

The Commission

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Southern Baptist Convention

Foreign Mission Board •• Southern Baptist Convention •• Richmond, Virginia

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THE COMMISSION

CHARLES E. MADDRY, *Editor in Chief*

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THE COVER—shows Dr. J. B. Lawrence, Secretary-Treasurer of the Home Mission Board of the Southern Baptist Convention, seated in his office in Atlanta, Georgia, busily using his Ediphone to take care of his heavy correspondence.

Our Prayer

*Lord, while for all mankind we pray,
Of every clime and coast,
O hear us for our native land,
The land we love the most.*

*O guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.*

*Unite us in the sacred love
Of knowledge, truth, and thee;
And let our hills and valleys shout
The songs of liberty.*

*Lord of the nations! thus to thee
Our country we commend;
Be thou her refuge and her trust,
Her everlasting friend. Amen.*

JOHN WREFORD, 1837

Will He Awaken In Time?

CHARLES A. WELLS

Modern Christianity became too comfortable for its own safety. The sacrifice of others who went before us produced a satisfying, pleasant mode of life, lulling us away from the realization that such a way of life could not be maintained without great responsibility and constant watchfulness. While we have been relaxed in these easy days, the fires of transition have been smouldering, rising to destructive flame in those areas left littered and dangerously inflammable by our neglect.

Many of us have not yet realized that it is a spiritual revolution which is spreading over the earth. A revolution that will persist far beyond the clash of arms and will penetrate to the deepest centers of modern thought and action. Will the religious forces of America awaken in time to face this crucial moment as it reaches into our own national household?



OUR FIRST TASK

J. B. LAWRENCE*

Our first task is the evangelization of our land. The Gospel must be preached to the Indians, the foreigners, the underprivileged, the Negroes—to every race, nationality, kindred, tribe, and caste—that all may know of His saving grace and may accept Him as Master and Lord.

The Gospel must be preached to all our people. The up and out, and the down and out must have the claims of Christ pressed in upon their hearts. This must be the burden of our hearts until all in our land have heard and heeded the call of Christ to repentance and faith.

As Christians, we believe that for our country, only Christ is the solution for our problems. Only the Great Physician can heal our hurt and restore our health.

The Home Mission Board is devoting itself to the task of giving our Christ to our country. The Board believes that the heart and soul of missions is the making and baptizing of disciples. It is therefore majoring on preaching the Gospel among the Indians, the foreigners, the Negroes, in the congested sections and centers of our land, and in Cuba and Panama. We do not believe that the mission task in the home land is completed until all the life of the home land is brought under the domination of Christ. To this end we are laboring.

Home Mission work among foreigners includes, first, those people who were born in other lands and their children—Mexicans, Italians, Cubans in the United States, Europeans, and Chinese; and, second, native Americans who speak another language, chiefly the French-speaking people of Southern Louisiana and the Spanish-speaking people of New Mexico. There are fields of great magnitude, challenging us to the task of evangelizing more than 5,000,000 people.

In this field, the Board has 162 missionaries who supply 503 churches and mission stations. The missionaries opened sixty-one new missions last year,

*Dr. J. B. Lawrence is the Executive Secretary-Treasurer of the Home Mission Board of the Southern Baptist Convention, with headquarters in Atlanta, Georgia.

won 3,793 converts, and reported the distribution of 2,469 Bibles and 181,784 tracts.

Two faithful missionaries, Rev. J. W. Gardner and Rev. C. F. Landen, assisted by a number of volunteer workers, are doing their best to give the Gospel to 45,000 deaf-mutes. There have been organized for the deaf 122 classes or mission stations in important centers. There were 168 conversions and ninety-nine baptisms last year.

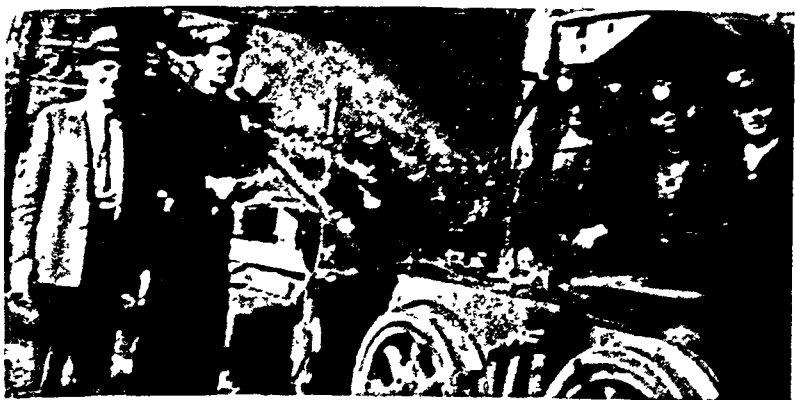
Mission work among the Indians is carried on in North Carolina, Alabama, Florida, Mississippi, Oklahoma, New Mexico, and Arizona. The total Indian population of 200,000 includes over forty tribes who speak about thirty different languages and dialects. Many of these Indians have never heard a gospel sermon.

We have seventy-two missionaries among them, of whom fifty-two are native Indians and twenty are white. The workers are caring for work in 104 churches and mission stations. Last year they baptized 570, constituted two new churches and opened twelve new missions.

The present extent of our mission work in Panama is the Canal Zone, the two terminal cities, and the surrounding territory. In this field the Home Mission Board has eight churches, one of which, Balboa Heights for white Americans, is self-supporting. This church worships in a building erected and owned by the Home Mission Board. The other seven churches are composed of West Indian Negroes who were brought to the Canal Zone from Jamaica during construction days and who remained after the Canal was completed. Three ministers and their wives make up the missionary force.

The Cuban field of the Home Mission Board includes the four western provinces of the island, Pinar del Rio, Havana, Matanzas, and Santa Clara, a territory of approximately 20,000 square miles, with a population of 2,500,000.

Under the leadership of Dr. M. N. McCall, superintendent, we now occupy thirty-three important centers. There are fifty-three churches and ninety-seven additional mission stations, making a total of



Missionary Martin (left) talking with a group of miners

150 places of work. Labors of the seventy-three missionaries include preaching, house-to-house visitation, Bible and tract distribution, personal work, Sunday school and Young People's work, publication of literature, and teaching in day schools.

Our missionaries and volunteer workers last year baptized 437, made 38,761 visits, and distributed 432,911 tracts and 17,694 Bibles and Scripture portions. There are thirty-two B.T.U.'s and 107 Sunday schools.

In several centers, such as cities and thickly populated mining regions, the Board is doing a very much needed mission work. The requirements in these fields call for a highly specialized service, and the Board is trying to meet these needs through eight Good-Will Centers and two Rescue Missions.

Rescue Missions. The Rescue Mission in New Orleans, during twelve years of service, has been the means of the salvation of over 5,000 men, 600 of whom were won last year.

Similar work has been done in Jacksonville, Florida, in the Board's other Rescue Mission.

Good-Will Centers. Our Good-Will Centers are located in Christopher, Illinois, Miss Mary E. Kelley in charge; Engsley, Alabama, where the salary of Miss Bertha Wallis is provided by the Board; Herrin, Illinois, three Good-Will Centers, Miss Mary Headen, missionary; Baltimore, Maryland, where there are two Centers under the direction of Miss Hazel Robb and Mrs. George B. Johnson; and New Orleans, Louisiana, Miss Gladys Keith, missionary.

In the Negro department there are now twenty workers who are teaching in nineteen colleges in twelve states and the District of Columbia. These teacher-missionaries have enrolled in their various classes on the campuses and in extension classes more than 3,500 Negro students, 1,500 of whom are pastors of churches.

The mountain section of the Southern Baptist Convention territory is one of the largest and most difficult mission fields. Only men and women whom God has called and equipped can succeed in winning and developing the people of the highlands. The nine missionaries last year baptized 169 con-

verts, opened one church and one new mission station, and conducted fifteen revival meetings.

Rev. Jacob Gartenhaus and Miss Mollie Cohen are the Board's missionaries to 500,000 Jews in the South. The message of our responsibility to this race is getting a wider and more sympathetic reception each year.

The purpose of the department of evangelism, Dr. Roland Q. Leavell, superintendent, is to promote and intensify the growing spirit of soul-winning, which quickened spirit has brought a great increase in converts throughout the South.

* * *

My Place

"Master, where shall I work today?"

And my love flowed warm and free.

Then he pointed out a little spot

And said, "Tend that for me."

I answered quickly, "Oh, no, not there;

Why, no one would ever see,

No matter how well my work was done,

Not that little place for me."

And the word he spoke, it was not stern

He answered me tenderly:

"Oh, my child, search that heart of thine;

Art thou working for them or ME?"

Nazareth was a little place,

And so was Galilee.

* * *



Dr. Ellis Fuller, President of the Home Mission Board, receives a copy of the new Home Mission study book

JAPAN'S NEW ORDER IN EAST ASIA

One of the finest and most successful systems of correlated mission schools to be found in all China, were our Baptist schools at Hwanghsien, Shantung, China. Beginning with the kindergarten we carried the students up through the primary, intermediate, and middle school grades, ready for entrance to the University of Shanghai and other colleges of equal standing.

Letters from our missionaries at Hwanghsien bring the sad news that the Japanese military authorities have forced the closing of the schools, and that the students, drawn widely from the villages and towns of Shantung, have been sent home. To one who has seen the marvelous work that was being done by these schools, this calamity that has come is a heart-breaking tragedy. One of the missionaries has sent us the following translation of a hand-bill scattered widely in Shantung by the Japanese conquerors:

ADVICE TO CHRISTIANS

Hwanghsien Christians should begin immediate co-operation with the New Government.

It is hoped that the Chinese (Christians) themselves will organize a new church.

Since the birth of the New Government, three years have elapsed, and China, Japan, and Manchukuo have become one in constructing a New Order in East Asia.

We therefore advise all Christians as follows: We should first wake up to the fact of the relation of the Christian church to the New Government. They (Christian churches) now depend largely for maintenance upon foreign missionaries. Most churches are maintained by foreigners.

This kind of missionaries change the customs and habits of the land of our ancestors. These missionaries use a demoniacal device for absorption of men's minds. Thus they have absorbed (perverted) the minds of the converts. Have you found satisfaction in believing European or American religion? Have you found security? We feel that you could not have found this satisfaction.

You are loyal Chinese subjects. Therefore we entertain doubts as to the possibility of a loyal Chinese subject sustaining relationships with a foreign religion. To get a bit nearer the point: religion can stand only in the realm of the state. In other words it cannot exist apart from the state.

From the beginning, missionaries have not led their converts to respect their country. This is an indubitable fact. Certainly religion cannot super-



A Kitchen Scene

naturally survive apart from the state. From the time of the China Incident, missionaries have used the term "strict neutrality" as a slogan. They look upon the New Government as contradictory to "strict neutrality." They act as if in a dream. Can their church survive? As we see it, it has absolutely no chance of survival. Religion must be united to the state. Christianity is no exception.

Please look at western church history. Think of the foolish dream of the Reformation. The old church considered the Emperor as central. Upon this concept they united all Christendom. The Reformation broke with the old church. Since then there is a divided Christianity in the new (Protestant) church in France, Switzerland, and England. Why do they continue to propagate it? The Catholic Church held that for the Church to survive it must come under the authority of the king. Therefore there was dissatisfaction.

At present, we are forced by circumstances to change Christian churches in China. You must free yourselves from the oppression of foreign churches and from the cruelty of foreign missionaries. You must quickly co-operate with the New Order. The time has come for Chinese Christians to organize a new indigenous church.

In Hwanghsien there are nearly two thousand Christians. The Christians of discernment among you should at once come out from the hand of these foreign missionaries. Come over and co-operate with the New Government and the New Order.

We hope you will organize your own indigenous Chinese church, and maintain your own hospital and schools. Citizens, co-operation with the new Government is not a shameful thing. Make the resolution to organize a new church. Then we will give this new church constant co-operation. We will help maintain it. If at any time funds are insufficient, we will absolutely guarantee aid in the way of funds to maintain the hospital and schools.

Citizens, to wait one day is to waste one day, in organizing this new church. If you sever relations with the missionaries you will be secure.

We hope the nearly two thousand Christians in Hwanghsien will quickly organize the new church and thus help establish both the New Order and your new church.

BY THE MOVEMENT TO CONSTRUCT A
NEW ORDER IN EAST ASIA.

—Hwanghsien District Government

NEW BATTLE LINES IN OLD BIBLE LANDS

History does have a strange way of repeating itself. The news dispatches from Rome, Athens, Egypt and the Middle East bring strange and thrilling stories of modern warfare in lands that were old when Jesus was crucified in Jerusalem and Paul was beheaded in Rome. Names of cities and lands that were household words in the first century and are familiar to all Bible readers are appearing daily in the press dispatches, and heard on the radio programs of this far-off twentieth century. What thrilling memories are stirred when we read of battles in Cirene, Alexandria, Athens, Malta and



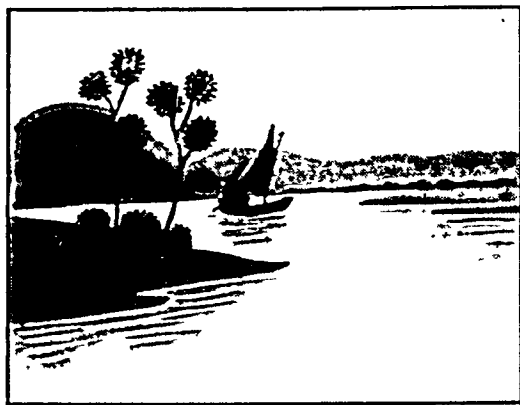
Garden of Gethsemane



Home and School Building in Nazareth

Crete! The death struggle now going on in Albania (part of Paul's Macedonia) brings before us again the virile, turbulent, aggressive peoples to whom Paul preached in the epochal years of the first century. Once again, as has happened before, the destiny of mankind is being determined by the life and death struggle now going on along the shores of the Mediterranean Sea. The destiny of mankind in the twentieth century is being determined in the Bible lands of the first century. May God save His people and give victory to the right, and may the day soon dawn when He shall bring a just and lasting peace to His suffering and oppressed peoples in all lands!

C. E. M.



THE CHALLENGE OF HONOLULU

P. H. ANDERSON*

Challenge of a Missionary Base

Honolulu is the natural missionary center for a great many islands in the Pacific Ocean. Two weeks after our arrival in Honolulu, in the fall of 1937, it was my privilege to speak over the radio at the devotional hour. A few days later I began to receive letters from the other islands, from people who were spiritually hungry, asking me to come over and help them. My own vision began to enlarge, ultimately taking in the Aleutian Islands to the north; Midway, Guam, and perhaps the Philippines to the west; the Fiji Islands, and other groups to the south; many of which are under our own flag. From the viewpoints of national and business interests, all of these islands are becoming important outposts. As messengers of the Cross we must not longer overlook them. Honolulu should become a base of operations, a center for a great Pacific Islands Mission.

Jesus seems to be saying to us, "Lift up your eyes and look upon the islands." By comparison they are small, but they are not unimportant. Bethlehem, Nazareth, Galilee, even Palestine, were small; and yet it was there that Jesus launched His world Kingdom.

There are half a million people now on the Hawaiian Islands alone, with the population rapidly increasing. They constitute a part of the human race, and are people for whom Christ died. We recognize them as a portion of our responsibility. The hearts of our own Baptist people are already being stirred by the announcement that we are opening a Mission in the Hawaiian Islands, and that ten missionaries are already on the field. We will all be praying for this new Mission.

Challenge of the Waiting Isles

"The isles shall wait for his law," said the prophet Isaiah seven centuries before Jesus was born. What a testimony to the omniscience of God! He sees the details of the earth, as well as the earth as a whole. These specks in the vast expanses of the seas are known to Him, and their inhabitants are precious in His sight. Our Government may think of these islands as connecting links in an expanding national policy. Great business organizations may think of them in terms of commercial gains; but God thinks of them primarily in terms of the redemption of their peoples. He sees every island, and has compassion for each soul.

Just before we arrived in Honolulu, Amelia Ear-

For nearly three quarters of a century our Baptist missionaries, going to and from the Far East, have been calling at Honolulu. We have been interested in the "Pearl of the Pacific," but largely as tourists. We are just now coming to realize that the islands of the Pacific hold for us a missionary opportunity. China and Japan have loomed so large in our vision, that we rushed over these islands to get to the larger countries. Barnabas and Saul, on their first missionary journey, preached the Gospel on the island of Cyprus; and Barnabas and Mark continued the effort a little later. But it took a destructive war between China and Japan to force these islands of the Pacific upon our attention. We now see it as a challenge.

Challenge of an Open Door

An open door should mean much to us today, since many doors are being closed to us. We have not realized as we should the Master's words, "I must work the works of him that sent me while it is day: the night cometh, when no man can work." Honolulu, the Hawaiian Islands, and other groups of islands in the Pacific, are under our flag, and we are still free Americans. Honolulu is the greatest military outpost and naval base under our flag. Tens of thousands of red-blooded Americans are there, as well as many of our own race from other lands. If any people on the face of the earth need the Gospel, our soldiers and sailors need it. Little is being done for them except through the "Y," and by the chaplains in the army and navy. Honolulu is also a missionary opportunity from the viewpoint of other races. Perhaps fifty thousand Japanese and twenty-five thousand Chinese are now living in Honolulu. Native Hawaiians, Portuguese and Spanish are also there in large numbers. Many of them are Americans by birth, though comparatively few of them are Christians. Their spiritual needs are as great as those of any other people in the world, and the missionary door is wide open to us.

*Dr. P. H. Anderson, who for thirty years served as Southern Baptists' missionary to China, is now Professor of Homiletics and Theology in the Baptist Bible Institute of New Orleans, Louisiana.

heart, in an attempt to fly around the world, missed one of those specks in the Pacific where she had expected to land, and she has never been heard of since. There is no cloud so black, no fog so dense, as to shut out even the smallest of these islands, or the most insignificant of their peoples, from the eye of God.

The isles have been waiting for nineteen centuries, and they are waiting still. They have not gone entirely unnoticed; but they have not received their

just share of attention. Certainly our Southern Baptists have been overlooking the islands. We have not done too much for China, or Japan, or the rest of the world; but the islands are still waiting for us. And the most wide-open doors in the world for us now are in the islands of the Pacific Ocean. There are those who believe that the islands are the last outpost in the Master's great campaign to give the Gospel to the whole world. May the Lord speed us on in this day of grace for the islands!

COMBATING PAGANISM IN EDUCATION

W. O. CARVER*

A new and aggressive effort is in process for introducing religious education into our public school system. In guarding our principle of separation of Church and State, Protestants (and Baptists) and Jews have prevented religion from having place in public schools. It has become increasingly clear that this policy has promoted paganism in American life. By preventing our schools from recognizing and promoting religion, we have encouraged them to become pagan, and they are, inescapably, at least indirectly—sometimes positively—agencies of paganism. If a child, a youth, a man can be educated with religion holding no vital, essential principle in his education, then religion is of no major importance in life.

This fact is now pressing hard upon the consciences of responsible religious leaders, parents, and others concerned for the welfare of our country and our life. What can be done about it? In more and more cities and communities this question is being seriously discussed. More and more, ways are being found to do something to correct the evils that are producing generations in which religion is lacking or is a minor interest.

The problem has not been satisfactorily solved

*Dr. W. O. Carver is professor of missions in Southern Baptist Theological Seminary, Louisville, Kentucky.

anywhere. Until recently, in most communities, Catholics and Jews would have no part with Evangelical Christians in trying to find answers to our dilemma. They had their reasons, different from ours, but convincing to them. A change is now coming about. Conferences are being held. Joint studies are being made. Projects are being worked in the effort to find a way. All religions must be recognized on a common basis if a solution is to be found. Compulsion must be wholly excluded. Yet something must be done. Religion must find place in popular education or the public school—from primary school through university—will paganize America. Can religion be taught in public schools or must we depend on some other means? Can religion be omitted in school and inculcated vitally elsewhere?

Some ten years ago it was not possible to get Catholics to take any part in conferences on this subject in Louisville. Recently I sat by a Catholic priest at such a conference. The Catholics are now seeking to get access to public school funds, and are gaining improper advantage in a number of plans. That must be jealously guarded. At the same time we must exclude them from no participation which may be open and possible to Baptists within the principle of entire freedom of religion and independent autonomy of Church and State.

The Good "Sir American"

A little Polish boy who mistook the word *Samaritan* for *Sir American* told the story in this way:

"Comes walking a man—Pole maybe, I thinks. Und comes running bad men and joomps on him. Sooner they joomps on him, they make holes all over him and he most dies. Goes the bad mens, mit his watch and his knife and his pencil-from-silver, and he most dies some more. Then comes walking proud priest. Sooner he see the man mit holes all over him, sooner he walks away quick. Comes walking nudder man. Goes quick also. Comes riding good *Sir American* man. Sooner he sees, out he joomps. Hoists him into his auto gently, und runs him to—er—er Free Dispensary, perhaps, maybe, I think, and gives moneys on the Doctor. 'Cure my neighbor quick, and so I pays you more moneys,' he says. Und Teacher, sooner we sees anybody in troubles, he is neighbors on us, and we must be good *Sir Americans* on him quick."



HANNAH PLOWDEN*
Wahaiawa, Oahu, T.H.

At the meeting of the Foreign Mission Board in October 1940, Southern Baptists assumed the responsibility of a new field of mission work. There is reason for particular rejoicing that this door should open just at this time when some other doors are being temporarily, or perhaps permanently closed. The new work is especially fortunate in having the services of experienced missionaries.

Experienced Workers

The workers who make up the mission personnel were all drawn from other fields. Mr. and Mrs. L. E. Blackman who came on sick leave are from Shanghai, China; Miss Hannah Plowden is a member of the faculty of the University of Shanghai; Mr. and Mrs. James D. Belote are newly appointed to evangelistic work in Ching Kiang, China; Mr. and Mrs. H. B. Ramsour are from Tokyo, Japan; Dr. and Mrs. Charles E. Leonard and Mr. and Mrs. Victor Koon are from Harbin, Manchuria. This is the order in which they have been appointed for work in the Hawaiian Mission. Other Southern Baptist missionaries, for various personal reasons, have lived for a year or less in the Islands, and each has made his or her own contribution which will be in God's great final accounting. These who are serving now will doubtless be privileged to reap some of the sowing of those earlier workers.

A Foundation Laid

The Baptist Mission to the Islands is blessed in finding a foundation well laid by the long and faithful work of Mr. C. J. McDonald, a business man in Honolulu. In 1923 he came to the Islands and was deeply impressed with its spiritual needs. He began a Sunday school in a park in Wahaiawa, a small town in the heart of the pineapple and sugar cane districts. That Sunday school has grown into a church with forty members. In addition to a well graded

*Miss Hannah Plowden served as Southern Baptists' missionary in Shanghai, China, from 1921 to 1937. Detained in America by ill health, she attempted, in 1940, to return to her field of labor; but war conditions compelled her to remain in Honolulu, where she is carrying on her missionary work.

The Hawaiian

Baptist Mission

Sunday school there are three B.T.U.'s and a Woman's Missionary Society. From the church there are three out-stations in pineapple camps. There religious education classes are held in the schools, women are organized into Bible classes and Sunday schools are conducted for children. Because the church members have been trained in service for others, they are unusually well developed Christians. Through these various contacts the mission is in touch with more than 300 families. Now that there is an increased number of workers, it is hoped that many of these people and many of their family members will definitely accept Christ as their Saviour.

Mr. McDonald and his wife have had many fine co-workers in laying the foundation at Wahaiawa, but one needs special mention: Miss Ethel Chong. She is a product of the mission, and has served as a missionary for several years in China. For more than a year she has been supported by the church as a local worker, and she is serving most devotedly and efficiently. Another member of this group of fine young workers is Miss Itsuko Saito, who is now a student at Southwestern Theological Seminary, Fort Worth, Texas, preparing herself for a life of Christian service, either on the Islands or in Japan. There are strategic centers in Honolulu, and its suburbs, as well as various needy places on Oahu and other islands. These will be ministered to by members of this group of workers.

The Hawaiian Background

It is said that the average American's idea of Hawaii is a beach, a palm tree and a Hula girl. There are beaches and palm trees representing beauty and enjoyment the whole year round. The Hula girls represent a race that has been almost shouldered out of its native land. No people have changed so much with the impact of Western civilization as have the Hawaiian Islanders. Hardly a vestige of the old Hawaiian manners and customs is left. In fact, there remains only a remnant of the native stock. The Hawaiians have had no feeling of racial segregation, but have married freely with other peoples since their earliest contacts with them. This has been true from the royal family down to the humblest peasant. They are a happy, unthrift, childlike race of people. They are open-hearted to leadership whether it be good or bad. The first mis-

sionaries came to the Islands in 1820. They met with most remarkable success. The romance of missions as recorded in Hawaii has not been surpassed in any land. In twenty years the Congregational Board began to look upon the work as a task nearing completion. Ten years later they spoke of withdrawing their missionaries. In 1860 they regarded the country evangelized. "The native Church assumed its independence, and Christianity was firmly planted in these islands at the cost of less than forty years of work and the expenditure of somewhat more than \$1,000,000. Such a result at such a small cost of time and expense had never before been achieved in the history of Christian missions."

The Hawaiian Foreground

Unfortunately, there were few trained pastors among the natives, and as the old missionaries died out and no new ones came, the people were left almost without pastoral care. Then as the old Ha-

waiian Christians passed away the new generation found themselves in an almost entirely new spiritual environment. Into their midst the Chinese had come by the thousand and had brought their religions with them. Although some few were Christians, most of them were Buddhists and Confucianists. Japanese came by tens of thousands. They were entirely Buddhists and Shintoists. They brought with them a strong and aggressive priesthood. The next influx of population was composed of Portuguese, Filipinos, and Puerto Ricans. They were solidly Catholic, and the Catholic Church has provided them with an abundant supply of priests, schools, and churches. The Mormons have found Hawaii one of their richest fields of labor. Hundreds of their missionaries have reaped great numbers of converts among the Hawaiian people. A last factor that must be mentioned among the forces that produce conditions which challenge missionaries, is the presence of the

(Continued on page 91)



Our Loss, Her Gain

On January 7, 1941, Ruth Carver Gardner was called home. Mrs. Gardner was the daughter of Professor and Mrs. W. O. Carver of the Southern Baptist Theological Seminary, Louisville, Kentucky, and the wife of Rev. E. Norfleet Gardner, pastor of the First Baptist Church, Henderson, North Carolina.

The triumphant home-going of this noble woman has left vacant a large place in the work and fellowship of the Foreign Mission Board. Born and nurtured in an atmosphere of intense devotion and consecration to the cause of world-wide missions, she grew to womanhood with an ever increasing passion for the coming of Christ's Kingdom on earth.

She offered herself for service in lands afar, but when ill health thwarted this dream of her devoted heart, she consecrated herself with renewed zeal to the great cause of missions in the home land.

Mrs. Gardner was highly gifted as a writer and produced for the Foreign Mission Board some of the choicest mission study books prepared within two decades.

As long as our people love kingdom work and as long as they study missions, this gifted writer will live through the forceful books and articles she wrote for our missionary publications.

She *lost* her life for Christ and His cause, and has *found* it in a wealth of eternal glory.

To the bereaved family, the Foreign Mission Board extends its heartfelt sympathy.—C. E. M.

Kingdom Facts and Factors

W. O. CARVER, *Professor of Missions, Southern Baptist Theological Seminary*

Missions Conference

For a number of years the Southern Baptist Seminary has conducted in March a conference for ministers and other Christian students and workers. This year the faculty have decided that the times call for a consideration of the principles and problems of Christian Missions. Therefore they have arranged a program and engaged leaders to conduct a five-day conference, March 17-21, the emphasis being on *conference*. There will be great speeches by competent leaders; but the speeches are to be limited in time, and designed to open the way for question and answer, discussion and suggestion. Men of experience in conducting such discussion groups will be in charge. Following are some reasons assigned for the urgency of such a session at this time:

The world is in a transition era. It is now clear to all intelligent observers and students that we are at "the end of an era," and moving rapidly into a new period. Not only is the face of the world changing, but the shape of social organizations is rapidly being remade. The heart of humanity is being crushed, to be destroyed or regenerated so as to create new forms of life expression. It is not one race, one nation, one section that is in the crucible of judgment, the cauldron of confusion, the crisis of opportunity. It is the whole world, the entire human race, every country, tribe and nation, land and people.

The expansion of Christendom has produced this period of crisis. When Columbus unwittingly came upon the vast continents of America previously unknown to Europe and Asia, imagination was fired; adventure rose to the thrill of expanding challenge; ambition stirred to conquest and to empire building; greed spurred to exploitation and accumulation. In the midst of all this awakening to new possibilities, the redeeming love of God moved in saintly souls for a rebirth of gospel witness to a pagan world, as it came more and more to the consciousness of Christendom and ever more a burden on the consciences of Christians.

A great revival of simple, spiritual, New Testament religion was produced by the Spirit of God within Christendom. Protestantism arose and evangelical faith surged into influence and power. But two hundred and fifty years were consumed before the Reformation Movement came to maturity and accepted, slowly and reluctantly for the most part,

the divine commission to evangelize the human race. The secular expansion had run far ahead and had laid its grasping hand on most of the earth, before evangelical churches were awake to the challenge. Meantime Roman catholicism, with its compromising methods had incorporated much of the newly discovered sections of the world and had given to millions of men, and to many entire countries the profession of Christianity with little of its power and meaning. A hundred and fifty years ago evangelical Christianity set about its task of making disciples of all the nations. But it moved slowly. Institutional protestantism kept the world call at arm's length and in a secondary place in its catalogue of immediate duties.

Even so, the world has heard "the joyful sound." Dimly and remotely, to be sure, has the message been sounded. Sadly muffled has it been by worldliness and greed, arrogance and exploitation on the part of the "Christian countries" from which the missionaries came. By unworthy lives of the so-called "Christians" who came from these lands in numbers far greater than the heralds of Christ Jesus, and for purposes far from Christian, the message was robbed of its power; yet the world has heard the voice of the Saviour and has caught glimpses of the light of redeeming love. The story "too good to be true" has been heard: it awaits demonstration that it is true and can be made real. Christendom has aroused the world, but it has not yet revealed "the glory of God in the face of Jesus Christ."

Christendom stands condemned at the bar of Jesus Christ. The witnesses against the churches arise from all sections of the non-Christian world, and from the neglected and underprivileged peoples within and all about the churches.

For a generation we have been rethinking missions. That is, a few have been rethinking missions. Others have, for the first time, been thinking missions while imagining they were "rethinking." Sometimes these have been critical of the missionary enterprise, its methods and achievements, about which they have actually known too little to criticize wisely; sometimes, because lacking in conviction and understanding, they have held aloof from support and participation; sometimes they have offered idealistic methods proposing to take over the great enterprise and remodel it according to new patterns

of humanistic aims and ideals. At the same time there also has been vigorous and constructive rethinking by the most eager and consecrated and most responsible leaders of missions both at home bases and on mission fields. Yet it is still a sad fact that a majority of members of churches have never aroused to the meaning of the Christian religion.

Now world conditions demand frank, thorough reconsideration of the whole business of Christianity in the earth, and of its work and ways in those parts of the world where it is new. No body of Christians, no denomination can now take its plans and its preparation for granted. We must face a new world order for which we are unprepared, and for the problems of which we are no match, as we now are. For the new order God alone is competent. His competency is to find expression in the Holy Spirit sent upon Christ's believing followers, committed to His witness at all cost. Coming upon these witnesses the Holy Spirit will "guide them into all truth" empower them for effective testimony to the God of history, to the Saviour of the World, to the ever-coming Kingdom of Heaven.

Southern Baptists are compelled to consider their calling in the light of this changed and changing world. Such is the meaning of the *Missions Conference* announced by the seminaries. Such is the prayer and the hope of the faculty of the Seminary, in the turn given this year to the Annual Spring Conference. It is not to be merely a series of promotional sessions for pushing what we have already undertaken; not mere "pep meetings" for arousing emotional enthusiasm for the great enterprises to which we have set our hands.

Southern Baptists have played a prominent role in American history and in American Christianity. They are the most numerous group of Baptists in the world. In some important respects they are looked upon with fraternal pride and appreciation, by all their Baptist groups. Have we grown to our great numbers for such a time as this? Are we organized for the opportunities that now challenge us?

Have we the spirit of Christ for this time in the tide of history? Have we the courage and the consecration which the Spirit of God can use for the message of our Christ in this day of doom and destiny for the world? Can we save ourselves unless we give ourselves as never before to the saving of the world? Can Southern Baptists define and accept our responsibility in today's world without taking full account of Christ's other servants and workers, or without in any way relating our plans and our work to the plans and work of other denominations of evangelical Christians? Is "ecclesiastical isolation" possible or desirable in planning and working as a factor in the world's evangelization? Can we maintain our integrity and autonomy without isolation? Are our present plans and denominational set-up such as will best serve us for the work now appealing to us? Are there new fields and forms of missions at home and abroad that we need to consider? Are our methods adapted to the changes which our successes and our failures have brought about? Have we, in our work, at home and in other lands, the proper balance between evangelism, education, medical, and social service?

Here are some of the problems Southern Baptists need to face. If changes are needed they need to be made intelligently, and for the sake of our mission to the world, never for the sake of novelty and mere newness. If changes are not made, the use of old methods will be carried on in newness of spirit and vital interest where they have been reviewed in the light of current needs and situations, and appropriated as the Holy Spirit's method and our own methods. Reviewing our work in all important aspects will give it vitality and energy which are always necessary for effective work and for blessing on workers. We need to know what we are doing and why; how we are working and where. We must face our full duty as a Christian force in the current crisis and challenge, now in process in literally the whole world. Are we accepting our share in the furtherance of the Gospel and in its defense and establishing?

Should Missions Withdraw?

I know well a wholesale importer of Chinese goods, with his business house in New York City. In late November, he asked my counsel about going at once to China to procure new stocks for his business. On December 26 he sent his chief associate on this mission. As a business man he has no thought of giving up, even temporarily, his commercial operations in China.

Is our Christian business in China to be thought of as something we can suspend when difficulties beset? The business man had to go—or send his most reliable assistant—for the reason that his normal centers and methods had been broken or interrupted. New means and methods must prevent the curtailing of his business. Is not that a suggestion of the way for us with the Gospel?—W. O. C.

A Prince from Knoxville Came

ROBERT E. BEDDOE, M.D.*

One of the finest things ever done by a Baptist church was when Broadway Baptist Church, Knoxville, Tennessee, sent Dr. William L. Wallace to the foreign field. If you read what follows you will see why this is true.

He might be called "silent Bill" for he is a man of few words, but brave deeds. Words may vanish into thin air, but deeds never die. It was the *deed* on the cross that saves the world. What Dr. Wallace



Dr. W. L. Wallace and Dr. Charles E. Maddry

did during his first term of service in China—the "trial" term—will bear fruit adown the years.

As a physician he possesses to a greater degree than any man I ever knew the first requisite—that of staying by the job in hand though the heavens fall and though all hope seems to be lost. If you want to find him, find the sickest patient in his care, and there he will be.

Some years ago, one of our student nurses was sick unto death. She was an orphan from Hong Kong. For days she could retain nothing—food or water. Days multiplied into weeks. She wasted away, became comatose with barely a spark of life left.

*Dr. Robert E. Beddoe, medical missionary, is the able head of Southern Baptists' hospital in Wuchow, South China.

During this time Dr. Wallace was constantly by the bed, keeping her alive with intravenous injections, never giving up. The whole hospital caught his spirit. When there was a slight improvement every face was beaming. That girl is now one of our most faithful supervisors. The missionary in charge of the orphanage in Hong Kong wrote: "I did not know there was such an institution in China."

At the time of the second severe bombing of the Stout Memorial Hospital, there was a desperately sick patient on the top floor. He could not possibly be moved without almost certain death. Dr. Wallace stayed by the bed, comforting and reassuring the patient. A bomb hit not more than fifty feet from the bed, tearing a gaping hole in the concrete roof. In the providence of God neither the patient nor Dr. Wallace was injured. One of the staff, who was four floors below at the time, told me he was lifted several inches by the concussion.

Faithful in application to his job, he literally lives for his patients.

As a surgeon he has already made a name that is known over South China. Given time, his reputation will be nation-wide. When it became known that he was leaving for America on furlough, many rushed to have surgery done that could have waited.

He is in America now applying every energy to study, looking to an advanced degree in surgery. He has before him a most brilliant career. My joy will be to help provide tools and opportunity for his greater service when he returns. Already the people are asking, "When will Dr. Wallace get back to Wuchow?"

A keen student, a faithful physician, an outstanding surgeon, an unswerving friend, and an ideal missionary. How grateful we are to God, to Broadway Church of Knoxville, and to Tennessee for such a co-worker! May he be spared conscription and hurry back to the thousands waiting for his skilled service!

Baptist friend, if you have opportunity during the next year, shake the hand of this messenger of God to whom a humble co-missionary joyfully pays this small tribute.

* * *

There is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others
Comes back into our own.

—EDWIN MARKHAM.

Palestine's Pathetic Plight

GEORGE W. SADLER*

On July 9, 1939, the leading editorial of the Palestine Post, entitled *Humanity Adrift*, was a scathing indictment of our generation. The editor was taking modern man to task for allowing refugees to approach Palestinian shores only to be set adrift again. He called attention to "the cruel canons of racial discrimination which disgrace the record of our generation." Much water has gone over the dam since those words were written, but Palestine's plight has not improved—at least, spiritually. Indeed it might be said that she is submerged in the water at the bottom of the dam. One wonders what the fate of this oft-harassed land will be when the floods of war stop rolling.

Such an eventuality interests us tremendously but our supreme concern is that of rescuing drifting humanity. In Nazareth, for example, the great majority are nominal members of the Greek Orthodox church but according to one of their number, most of them are spiritually adrift.

Many of the Jews and Arabs are filled with fanaticism but they are far from being impervious to the Gospel. As this is being written three Jews, who have openly broken with the faith of their fathers, come to mind. One of these had been a rabbi in one of the synagogues in Jerusalem. After reading the Bible for hours, beginning at three in the morning he became fully convinced that Jesus was the promised Messiah. He had to pay dearly for the expression of his faith. He could live no longer in Palestine—so great was the enmity that his conversion occasioned. In 1939 he was eking out an existence in Syria while he shared his new-found Saviour with his fellow Jews in that area.

The Moslem population presents an even greater problem. Perhaps no people are more difficult to reach with the Christian message than are the multitudes who pray to Allah. Dr. Paul W. Harrison, than whom no one is better acquainted with the obstacles, writes: "To accomplish this, all that is possible, and all that is needed, is an increase in the numbers of men and women who are utterly devoted to the carrying out of Christ's command—that, and the opportunity for them to apply mind and soul, prayer and sacrifice, to the materialization of the heavenly vision. Through such a group the power of God can flow, and the mountains will be removed and cast into the sea." May God grant to Southern Baptists the honor of being among these "utterly devoted" ones!

*Dr. Sadler is the Foreign Mission Board's Secretary to Europe, Africa and the Near East.

Jewell Starr Reid

PAULINE PATTERSON*

"She walked among us as an angel of light, the few brief months she lived among us, shedding her beneficial influence on us all; and now who will take the place of this messenger of Christ in our land—we do not know."

The above words composed part of the loving tribute paid by the Mexican brethren to our beloved and consecrated missionary collaborator, Jewell Starr Reid, in a service in Mexico City before the body was carried to Oklahoma for interment.



Mrs.
Orvil
Reid

The service was quite a contrast to the usual ones. The *candaleras* held no candles burning to the saints; there were no prayers for the eternal rest of her soul, for we knew her soul was in perfect peace. Her husband himself had called her unsaved friends to tell them of the service, and they were present to hear his testimony of victory through Christ in the hour of trial. But of all the contrasts, the greatest was that we sang. Oh, until we came to Mexico, we did not know what it meant to be able to sing at a funeral. Yes, here is the difference; the Christian can sing through his tears.

"Well done, good and faithful servant; enter thou into the joy of thy Lord."

*Pauline Patterson (Mrs. F. W.), a missionary appointed in February, 1939, is participating in the great work of the Mexican Baptist Publishing House, located in El Paso, Texas.

Feed the Hungry

From war-wrecked Canton with its host of homeless, sick, and starving sufferers, Dr. Charles A. Hayes* sends the following vivid picture:

The General Relief Work

"Funds for relief of homeless refugees were formerly supplied mostly by the Canton International Red Cross Committee; but their treasury has been exhausted for over a month past, and we had to face the possibility of closing down that work completely, leaving about 3,000 hungry and destitute people without the one large bowl of thick rice-gruel that we have been giving them daily for more than two years. For a long time, as many as 4,000 were fed daily. Upon giving this information to Dr. Williams by telegraph, we were at once instructed to continue the work, and he has since been sending us, from Baptist relief funds in his possession, the necessary money to finance it. Thus we are able to continue that help for a while at least. Without that aid there would be great suffering between now and the Spring and probably a large number of people would die from hunger and from diseases that are an outgrowth of semi-starvation.

Medical Relief Work at the Hospital

"Three days a week we are treating about 400 refugee type of patients at our free dispensary. A large per cent of those patients are sick with diseases and conditions that are secondary to semi-starvation. From 130 to 160 of the total number are patients with external ulcers that are mostly due to malnutrition, and from living in unsanitary surroundings.

"One of the most pitiful sights is to see the large number of semi-starved little children who come to Mrs. Hayes' clinic for treatment. Due to their undernourished condition, secondary diseases arise, making successful treatment almost impossible in many cases. What they originally needed was good nourishing food, but when they come to us it is often too late, and they have to be fed cautiously. We take many of this class of patients into the hospital where they are fed and treated free of charge. In addition, we take in many adult patients of somewhat similar type to those mentioned above. Whenever there is a need, we try to meet it.

*Dr. Charles A. Hayes is the physician in charge of the work of the Leung Kwong Baptist Hospital.

"We are grateful that the Foreign Mission Board has made it possible for us to continue to carry on this very needy work.

Evangelistic Work

"As far as we have been able to have it carried out, Christ has been preached regularly to the throngs who come daily to our six churches where food is served free to the hungry refugees. How many have really heard with understanding hearts is impossible for us to know; but God's Word has been sown and He must give the increase. The same is true at our large free dispensary which is conducted three days a week—and among the in-patients. An evangelist, a Bible woman and other Christian workers are at the hospital regularly for that work. A large number have professed acceptance of Christ and many have been baptized.

Kindergarten Work for Refugee Children

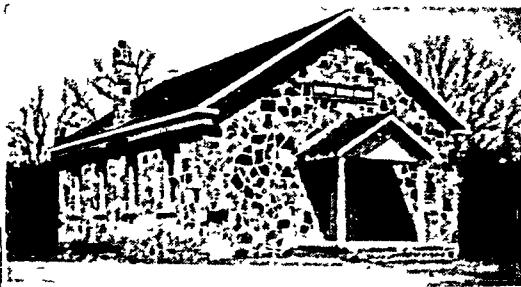
"Miss Lydia Greene came up to Canton during August to see what she could do to aid. She was at once impressed with the great opportunity to work among the crowds of refugee children who come daily for food. Very soon, therefore, she opened a kindergarten for them in the Sunday school quarters of our Tung Shan church building. There she carries on her work every day in the forenoon. Had I not seen with my own eyes the little children and what Miss Greene has been able, with the efficient co-operation of her assistant, to teach them, I would not have believed it possible for her to accomplish so much among hungry, refugee waifs who were entirely strange to anything like that before. If you could see that sight I am sure your heart would be greatly moved as mine has been whenever I have visited the school. God has crowned Miss Greene's efforts with success and she is rightly very happy.

Regarding Evacuation

"In view of all that would be involved if we missionaries were to evacuate—the abandoning of all our Chinese Christians, the complete stopping of all our relief activities, and probable disaster to our Baptist work and property here—we cannot consider evacuation a light matter to decide. The Lord has thus far kept all fear from our hearts, and we are determined to stay on as long as He makes it possible for us to remain. The authorities still refuse to remove the barricade from the front of our hospital and residence. This constitutes a real nuisance to us and our work, but the Lord is helping us to carry on in spite of it.

"We greatly desire and need your daily prayers."

Laying the cornerstone
of the new
Indian
Church



The Church

Enormous cake
served at
dedication
dinner



AMONG THE QUAPAW INDIANS

T. W. MEDEARIS*

Some sixteen miles northeast of Miami, Oklahoma, in the Devil's Promenade country, are the Quapaw Indians, becoming now much mixed with other tribes. Years ago the Roman Catholics carried on a very definite work among these people and a good many of them are yet nominal Roman Catholics. Twenty years ago, or more, the Catholics withdrew from the field. About two years ago the First Baptist Church of Miami launched a mission work which promises greater things. The story is thrilling.

Miss Odestine Hampton, daughter in a prominent Indian family, attended Bacone Indian College, was converted, and joined the Baptist Church there. Coming back home, she transferred her membership to the Miami church. She began immediately to discuss with her Sunday school teacher and others the possibility of doing something for the Indian children of her community. She was encouraged on every hand to undertake such work. In April, 1938, thirteen Indian children came together for Sunday school, in the sitting room of her father's home.

*Pastor of First Baptist Church, Miami, Oklahoma.

Three teachers from Miami were present to assist—Isabelle Carter, Gladys Hargrove, and Alice Berkshire.

Outgrowing these quarters within a few weeks, the use of the barn loft, which had been fitted for a dance hall, was proffered by Mr. Hampton, and the school moved into the large born loft. When winter came on, another trek was made to an empty tenant farm home not far away.

In the meantime interest in this work grew at the Miami church, and a committee was appointed by the church to raise funds for the construction of a building that would take care of the Indian work. Some \$2,500 was raised for this purpose. On April 2, 1939, the building was dedicated with a large crowd attending. Eighty-four were in Sunday school.

A week of revival effort followed, with Dr. T. W. Medearis, pastor of the church, leading. On Sunday night, April 9, as one result of this effort, eleven people were baptized and two others professed conversion. Among those baptized was the daughter of the Chief of the Quapaws. About a dozen others had been converted and baptized previous to the revival.

Go Tell My Brethren

W. M. U. Devotional Topic, March

To women was entrusted the first *great commission*—the sacred privilege of telling to those who were discouraged and despairing the glad story of a risen and victorious Lord.

It was a sorrowful time. Faith had faltered; hope had fled; love was overshadowed by grief. But with the dawn of the world's first Easter there came glad assurance. For a world of sadness, the women had a message of joy. For a time of doubt and despair, they had a song of hope. Unmindful of their own physical weariness they went forth to publish the glad tidings, of a risen, living, triumphant Saviour.

Again it is a sorrowful time—a day darkened by clouds of indifference, a world seething in strife and hatred. But over the centuries and across the miles there rings out to the disciples of today the voice of the risen Lord, "Go tell my brethren."

"Go, friends of Christ, for He goeth before you;
And all the way that you take, He doth know.

On that glad morrow He'll say 'Come ye blessed,'
But, till that morning, His message is 'GO.'"

N. F. W.



Dr. J. W. Beagle, field secretary of the Home Mission Board, Southern Baptist Convention, dressed in the garb given him by Mexican Baptists in Texas

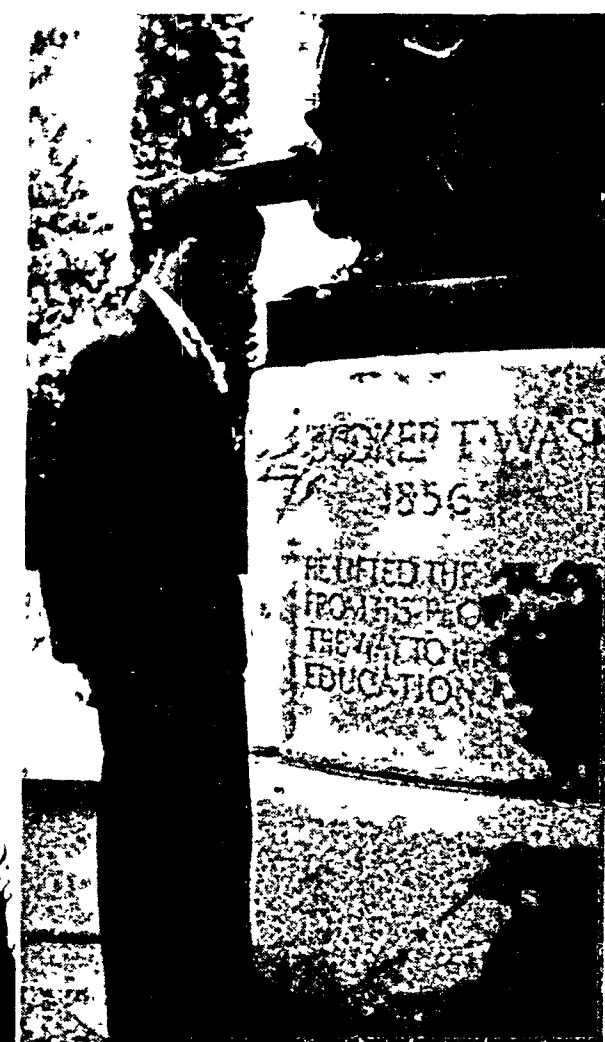


A Mexican woman—an earnest listener at church



Silent Bible Class, First Baptist Church, Miami, Okla.

Dr. Noble Y. Beall, field secretary of the Home Mission Board; Dr. Ryland Knight, chairman of Southern Baptists' committee on inter-racial work; and Dr. Charles W. Kelly, Home Board teacher-missionary at Tuskegee Institute



Student at Tuskegee Institute, reading the following inscription:

"Booker T. Washington, 1856-1915. He lifted the veil of ignorance from his people and pointed the way to progress through education and industry."

HOME AND FOREIGN MISSIONS

ARE THE ALTERNATE BEATS

OF THE SAME HEART

— E. Stanley Jones



Acadia Baptist Academy, Church Point, Louisiana



Seminole Indian woman and child, Florida

Chinese Sunday school in San Antonio, Texas



Rev. Jacob Gartenhaus, missionary to the Jews

Institute for Negro Preachers, Bishop College, Marshal, Texas



Vacation Bible School, Italian Baptist Mission, Kansas City, Missouri



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HE HAS WROUGHT WELL

Ninety-six years ago next May, the Home Mission Board of the Southern Baptist Convention was organized, in Augusta, Georgia. The history of that Board constitutes a story of romance and accomplishment in the unfolding spiritual development of the *South* and *West*, that is unparalleled in the religious annals of America. The marvelous achievements of the Home Board through these ninety-six years are but the lengthened shadows of the half-dozen gifted and consecrated secretaries, who have guided the ever-expanding work of the Board.

The present honored and beloved Secretary of the Home Mission Board is John Benjamin Lawrence of Mississippi. He was born at Florence, Mississippi, and was educated at Mississippi Baptist College, receiving his A.B. and M.A. from that institution.

In 1910, the Louisiana Baptist College honored Secretary Lawrence with the degree of Doctor of Divinity, and some years later Oklahoma Baptist University conferred upon him the degree of LL.D.

Dr. Lawrence, for a number of years, served as pastor in important churches in Mississippi, Tennessee, Louisiana, and his last pastorate was with the First Baptist Church at Shawnee, Oklahoma. He was, for a time, president of the Baptist University of

Oklahoma, and from 1913 to 1921 he was State Secretary of the Baptist Convention of Mississippi. From 1926 to 1929 he served as Superintendent of Missions for the Baptist General Association of Missouri.

Dr. Lawrence came to the secretaryship of the Home Board in 1929—the period which was, without doubt, the darkest and saddest hour in the long and glorious history of that organization. Like all of our boards, institutions, and convention agencies, the Home Mission Board had greatly enlarged and extended its work in the glamorous and expansive days following the close of the World War in 1918. Then came the Seventy-five million Campaign with its hope and promise of a new day in missionary endeavor and achievement. On the strength of pledges made by the churches, the boards and institutions borrowed heavily from banks and bonding companies. Next there occurred the slump in the financial world, and the churches failed to pay their pledges. Both the Home and Foreign Boards were over expended and heavily in debt. As a further blow, the defalcation of the treasurers of both the Home and Foreign Boards added greatly to the burdens and difficulties. The Home Board lost nearly a million dollars and, in 1928, it reported to the Convention a debt of \$1,617,992.44.

Thus in 1929 Dr. Lawrence came to the position of secretary to find the credit of the Home Board at the lowest ebb in all its history, and its very life and future usefulness in extreme peril. No man, in all the history of the Southern Baptist Convention, was ever called to a more colossal and heart-breaking task, in a more tragic and critical hour than was Secretary Lawrence when he took over the tangled and involved affairs of the Home Mission Board. Immediately there followed the most devastating and far-reaching financial panic the world has ever experienced. Dr. Lawrence, with a faith that was contagious and a courage that laughed at defeat, led Southern Baptists, in their Home Mission work, to victory after victory, until today, after his eleven years of unsurpassed leadership, the Home Mission Board has gained a place never before occupied in the confidence and affection of the Baptists of the South.

Under the matchless leadership of Secretary Lawrence, a million dollars has been paid on the principal of the debt, in addition to enormous sums for interest. The Home Mission Board debt is now less than \$800,000 and this is being paid off, at the rate of something like \$200,000 per year. At the Augusta Convention in 1945, Dr. Lawrence will report the Home Board free of debt.

All honor to John Benjamin Lawrence, incomparable Home Mission leader of five million Southern Baptists!

A NEW DEPARTURE IN MISSION STRATEGY

The Home Mission Board has shown commendable and far-sighted mission statesmanship in creating the new department of *City Missions*. When the Southern Baptist Convention was organized, the South was overwhelmingly rural, and the vast majority of our Baptist people belonged to country churches. The South was predominantly agricultural in its economic life, and there were few cities and few city Baptist churches. Our people produced cotton, tobacco, naval stores, sugar, and molasses, and exchanged these products with Europe and the industrialized North, for the manufactured goods and luxuries desired by our Southern people.

Since the turn of the century, the whole picture in the South has changed. This section of the Union is rapidly becoming the center of an industrialized America. Our towns and cities are growing in an amazing and phenomenal way. Southern Baptists are faced today with the ever enlarging city problem of sin and lawlessness, and the alarming increase in the non-church-going population. Vast multitudes in the cities and towns of the South are unevangelized, and our Baptist churches must win and enlist these multitudes or else be engulfed by the tides of spiritual indifference and materialism now sweeping over our land.

We rejoice greatly, therefore, that our Home Mission Board has launched this new effort for evangelizing the rapidly growing towns and cities of the South. We hope that our *State, Associational, and City Mission Boards* will heartily and enthusiastically join hands with our Home Board in this new and determined effort to win to the Lord Jesus Christ the towns and cities of our Southland.

* * *

THE OFFERING WILL BE GENEROUS

Last year, through the Annie W. Armstrong Offering, the Woman's Missionary Union of the South gave to home missions, a total of \$148,381.09. The Week of Prayer and Offering for 1941 has been set for the dates of March 3 to 7.

In view of the fact that a large part of the income of the Home Board through the Co-operative Program, is consumed in the payment of interest and debts, the success of the Annie W. Armstrong Offering in March is vital and essential for the current support of the far-reaching program of Home Mission work planned for this year.

Through mission study and prayer, the leaders of Woman's Missionary Union have made careful preparation for a worthy and generous offering for Home Missions during the week of March 3 to 7.

May gratifying success attend their efforts!

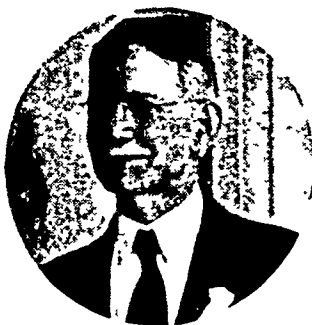
World Trends *Items of Social and Missionary Interest*

CHARLES E. MADDRY

STRANGER THAN FICTION

Miracles happen every day on the mission field. Christianity is itself a miracle. At the very heart of the Gospel stands Jesus Christ, Himself the epitome of all miracles.

A few years ago a Catholic priest, a native of Cuba, was stationed in Columbia—that republic at the top of the map of South America facing both the Atlantic and the Pacific Oceans. This priest went back to Cuba on a visit. Out of curiosity he went into one of our Baptist Home Board chapels, and heard a Cuban Baptist preacher tell the story of salvation through faith in Jesus Christ. It was a new and strange story to this priest of Rome. He at once closed with the offer of redemption by simple faith in Christ and was gloriously saved. He went back to Columbia to preach a strange new Gospel. People were saved and there sprang up here and there little groups of believers.



Dr. M. N. McCall

Not knowing what to do with them, the ex-priest wrote to Dr. M. N. McCall, Superintendent of our Home Board's work in Cuba, to come and baptize his converts. Dr. McCall went, and now throughout Columbia there are small groups of baptized believers awaiting the coming of a missionary to organize them into Baptist churches and train them in kingdom service. A representative of the Foreign Mission Board will shortly visit Columbia and make a survey of conditions and, if there is sufficient promise for the launching of a new mission in Columbia, the Foreign Mission Board will promptly give this important matter its most serious and prayerful consideration.



Hungry, homeless, helpless, sad, these little waifs—innocent victims of Japan's war on China—sit at the doorway of a Baptist mission hospital. Hoping that some one will pity and help them, they wait and wonder. Three cents feeds a child for a day—a dollar provides for more than a month's food.

WE MUST HELP

From Europe and the Far East there are coming to us constantly pitiful appeals for relief from the hunger and misery brought about by the destruction and horror of modern warfare as carried on by unscrupulous dictators and aggressors. The need is acute and heartbreaking, and Southern Baptists must do something about it. Millions of Chinese are dying of slow starvation. The suffering among the children and old people is appalling. The price of rice, the staple food, has quadrupled because of the constant looting by the Japanese invaders and the destruction of the growing crops by these heartless usurpers.

Letters from Dr. C. A. Hayes, Dr. M. T. Rankin and Missionary Rex Ray, appearing in this issue, tell us something of famine conditions in the once proud and opulent city of Canton. The relief funds coming from Southern Baptists have enabled these devoted missionaries to give, each day, one small bowl of rice gruel to 4,000 starving men, women and children. Missionary Lydia Greene, in her kindergarten, is feeding and teaching seventy-five starving children each day, but there are multiplied thousands of Chinese children in the Canton area who are slowly famishing, with no one to help.

One dollar a month would save a child from slow and torturing death by starvation. When will God's people in America, mad after pleasure and surfeited with the good things of life, hear the heartbreaking cry of millions of Chinese, perishing for food?

Dr. and Mrs. Hayes, Lydia Greene, Rex Ray and a host of other glorious missionaries are worthy of a high place of honor among the immortals loved and revered by Southern Baptists. Millions are hungry and starving in China. We must do something about it at once!

BRITISH BAPTISTS ARE GRATEFUL

At the Baltimore Convention an Emergency War Relief Committee was appointed to consider and act upon all appeals for war relief. Dr. George W. Truett and Dr. Louie D. Newton were made chairman and secretary, respectively. Early in July an appeal was issued for the relief of the work of the British Baptist Foreign Missionary Society. This was the society founded 148 years ago by William Carey and his little band of associates at Kettering, in the English Midlands.

This society, which has some five hundred missionaries serving in China, India, Africa and other lands, was in dire financial straits because of the fearful war now raging over Britain. To the appeal made by our War Emergency Committee, there has been a prompt and generous response on the part of Southern Baptists. Up to January 20, we had received a total of \$185,602.24 for the relief of the British foreign mission workers. Our British brethren are grateful and we are happy over the generous response of our people.

* * *

MAY THE NUMBER INCREASE

Last year, after a separation of ninety-five years, the several branches of the Methodist Church in America united. There is now one Methodist Church in America with a membership of some eight million followers.

On the first of January, our Methodist brethren issued one combined weekly paper, the National Christian Advocate. It was announced that the second issue was going to 263,000 subscribers. That is a record of unprecedented achievement in modern religious journalism. We offer our sincere congratulations.

* * *

THEY STAYED BY THE STUFF

Acting upon the advice of the State Department, we have brought home from the Far East, sixty active and nine retired missionaries and seventy-three children. Many families have been separated. It has been hard upon those who came home, and harder upon those who remained behind. About 130 missionaries have elected to stay with the work in the Orient. None of the work has been abandoned, and enough missionaries have remained to hold the enterprises together until the war clouds are lifted and these devoted missionaries on forced furloughs may be able to return. The lines still hold, and missionaries of our Board are still willing to suffer and sacrifice for the cause of Christ in distant lands. Meanwhile the lines are being reformed and wise adjustments are being made. Our missionaries do not know how to beat a retreat.

OUR ITALIAN MISSION GROWS UP

Our Baptist Mission in Italy was founded by Dr. J. B. Taylor in 1873. Always through the years, there has been held up before our churches in Italy the ideal of financial independence and native responsibility for leadership in the work. On the occasion of the first visit of the Executive Secretary to the Italian Mission in 1934, an Italian National Baptist Convention was organized and a Baptist Mission Board was created. On his second visit, in 1937, the Convention was induced to assume further responsibility for the conduct of the Baptist work in Italy by electing an Italian Baptist pastor, Rev. Lodovico Paschetta as Executive Secretary, and Rev. Fodera Beniamino as Treasurer of the Italian National Baptist Convention. During these three years the work has prospered greatly. Dr. and Mrs. W. Dewey Moore, our missionaries in Rome, cooperate fully and helpfully with the leaders of the National Convention and the pastors of the churches, and the work is making progress in a very hopeful way.

The coming of war to Italy has brought new problems and difficulties to the churches. One of the most acute and immediate problems for the Foreign Mission Board, as well as the churches of Italy, was the ownership and title to the Baptist chapels and pastors' homes throughout Italy. If conflict should come between the United States and Italy, all of the property of our Board in Italy would at once be confiscated by the Italian Government. In January, the Italian National Baptist Convention sent to the Foreign Mission Board an urgent petition for the transfer of the title of all the property of the Baptist churches in Italy to the Italian Mission Board. Our Board granted the request, and the necessary legal steps have been taken to perfect that transfer.

We believe a new day has dawned for our Baptist work in Italy.

* * *

THE STATE SPONSORED CHURCH OF JAPAN

The latest information from Japan indicates that organic church union is to be forced upon the several denominations by the Government. This new mixture of Christianity and paganism is to go into effect March 31, unless the Government changes its mind. Our Baptist churches, along with those of the Northern Baptist Convention, have been forced into this new man-made absurdity. It is announced that, after March 31, no further foreign aid, in money or missionary service, will be accepted. This will mean financial disaster for the churches, schools, kindergartens, publishing house and other kingdom



Peace and Beauty in Japan

agencies, established and supported by the Foreign Mission Board. Being unable to assume financial independence at once, their very existence is at stake. This means nothing, of course, to a pagan-heathen Government, dominated by ruthless, militaristic seekers after world power.

We must wait in patience and prayer for a better day to come in Japan, as come it surely will. Christ has not left Japan, nor will He leave that island kingdom. We wait for His day—the day when peace and righteousness shall prevail.

* * *

FINANCIAL ACHIEVEMENTS OF 1940

The year 1940 was a time of great misgiving and uncertainty. Wars of unprecedented horror and brutality were raging in Europe, Africa and Asia. The position of America in a world gone mad with the hysteria of battle has been difficult indeed. Foreign commerce and trade were greatly hindered and badly disorganized. At home it was a year of far-reaching political issues and great bitterness.

The 1940 current budget of the Foreign Mission Board was made with great care and there was much anxiety as to the final outcome. The current budget, as fixed in October 1939, was \$816,240.25. The total received for budget purposes was \$914,251.72. We received through the Lottie Moon Christmas Offering for the calendar year of 1940, a total of \$331,798.43. The debt of the Board on January 1, 1940, was \$258,000.00. We paid on this debt for the year the sum of \$33,500.00. Toward the payment of our debt we received from the Hundred Thousand Club \$28,532.49, and from the sale of property, special gifts and bequests, \$4,420.50. On January 1, 1941, the debt stood at \$224,500.00. All in all, 1940 was a good year, and we begin 1941 with a small cash balance. For this fact we are profoundly grateful.

All Things Through Christ

I can do all things through Christ which strengtheneth me.—Philippians 4:13.

The S.S. WASHINGTON has sailed for America. Through the windows of the sunset the evening stars only made my heart ache more as I walked and walked in an effort to find myself again, my sane reason, my normal perspective of life's adventures and demands. But through the twilight's quietness in the French Park I still could hear only the echoing across the grey, throbbing Whampoo: "Good bye, Daddy. Good bye, Daddy." Before my eyes were tableaux so vivid that fountains and flowers and twinkling lights could not veil them.

Days have passed. Still the same echo. The same sobbing scene grips me, and I can tell of the sailing of the missionaries only in a minor key vibrating through tears that are not yet dried.

"Ever has it been said that love knows not its own depth until the hour of separation."

The depth of devotion to their God-assigned tasks binding the evacuating missionaries to their Chinese co-workers was sounded on November 20, when nearly a hundred Southern Baptist missionaries and their children crossed the Shanghai jetty strewn with flowers, colored with farewell banners, and crowded with tearful friends singing "God Will Take Care of You" and "God Be with You Till We Meet Again."

To some this meant "Till we meet in Heaven," for some were leaving China never to return again.

Among the evacuees were two courageous, smiling ladies whose sum total of seasons in China amounts to 119 years. Miss Anna Hartwell, the daughter of the pioneer missionary, Dr. J. B. Hartwell, was born in Tengchow, China, seventy-two years ago. Miss Willie Kelly came to China forty-seven years ago and, without reserve, has given her best to China's children of God, that they also might know their Father. Old and young wept as the launch pushed off from the jetty. High into the air the Chinese young people lifted the banners proclaiming:

"Kiangsu Baptist Convention Won 831 Church Converts Last Year" and "Farewell to Southern Baptist Missionaries—Home Sweet Home Both in America and China—Baptist Young People in Shanghai."

Fathers and friends accompanied the departing loved ones to the steamship docked a couple of miles from the Bund. As the time sped by and little families heard the final call: "All ashore, who are going ashore," husband and wives clasped each other in one final embrace that their hearts refused to release. Little children sobbed as each locked tiny arms about the father's neck, and strong men reached

to clasp once more the tiny hands of their children.

Very quickly the launch pushed off. Some of the women rushed up to the deck for the most prolonged view of the departing launch. Others stood still—courageous impersonations of loyalty and allegiance. Like Joan of Arc one mother seemed, as she claimed every inch of her stature and, with head uplifted, smiled wistfully yet radiantly through her tears. Another, clasping her children close to her, lifted her voice in the plaintive prayer-hymn: "God Be with You Till We Meet Again." Last words of pledges to take care of the children and appeals that their men take care of themselves rang out over the widening waterway.

Messengers of the Prince of Peace sailed away upon the great "Ocean of Peace," the Pacific. For weeks they had been torn between loyalties: Their work never needed them more. Every possible door for proclaiming the Gospel is open in China. Yet, the United States Government had advised mothers, children, and aged people to return home as soon as possible. Plans of the Government would be greatly handicapped later, if these orders were not observed. For a little while longer at least, and perhaps for many months, the husbands could remain at their post of service. But to divide these families, to separate these loved ones is to cut deeply into the hearts of souls sensitive to life's finer loyalties.

Complex and difficult have been the problems and decisions facing these evacuating missionaries. Every human urge tempted them *to remain in spite of danger*. But conditions possible in the future produced saner thinking: The United States Government surely would not be advising an alarmist attitude. Then, if the worse comes to worst, what service can missionaries render from a concentration camp? And how can little children live through the dire dangers of disease and lack of nutrition that would doubtless prevail in such a camp? Quickly sane thinking came to the front, and these missionary parents deliberately, prayerfully made the decision that on November twentieth registered in their hearts and lives the greatest sacrifice they ever made.

"I can do all things through Christ which strengtheneth me."

*Inabelle Graves Coleman**

*Miss Inabelle Graves Coleman, formerly Editorial Secretary of the Foreign Mission Board, is now teacher of English and Journalism in Shanghai University, China.

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FOREIGN MISSION BOARD, S. B. C., RICHMOND, VIRGINIA STATEMENT OF RECEIPTS FROM STATES JANUARY 1, 1940 TO JANUARY 1, 1941

	Program	Designated	China Relief Fund	Debt	Lottie Moon	Total
Ala.....	\$ 27,433.97	\$ 7,938.47	\$ 494.17	\$ 1,707.36	\$ 13,119.50	\$ 58,611.29
Ariz.....	554.72	90.49	25.90	93.45	461.25	1,409.76
Ark.....	11,219.30	3,174.60	67.85	1,028.50	9,221.52	26,215.43
D. C.....	4,642.24	3,691.10	933.95	164.51	1,269.58	11,839.26
Fla.....	15,568.08	8,756.69	607.39	1,322.71	9,930.86	43,903.09
Ga.....	34,714.00	24,299.13	596.68	5,300.87	21,858.21	106,253.17
Ill.....	5,956.20	2,316.75	237.86	458.46	3,956.80	14,327.40
Ky.....	52,322.03	7,991.87	1,457.04	2,074.78	12,679.75	85,981.08
La.....	12,301.62	3,383.74	148.88	1,285.69	12,550.18	35,505.34
Md.....	9,089.99	576.61	223.06	167.87	2,490.00	13,641.71
Miss.....	14,116.53	5,850.86	280.28	1,176.14	16,567.02	44,482.78
Mo.....	27,577.75	6,988.28	862.11	2,212.47	13,834.12	57,451.29
N. M.....	1,017.42	428.68	23.51	221.07	1,786.59	4,763.22
N. C.....	56,233.33	26,350.81	1,248.55	2,067.69	40,267.10	138,853.01
Okla.....	11,015.00	14,592.65	375.28	1,243.90	13,845.68	50,767.06
S. C.....	47,214.37	32,245.11	962.42	910.24	23,156.23	123,006.55
Tenn.....	53,923.32	23,631.84	400.96	1,816.20	23,237.67	113,997.57
Texas.....	56,755.81	47,023.50	1,040.85	4,521.30	64,986.52	217,214.78
Va.....	87,182.75	32,864.33	1,616.41	1,539.75	46,234.69	189,289.98
Misc.....	71.43	4,606.39	1,802.16	795.02	345.16	8,404.55
Totals.....	\$528,909.86	\$256,801.90	\$13,405.31	\$30,107.98	\$331,798.43	\$1,345,918.32

In addition to the above, Southern Baptists have given to British Missions Relief the sum of \$184,894.84.

Missionaries Write the Secretary —

A FOREST OF SUFFERING AND HUNGER

"In Canton I felt that I had walked into a forest of suffering and hunger which has grown over the surface of that city. Many Chinese have been compelled by economic necessity to return to their homes, where there are such, but the great majority of them are in destitute circumstances. I walked with Dr. Hayes up and down among rows and rows of such people as they sat in the yard of the Tung Shan Church waiting for the one bowl of rice-gruel which is given to each one every day by our missionaries and their Chinese co-laborers.

With funds supplied by Southern Baptists we are feeding each day in the city of Canton more than three thousand destitute people. As I stood and looked into the gloom of this forest of suffering and hunger I saw the light of the love and compassionate mercy of our Lord moving about, with a brightness such as I have seldom beheld, in the persons of those who went about ministering to the souls as well as to the bodies of those who sat about the grounds. The sight of Lydia Greene and the seventy or eighty children for whom she is caring was almost more than my emotional powers could bear. Truly these servants of our Master in Canton are walking the paths such as He Himself walked. As I looked on what is being done I felt a deep longing to break from all other things and lose myself in the depths of that forest."—M. T. RANKIN, *Shanghai, China*

HEART-RENDING SCENES

From Missionary Rex Ray of Wuchow, China, comes the following vivid portrayal of conditions

among the poor victims of Japan's attack on China:

"The chairman of the Mission insisted that I go to Hong Kong for the Executive Committee meeting, November 8. Travelling overland on foot by day and by water in boats at night, I arrived in Kong Moon in three days. There the Japanese gendarme got me. He kept me prisoner for a week, and then shipped me on a Japanese boat to Canton. For days I did not know but what I was going to be shot as a spy of the Chinese Government, but the Lord brought me out safely.

"I don't know just why God permitted me to be taken prisoner by the Japanese gendarme, unless it was that I might learn more fully how to trust Him and believe His Word absolutely.

"While I was in Canton I saw the great work Baptists are doing. My heart broke at the scenes of suffering and misery, and thrilled over the work that Dr. and Mrs. Hayes and Miss Lydia Greene are doing. I saw Mrs. Hayes and her helpers dressing 400 sick and afflicted in one day. Then I saw one of Jesus' miracles. Four thousand maimed, blind, poor, hungry individuals being fed daily, by the gifts of Southern Baptists through our Foreign Mission Board.

"All the other organizations in Canton that were feeding the poor refugees ran out of funds and were compelled to quit; so the whole work has fallen on our Baptist folks. If we stop, very many of these 4,000 will actually starve to death. Even now we are able to give to each person *only one dipper of soft boiled rice a day*. That is all that most of them have to eat all day. At the Tungshan church, 1,000 tickets daily are given out to the hungry. Only those



*Refugee children
eagerly awaiting
their daily
serving of
food*

DEEP FEELING

"I feel for those in need," said the pious church member. To this his wise Quaker friend replied, "Does thee feel in thy pocket, for them?"

who have tickets can get rice. All beyond 1,000 are left on the outside with not one grain to eat. Never before in my life have I seen such pictures of disappointment written on hungry faces, as I saw among those little children, *left out*, as they sat along the side of the street watching the more fortunate 1,000 on the inside as they ate the portions of soft rice. I could not stand that scene, so these hungry little ones who were left out, got what money I had, and were sent to buy something to drive hunger away for a little while longer.

"Not only are these 4,000 at our five Baptist churches in Canton being fed, but 'the *poor* have the Gospel preached unto them,' daily.

"I do hope and pray that the Lord will continue moving the hearts of our Southern Baptists to carry on this work of Jesus."

THE NEW NURSING HOME

"The Frances Jones Memorial Nursing Home is nearly completed. Everything about the building is handmade and I think the workmanship is quite good. This is to be the place where sick missionaries will be cared for. There has been much need in this line the last year. We are thankful that we all seem fairly well now. One young mother is the only missionary patient just now and she is here at Rose Cottage where, up to this time, we have cared for most of the white patients. I expect to move into the new home before Christmas and be ready to care for any who need treatment."

—EVA SANDERS, *Ogbomosho, Nigeria*

AN EARNEST SEEKER

"One fine fellow came in the other day for his application blanks. 'I was converted before I ever heard the Gospel,' he said at once, as if he feared he'd not have the chance to tell me. I remembered his mother mostly as having seen her one morning cold and bloody, knifed to death by a companion in sin, not his father. This son was raised by near kin, fanatical Roman Catholics. He was a devotee of the Virgin. Confessed every week. Made a pilgrimage to Lujan on foot.

"One day, while at work, he got down on his knees and prayed to God to save him from sin, arose happy and wrote on the wall: 'Today is to be memorable in my life.' A year later he chanced to get hold of Terran's book, *From Cloister to Christ*. Thereby he found the One Church and almost immediately felt the call to preach, but the church waited one year before recommending him. It is a

privilege to work with such promising God-called young fellows, in the preparation."

—L. C. QUARLES, *Buenos Aires, Argentina*

OUR REVIVAL

"I must tell you about our day school revival. Twenty-eight day school boys and girls were converted during that week. Twenty-seven of these were Mohammedans, and it was no easy thing for them to take this step and make this decision for Christ. One of them was converted in the day school office the week before the revival; then he made it known publicly during the invitation at the close of the service one day. Eighty-one boys and girls said that they had already accepted Christ as Saviour and wanted to be baptized, so we are having an inquirers' class for them each Friday afternoon at the school, and two of the pastors in town are coming to teach them. About fifty-seven of the boys and girls who are already members of the church said they had problems and questions that they wanted to discuss, so we are meeting with them every Friday morning during chapel. We are having gracious hours together at that time each week. Twenty-four boys and girls were baptized in the early part of this year."

—LENA V. LAIR, *Iwo, Nigeria*

EVANGELISTS NEEDED

"Recently I had the privilege of going with Brother Goldfinch and Brother Molina to Paso de los Toros for the organization of a new church. The clear, positive testimony of these new Christians to the power of the Gospel was inspiring. In the afternoon there was a baptismal service in Rio Negro near the beautiful bridge that leads out of the city. There was a large crowd of people at the water and many looked on from the bridge. It was the first time many of them had seen anyone baptized. It was a very impressive, though simple service. On the 150 mile trip we passed through several fine towns, three of which are capitals of departments, and yet in none of these is there any evangelistic work. Uruguay is certainly ripe unto the harvest."

—R. L. CARLISLE, *Montevideo, Uruguay*

Just as we were going to press, a letter came from Mrs. W. J. Cox, treasurer of the Woman's Missionary Union, stating that it had been decided to send THE COMMISSION to Margaret Fund students from the foreign fields. These students and THE COMMISSION staff thank the W.M.U. for their action.

Italy and the Gospel

(The second of a series of articles)

DEXTER G. WHITTINGHILL*

ROME'S CONTRIBUTION TO THE WORLD

The great forums and law courts, public bath and amphitheatres, bridges, triumphal arches, and aqueducts testify to the beauty and grandeur of Roman architecture. The capitol's dome in Washington, the Library of the University of Virginia, and many other classical buildings in America are more or less copies of what Italians of ancient days have done. Music, the greatest of all arts, has been carried to its greatest perfection by Italians. It was Palestrina in the sixteenth century, who adapted classical music to the uses of religion and became the founder of ecclesiastical music. Many of the most widely used musical instruments, such as the piano and the violin, have been invented by Italians. Great operas written by composers such as Rossini, Puccini, Verdi, and Mascagni are the admiration of the world. And who can sing so well as have Caruso, Martinelli, and Gigli?

Lastly, we are indebted to Rome, at least indirectly, for our knowledge of Christianity. In Paul's day the faith of the Roman Christians was spoken of throughout the whole world. Due to its strategic importance Rome soon became the center of missionary operations. From this great city, missionaries of the Cross evangelized northern and western Europe, including England, our mother country. It is true that early Christianity later became corrupt and had to be reformed, but our first knowledge of it came to us through the Romans.

THE VATICAN

Many of us, I fear, have an inadequate knowledge of what the Vatican stands for. It is, in fact, a hill on the right bank of the river Tiber in the city of Rome where Caligula built a magnificent circus which afterwards became the favorite resort of Nero. Here during the reign of Nero, the Apostle Peter is said to have been crucified, head downward. It was here also that early Christians erected a church to mark the spot of that apostle's martyrdom. This church, St. Peter's, several times rebuilt, is now the most famous and largest cathedral in the world. By the side of it now stands a magnificent residence worthy of the bishop of this great church, who for centuries has been called the "Pope." In

*Dr. Dexter G. Whittinghill, Southern Baptists' missionary to Italy from 1900 to 1939, is now retired from active service and makes his home in Virginia.

addition to these two buildings, there have been erected throughout the centuries various palaces which serve as museums, picture galleries, a library, and administrative offices for the Roman Catholic hierarchy. The word "Vatican" has two meanings: one material and the other metaphorical. The material Vatican would represent the church, the papal residence and the various palaces above referred to; while the metaphorical Vatican stands for the central authority of the Catholic Church.

The Pope of Rome, who is considered by the majority of Roman Catholics as infallible, has a cabinet and secretary of state to assist him in his enormous work. This cabinet, also called "Curia," is composed of cardinals who live in Rome. The Curia is made up of (1) Roman congregations and (2) offices of the papal court. It is their duty to preside over various committees and they are responsible to the pontiff. These committees are called "Congregations" of which there are thirteen. The most important of these are: (1) The Propaganda Fide, (2) The Index, (3) The Congregation of Studies, and (4) The Congregation of Extraordinary Ecclesiastical Affairs. The duty of the Propaganda Fide is to superintend the missionary work of the Roman Church throughout the entire world, which is a very important task. The Congregation of the Index must look after the vast number of modern books being published, in order to eliminate those calculated to harm the morals and faith of Catholics. Milton's "Paradise Lost" was long ago placed on the list of prohibited books. The Congregation of Studies has enormous influence among Roman Catholics. It has the task of fixing courses of study and selecting textbooks for Catholic schools, including institutions of higher learning and theological seminaries. Lastly, and by no means unimportant, is the Congregation for Extraordinary Ecclesiastical Affairs. This committee is mostly concerned with the relations between the Roman Catholic Church and National Governments.

The average American can hardly realize the far-reaching influence of the Roman Church, not only in the moral but in the political sphere. This power has been greatly increased since the World War, which was won only by the Devil and the Vatican. Let us not think for a minute that the Allies won the war. When we consider the immense price paid for "victory," after four years of carnage, we can hardly say that any nation came out vic-

torious. Due to the creation of new states in Europe, largely carved out of the Austro-Hungarian Empire and Russia, the Vatican increased its representatives from thirteen to twenty-six. These go by the name of "Nuncios" and "Ministers," according to the importance of the post which they occupy. By means of these representatives, the Vatican keeps in close touch with all the political and social movements in the countries to which they are accredited. One can easily see what a power the Catholic Church exercises by means of this magnificent organization, inherited from the Roman Empire.

In addition to the political representatives of the papacy, the Roman Church is frequently represented by "Apostolic Delegates" and "Visitors" who go to foreign countries to perform important duties and to represent the Pope at special functions and religious festivals, such as the Eucharistic Congress. The "Delegates," usually archbishops, represent the Holy See with bishops of the country to which they are sent. There are at present nineteen.

The "Visitors," always cardinals, go on temporary missions of special importance to represent the Pope. Henry VIII of England and Napoleon Bonaparte were honored by these visitors who had little success. It is not generally known that the Pope requires frequent personal visits from every Catholic bishop through Christendom, in addition to written reports concerning the work in his diocese.

The policy of the papacy regarding the priesthood is worthy of admiration. Rome is bountifully supplied with magnificent colleges representing various Roman Catholic countries of the world. Catholics of Spain, Brazil, the United States of America, Argentine Republic, Austria, Canada, Ireland, and Poland, not to mention others, maintain these institutions in the Eternal City, to which the most promising students are sent for further instruction and preparation in the service of the Church.

Rome has also four great institutions for post-graduate work which serve every country in the world, including the United States. When these promising students return to their native land they immediately occupy the most influential positions within the gift of the Roman Catholic Church. They become priests of important churches, editors of religious periodicals, directors of theological schools and monasteries, and in due time are appointed bishops of important dioceses. Many of these specially prepared emissaries of the hierarchy take active part in local politics (for example, Father Coughlin) which explains the tremendous influence the Roman Church exercises in international affairs.

It will not be amiss to mention the appointment of Myron Taylor as the personal representative of President Roosevelt to the Vatican. This seems to

be a violation of one of the fundamental laws of America, viz. the separation of Church and State. This appointment probably cost President Roosevelt many Protestant votes in the recent election. However, he certainly gained a greater number of Roman Catholic votes. It is evident that the papacy has ardently desired for many years a Nuncio in Washington, and this appointment may be the first step in that direction. Let us hope that it will be the last.

At this moment I cannot pass over an important event which took place in Rome in February, 1929, when a peace pact was signed between the Italian State and the papacy. Besides the payment of nearly ninety million dollars by the Italian State to the papacy for confiscated properties, it included the cession of the four great Basilicas of St. Peter's, St. Paul's, St. John Lateran, and St. Mary the Great, now the property of the papacy. Exclusive power was granted the Roman Church for the absolute control of religious instruction in the nation.

At the same time the "Vatican State," occupying little more than one hundred square acres of ground, was recognized by the Mussolini Government as a "temporal power." This fact accounts for the determination on the part of the Vatican to have legal representatives in every country in the world where there are Roman Catholic citizens. These two institutions, which had been at war since 1870, have ceased hostilities since 1929 and are apparently friendly.

OUR HAWAIIAN BAPTIST MISSION

(Continued from page 73)

standing army, the navy, and almost countless godless business men and tourists. Herein lies a tremendous need, an imperative call for expansion of our work.

Our Task in Hawaii

In the face of these great opposing factors, let us count our assets.

We have the workers. We have one church. There are also two small Baptist churches in Honolulu but they are not affiliated with Southern Baptists.

We have a number of isolated but interested Baptists who will probably prove to be, a great host when they are gathered together.

We have the compelling need.

We have the promise of the Father, "Lo, I am with you." Therefore, "Let us go up at once, and possess it; for we are well able to overcome it."



Mr. J. D. Belote



Mrs. J. D. Belote

New

Missionaries

James Dalby Belote—I "arrived" October 15, 1913, in Washington, D. C., the third child in a family of six. After attending public schools in Washington I began work in a bank, and was given over to sin and worldliness, being far from the Lord. In my late teens, as a result of the personal witness of a Christian young man, I was led to accept Jesus Christ as my own Lord and Saviour. Life was changed from then on, and by His aid I determined to live the Christian life and to give myself for full-time service. At this time I became a member of a Methodist church in Washington.

The Lord graciously led me, step by step, in the years that immediately followed, making it possible for me to study further for His service. I attended George Washington University, Columbia Bible College, Wheaton College, and the Theological Seminary in Louisville. During my period of study in Columbia and in the Seminary in Louisville I became convinced that Baptist beliefs were in accordance with New Testament principles: and so in the Spring of 1937, I was baptized by Dr. E. L. Morgan, returned missionary from China, and joined the Westminster Baptist Church, South Carolina.

In September, 1937, I was married to Martha Bigham, and resumed study and teaching work at Columbia Bible College. The Lord spoke to us increasingly about missionary work in China, and in 1939 He made it possible for us to come to the Baptist Bible Institute for a year of further preparation.

On the tenth of April, 1940, we were appointed by the Foreign Mission Board as missionaries to China and we sailed November fourth. During the interim we rejoiced in my privilege of being resident supply pastor for the Augusta Road Baptist Church, Greenville, South Carolina. Our God is great, and He will lead us onward for His name's sake.

NOTE. Since war conditions made it impossible for Mr. and Mrs. Belote to proceed to China, they stopped off at Hawaii and are taking up mission work in that needy field.

Martha Bigham Belote—On May 29, 1915, I was born in Water Valley, Mississippi, where my father was superintendent of the public schools. Brought up in a Christian home, it was natural that, at the age of nine, I should desire to accept Christ as my Saviour. I was young, but the experience was definite and very real. A few months later I was baptized and joined the Baptist Church.

As I grew into my teens, my Christian experience was pushed into the background by my interest in the world. It was after my first year in college that I definitely surrendered everything to Christ as the Lord of my life. I soon began praying about the mission field, and I volunteered to go, committing myself to pray about the matter until He showed me His will.

In the meantime, I had had two years at the Columbia Bible College, Columbia, South Carolina, and had received the B.A. degree from Blue Mountain College in Mississippi. I had also worked for one year at Blue Mountain as assistant to the Dean of Women.

In 1937 I was married to James Belote whom I had met in Columbia. After our marriage, we spent two years at Columbia Bible College where my husband served on the faculty. Jimmie Jr. was born during our stay there.

For more than four years we prayed together about the mission field, both of us desiring to go; and in the Spring of 1939 we felt God leading us



Ruby

J.

Howse

definitely toward China. With this in mind, we left our work in Columbia and went to the Baptist Bible Institute for one year of additional training.

We thank God for our "high calling" in Christ Jesus, and trust Him to use us for His glory wherever He wills.

* * *

Ruby Jackson Howse—The usual procedure in writing the story of one's life is to begin with date and place of birth. I much prefer beginning with the marriage of Miss Aurelia Ann Milam and R. J. Howse, 1907.

It was into the Christian home established by this couple in Hugo, Oklahoma, that I came April 13, 1909, the first of seven daughters.

We, the six sisters and I, had a most wholesome childhood, playing the usual games, but learning a valuable life lesson—that of sharing one with another. It is to our Christian home and our local church that we owe our deepest debt of gratitude for all that is good and beautiful in our lives.

At the age of thirteen, I found Christ as Saviour, but long before that I had been attending Sunday school and B.T.U. and the W.M.U. auxiliaries.

Graduating from Hugo High School in May, 1926, I spent the following two years in Southeastern State Teachers College, Durant, Oklahoma. Then I began my eight years of teaching, spending two years at Broken Bow, Oklahoma, and the remainder in my own home town, Hugo.

In January, 1936, during an evening service in the First Baptist Church, Rev. W. E. White preaching, I heard the voice of the Lord saying very distinctly, "You should be teaching little ones for me." I did not tell of this call until I was sure in my own heart that I could yield my all to Him. As soon as I let it be known that the Lord could use me in His service, the way began to open for me to meet the educational requirements of the Foreign Mission Board.

In the fall of 1936 I entered Oklahoma Baptist University and the next spring (1937) finished my requirements for the B.S. degree in education.



Grace
Wilson

March 1941



Mr. H. D. McCamey



Mrs. H. D. McCamey

The two following years were spent in the W.M.U. Training School, Louisville, Kentucky. Those years at House Beautiful were rich in Christian fellowship with the other workers for our King and in experiences in prayer. Through the answer to one definite prayer, I learned during my second year, that God had a place for me in His fields "white unto harvest."

After a very pleasant year of rest in my own home and work in our church and nearby mission stations, I received the coveted appointment by the Foreign Mission Board, as a missionary to Chile.

* * *

Grace Wilson—I was born May 17, 1911, in Fort Worth, Texas. My parents have been active Christians, and Sunday morning has always found all of us in our places at church and Sunday school. I owe a great deal to my father and mother, for both their teaching and their example.

At the age of nine I gave my heart to Christ, and was baptized in the Broadway Baptist Church of Fort Worth. My ambition as a child was to be a missionary, but before I finished high school I had given up the thought.

After two years in college, I taught two years before going back to get my degree. I finished North Texas State Teachers College in 1934, and then re-entered the teaching field. During these years I was a very unworthy church member and did little to show that I was a Christian.

In the summer of 1937 I went to our state encampment at Palacios, Texas. It was there that I realized the Lord was calling me to be a missionary. That night I publicly surrendered to do His will.

I entered the Southwestern Baptist Seminary that fall and finished in January, 1940. While at the Seminary I had many wonderful experiences. The contacts with the professors and the students would alone make the time seem well spent. I had the privilege of studying missions under Dr. B. J. Cauthen, who is now a living example of what he taught his classes. Many of my classmates are now

in their fields of service all over the world. As a member of the Volunteer Band I came in even closer contact with some of these.

I have been happier these last three years than at any other time of my life. I have had the peace that comes from doing the Lord's will, and the joy of knowing that He has some special work for me to do.

In April 1940, I was accepted by the Foreign Mission Board and appointed to mission work in China, and I rejoice in the privilege which is mine.

* * *

Howard D. McCamey—I was born April 11, 1906, in Dallas, Texas. I attended the grade schools there and graduated from North Dallas High School in 1925. In 1926, I accepted Christ as my personal Saviour, and joined the Trinity Baptist Church.

Feeling the need of more scholastic training, I entered Southern Methodist University in 1930. After much prayer in which I had sought God's will for my life, the call to work in foreign mission fields came to me definitely and clearly.

Due to lack of money for the continuation of my preparation, I left Dallas and went to Austin, Texas, to enter the University of Texas, where the tuition was low and where employment was more readily available. I obtained two jobs which I held the entire three years that I was there, and it was because of these that I was enabled to stay in school and complete my pre-medical work. While in Austin I was a member of the University Baptist Church, teacher of a class for boys in the Intermediate Department of the Sunday school, a member of the B.S.U. Council, president of a B.T.U., and had charge of the services that were conducted in a little Baptist mission located in North Austin.

Upon finishing my pre-medical work in Austin, I returned to Dallas and married Miss Georgia Cantrell.

Entering Baylor University College of Dentistry I spent four years in study. During that time we were members of Gaston Avenue Baptist Church and were very happy in the work there.

On April 10, 1940, we were appointed by the Foreign Mission Board as missionaries to Africa, and on November 4, we sailed for the Dark Continent, eager to do our part in giving the people of Nigeria the Light of the World.

* * *

Georgia C. McCamey—The third of four daughters of Charles L. and Nora Mae Cantrell of Smithville, Tennessee, I was born February 3, 1907. When I was two years of age my parents moved to Dallas, Texas, where they have since lived. My mother and father were both Christians, and we were brought

up in an atmosphere of love and devotion to God.

When I was an infant my mother dedicated my life to the Lord, whom she loved and served so faithfully. At the age of ten I was converted, but did not join the church until I was twelve. It was at that time I resolved, in my own heart, that I would be a nurse in service for my Lord.

In 1924 I graduated from Bryan Street High School in Dallas, but was unable to go to college. Circumstances intervened and, because of my youth, I did not at that time take up training as a nurse.

Meanwhile I was active in Sunday school and B.Y.P.U. work, but was not a fully consecrated Christian. I knew, within my own heart, I was withholding from the Lord my complete surrender.

One night in 1930, at a B.Y.P.U. encampment at Palacios, Texas, Dr. W. R. White was preaching an evangelistic sermon on the eleventh chapter of Hebrews. Here the Lord gently and firmly led me to renew my vow of consecration to Him.

In the fall of 1931 I entered Baylor University School of Nursing and graduated in June, 1934.

On June 11 of that year, I was married to Howard D. McCamey of Dallas, who had also dedicated his life to foreign missions. While my husband was in Baylor University School of Dentistry I worked as industrial nurse for one of the large department stores in Dallas.

We are happy that we "waited on the Lord" and that He has answered our prayer that we might serve Him in Africa.

Note. The missionaries whose life sketches are here presented, were appointed in April 1940, before war conditions had presented the difficulties now encountered by the Board. These conditions delayed the sailing of several of the appointees, hence the delay in publishing the biographical sketches.

—THE EDITORS.

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NEWS FLASHES

Gene Newton

Sailings

January 18, 1941, Miss Marjorie Spence of Temuco, Chile, and Rev. and Mrs. Isaiah Valdivia of Valparaiso, Chile, sailed for Valparaiso.

Arrivals

Rev. and Mrs. W. W. Adams of Dairen, Manchuria, arrived in San Francisco, California, on December 29, 1940. For the present they are making their home at E. 2937 Olympic Avenue, Spokane, Washington.

Dr. and Mrs. Howard D. McCamey and Rev. and Mrs. Maurice E. Brantley arrived safely in Lagos, Nigeria, on January 4, 1941. These four new missionaries sailed for Lagos on November 4, 1940, by way of Trinidad, Pernambuco, Brazil, and Capetown.

Rev. and Mrs. J. Franklin Ray of Hiroshima, Japan, and Rev. and Mrs. Harold Hall of Yangchow, China, arrived in San Francisco aboard the PRESIDENT COOLIDGE, American President Lines, on January 16, 1941. On their way from Japan Dr. and Mrs. Ray stopped in Hawaii for several weeks.

Congratulations!

Rev. and Mrs. M. C. Brittain announce the arrival of a little son, Paul Rhoades, on January 7, 1941. During their furlough Mr. and Mrs. Brittain are making their home in Louisville, Kentucky.

Sympathy

Loving sympathy is extended to Mrs. L. M. Bratcher of Rio de Janeiro, Brazil, in the death of her father early in January.

On January 13, 1941, Mrs. T. N. Pettigrew, the mother of Mrs. W. B. Glass of Hwanghsien, China, passed away in her eighty-eighth year. She was ardently devoted to mission work at home and abroad. Our hearts go out to Mrs. Glass and other members of the family in their loss.

Illness

Rev. and Mrs. S. S. Stover of Manaus, Brazil, have recently moved to Pernambuco on account of the ill health of Mr. Stover. It is hoped that the climate of Pernambuco will soon restore Mr. Stover.

Rev. and Mrs. A. B. Christie of Rio de Janeiro, Brazil, have gone to Correias, in the mountains near Rio, for a few weeks of rest. After traveling through the swampy and fever infected regions of the lowlands for thirty-three years, Mr. Christie, for the first time, has been threatened with malaria.

Miss Naomi Schell of Tobata, Japan, is receiving treatment at the Baptist Hospital in New Orleans.

Southern Baptist missionaries are grateful that they have such a splendid home in time of sickness.

Refugee Work

Miss Addie Cox writes that in Wei Shih, Honan, China, an industrial school has been opened for 200 refugees. The students study and recite for two periods and then work for two periods. The women spin, weave, knit, and make shoes. It is hard to find remunerative work for the boys, but they do cover Bibles. Food prices have more than doubled.

Christmas in Ede.

Misses Susan Anderson, Willie Kate Baldwin, May Perry, and Mary Elizabeth Truly spent Christmas with Miss Neale C. Young in her lovely new home at Ede, Nigeria.



Mrs. Carver and George, Jr.

A Timely Help

After the passing of Mrs. E. Norfleet Gardner on January 7, 1941, Mrs. George A. Carver and George Jr. of Shanghai, China, moved from Louisville, Kentucky, to Henderson, North Carolina. They will stay with Dr. Gardner and Alice Ruth until summer.

Resignations

On January 1, 1941, the resignations of three missionaries of this Board took effect. Dr. and Mrs. S. E. Ayers, medical missionaries to Chengchow, China, are unable to return to their work and Dr. Ayers is now practicing in Toccoa, Georgia. Miss Esther Olsen returned from Nigeria a year ago and is resigning because of her health. These three missionaries will be greatly missed.

FROM THE FRONT

Archibald McMillan

European Summary

In an interview at Wake Forest recently, Dr. Everett Gill gave a brief appraisal of the Baptist work in Europe which he helped direct for about a third of a century. Before giving a country-by-country summary of conditions in Italy, where Southern Baptists began work in 1870, and in four other lands which Baptists entered in 1921, Dr. Gill gave a general answer to the question: "What of the past and future of Baptist work in Europe?"

"All depends on the war's outcome," stated Dr. Gill, who has studied this question closely in preparation for a series of lectures at our seminaries and over the southland. "A totalitarian victory would mean the Dark Ages again. Hitler claims his regime will last a thousand years. A democratic victory would not of necessity mean a lasting peace. *The peace table will decide the world's fate.* Unless and until the nations are willing to make the necessary sacrifices for the setting up of a world-state, or league, or federation of nations, based on law, order, justice and the security of human rights and freedom, there is nothing but darkness and ever-recurring wars ahead.

"But with such a 'Parliament of man—and federation of the world,' prophesied one hundred and seven years ago, and with the knowledge of the sacrifice and stamina shown by our brethren of Europe, we may confidently look forward to the greatest triumph of the Gospel, not only in Europe, but throughout the world, in the coming days."

Concurring in this opinion are Clarence Streit, author of "Union Now," and Robert Lee Humber, former Rhodes scholar from Wake Forest College in North Carolina.



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Luther J. Hannum, Jr., Protestant Chaplain,
Sing Sing Prison, Ossining, N. Y.

IN SAN QUENTIN PRISON—

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Alfred C. Schmitt, Director, Library and Religious Dept.,
California State Prison, San Quentin, Calif.

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"We have found The Upper Room to be the most useful piece of devotional literature which we have been able to place in the hands of the people in our institutions. We are using it in three tubercular sanatoriums, in the Women's Industrial Farm (prison), the hospitals of the Penitentiary and the State Farm, and in four of our juvenile institutions (industrial schools). I have on my desk now twenty-eight letters from girls at one of our industrial schools expressing their appreciation for The Upper Room and what it has meant to them."

Henry Lee Robison, Jr., Director, Religious Work in State Institutions,
Richmond, Va.

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Please pray for me, my friend!
I need your prayers,
For there are burdens pressing hard,
And many cares;
Pray, too, that Christ will make of me
The Christian that I ought to be.

Thus, praying each for each,
That will come true
Of Which our Lord and Master spake,
"If two of you";
No purer joy may friendship share
Than in the fellowship of prayer.

- | | |
|---|--|
| 1 Mary Mills Dyer (Mrs. R. A.), 58 Kago-machi Ku., Tokyo, Japan | 19 Ida Deavers Lawton (Mrs. W. W.),* Ridgecrest, N. C. |
| 1 Miss Bernice Neel, Caixa 485, Rio de Janeiro, Brazil | 20 Anne Luther Bagby (Mrs. W. B.), Caixa 178, Pernambuco, Brazil |
| 1 Elizabeth Ellyson Wiley (Mrs. J. Hundley),* 3230 Patterson Ave., Richmond, Virginia | 20 Miss Elizabeth Neale Hale, Shanghai, China |
| 2 Frances Allison Bryan (Mrs. N. A.),* 1807 S. 11th St., Waco, Texas | 20 Rev. Homer R. Littleton, Iwo, Nigeria, West Africa |
| 2 Rev. A. Y. Napier,* Cambridge, Maryland | 20 Callie Perrin Wilcox (Mrs. E. G.),* 1301 Center Ave., Brownwood, Texas |
| 2 Rev. Lucius B. Olive, Chingiang, Ku., China | 21 Miss Ruth May Kersey, Ogbomosh, via Lagos, Nigeria, West Africa |
| 3 Anna Cloud Christie (Mrs. A. B.), Caixa 352, Rio de Janeiro, Brazil | 21 Miss Letha Myrtle Saunders, Rua Conde de Bomfim 743, Rio de Janeiro, Brazil |
| 4 Rev. E. O. Mills,* Seminary Hill, Texas | 22 Rev. R. L. Bausum, Kweilin, China |
| 4 Rev. L. D. Wood, Casilla 3388, Santiago, Chile | 22 Rev. J. E. Davis, Mexican Baptist Publishing House, Box 211, El Paso, Texas |
| 5 Anna Briggs MacLean (Mrs. E. G.),* Cody, Queens County, N. B., Canada | 24 Dr. Ethel M. Pierce, Yangchow, China |
| 5 Rev. Henry Cecil McConnell, Casilla 3388, Santiago, Chile | 25 Geraldine Williams Gill (Mrs. Everett),* Wake Forest, North Carolina |
| 6 Margie Hammond Allen (Mrs. J. R.), Rua Ponte Nova 709, Bello Horizonte, Brazil | 25 Rev. Victor Koon, 3619 Bethsham Rd., Honolulu, T. H. |
| 6 Nannie Sessoms Britton (Mrs. T. C.),* Box 442, Wake Forest, N. C. | 26 Alice Wells Hall (Mrs. Harold),* c/o Foreign Mission Board, Richmond, Va. |
| 6 Miss Anna B. Hartwell,* c/o Dr. Jean Holt, 607 S. Hill St., Los Angeles, California | 26 Mary Bryson Tipton (Mrs. W. H.),* c/o Foreign Mission Board, Richmond, Va. |
| 7 Lelia Memory McMillan (Mrs. H. H.),* Wagram, N. C. | 28 Miss Waller Ray Buster, Rua Pausa Alegre 417, Bello Horizonte, Brazil |
| 8 Grace Cisco Taylor (Mrs. W. C.), Caixa 352, Rio de Janeiro, Brazil | 28 Miss Margie Shumate, Sunhing, China |
| 9 Miss Elma Elam,* Madison, Missouri | 30 Rev. Vernon Leroy David, Ramon Ocampo 569, Cordoba, Argentina |
| 10 Miss Vivian Estelle Nowell, Ogbomosh, via Lagos, Nigeria, West Africa | 30 Dr. J. McF. Gaston,* 422 N. Florida Ave., Deland, Florida |
| 10 Rev. Charles L. Culpepper, Hwanghsien, Shantung, China | 31 Mrs. A. Y. Napier,* Cambridge, Maryland |
| 15 Miss Blanche Bradley,* Statesboro, Georgia | |
| 16 Rev. J. L. Galloway, Macao, Kt., China | |
| 18 Rev. Ed. H. Crouch, Corrente, Piahy, via Adade da Barra, Bahia, Brazil | |

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