

The Commis

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Humanity Hungers

IN BODY AND SOUL



Give through your local church!

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The Commission

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Freedom's Holy Light

Religious liberty has been defined as "The most precious of all liberties, and the strong foundation of all other liberty." It is the Second Freedom for which our men suffer and die on countless battlefields. It is the freedom which our fathers declared in the first amendment to the constitution, forever separating church and state: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

It is the holy light of pure religious freedom which has caused America to witness the greatest advance of New Testament Christianity anywhere in the world since apostolic times. Wherever this freedom has prevailed in other lands, we have likewise seen outstanding missionary progress. Humanly speaking the future extension of the cause of Christ throughout the world depends on the preservation of this light which must not go out. The darkest chapters of human history have had as their theme the brutal suppression of minority and nonconformist religious bodies. The ugly head of persecution has again raised itself in our modern world, causing untold agony.

No sacrifice is too great to preserve this freedom, but even as men die for this eternal truth, we must be constantly on our guard lest living men forget its true meaning. Two powerful groups will confront us at the close of a long and terrible war. Their efforts are already beginning to undermine true religious freedom. First, the ecclesiastics who confuse toleration with freedom. Toleration intimates disapproval, "a certain pious aversion," resented by all true lovers of religious freedom. It is this group which is taking advantage of the war to close the door in Latin America to all but one dominant religious body.

A second group talks patriotically about fighting for religious freedom, but possesses no religion itself. This is a dangerous body of public opinion which decries any effort to win others to our faith, because they have no faith to share. To them it is always proselyting, intruding where they say we

have no right to tread. They cannot understand the immortal words of Peter and John on trial before a persecuting tribunal: "We cannot but speak the things which we have seen and heard." To them our home and foreign missionaries go out to try to "change other people's religions," instead of to introduce them to the saving grace and power of One who said: "I am the Life."

In some countries like Russia, dominated for centuries by a persecuting state church, ignorant of the simple, pure gospel of Christ, the citizens turned against all religion. But in that land whose people have suffered so terribly through the long centuries, there is a ray of hope above the clouds of battle. There, paradoxically, Russian boys, schooled in the thought of antireligion, unknowingly fight the most heroic battles of all history to preserve religious freedom!

That nation may yet witness the greatest gospel revival of all history.

No religion is worth having unless it is worth sharing. We are impelled to take the breath-taking news of God's infinite love for a lost unlovable world to all the nations of the earth. We go in obedience to a divine command, but likewise because the love of Christ constrains us. Where freedom flourishes, unbelievable opportunities present themselves for winning a world. Through those open doors we must now enter and prepare to enter in future years.

But if the time should ever come that these doors of freedom should close, the divine command and the inner compulsion would remain the same. Ours must be the spirit of Craig, Waller, and Chiles, dauntless preachers of the gospel in colonial Virginia. Within the portals of the First Baptist Church of Fredericksburg a tablet forever honors the memory of these men: "Prisoners of Christ, prophets of spiritual freedom who, undaunted by imprisonment, preached the gospel even through the bars of the jail in Fredericksburg in the year 1768. We must obey God rather than men."

By Everett Gill, Jr.

BAPTISTS, DEMOCRACY and the RACE QUESTION

The spiritual resources of eight million Baptists in the South can heal and bless a world broken by war.

The present world crisis has created for Southern Baptists an opportunity that gives them a rendezvous with destiny. Let us see if the facts bear out the claim.

It is increasingly apparent that the global struggle in which the peoples of the earth are engaged is no less than a titanic contest between the rights of man and despotism. Hitler's movement was confessedly antidemocratic from the beginning; when he embarked on world conquest he and his satellites threw down the gauntlet to democracy the world over and the rights of man became the stake for which the allied nations were willing to gamble their existence.

But more and more as the conflict develops it becomes clear that this is not merely a struggle for the survival of democracy; it is apparent that it is a crusade for the *advance* of democracy. Leaders of the allied nations are so interpreting it. In the so-called Atlantic Charter Mr. Roosevelt and Mr. Churchill named certain great principles which pertain to the rights of man as basic for the peace to come. In a speech on December 15, 1941, Mr. Roosevelt said: "We will not under any threat, or in the face of any danger, surrender the guarantee of liberty our forefathers framed for us in our Bill of Rights. We hold with all the passion of our hearts and minds to those commitments of the human spirit."

Utterances of Vice-President Wallace and statesmen in England emphasize the fact that the allied nations anticipate a postwar world in which the democratic ideal will be more effectively applied and the benefits of democracy will be made available to millions who do not now enjoy them.

The minorities and the oppressed peoples of the earth are aware of the implications of the present struggle for them. They believe that there is an upsurge in democracy around the globe and they work and pray for an allied victory in hope that the postwar world will be a better world for them.

Baptists Must Heed

This world-wide upsurge in democracy should find Southern Baptists alert to the peculiar significance it has for them.

In the first place they should be aware of the fact that the root and inspiration of democracy is Evangelical Christianity. The point need not be argued—a knowledge of history and of the influence of the Evangelical movement in shaping the American and British systems of government provides for the man of open mind grounds for the conviction that the foundation of democracy is Evangelical Christianity. The growth of democracy in the wake of Evangelical missions in other lands is added proof of the point.

In the second place Southern Baptists should remember that the South is the Evangelical stronghold of the world. Over 70 per cent of the church members of the South are white and Negro Baptists and Methodists. In contrast, 64 per cent of the church members of New England are Catholics. Outside the United States, Evangelical church membership is exceedingly small in comparison with Catholic and established church membership and pagan religions.

In the third place Southern Baptists should recognize their position of importance and responsibility in Evangelical Christianity. Numbering five million they constitute the largest Evangelical body in the South.

It would seem that the finger of destiny is pointing at Southern Baptists and that God is trying to say to them: "You have been called into the Kingdom for such a time as this." The largest Evangelical body in the Evangelical stronghold of the world at a time when democracy, whose foundation is Evangelical Christianity, is on the march—this indeed constitutes for Southern Baptists a rendezvous with destiny!

The argument that Southern Baptists have a rendezvous with destiny becomes even stronger when we call to mind Baptist history and tradition in the long fight for democracy. Baptists from their beginning have lived and breathed democracy: it would seem that if ever they bore the torch of democracy they would proudly bear it now!

An Evil Paradox

If Southern Baptists are to accept their rendezvous with destiny and bear the torch of democracy

By Edward A. McDowell

in this present crisis, they must face an evil paradox that threatens to dash the torch from their hands and make mockery of their claim that they march in the vanguard of human freedom. This evil paradox is the denial of the benefits of democracy to the Negroes of the South. Southern Baptists cannot escape their responsibility before the world in this matter of applying democracy in their own backyard. We may declaim our love for democracy and seek to advance human liberty in other islands but unless we demonstrate our willingness to apply democracy at home our declarations will have the hollow sound of hypocrisy.

Of the 13,000,000 Negroes in the United States approximately 9,500,000 live in the states of Missouri, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas. These are the states where Evangelical Christianity is strongest, and they are the states of the Southern Baptist Convention. Furthermore, in these states Negro Baptists number 3,078,599, or about three-fourths of all Negro church members. If Baptists participate in the denial of the benefits of democracy to the Negroes of the South they must face the startling implications of this grim paradox: in this day of democracy's new march, Baptists, the time-honored champions of democracy, forbid the benefits of democracy to their own brothers in Christ!

Contradicting Democracy

The most obvious contradiction of democracy in so far as the Negroes of the South are concerned is the refusal of the white people to grant them their rights of franchise and citizenship under the Constitution of the United States. Baptists are great believers in this Constitution which is the bulwark of our political system and the guarantee of our liberty. Honesty, religion, and history all demand that Baptists now come forward and say that they wish to see the Negroes of the South come into possession of their rights and privileges under this great democratic instrument.

Baptists like to think of themselves as the champions of minorities and oppressed peoples. Let South-

ern Baptists revert to this honored tradition and become the champions of the poverty-stricken, dispossessed, and disfranchised minority in their own midst!

Negroes have made great progress in almost every field of endeavor and Southern white people have contributed much to their progress, but they are still the victims of prejudice and discrimination in almost all areas of life. Lynchings have greatly decreased, but they still occur. Negroes are still the victims of injustice in the courts and brutality on the part of police officers. They are uniformly discriminated against in the distribution of public school funds. Thousands of Negro families are forced to live in crude cabins that are hardly fit for human habitation. Negro soldiers, clothed in the uniform of the United States, the greatest democratic nation, and committed to the giving of their life's blood for the defense of their country and the preservation of democracy, have been subjected in many instances to Nazi-like insults and abuse at the hands of their fellow-countrymen.

Mixed with these violations of democracy are evidences of progress in which Baptists should rejoice. Certain politicians in the South who raised the race issue have been defeated. Arkansas elected to Congress a fine Baptist layman who was attacked by his opponent because he was a member of the Commission on Interracial Co-operation. Negroes have been employed in great numbers in war industries in the South. The Navy and Marine Corps have been thrown open to Negroes. A victory ship, the *Booker T. Washington*, was given a Negro commander. Dorris Miller, Negro messman in the Navy, was decorated by Admiral Nimitz for his bravery at Pearl Harbor. No man who loves justice will begrudge the Negroes these benefits that have come to them as a result of a growing recognition of their rights in a democracy.

Baptists and Racial Tension

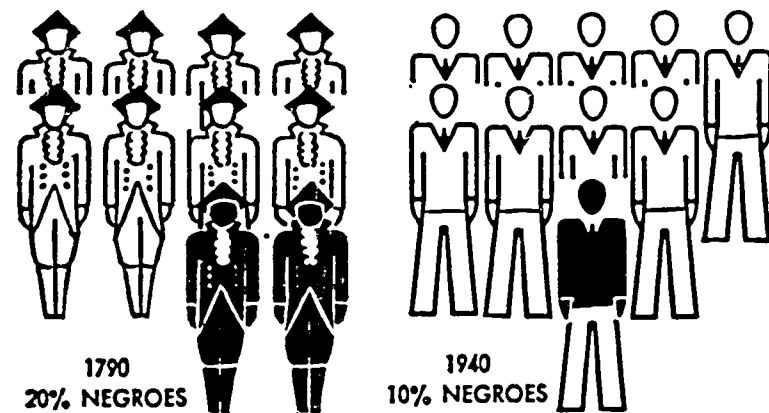
In spite of these gains there is an unmistakable tension over the race question in the South today. Conditions growing out of America's participation in the war are largely responsible for this tension.

[Continued on page 48]

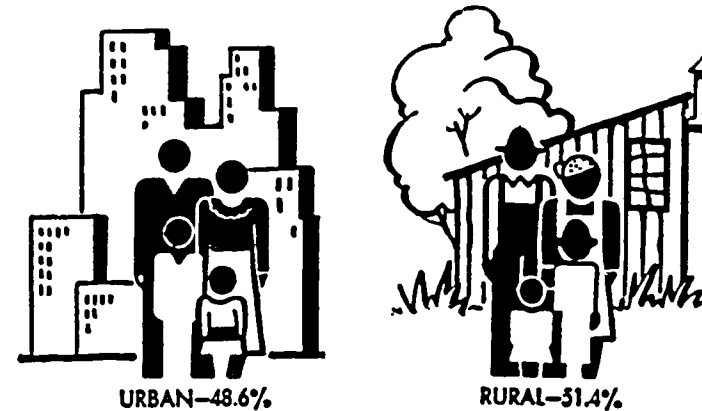
THE NEGRO IN

OUR NEGRO POPULATION HAS RISEN FROM 800,000 TO 13,000,000 IN 150 YEARS

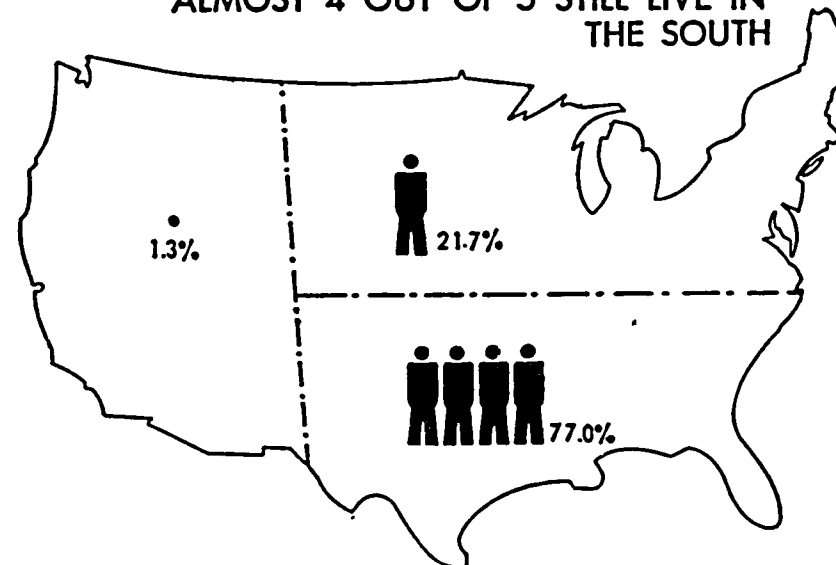
BUT THE PROPORTION OF NEGROES IN THE TOTAL POPULATION IS SMALLER TODAY



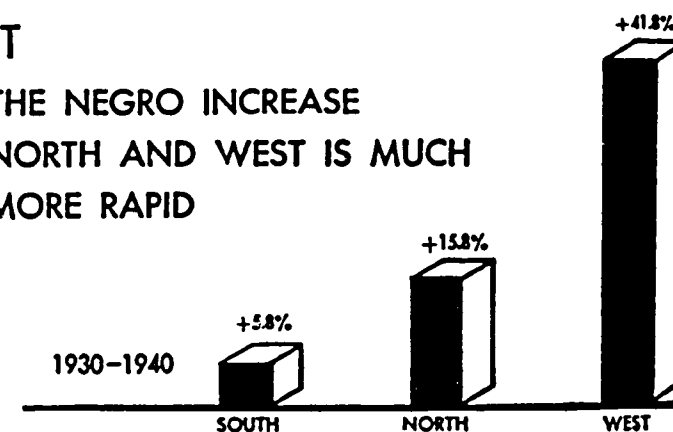
ALMOST HALF OF ALL NEGROES NOW LIVE IN THE CITY...



ALMOST 4 OUT OF 5 STILL LIVE IN THE SOUTH

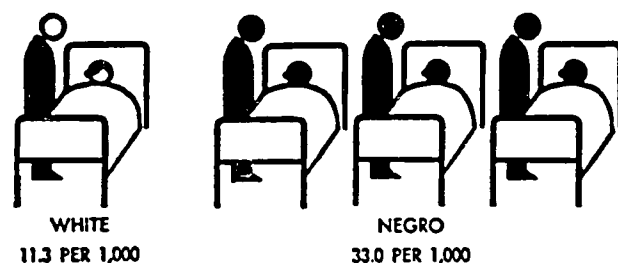
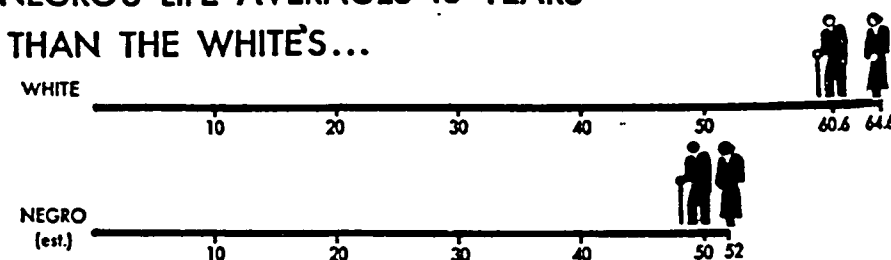


BUT THE NEGRO INCREASE NORTH AND WEST IS MUCH MORE RAPID



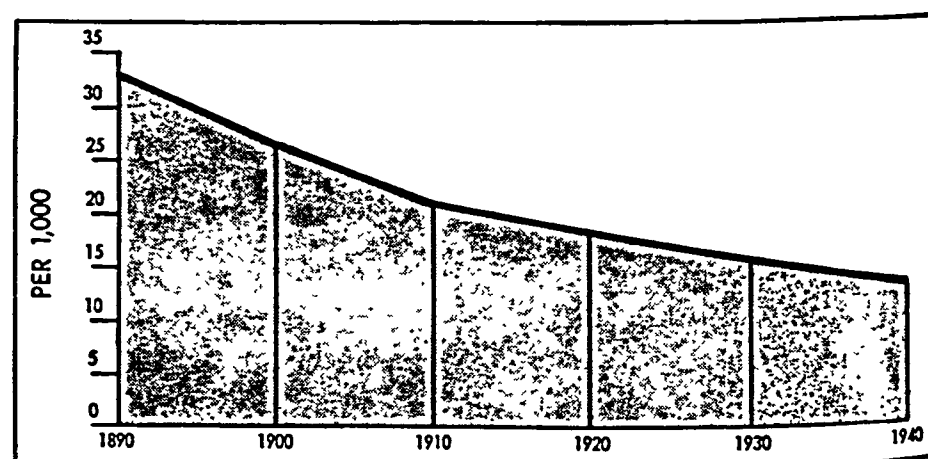
LIFE AND DEATH

THE NEGRO'S LIFE AVERAGES 10 YEARS LESS THAN THE WHITE'S...



MATERNAL DEATH RATE IS THREE TIMES THAT OF WHITE

YET NEGRO DEATH RATE IS GOING DOWN

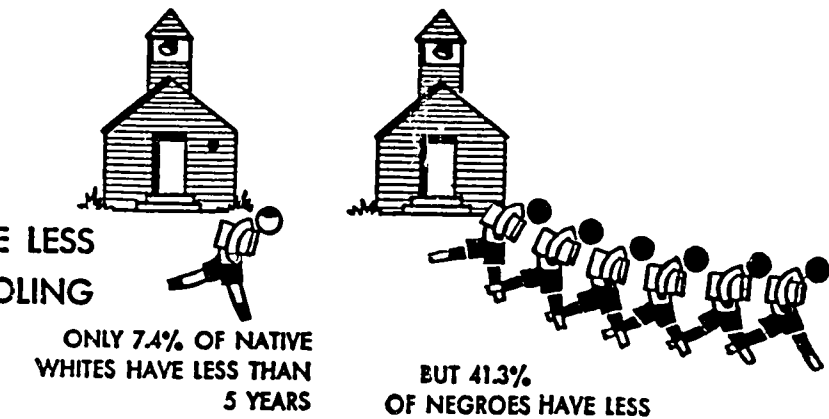


Reprinted from *Survey Graphic*, November, 1942, "Color: Unfinished Business of Democracy."

THE U. S. A.

EDUCATION

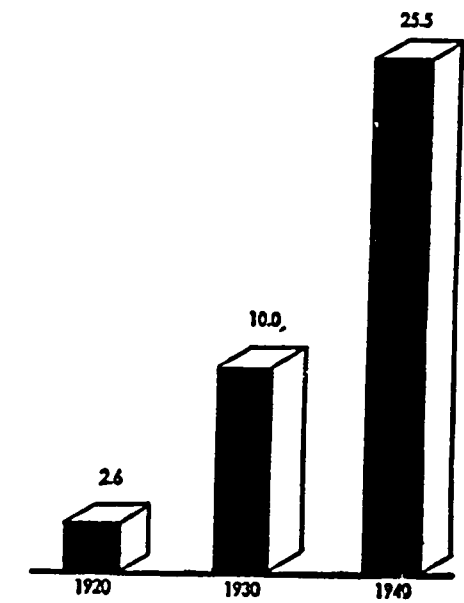
MANY NEGROES HAVE LESS THAN 5 YEARS SCHOOLING



YET NEGRO ILLITERACY IS DISAPPEARING...

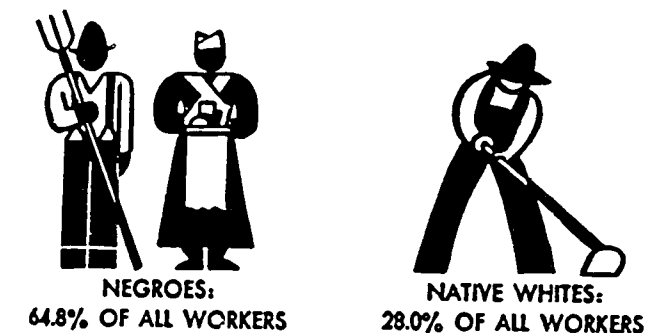


AND ENROLLMENT IN PUBLIC HIGH SCHOOLS GREW EVEN FASTER

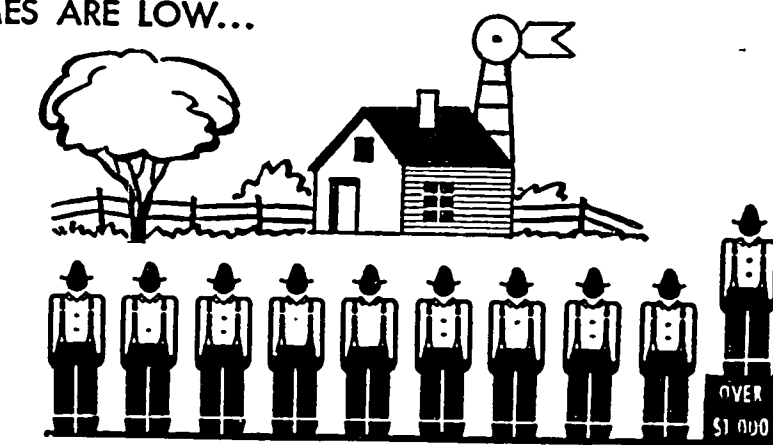
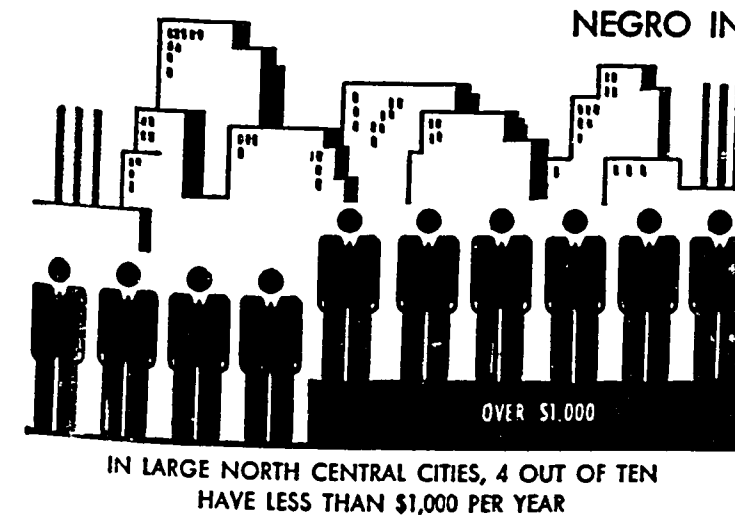


MAKING A LIVING

MORE THAN TWICE AS MANY NEGROES AS WHITES, PROPORTIONATELY, ARE LIMITED TO AGRICULTURAL AND DOMESTIC SERVICE



NEGRO INCOMES ARE LOW...



PICTOGRAPH CORPORATION

Americans of Japanese Ancestry

By Marjorie E. Moore

Nearly half of America's 110,000 Japanese are living within the bounds of the Southern Baptist Convention.

They are evacuees from the west coast now residing in Japanese Relocation Centers in Arizona and Arkansas. They are the wards of the War Relocation Authority, whose job it is "to facilitate the reassimilation of them into the normal currents of American life."

Two-thirds of the population of the Relocation Centers are American citizens. They were born in the United States. Japan does not claim them.

At least 20 per cent are Christians, the product of home missionary work on the west coast.

Why were they evacuated? "The presence of these people clustered along the Coast and scattered throughout the interior valleys enormously complicated the problem of far western defense," says the WRA in its bulletin of September, 1942.

There may have been other reasons. Norman Thomas in *Democracy and Japanese Americans* says:

"It is clear that the American feeling about the treatment of the Japanese is not born exclusively of the fact that we are at war with the country of their origin, but arises mostly from race prejudice. In general the American attitude toward German and Italian aliens, and certainly toward their American-born children, has been admirable. They are white. But surely the evidence of the co-operation of considerable numbers of them with enemy governments has been far greater than any evidence—even if we give weight to the kind of gossip which has filled the western newspapers—alleged against the Japanese."

In its first quarterly report, the WRA warns:

A sharp distinction should be drawn at all times between residents of relocation centers—even the aliens—and prisoners of war or civilian internees. The aliens residing at relocation centers have been found guilty of no crime and no acts or intentions against the security of the United States. They have simply been evacuated as a group, in the interest of military security, from specific military areas.

Prisoners of war, on the other hand, are members of

the enemy armed forces seized in combat operations. Civilian internees are aliens of enemy nationality—Japanese, German, or Italian—who have been apprehended by the F.B.I. and found guilty by enemy alien control hearing boards of acts or intentions against the national security. They are confined in internment camps administered by the Army and not quartered at relocation centers.

(Alien internment camps are located in Alabama, Louisiana, and Tennessee. There is none in Arkansas.)

TO INVESTIGATE the missionary opportunity in the centers, with the permission of the War Relocation Authority and the local Project directors, I spent the first two days of February at Rohwer and Jerome, Arkansas. I mingled with the staff and with the residents, Issei (foreign-born) and Nisei (American-born), Baptists and Buddhists, students and farmers and pastors, Phi Beta Kappas and near-illiterates, kindergarteners and grandfathers.

In the staff mess hall with other Caucasians—teachers, nurses, directors, workers, and their children—I was served good food on bare wooden tables, by Nisei girls dressed in typical American schoolgirl fashion, including the long bob with a permanent wave. Escorted or unescorted, I went about freely to see the schools, the recreation halls, the canteen, the hospital, the newspaper office, the "churches," and countless "homes."

In the absence of the director of community activities, a former missionary to Japan, now at Rohwer under Civil Service, I was the guest of his wife, Mrs. Joseph B. Hunter. She introduced me to the Nisei Baptist pastor at Rohwer, Harper Sakaue.

At each relocation center there are two churches for the nearly 10,000 residents, one Buddhist and one Christian. The Rohwer Federated Christian Church is Protestant because there are very few Catholics. Sunday school and morning worship are held each Sunday morning; in the evening the Christian Young People's Fellowship for junior and senior high school young folk meets. On Wednesday evening there are two simultaneous Issei prayer meetings and a Bible study hour for Nisei.

Asked about the religious statistics at Rohwer, Mr. Sakaue had to give me only an estimate; no re-

ligious census has been taken. One of the Baptist boys spoke up to say, "If you aren't an avowed Christian here, you are a Buddhist." But many young people of Buddhist parents attend Christian services regularly.

There is no Baptist pastor at Jerome. Most of the Baptists there are members of the Clearwater, California, Japanese Church, of which Mr. Sakaue, now at Rohwer, is pastor; he cannot visit his scattered flock, but by correspondence he ministers to them all over the United States.

This busy pastor in the relocation center is particularly concerned at present about the lack of a baptistry in the public service hall which is the Christian "church." A baptismal service was conducted Christmas Day by a non-Baptist pastor, but the candidates were not immersed. Mr. Sakaue believes that many who have never professed faith in Christ would be impressed to follow him if they could witness the ordinance of baptism as Baptists observe it.

I reached Mr. Sakaue's Monday evening just in time to go with him to a cabinet meeting of the Y.P. Fellowship, held in the home of a Baptist girl, and presided over by the Baptist boy who is Fellowship president. By special invitation the next morning I attended the regular meeting of the Y.W.C.A. Board and heard an Issei Christian woman read, after an apology for her poor English, the 121st Psalm. During the afternoon of visiting, Pastor Sakaue and I unintentionally interrupted a Bible study class at the home of old Pastor Masazi Kakihara, formerly of Tampa, who was teaching Revelation 4 and 5 to two dozen or more Issei in Japanese. Mrs. Kakihara insisted upon serving us tea. In the homemade magazine rack were copies of current issues of *The Arkansas Baptist*.

Home after home received me, a stranger, with shy hospitality. Given army cots and a cast iron stove set on a cement square in the wooden floor, each family occupies a single room, furnished with tables, benches, bookcases, and partitions which they have made from scraps of lumber and boxes. Ingenuity has converted each bare room into a livable apartment—still crude but personal.

There are four rooms to a barrack, twelve barracks to a block, with a mess hall, laundry and bath house, and a recreation hall in each block.

Our treatment of fellow citizens—many of them Christians—in wartime America will determine our chances to preach Christ in peacetime Japan.

In the mess hall food is served cafeteria style. I saw the children eating together in little gangs, rather than with their parents. There is practically no family life in the relocation community. There is little privacy. With no parlor in which to entertain company, girls walk the streets with their boy friends, even on cold or rainy evenings.

Each relocation center has its schools, and since most of the residents are under thirty, the schools are large. The Rohwer high school has 1200 students. Buildings for educational purposes have not been built; classes are held in the barracks of one block.

Everybody who can get a job in the center works. All are provided with food, shelter, medical care, and educational opportunities. In addition, those who work within the relocation areas on government jobs receive clothing allowances and monthly cash wages based on the type of work they do and the number of days they work. These wages are paid at the rate of \$12, \$16, or \$19 a month depending on the degree of skill and responsibility involved in the particular job. The Government does not pay preachers. The Northern Baptists employ Mr. Sakaue at the standard salary for professional workers—\$19.

I MET some 18- and 19-year-olds who have just registered, and sensed their repressed eagerness to join the 5,000 Niseis in the United States armed forces. I felt their pride when they asked me if I had read the article in the current *Readers' Digest*; I was glad I could say I had. I met old men who are American citizens by a special act of Congress after their service in the U. S. Army during the first World War. I met mature young men who registered with the California draft boards before war was declared, were classified A-1, but never called. I responded to their happiness over news that the Nisei are again being accepted for military service; they want a chance to prove their loyalty to the only country they have ever known.

That is the attitude of all of them. In the face of a national manpower shortage, they want to help. And the Government wants to place them. Says Thomas W. Holland, Chief Employment Officer of the WRA, in a form letter dated December 29, Washington:

"Between the restricted area in the far west and the Eastern Defense Command an evacuee, citizen or alien, will be given indefinite leave as soon as he gets leave clearance and a job in a locality where the indication is that he will be received without undue community hostility. The American citizen of Japanese ancestry is as free as any other American citizen, . . ."

Youth's Stake in a Better World

We can undercut the Hitlers, the Mussolinis, the Tojos, present and future, by offering to their people something the dictators cannot offer—a world order based on equality of opportunity for everybody

By E. Stanley Jones

American youth has a stake in this new world order because, first of all, you will have to live in it. It will be your world, for good or ill. Some of us of the older generation will live on the edges of that new world order, but you will live at its center, its currents going through your souls and minds and bodies with their healing or their hell. That new world is literally yours.

Since you have a stake in living in it, you should have a stake in making it. If you do nothing to make it, you cannot complain about what kind of world it is. You will have to accept it uncomplainingly since you did nothing to remake it.

American Christian youth has the best opportunity of any group in the world to reshape the future. You are freer to think, to plan, and to mold things, for the American way of life is not to do, without question, something handed down to you from your rulers. You are your own rulers through your representatives. You plan and you perform, either personally or through your representatives. That makes you freer and lays a heavy responsibility on you because of that freedom. Other youth in other parts of the world are bound by custom, by tradition, by the iron systems of their rulers. You are not. You are the key to the future. If you fall down, the future falls down.

What then can American youth do to shape that future? First, get a plan, a pattern according to which you want to build that future. You are a Christian and therefore believe in God who is author and ruler of the universe. If he is author and ruler, then he must have a plan for the running of the world. That plan is what Jesus called, the kingdom of God. The kingdom of God is stamped in the constitution of reality. The laws of your being are not other than the laws of God.

They are the laws of God stamped in flesh and blood and nerves.

There is a way to live and that way is God's way. If you try to live some other way you simply hurt yourself, get all tangled up, your sums won't come

out right, life won't work. You cannot live against reality and get away with it, for you do not break the laws of God, you simply break yourself upon them. They break you with mathematical precision. These laws are color-blind, class-blind, race-blind, and religion-blind—break them and they will break you, whoever you may be, and there are no exceptions.

The kingdom of God is within you—it is also among you. There is a way to live with other people, and that way is God's way. If you try to live with other people on some basis other than God's basis, then your relations will break down, they get all snarled up, they won't work.

NOW just what is the basis on which we are to live with other people? God has a simple basis: "Thou shalt love thy neighbor as thyself." This does not say, "Thou shalt love thy neighbor," with yourself left out. You are to love yourself, but you are to love your neighbor as you are to love yourself. Self-interest and other interests are to balance exactly. When you get those two balanced you have a perfect way of living together.

And who is your neighbor? The man next door? Oh, no, Jesus defined, in the parable of the Good Samaritan, the neighbor is a man of another race and another religion, in need. Your neighbor is just everybody, of every race, of every class, of every color, of every need. He is a man as a man. You are to love that man as a man, as you love yourself.

Now you don't have to love your neighbor as you love yourself, but if you don't you cannot get along with him. It is a forced option, like eating. You do not have to eat, but if you don't eat you can't live. So if you do not love your neighbor as yourself, then your relationships break down. This law of human relationships is as inescapable as the law of gravitation.

If this be so, then we must have a world order based on this simple fact. How would this work out? It seems to me it would work out as equality

of opportunity to everybody. We are not all equal in endowment. There are differences within races, but equality of opportunity should be given to everybody. That would be loving your neighbor as you love yourself.

Both in Christianity and in democracy there is the one thing in common—they both believe in equality of opportunity. That is the very essence of democracy. So as Christians and as citizens we can work for a world based on this principle.

I suggest seven steps toward that new world.

1. We shall begin with ourselves and apply this principle in our own homeland. Two classes have not equality of opportunity among us—those who have not wealth and those who have not a white skin. These two classes are disinherited. The boys and girls who have not the culture and education you have, were probably not able to buy them, as your means have enabled you to buy them, for culture and education can be bought. We must see that everyone has sufficient means to buy them. If they do not take advantage of these opportunities given them, then they must pay the penalty of ignorance and lack of culture.

The other group disinherited among us is the group who have not a white skin. This is unfair. This is undemocratic. This is unchristian. The colored boys salute the flag in one school and end in this way: "with liberty and justice to all—but me." They say the "but me" under their breaths. This makes for bitterness and resentment. This is neither Christian nor democratic. We must change this and give every child, of whatever color, born in our society, an equal opportunity with every other child born in that society to climb to the top if it can and will. That would be fair. The older generation is too filled with prejudice to change this. You, of the younger generation, are more essentially fair and less prejudiced. You can root out this injustice if you will.

We stand for an economy in which everyone would have a right to education, a meaningful job, the respect of his fellows, access to medical aid, sickness, and old-age security.

2. We should give equality of opportunity to everyone who comes to our land. That doesn't mean we should have unrestricted immigration, but it does mean that where we have a quota basis as the rest of the world, 2 per cent of the 1890 census, then it would mean only about 350 people from all Asia, India, China, Japan. This small number would never be an economic problem among a nation of 130,000,000 people. We could then stop the smuggling across our borders. It would take the sting

out of our relationships with the Asiatic peoples.

3. We should build an economic world order in which there is equality of opportunity of access to the raw materials of the world. This would mean equality of access to the markets of the world.

4. We should stand for a more equitable distribution of the land space of the world. It is now unequally divided, with some nations having more land space than they know what to do with, and the other nations terribly congested. Intelligent good will could right this.

5. All subject peoples, whether in Europe, Africa, Asia, or the Americas, should be given a free, unhampered opportunity to decide their own destiny. Freedom is the birthright of all peoples of all races.

Where there are undeveloped races obviously not yet in a position to undertake self-government, the period of preparation should be an international responsibility—carried out through some international organization in the interests of the people themselves. Mandates should be abolished, for the temptation is too great to use the mandate system for the purposes of empire. The responsibility and the actual carrying out of the program of preparation for self-government should be international.

6. This would mean that imperialism must be liquidated. It is incompatible with the principle of equality of opportunity.

7. We should stand for a world organization which would create a framework in which peace can operate. This world organization will have to be some kind of federal union after the manner of our federal union.

Federal union in America has worked so well in keeping diverse elements in a living unity that it might be projected into the world situation. But it should not be a federal union of Anglo-Saxons, for, psychologically, it will be impossible for other nations to come into such a union. In the original nucleus there should be representatives of all races and all colors. There will probably be within it representatives of all types of government. We must not force democracy upon the world, for if we did it would not be democracy.

WE MIGHT gather up these proposals in the concrete form of a Pacific Charter.

By a Pacific Charter we mean, for the purpose of this memorandum, all the areas not specifically

[Continued on page 33]

Home on furlough, missionaries go

BACK TO SCHOOL

The Foreign Mission Board encourages all of its missionaries who have completed their first term of service to spend at least one semester of their furlough year in graduate study.

After serving for five years in Argentina, I chose to study in the University of Mexico and spent the fall of 1942 in Mexico City. I did not want to lose my Spanish through lack of practice and I felt that formal class work in competition with Spanish-speaking students would be much more stimulating than a formal Spanish course in one of our American universities.

As Mexico is a predominantly Catholic country and my studies demanded the greater part of my time, it was impossible to do personal work or field work on a general scale. The First Baptist Church of Mexico City is well organized so I had the peculiar privilege of belonging to the young ladies' Bible class taught by a brilliant young Mexican-Chinese.

Shopping in a Mexican city!
(Mrs. T. J. Webb
and Martha
Thomas Ellis)



My only formal contribution to the Baptist work was to prepare a talk on practical helps for improving the W. M. U. and make a twelve-hour journey to give it. I was much more benefited by the splendid work and noble effort of our Mexican sisters (many of whom can neither read nor write and few of whom have gone beyond the sixth grade) than they could have been by my talk, yet they asked me to prepare a series of articles for their W. M. U. periodical. Their response thrilled and humbled me.

My university classes were interesting in the extreme. The one which possibly meant most to me as I work among Spanish-Amer-

ican people was Outlines of American History taught by Dr. Rafael Valle. Naturally, American History (both continents) taught in Spanish by a Spanish-American Catholic is a very different thing from American History taught in English by an American Protestant. I could not always agree with my professor but I came to appreciate his reasoning and to understand many things which confused me in Argentina. Now that I *know* how Catholics think, feel, and reason, I can understand, explain, interpret and, I hope, really help in a way that I could never have done before.

American students in Mexico and all the Spanish-speaking Americans have an invaluable opportunity that they dare not throw away. The friendly, understanding student who remembers that he is a Christian and an American is one of the best messengers of good will that we can send to our neighbors to the South of us. Though he may never be able to count his converts among the student body, he can win their good will for things American and build friendships which will make them willing to hear of Christ and his teachings.

MARTHA THOMAS ELLIS

"Study to show thyself approved unto God, a workman who needeth not to be ashamed, handling aright the word of truth" is an admonition that comes again and again with renewed emphasis to the missionary in a foreign land. This is especially true of the new missionary who, as a volunteer, finds it almost impossible to acquaint himself with the details of background psychology, history, and religion, of the people to whom he is going.

Yet a few years on the field serve to amass much information as he lives among the people, works with them, studies them and their habits, customs, and manners, and dips a little into their history and literature; information of which he is, to a large extent, only subconsciously aware. The stress and strain and demands of the daily tasks make it almost impossible to take time to sift it out and catalogue it so that it can be used to the best advantage, and one looks forward to furlough-time as a period when it will be possible to think through the past several years from a less personal standpoint and to arrange mentally that which has been gleaned from observation in a more orderly and objective way.

A few months of quiet, intensive study delving into scholarly material dealing with every phase of the native life and background can be of immense value and assistance in preparation for future work.

This has been my own experience during these last months of study in Islamics at Harvard University.

A course in advanced Arabic reading is not only



Mrs. Merrill P. Callaway and Kate Ellen Gruver attend an Arabic church in Boston

making it possible to cope with the difficult language more successfully but is also helping me to see into the lives of the people themselves as we come to verbal pictures of Arab life, customs, and habits, so true even of the present day. In the expressions and phrases used traces of Mohammedanism are clearly visible, while in the characters and their reactions one can make a deeper study of applied psychology in daily contacts in Palestine today.

In another class, the religion itself has been the main concern as we have taken up the origin and orthodoxy of Islam. Here, it has been possible to get back into the sources and to see what the contemporary followers of Mohammed had to say for him and about him and his teachings, as well as to follow the investigations of Islamic scholars through the centuries. Naturally there has resulted a greater familiarity of the man and the religion, of its doctrines and traditions, and a keener sense of the tremendous needs of its followers for the understanding faith and knowledge of Jesus Christ.

Inevitably related with the religious history of Islam is the political history and progress of the Arab people. As we have gone into this study we have found again, as in the language class, evidences of the strong national characteristics so prevalent among these people even today, and have come to a new appreciation of the amazing phenomenon of the rise and spread of their faith.

One of the most interesting courses we have is a comparative study of Hebrew and Arabic characteristics as seen through the literature, in which it has been possible to dwell especially upon the life of the ancient peoples tracing their characteristics down into the lives of the present-day Fellahin and Bedouin Arab.

But for the missionary even a period of such needed and helpful study can be a period of impatient anxiety if he is kept long from his adopted home. His first longing is constantly for those he has learned to love and left "over there," and everywhere he seeks any who might have found their way into *this* land of his.

So it has been the greatest thrill and joy to discover that this year of study has opened the way for close fellowship and possible service in a community of some five thousand Arabs from Palestine and Syria, now living in the Boston area. Everywhere I have met members of that group: in classes, at church, in the shops. Through the professor of Islamics at Harvard, we came into contact with the pastor of the little Arabic mission in Boston and have found in his work an opportunity to enter into the Arabic services Sunday by Sunday.

And we have found these people no less friendly here than in their own land where an introduction almost always means an invitation into the home. It has been a joy to visit several homes here, to have fellowship about the dinner table, and to converse with them in their own language.

Much to my chagrin several of these friends, when asked their impressions of our country have answered, "We do not find you people as friendly as our own. Very few American homes are opened to us, really. Once a foreigner always a foreigner here."

Often we have found that one member of a family is Protestant while the others are all Greek Orthodox or Roman Catholic; many even are Mohammedan; and always there comes the opportunity to speak of Christ and his saving power. As the months go by I am hoping and praying that I may be used of him among these guests in my land to make them feel a little less strange and more welcome and to help them find in my country our best and above all our Christ!

KATE ELLEN GRUVER

At least two-thirds of the Chinese people understand the Mandarin language, which is now the national language of China. For the past six years many missionaries in the Shanghai and Canton districts have been studying Mandarin. All of our national, religious, and education conferences are

[Continued on page 36]



Five of our group and Miss Ching Yi Hsu, one of our teachers, at dinner in our club house on an evening when we cooked pork chops! (Lorene Tilford, second from right)



F.S.A. Photo by Lee

Diamond Fields to Let

By Joe W. Burton

"As a former missionary to Japan, I am happy to serve with a unit of the American Army which is 100 per cent Japanese in ancestry and 100 per cent loyal to the cause for which we fight."

So speaks Chaplain John G. Chapman who was a Southern Baptist missionary to Japan for five years. Now he has accepted the biggest missionary opportunity any warm-hearted soul would want.

Last November 1, after graduating from the chaplain's school at Harvard University, Chaplain Chapman was assigned to the 100th Infantry Battalion at Camp McCoy, Wisconsin. He learned at once that his experience in Japan was good training for his work in this American-born unit.

Chaplain Chapman reports that his chapel, which holds five hundred people, is too small and that two worship services must be held each Sunday morning to accommodate the soldiers who attend.

Recently, with the snow a foot deep and the thermometer hovering at sixteen below zero on the outside, sixteen soldiers professed Christ in a warm service on the inside. One of them was a Buddhist, the chaplain adds.

Here is the line-up of men in his outfit:

Protestants —	20%
Catholics —	3%
Mormons —	1%
Buddhists —	26%
No religion —	50%

WORLD conditions have focused attention today on spiritual relationships and activities in America. Minorities in the empires of the United

Nations are alert to the treatment of minorities in the United States. Those groups in other lands are eager to see if Christian brotherhood actually manifests itself in conduct here in the land of the free.

An encouraging demonstration of the present spiritual possibilities in America growing out of present world conditions and of the worthy response to those possibilities is the experience of Chaplain Chapman.

Another is Chaplain J. William Mason whose ambition to be a foreign missionary was never satisfied until he was assigned to an alien enemy internment camp in Tennessee.

"Today as he goes from cabin to cabin," said Dr. Alfred Carpenter, superintendent of camp work, after observing the activities of Chaplain Mason, "talking with the foreigners about their problems, praying with them, and helping them to overcome difficulties where that is in his power, in every way witnessing to them of the love of Christ, he is planting the seed which may some day bring forth a harvest in distant lands.

"All of the men with whom Chaplain Mason works will not be going to foreign countries. Their families and their businesses are in this country. If the spiritual needs of these men can be ministered to while they are interned, they will be better prospects for American citizenship after the war is over.

"On the other hand, there are many who will return to other countries, and the conception of America and of our Christianity which they take with them is largely Chaplain Mason's responsibility."

Left: Mexican girl shelling pecans in San Antonio; a Baptist wedding of Italians in Tampa; Chaplain Charles T. Tally, Jr.

The experiences of these two chaplains are modern-day parables showing that missions is where you find it, and if one looks closely he will find his mission opportunity right at hand.

ACRES of diamonds are in our own backyard—these foreigners of every land in our borders—riches to be turned into the coin of spiritual values the moment we set our hands to digging.

Recent press dispatches disclose that the United States Government needs diamonds for machine work in building the implements of war. It was discovered that money—even the so-called almighty American dollar—was of little avail to open the diamond mines of South Africa and bring the precious products across the submarine-infested waters.

The Government was dependent therefore almost exclusively upon the commercial and social supply in this country. Milady's wealth turned to war bonds might not secure the necessary diamonds from Africa, but the ultimate test of her patriotism might be her willingness to give up her jewels.

These spiritual diamond fields in our backyards

Below: An Italian merchant in Tampa won to Christ by home missionaries, and Lulia Musgovoy Bean, Russian-born American, in her Atlanta home, wearing the dress of a peasant



Americanization class in Kansas City

can be had for the asking. Their wealth can be brought forth by anyone who has the wisdom to discern their inherent values and will give himself diligently to mining their treasures.

It is encouraging to note that there is an increasing appreciation in that very direction. Christians of America are awaking to the importance of tilling these fields among the foreigners as an essential activity in world conquest for Christ.

Five million foreigners of the South are distributed all through the territory of the Southern Baptist Convention. There is not a single state where we do not have large groups of them.

For instance, St. Louis has 288,284 foreigners representing practically every nationality.

Two cities in the South are more than half foreign, El Paso and San Antonio, while New Orleans, Tampa, Houston, and Baltimore have one-fourth or more of their population foreign-born or of foreign parentage.

Kansas City and Washington have each more than 85,000 foreigners, while Houston and Louisville have more than 40,000 foreigners.

There are ten cities, outside of those mentioned above, that have 10,000 or more foreigners each. These are Atlanta, Birmingham, Fort Worth, Jacksonville, Memphis, Miami, Norfolk, Oklahoma City, Richmond, and Tulsa.

We have heard a great deal about the larger groups of foreigners in our midst, the Mexicans, the French-Americans in South Louisiana, the Italians, and others, but the smaller groups have slipped our attention. There are some interesting facts concerning these smaller groups.

There are enough Chinese in the cities of Washington, New Orleans, Phoenix, Tucson, Charlotte, Louisville, El Paso, Birmingham, Miami, Austin, Houston, Shreveport, Fort Worth, St. Louis, and San Antonio to have a prosperous mission in each of these cities.

Washington has the largest number with 688, San Antonio follows with 484, and Phoenix comes next with 431. Baltimore has 396; Tucson, 347; St. Louis, 281; New Orleans, 240; Houston, 121; Norfolk, 96.



There is scarcely a town of any size in the South that does not have one or more Chinese in it. These Chinese are all planning to go back to China.

A vigorous, well-planned mission program, designed to reach and evangelize the Chinese in the homeland, would pay untold dividends to the Kingdom in the evangelization of China through the Christian Chinese returning to China.

The same thing is true with the Russians. We cannot enter Russia today with the gospel, but we have in the homeland tens of thousands of Russians that we might win to Christ.

In St. Louis there are two suburban cities with over 40,000 Russian people. In Baltimore there are 42,504. Norfolk has 2,518; New Orleans, 2,449; Houston, 2,346; San Antonio, 1,659; Birmingham, 1,334; Richmond, Virginia, 1,730; and eleven other cities from one thousand down to one hundred.



A Kansas Citizen who lives across the street from the Italian mission

Surely these people are a challenge to us, while the doors of Russia are closed, to reach that great nation through the Russian people who live in our midst. These two groups of foreigners are taken more or less at random out of the thirty nationalities which we have here in the South. We might have taken the Japanese or the Greeks, or the Lithuanians or the Rumanians or the Germans or any number of European or Asiatic peoples. The facts would have been practically the same.



Our Most Costly Army

By Charles A. Wells

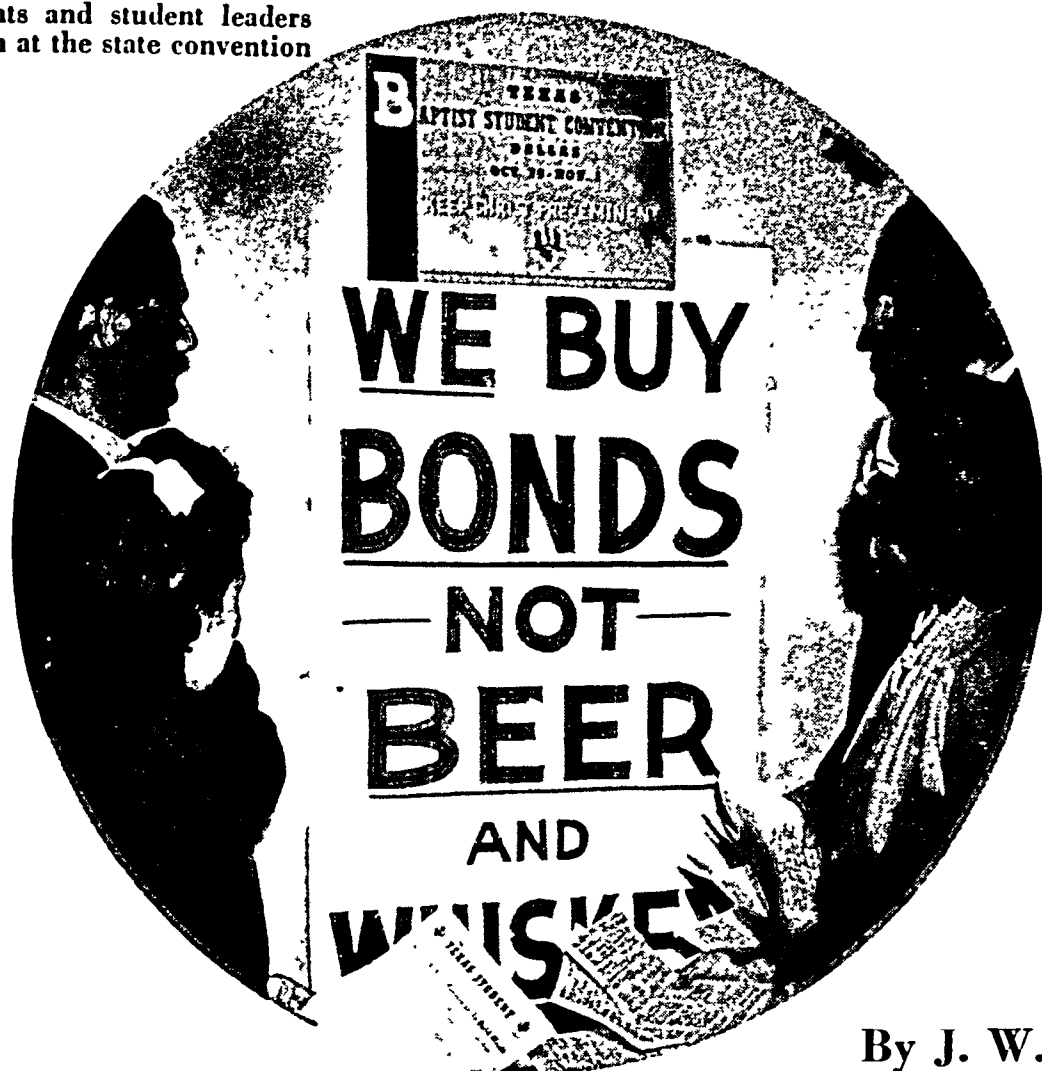
WHILE America concentrates on the armies we are pouring out upon the world, we need to take a look at one army we are pouring out upon ourselves. An army of boys and girls are being as sadly victimized by the war as the children of stricken France or Norway. For even in those countries, when family life and loving discipline are still maintained, the child will come nearer emerging into a balanced life, in spite of material shortages, than the American child whose parents have let the demand of these feverish days destroy normal home life. The increase in juvenile delinquency throughout America is alarming, and today's delinquency is tomorrow's crime. This army won't be dissolved with the ease of mustering out troops. This army will be upon us with an increasing weight of shame and social burden unless the spiritual forces of America quickly rise to establish a second front on America's moral battlefield. Indifferent and inadequate parents can only be brought to a full sense of their responsibility by the religious forces of our country.

WHAT shall we do about these foreigners and aliens right here in our midst? Shall we not include them in our mission program?

That they need the gospel is evident. They differ

[Continued on page 36]

Texas Baptist students and student leaders adopted a new slogan at the state convention



By J. W. Bill Marshall

The wets in the Southwest were thrown for a loss when 2,000 determined Baptist students, attending the annual Texas Baptist Student Convention, Dallas, the last week end of October, marched through the metropolitan area of the host city displaying antialcohol slogans, "We Buy Bonds—Not Beer" and "Alcohol Destroys Everything the Educators Seek to Build."

Participants in this youth march had been limited by the students to those who contributed money for a war stamp or bond. A large sign over the sheet in which contributions were carried by four university men declared that the bonds to be purchased would be used for Christianizing a postwar world and educating against beverage alcohol.

Thousands of spectators standing in almost complete silence listened to the strains of "Onward, Christian Soldiers" and "God Bless America" echoing throughout downtown Dallas. As many of them realized the significance of such a movement they began cheering. A few spectators, uninvited, pushed through the masses lining the sidewalks and threw money into the "We Buy Bonds—Not Beer" fund.

There was nothing cheap about the march. The happy students impressed everyone with their sincerity. Very few people expressed opposition; those who did not approve were usually found standing in front of liquor stores! There was evident surprise

at the boldness of so many college and university students. Again and again pedestrians were heard to say: "Thank God we have students like these!" None doubted that a large sector of tomorrow's Christian leadership was firmly entrenched against the organized liquor traffic.

Students and leaders were of the unanimous opinion that the 1942 student convention was the greatest student meeting ever held in Texas. Dr. George W. Truett commended the student messages on the evils of beverage alcohol. "They are among the best I have ever heard," he said.

The student messengers by Saturday night had overflowed the huge ball room of the largest and most modern hotel in Dallas into the foyer and into the parlors on the mezzanine floor.

The "We Buy Bonds—Not Beer" program did not end with the march. Without a dissenting vote it became a statewide movement. Three things motivated this unanimous decision: the desire to support the nation, and check inflation—"We Buy BONDS—Not Beer"; the desire to destroy the organized liquor traffic—"We Buy Bonds—Not BEER"; and the holy desire to evangelize a postwar world and thereby contribute to lasting peace.

Sixteen \$25 bonds have already been purchased and presented to Dr. Charles E. Maddry of the Southern Baptist Foreign Mission Board to be used

in establishing the Southwest (Free) China Mission. More bonds are on the way, for the Texas Baptist students voted to carry this triune program to all their campuses.

The following is copied from the resolutions adopted by the convention:

We, the Texas Baptist students assembled in annual convention at Dallas, Texas, October 30—November 1, 1942, representing 25,000 Baptist students on sixty-six college campuses do hereby resolve:

That a student Council member, styled the Director of Alcohol Education, be added to every B. S. U. Council in Texas for the purpose of fostering liquor education and conducting antialcohol crusades on college campuses;

That a student be elected at this convention to serve as director and co-ordinator of student crusades against alcoholic beverages in this state;

The committee to plan the Alcohol Education program on the college campuses of Texas included: Miss Genevieve King, Student Secretary for Baylor professional schools in Dallas; Edwin Lowe, state B.S.U. Mission Volunteer Representative; J. W. Marshall, Texas' Baptist Student Secretary; and Jim Behrman, co-President of the state Baptist Student Union



That this student be the chairman of a state Board of Alcohol Education, consisting of J. W. Bill Marshall, state student secretary; Jim Behrman and Eunice Parker, new state B. S. U. co-presidents, and two adult members to be appointed by Secretary Marshall;

That this Board shall prepare a handbook of ideas and suggestions for promoting antialcohol campaigns among college students, and that copies of this material, to be paid for in any manner which the Board may direct, be distributed to every B. S. U. office in Texas;

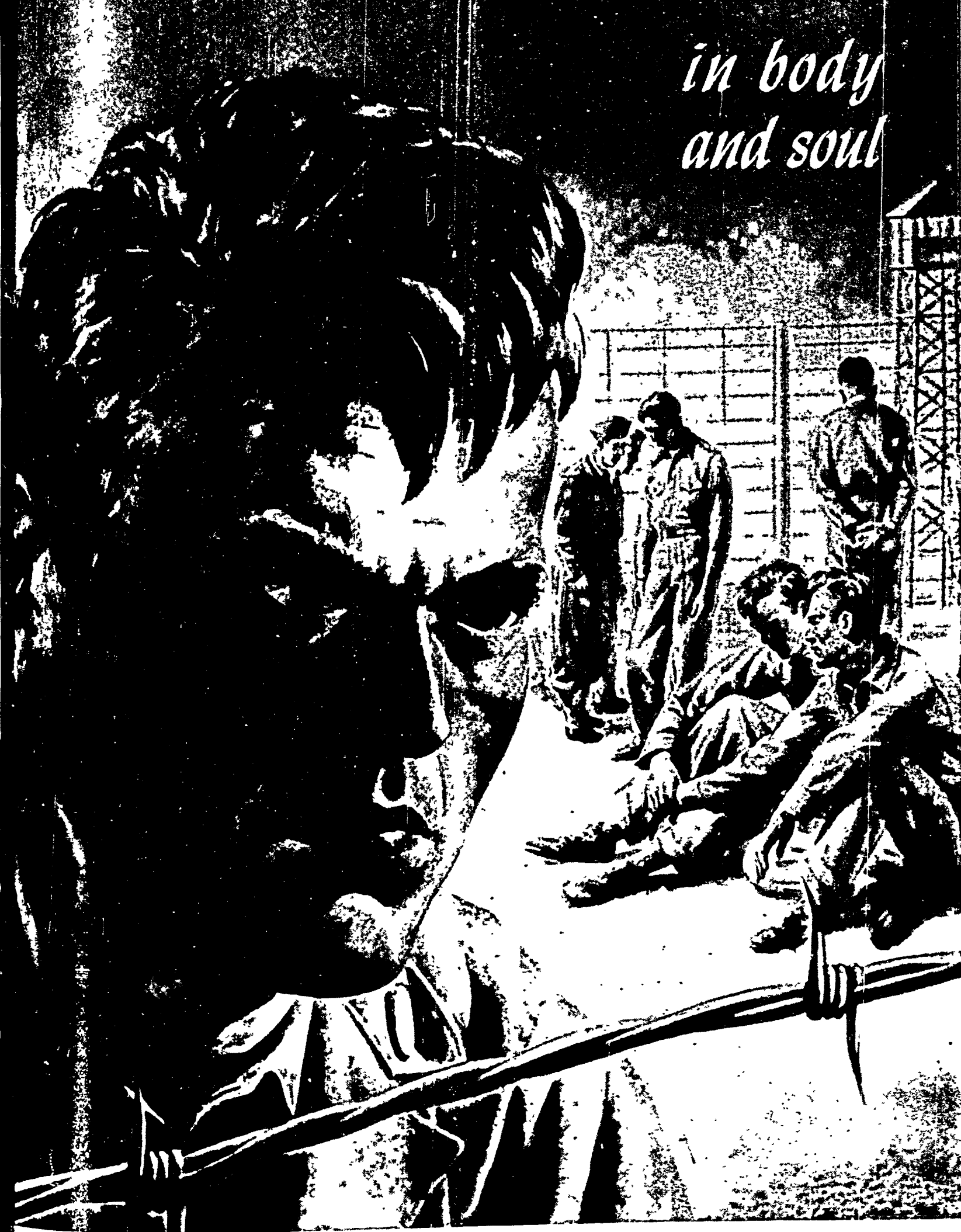
That this convention adopt the slogan, "We Buy Bonds—Not Beer," and promote this program throughout the state.



Left: At the convention fifteen hundred young Baptists signed the petition against beverage alcohol in wartime America, to be sent to the President, the governor, Secretaries Stimson and Knox, and 150 other officials. Miss Betty Rose Dillon, Baptist Student Secretary, helps the committee. *Above:* Texas students returned to their schools to conduct antiliquor conferences and secure further support in the campaign to educate against beverage alcohol. College of Marshall students are interested, as shown here

Humanity hungers

*in body
and soul*



Give through your local church to help . . .



Millions behind barbed wire are helped by War Prisoners Aid. Neutral officials of this organization make regular visits to prison camps, talking with leading prisoners, commandants, and others. Upon the basis of their reports the headquarters in Geneva or the national offices dispatch the required books, games, handicraft materials, musical instruments, educational supplies, religious articles or athletic equipment.

In promoting activities within the camps, War Prisoners Aid has the assistance of thousands of talented prisoners, for behind barbed wire are schoolteachers, doctors, lawyers, scientists, and artisans, as well as peasants and laborers.

Below: Workers in the Geneva office of War Prisoners Aid pack kits of athletic supplies and games

On the opposite page, from top to bottom: An outdoor religious service in a prison camp; a musical organization composed entirely of prisoners of war—in Germany; playing ball in a prison camp; learning a new trade in a prison camp





... *War Prisoners*

IN PRISONER of war camps today are four to six million young men, their lives suspended in time, waiting for the war's end so they may go back to their homes and once again take their places in the world.

What happens to them during the months and years they are behind barbed wire will determine to a large extent how fit they will be to return to their peacetime tasks.

At best, life for them is bleak and bitter. Taken suddenly from active, exciting lives as soldiers, cut off from news of world developments, and with nothing to occupy their minds and hands, they face a drab present and a hopeless future.

Through the War Prisoners Aid of the World's Committee of Young Men's Christian Association, these young men are provided with constructive recreational, educational, and religious activities for time they otherwise would be forced to spend in stagnant idleness.

It was to protect one of the world's great reservoirs of physically and mentally superior young men that the Geneva Convention relative to the treatment of prisoners of war was signed by forty-eight nations in 1929. The Convention encourages those activities which help meet the recreational, intellectual, cultural, and moral needs of the prisoners. Because it is an international and nonpolitical world-wide organization, War Prisoners Aid has the confidence of trusted leaders in the nations at war.

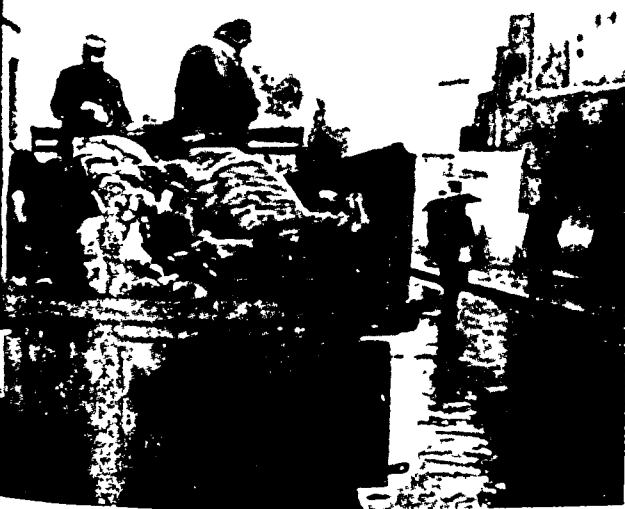




The first mercy ship to Greece from America. The successful voyage of the *Sicilia*, chartered by the Greek War Relief Association in the spring of 1942, led the way for the present schedule of monthly shipments from this continent to the famine-stricken people of Greece

... Greece

Fuel-less and in scanty garments, many Greeks did not survive the starvation winter of '41. Children died in the streets and their bodies were hauled away in trucks. The only hope of those who live today is the continued sending of mercy food ships from America



THE LIVES of hundreds of thousands of men, women, and children in Greece depend upon continued regular relief shipments of food from this continent.

Never agriculturally self-supporting, Greece lost much of her manpower during her victorious endeavors against Italy and her invasion by the Nazis, who, when they had occupied the country, systematically looted it. Almost immediately, hunger became widespread among the Greeks. Last winter, in the Athens-Piraeus district, the daily death rate, normally 40, rose to more than 500.

As soon as reports of starvation in Greece began to come across the ocean, the Greek War Relief Association sought the help of the American Government to find a way to ship food to the starving people of Greece. In October, 1941, this Association began shipping food into Greece from Turkey, and in March, 1942, made a shipment of flour and medical supplies from New York in a neutral Swedish ship. These supplies arrived in Greece on April 16 and the success of this shipment led to a larger program which was inaugurated last August. Eight Swedish ships are now in regular service, carrying 15,000 tons of wheat, 3,000 tons of dried vegetables, 100 tons of powdered milk, as well as medical supplies from Canada to Greece monthly. The ships are guaranteed safe conduct by the warring powers. The food is distributed to the needy Greeks, largely through public soup kitchens, by a joint commission of Swedish and Swiss Red Cross representatives under the auspices of the International Red Cross.

Before these shipments were started, the allied governments were warned by International Red Cross authorities that without regular relief shipments from America on a large scale, 90 per cent of the people of Greece would not survive the winter. Even with the shipments that are now being made, food can be provided for less than half the population, and the best they can expect is a diet of 1100 calories daily (about one half the number needed for normal living) and almost wholly deficient in fats.

In addition to the regular shipments from Canada, the relief program of the Greek War Relief Association includes shipments of food from Turkey and other points within the blockade areas, semimonthly gifts of Standard Red Cross Food Packages to hospitalized Greek soldiers, and aid to Greek refugees and prisoners of war.

... Soldiers and Refugees



Acme

The American Bible Society has supplied 2,000 German New Testaments to men like these in prison camps in Canada



A French refugee. A Bible of his own now means far more to him than ever before

Among other precious things these blitzed people have lost are their Bibles



Acme

AMONG all the other pressing needs in these dark and terrible days is the ever-mounting need for copies of God's Word. The nations that "sit in darkness" have no hope without this great light. And nations like our own, where the light still shines, need more and more of its healing rays.

The only organization to which Bible-loving Americans can turn in the present crisis to meet this basic missionary need, is the American Bible Society, founded by our nation's fathers over a century and a quarter ago, serving all denominations and undertaking to meet the needs not only of the homeland but those of more than fifty countries.

In addition to its regular work, which, year after year, has resulted in the distribution of approximately 8,000,000 copies of the Scriptures in over 200 languages, the Society is now confronted with the staggering task of furnishing the Scriptures to those groups of people both in our own country and abroad who have been separated from their homes or impoverished by the advent of the war.

In earlier years the American Bible Society did practically no work in Europe, where the Bible distribution was largely carried by local Societies or by the great British and Foreign Bible Society. After almost three and a half years of war Europe, with the exception of the little country of Holland, is well nigh bereft of Bibles, while at the same time the tragic circumstances of the people cause them to demand the Bible more and more.

In May, 1940, the American Bible Society established an office in Geneva, Switzerland, from which it has been seeking by every possible means to supply Bibles to the nations of Europe. At present the Society is planning to print in Geneva a new edition of the Bible for Rumania and for Italy. A year ago a new Czechoslovakian Bible was brought out in Prague and the edition is already almost exhausted.

Possibly the most important phase of the Society's war emergency work in Europe has been the supplying of Scriptures to the 6,000,000 prisoners of war in camps in Germany. In co-operation with the Ecumenical Commission for Chaplaincy Aid to War Prisoners, the Society has furnished over 450,000 volumes to these suffering fellow-humans in the following languages: Amharic, Arabic, Armenian, Bulgarian, Czech, Dutch, English, Ethiopian, Finnish, French, Galla, German, Ancient Greek, Modern Greek, Hebrew, Hungarian, Italian, Lithuanian, Norwegian, Polish, Portuguese, Russian, Serbian, Spanish, Swedish, Welsh, and Yiddish. The letters of acknowledgment from these captives reveal that 95 per cent of the parcels are delivered to those for whom they are intended, and they convey expressions of gratitude that deeply touch the heart.

Because the British and Foreign Bible Society has

THE COMMISSION

been so drastically curtailed in its world-wide service, the American Bible Society not only has been called upon to serve the nations of Europe, formerly supplied by the British Society, but has also had to assume a great deal of publishing, which heretofore was done in England. In 1940 the bindery where most of the British Society's Bibles were finished was destroyed by enemy action and only recently has there been any hope of restoring these operations through the gift of a binding machine bought in this country for \$5,000 and presented to the British Society by the American Bible Society.

The American Bible Society has also been called upon to take over much of the translation work and the publishing of Scriptures that are newly appearing in the tongues of numerous African tribes, where missionaries are still working with relative freedom. Even in 1940, when Britain had her back to the wall, the English people were giving twice as much per capita for the support of their Bible Society as the American people were in their security and opulence to the American Bible Society.

The largest single item in the budget of the American Bible Society's war emergency program is that for supplying Testaments to our armed forces. For almost a century and a quarter, in times of peace as well as times of war, the American Bible Society has been looked upon as the chief source of supply for pocket Testaments, and in many cases for Bibles, for the men of our Army and Navy. In the present unprecedented mobilization it has been with great difficulty that the Society could promptly supply to the chaplains the books which they required. Four months ago the Society placed its second order for 2,000,000 of these books. For almost a year they have been coming from the presses at the rate of more than 5,000 a day and there seems to be no letup in the ever-increasing demand.

The Board of Managers of the American Bible



U. S. Signal Corps Photo

Negro draftees meet the chaplain and are offered Testaments before they receive their uniforms



Official U. S. Navy Photo

A student for the ministry from South Carolina, now in the Navy, conducts daily prayer meetings in the barracks with his platoon

A student paratrooper receives a New Testament

Official photograph, U. S. Army Air Forces



Society has always been proud of its conservative financial policy, which frowns upon deficits. At the time of writing these paragraphs, however, the Society's war emergency fund showed a deficit of over \$53,000. But who could withhold the Word of God from the impoverished people of Europe and from prisoners of war languishing in soul-destroying idleness behind barbed wire, and from our fighting men? Our nation should appreciate the Bible more than any on earth for our country was virtually born of the Bible. In these days when we gladly spend billions of dollars for the preservation of our liberties, the American Bible Society feels confident that the American people will meet the relatively insignificant sum needed to keep God's Word in circulation where the darkness is most intense.



Fritz Henle, Photographer

Whenever the air-raid sirens wail, young Chi Li cries. He lost his parents in an air raid on his home town

The happy faces of these Chinese war orphans show how well they are cared for



China

THE CHURCH Committee for China Relief, with which the War Emergency Council of the Southern Baptist Foreign Mission Board and similar agencies of thirty-one other denominations co-operate, reports that in the spring months of 1943 China's suffering through nearly six whole years of war will reach a new high peak. The cumulative results of all of her terrible tribulations in the war period are now augmented by famine in four provinces of Free China extending also into the occupied areas. Millions of people in Honan, Kwangtung, Kiangsi, and Szechwan will be utterly dependent upon outside aid until after the next harvest in May. Only the providence of God can assure that the harvests will be plentiful.

Christian missionaries and their Chinese colleagues in the stricken areas are carrying heavy responsibilities of aiding destitute people that challenge our utmost sacrificial co-operation. A minimum budget for our Christian relief program in China is in excess of \$100,000 a month.

One bright spot in it all is the splendid increase of support being given currently by the American churches to this Christian relief program in China. Another is the fact that increased funds are making possible programs of rehabilitation for many victims of famine who have fled into a neighboring province. The small sum of \$25 is enough to set a whole family on its way to self-support pending the opportunity to return to their former homes. Some thousands of families are being helped in this constructive way.

Every Christian gift will carry a real blessing and also be a means of Christian witness.



Stripping leaves and bark from the elm trees, one starving woman had just been killed by a fall from a tree when this picture was taken in Kwangwuh sien, Honan. Her basket lies at the left



A free meal at a relief station in Chengchow in the center of the famine area. Tickets are given out in the form of a wooden tag (worn by a woman in the foreground). The people are wearing wadded garments, which make them look much heavier than they are

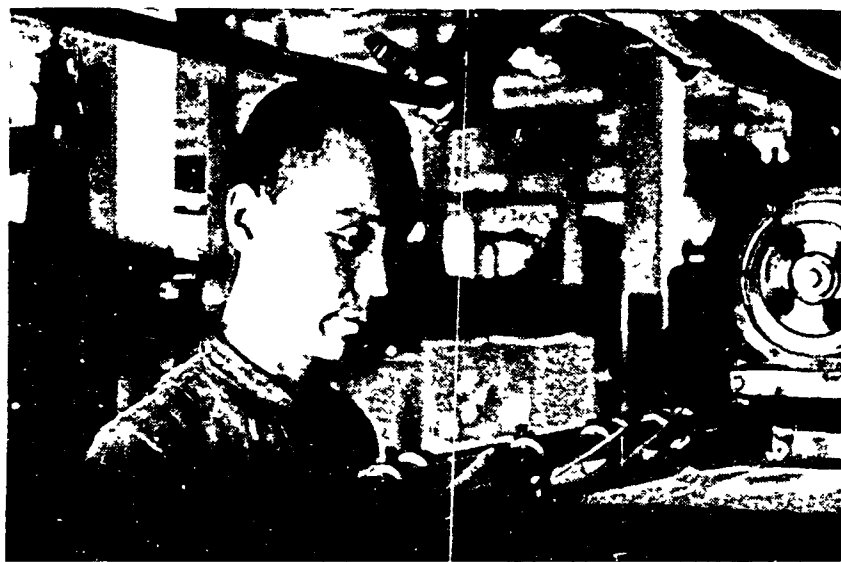
*in famine, flood,
pestilence, and war*



Weary refugees fleeing from a flood



A civilian health clinic where refugees are inoculated against a dangerous epidemic. Rigorous care has prevented any major epidemics in Free China in over five years of war—an achievement for any country



Three hundred and fifty entire factories and 150,000 tons of machinery were carried by the Chinese in their spectacular flight to their mountain-rimmed inner provinces when the developed coastal regions were overrun—much of it on the backs of men. Here a machine shop in Chungking continues its operations providing the sinews of resistance and reconstruction. Immediately above: a transport co-operative is one of the “vest-pocket” industries which operate under the sponsorship of “Indusco”, one of the seven member agencies of United China Relief. Most of the goods manufactured by the co-operatives are being transported in this manner.

The Herman C. E. Liu Memorial Home at Suifu, Ipin, China, provides for its share of the war orphans. Wash day is the older girls' responsibility. Keeping fit is the job of everybody in the home





Photo from European

Twelve hundred Swiss children who had lived in countries over-run by the Nazis have been repatriated to their own country. Our picture shows some of the young arrivals at the railway depot in Geneva

... *Europe*



The blitzed children of Bristol, England, and their mothers, find food and shelter in the Lord Mayor's rest camp run by the Young Women's Christian Association of England, which is a beneficiary of the World Emergency Fund



The children's handicraft class at the evacuees' hutment camp is part of the work of the American Friends Service Committee in England



Britain's Land Army girls are here shown returning after work to a Y.W.C.A. hostel somewhere in Surrey



"We couldn't bring much, but we were unwilling to leave the doll"

At public school No. 25 in Krakow, Poland, about 700 school children receive a daily meal



White cross (lower center) marks the place in Rotterdam, Holland, where the Scots Kirk (inset) used to stand





A boys' band in Madagascar is the result of the work of Norwegian missionaries, now stranded because the home country is at war

... Orphaned Missions



Getting a Bible story. The missionary work in British Cameroons, Africa, is now being supported by friends of the English missionary societies



In the circle, one of the hospital nurses of the Rhenish mission, in China, holds a foundling. Upper right, and following in clockwise order: The congregation at Buea (British Cameroons) asked for money to build a new church, so they began with walls, putting it up in installments as they got funds. Natanael is teaching the

ABC's to legless Nangabo, but a few others, eager for learning, have joined the class. A Swedish missionary church in French Equatorial Africa. An outdoor service conducted by a Berlin Christian missionary in Tanganyika. Lepers grinding terrazzo tiles at the Rhenish mission's leper asylum, Tungkun, China. Street preaching with pictures in China

Humanity hungers and Southern Baptists share.

AMERICAN BIBLE SOCIETY

BIBLE HOUSE
FOUNDED IN 1816
PARK AVENUE
& 57th STREET
NEW YORK CITY

September 29, 1942

Dr. Charles E. Kaddy
Foreign Mission Board of the Southern
Baptist Convention
Richmond, Virginia

Dear Dr. Kaddy:

Your letter of September 28, with its valued enclosure of \$5,000.00 for our War Emergency Fund, has just come to my desk. We cannot tell you how grateful we are for your contribution from Southern Baptists. We are still shipping Scriptures in large quantities to Geneva for Russian prisoners of war and the doors are open for work in several places in Southern Europe.

We shall be reporting to you from time to time on the progress of our emergency distribution in these areas in which you are interested.

Very sincerely yours,

Francis C. Stifler

Francis C. Stifler
Editorial Secretary

FC:LI

Postal Telegraph

STANDARD TIME INDICATED
RECEIVED AT

TELEPHONE YOUR TELEGRAM
TO POSTAL TELEGRAPH

LONG S59P (EIGHT) 95 DL=S PHILADELPHIA PENN 1
335P

P 22.

MARJORIE MOORE=

FOREIGN MISSION BOARD SOUTHERN BAPTIST CONVENTION (RICHMOND VIR)

1942 JAN 12 PM 3 54

QUAKER RELIEF SERVICES ABROAD INCLUDE AID TO REFUGEES IN NORTHAFRICA PORTUGAL SWITZERLAND. CHILD FEEDING AND OTHER SERVICES IN FRANCE FINANCED TO CONTINUE NUMBER OF MONTHS ALTHOUGH AMERICAN WORKERS ARE RESTRICTED SOME INTERNED. WORK ENGLAND ESPECIALLY FOR CHILDREN AGED AND EVACUATED FAMILY GROUP FROM CITY SLUMS. BELIEVE IMPORTANT OPPORTUNITIES OPENING FOR CHRISTIAN SERVICE TO REFUGEES IN SPAIN AND NORTHAFRICA WORKERS IN LISBON FOR THIS PURPOSE. TRANSPORT OF MEDICAL SUPPLIES AND FIELD SURGERY EXPANDING IN CHINA. FRIENDS AMBULANCE UNIT GRATEFUL FOR SERVICES OF A SOUTHERN BAPTIST REV. ARCHIBALD MACMILLAN L. REPORTED DURBAN SOUTHAFRICA ENROUTE INDIA=

JOHN RICH.

1942 JAN 12 PM 3 54

GREEK WAR RELIEF ASSOCIATION, INC.

HECKSCHER BUILDING
HAROLD S. VANDERBILT
PRESIDENT NATIONAL CHAIRMAN
SPYROS A. SKOURAS
INTERNATIONAL PRESIDENT
WILLIAM HELLS
INTERNATIONAL VICE-PRESIDENT

MRS. LYLE HULL
HONORARY CHAIRMAN
WOMEN'S COMMITTEE
JOSEPH J. LARKIN
NATIONAL TREASURER
K. P. TSOLAKOS
NATIONAL SECRETARY

NEW YORK

CIRCLE 5-9100

THE MOST REV. ATHENAGORAS
NATIONAL CHAIRMAN
VAN A. NOMIKOS
NATIONAL VICE-CHAIRMAN
HOMER W. DAVIS
EXECUTIVE VICE-PRESIDENT

December 10, 1942

Mr. E. P. Buxton, Treas.
Foreign Mission Bd. of the
Southern Baptist Convention
Richmond, Virginia

Dear Mr. Buxton:

Although a formal receipt has been sent you, I want to add a personal word of thanks for your generous contribution of \$500.00.

I assure you that we are deeply grateful to you and that your contribution will prove of great assistance to our Association in aiding a brave people now suffering a famine which, if unchecked, might well destroy the entire nation.

We feel encouraged now that our large scale shipments of food and medicines are going to Greece. We are getting splendid cooperation from both the English and American Governments, and Mr. Sumner Welles, Acting Secretary of State, has called our shipping program, "feasible attempts, with adequate safeguards, to save a heroic people from national annihilation."

A great burden rests with us in providing the means for such shipments and your valuable assistance comes at a time when we are making every effort to live up to that obligation. Unless food reaches Greece more regularly and in greatly increased quantities, few -- perhaps none -- in the urban centers will survive another winter.

Again with heartfelt thanks. I am

Very faithfully yours,

Joseph J. Larkin

Joseph J. Larkin
National Treasurer
GROCERY

American Friends Service Committee

20 South Twelfth Street
Philadelphia ★ Pennsylvania

Telephone
BETHLEHEM 972
Executive Secretary, CLARENCE B. PICKETT

December 2, 1942

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Vice Chairman
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HANNAH CLOUTIER MULL
SUMNER A. MILLS

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MARY M. ROGERS

Dr. Charles E. Kaddy
Foreign Mission Board of the
Southern Baptist Convention
Richmond, Virginia

Dear Dr. Kaddy:

We are grateful for your support of our work for refugee children of England and France and if you approve, we will use part of the funds for our work in England and part for our work in French North Africa.

Fortunately, Mr. Leslie Heath was established in Casablanca last summer and is in a strategic position to assist families made destitute by the sudden turn of events. A great many refugees from France fled to North Africa and are in a serious condition. The support of your Foreign Mission Board is deeply appreciated and is most timely.

Sincerely yours,

John F. Rich
John F. Rich
Associate Secretary

JFR:AD

ENC.

American Friends Service Committee
20 South Twelfth Street
Philadelphia Pennsylvania

Rev. Rufus M. Jones
Vice Chairman
A. Robert Varnall
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Telephone
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Executive Secretary, CLARENCE E. PICKETT

FOREIGN SERVICE SECTION
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Secretary, JAMES G. VAN
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MARY MOXIE JONES
JOHN F. RICH
MARY M. ROGERS

October 3, 1942

Dr. Charles E. Maddy
Foreign Mission Board of the
Southern Baptist Convention
Richmond, Virginia

Dear Dr. Maddy:

I will indeed keep you informed of any possible relief developments in Spain. In the meantime, you will be interested in the enclosed copy of a letter reporting the suffering of Protestants in Spain. The Rev. Anders in Brazil is one of our most trustworthy contacts.

I am writing to Mr. Anders to say that already we have sent \$500.00 for Protestant aid in Spain. Now another \$500.00 is available for that purpose as a gift from the Southern Baptist Convention. We are instructing Philip Conrad in Lisbon to do all that he can to relieve the tragedy of these splendid people.

Sincerely your friend,
John F. Rich
John F. Rich, Associate Secretary

JFR:AD

copy

Copy of a letter from Sr. Paulo Pinto de Carvalho
Rua das Janelas Verdes, 120-20p
Lisboa - Portugal
To Rev. Rodolfo Anders

June 6, 1942

We do not know each other personally, but I know you by name and was informed you passed through this city.

The motive of this letter is to tell you something about the terrible suffering of some of our brethren in Spain. As you know they are in great misery being the least favoured in gifts from their country. Many of our sisters lost their husbands and sons in the war; there are many orphans in misery, and there are others who supported them.

From Portugal we have helped them, according to our possessions but need much more help. Our Evangelical Alliance has already made an effort which had a wonderful cooperation by nearly all Evangelical Churches.

Nearly all the Evangelical Churches are closed, with exception to one or another in Madrid, and one at Sevilha.

May the Lord bless Brazil, freeing her of the calamities which we are suffering in Europe.

Yours in the love and work of the Master,
(signed) Paulo Pinto de Carvalho

International Bureau for Relief of the

American Office of the Central Bureau operates under the
Universal Christian Council for Life and Work, and the Federal

European Office
FELSON, GENEVA, SWITZERLAND
L. KELLER, Executive Secretary
NATIONAL EXECUTIVE COMMITTEE
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American Office
137 FIFTH AVENUE, New York
Telephone: GRAMERCY 1-3475
Rev. WILLIAM H. FOLEY, Chairman
American Executive Committee
- RICHARD B. SCANDRETT, Jr., Treasurer
MISS ANTONIA H. PROBERT, Secretary

December 1, 1942.

Rev. Charles E. Maddy,
Foreign Mission Board, Southern
Baptist Convention,
Richmond, Virginia

Dear Dr. Maddy:

Your letter, enclosing the visible evidence of your Convention's generosity to those in distress overseas, has just been received.

Dr. Keller is back in Geneva, having returned there early in October. He will be delighted when he gets the news - \$2,500 means a great deal when it is applied to relief of the Greek evangelicals, the half-starved Polish Protestants, or the persecuted Spanish Protestants.

Communication with Switzerland just now is entirely by radiogram, but fortunately we foresaw this possibility long before Dr. Keller had to go back, and worked out a simple code "against the evil day" when mails would be certain if not cut off. Fortunately, the Federal Reserve Bank has thus far raised no objections to our sending funds across, and we have but just received a license to transmit another \$5,000. There is more red tape connected with such remittances now, but that is war and it could be much worse.

Please convey the profound gratitude of our Bureau to your Board and through that to your churches for this timely and welcome aid.

Faithfully yours,

Adolf Wendt
Secretary

DEPOSITORY: National City Bank of New York

CHURCH COMMITTEE FOR CHINA RELIEF

CONSTITUTED BY
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
CHINA FAMINE RELIEF U.S.A. INCORPORATED

105 East 22nd Street
New York, N. Y.

December 3, 1942

HARPER SIBLEY
Chairman
JOHN E. MOTT
Vice-Chairman
SIDNEY D. GAMBLE
Treasurer

Dr. Charles E. Maddy
601 E. Franklin Street
Richmond, Virginia

Dear Dr. Maddy:

I do not think that I have had a greater heart warming in a long time than that caused by yours of November 30. You have not only made a great contribution in the direct grant of \$10,000 received and the pledge of \$30,000 to be forwarded in the next six months, December to May inclusive, but you have given a challenge to all the other Christian bodies. When you receive our monthly report next week you will see in the accompanying statement that we have broadcast about your grant and pledge.

Therefore you will fully understand our own gratitude in addition to that which will come at least spiritually from China.

It is also a matter of great gratification that you are considering sending out a Cantonese-speaking missionary to assist in our work in South China. We shall eagerly anticipate a later word from you on that point.

I am sending information to our Committee about your Dr. Leonard and feel sure that he will be a most important addition to the whole corps of Christian relief leaders.

Very sincerely yours,
Fred Atkins Moore
Fred Atkins Moore
Director

FALL:KD

Enc.

Participating in United China Relief

INSTITUTION FOR THE CHINESE BLIND
5TH AVENUE,
YORK, N. Y.
SEA 2-3430

Incorporated (U.S.A.)
SHANGHAI, CHINA
(Interdenominational)



October 8, 1942

Dear Friends:

The three Soong sisters have been deeply interested in doing something for the young Chinese soldiers blinded in the war. We have received the following radiogram from our representative in Chungking, Dr. George A. Fitch:

MESDAIRES KUNG, SUN YAT SEN, CHIANG KAI-SHEK, SPONSORING NATIONAL COMMITTEE (Glenn) FULLER TREASURER WORK (for) 1200 BLIND SOLDIERS LOCAL COMMITTEE LUCHOW COMMENCED STOP REQUESTED ENLARGED CONTRIBUTIONS

We immediately radioed Dr. Fitch to learn the amounts needed. We received his radiogram in reply stating that they need \$5400 for the schools and \$11,000 for the work with blind soldiers - a total of \$16,400 - all for Unoccupied China.

For a year now we have been financing work for 300 blind soldiers started by Mr. Hermann Becker. We are eager to help this much larger work for many more blind soldiers.

You will be greatly interested in knowing that when we sent the first \$500 for this work in June, 1941, we asked Dr. Fitch to confer with Generalissimo and Madame Chiang Kai-Shek asking if the Chinese Government would match the American dollars we sent as a token of interest of the government in their own Blind. They immediately accepted this proposition and for a year and a half now all of the monies we have been sending to China they have been matching with Chinese dollars.

As a special contribution to this work for these young soldiers blinded in the war, would you like to aid us in speeding to them and to our schools this \$16,400 which they so urgently need?

MTE:JK
Enc.

Sincerely yours,

Morris W. Elmes
Morris W. Elmes
Treasurer.

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A BAPTIST WORLD JOURNAL

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Southern Baptists and Relief

We are proud of the hearty and generous response of Southern Baptists to the appeal for World Emergency Relief. The Convention meeting in Birmingham in 1940, foreseeing the desperate need for relief in the war-ravaged lands of Europe and Asia, appointed a large and representative committee on war relief. Dr. George W. Truett was made chairman and Dr. Louie D. Newton, secretary. This committee met in Atlanta, Georgia, in January and again in February, 1942, and gave two days of earnest consideration to the whole question of the responsibility of Southern Baptists in a program of World Emergency Relief.

It was voted unanimously to request the Foreign Mission Board to assume the responsibility for raising and administering all relief funds. The committee adopted a goal of \$300,000 to be raised in the month of April, 1942.

Our people have given, up to December 31, 1942, a total of \$446,903.11 for World Emergency Relief.

Funds for Russian Bibles

Before this appeal was issued, churches and individuals had sent to Dr. Newton more than \$15,000 for the purchase of Bibles through the American Bible Society, for distribution among Russian war prisoners in German prison camps. This makes a total of \$461,903.11 given by our Baptist people for relief during the year 1942.

Out of this magnificent sum the Board itself has given the American Bible Society \$18,657.29 for the distribution of Bibles among Russian prisoners and the peoples of the Balkan states. Thus we have given

the American Bible Society for its work in Europe a total of \$33,657.29.

Old Chinese Relief Fund

In July, 1937, five and one-half years ago, Japan launched her unprovoked and murderous attack upon China. At that time we had about 235 missionaries in China. These friends of China sent out an appeal to the Baptist churches in the homeland for funds for relief among the Chinese, overrun, plundered, and robbed by the ruthless Japanese armies. Our people responded with a total, up to the close of 1941, of \$160,000. During this same period, the churches gave the Foreign Mission Board \$40,000 extra for the relief and evacuation of the missionaries who had been plundered of their goods and driven out by the invading Japanese. This was a total of \$200,000 given by our people for China before Pearl Harbor.

British Baptist Relief

At the Baltimore convention, an appeal was sent out for a free-will love offering of \$200,000 for the relief of our British Baptist Foreign Mission Society. The Baptist churches of the Southern Baptist Convention responded with a total of \$193,914.20. Out of the World Emergency Fund received in 1942 we sent our Baptist brethren in Britain an additional \$6,085.80, thus completing the full \$200,000 promised.

A Magnificent Total

It will thus be seen that the Baptist people of the South, since Japan started on her mad career of destruction and mass murder in the Orient, have given over and above their regular and greatly increased support for all of Christ's causes, the following sums:

Chinese Relief	\$160,000.00
Extra for evacuation of missionaries	40,000.00
British Baptist Relief	193,914.20
World Emergency Relief	446,903.11
Newton Fund for Russian Bibles	15,000.00

GRAND TOTAL \$855,817.31

The Sorrow and Travail of China

Every cable and letter coming to the Foreign Mission Board from China and Europe brings new and heart-breaking stories of the unspeakable agony and suffering of the people in areas overrun by cruel and destructive war. In interior China, around our mission stations of Chengchow and Kaifeng, the floods of the Yellow River have brought ruin and starvation to 8,000,000 people. A cable from our missionary, Katie Murray, brings the frantic appeal

for large sums for relief and informs us of the fact that multitudes are subsisting on grass, roots, and the bark of the trees. We sent the funds requested. A cable from Missionary Margie Shumate, of Kwangtung, brings the heart-breaking appeal for \$15,000 for immediate relief in that area. The rains failed to come in time, and the wheat crop was a failure. Six million people are starving. We immediately cabled large sums for the relief of these starving millions. During the year of 1943, we have appropriated for relief in China the sum of \$256,626.75.

In Europe

Every country in Europe has been overrun and plundered and robbed except Portugal, Spain, Switzerland, and Sweden. Everywhere the brutal and efficient legions of the vaunted "master race" have gone, they have looted and robbed the people of food and clothing and all other forms of movable property. All Europe, outside of England and the little countries named above, is one vast slaughterhouse and internment camp. Expert opinion in Washington estimates that not less than 200,000,000 people in Europe are now on the verge of death by slow starvation. The world has seen nothing like this appalling tragedy in two thousand years. Millions of people have been uprooted from their homes and compelled to go into new and hostile regions. The order has gone forth from Hitler that the remaining five million Jews still alive in Europe must be put to death as rapidly as the order can be carried out. The suffering and agony of all Europe palls upon the imagination, and one prays with an agony of soul that the days of suffering for these helpless and starving millions may soon be shortened by a gracious and compassionate Saviour.

We Are Helping

During the year of 1942 we have sent relief funds to Europe wherever we have been able to make contacts that were reliable and trustworthy. We have given the following sums for various kinds of relief in Europe:

Through the American Bible Society we have given \$33,657.29 for the distribution of Bibles, New Testaments, and scripture portions to Russian war prisoners in Germany and for general distribution throughout the Balkan states.

Through the Greek Relief Committee (approved by our State Department), we have given \$10,000 for the purchase and shipment of Canadian grain to the starving Greek nation. In Athens an average of 500 per day for many weeks have been dying of starvation.

The Friends (Quakers) Service Committee of Philadelphia has a well-organized relief corps in all

of the stricken lands of Europe, except Italy. They have large camps for refugees—especially children—in England and France. Children of all nationalities from many countries are being fed and clothed by these good people. They followed our army into North Africa and established a refugee camp. Southern Baptists have a \$3,000 share in it. We have given a total of \$420,000 for relief work in Europe through the Friends Service Committee.

We have sent \$6,500 through an international committee for the relief of Protestant pastors and refugee children in Geneva.

Latin America

The British and Foreign Bible Society has been compelled to discontinue the blessed and extensive work of Bible distribution which it has been doing throughout Latin America for many years. The whole burden of supplying Bibles for Mexico, Central and South America has fallen upon the American Bible Society. This Society has been overwhelmed with the added demands for the Word of God in all lands. The Foreign Mission Board has given our four publishing houses in Latin America \$7,000 to help out in the production and distribution of Bibles, New Testaments, and scripture portions in the Good Neighbor lands to the south.

Future Needs for Relief

Before spring comes we shall need to send at least \$100,000 more to China. Dr. Charles A. Leonard has reached Free China and will have personal charge of our worthy and extensive program of relief.

In Europe we shall need ever-increasing sums for the purpose of providing food, clothing, and medicine for the vast multitudes dying of slow starvation. Reliable information has reached us that before another harvest the French people will be face to face with grim stark hunger and unspeakable suffering. Much of the food supply normally came from North Africa. Now this has all been cut off and the whole French nation faces disaster such as has never befallen any great people in modern times. We have sent already \$10,000 through the Friends Service Committee to help save a few of the starving French people. We must send more.

When the war ends, we shall need half a million dollars, at least, if we do a worthy part in saving the remnant of Europe's population from the agony of slow death.

When the day of peace comes, we shall need to go into Russia with physical bread for hungry millions and with the bread of life for the multitudes who are dead in trespasses and sins. Before we can even begin the reorganization and rehabilitation of our

work in southern and central Europe, we shall need to spend vast sums for the relief—feeding and clothing—of the multitudes of starving people who will have survived the agony and death through which they are now passing.

Looking Ahead

For five and one-half years, China has bravely and patiently endured the suffering and unspeakable agony of Japan's murderous and sadistic onslaught. We doubt if any other nation in all history has suffered as China has suffered. Not less than 10,000,000 of her people have lost their lives and 10,000,000 more have been wounded, maimed, blinded, and crippled for life. The losses in property and material substance have run into untold billions and the end is not yet in sight. Our missionaries have stood by as long as possible and suffered with the Chinese. The need now for funds for relief is great and in the days to come the demand will be appalling. When the war is over and our missionaries return to China, the need for relief will be intensified. We shall need to lay aside now not less than a quarter of a million dollars for relief work in China when this consuming war is over.

Europe, a Charnel House

When the mad men of Berlin and Rome have been defeated and sent to their waiting doom, all Europe, —four hundred million people, will be on the verge of death from starvation and disease. Southern Baptists, with more than five million members in their churches, must do a worthy part for the relief and rehabilitation of the peoples of all the countries of Europe, including Germany and Italy. Now while money is easy and our people are prosperous, we should give to our Foreign Mission Board not less than \$250,000 for European relief. Already many are sending us gifts of U. S. war bonds for relief. In this way we can serve the cause of national defense and at the same time help save the starving millions in those war-ravaged lands.

Let's Do It Now!

God is moving among the nations. He has called America to a high and holy destiny. More than half of the peoples of the earth face slow starvation, sickness, cold, and death unless the people of America save them. There is no other nation that can do it. Surely America will not fail God and a billion dying people in Europe and Asia in this the greatest hour of opportunity and human destiny the world has seen since Christ gave his great commission and went back to his place at God's right hand two thousand years ago.

He is coming again one day to judge the world

in righteousness and his yardstick of judgment is going to be Matthew 25:34-40:

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

Six Decades of Pioneer Mission Work

On December 24, we received the following cable from Pernambuco, North Brazil:

"Mother died today. Helen (Bagby) Harrison."

We have also received an air mail letter from Missionary John Mein of Pernambuco dated December 24, from which we quote:

"Mrs. Bagby left here on Tuesday morning early with the Harrisons by plane for Rio Grande do Sul. After about forty-five minutes flying she lost consciousness and they returned to Recife with her, only to discover that she had suffered a hemorrhage of the brain and never recovered consciousness. She was taken to the Portuguese hospital and died yesterday afternoon at 4:30. She has been a wonderful woman and in her death testifies to His goodness. About the last thing she did was to hand the bus driver, who took them out to the plane, a Gospel to read. We all loved her and are richer in experience for her being among us for these years. How significant it is that Brother Bagby died at the extreme south of the country and she in the north—the country they loved so well and for which they gave their lives. He is buried in a German cemetery and she will be laid to rest in an English one. Can you get a better picture of the gospel production: Two Americans after long service in Brazil, to which country they have given their children for Christ, being laid to rest at the country's extremities in burial grounds belonging to countries that are at war? As sin is without exception so is GRACE."

Mrs. Bagby was the former Anna E. Luther, whose father was the president of Baylor University, of Waco, Texas. She and Dr. Bagby were



The grave of Anna Luther Bagby

married on Oct. 21, 1880. Their journey to Brazil required forty-nine days.

Dr. Bagby organized the first Baptist church in Bahia in 1882 and the first church in Rio in 1884. Mrs. Bagby lived to see an enormous growth in our Baptist work in Brazil in these sixty-two years since she landed in Rio. We now have nearly one hundred missionaries in Brazil. The membership in Brazil has grown to more than 50,000 church members, organized into state conventions and a growing and aggressing national Baptist convention.

Five children of Mr. and Mrs. Bagby became missionaries of our Foreign Mission Board: Ermine Bagby Sowell of Argentina, T. C. Bagby of Sao Paulo, Brazil, Albert I. Bagby and Alice Bagby Smith of Porto Alegre, and Helen Bagby Harrison of Pernambuco. Two grandchildren of Dr. and Mrs. Bagby are missionaries of our Board: Samuel Bagby of Sao Paulo, Brazil, and Anne Sowell Margrett of Rosario, Argentina.

Mrs. Bagby was a devoted mother, and a cultured and consecrated missionary, and many thousands throughout Brazil will rise up and call her blessed.

Diamond Fields to Let

[Continued from page 14]

from us in their traditions, in their mental makeup, in their racial and social outlook, but their heart-hungers and their soul-longings are the same as ours.

In the past decade 100,000 foreigners left our shores to go back to their native lands to take up again their permanent abode in the countries of their birth. It would have been of untold importance to our world missionary enterprise if these 100,000 foreigners had gone back as earnest, consecrated Christians, having been won to the Saviour while in the States. They would have already understood

the languages, customs, thought habits of their own people to whom they would now have gone as witnesses of the gospel.

Most important of all they would also have had the heart-concern for their own people such as Paul had when he said, "I could wish myself accursed for my brethren, my kinsmen according to the flesh." Here then is the climactic and stable factor to remember in all of our work to win the foreigners in our land: Every foreigner won becomes a missionary to his own people, inevitably so, for when one knows the gospel of Christ by receiving it in his own heart, he has something in his breast which he must pass on to others, and especially to those of his own household.

Back to School

[Continued from page 11]

conducted in Mandarin and Mandarin-speaking evangelists often lead revival meetings.

I too had felt the need of studying Mandarin and had already discussed the possibility of entering the College of Chinese Studies in Peiping for six months upon my return to China, before entering again into the work in Shanghai.

The College of Chinese Studies was reopened on the campus of the University of California and my furlough had to be prolonged, so when the opportunity came to begin this phase of my training while at home, I was very happy. Now, when the door opens for me to return to China, I shall be prepared to tell the story of Christ's love not only in one language but two, and my area of service in China will not be limited by my language. If it is God's plan for me to go to West China I shall be able to go to work immediately upon arrival. Many of us who are waiting here are praying that we shall not have to wait until the end of the war before we are able to return to the Orient.

Berkeley, California, is an ideal place for the language school. The Chinese community of 20,000 across the bay in San Francisco, is the largest Chinese settlement in the Western Hemisphere. Eight denominations have organized work in Chinatown. Four of us Southern Baptists are working in the church which has been established by Baptists. This is a well-organized work with an educated Chinese pastor and two other paid workers. It has a long history which goes back to the time when Dr. Hartwell and Miss Anna were forced to take a prolonged furlough at home and began this work while they were waiting to return to China.

Last Sunday four young men were buried with

[Continued on page 48]

Kingdom Facts and Factors

By W. O. Carver

Shall Union Be Coerced?

Discussing at length the effecting of the union of nearly all evangelical denominations and agencies in Japan in the United Christian Church in Japan, one of the most eager advocates of church union everywhere has made some claims and admissions that call for careful thinking.

For one thing it is admitted that this union in Japan was hastened to completion by political pressure and, further, that the workers for union within the Christian movement in Japan had collaborated with the government to hasten this end, for which they had not yet been able to win voluntary agreement.

This advocate mildly conceded that there might be question of the propriety of political authority being utilized to gain desired Christian objectives. However, there was no concealment of his rejoicing in the fact how ever it was brought about. Certainly this is a very dangerous position to take. It ought to serve as a warning in two directions: first, that we should have nothing to do with powerful tendencies in our time toward the coordination of political authority with ecclesiastical principles; second, that we should repudiate all use of indirection and of unethical means to achieve desirable ends. The means always affect the end. Christian honesty must insist on this.

This advocate took another position which calls for very serious question. He said that the union now accomplished must be continued and perfected, and that by no means must separate Christian movements outside the fellowship and the control of the Union Church be tolerated in Japan hereafter. One hopes that in their zeal for church union its advocates will not allow themselves to repudiate the principles of religious freedom. One must ask them how they propose to prevent independent Christian movements in Japan. Will they depend upon the authority and might of the political government to see that this does not happen? There is within true Christianity itself no power to prevent the free combination of Christians by external authority.

The raising of this question is the more urgent because the man who is perhaps the most widely recognized and justly appreciated Evangelical leader in Europe today has also said that in the postwar

situation in Europe Christian union must be the policy and that divisive, sectarian movements cannot be tolerated. There is also unconcealed impatience among leaders for union in the United States with all thought of independent religious life expressing itself in movements which may fail to identify themselves with the united organizations and institutions. We shall purchase union at a tragic price if it comes by way of repression, repudiation, contempt of independency. That road would lead directly toward the union of political authority and force to prevent the free expression of religious conviction. It is, of course, highly desirable that there should be complete spiritual unity among all believers in the Lord Christ. Enforced union militates directly against both unity of spirit and vitality of expression.

We need constantly to do clear and vigorous thinking on the real difference between Christian unity and church union. Ecclesiastical union and ecclesiastical isolation are both antagonistic to vital spiritual unity. The first operates against vitality; the second hinders and tends to destroy unity. Let us be willing to think clearly and to act courageously.

The Church and the War

"After prolonged debate, the Federal Council of the Churches at its biennial session (at Cleveland in early December) adopted" an elaborate statement on "The Issues of the War." The statement seems clearly to have been studiously and most carefully framed to give hearty endorsement and support to the war, on the side of "the United Nations," in the interest of righteousness and of Christianity in its organic objective, but at the same time to evade the charge that "the church" is once again "blessing war" as a method of achieving righteousness and promoting Christianity.

The deliverance is lacking in frankness and openness. It tried to make the declaration without accepting formal responsibility for it. No doubt it is true that "a victory of the United Nations will at least afford in many lands a degree of freedom in Christian service of which so far as the human eye can see an Axis victory would rob us." But is the church therefore to give its sanction and support to war?

It is of course true that "no thoughtful Christian,

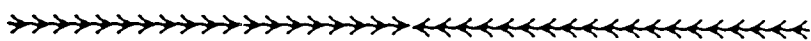
therefore, can be indifferent to the outcome of the war," but that is not ground for saying that we approve of war as a means to gaining "external conditions . . . vastly more favorable to working for Christian social objectives."

Practically all the affirmations of the statement are true as fact; but the Federal Council, professing to speak for twenty-six denominations and for some 27,000,000 Christians, should have hesitated to make any such declaration of fact in the name of Jesus Christ and his churches. We are told that the action was taken under heavy pressure from the Government and from the chaplains in the armed service. The statement nowhere makes even an indirect claim of pressure or persuasion from the Christ or his Holy Spirit. If the Council is actually representative of the church of Jesus Christ it should speak in his name, not under governmental or any other coercion or persuasion.

"Can Catholics Close a Continent?"

This question continues to be one of great importance and of immediate urgency. Powerful Catholic influences in the United States are working eagerly to exclude from all Latin American countries Protestant missions. They reveal also that they hope to suppress and reincorporate or dissipate the existing and growing Protestant denominations in all these "Catholic countries."

This campaign is in perfect consistency with the theory and the historical practice of the Roman Church. It is very evident that many political leaders in the United States, and, unfortunately, a growing number of religious leaders, are either quite ignorant of the danger involved in this movement or they are indifferent toward it, because they fail to realize its fundamental violation of the nature and spirit of our religion.



Youth's Stake in a Better World

[Continued from page 9]

covered by the Atlantic Charter. In other words, this charter supplements the Atlantic Charter and gives our position for the world as a whole:

1. We reaffirm and proclaim that we believe in democracy. We would define democracy as equality of opportunity.
2. This affirmation of our belief in equality of opportunity would apply to all areas of life: a, political; b, social; c, economic; d, religious. We would not cancel out its effectiveness by compartmentalizing it.
3. This equality of opportunity applies to people of

all classes, all creeds, all sexes, all races. We would not cancel out its effectiveness by limiting it to certain groups.

4. In view of the above principles we stand for the liquidation of imperialism. We will take steps toward its earliest possible abolition in all areas of life—political, social, economic, religious.

5. As we repudiate any desire on the part of others to dominate the world, so we affirm that we ourselves have no desire to dominate it.

6. We stand for a new world order based on the above principles. We will work with all nations of good will, whatever their particular type of government, for the establishment of this new world order. We define "good will" as nonaggression, which in turn would mean no desire to dominate others politically, socially, economically, religiously.

7. This new world order should provide for:

a. Equality of access to the raw materials of the world. This would carry with it as a corollary an equitable access to the markets of the world.

b. Equality of opportunity for immigration and naturalization. Where a quota basis is provided for immigration, the percentage should be applied equally to all.

c. A more equitable distribution of opportunity for settlement of surplus populations in the less occupied portions of the world.

d. The free, unhampered opportunity for all peoples to decide their own destiny.

e. Where there are undeveloped peoples, not yet in a position to decide their own destiny, the period of preparation would be a world-responsibility, carried out through some form of world organization or government.

f. Equality of opportunity for the greatest possible development of all peoples in all areas of life. The application of the principle of equality of opportunity would not be negative or merely neutral, but affirmative, in helping all people to their greatest possible development.

In short, we stand for a world order based on mutual aid—a welfare economy instead of a power economy.

THIS is the kind of world Christian youth can stand for, love for, and die for. To project this kind of program into the world situation would undercut the Hitlers, the Mussolinis, the Tojos, present and future, for it would offer to their people something the dictators cannot offer.

We really mean that we should offer this program to our enemies and we should offer it on one condition, and only on one condition: namely, that they repudiate and clean out their rulers. Our call should be: Get rid of your rulers, and there will be no indemnities, no reparations. Come and join in receiving and giving opportunity to everybody, everywhere. This is the Christian Youth Crusade.

World Trends

Items of Social and Missionary Interest

The Gospel Is Universal in Scope.

From a letter received from Mrs. C. K. Dozier of Honolulu we quote the following story:

"Doors closed in Japan, but they have opened wide here. We greatly rejoice that we can work for and with the Japanese people in Hawaii. Our only regret is that our Foreign Mission Board has not more workers here to take advantage of this opportunity which may never be possible again.

"A very short time after we came we held the first service in the Japanese language in the little Olivet Baptist Church. After much visiting there, six came. For the past few months men and women have been coming—not once, but regularly every Sunday. One Sunday morning three men came—each one made a gift of twenty-five dollars in 'gratitude to God that he had sent workers here at such a time to work with Japanese people.' The time of seed sowing requires patience, but we were happy to have thirty-three adults worshipping God on Sunday morning in the Japanese language department of the church.

"You would have rejoiced with us could you have been here in September where one man and two women—the first fruits in Hawaii of Japanese-speaking Baptists—were baptized with twenty others of our Olivet and Wahiawa churches. A Navy Chaplain baptized one of his boys, then followed an Army Chaplain baptizing a young soldier of the Lord Jesus. Pastor Koon baptized young people of several nationalities—followed by Pastor Belote whose young people followed their Lord in baptism.

"Then came Edwin with his three candidates. He used the Japanese language as he buried them with Christ. One of our (Louisville Seminary) Chaplains said, 'This has been one of the most impressive services I ever witnessed and when Edwin baptized his candidates it broke me up—I just wept. We ought to tell this all over the world—at a time like this—when we are all at war that such a thing could happen'."

Medical Work in Burma.

The Foreign Mission Board has given a substantial sum for the relief of sick and wounded Chinese soldiers following their defeat by the Japanese in Burma. The gift

was administered through the warm personal friend of the editor, Medical Missionary Robert McClure (Presbyterian) of Canada. From a letter in a recent bulletin we quote the following:

"The work of the ambulance and medical men in Burma really did make history," writes Bob McClure. "It would stump any of you to keep back tears if you could go as I did into a base hospital last week and see a 5th Army man who had come fifty days on crutches through the jungle with a compound fracture of the tibia. He came up and grabbing me by the arm said, 'It was your chaps picked me up at the front and took me to hospital the first time after I had been wounded, and I've never had such fine treatment since.' The seed sown in this manner is a long time in sprouting and still longer in its fruit, but if fruit results from our being in China I should be most certain of the fruit of that sowing."

Protest Against Persecution of Jews.

A manifesto signed by all the Swedish bishops was published in Sweden on December 3. The protest reads:

"It is with dread and horror that we have recently learned how an un-Christian-like plague has scourged many lands on earth is now expressing itself in revolting deeds of terror close to us in our Scandinavian peninsula."

The message adds: "People must undergo the heaviest suffering, not for any misdeeds they have committed—they have not legally been accused of any misdeeds—but solely because of their racial origin. It is our duty as Christians and human beings to do everything in our power to help these poor victims of this hatred. Even if we are not able to do much to assist these unhappy beings, we can and should keep them and their suffering in our hearts. We, the Bishops of the Swedish Church, call upon you, our Christian brethren in Sweden, in God's name to include these our tortured brothers of Israel's tribe in your prayers."

The Free Churches of Sweden have issued a statement identifying themselves with the action.

The Goal in Sight.

For ten years the Foreign Mission Board has been struggling to pay off a consuming and paralyzing debt. Every time we

have made plans for enlargement and advance, we have had to face the question of interest and debts. We began the year 1933, with a debt of \$1,110,000 carried on open notes with four banks in Richmond. In addition to this we owed more than \$250,000 on colleges, schools, hospitals, and publishing houses abroad. This has all been paid. During this decade we have paid out \$300,000.00 in interest. When this item comes from the press we will owe less than \$25,000 all told. This will be paid by the last of April and for the first time in a generation, the Foreign Mission Board will be out of debt. Thank God the goal is in sight!

Quoting a Seminary President—

"Let me tell you a word about the moment in Brazil for the gospel. I suppose I do not make any exaggeration if I tell you that it is almost impossible to have room for the people in our churches. I have visited the State of Espirito-Santo attending the state convention and preaching the gospel in several churches

abroad. Every night people are coming and filling the temple. Many people, principally boys and girls, are giving themselves to Christ. Here in Rio it is just the same. At any place you can see more people in the temple than it can have comfortably. Every church has a number of 'Congregacoes' which in a short time will be new churches. The state convention secretaries' reports are rich of notice of prosperity and improvement in all places.

"But it is sorry we have not a correspondent number of pastors to the churches. The churches have to take men with poor education for pastors, and the number of these men is growing too fast. I know that it is the history of the gospel, but I know if we have not educated men for the service and leadership it is bad. Of course the principal need today in Brazil is an improved Seminary able to promote the young pastors' education in larger measure. I am dreaming with this day."

DJALMA CUNHA, Director,
Seminario Theologico Baptista do Suldo Brazil
Rio de Janeiro

BOOKS

Stuart Chase's *Goals for America* candidly faces the practical economic problems which our nation must face at the close of the present world conflict. His opening chapter, "Essay on Survival," should be required reading for all who face the postwar world in a defeatist spirit. It was the barrier of tradition during the "depression" years which caused millions to face the loss of the bare necessities of life while those same necessities piled higher and higher on store shelves or rotted in grain elevators.

In surmounting this barrier, and honestly facing the primary needs of the people, Mr. Chase sees hope for the future. These fundamental needs are food, shelter, clothing, health, and education. We possess the resources, the manpower, and the intelligence to meet these needs.

Total war has given our citizens "a sense of function, of belonging to a community." In war we are united, we are unafraid to employ unorthodox methods, and remove the impeding barriers of tradition in order to achieve victory. This process must continue after the war if we are to meet and solve our problems. The road is always forward.

(Published by Twentieth Century Fund. \$1.00.)

America Looks Ahead

A series of pamphlets published by the World Peace Foundation to provide brief studies of vital problems, written in a popular style. Priced at 50 cents each in cloth, 25 cents paper covered.

The Netherlands Indies and the United States, by Rupert Emerson, 92 pages.

Argentina and the United States, by Clarence H. Haring, 77 pages.

Dependent Areas in the Post-War World, by Arthur N. Holcombe, 108 pages.

Economic Defense of Latin America, by Percy W. Bidwell, 96 pages.

Canada and the United States, by F. R. Scott, 84 pages.

Australia and the United States, by Fred Alexander, 68 pages.

Eastern Europe and the United States, by Josef Hanc, 92 pages.

Also: *The United States and the Far East: Certain Fundamentals of Policy*, by Stanley K. Hornbeck, cloth \$1.00, paper 50 cents; and for 25 cents.

Peace Aims and Post-War Planning, a bibliography selected and annotated, by Fawn M. Brodie.

Every book referred to in THE COMMISSION may be ordered through the Baptist book store serving your state.

Correspondence

Letters from your fellow missionaries in all parts of the world.

Paul Geren of Arkansas (Baylor U., L.S.U., and Harvard U.) went to the Orient in 1941 to be lecturer in Economics in Judson College, University of Rangoon

Gauhati, Assam, India
May 27, 1942

With the outbreak of war (1941) Judson College was closed. The month of December I spent in Rangoon, digging air-raid ditches, learning First Aid, and getting a fearful introduction to bombs in the devastating raids on Christmas Day and two days before. At the end of December, Dr. Gordon S. Seagrave, American Baptist medical missionary, appeared in Rangoon with the proposal to mobilize a unit in Namkham Hospital for service at the point of greatest need in Burma.

Two days later I was driving a big 3-ton lend-lease truck up the Burma Road, having joined the Mobile Hospital Unit as ambulance driver, and, as it turned out, operating room orderly, liaison officer, secretary, and general handy man. Three other American Baptist Mission missionaries joined in similar capacities. January we spent mobilizing a unit of the hospital and doing ambulance service on the Burma Road. In February we were asked to join the Chinese Expeditionary Army in Burma as their surgical service, the only surgery on Western standards available for the 40,000 Chinese soldiers in Burma. You have read from Pearl Buck of operations being performed in China without anesthetic. Here was an army going into battle with surgical prospects of that sort.

We were made honorary officers in the British Army, I a captain. February and March I spent chiefly in liaison work, setting up our outpost hospitals in the Southern Shan States. The only fighting I saw was in border skirmishes with the Thais east of the Salween, where I had been sent with a group of nurses to set up a dressing station four days' march through dense jungle.

In these days we learned something of the Chinese soldiers. They are a good and bad people, as good and as bad as we, and I shall write of both

qualities. One reason they have been able to resist the Japanese so long, I think, is their ability to have a good time as they go along, day by day. Every town along their line of march in Burma was festive with garlands, decorations, and felicitations, one of which, an attempt in English near Lashio, read, "Welcome to our Chinese gallant soldiers." Every morning they were marching double quick in circles and singing at the top of their voices when dawn began to light the hills of the Southern Shan States.

At the close of a day's march I have seen a few soldiers enter a Shan villager's bamboo hut, harangue endlessly with the Shan occupant, each in his own tongue, and finally emerge carrying a squawking chicken which had until recently made his home with the Shan. They would then invite me to the feast which began with the execution of the fowl, conducted with the greatest possible amount of noise, and ended with a stew into which all the chicken but the feathers and an internal organ or so had entered.

On occasions they would come and make speeches of appreciation and extravagant praise to the nurses and me. I would reply with something that seemed none the less enjoyed for not being understood, and we would close by singing to each other—they, Chinese war songs, the nurses and I, hymns.

I discovered an occasional Christian among them, invariably with a New Testament in his pocket, and always felt a special kinship for him. As a rule Chinese headquarters in a town would be in the local A. B. M. church or school. On one wall would be Mary, Joseph, and the Christ Child fleeing into Egypt, and on the other a host of Chinese characters and maps. When the nurses in Dr. Seagrave's unit held their song and prayer service wherever the night happened to find them, the soldiers were respectful and sometimes interested.

Toward the end of March the picture darkened. The Japanese having taken Rangoon, the British took the Prome front and gave the Chinese Fifth Army the Toungoo front, hoping thus to stretch a line across Lower Burma to stem the Japanese advance. Dr. Seagrave, fifteen nurses,

and I were sent to do the surgery for the Chinese holding the Toungoo front. We were joined later by an American Army doctor and eight of the noblest fellows I've ever met—members of the Friends' Ambulance Unit, Britishers and pacifists doing this as their war service. Let no one malign the real pacifist! I cannot praise the heroism and genuine religion of these eight men in high enough terms.

What followed our assignment to the Fifth Army has been so weird I have difficulty persuading myself it belongs to my life at all. Consider our first day. We rolled down to Lower Burma in trucks camouflaged with branches off trees of the Shan hills. We were no sooner on the plain with five months of the dry season and swimming with dust than the camouflage was burned crisp. When we stopped at Pyawbwe for orders to move toward the front, a cow meditatively chewed the last sad leaf from my truck.

The fighting had moved to Yedashe, north of Toungoo, and we were to set up first in Pyinmana, forty miles north of the front. The members of the Friends' Ambulance Unit and I would go to the front, fill our trucks with the wounded, bring them to Dr. Seagrave and nurses for surgery, and later evacuate them to a base hospital farther back. We reached Pyinmana at nine on a Saturday night. In three hours we had set up the operating theater and the casualties began to roll in, trucks filled with bleeding, groaning men, their uniforms sodden with blood and stench.

To me, all terror is made more terrible by the night: sirens, bombs, shellfire, the agony of wounded men—these things can be endured in the light. In the night I felt that a legion of spirits of the dark were at work with sirens, bombs, and shellfire. Through all the remainder of the night and through the next day this continued. Men awaiting surgery filled the yard and theater so that it was difficult to go to and from it for the press. I never cease to marvel at the magnificent stamina and skill of Dr. Seagrave, doing what must be the most intense of man's work for hour on hour.

At three in the afternoon Japanese

planes sailed over the town and bombed us. We ran for the ditch, the last of us reaching it after the swish of the descending bombs could be heard. This bombing continued unabated day after day until Pyinmana Town was an utter desolation. When we retreated from Pyinmana, hardly two bricks of that place were left standing together. There was no getting through the streets for the tangle of wire and debris. Whereas the earlier bombings lighted great fires which rolled toward our scene of operation and lighted the sky night after night with an eerie glow, the last bombs I saw fall on Pyinmana only rolled up great clouds of ashes and dust—there was nothing left to destroy in the wretched town. We left the town proper a few days after our arrival for a hospital site on the outskirts. When my path lay through the ashes of the town one night, I met its sole remaining inhabitant, an old pack-of-bones cur dog, frightened, without a master, furtively exploring the ashes for food.

All the days for a month were like this with an occasional respite for sleep. The nurses were magnificent, working beyond exhaustion, yet constantly breaking into the strains of a hymn to show how far they were from defeat.

An operating theater has all the despair of war and none of its glory, but for its opportunities of usefulness I have never seen such a place as ours. If a man had hands and could administer a drink of water, all his day could be spent in the relief of suffering. In the burning, waterless April of Lower Burma, I learned a new reverence for water. One must boil the disease-laden waters of the tropics before drinking, and he does, except in those maddening moments of thirst—several of them for us, scores of them for the fighting men—when a man drinks anything he can find in the bottom of a jar from a native hut. In a temperature 130 degrees in the sun the men who lay about our operating tables cried for water (The Chinese word is forever a part of my knowledge).

There were actually times when we were so hard pressed that they must cry again and again before we reached them. If I had any ray of joy during those grim days it came in being able to give a cup of water to such men. Christ's words concerning a cup of water offered in his name were in my mind, and I silently wished this water offered in his name.

Every venture onto the road with our trucks was beset with the peril

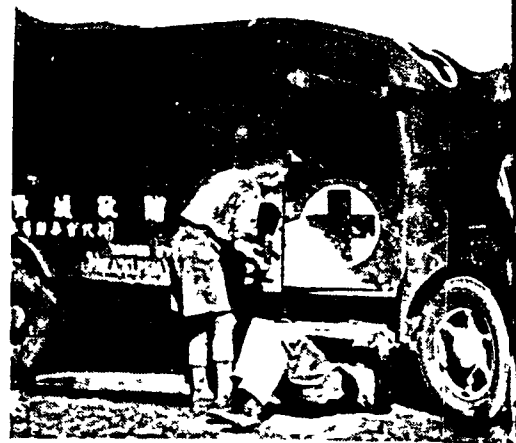
of strafing from the air by day, of attack by Burmese in Japanese service by night. These latter were few, but vicious in a fashion that offends even the bare remnant of principle left among two groups at war. They set on defenseless Indian refugees, on Karen minorities, on Europeans, on Chinese, and finally on fellow Burmans. As for the peril by day, in spite of our ingenious camouflage and a watcher riding atop each truck, one of our trucks was strafed, the driver escaping.

While traveling peacefully along a stretch of road I supposed safe, I looked up to see two Japanese fighter planes settling down into position for strafing. Just as I realized my helplessness they changed course and gained height. Perhaps the sight of the red cross on the truck accounted for this.

The only thing I know for certain on the subject of Japanese atrocities or absence thereof is that this same sudden change of apparent intention to strafe occurred several times in the experience of our trucks showing the red cross; that the hospital ship at Katha was warned by a leaflet dropped from a Japanese plane to move in order to escape a large-scale bombing of the town.

I have said that the Chinese are hospitable and genial. They are also brave and capable of unimaginable suffering; but they are singularly callous, I thought, where the suffering of a fellow is concerned. I have seen the well stand by smoking while the wounded cried for water, the lame denied stretchers by Chinese bearers if they could move their bodies by any other means, however excruciatingly painful.

My comrades explained this on several grounds: one, that as long as Europeans are about, the Oriental leaves everything in their hands; another, that if a Chinese does anything for a sick man, he thereby accepts responsibility until the sick one is completely restored. (I recall that the Good Samaritan saw his beneficiary through to the end, leaving money with the innkeeper.) We live these days in constant uneasiness because the Chinese treated us with the same lack of concern that they treated one another and themselves. One of our ambulance trucks was allowed to go straight through the Chinese lines one night above Yedashe and was riddled with artillery cross-fire from the Japanese, Bill Brough of the Friends' Ambulance Unit miraculously escaping. The Japanese were constantly employing encircling tactics, and we thought our allies were not so care-



Breakdown on the Burma Road—Friends Ambulance Unit transports medical supplies to hospitals throughout China

ful as they might have been to apprise us of the position. But again, they often left this company or that of their own men encircled to get out as best they could. It was simply that we did not want the disregard which they had for their own lives projected to ours.

This is an interesting moral problem: a case in which the neighbor feels that your loving him as you love yourself isn't loving him enough. At any rate, we moved eight times in the Japanese advance from Tounghoo to Shwebo, sometimes on a ridiculously few minutes' notice, and every time with the knowledge that the Japanese were closing in on us.

I cannot write in detail of our escape from Burma. Last night we arrived at civilization at the end of twenty-five days of flight to hear the news of our escape being broadcast by London radio. Perhaps you had mention of "doctors and nurses" in the party of 104 led out by General Stilwell, American Commander of Chinese forces in Burma, Chiang's chief of staff. We were they—Dr. Seagrave, fifteen valiant Kachin and Karen nurses, six members of Friends' Ambulance Unit and I. The Japanese had engaged the British at Kalewa, cutting off the southern route to India. We knew the enemy was at Bhamo and perhaps at Myitkyina, cutting off the northern route of escape. There was nothing left but a middle path and a prayer that they would not be able to close the circle about us.

We started out across a tract of semidesert land full of scrubby trees which gave promise of shade, only to provide none. We tried this in our trucks, pushing our way along dusty bullock cart trails. When a truck broke down, it was abandoned and demolished. I regretfully left my beloved old lend-lease Chevrolet truck.

campaigner from Rangoon to Lashio through many a hard place, stranded in a river which proved too deep for fording. One by one the trucks were abandoned, then the jeeps, as what was never a road became less respectable than a path.

When the last vehicle was abandoned, every man among us had to tear himself away from all his possessions, except the clothing he wore, a blanket for sleeping, and whatever small treasures he could carry in his pockets, saving his carrying capacity for food and weapons which assumed a value above all other things in view of the march ahead of us—silver money and paper money as well were discarded by some as too burdensome.

I discarded what I had not already lost in Rangoon and Namkham (I supposed the retreat would be by way of Namkham where I had deposited my valuables, but before I knew it the Japanese were between Namkham and me), leaving me with practically nothing of what I brought from America or had bought since. This was not an irreplaceable loss, except for my Harvard notes and teaching notes. One feels he is wealthy beyond all estimate if he has his life and health—there is a tremendous bias among my companions against owning anything constituting an encumbrance. As we left the scene of the abandonment, a friendly Burman marched his wife out and loaded her with our shaving kits, clothing, bed rolls, etc. and marched her off, not bothering to strain himself with a load. Strangely enough he didn't bother to take Professor Parson's 500-page *Patterns of Social Action* I had been lugging around!

Our walk began while we were still on the plain under a blazing sun, at the end of a 48-hour period which had niggardly yielded us four hours' sleep amidst day and night driving. Every muscle, every fiber in me cried out to be relieved, to give up, to fall down in the dust. But the mind kept repeating that there was no time to lose, that to quit for a moment was to be lost, and somehow the spirit made the body produce the requisite effort to plod on. Three American officers had heatstroke the first day.

After four days' marching on the plain with one meal and tea each day, we took to the Uyu River on rafts made partly with our own hands. On these we traveled three days and two nights, now breaking the rafts on the shallow places, now finding ourselves in a spot so deep as to render us useless with our pushing poles. When we were not on watch in the night, we

slept on blankets which were literally afloat in the water flowing between the bamboo poles of the raft. Our second day on the river a plane dropped us food along a sand bar.

To see biscuits coming out of a bomb rack was one of the high moments of my life!

After this we had two meals each day. Next we took to the Chin Hills. Every time my aching legs pulled up a steep ascent, I heartily nominated for somebody's department of understatement, that euphemizer who named these 7,000-foot peaks "hills."

The monsoon broke on us, catching us without shelter most of the time, and substituting cold and wet for hot and dry agonies of the week before, as if discomfort wished to show how versatile she is. We awoke several mornings on the mountains to find clots of blood on our bodies and clothing, with great, fat leeches fastened to us. Two nights we slept in the villages of the friendly Nagas who people the mountains on the India side, but one took fleas and lice for his bedfellows as the price for protection against the monsoon.

Seven days of walking brought us across the mountains to the roadhead. In the convoy of trucks which took refugees and soldiers from our party and other parties a day's journey from the roadhead to the railroad, twenty persons, mostly older Indians, died; six others died on the station platform. To finish this journey, the train which brought us here had a head-on collision and stood in one spot for twenty-two hours, reeking as only an Indian train can reek with scores of cases of dysentery.

We have set up in this beautiful town on the Brahmaputra River, intercepting a part of the flood of soldiers and evacuees in the cruel clutch of dysentery and malaria. How those twin devils have revenged the people from Burma! What we shall do next I don't know. The Japanese will help to decide.

It is not a very heartening tale I have told. To be alive surpasses every other fact and experience, yet even that joy is dimmed by the knowledge of the thousands of British tommies, Indian sepoy, Chinese soldiers, and Japanese who are left behind forever in Burma.

But in the spirit of Francis Chisholm of *The Keys of the Kingdom*, if a defeated man has God, he still has everything. Many of the buildings of the American Baptist Mission are gone. Its missionaries are all alive so far as I know. The native Christians are

gathered in small communities in the jungle.

But what is the real essence of the missionary work in Burma is built in the hearts of men, beyond the reach of bombs, war, and whatever persecutions may lie ahead for Christians in Burma. Some day, please God, the missionaries will rejoin the Christian community in Burma to work together for the kingdom of God there.

PAUL GEREN

Forman Christian College
Lahore, Punjab, India

Barranquilla, Colombia
December 29, 1942

Colombia . . . the land of monkeys and papayas, the realm of gold and petroleum, the home of screaming parrots and variegated lizards, the country of coffee and bananas, of orchids and fadeless azure sky. . . . Here it is that a relentless sun tries in vain to dispel a humid atmosphere, and snow capped peaks and torrid plains vie with each other in fascinating contrast.

Colombia, whose extensive and beautiful territory merits consideration primarily because of its geographical position as our nearest South American neighbor, is occupied by a variety of peoples. The Indian and the Spaniard are here, the white man and the Negro have found their place, as have others whose race is indeterminate and the total of all these groups is nine million people. And so the Colombian cannot be classified nor characterized. Someone has said that all Colombians are poets, and this may explain the statement that a foreigner can never really understand these sensitive, romantic people whose friendliness and sympathetic spirit are more to be admired than their integrity and dependability. They live in scattered pueblos and in many different cities,



Most of the 247 worshipers at the Barranquilla Baptist Church on the last Sunday of 1942

as amid the dignity of Bogata, the ideal climate of Cali, the historical tradition of Cartagena, and the modern life of Barranquilla.

It was into this land and among this people that Rev. and Mrs. H. W. Schweinsberg came in November, 1941 to begin Colombian work in Barranquilla. This coastal city, in contrast to some of the fanatically Catholic ones of the interior, afford such liberty for the propagation of the gospel that the opportunities present an unusual challenge. Having had previous experience in Bolivia, and having given themselves wholeheartedly to the work, Mr. and Mrs. Schweinsberg have been able to make a wonderful beginning for Baptist missions in Colombia.

During this year that has passed, the first Baptist church building in Colombia has become a reality, a beautiful structure well adapted to the needs of this climate. Two baptismal services have been held, after periods of three months of preparatory teaching, and the interest manifested would indicate that many more are to follow. On the last Sunday of the year, as the culmination of special effort, a maximum attendance of 247 was reached in the Sunday school. That large group of people indeed presented an inspiring sight.

A W. M. S. has been organized, and beginning with 1943 a Y. W. A., a G. A., and a Sunbeam Band will be organized.

A pretty little mission building has been constructed in Rebolo, a thickly populated section of the city where needs are great, and even with a sufficient number of benches this building could be more than filled at the services. As an illustration of the few opportunities enjoyed by the people of this section, a small boy, upon approaching the little structure, was heard to ask: "What is this?" It is a section absolutely without churches of any kind.

Rev. and Mrs. A. R. Dailey arrived in Barranquilla during the summer of 1942. After a few more months of language study Mr. and Mrs. Dailey will go to start the work in one of the other cities that Baptists hope to occupy.

I am finding great joy in having a little informal school of about a dozen pupils in one of the rooms of the church. This has for its purpose practice in the language and experience which will prove valuable when the hopes of having a formal school and an adequate building are realized.

Educational opportunities have been limited, and for this reason the people

of Barranquilla seem to have an insatiable desire for knowledge and reading material in any form. There is no difficulty in getting them to read tracts. A good work has been started in Colombia, and with such an encouraging response in Barranquilla there is evidence of more possible work in this city alone than the missionaries who are here could do. And all the other cities are waiting. Nine million winsome, congenial people who take pride in their traditions and their beautiful country, still for the most part lack the most wonderful and important thing in the world—faith in the Man of Galilee who lived more than two thousand years ago and who bears the only name given to men whereby they must be saved.

HELEN MEREDITH

Durban, South Africa
December 2, 1942

Mothers with sons in the armed forces have little cause to fear that these fine young men will "lose their religion" while fighting for God and country. The naval crew aboard the ship I have been sailing (to serve with an ambulance unit in Free China) felt the need for regular Sunday services and asked me to conduct them. I am not at liberty to disclose how many men attended, but I can say that all the naval force attended them regularly. A more reverent congregation could hardly be found than those blue-clad youths who eagerly listened to God's words and simple gospel messages on such subjects as "Testing Christ," "The Christian View of Life," "God our Fortress," and "Believing in Christ." To accommodate those on watch at the morning hour, evening services sometimes were held. Though the initiative in starting these meetings came from the crew members themselves, much credit in carrying them out was due to Ensign Alfred Roach of Atlanta, a friend of Louie D. Newton, secretary of the Baptist World Alliance.

Many of the men, if hours of watch permitted, went to church in port last Sunday. I enjoyed dinner after church that day with the Baptist preacher, who had three years of seminary training and two years of preaching in the United States. At Sunday school, held there in mid-afternoon, half of the adult Bible class was in uniform and all of them used their Bibles to follow the preacher's exposition of John 1 and related scripture passages. The Thanksgiving Day message I heard him deliver a half-week earlier, based on Genesis 1, also

dealt with God's moving presence "in the beginning."

My table companion aboard for the past two months has been Chief Officer Jonathan Mayhew Wainwright V, whose father so courageously succeeded MacArthur in the almost hopeless task of defending the Philippines. At our first meal together, young Wainwright, a forthright man, declared:

"Christian missionaries should not be going all over the world, I think, but should stay at home where work is needed among our own poor and even illiterate people."

After a passing comment on the need for educational missions among the Chinese people, who are about ninety per cent illiterate, I stated that Christianity, like democracy, must be defended abroad if it is to succeed at home. It would have been cruel to point out the obvious fact that his father had been defending democracy six thousand miles from home when he was captured by the Japanese somewhat as my father was witnessing for Christ when he was seized by the Japanese in Shanghai. By this young man's argument, General Wainwright and MacArthur should never have gone to the Philippines but should have concentrated on building up the military defenses along our own vulnerable shores. Politicians and militarists say they are fighting a global war because the world cannot remain half slave and half free; Christians should insist on a vigorous missionary program even today because the world cannot remain half pagan and half Christian. Never resting forces of evil seek to pull all down to their own low level, to combat which Christians must fight their spiritual warfare without ceasing.

Like Carey during the French Revolution and Judson during the war of 1812, Christians in present war-torn days should "go . . . into all the world" with a vigorous program of missions and evangelism, so that "the earth shall be full of the knowledge of the Lord as the waters that cover the sea."

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Studying Missions

By Mary M. Hunter

It is gratifying to note the eagerness with which Southern Baptists look forward to the spring announcement of the new graded series of mission study books. The Foreign Mission Board in answer to many requests for advance information concerning the forthcoming series believes Southern Baptists will be happy to learn that the mission study theme for 1943 is Africa. The announcement is of peculiar interest to the lovers of missions. Africa as no other mission field offers a study of dangers, of tragedy, of sacrifice, of discouragements, of needs, of opportunities and of the unconquerable faith of the missionaries in the triumph of the gospel. Each book in the series has an informing and inspiring message for those who want to know about missions in Africa.

The list of titles, authors, and of contents of the books will be given in an early edition of THE COMMISSION.

Teaching Missions in the Churches

By B. L. Nichols

A church that is not passionately concerned about winning to Christ those in its own locality is not genuinely interested in preaching the gospel beyond the seas. Missions is simply evangelism extended to the "beyond regions." Soul-winning is a task which transcends all distinctions of place. The missionary passion is a vital element in the spiritual life of our churches. By it they live and without it they die.

Southern Baptists are a missionary people, but we suffer for lack of knowledge concerning missions. We should take more seriously and resolutely the matter of mission study. My experience among the churches while on furlough has lead me to some definite convictions concerning the teaching of missions in our churches. I am convinced that the following steps, taken seriously, would lead us forward in mission study:

1. Personal contact and acquaintance with missionaries.
2. Study courses and schools of missions at least once a year.
3. Mission books and periodicals in our church libraries.
4. Showing pictures of our mission work. (Pictures may be borrowed from the Foreign Mission Board by writing to Miss Mary M. Hunter and specifying which mission field is desired.)

5. Summer camps and week-end retreats.

6. A missionary committee for the entire church.

Get the missionary before limited groups as well as mass gatherings. Missionary inspiration is often embraced in minority movements, and thus limited groups afford the most fruitful contacts. The most impressive and appreciative listeners you have are the children's groups. A prolonged visit is the most fruitful. When the missionary meets with the same people repeatedly with messages from his work and experience, the matter of missions becomes a living reality and ties are established between him and the people. It is generally better to spend the entire week end with one church than to scatter the messages over the whole Association, but the itinerary should be worked out in Associations or cities so as to avoid waste of time and money and energy in travel.

Last year through trial-and-error experiment I worked out an abbreviated school of missions program for week-end visits with individual churches. This program called for preaching at both worship services on Sunday, showing films each evening, and speaking to as many groups as possible during the time. My messages were adapted to the various age groups and levels of understanding and there was no repetition. Some people were present for all the messages, pictures, and exhibits, but others came for only a limited number. Some of the best meetings were those with smaller groups where questions and answers were emphasized.

The content of the missionary's message before the churches is a matter of very great importance. Do we expect him to relate only stirring incidents of human interest appeal, or can we follow him in specific details and concrete facts about work on the mission field?

After one of my missionary friends had addressed an associational meeting, one hearer remarked, "That was the dullest speech I ever heard," but another replied, "It was one of the most interesting messages I ever heard." The difference was that one hearer had studied missions and was able to appreciate the facts about the missionary institution concerning which the missionary had spoken, but the other hearer, being uninformed, was interested only in sensational stories from missionaries. Stories we

[Continued on page 48]

NEWS FLASHES

By Gene Newton

Arrivals

The following missionaries from South America have arrived in the United States for their furlough period:

Argentina—Rev. and Mrs. V. L. David, 1321 Academy Street, San Marcos, Texas.

Brazil—Rev. and Mrs. J. A. Tumblin, 2811 Marshall Avenue, Newport News, Virginia; Rev. and Mrs. Paul C. Porter, 108½ Sherwood Road, Rome, Georgia; Rev. and Mrs. P. D. Sullivan, Baptist Bible Institute, New Orleans, Louisiana; Rev. and Mrs. Harley Smith, Greenville, Texas.

Chile—Miss Cornelia Brower, 406 N. Purdy Street, Sumter, South Carolina; Miss Agnes Graham, 2610 Saunders Avenue, San Antonio, Texas.

Industrial Areas

In January seven Southern Baptist missionaries met in Fayetteville, North Carolina, with Dr. M. A. Huggins, state secretary for North Carolina, and pastors of that area, to confer about the work to be done in the thickly populated industrial sections of that state. As a result of this conference Miss Clifford Barratt is located in the Elizabeth City area; Miss Mary Demarest and Miss Alda Grayson at the Honeycutt Place near Fayetteville; Mr. and Mrs. P. W. Hamlett at Fayetteville; J. E. Jackson at Jacksonville; and Miss Bonnie Jean Ray at Wilmington. Miss Ray writes that 30,000 civilians have moved into the section where she is working and only fifty-four of this number have joined the church which was organized there last September.

Transfers

Rev. and Mrs. T. C. Bagby of Sao Paulo, Brazil, have transferred to Goiania to replace Rev. and Mrs. W. B. McNealy while they are on furlough.

Rev. and Mrs. W. C. Harrison, formerly of Recife, Brazil, have moved to Porto Alegre to relieve Rev. and Mrs. Harley Smith while they take a long-due furlough.

Dr. and Mrs. N. A. Bryan of China have moved from Waco, Texas, to Toccoa, Georgia, where Dr. Bryan is working with Dr. S. E. Ayers in the Tournapull Hospital.

An Omission

In listing missionaries who have gone into other service for the duration, the name of Mrs. R. E. Chambers was inadvertently omitted. In September Mrs. Chambers began work as church secretary in the Grand River Avenue Baptist Church, Detroit,

Michigan. Mrs. Chambers' daughter, Christine, was graduated from the University of Michigan in May, 1942, and in June she was married to John Wallace Brown.

Richard Harris enlisted in November with the Ground Radio group of the Air Corps.

Birth

Rev. and Mrs. H. B. Ramsour, Jr., of Buenos Aires, Argentina, announce the arrival of Carolyn Ann on January 2, 1943.

Sympathy

Sympathy is extended to three of our missionaries in the loss of their fathers: Miss Mildred Cox whose father died on December 24, 1942, in Mexia, Texas; F. W. Patterson whose father passed away on January 8, 1943, in Shattuck, Oklahoma; and Milner C. Brittain in the loss of his father on January 12, 1943, in Fort Meyers, Florida.

Mrs. W. W. Harvey, former missionary to Nigeria, Africa, died on January 23, 1943, in Liberty, Missouri. Rev. and Mrs. Harvey were appointed to Nigeria in 1884 and retired in 1891.

Appointments

At the meeting of the Foreign Mission Board on January 14 three new missionaries were appointed to South America: Miss Miriam Willis, Miss Estelle Councilman, and W. J. Kilgore. It is hoped that they will be able to go to Argentina in the early summer to take up the study of the language.

Studying

Miss Clarabel Isdell, who spent the last semester studying at the Chinese language school in Berkeley, California, is now at Peabody College, Nashville.

Miss Helen McCullough and Miss Auris Pender are taking work at Southwestern Seminary, Seminary Hill, Texas.

A Worthy Offering

The Olivet Baptist Church in Honolulu, one hundred and sixty members, gave \$566.27 for the Lottie Moon Christmas Offering. On December 31 the church mortgage was burned.

Congratulations

On December 15, 1942, Miss Ruby Hayden was married to Rev. John A. Parker in Santiago, Chile. They were both appointed in April, 1942, Mr. Parker to Antafogasta and Miss Hayden to Santiago. For the present they will work in southern Chile.

Children's Page

When Money Talked to Ted

By Nan F. Weeks

Ted was a Royal Ambassador. That is, he went to the meetings—generally; he gave a few pennies—sometimes; and he went to the R.A. banquets and socials—ALWAYS.

One night the R.A.'s and G.A.'s of the city had a meeting that was different from any Ted had ever attended. Ten girls and boys, dressed in Chinese costumes, stood in a row on the platform and each, in turn, recited a verse of Scripture. These were the verses which the different ones repeated:

Thou shalt love thy neighbor as thyself.

Be ye kind one to another.

Bear ye one another's burdens.

Ye ought to help the weak.

Whoso seeth his brother in want and shutteth up his compassion from him, how dwelleth the love of God in him?

Give ye them to eat.

God loveth a cheerful giver.

Freely ye have received, freely give.

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Whatsoever ye would that men should do to you, do ye even so to them.

When all ten had finished their verses, a man who used to be a missionary in China stood up and said, "I wonder if you people know that over in China there is food for only one child in every ten. Let us suppose that these ten girls and boys are really Chinese, living in that war-wrecked land. They are all hungry—almost starved. I go to them with the food that Americans have sent, but there is enough for only one of the ten. What can I do?"

Then, picking out the thinnest one of the group, the missionary said, "You look to be the more hungry than the others; so, since I have food for only one, I'll give it to you." Turning to the waiting nine, he explained, "I'm so sorry; but you will all have to go away hungry. There is no food for me to give to you."

Then, to the audience he said sadly, "That's what is really taking place every day in China. Would you want to be one of the nine? What would you want friends in other lands to do for you?" In reply to his question the tenth boy in the line rose

and again recited his verse, "Whatsoever ye would that men should do to you, do ye even so to them."

The lights grew dim; then all was dark except the screen at the front of the room. Soon Ted found himself gazing at a picture which showed a group of Chinese children waiting patiently and hopefully for their daily bowl of rice.

Ted felt a queer, hard lump in his throat, and he dug his hands down deep into his pockets. From the right-hand pocket there came the merry jingle of the dime, the two nickels and the five pennies which Ted had been planning to spend the next day. As they jingled they seemed to Ted to be saying:

A movie ticket, gum and candy,
Ted thinks he'll have a day that's dandy
He surely is a selfish boy,
Who never tries to share his joy.

The coins became silent. All was very still. Then through the darkness a voice spoke. It was the voice of the missionary, and Ted felt very sure that the man was speaking directly to him; and saying:

*Three cents a day will save a life in China,
One stick of gum a full-sized meal will pay,
One all-day sucker pays for a man's dinner,
One ice cream feeds four children for a day.
One movie ticket means two weeks of living,
One cigarette is one meal gone in smoke,
One ginger ale could feed a starving school boy,
Three days of life in China cost a "coke."
Only a dollar! It's a month to live in!
Only a dime! For three days' life to pay!
Only a penny! Yet it serves a dinner!
So you may help to save a life today.*

On the screen appeared more pictures of hungry children and again, in Ted's pocket, those coins began to stir and to whisper to each other—at least that was the way it seemed to Ted. As he listened he was sure he heard them say,

We could buy much rice to feed
Chinese boys and girls in need.

"Aw, stop your noise!" whispered Ted as he gripped the eight coins firmly. "I know what I'm going to do with you tomorrow." Then recalling their jingle, he went on,

A movie ticket, gum and candy
I will have—I will have—
I will—I—

But try as he would, Ted just couldn't finish that selfish jingle. He was disgusted with himself for ever having been so greedy and so thoughtless.

[Please turn the page]

"Aw shucks!" he whispered. "I'm ashamed of me. I've often heard people say that money talks. My eight coins have surely talked to me tonight. Now it's my turn to talk to them. Then he said, under his breath,

You shall buy much rice to feed
Chinese boys and girls in need.

Down in Ted's pocket the shiniest penny winked at the dime and every one of those coins gave a merry little giggle at the thought of the joy they were going to spread in China.

It was a happy Ted who went home that night. No coins were jingling in his pockets. They had been given to the missionary, but in the boy's heart there rang a cheery little song,

Without movies, gum and candy
I will have a day that's dandy,
For I'll know I've helped some boy
To have food and health and joy.

Studying Missions

[Continued from page 45]

need, but we must also be able, through study, to appreciate the specific facts about our mission lands, mission institutions, missionaries, and native workers. Intelligent understanding of facts constitutes the very foundation of abiding missionary inspiration.

These programs were put on in churches of all sizes. Many pastors indicated that more people were reached, especially men, than by the regular school of missions.

Back to School

[Continued from page 36]

Christian baptism—one of them a soldier home on leave for whom the special baptism was arranged and another, a young man who desired to be baptized before he entered a tuberculosis sanitarium. A young Navy recruit was recognized and presented a New Testament by the church. The church now has eighteen young men serving in the armed forces of the United States.

There are more Chinese students enrolled in the University of California than in any other university in the United States. We meet them in the classrooms, on the campus, and in the dormitories. We have twenty overseas students living here in the International House with us and there is also a smaller group of American born Chinese in the house. We like them and are praying that God will be able to use the witness of our lives to bring these fine young people to a saving knowledge of him.

LORENE TILFORD

Baptists, Democracy, and the Race Question

[Continued from page 3]

However, it has been increased by agitation and propaganda of the wrong sort. Unnecessary fears have been raised in the minds of white people. Southern white Christians, especially Baptists, should concern themselves about this tension, frankly facing the fact that it exists and seeking to discover its causes and cure.

Negroes and whites can and must live together in peace in the South. Demagogues and agitators, whether white or black, should not be permitted to fan fires of discord that would make trouble between the races for years to come.

Christian leadership in both races must assert itself now and chart the course of relations between the races in the critical days ahead. Southern Baptists have an inescapable responsibility in this matter and they must accept it if they are to be true to Christ and loyal to the Baptist tradition of freedom and justice. The first step is for white Baptist ministers and leaders to establish cordial and workable relations with Negro Baptist ministers and leaders. There is not a community in the South where it is not possible to effect a fraternal relationship between the white and Negro Baptists. Miracles of reconciliation, good feeling, mutual understanding, and co-operation will be made possible when white and black brothers in Christ meet in the bonds of Christian love.

There is this final challenge: Negro and white Baptists in the South together number 8,000,000. Together they form the most potent Evangelical Christian group in all the world. If somehow the spiritual resources of these two great groups might be pooled there is no limit to the power of the spiritual force that would flow from this mighty reservoir to heal and bless a world broken by war.

If Southern Baptists covet a share in the evangelization and rebuilding of the world after the war let them reckon with this dream!



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