "We human beings are living like animals." He and one of his fellow sufferers pointed out during the London conference that, if war were to come, they would be the first to be killed.

England and Canada, according to the facts presented, have been much more hospitable to these Europeans, despite their limited resources, than the United States. Indeed, we have done shamefully little to provide homes for these persons who are asking only for opportunities to become self-supporting and self-respecting citizens in a new land.

We descendants of forefathers who left native lands because they loved liberty more than life, must do something for these liberty-loving Baptists and others.
G.W.S.

Hungarians Acknowledge Aid

Soon after V-E Day the secretary for Africa, Europe, and the Near East began to think in terms of re-establishing contact with European Baptists from whom we had been separated since 1939. Yugoslavia and Italy were visited in 1946; Spain and Italy in 1947. All efforts to penetrate the partition that separated us from Hungary and Romania failed.

Naturally, I welcomed the opportunity of getting into Hungary this summer. Never in any part of the world have I been more joyously received than I was in Budapest. And never have I heard more touching words of appreciation of help rendered. The president of the Baptist Union declared that the pastors could not have remained at their posts without the aid of Southern Baptists. One of the leading ladies asked me to tell the friends in America that "they saved us from starvation, from freezing, and from nakedness."

With the assistance of Southern Baptists the Baptists of Hungary carry on gloriously, working through their ninety mother churches and the 600 other preaching places, supporting with our help, about seventy-five pastors, a seminary, an orphanage, a deaconess home, and two homes for the aged.

The 16,000 Baptists of Hungary merit our support and crave our prayers.

G.W.S.

EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

church as well as our spiritual church with the confidence that engenders confidence. He has five years of pastoral work in the States in addition to student pastorates. That is a great asset to him and to us. Back of him are five generations of Baptist preachers. He was also a football star on the University of Georgia team! He weighs just 250! I don't believe I can work him down!

Mrs. Tharpe was W.M.U. Young People's secretary in Oklahoma before her marriage, and has continued young people's work in Virginia where they served prior to their appointment. They have two boys.

In the midst of these rapid changes, Miss Kendrick's furlough came due. She felt that she could not go in this transition period. It would have meant dividing out her duties among us who were already carrying a full program. Since the pastor and his wife are new arrivals it meant that my responsibilities would be greatly increased.

Then strange as it may seem the Supreme Court of the United States made our decision. The question of the unconstitutionality of religious education classes was settled very abruptly. The closing of those classes made it possible for me to carry the remainder of both of our programs with a minimum of readjustment.

The spiritual blessings have been just as real as the material blessings. Our church and Missions, and the organizations within them are showing both growth and development. Most of the church members are growing beautifully in the Christian graces. Our church celebrated its third anniversary April 25.



It would be hard for any one coming into the group to believe that so much spiritual growth could have been made in so short a time.

HANNAH PLOWDEN
Kabului, Maui, T. H.

Language School Gives New Missionaries Introduction to China, Good and Bad

Our first year of language study has just come to an end and now we are enjoying a "breather" here in Shanghai with the senior Culpeppers. Being at the College of Chinese Studies in Peiping was a wonderful experience—living in a lovely foreign compound, in the midst of a hustling Chinese city of a million people, surrounded by a wealth of China's most famous and beautiful examples of architecture and art treasures. How we do wonder at the ability and artistic genius of the Chinese people. To know them is to long for them to have Christ and his power to right the wrong in their country and bring real peace into their hearts.

Besides sight-seeing in Peiping, we did manage to get in a little studying (!). We were both able to take a full schedule of work while attending classes. This

last term's courses included reading and speaking Chinese, "practicing" worship services in Chinese, and house management, with emphasis on customs.

Charles was nominated to give the class speech in Chinese at graduation, but wiggled out of it in some way. He has already preached five or six times to the Chinese, and is ready to begin work in a limited way on some mission field, although next year will still be devoted almost entirely to language study.

Peiping was relatively calm while we were there, except for the ever-present inflation. All sorts of rumors and scares came and we would see troop movements and were often cut off from the outside world except for the airplanes, but in other places station after station has had to evacuate just before the communist armies arrive.

We have heard many heart-breaking stories of the sufferings of Christians in some of the Red areas, while in others they seem to be ignored, or even well treated and able to carry on their work. The trouble is—there is no telling which treatment will be given. But in spite of evacuation, the displaced workers all find needs to be met elsewhere. China will never "run out" of places in which to preach the gospel or of millions ready and eager to hear it.

We have been appointed to Tsinan [pronounced gee-nan] in North China, but due to constant fighting there, almost all its missionaries have evacuated. Charles is going to try to get in by plane several times this fall to encourage the Chinese Christians to keep their work going in spite of having no missionary help or in case of the city's fall to the Communists. We are not looking forward to such separation, but it will be only temporary and is a very small share of the suffering of our Chinese Christian friends.

In the meantime, we will move to Yangchow (north of Shanghai) where we will continue our language study and where Charles will teach in the seminary between trips to Tsinan. It is a wonderful experience for us—looking forward

at last to settling down more or less permanently and launching into the next phase of our mission career.



DONAL JONES CULPEPPER (MRS. C. L., JR.)
Shanghai, China

Shanghai University Church Pastor Reports Spiritual Nurture of Student Body

The University Baptist Church has under its auspices three types of student groups: the Sunday school and Bible classes, the Christian Training Unions,



Sam Tamashiro

Missionary Edwin B. Dozier, passing through Honolulu en route to Japan, spoke informally to first-generation Japanese in Hawaii. Mrs. C. K. Dozier (front row) a veteran missionary to Japan, is now a missionary to Japanese-speaking Hawaiians.

and the Student Volunteer Band.

(1) The Bible classes: there are altogether 14 Bible classes, most of which are sponsored by the faculty members of the University. They are organized mainly for non-Christian students, and they meet usually once a week on week days. Their total enrolment, up to July 51, was about 325.

Sunday school classes are conducted for faculty children and village children in the vicinity with a total enrolment of approximately 120.

(2) Christian Training Unions (known as C.T.U.): They are the training groups for the training of Christian students in the service of Christ and his kingdom. The church has six senior unions with a total membership of about 137, in which over 50 per cent are Baptists, and one intermediate union organized by the children of faculty and staff.

(3) The Student Volunteer Band: The Band consists mostly of those Christians who have keenly felt the higher calling of Christ and whose future work will be consecrated and in some way connected with the service of the Lord. The most select of the training groups of the church, its activities center in the programs and activities of the church in sponsoring song services, prayer meetings, special occasions, social service, and in leading outside meetings as a volunteer group. The membership of the Band is thirty and 64 per cent of the members are Baptists.

The church choir has been one of the most important organizations of the church and has functioned as a great spiritual agency. Its ministry through music, under Director C. T. Tsu, has doubtlessly reached the masses. The choir consists of over thirty members, and has been on active service in all Sunday worship services of the University Church.

A religious census was made at the beginning of each semester. We are thankful to report that the percentage of Christian students has continued to grow and has now reached 30 per cent. Although the percentage is still very low compared with the pre-war days, we feel grateful for its optimistic prospects. It was only 17 per cent when we moved back to the Yangtzepoo campus in the spring of 1946. It may be interesting to note that of the 291 Christian students, 68 per cent are Baptists.

On the whole, the University Baptist Church has been keenly aware of the weighty responsibility entrusted to it in having the wonderful privilege of working for Him among educated young people, and has thus been striving to utilize fully every opportunity to render Christian service to the University community.



Courtesy C. K. Djang
Pastor C. K. Djang of University Baptist Church, Shanghai, counsels students.

Baptist Schools in China Affected by Economic and Political Unrest of Nation

Another term of school is over and what a strenuous one! Even though we are not actually teaching in the schools of this mission station, our close association with both Yates and Wei Ling Academies has made us acutely aware of the problems and the strain of the school program. Like last year, the Communists and other outside forces have sought in every way possible to cause unrest among the students of China.

The disruptive efforts of subversive groups have been greatly aided by China's dragging destructive war and resultant critical economic conditions. This year even some of China's most reputable universities were the scenes of student strikes and revolts.

How thankful we are that through God's leadership our schools closed successfully without serious trouble. This year for the first time in the experience of our mission work in Soochow, a joint commencement service was held by eight of the Christian schools in the city. On the day of the commencement service I arrived at the Methodist St. John's Church in time to see the processional, 750 happy, hopeful young people marching in a double line more than two blocks long.

The Chinese need not have caps and gowns for uniformity; their coal-black hair, the simple-styled dress of Chinese girls, and the white or the khaki-like trousers of boys makes uniformity inherent in the structure of the nation. It was beautiful and thrilling to see.

And as I listened to them sing the stirring strains of their national anthem, which so adequately expresses the idealism of a democratic China, even though I could not understand the words, I sensed something of the spirit of this great nation as it struggles to discover itself.

Sad to us, of course, is the fact that

many of these graduates are not Christians. Of the eighty-eight boys who were graduated from Yates, twenty-nine are Christian, nineteen of whom were baptized since they enrolled in Yates at the close of the war two years ago. Language barriers and nationalistic differences which we were so conscious of when we first came have long since melted in the bond of a common Saviour. Since their baptism some of them have hardly missed a Sunday in Sunday school and church, and in the choir, and in our youth organization.

As these boys leave our school we are confident in God's word that our contacts with them through play, prayer, work, and worship will be blessed by his spirit in his kingdom's work.

Dr. Kenneth Scott Latourette in writing his seven-volume history of the expansion of Christianity chose as the title of his seventh volume "Advance Through Storm." How appropriate is such a title! We are convinced that no other phrase can so adequately describe the progress of this day. Although actual civil war is to the north of us (in Honan, Shantung, and other parts of northern China), our own people here daily live in uncertainty and need because of the war.

Yet, by way of contrast with people in other sections of China, they seem to be unusually blessed. Many refugees have already arrived in Soochow and in other cities of the lower Yangtze river valley, fleeing from the distress of the war areas. Recuperating soldiers are stationed here, and no longer is it strange to meet them hobbling listlessly about the streets.

Some of the most distressing moments of our missionary life are caused by our frustration in trying to alleviate the suffering of these many people. But in the midst of such trying circumstances, we are able to count victories for Christ.

Not only have we noted signs of spiritual advance here, but we have been privileged to see the blessings of God's work in other places. A few days ago I visited the campus of the University of Shanghai, our Baptist university, and was amazed by the beauty of the campus and the wonderful recovery the school has made from the damage of the war years. Under the able leadership of President Henry Lin, the University was free from strikes and serious student unrest this last term, a noteworthy accomplishment for such troublesome times as these. In the graduating class this spring were 199 students, 30 per cent of whom were Christian.

Also while in Shanghai I visited the new campus of the All-China Baptist Seminary. After the decision was made this spring to locate the Seminary permanently in Shanghai, work was begun on the new buildings. Already four red-brick buildings are under construction.

(Portrait
above)

C. K. DJANG
Shanghai, China

The dearth of a well-prepared ministry for our churches in China has seriously handicapped the progress of our work since the close of the war. How we rejoice that along with the physical development of the Seminary, a wise leadership is preparing a well-rounded faculty to meet the needs of the students.

During the month of July our church young people sponsored a free school for poor children. It has been a joy to us to see them take the lead in planning and managing the school. The young people themselves arranged the curriculum of English, Chinese, arithmetic, music, and Bible; designated young people assume the responsibility for teaching the four grades of the school. More than 150 children enrolled in the school.



CARL HUNKER
Soochow, Kiangsu,
China

Temuco's First Baptist Church Building Most Beautiful House of Worship in City

The first few days of September we had the formal dedication of the lovely First Baptist Church building here in Temuco. It was a joy to each of us to pass by and watch the work being completed. It adds prestige to all our work here. In contrast to the rich Catholic cathedrals, our old building was very poor, and now we have the most beautiful house of worship in the city. About half the funds were given by the Jarman Foundation and we shall ever be grateful.

During the dedication there was one night for all the evangelical churches in town, another given to the young people, another with a special invitation to the officials of the city and the public in general. We are sure that many more are interested in coming to listen to the gospel, and trust that many shall make Christ their personal Saviour.

We have now been in Chile over four years. As we have been growing up, learning the language, the customs, and the people, we are truly grateful for the privilege of being here in the service of our Heavenly Father. Each year we have been able to enter into the work a little more. Each year we have been able to feel that the people have more confidence



in us, and our hearts rejoice. We have many things to do in these months of our first term that remain.

MARGARET P. MITCHELL
(MRS. J. FRANK)
Temuco, Chile

"Miss Italy" Delivers Food Gifts to Neediest Italian Families for Americans

These past months we have received so many bales of clothing and hundreds of CARE packages that your gifts have reached all parts of Italy. Rome had its share and out of it I had mine for the poor that had come or had been recommended to us.

To meet with these, to know their conditions, their daily resources, their hopes, their misery, to be in their homes, making friends for the Lord Jesus, has been my privilege during the past six months. To little ones in need of food we gave powdered milk, out of the many personal CARE packages to Missionary Dewey Moore and myself. Many of these, living in huts, caves or nowhere, ate because you gave.

A mother whose six-months-old baby was saved by your powdered milk has embroidered a lovely baby cover out of an organdy curtain. Another makes lovely holders for place cards and hair ribbons, and combs, decorated with flowers. Four others are working on scarfs, and table sets, that are hand painted. If you would like some samples, write to me. It will mean a lot to these and others if we find a means to help them help themselves.

Our young people in and about Rome are well organized and striving for better days and are preparing themselves for evangelistic services that already they hold in homes and halls in the city and in the small towns of Latium.

We are looking into the future with faith. Since the arrival of the missionaries, some good changes have been made.

There is now a committee on Sunday school material, another on young people's work. There are courses to train young people for personal service. There are two Bible schools for men and we hope in the near future to start a Training School, for we have a number of girls interested in the Lord's work.

The new orphanage for girls is coming along fine. Mrs. Fasulo, the mother of everyone she touches, is teaching through her daily way of living. From her both the boys and the girls will learn to love and serve Jesus. Great things are in store for Italy, because you are contributing to this achievement.

GIOVANNA E. ARBANASICH
("Miss Italy")
Rome, Italy

(Portrait
unavailable)

Mexican Baptist Camp Enjoys Recreation, Bible Study, Leadership Techniques

We had a fine encampment in Mazatlan with some sixty enrolled and six teachers. The spot selected was right on

the beach. We studied, sang and prayed, ate and slept under palin-thatched sheds. Our program was quite varied. It included homiletical Bible studies in Philipians, evangelism, methods in W.M.U. and children's work, missions, parliamentary rules, youth problems.

We even had a class in pastry-making in which one of the young ladies from Guatemala, a student at the Torreon Training School, led her class in the making of a big cake which they ornamented with a replica of the encampment and which we ate in sweet effigy, at the young people's social given on the last day.

We really had a good time. Among the people who accepted Christ at the evening evangelistic services were two young women, one a schoolteacher. I sat outside the hut and could clearly see her eager outstretched face as the preacher poured out his message based on the 51st Psalm. She had attended my afternoon class in youth problems.

Being assured by one of our finest Mazatlan Christian girls, also a schoolteacher, who sat by her that Christ would receive her even though she felt she was such a great sinner, when the preacher made an invitation for consecration of life, she held out her hand and was followed by her cousin beside her. After the service they joined us happily in the social hour of wholesome recreation.

On the new mimeograph which Brother Villaseñor had just received from the States, we published a little encampment bulletin whose name, suggested by one of the campers, was "La Piedra Hablando" (the name of the encampment island—Isla de la Piedra).



A. C. MULLER
El Paso, Texas



Harold Menges
President Matsuta Hara welcomed a chaplain to his home Christmas Day, 1945.

Japan Girls' School to be Site of Mallory Memorial; President Delighted

Time after time, we receive "gift boxes" from our Southern Baptist friends in America. I only regret that I cannot fully convey the grateful feelings of our fellow teachers, church members and friends who have received your kindnesses. About three weeks ago sixteen boxes came from Louisville. The contents of these boxes enabled us to complete the last American Christian's love gifts to 1,050 students.

It is our fervent prayer that the day will soon come when we too can send our love gifts to foreign lands, and can make some contribution to His Kingdom.

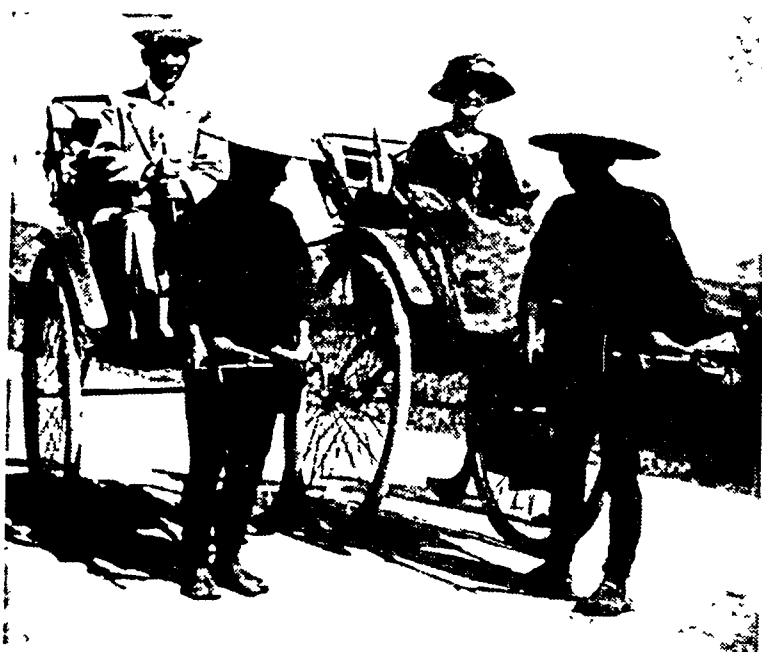
Having lost the war the Japanese have also lost self-respect and self-reliance together with their old faith in morality and culture. They may be driven into self-abandonment or communism.

In the midst of this confusion the thinking people are earnestly looking to Christianity as the only way of solution and salvation. With deepest gratitude we hear Southern Baptists of America will send us 100 new missionaries.

The greatest surprise that I have ever experienced in my whole life was an abrupt call from Dr. Maxfield Garrott of Fukuoka, on May 14, telling of the W.M.U.'s plan to put up a "Mallory Memorial" on Seinan Jo Gakuin. Thousands of words—no thousands of thousands of words!—cannot express my thanks for this special gift. Many churches, schools, hospitals, and orphanages in different lands and countries all over the world, must be in Miss Mallory's tender heart, and yet Seinan Jo Gakuin has been chosen as the place where her memorial should be erected.

(Portrait unavailable)

MATSUTA HARA
Kokura, Japan



Courtesy M. Hara

President Hara welcomed W.M.U. Secretary Kathleen Mallory to his campus in 1923. Now a memorial to her will be erected at Seinan Jo Gakuin, Kokura, Japan.

New Missionaries in Rio Find Novelties Include North American Ads and Fads

We realize more every day that we did not come on a visit to the beautiful land of Brazil. This is our new adopted home and there is much work to be done here. Our first big assignment is to learn the language. While studying the language we will also learn about the Baptist work and do whatever we can to help. But we feel very useless right now.

We live at the Missionary Manor, or what we call the Big House. Four other missionaries live here, too, and another missionary couple is expected next month. The Big House is especially for "brand new" missionaries who don't know "nothing" and who would be almost completely bewildered if they had to keep house, buy groceries, and get along by themselves.

There are no super markets here. One has to go to about four or five different places to get food—one for bread, another for meat, another for vegetables, another for canned goods and staples, and still another for fruit.

Our backyard is almost an orchard: bananas, avacados, mangoes, grapes, figs, oranges, limes, and several typically Brazilian fruits. We had lots of fun cutting down a stalk of bananas the other day. Not only do we have fruits growing in our yard, but we also have flowers—orchids, poinsettias, roses, camellias, and gardenias.

The Big House is in the residential section of Rio de Janeiro called Tijuca. It is at the foot of Tijuca Mountain, one of the highest peaks in Rio.

Just behind the Big House a new three-story building is being erected. It is to be the Missionary Training School for Baptist young women of South Brazil. On this property also is the girls' department of Colegio Batista and the present Training School.

A few blocks in the other direction from the Big House is the boys' department of the Colegio Batista and the Seminary. About half way between the Big House and downtown Rio is the Baptist Publishing House. The Publishing House or *Casa* also serves as the headquarters for the Baptist work in Brazil, housing the different departments of the work including Sunday School, Training Union, Woman's Missionary Union, Foreign Mission Board, and Atlas News Service, but the Home Mission Board is in Dr. Bratcher's house.

They have Coca-Cola in Rio and in one or two other principal cities. The price of a coke is 1½ *cruzeiros*—about 7½ cents. Also Kilroy has arrived in town (or his brother) and the Brazilians think it's very funny. His name is Biriba

down here. That must be the same guy we left in the United States because everywhere you find *Biriba esteve aqui*,—meaning "Biriba was here."



ALVIN HATTON
Rio de Janeiro, Brazil

Capital of Paraguay Offers Contrasts in Old and New, Military Splendor and Filth

It hardly seems possible that I have been in South America almost two years. How I would like to take you down the cobblestone streets of Asunción. You would see the old and the new, the donkeys and oxen and the latest automobiles, the barefooted, poorly dressed people and also those with the "new look."

You would see the lower class women with baskets of vegetables, or huge mill cans, or dozens of brooms or other things on their heads. You would see barefoot women with cigars in their mouths squatting on the curbs selling their wares.

The calendar says it is wintertime but here in Paraguay we are in summer clothes. We have summer here most of the year. An interesting sight in Asunción when it is the least bit cold is to see the women from the country, who come into the city to sell their vegetables. Wrapped in a *poncho*, a piece of clothing similar to a blanket with an opening for the head, they will be barefooted!

About a month ago one of the members of our church died from cancer after an illness of almost a year. How I wish that you could hear the testimony of the family concerning their mother and their own attitude about their mother's death. Very seldom have I seen such radiant faces after the death of a loved one.

Just before the mother died she prayed for each of her children. All through the months of illness she had testified to her non-Christian neighbors about her faith in the Lord. They could not understand how a person could face death with such joy and assurance. It was an experience that they had never seen before and

could not explain.

The testimony, long suffering, and death of Dona Maria Mura will bring many to trust in the Saviour and be assured of life eternal.



FRANCES E. ROBERTS
Asunción, Paraguay

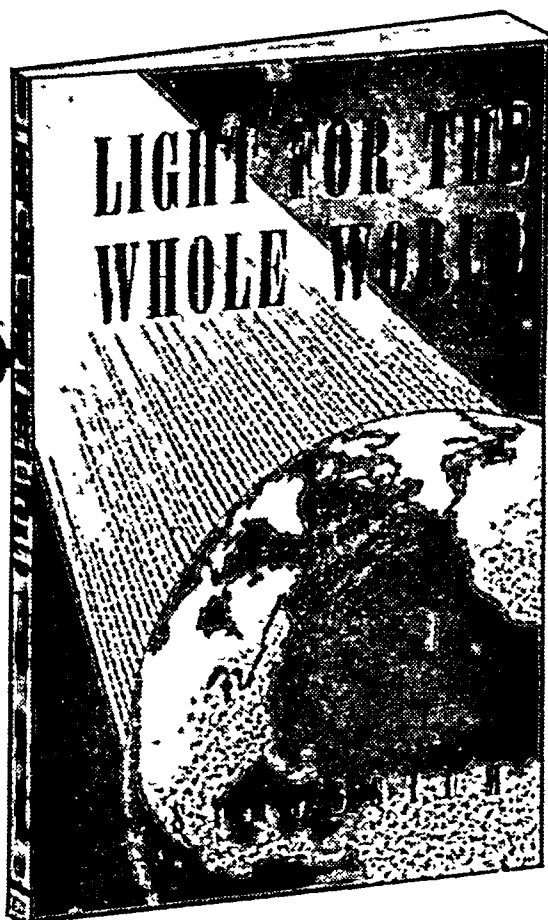
(Please turn to page 30)

BOOKS

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

For the Christian woman "who has everything", a copy of *Cheng's Mother* is a gift made to order. The author, Irene Forsythe, worked as a Presbyterian missionary in Shantung Province seventeen years and came to know well the Chinese family she writes about. The story deals with the ninety-three-year-old woman who heard of Jesus for the first time from a pioneer missionary, and what she did with her Christian faith. The book is beautifully illustrated. Friendship Press, \$1.00.

Light for the Whole World (Broadman Press, 60 cents) is the Foreign Mission Board's prospectus for an expanded missionary program. Written by M. Theron Rankin,



George W. Sadler, Everett Gill, Jr., Baker J. Cauthen, Frank K. Means, Edwin B. Dozier, and Nan F. Weeks, it is a country-by-country treatment of Southern Baptists' foreign mission activity in 1948. It's basic reading for every church group.

Let's Act—Now! by Richard Ter-

rill Baker (Friendship, 50 cents) is the keynote book for the foreign missions advance program as set forth at the Columbus Assembly October 6-8. In language that the man on the street can understand, this young journalist, who has spent a year recently in both China and Japan, and traveled in thirty-two countries, describes the desperate spiritual plight of the world.

"The church got going originally on the strength of the single little two-letter command—go. Never forget that!" he says. "Never become so lukewarm, so liberal, so modest concerning the truth that is in you, that you ignore that Christ-given signal to go. The church is a strange institution: 'If you're in, you must go out.'" The chapter entitled "World Church" is heavily slanted for ecumenical Christianity, but this does not limit the value of the book as an analysis of the world's immediate need for Christianity.

The Pilgrimage of Peter Strong by Paul Geren (Harper, \$2.75) is a book of literary and spiritual beauty. Although the author's philosophy and theology can be felt behind the words, the reader is not particularly conscious of these. He feels most the peace and cleanliness of the man's thinking.

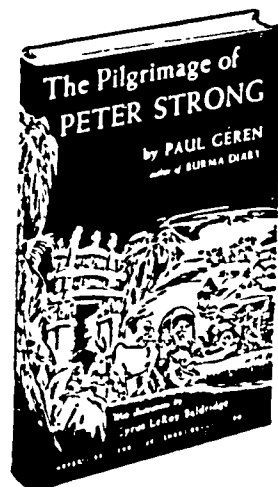
Peter Strong comes through the dark and agonizing places of life with a spirit that remains brave and clean and bright. The reader feels this spirit taking hold on himself as he travels with Peter. Classified as fiction, the book is clearly autobiographical. Those who knew the author as the son of a Baptist pastor in Arkansas, a brilliant student at Baylor University, Louisiana State University, and Harvard, and later as missionary to Rangoon, appreciate the story as an intimate account of a personal pilgrimage. M.T.R.

Two Giants and One World by A. William Loos (Friendship, 50 cents) is an objective treatment of Soviet-American relations for young people and adults. This 96-page pamphlet is in the interest of more intelligent discussion by church members of the Christian's responsibility for better relations with the Soviet "giant."

Presenting—Missions by Louise Triplett (Friendship, 50 cents) is a handbook for directors of young people in the churches who want to pre-

The Pilgrimage of Peter Strong

By PAUL GEREN



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author of
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Illustrated by
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sent missions to them effectively. A 64-page manual, it offers many suggestions for unique but sound methods of teaching missions in today's church groups.

A superb gift for a young Christian in a quandary about his vocation are the two books (\$1.00 for both) *Look at the Missionary* by Winburn T. Thomas and "There's a Job for You" by Ruth Ransom (Friendship, 75

The first full-length biography of a great leader and a truly religious man

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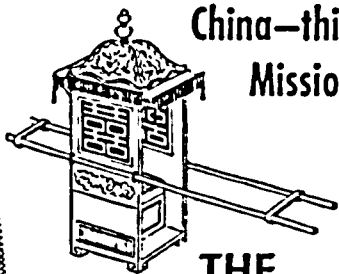
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cents and 25 cents respectively). One deals with the work of modern missionaries, portrayed in photographs and stories; the other tells the qualifications and preparation necessary to enter full-time missionary service at home or abroad and is illustrated with charts and drawings.

The Red Chair Waits by Alice Margaret Huggins (Westminster, \$2.75) is a very intriguing novel of China's youth and their problems, highly interesting and readable, for both young people and adults. A study in Chinese social behavior, it points out the weaknesses of the system which requires infant girls to be engaged to their prospective husbands.

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 Mission Study
 Theme



THE Red Chair Waits

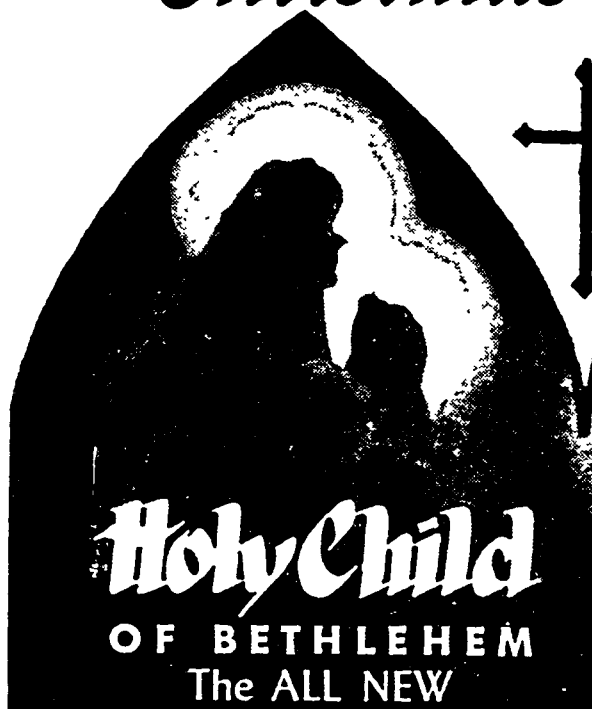
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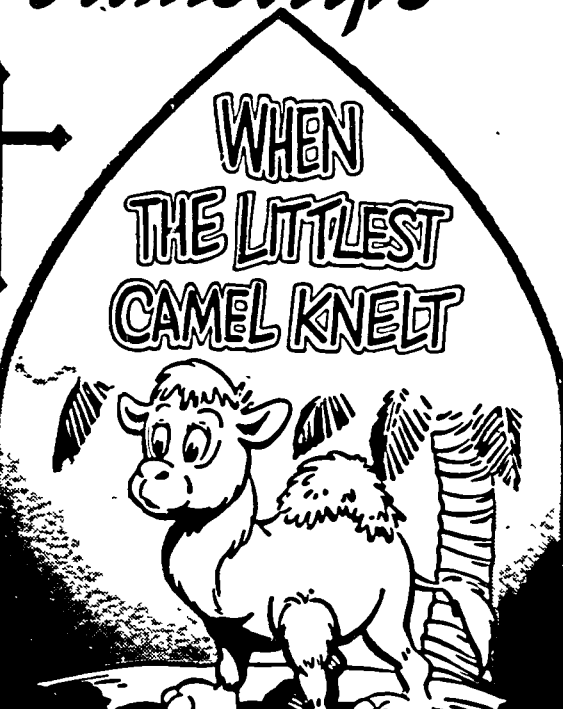


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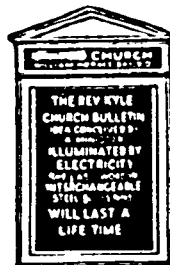
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Sick-a-Bed Susie

It was Saturday afternoon and everybody on Honey Creek Farm had gone to town. Mama Little needed to get the groceries. Papa Little needed to get the feed. And all the little Littles needed—well, maybe they didn't need anything, but it was fun to be in town—especially on Saturday. Papa Little parked the pick-up truck and went over to the Farmer's Supply Store. Mama Little picked up her basket and went over to the Help-Yourself Grocery. The little Littles looked up and down the muddy street and tried to decide.

It didn't take long, for right over their heads was a big sign—ICE CREAM, DOUBLE DIPS. The ice cream man dipped the cones heaping full for each of the children, one, two, three, four, five, six—but where was Susie? She liked ice cream best of all.

"I don't want any," said Susie, as she put her money back into her pocket.

"She must be sick," said Peter.

"Very sick," said David.

When the ice cream cones were gone, down to the very tip, the Littles looked up and down the muddy street again. At the end of the street was a big sign that said CHILDREN'S WEAR.

"Papa Little said we could each have a new warm jacket this winter," said Julia. "Let's look in the windows and pick one out."

There were many beautiful jackets to see, plaid ones with hoods, striped ones with pockets, leather ones for boys, fuzzy ones for girls.

"I like the red one," said Peter.

"I like the brown one," said Benjamin.

"I like the one I have on," said Susie, as she smoothed the sleeve of her short blue jacket.

"But it's faded," said Johnathan.

"And the elbows are patched," said David.

By Jane Carroll McRae

"And besides, it's just a hand-me-down," Julia said.

"But it's warm," said Susie, as she buttoned the jacket under her chin.

"Now I know she's sick," said Johnathan.

"Very sick," said David.

Across the street was a tremendous sign, all blue and gold with Christmas lights. It said TOYLAND. The store windows below were as beautiful as a circus, heaped with all the Christmas toys of a thousand dreams. The Littles trooped over to see what they would like for Christmas.

Johnathan and Peter looked at bicycles. David and Benjamin looked at big red wagons. The girls looked at dolls.

"I want one with long yellow curls," said Julia.

"I want one that cries," said baby Sarah.

"I like the one I have," said Susie, "so I'll ask Mama to make her some new clothes."

"But she's so old," said Julia.

"And her hand's off," said Peter.

"But I like her," said Susie.

Then everybody decided Susie was sick and went tramping back to the truck. Mama Little was already there.

"What muddy shoes!" she said. "You will have to clean them before you can get into the truck."

Johnathan looked at his muddy shoes. "I forgot to watch," he said.

Julia looked at her muddy shoes. "I was in a hurry," she said.

Mama Little looked at the shoes and shook her head. "It takes so much money for new shoes," she said.

Susie held up one foot for Mama Little to see. "I kept mine clean so they won't wear out," she said.

"That's because she's sick," said Peter.

"Very sick," said David.

So when Papa Little came and drove them home again, Mama Little took Susie up to her room to put her to bed.

"But I'm not sick," said Susie. "I feel good. Very good." And Susie reached into her pocket and emptied all her Saturday money into her barrel bank. On the bank was a little sign that said:

FOR THE LOTTIE MOON CHRISTMAS OFFERING.

Mama Little looked at the sign, then patted Susie on the head and slipped out of the room. She wanted to find an offering box and start saving for the Lottie Moon Christmas Offering, too.

Don't you?

By Frank K. Means

TOOLS for Missionary Education

Meet the Staff!

The Department of Missionary Education and Promotion functions as a highly efficient team in keeping Southern Baptists informed with reference to their program of world missions. We take great pride in presenting its staff to Southern Baptists.

Mary M. Hunter, manager of literature and exhibits, has the distinction of having served the Board longer



Miss Hunter



Miss Weeks

than any other staff member. Our recent emphasis upon free promotional literature has enlarged the scope of her activities. She also is responsible for exhibits at the Southern Baptist Convention and at Ridgecrest.

Nan F. Weeks, book editor, carefully edits seven or eight books each year, as well as leaders' helps for the books in the graded series. These



Mr. Scofield



Miss Moore

duties involve a tremendous amount of detail work and correspondence. She carries on routine negotiations with the Sunday School Board, publisher of the Board's books.

Marjorie E. Moore, managing editor of THE COMMISSION, devotes her en-

ergies to the creation of an attractive, highly readable Baptist world journal. She also edits "The Little Commission," contributes articles to the secular and denominational press, and designs nonperiodical materials produced by the Department.

Rachel N. Dickson (Mrs. John R.), who handles correspondence dealing with church and associational schools of missions, must keep in touch with all missionaries at home on furlough. Her job is becoming steadily more difficult because: (1) fewer missionaries are in the States, and (2) more schools of missions are being held.

Genevieve Greer, editorial assistant, prepares regular releases for the state papers and *The Braille Baptist*; writes promotional pamphlets for use in Training Unions, Woman's Missionary Societies, and W.M.U. Auxiliaries,



Mrs. Dickson



Miss Greer

and assists in editing the Board's annual report and mission study books.

Fon H. Scofield, Jr., director of visual education, joined the staff August 1. His duties may be stated briefly as follows: (1) to produce and arrange for the distribution of projected audio-visual aids (films, slides, film-stripes, recordings) and (2) to endorse acceptable aids prepared by other groups.

Dr. Josef Nordenhaug, new editor of THE COMMISSION (who was presented formally in the September issue, page 3), has general oversight of the regular duties any editor performs. He is also responsible for the



BOX

Q. Why are the mission study books in the graded series so late in appearing? Even after they have been released, we are not always able to get them at our bookstore.

A. The Sunday School Board promised to have our books ready by September 1. Unfortunately, they were unable to keep their promise. Perhaps it would be well for you to write to Miss Mary Christian, Sales and Advertising Department, Baptist Sunday School Board, 161 Eighth Avenue, North, Nashville 3, Tennessee, about your inability to secure the books you need. We are confident that she will do all she can to improve the situation.

business phase of the magazine's production. Securing, keeping, and even increasing a circulation of approximately 100,000 is not an easy matter.

November Emphasis

Woman's Missionary Union: Asia and the Islands of the Sea (institutional work).


Recommended literature:

"Japan Listens for a Voice!" by Baker James Cauthen.

"Are Nippon's Religions Adequate?" by Yukiko Endo.

Word of Caution

Please do not order more free promotional literature than you can profitably use. These materials are being produced on a limited budget. By being conservative in your requests, you permit the pamphlets to find their way into more churches and mission study groups. Your courtesy in returning unused pamphlets will be appreciated.



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Epistles from Today's Apostles (Continued from page 25)

*Japanese Christian Surveys Medical Need;
Urges Baptist Hospital for Japan*

Disease drives people to religion. In Japan most of the small religious sects, wholesome and unwholesome, promise divine healing. These religions of healing expand rapidly. Some of the sects attract sick people by mysterious suggestions and questionable practices, and squeeze money out of them.

Disease is prevalent. Food shortages and hard work lower the resistance to germs. Tuberculosis is infecting the young people. Epidemics spread in spite of all the preventive effort of the occupation army and the Japanese Government, but no adequate medical facilities are available to the public.

Good hospitals and doctors charge more than the average person can afford, so that many sick people seek cure in cheap questionable drugs and practices.

The only places where fees are rea-

Chinese Dread Cancer, Too

(Continued from page 13)

cupation administration, but W. C. M.C. suspended operations officially. Our school authorities took pity on the two classes that had finished their basic science courses, and made arrangements for us to complete our training. The solution was "nomadic education" as we called it. Aside from regular clinical work in the hospital, professors would lecture at all possible times at any available place. Due to the numerous complications and difficulties involved, we all worked harder and concentrated more than ordinary medical students have to.

It is also my private opinion that the authorities, anxious to make sure that no slipshod work was passed, gave us far more than the usual number of quizzes and tests! I went into internship with a great sense of relief; not only had I finished the course, but I had also left the ranks of "those troublesome orphans of the medical profession who are constantly underfoot."

There is no hospitalization or state subsidy plan in China yet, and all patients have to provide their own medical expenses. This frequently means no medical care. I found that most of our private and semiprivate rooms were occupied by the families of merchants and businessmen. The ward population could be divided into two main categories; the very poor and ignorant patients, and the professional people—teachers, professors, nurses,

office workers, clerks. The ward atmosphere was usually quite stimulating.

Every disease we encountered was complicated by malnutrition and manifested by inadequate bloodclotting ability, or swelling of various parts, or partial blindness, or diarrhea. Reactions to the diseased state became very marked, and patients would rapidly pass from a mild to a critical or even fatal condition. Tuberculosis became so prevalent that we could write it down in almost any medical or pediatric case history in the out-patient charts before our tests confirmed it.

It is easy to summarize the material aspect of the medical situation in China: "Incomplete" and "Insufficient." But the spirit is a different matter. We had forty medical schools before the war, but now only twenty-odd are available for active training programs and many of these have assimilated and assembled only enough of the basic necessities to operate on a limited scale.

But the others like my school are not so fortunate. Such is the fabric that dreams are made of, and the young scientists of this generation in China have dedicated themselves to greater and wider achievements. We are honored and proud of your interest and participation in the weaving of this pattern on the loom of humanity.

sonable are city and Government hospitals, but these hospitals are not hospitals in the original sense! Patients are suffering on hard cots. Their bedding is dirty. They have no nurses who tend to their personal needs. Each patient has to have his family or somebody to cook his meal and clean his bed and room for him.

Japan needs clean hospitals, well equipped and staffed by doctors and nurses who are willing to help patients, instead of trying to make money!

At present there are few Christian hospitals in Japan. St. Luke's Hospital of the Episcopal Church in Tokyo, which was said to be the best hospital in the Orient, has been taken over by the American Army. Almost all the well-equipped former army and navy hospitals are also being used by the occupation forces. The Seventh-Day Adventists have one good hospital in Tokyo.

Recently, the Church of Christ in Japan opened a hospital in the building of

a former navy hospital, to the appreciation of Christian families and the people at large. However, these few hospitals and some Catholic hospitals are not enough to meet the overwhelming need. Baptists must have a hospital in Japan!

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THE COMMISSION NEWS *Flashes*

Elizabeth Lowndes Award

Appointments

At its September meeting, the Foreign Mission Board appointed two new couples for lifetime service overseas:

The Rev. and Mrs. Glenn M. Bridges of Arlington, Florida, for Brazil.

The Rev. and Mrs. James E. Wood, Jr., of Portsmouth, Virginia, for China.

Resignations

The Foreign Mission Board on September 9 accepted the resignations of three missionaries, effective the same day:

Floy D. Hawkins of China, now of Route 3, Box 604, Phoenix, Arizona.

The Rev. and Mrs. Kermit J. Schmidt of Brazil, now of Bacone College, Muskogee, Oklahoma.

Births

The Rev. and Mrs. Charles L. Culpeper, Jr., of China announce the birth of their first daughter, Carolyn Louise, their second child, August 18 at Shanghai.

The Rev. and Mrs. McKinley Gilliland of Nigeria announce the birth of Peter Hall, their second child, first son, at Oghomoshu, August 26.

The Rev. and Mrs. James P. Kirk of Brazil announce the birth of their first child, Cora Margaret, August 30 at Rio de Janeiro.

The Rev. and Mrs. John A. Parker of Chile announce the birth of their second son, Charles Kenneth, September 18 at Santiago.

The Rev. and Mrs. Merrel P. Callaway of Arabia announce the birth of their third daughter, Joy, September 28 at Tripoli, Lebanon.

Arrivals

The Rev. and Mrs. Lindell O. Harris of Hawaii are on vacation at 217 North Henderson, Cape Girardeau, Missouri.

The Rev. and Mrs. I. N. Patterson of Nigeria are on furlough, Route 1, Owens, South Carolina.

Dr. and Mrs. H. D. McCamey of Nigeria are on furlough, 4315 Buena Vista, Dallas, Texas.

Transfer

The Rev. and Mrs. Charles W. Dickson of Brazil are now stationed at Joao Pessoa, Parahiba, and may be addressed Caixa Postal 206.

Dr. and Mrs. Bela Udvarnoki (*nee*

Ruby Daniel) of Hungary, delayed indefinitely in their plans to return to Budapest, are living at 540 Webster Street, South Boston, Virginia.

Departures

Dr. and Mrs. John Allen Moore, formerly of Yugoslavia, left New York September 13 by boat for Le Havre and Zurich, to join the faculty of the international Baptist seminary in Switzerland.

Olive Allen, contract worker for Hawaii, and Wilma Weeks of China left San Francisco September 17 on the *General Meigs* for Honolulu and Shanghai, respectively.

Lora Clement and Florence Lide, both of China, left San Francisco September 28 for Shanghai.

The Rev. and Mrs. W. Joel Fergeson, appointees for Nigeria, left Brownwood, Texas, September 23 for West Africa.

Miriam McCullough, appointee for Mexico, left the States September 18 for Guadalajara.

The Rev. and Mrs. James E. Musgrave, appointees for Brazil, left New York by boat September 24 for Rio de Janeiro.

Dr. Baker J. Cauthen, the Board's secretary for the Orient, left Shanghai September 29 for a visit of several weeks in Japan.



William G. Bowdler, the six-and-a-half-foot son of the Rev. and Mrs. George A. Bowdler of Argentina, has won the Elizabeth Lowndes Award of the Margaret Fund, a gift of \$200 given each year to the missionary son or daughter with the highest scholastic record.

Bill was born in Buenos Aires in 1924 and educated in that city. He entered the University of Richmond, Virginia, in 1943, re-entering after two years in the Army (twelve months of it on Okinawa) in February, 1947. After graduation August 27 this year, he entered Fletcher School of Law and Diplomacy at Medford, Massachusetts. He was elected to Phi Beta Kappa. His wife is the former Margaret Clark, Westhampton graduate.

Special to the Chairman of the BUDGET Committee

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DECEMBER BIRTHDAYS OF MISSIONARIES

2 Roberta Pearle Johnson, 480 Fu Shing Road, Shanghai, China.

4 Lydia E. Greene, 20 In Tun Road, Tungshan, Canton, Kwangtung, China.

6 Allie Roberts LeSueur (Mrs. D. H.), 241 N. Dick Dowling Street, San Benito, Texas; Betty Abernethy Ricketson (Mrs. R. F.), Baptist Mission, Soochow, China; Elizabeth Barnett Runyan (Mrs. F. E.), Igede, via Ada-Ekiti, Nigeria, West Africa.

8 Nella Dean Mitchell Whitten (Mrs. C. W.), c/o Miss Vada Waldron, Calle Anzorena 105, Godoy Cruz, Mendoza, Argentina; Robert Edward Pettigrew, 108 Johns Street, Corinth, Mississippi.

9 Louella Houston Beddoe (Mrs. R. E.), 201 West Midland Avenue, Shawnee, Oklahoma; T. B. Hawkins, Urquiza 1911, Rosario, Argentina; J. D. McMurray, Calle Montevideo y Rio Negro, Paysandu, Uruguay; Demaris Jaccard Muller (Mrs. A. C.), 1805 Arizona, El Paso, Texas; Janet Gilman Ray (Mrs. Rex), Yee Yuen, Po Kwang Road, Toi Shan City, Kwangtung, China.

10 Edith Ayers Allen (Mrs. W. E.), Caixa 2655, Rio de Janeiro, Brazil; J. A. Harrington, Rua Plombagina 305, Bello Horizonte, Minas, Brazil; John Allen Moore, c/o J. D. Franks, 18 Route de Malagnou, Geneva, Switzerland.

11 Ben R. Lawton, Piazza in Lucina 35, Rome, Italy; Stockwell B. Sears, 5 First Kuan Hai Road, Tsingtao, Shantung, China; Maxey G. White, Caixa 184, Bahia, Brazil.

12 Leslie Sands Williams (Mrs. W. J.), Baptist Hospital, Ogbomoso, Nigeria, West Africa.

13 Bonnie Moore, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.

14 E. Milford Howell, Baptist Mission, Benin City, Nigeria, West Africa; Pauline Gilliland Patterson (Mrs. F. W.), Box 1648, El Paso, Texas; Jean Prince Shepard (Mrs. John), 7 Bradley Avenue, New Haven, Connecticut.

15 Louise Doyle Brantley (Mrs. M. E.), Box 5, Port Harcourt, Nigeria, West Africa.

16 Frances Sharp Jennings (Mrs. G. E.), Casanova, 270, 6^a, 1^a, Barcelona, Spain; Frances Davis Tumblin (Mrs. J. A.), 2811 Marshall Avenue, Newport News, Virginia.

17 Z. Paul Freeman, San Lorenzo 1088, Tucuman, Argentina.

18 Rachel Thompson Humphrey (Mrs. J. E.), Baptist Mission, Iwo, via Lagos, Nigeria, West Africa; Gertrude Weatherby Morgan (Mrs. F. A. R.), Caixa 572, Sao Paulo, Brazil; Sidney McFarland Sowell, General Urquiza 186, Buenos Aires, Argentina.

19 H. H. Muirhead, 1660 East Elmore, Dallas 16, Texas; Heyward L. Adams, 818 West 7th Avenue, Corsicana, Texas; Margaret Johnson Porter (Mrs. P. C.), Sumare, Municipio, Campinas, Estado do Sao Paulo, Brazil.

20 Thelma Frith Bagby (Mrs. A. I.), Caixa 118, Porto Alegre, Rio Grande de Sul, Brazil; Lindell O. Harris, 2323 University Avenue, Honolulu, T. H.; L. L. Johnson, Triunfo Pernambuco, Brazil.

21 Anna Lucille Cowan, Urich, Missouri; Lois E. Hart, Box 191, Adairville, Kentucky; Margaret Lawrence Crawley (Mrs. J. W.), College of Chinese Studies, Peiping, China.

22 T. W. Ayers, 978 Juniper Street, N. E., Atlanta, Georgia; Ruth Newport Carlisle (Mrs. R. L.), Cunapiru 2241, Montevideo, Uruguay; Dorothy Elam Dailey (Mrs. A. R.), Apartado Aereo 862, Barranquilla, Colombia; Marie Sadler Eudaly (Mrs. N. H.), Apartado 191, Morelia, Michoacan, Mexico; Edward D. Gallo-way, Baptist Mission, Wuchow, Kwangsi, China; John L. Riffey, 38 Vista Hill Crest, Fort Smith, Arkansas; H. W. Schweinsberg, Apartado Aereo 862, Barranquilla, Colombia; William Henry Tipton, Box 216, Black Mountain, North Carolina; Ralph Lee West, Baptist Mission, Okeho, Nigeria, West Africa.

23 Polly L. Morris (Mrs. J. G.), College of Chinese Studies, Peiping, China; Mary Ellen Wooten, Box 13, Idi-Aba, Abeokuta, Nigeria, West Africa.

24 Ossie O. Price Littleton (Mrs. Homer R.), 543 Hill Street, Toccoa, Georgia.

25 Elizabeth Jackson Johnson (Mrs. R. E.), Corrente, Piahy, via Cidadi da Barra, Bahia, Brazil.

26 Antonina Canzoneri, Baptist Hospital, Ogbomoso, via Lagos, Nigeria, West Africa; Zach J. Deal, Jr., Apartado 298, Cartagena, Colombia.

27 D Curtis Askew, 2612 Woolsey, Berkeley, California; William H. Carson, 427 Parker, Gainesville, Georgia; Roberta J. Cox, Joinkrama, Ekinima P. O via Ahoada, Nigeria, West Africa; Ava Manning David (Mrs. V. L.), Cerro Las Rosas, Cordoba, Argentina; Farrell E. Runyan, Igede, via Ada-Ekiti, Nigeria, West Africa; Ruth Ford, Leung Kwang Hospital, Tungshan, Canton, China.

28 Ida Pauline Eaglesfield (Mrs. C. F.), Taylor, Louisiana; Frances McCaw Goldfinch (Mrs. S. L.), Casilla 286, Asuncion, Paraguay; James Dewey Hollis, 216 W. Holmes Street, Huntsville, Alabama; Alfred C. Muller, 1805 Arizona, El Paso, Texas; Pearl Dunstan Stapp (Mrs. C. F.), Caixa 38, Maceio, Alagoas, Brazil.

29 Arthur R. Gallimore, Box 445, Wake Forest, North Carolina.

30 Eva M. Sanders, Ire, via Oshogbo, Nigeria, West Africa; Mary Long Ware (Mrs. J. H.), Baptist Compound, Pao Shing Road, Shanghai, China.

31 Bennie T. Griffin, Baptist Boys' High School, Abeokuta, Nigeria, West Africa; Walter B. McNealy, Caixa Postal 182, Campos, Estado do Rio, Brazil.

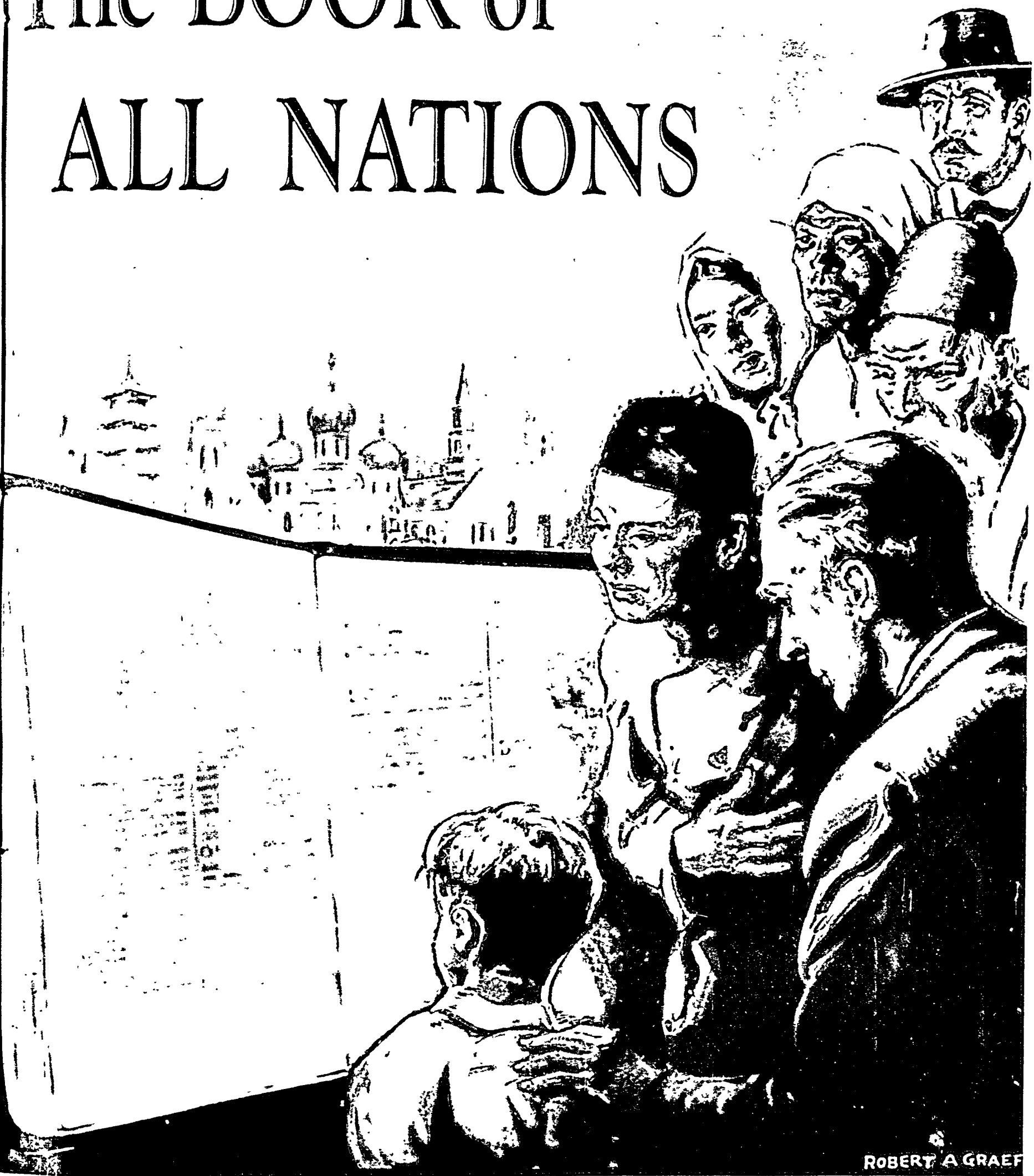
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