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# The Commission

A BAPTIST WORLD JOURNAL

June  
1941

VOLUME FOUR  
NUMBER SIX

Foreign Mission Board - Southern Baptist Convention - Richmond, Virginia

# SUBSCRIPTIONS TO THE COMMISSION BY STATES

| State       | Oct.<br>1, '40 | Mar.<br>15, '41 | Quota <sup>1</sup> |
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| Alabama     | 575            | 1,037           | 1,525              |
| Arizona     | 31             | 40              | 373                |
| Arkansas    | 290            | 538             | 676                |
| D. C.       | 200            | 185             | 270                |
| Florida     | 615            | 843             | 1,119              |
| Georgia     | 640            | 1,027           | 2,662              |
| ILLINOIS    | 230            | 591             | 371                |
| Kentucky    | 900            | 1,154           | 2,143              |
| Louisiana   | 500            | 650             | 944                |
| MARYLAND    | 235            | 413             | 324                |
| Mississippi | 525            | 960             | 1,177              |
| MISSOURI    | 750            | 1,523           | 1,453              |
| NEW MEXICO  | 85             | 132             | 132                |
| N. Carolina | 1,325          | 2,605           | 3,487              |
| Oklahoma    | 815            | 1,020           | 1,253              |
| S. Carolina | 750            | 1,068           | 3,109              |
| Tennessee   | 850            | 1,199           | 2,906              |
| Texas       | 1,855          | 2,726           | 5,607              |
| Virginia    | 1,600          | 1,361           | 4,841              |

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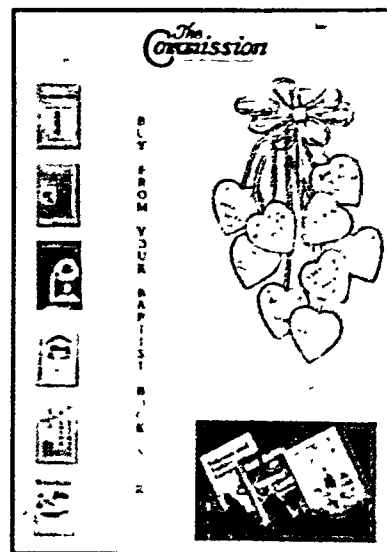
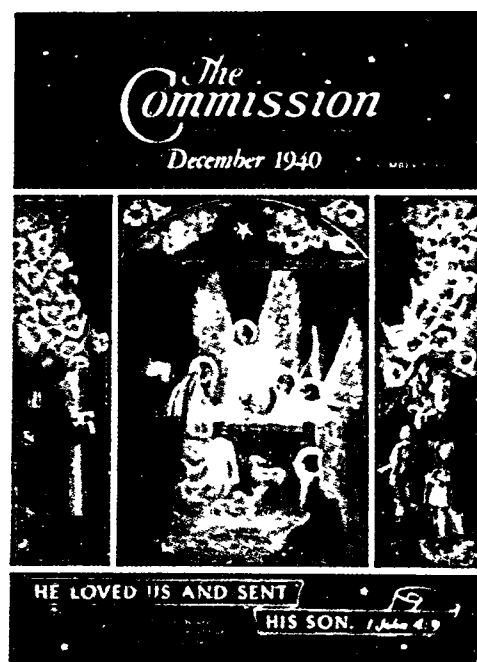
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FOREIGN MISSION BOARD - Box 1595 - RICHMOND, VIRGINIA, U.S.A.

# FOREIGN MISSION WEEK

Ridgecrest, North Carolina

August 9-15, 1941

*Be of good Cheer, I have overcome the world*

A tentative program of Foreign Mission Week is presented herewith. It is felt that this array of speakers would do credit to any denominational group and it is hoped that capacity audiences will wait on the messages of these men and women.

An attractive feature of Foreign Mission Week this year is the provision for discussion, and interchange of ideas.

Write now to Mr. Perry Morgan, Ridgecrest, North Carolina for reservations.

\* \* \*

## SATURDAY—August 9

|           |                    |                     |
|-----------|--------------------|---------------------|
| 7:30 P.M. | Music              | I. E. Reynolds      |
|           |                    | Mrs. J. Frank Cheek |
| 8:00      | Missionary Message | A. R. Crabtree      |

## SUNDAY—August 10

|       |                    |                   |
|-------|--------------------|-------------------|
| 9:45  | Sunday School      |                   |
| 11:00 | Morning Worship    | Charles E. Maddry |
| 1:00  | Dinner             |                   |
| 6:00  | Supper             |                   |
| 6:45  | Sunset Service     | W. W. Hamilton    |
| 8:00  | Missionary Message | H. H. McMillan    |

## MONDAY—August 11

THE ORIENT, J. Hundley Wiley, Presiding

|             |                    |                       |
|-------------|--------------------|-----------------------|
| 7:20        | Morning Watch      | J. W. Marshall        |
| 8:00        | Breakfast          |                       |
| 9:00-9:30   | Missionary Message | Mrs. M. T. Rankin     |
| 9:30-10:00  | Missionary Message | Mrs. George A. Carver |
| 10:00-10:30 | Discussion         |                       |
| 10:30-10:45 | Recess             |                       |
| 10:45-11:15 | Missionary Message | Mrs. Maxfield Garrett |
| 11:15-12:00 | Missionary Message | C. J. Lowe            |
| 12:00-12:45 | Discussion         |                       |
| 1:00        | Dinner             |                       |
| 6:00        | Supper             |                       |
| 6:45        | Sunset Service     | W. W. Hamilton        |
| 7:45-8:15   | Missionary Message | J. O. Williams        |
| 8:15-8:45   | Missionary Message | J. H. Wiley           |
|             | Motion Pictures    | Mary M. Hunter        |

## TUESDAY—August 12

LATIN AMERICA, Charles E. Maddry, Presiding

|             |                    |                      |
|-------------|--------------------|----------------------|
| 7:20        | Morning Watch      | D. A. McCall         |
| 8:00        | Breakfast          |                      |
| 9:00-9:30   | Missionary Message | W. Q. Maer           |
| 9:30-10:00  | Missionary Message | J. W. Marshall       |
| 10:00-10:30 | Discussion         |                      |
| 10:30-10:45 | Recess             |                      |
| 10:45-11:15 | Missionary Message | J. W. McGavock       |
| 11:15-12:00 | Missionary Message |                      |
| 12:00-12:45 | Discussion         |                      |
| 1:00        | Dinner             |                      |
| 6:00        | Supper             |                      |
| 6:45        | Sunset Service     | W. W. Hamilton       |
| 7:45-8:15   | Missionary Message | James R. Bryant      |
| 8:15-8:45   | Missionary Message | Speaker to be chosen |
|             | Motion Pictures    | Mary M. Hunter       |

## WEDNESDAY—August 13

W. M. U., Mrs. F. W. Armstrong, Presiding

|             |                                        |                        |
|-------------|----------------------------------------|------------------------|
| 7:20        | Morning Watch                          | Myrtle H. Zentmeyer    |
| 8:00        | Breakfast                              |                        |
| 9:00-9:30   | Missionary Message                     | Mrs. Leo Eddleman      |
| 9:30-10:00  | Missionary Message                     | Mrs. Charles E. Maddry |
| 10:00-10:30 | Discussion                             |                        |
| 10:30-10:45 | Recess                                 |                        |
| 10:45-11:15 | Missionary Message                     | Neale C. Young         |
| 11:15-12:00 | Missionary Message                     | Mrs. F. W. Armstrong   |
| 12:00-12:45 | Discussion                             |                        |
| 1:00        | Dinner                                 |                        |
| 6:00        | Supper                                 |                        |
| 6:45        | Sunset Service                         | W. W. Hamilton         |
| 7:45-8:15   | Missionary Message                     | Blanche S. White       |
| 8:15-9:00   | Presentation of Margaret Fund Students | Mrs. H. M. Rhodes      |
|             | Motion Pictures                        | Mary M. Hunter         |

## THURSDAY—August 14

EUROPE AND THE NEAR EAST, George W. Sadler, Presiding

|             |                    |                        |
|-------------|--------------------|------------------------|
| 7:20        | Morning Watch      | J. D. Freeman          |
| 8:00        | Breakfast          |                        |
| 9:00-9:30   | Missionary Message | Mrs. Charles E. Maddry |
| 9:30-10:00  | Missionary Message | Petre Trutza           |
| 10:00-10:30 | Discussion         |                        |
| 10:30-10:45 | Recess             |                        |
| 10:45-11:15 | Missionary Message | A. M. McMillan         |
| 11:15-12:00 | Missionary Message | Leo Eddleman           |
| 12:00-12:45 | Discussion         |                        |
| 1:00        | Dinner             |                        |
| 6:00        | Supper             |                        |
| 6:45        | Sunset Service     | W. W. Hamilton         |
| 7:45-8:15   | Missionary Message | Mrs. Petre Trutza      |
| 8:15-8:45   | Missionary Message | George W. Sadler       |
|             | Motion Pictures    | Mary M. Hunter         |

## FRIDAY—August 15

AFRICA, H. P. McCormick, Presiding

|             |                    |                         |
|-------------|--------------------|-------------------------|
| 7:20        | Morning Watch      | J. W. Marshall          |
| 8:00        | Breakfast          |                         |
| 9:00-9:30   | Missionary Message | Mrs. A. Scott Patterson |
| 9:30-10:00  | Missionary Message | Ethel R. Harmon         |
| 10:00-10:30 | Discussion         |                         |
| 10:30-10:45 | Recess             |                         |
| 10:45-11:15 | Missionary Message |                         |
| 11:15-12:00 | Missionary Message | D. A. McCall            |
| 12:00-12:45 | Discussion         |                         |
| 1:00        | Dinner             |                         |
| 6:45        | Sunset Service     | W. W. Hamilton          |
| 7:45-8:15   | Missionary Message | H. P. McCormick         |
| 8:15-8:45   | Missionary Message |                         |
|             | Motion Pictures    | Mary M. Hunter          |

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# THE COMMISSION

CHARLES E. MADDRY, *Editor in Chief*

VOL. IV

JUNE, 1941

No. VI

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**THE COVER**—Shows the entrance to the chapel on the campus at Ridgecrest, North Carolina.

# THE COMMISSION

Vol. IV

JUNE, 1941

No. VI

## OUR MISSION CHALLENGE AFTER THE WAR

We shall find ourselves living in a new world when the present war has ended. This struggle, being mainly a conflict between two political philosophies, will leave one of them dominant in the entire world when it is over. Our own country will be a close neighbor to all other countries in the world family of nations, with their problems forced upon us. Furthermore, the terrible destruction in the nations which are, or shall be, engaged in the conflict will leave such overwhelming poverty and need as the world has never seen. Competent financial leaders throughout our country agree that a depression is inevitable regardless of which side wins.

These facts present an unprecedented challenge to the Foreign Mission enterprise of Southern Baptists. First, they cannot ignore the piteous need which the war will leave in the belligerent countries and those overrun by aggression. Our own fellow-Baptists in these countries, as well as humanity in general, will be dependent on outside help for a long period.

Added to this call to succor the suffering will be the challenge and opportunity to expand our mission endeavor throughout the world. Long have we needed and desired to enter countries where the doors have been closed to our missionaries. It is probable, to the extent of practical certainty, that doors of opportunity for preaching the Gospel will be opened after this war more widely than ever before in history. If the democracies are victorious, the new world order will be built on the principle of the freedom of the human spirit. It is difficult to believe that such order would omit a demand for universal religious freedom. In this case, such countries as Russia, Japan, the Mohammedan lands, and the Catholic nations of Europe will be open for missionaries and ripe for their ministry. This worldwide upsurge of the human spirit will, no doubt, present new opportunities and needs for expansion in countries where we are already laboring. Events may not exactly follow the foregoing pattern. However, a study of conditions following the last war and a consideration of present trends assure us that Southern Baptists must not come to that day of opportunity unable to enter the open doors.

All of this presents an imperious call to prepare,

*Dr. H. H. Hargrove  
is pastor of the  
Columbus Avenue  
Baptist Church,  
Waco, Texas*



during the war, for our task when it is over. With a depression inevitable, it is manifest that we shall not, then, be able to accept new responsibilities or enter new fields unless we have, in the interim, provided funds to finance the program. The payment of debts would help, and that program must go on unhindered during this time of prosperity.

Our choice, then, is of three possible courses, namely: await the new day of opportunity and for lack of funds be compelled to fail to accept the challenge; come to the new day without funds and go in debt to launch a world program; or, adopt a program now for gathering funds during war-time with which to launch a world program when peace returns. Which it will be must be decided now.

This is, admittedly, a big problem. It has many difficulties. It takes the world in its scope. But did not Christ include the whole world when He commissioned His disciples? He may be preparing the day when the doors of the world will be opened to the Gospel. The religious group which is ready in that day can pre-empt the territory of the nations for their message. Baptists ought to be that group. If we believe our own claim that our message is the need of the world, we shall prepare today.

We are still using our "hind-sights" on what we did after the last war. Let us now use our "fore-sights" on what we shall do after this conflict.

# Why Student Work in Latin America?



*Dr. Frank H. Leavell is the able and popular secretary of the Department of Student Work, of the Baptist Sunday School Board*

"There is a *time* which taken at its flood leads on to fortune." It is now "flood time" for contacts among the youth below the Equator, or in Latin America. The import of this brief article is to accent some of the reasons thereof.

Latin America today is awakening. Well do they know that the thought of the world is focused upon them. Nationalism, a world passion today, has touched their sensitive nerves, awakening them to home needs and world outlooks of which they have never before dreamed. They have been stricken awake. They have neither unity at home, nor dependable alliances abroad. They are rich in natural resources but inexperienced in developing them. At the same time they are conscious that that wealth is their own and they are, of late, determined to protect it. Latin America is subject to invasion, economically, politically, socially, or by force. She knows it. She is agitated.

The nervous tension intimated in the above paragraph is felt keenly by the youth of the republics; and no age group of youth is so sensitive to it as is the college student sector thereof. Impressions made upon them now will grow into working principles for tomorrow. Friendships and acquaintances made among them today will lead to international alliances tomorrow. Christian contacts today will mean Christian co-operation tomorrow. It is "flood time" for work with youth in Latin America. Further analysis is interesting:

*First.* It is with the intelligentsia. The college

students of today will be in the upper strata of tomorrow's society. Only with the consecration of its highest intelligence can a nation properly progress. If the world's chief good depends upon democracy, Christian democracy, as we believe it does, it is a present imperative that today's youth should be reached with definite training in Christianity's principles and their application. Surely the college constituency, the students themselves, must be the stimulation for the adventures of the future in Latin America. Stated a bit differently, the country's youth are the guardians of their future destiny. Youth of today are the trustees of their posterity. The greatest investment we may make in them is our best investment for both today and tomorrow.

*Second.* It is open. Another good reason for student work in Latin America now is the significant fact that the fields are now open to entry. Other countries are closed or are closing. The future is uncertain. Just now much is being said and much is being done in the Western Hemisphere to promote good will and more friendly relations among the various republics and sections of the continent. We hear much of the "Big Brother" spirit, of better "Trade Relations," "continental solidarity," and of "Good Neighbor" policies and practices. Woodrow Wilson said, "Comprehension must be the soil on which shall grow all the fruits of friendship." Youth react quickly to good will. Franklin Roosevelt said of Latin America, "We must prove ourselves their friends and champions upon terms of equality and honor." The youth there is not poisoned with prejudice. They are idealists and credulous. It will take the incoming generation, the youth of today, to consummate our desired relations. A new generation will usher them in. Hence the need of work with youth and the college students, the future leaders.

*Third.* It is imperative. The hope is in Christ. A native of Chile, a graduate in one of our schools a year ago said, "South American youth have lost faith in their Government and in the Catholic Church. In their restlessness they are promoting strikes, revolts, and revolutions. They want what Christ can give them." A student religious program by the Baptists would furnish to the upper bracket of youth, the college students, the full program of Christ. It would be but a brief period until these students of today would be leaders and advocates of the Christian program.

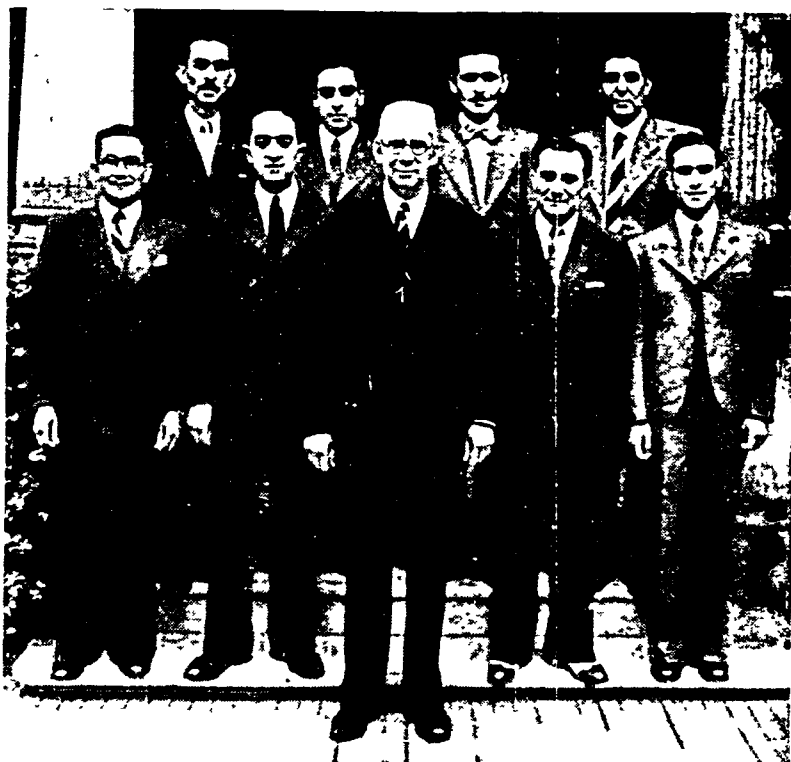
*Fourth.* It is conservation. It will conserve our full investment. Missionary work of Southern Baptists has prospered in Latin America. Their schools have

grown and flourished as have their churches. Christian education and gospel preaching are the Siamese twins of the Christian program. But a distressingly small proportion of the students in Baptist colleges are either Christian or from Christian homes—less than twenty per cent, as a rule. More than eighty per cent of them are from Catholic or non-Christian homes. Consequently, the product of our schools is not dependable leadership material for carrying forward Christian work, the program of the Kingdom of God. This needs remedying. Work with the students, under experienced leadership, will help conserve the full program of our missionary enterprise.

*Fifth.* It is successful. The initial effort in distinctly religious work with Baptist students in Latin America has proved successful. In 1939 a beginning was made in organizing the Baptist Student Union in the schools of South America. A visit by a specialist in that work was made possible through the Foreign Mission Board. The success of that initial, brief, visit indicates powerfully what an established work can and will mean.

*Sixth.* It is in step with time. A program of student religious work in Latin America will link up and gear in with a world-wide program of Baptist youth activity. The Youth Committee of the Baptist World Alliance is encouraging a closer fellowship with the national youth organizations of the world. It is ecumenicity which is altogether agreeable and delightful with Baptists the world around.

Through such a program the youth of Latin America will lock arms, keep step, and feel the warm heart-beat of the Baptist youth of other continents. It is internationalism at its best, Christian inter-



*Students at Baptist Seminary, Buenos Aires  
Rev. L. C. Quarles, center front*

nationalism, Baptist internationalism. It is in keeping with the teachings of Jesus when He said, "I, if I be lifted up, . . . will draw *all* men unto me," and "Go ye therefore into *all* the world."

## HELPING WHERE HELP IS NEEDED

*W. M. U. Devotional Topic*

To every follower of Christ there comes the Master's call to evangelistic service. He who said, "Come unto me" has also said "Go ye . . . and preach the gospel."

In a very real sense God has brought to each Southern Baptist the glorious privilege of being His witness to the African, right here in the southland, testifying for Christ by word and by deed. Let us remind ourselves often of the truth expressed by H. T. Lefere:



*I cannot speak to crowds, I can speak to one,  
And tell him what for me the Lord has done.  
I like to think that he whose love I tell  
Spoke to one needy heart at Jacob's well.  
His brother, Andrew sought for Christ to win;  
He preached; three thousand souls were gathered in.*

*When Philip's feet were led to one strange tryst,  
He showed one seeking soul the way to Christ.  
If 'mid the ones and twos my work shall be,  
Gladly will I fulfill this ministry.  
Some many talents have; I have but one,  
Yet I with them, may share my King's "Well done."*

# Kingdom Facts and Factors

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

## THE PROTESTANT CHALLENGE OF LATIN AMERICA

Temporary limitations on missionary activity in the Orient and in the Near East are serving to turn the attention of missionary-minded people to the unusual opportunities and facilities for the evangelical interpretation of the Gospel in the American continents. This opportunity and challenge have been lying before our eyes for a century. The appeal of these Latin American countries has been growing in strength during the last fifty years. The new awakening and the rapid progress along all lines of comprehensive economic and social advance have increasingly emphasized the need for a new religious outlook and a new manifestation of the power of the Christian faith in the new life of all these lands. The fruitfulness of the efforts which have been made by several of the Protestant denominations encourages the hope that enlarged response to this opportunity at our doors would make a great contribution to the new life of the American democracies.

The four hundred years of Roman Catholic occupation have demonstrated that this form of Christianity is not adequate for the requirements of individuals, society, or civil government. While some reforms may be possible it is inherently impossible for the Roman Catholic Church to reform itself or to be reformed in character so as to enable it to meet the demands of the new age. If Latin America is to be saved from skepticism, secularism, and the various nationalisms, it must be by the rapid and extensive introduction of the Gospel of divine freedom in personal salvation and in Kingdom ideals.

It is gratifying that the Foreign Mission Board of the Southern Baptist Convention is projecting revision and enlargement of its work in these lands. It is to be hoped that other evangelical denominations will see and seize the same opportunity

## RACIAL JUSTICE IN THE UNITED STATES

One of the marked religious and social trends in our country just now is the growing interest in righteous justice and fraternity in interracial relationships. Our national idealism against biological

and political nationalism abroad is awakening the consciousness of our own sins in group relationships. Religious and social consciousness are finding an increasing number of voices to rebuke our own sins in this important matter of humanity and of Christian ethics. We cannot condemn Italy's course in Ethiopia without feeling the demand for justice toward the Americans of African ancestry who constitute so large an element in our own population. We cannot rightly condemn the racial arrogance of Germany as long as we determine our own public and private behaviour so largely in a racial group consciousness in this "land of the free and home of the brave."

It is gratifying to find in the South a growing demand and a growing willingness that political, social, and economic justice shall be done to the Negroes. For the most part we have yet to outgrow the notion that this justice is to be accorded to the Negro race by a white race which still thinks of itself not only as superior but as having some very definite priority in rights to American residence and opportunity. Most white people seem yet lacking in the awareness that Negroes were only a dozen years behind whites in becoming residents of Southern territory. And we all practically ignore the Indian priority. Very generally Negroes are still thought of as foreigners—Africans—by those who forget that the whites are equally foreign and with no advantage over the Negroes in their American pedigree and tenure. Now that we are eighty years along the road of professed political and economic equality, it is high time we made room in the roads to progress for all our people "irrespective of race, color, or previous condition."

## REVIVAL OF S. V. M.

The Student Volunteer Movement, for forty years one of the most vigorous, romantic, and useful religious movements in North America, has suffered such a decline in vigor and in interest as largely to have passed out of the active consciousness, not only of the general Christian public, but even of the very student population in which and for which it originated and had such an amazing growth of enthusiastic prosperity. In the last decade "Volunteer Bands" have ceased to exist in many

colleges, universities, and even in some seminaries. The days when tens of thousands of students pursued volunteer mission study courses have almost passed out of memory.

It is not at all likely that this Movement will ever again attain to the proportions of a generation ago. This is probably not needed. There is, however, very great need of a revitalization of this Movement. It is encouraging to know that, under the lead of a new secretary—incidentally a Baptist—there are distinct signs of new life. A recent inter-seminary conference at Lexington, Kentucky, was occasion for the Student Volunteer Secretary to arouse new hope and inspire new promise of usefulness for the Movement.

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### AN OFFICIAL CHRISTIAN MISSION FROM JAPAN

It is known that a group of Japanese Christian leaders are, at this writing, about to arrive in the United States with a view to influencing American opinion with reference to Japan and "the new order in the Orient." It is understood that they come at the "request" of the Government, by which the expense of the mission will be paid. Among the personnel is Toyohiko Kagawa, best known of all Japanese Christians. One of his friends and admirers, agreeing that this whole idea is deplorable, added that Kagawa had no other choice when asked by the Government to serve. The mission is a mistake from every standpoint. It does not help the case at all that it is attended and counselled by Dr. Axling, one of the oldest and best known missionaries, and Kagawa's best biographer. Dr. Axling has been said to be "more pro-Japanese than the Japanese themselves." He has written propaganda for the Japanese imperialism to be distributed in the United States. Whether this mission will be admitted to this country is not now known. By the time this is in print no doubt our readers will have heard a good deal about it. It will be a service to Christianity if the United States authorities shall bar this group from entering.

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### RELIGION AND RELIGIONS

Religion is the relation between God and man. Religions are institutionalized forms through which this relation between men and God is expressed, promoted, and developed. A religion includes forms of worship, ways of working, doctrines of God, man, sin, salvation. Religions are compared. Where more than one religion is found in the same country

they make some sort of adjustment; often they are in competition. Usually the authoritative Government adopts and patronizes one religion. Thus we have national religions.

Just now national religions constitute one of the worst features of our world confusion. In the past, when nations were more isolated and had less extensive and less vital relations with other states, the evils of nationalistic creeds were not so important and were little discerned. Now it becomes imperative that religion shall find expression in a truly universal faith—a religion for all men. National dogmas are the most dangerous enemies to such a true religion of mankind.

Christianity is theoretically and in principle the one truly universal religion. True Christianity could be the unifying influence and creative force for the confused, conflicting, discordant and fighting world. But in actual modern history Protestant Christianity has developed as a series of national religions, in the form of state churches.

Four of the five principal divisions of the Protestant movement were influenced in their first forms by national and racial factors; and by becoming State Churches they doomed themselves to become national religions. Now when Christianity alone could offer the religion in which God and man can meet, it becomes clear, as it never has been clear before, that we have not Christianity but a whole series of Christianities, most of them so enmeshed in political complications as to limit them as national religions. Such a Christianity cannot be the redeeming religion of our world. Only a Christianity free from sectarian, national, and racial provincialism can embody the Christ of the human race, and serve Him in His work of redeeming men from the chaos brought about by all men being drawn together in physical, economical, and social aspiration, but lacking any unifying motive. Religion must provide that motive. Have we any interpretation of Christianity that can be the channel of that motive, that can be the vehicle of "God in Christ reconciling the world unto himself," and so bringing brotherhood?

\* \* \*

*Because we may be unable to do great things for Thee, help us to do all things greatly.  
Through Christ, Amen.*



*Seated:*  
Karlo Hrcan  
*Second row:*  
Ivan Vlashitch  
(left); Jurai  
Kluchik (right)  
*Third row:*  
Pavle Chany  
(left); Sava  
Damjanovitch  
(right)  
*Back row:*  
Yovan Yavano-  
vitch; Mrs.  
Moore, Rev.  
John Allen  
Moore

Our school text is I Thessalonians 4:11. And it might well be, for a number of reasons. Not the least important part of it is the learning to work with the hands, for along with his activities as minister, missionary, or colporteur, it may be necessary for each of the six boys in our miniature Belgrade Seminary to earn his living by practicing a trade after he graduates. This is due not merely to the fact, and fact it is, that our churches are so small and their members so dreadfully poor, but also to the fact that they feel no need of a trained ministry. So ours is a two-fold problem—training the candidates to serve and the people to receive them. Meanwhile these boys must be prepared to “make tents,” as did the author of our motto, until God’s people are able and willing to free their hands for full-time Christian service.

#### THE LONG-FELT NEED

This is a new school, but it is not a new idea. For eighteen years, Dr. Everett Gill, long-time European representative of our Board, pled for it. Time and again, Vincent Vacek, for many years native missionary in Yugoslavia until his death two years ago, emphasized the need. A very small minority in the churches sensed the necessity and began to pray that a little school might be opened for the training of young ministers and Christian workers.

I was sent here by our Board in August, 1938, and my wife some time later. The first year was occupied with language study. In November, 1939, we had our first training school in Belgrade—for a full

\*Rev. John Allen Moore, Southern Baptists’ dauntless and able young missionary to Yugoslavia, has established and maintained the new Seminary for the training of native leaders.

## The Belgrade Seminary

JOHN ALLEN MOORE\*

month. Another was held the following February, and was well attended, many of the churches from every section of the country being represented.

Besides training lay leadership these schools served to introduce the idea of a permanent Bible school. We started at once to prepare for the opening of a class in the fall. Everything did not go as easily as one might wish. We did not expect it to. Our troubles are not yet over in the matter of securing government permission. Those who resent the idea of a trained ministry gave and are still giving some trouble. They sent “a commission” to Belgrade to make their complaint more or less “official.” They also tried to raise the issue at the yearly conference; but the more enlightened delegates quieted them at once. The little school is steadily gaining in favor. Many of those who strongly opposed the work were in Belgrade for a conference recently. They wanted to see the school, and happened in at noon. They were obviously surprised at the simplicity of the soup and kraut dinner, also that Mrs. Moore and I boarded with the students. The visitors proceeded then to investigate the furnishings, largely made by the boys themselves. They were amazed at the plainness and orderliness of it all and they are more sympathetic now. They had thought that ministerial education meant idle luxury.

#### THE OPENING

September 29 was set as the opening day. We wondered whether anyone would come. We knew of two or three who wished to, but there were difficulties. The parents of one of them told him they would disown him if he came. The father of another said he would not, under any circumstances, permit his son to come. But they came, and so did three others, totaling five. Each case was thoroughly investigated, of course. There were seven others who applied but who, for one reason or another, were not acceptable.

On the opening night we had Dr. Vladeta Popovitch, head of the Department of English Literature at the Belgrade University, to introduce the teachers whom we had secured upon his recommendation to teach the non-biblical subjects. All but one of the boys have only a grammar school education (four years) and we must teach them many things besides the strictly seminary subjects. We have a history teacher who is a fellow in the Department of History at Belgrade University. The Serbian language teacher is now on the staff of a city newspaper, but was connected with the Uni-

versity when we engaged him. Hygiene is taught by a Belgrade physician. The Bible subjects I teach. The local pastor teaches a course in evangelism.

#### THE SCHEDULE

Our day opens with a devotional period from 6:00 A.M. to 6:30. After this and before breakfast at 7:00, the boys make their beds and clean the one bedroom where are the three double-decker beds in which they sleep. Dishwashing and other duties busy them until 7:40, when the chapel bell rings.

Classes begin at 8:00 A.M. and there are two before 10:00 o'clock. At that time comes a thirty-minute rest period, after which is an hour for study, then another class before dinner at 12:45. There is one class after dinner. Then two hours of work about the grounds. Not only do we, among ourselves, do all the manual and unskilled labor, but even many skilled services we are able to do ourselves. It goes without saying that the boys do all the dish-washing, scrubbing, wood-chopping, gardening, and the like. Among the six boys we have a barber, a carpenter, a shoemaker, and an upholstery worker. The other two are farmers.

At 4:30 begins a two-hour study period. The four hours of study each day are superintended by Brother Drobny, the local pastor and helper in the school, and by my wife and me.

Supper is at 6:45. There is then the last study period of the day from 8:00-9:30, after which come evening prayers—and to bed by ten.

#### WHO'S WHO?

I wonder if you would like to meet the boys? Yovan Yovanovitch (translated, John Johnson) is a nineteen-year-old Serbian. His parents protested against his entering the school and threatened to refuse to recognize him as their son, but they finally consented and he gives great promise of success in evangelism and personal work.

Pavle (Paul) Chany is a Slovak, and about nineteen years old. He was an upholsterer. His father was among the committee which came with the intention of closing the school. He now has actually made some gestures of friendliness toward our work.

Sava Damjanovitch, a Serb, is a fine-looking little student and has to work very hard for what he learns, but he has a beautiful spirit. There is no Baptist church in his home province of Bosnia, but it is our hope and our prayer that it won't be long before Sava will be ready to go back to his people with the message of life.

Ivan Vlashitch, a Serb from northeastern Yugoslavia, is the oldest of the group; he is twenty-five. Ivan is the best student among the six, the only one who has had any high school work at all. He is,

apparently, thoroughly consecrated and committed to the service of the Lord. It is unfortunate that he seldom has a rival for the highest mark; obviously that gives him an unhealthy opinion of himself. Of course these boys have their weaknesses and their faults, but taken all in all they are a fine lot, and my hopes for the future of this country are bound up in them.

Two more I have not mentioned, both Slovaks. Karlo Hrchan is a carpenter. He is already registered for military service, having reached twenty years of age, and will probably not be able to finish the course without a two-year interruption for army training.

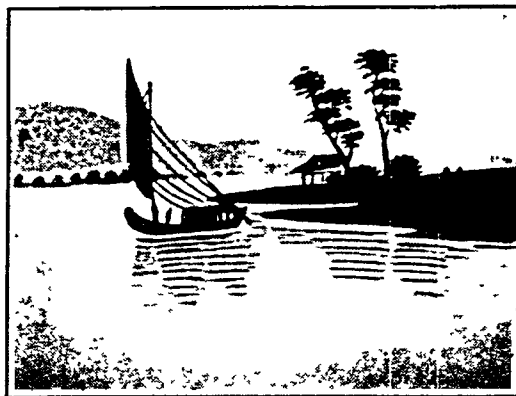
It may seem strange to you that we have had to teach these boys elemental Christian lessons in honesty, such as during examinations. However, I think they have learned, for I have had no trouble along this line since the first examinations.

Jurai Kluchik is the "little fellow" of the group—about five feet. Jurai, who is nineteen, entered late and has had a hard time of it. He finds it very difficult to learn. I think Jurai is going to pass all the work this time. Our course is not a light one—twenty-four hours of lectures a week.

#### THE FUTURE

What the future holds for us we do not know. We fully realize the uncertainty of the situation. It may be that next week this little class will be scattered to a half dozen battle fronts. On the other hand, we may be permitted to carry through our plan and our prayer for the better preparation of these boys for the Master's service in this needy field. The future, I say, we do not know. We do not ask to know it. We are not responsible for the future. We only know that we are duty-bound and love-bound to be faithful in the present, to work while it is day, for it may be the night cometh. We trust that there will be a long day in which to work the works of Him that sent us out here; but, day or night, it is required of stewards only that they be found faithful.

Pray for Yugoslavia, and remember our little Seminary in your prayers.



# A Great Day

ROSALEE MILLS APPLEBY\*

We have come to a great day, I believe, in our mission work here when the friendship between our Americas has opened wider the doors to Christ. We never saw a brighter day than now in the work of Minas. The rapid growth of the cities and development in every way are a challenge. Our lovely city grows and new preaching points are opening up on every hand.

The accompanying picture shows the location of the new First Church's educational building and temple. It is in the most beautiful place of the city. Casting our bread upon the waters, it came back in the story of how we got this church. Years ago the Board there gave enough for a lot in the city. Later it sent the missionaries money for residences. Instead of building their homes they added it to the sum received from the lot for the church and bought a splendid piece of property.

A church was built on the back with the hopes of putting a better building at the front. This property so increased in value that last year it was sold for enough to buy a lot on the Raul Soares Public

how I feel when I look down upon the city at night with its thousands of lights or across the rolling hills at twilight when purple and pink lie on the mountains before the close of day. What challenging opportunities are ours!

The city mission has been organized and is growing, though we greatly need money for hall rent and some help for preachers. If the Seminary should move up here, we could put the young preachers in the different sections of the city and more rapidly win Belo Horizonte for Christ. I sincerely feel that it will be the best possible place here because of the excellent, Christian spirit of our folk in Minas. After all it is not so much what a preacher *knows* that wins the lost but the spirit and power he has in his life . . . and this is both *caught* and *taught* . . . caught from other spiritual lives and from communion with Him.

It would be difficult to find anywhere more consecrated people than some of our laymen. Their beautiful lives are something from which one never gets away. We have a layman who lives in two rooms at the back of his suburban store. He dresses in the humblest clothes and lives in great simplicity, but his gifts to the Cause put wealthy men to shame. The president of our State Convention is a judge of the supreme court in the state, Dr. Antonio Vilas Boas. He could hold any social position but I dare say he has no thought separate from the ongoing of Christ's cause here. The gifts I know of that he and his consecrated, lovely wife have made this year equal almost one half his large salary.

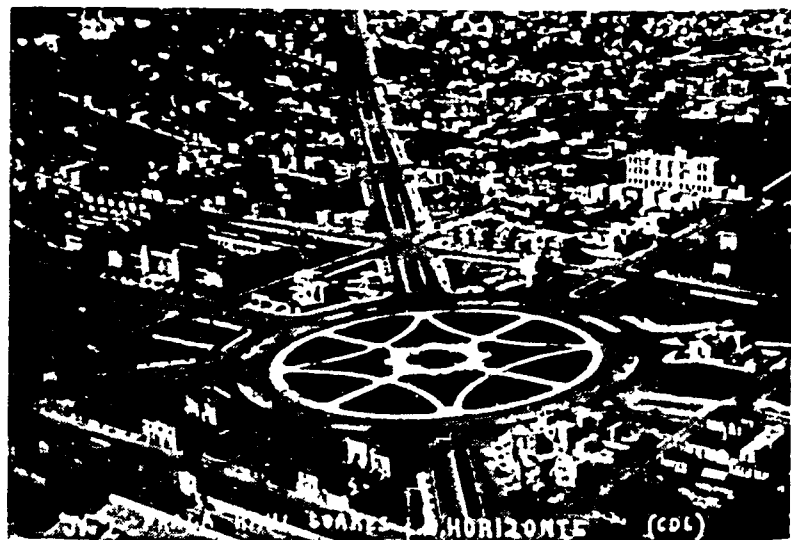
Last week when a preacher from the Interior came in second class, to lay before the State Board his large association of three churches and twenty-



View from the First Church

Gardens, with enough left over to construct our educational building. We did borrow some from the Loan Fund at Rio, but gave to Third Church nearly enough for her location. Third Church has already entered her new building. Now the finest thing about it was that the folk gave this suburban church a gift out of appreciation to the Board for that first lot. God still multiplies the loaves and fishes. As you look at this scene you will realize

\*Mrs. Appleby is one of Southern Baptists' consecrated and able missionaries who is nobly serving God and His cause in Belo Horizonte, Brazil.



Belo Horizonte as seen from First Baptist Church

seven preaching points, there was nothing with which they might offer help. However Dr. Vilas Boas immediately gave enough to guarantee another preacher for this field. A few of the women came together and offered a W.M.U. worker, a half of her salary to be paid by the National W.M.U.

The Vilas Boas family has backed in a wonderful way our state Orphans' Home—a project that pleases him because he moves in a class of men who appraise religion and its worth according to the visible benefit it renders mankind. As they know very little of the silent forces of evangelism, they weigh our worth according to the charitable institutions. Naturally when the denomination is comparatively new and poor, we have not been able to have many charitable institutions. Now we are indeed proud of our farm with its 1,200 acres and our houses.

God has blessed this beginning far beyond any

dream our folks have had for it. There are 1,600 fruit trees and already eighty-five head of cattle. This will be added to as far as possible to guarantee self-support, or as near that as possible. This farm does several things: It raises the standard of agriculture and stockraising for the interior of the state. It furnishes a Christian home for fatherless children, and widows' homes. It provides a Baptist school not only for these children but for the entire community. Then, best of all, we pray that it may be a spiritual lighthouse to send out the good news not only in silent testimony but in sending gospel teams to the surrounding towns. As soon as possible we hope to allow children too poor to remain here in the city to study, to stay there on the farm, make their own way and study until they reach the higher grades. By that time we will know their worth and the most promising can study here in the Baptist Gymnasium.

## CHINESE COLLEGIAN

ARCHIBALD M. McMILLAN

Among the fruits of missionary endeavor in China is Edward Chow, now a pre-medical student at Wake Forest, who hopes later to return home as a medical missionary to his own people. By giving his life in service, he hopes to follow the example of the American missionaries who made such an imprint on his youthful mind.

"When I was a little boy in China, I always wanted to know where those missionaries came from and who supported them," Chow recently stated at a mission study meeting in Wake Forest. "I knew that it required a great deal of courage for one to leave his homeland, friends, and loved ones and go to a far-away country where he does not understand the language and the customs of the people, and does not know what may happen to him."

The word "missionary" became associated in his mind with "mother"; both words symbolized sacrificial love. "Missionaries with the courage of Christ leave the place they love," he added, "and go to places of uneducated, untidy people who worship idols. They face hunger, thirst, and sometimes death, all to work for people whom they do not know. The courage of your missionaries gives me courage to want to be a missionary of Christ, to be His servant to my people, millions of whom have not yet had a chance to know Jesus Christ, His great love, and His great courage."

It takes courage to be a Christian in China. Edward's father was disinherited because he became

a Christian, but this decision meant much for God's Kingdom. This fine son, Edward, was one of 156 who last summer surrendered for Christian service at a Chinese student meeting led by Bill Marshall of Texas and Baker Cauthen of China. Two girls



*East Meets West at Wake Forest  
John Oatfield (England) and Edward Chow (China)*

in the family are Joy Chow, now studying at the Training School in Louisville, and Mrs. C. K. Djang, who studied music at Meredith and has now returned home to teach her own people.

Like "a good soldier of Jesus Christ," Edward already has suffered much. Cold, fatigue, bombing, hunger are no strangers to him. In 1937 when the Japanese stormed Hangchow, Edward left Wayland Academy where he had been studying and set out on his bicycle among hordes of refugees hastily leaving their homes in the middle of the night. After riding forty miles, Edward had to leave his bicycle when fording a river. After that he walked about among the mountains south of Hangchow, covering about five hundred miles in six months.

Bob Gallimore\* of China wrote recently in Wake Forest's weekly, *Old Gold and Black*, "During his wanderings he lived off the land, eating and sleeping whenever and wherever he could, and when he couldn't, not at all. Many a time he was hungry, and many a time he was forced to slog his way through cold, driving rains and snow."

At this point Edward Chow (pronounce it "Joe") himself took up the story: "The country people were kind to me," said he. "Many times they took me into their homes, gave me a place to sleep, and often fed me food that they normally reserved for festive occasions. They are some of the best people on this earth."

It is surprising that many of the mountain people among whom he wandered did not know that the

\*Margaret Fund student at Wake Forest College with his brother, Dick; son of Mr. A. R. Gallimore, recently returned to serve in Canton, China, and Mrs. Gallimore, who had to stay in America.



Edward's sister, Joy Chow, at Louisville, with three others who hope to serve Christ in China

Japanese had invaded the country, but gained from Chow their first knowledge of the war. During these months of roaming, Edward had no idea where his parents were nor how they were getting along, nor did they know of his whereabouts. Finally he found his way from the wooded hills down to the port city of Ningpo, thence to Wenchow, and from there to Shanghai, where friends helped him get re-established and enrolled in the University of Shanghai. This son of a family which ruled China for nine hundred years (twelfth to third centuries before Christ) secured here further educational preparation in this country.

These strange and strenuous experiences helped make Edward Chow a more consecrated Christian, as he himself has testified. "Before the war," he has said, "I was a Christian, but not a very good one. My war-time experiences helped make me realize my great need of Christ and showed me again how much my people need Christianity. Today, among four hundred and fifty Chinese, there are comparatively few Christians, and only six hundred and fifty thousand of my people are educated. That is a field worthy of your life and love."



Chinese "Warphans"

# Financing an Adequate Program

W. T. CONNER\*

An adequate foreign mission program on the part of Southern Baptists calls for increased funds. We are not giving to foreign missions as we should. We are not meeting present opportunities in any adequate way. Many of our people are hoping, and earnestly praying that, when this awful scourge of war passes, new and greater opportunities will come to us. In that case, will we be ready? Will we have the trained men and women ready to go? Will we give the money needed?

## FACING THE FUTURE

We ought definitely to plan for meeting such opportunities as they come. Our Board needs more money now, but if these greater opportunities come there will be more urgent need for larger financial support. I have heard that there are some among us who think that, on account of disturbed conditions, we should recall our missionaries and draw in our lines; but I am persuaded that not many of our people think that way. This is no time for retrenchment. We should rather adopt an "all out" policy for an aggressive forward movement.

## FINANCING THE PROGRAM

We should enlist more givers to missions. It is a disgrace to us as a denomination that so many of our people give nothing to world evangelization. Many people in our churches give nothing to church work of any kind. Many more give nothing to missions. What right has a man to wear the name "missionary" Baptist and never do anything for that Christ-initiated cause? He would have just as good a right to wear the name Baptist and have his children sprinkled in infancy. We must eternally work at the task of enlisting our unenlisted people in giving. This needs to be done for their own sakes as well as for the sake of the work.

Then tens of thousands who do contribute need to give more. Dr. Gambrell once said that many Baptists just give enough to keep from giving. They donate enough to ease their consciences a little and to enable them to feel fairly respectable, but they do not make an offering in proportion to their ability or according to the needs of the work. No Christian, under ordinary and normal circumstances, should give less than a tenth of his income, and thousands of us should give more than that.

## DUTY VERSUS PRIVILEGE

Many of our people should make large gifts to foreign missions. Foreign missions constitute the heart of our denominational work. People with large earning power or with money saved up could do a wonderful thing for the future peace and safety of our world if they would dedicate a large part of this money to the propagation of the Gospel around the world. No longer can we think in less than world terms. We must not delude ourselves any longer with the idea that one nation or people can go up while others go down. In the closely-knit world of today, we all must rise or fall together.

I long to see many of our churches take a much larger share in world missions. It would be a blessed thing if we would give to world missions as we often give to a local building campaign. Under the pressure of such a campaign, some of our people will sometimes really give sacrificially. By no means does our giving to missions usually deserve to be spoken of as sacrificial. The world's need of the Gospel will never be met by easy-going giving. Our task is a great task. No easy methods will supply the imperative need.

## WATCH AND PRAY

If we are to finance an adequate program, the people must be informed. They will not give to a cause unless they understand the need. Then there must be faithful and intelligent praying for missions. It will take the power of God in this enterprise. Human wisdom and resources are not enough.

As everywhere else, the key man here is the pastor. I have been a teacher of young preachers and missionary workers for nearly thirty-one years. I have rejoiced in seeing many of them go, under the call of God, to the mission fields of the world. That is fine. But my plea now is for *missionary pastors*. If any young preacher reads these lines, especially any of my former students, may I not appeal to you, that you will resolve, by the help of God, to be a missionary pastor? Inform your people. Pray for missions. Enlist your people to give.

May God give Southern Baptists a new missionary passion and a great missionary program.

• • •

*Help us to believe that Thy counsels are always for our enrichment and good. So shall we be saved from heartbreak. Through Christ, Amen.*

\*Dr. Conner is professor of Systematic Theology in Southwestern Baptist Theological Seminary, Texas.

# A Continent Bleeding to Death

EVERETT GILL,\* Wake Forest, North Carolina

The "continent" referred to is not the so-called "continent of Europe," there being no such thing. There is, however, the continent of Eurasia (Europe-Asia) which is indeed sorely bleeding.

But why "bleeding to death"? Why bleeding at all? Who wanted this war—or rather these wars? Did the already destroyed twelve nations and the beleaguered "Commonwealth of Nations" wish all this world agony? Who alone was prepared for this ghastly business? Who marched first? Who violated the boundaries without warning? Even a rattlesnake has honor enough to warn one of the intended blow. Who "took up the sword," and who is going to "perish by the sword"? These are questions that sicken the heart of mankind. I leave them for an onlooking and thoughtful world to ponder.

Does this world-wide catastrophe mean the end of missions? Some seem to have this unfounded fear. Such a fear is based on two things—ignorance of history, and lack of faith in Him who created all things and has a plan for all the ages.

God is not taken by surprise by current events. He saw it all in that moment in eternity when He created men and angels with free wills. He knew that their freedom would end in their rebelling against Him and introducing sin into the universe. But He took the risk (I speak as a man).

On the other hand God could have created men without the power of contrary choice, and hence lacking the capacity for sinning. But without wills men are not persons, and God did not wish to people the universe with moral morons. He wants men to be good by their positively choosing and willing the good.

God's plan is working out with some encouragement. Humanity, however, makes but slow progress. Most of us have to be "shown." Man learns best from the hard knocks of experience. But we have made some progress. We have seen the folly and sin of slavery, cruelty to prisoners, injustice to women and children, duelling, torture and other hateful sins. We should not despair of mankind. God does not. He has faith in His plan of working

with fallen man, and we are slowly learning "the Way" of Jesus.

## WAR

The last great evil and curse is war—the jungle method of settling conflicts. In essence, however, war is not different from other conflicts which are the expression of our self-love. In other spheres we are learning, in a measure, to control and mitigate these conflicts. They begin in the nursery with the infantile screams of "Gimme that," and "That's mine," and continue on through society, the church, the State, industry, finance and all the affairs of life. War is the one conflict fought on the jungle principles.

When they see the futility and folly of it, men will learn to eliminate this unspeakably evil method of seeking to get what they want or that to which they think they have a right. *We can do away with war when we want to.* Unfortunately nations have not arrived at the point where they are willing to make the necessary sacrifice of what they call their "national interests."

Inter-individual and inter-group conflicts within the State are now controlled by law and the authority of the State. The tragic need of the world is a world-state in some form which will outlaw war for all time. Within a modern state we are civilized beings. In international affairs we are still bushmen. We need to take that last step in the ordering of the affairs of the human race.

## WHEN PEACE SHALL COME

We must not despair of ourselves or of God and His Kingdom. This war may, at long last, "show" us. This time we may really learn the lesson Experience would teach us. It would not be so bad if we were reduced to living on the low standards of our Revolutionary fathers, having only corn pone and bacon to eat and jeans to wear—if only we had a few things left—God, soul freedom, the Bible and the "good earth." We could then make a fresh start and give the Gospel a chance in all the world, even as it has had a chance here in this blessed land since the days of the First Amendment to the Constitution, which made men's souls free. All systems of oppression and suppression, whether political or ecclesiastical, must be immobilized and rendered innocuous, if not destroyed. Man must be free, as Jesus said, "free indeed." We must be willing to pay the price of freedom.

\*Dr. Everett Gill, since 1904 has served nobly as a representative of Southern Baptists in the mission fields of Europe. As an able administrator, a gifted writer, a consecrated evangelist Dr. Gill has contributed immeasurably to Baptist mission work in Europe and in America. From his home "Dun Traveilyn" in Wake Forest, North Carolina, Dr. Gill continues to be one of Southern Baptists' great missionary leaders.

I am far more concerned over the Peace Table than I am over this war. The democracies can win this war and thus save and maintain freedom. But will they, through selfishness, lose the peace again? That is the real danger. I fear far more the evil consequences of America's losing the Peace than of her entering and winning the war. Will she again rush from the Peace Table, refuse to help organize the world for peace, and fail to assume her place of responsibility in the world's affairs? To do so

would condemn the world to even bloodier wars. When peace and freedom come again, then will come the greatest chance for the Gospel. We may witness the most glorious revival the world has known, which might begin in Russia. This, of course, may be more of a wish than prophecy. "God is in his heaven . . ." That is the main thing. The little English girl was right when she prayed at night: "Take care of yourself God; for if anything happens to you—we're sunk!"



#### NEW MISSIONARIES

Front row, left to right: Mrs. W. J. Webb, Miss Katherine Cozzens, Mrs. J. B. Adair, Mrs. T. N. Clinkscales, Miss Margaret Marchman and Miss Beatrice Glass. Back row: Rev. W. J. Webb, L. Howard Jenkins, president of the Board, J. B. Adair, Dr. Charles E. Maddry, executive secretary of the Board, Rev. T. N. Clinkscales, Miss Mildred Smith and Dr. George W. Sadler, secretary to Europe, Africa, and the Near East

#### THE MASTER WORKMAN

O Son of Man, thou madest known,  
Through quiet work in shop and home,  
The sacredness of common things,  
The change of life that each day brings.

O Workman true, may we fulfil  
In daily life thy Father's will;  
In duty's call, thy call we hear,  
To fuller life, through work sincere.

Thou Master Workman, grant us grace  
The challenge of our tasks to face;  
By loyal scorn of second best,  
By effort true to meet each test.

And thus we pray, in deed and word,  
Thy kingdom come on earth, O Lord;  
In work that gives effect to prayer,  
Thy purpose for thy world we share.

—MILTON S. LITTLEFIELD.

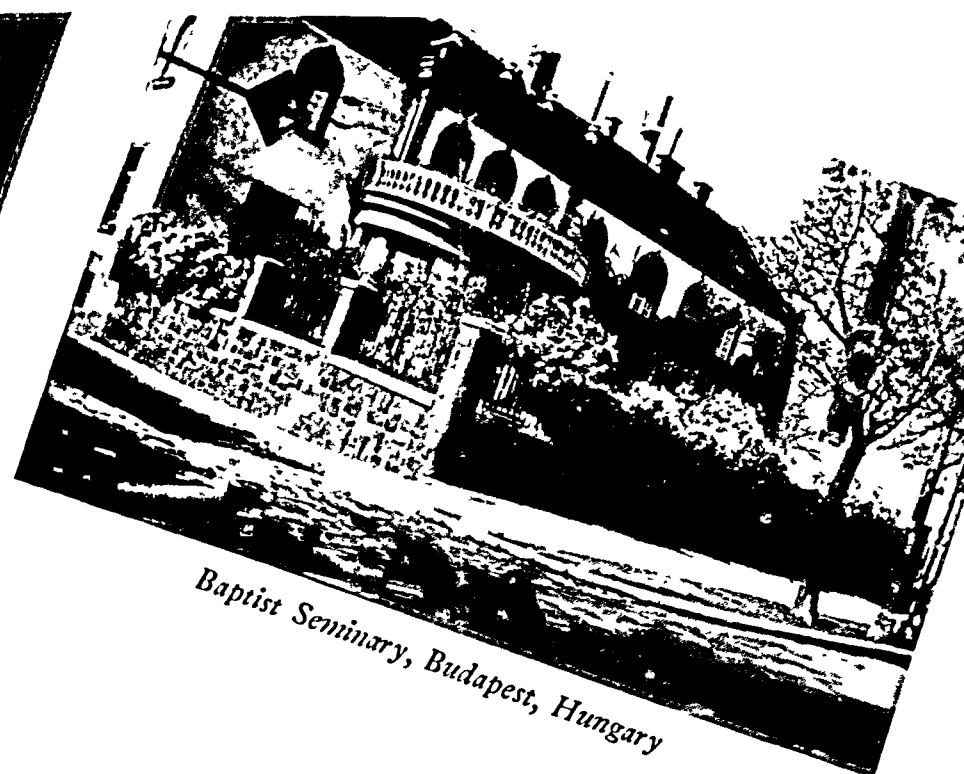


*Hungarian Peasant Woman*



*Baptist Seminary, Belgrade, Yugoslavia*

# YOUTH IN EUROPE



*Baptist Seminary, Budapest, Hungary*



*A Daughter of Hungary*



*Sunday School Members, Turin, Italy*



*James Memorial Training School, Bucharest, Rumania*

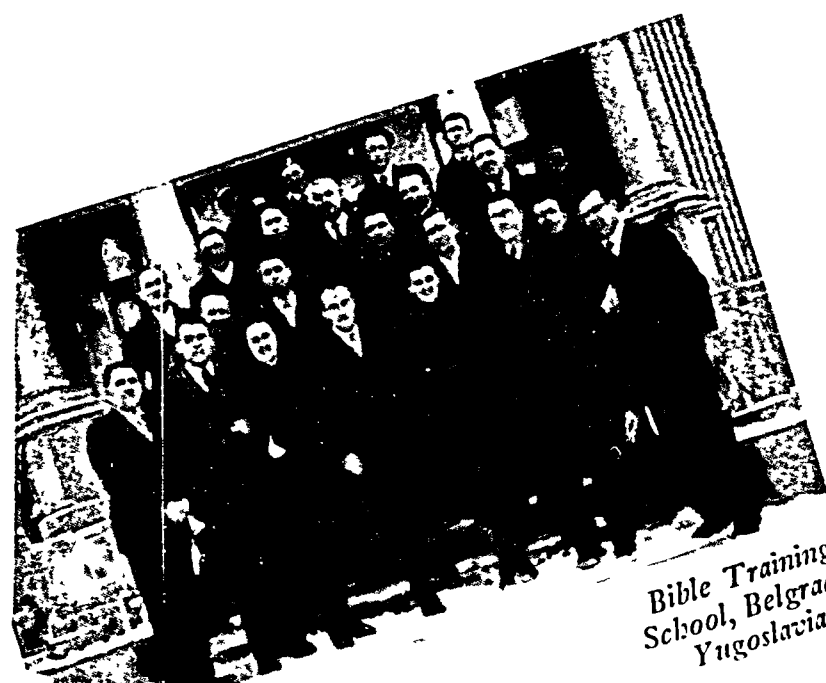
*Baptist Seminary Bucharest, Rumania*



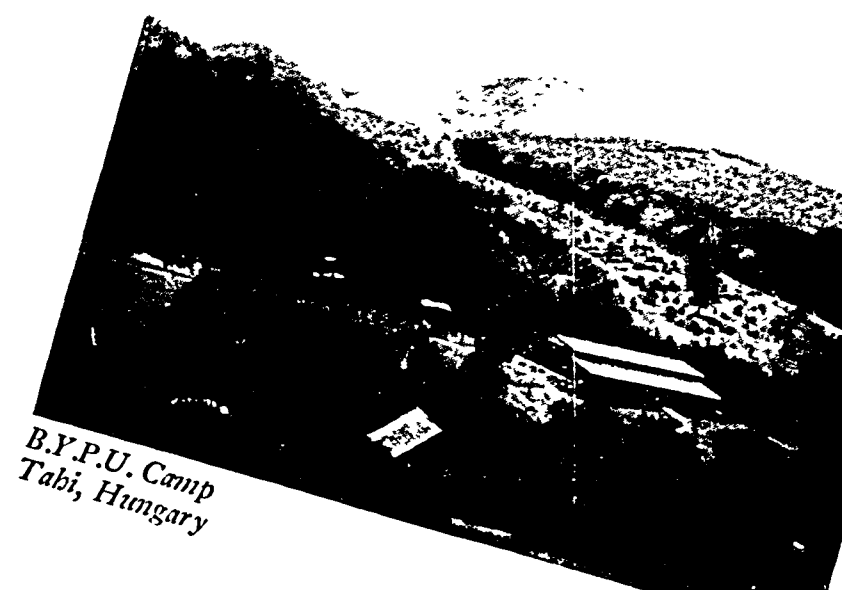
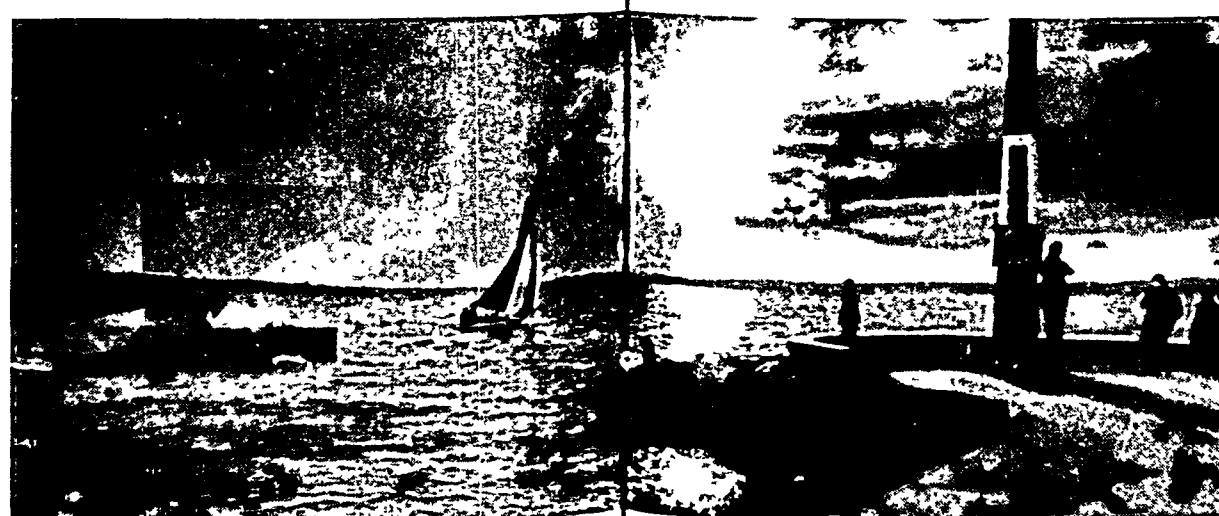
*Missionary Ruby Daniel with Rumanian Peasant Family*



*The Spanish Baptist Convention*



*Bible Training School, Belgrade, Yugoslavia*



*B.Y.P.U. Camp Tabi, Hungary*

# THE COMMISSION

A BAPTIST WORLD JOURNAL

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JUNE, 1941

No. VI

## A FARSIGHTED PLAN

Many and serious were the problems confronting the Foreign Mission Board as the members came together for the semi-annual meeting, on April second.

The work of the Board has grown tremendously in the decade of the thirties, and the total income has more than doubled in eight years. Since the Washington Convention, the Board has paid \$900,000.00 on debts, and \$221,000.00 for interest, making a total of \$1,121,000.00 for debt service. At the same time the missionary personnel has been increased by the appointment of 218 new missionaries. The work of the Board is truly world-wide in its connections and ramifications.

Great pressure was brought to bear upon the Board for the appointment of new recruits to Africa and South America. There is tremendous need for enlargement and expansion in these lands, but the Board deemed it wise, in the light of present world conditions, to restrict to the minimum, the number of new missionary appointees. However, we were authorized to bring forward eight candidates for appointment the latter part of April. Four of these will go to Africa, and four to Latin America.

In view of the fact that the Foreign Mission Board

cannot, because of the world-wide scope of their program, suddenly curtail the work and reduce the budget, we have been urging upon the Board for many months the wisdom of building up an emergency reserve fund against the day of world-wide economic and financial collapse that is certain to follow in the wake of this devastating and destructive war. The danger is that the whole world, including America, will be engulfed in the ruin of world-wide inflation and repudiation of all financial obligations. Against that day we must be ready.

Some months ago a special gift of \$12,000.00 came to the Board, with the suggestion that it be set apart as the beginning of this emergency fund. This was done and the Board heartily endorsed the action. Other gifts have been added until we now have a nest egg of nearly \$30,000.00 in this emergency fund. We hope and pray that, within the next five years, the amount may grow to quarter of a million dollars.

The Board has made a farsighted decision.

\* \* \*

## COLOMBIA FOR CHRIST

Facing the Pacific Ocean on the west and the Caribbean Sea on the north, the Republic of Colombia occupies a most commanding and strategic position at the top of the map of South America. For many months we have been investigating the possibility of opening work in this prosperous and rapidly growing Spanish speaking Republic.

There are scattered groups of baptized believers throughout Colombia, and these have been hoping for a long time that our Board would send missionary help to organize and guide the work in its early beginnings.

Missionary J. L. Hart, after a year of furlough in the home land, returned to his station at Antofagasta, northern Chile, early in March. The Foreign Mission Board requested Brother Hart to stop off in Colombia and make a survey of the need and of the possibility of establishing a Baptist work in that country. His report was received on the eve of the Board's meeting in April. The matter was given earnest consideration and, in keeping with the recommendation of Brother Hart, the Board voted to send one missionary couple to begin the new work in Colombia.

This couple will be appointed at the meeting of the Board in October.

Now is no time for retreat and the Foreign Mission Board has decided that the only right policy for this tragic hour is to go forward!

\* \* \*

## A NEW PROCEDURE

At the session of the Foreign Mission Board in April, upon the recommendation of the Executive Secretary, there was adopted a new plan with reference to the examination of missionary candidates for appointment to service abroad.

Henceforth, several months prior to their final appointment, all candidates selected for tests will be brought to Richmond for examination by the appointment committee and by the Board's medical staff. Those who meet the requirements will be given assurance of appointment in the future. Meanwhile, they will be able to overcome any lack in their educational qualifications and to attend to minor physical ailments, as recommended by the physicians.

If for any reason a candidate must be rejected, this newly adopted procedure will avoid embarrassment for all concerned, and the candidate will not be kept in uncertainty through months of waiting.

We believe the new policy will be welcomed by all concerned, as a decided advance in the method of dealing with missionary applicants for appointment to foreign lands.

\* \* \*

## THE CLIMAX OF NINE YEARS

In the summer of 1933, the Woman's Missionary Union secretaries of the near-by states put on at Ridgecrest a program of inspiration and prayer for foreign missions. The meetings were widely attended and highly fruitful for the cause of foreign missions. In the summer of 1934, the Foreign Mission Board assumed the responsibility for Foreign Mission Week and the Sunday School Board gave \$500.00 with which to finance the program.

The growth of *Foreign Mission Week* in inspiration, spiritual power, and numbers, has been most remarkable and highly gratifying to all the friends of our cause.

The date for *Foreign Mission Week* this year is August 9 to 16. In addition to those on regular furlough, there are many other missionaries at home because of war conditions in the Orient. A splendid program has been arranged and all indications point to a large attendance. Dr. George W. Sadler, secretary for Europe, Africa, and the Near East, will have charge of the program.

Make your preparations to attend this year's conference, and write Mr. Perry Morgan, business manager, Ridgecrest, North Carolina, for hotel or cottage reservations.

\* \* \*

## THE TRIBES GO UP

The Hebrew writers of the Old Testament tell us often of the gathering of the Tribes to Gilgal, Bethel and Shechem for instruction, inspiration, and reformation. These places were fountain heads of new spiritual life and courage for better living in Israel.

Through the years, we believe some of the leaders among Southern Baptists have been led of the Holy Spirit to create and build at Ridgecrest a great spiritual center where the Baptists of the South, especially the young people, may gather for instruction in the Word of God and for inspiration and guidance in the critical decisions for life and life's investment.

A feast of rich things has been prepared by the various boards and agencies of the Convention. Following is a brief summary for the season of 1941:

June 11-19—

Baptist Student Retreat

June 24-July 4—

Y. W. A. Camp

July 5-11—

North Carolina Training Union Assembly

July 12-18—

Southwide Summer Sunday School Conference

July 19-25—

Southwide Baptist Training Union Assembly

July 26-August 1—

Editorial Conference

Southwide Church Music Emphasis Conference

August 2-8—

Home Mission Board Conference

August 9-15—

Foreign Mission Board Conference

August 16-22—

Bible and Christian Life Conference

Baptist Brotherhood Conference

Christian Education Conference

August 23-31—

Preaching Week

Relief and Annuity Board Conference

All Summer—July 8-August 19—

Camp Ridgecrest for Boys

\* \* \*

## A MOMENTOUS DECISION

The war crisis in the Far East is not passed by any means. In fact it is stated, by those in Washington who are in a position to know, that relations between Japan and America are progressively worse month by month. Unless God Almighty intervenes to stay the mad career of the Japanese militarists, there will be an explosion before the summer is over.

For reasons of safety and because our Government continually urged haste in the matter, we brought home from China and Japan missionary mothers with children and others whose health was impaired, together with those whose furloughs were due.

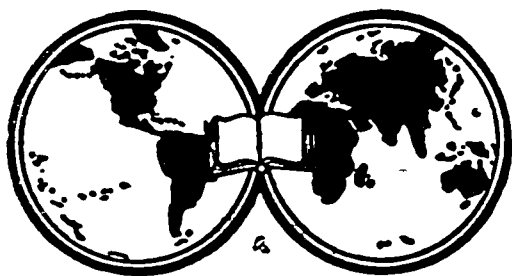
The problem we now face is that of keeping all of these missionaries profitably engaged while waiting for the war clouds to pass, so that they may be returned to their fields in the Orient. A few are being transferred to Latin America and Africa, for there is great need for recruits in both of these mission fields.

If the crisis in the Orient should pass within a few months, the transferring of these young missionaries

to other lands would be a great loss to our work in China. They have secured a working knowledge of the Chinese language and if we establish them now in other lands, they would have to begin all over the task of mastering a new language.

The greatest need in the rehabilitation of our work in China after the war is over, will be for trained missionaries who know the Chinese language and love the Chinese people. Missionary personnel will be needed far more than money.

Within the next four months, many far-reaching decisions with respect to all these matters will have to be made by the Board. We need the prayers and sympathetic understanding of all of our people in this momentous hour.



## World Trends

### Items of Social and Missionary Interest

CHARLES E. MADDRY

#### POSSIBILITIES OF OUR HAWAIIAN MISSION

We now have stationed in Hawaii some fourteen refugee missionaries from Japan and China. They have already organized one new church and opened other mission stations.

There are more than 400,000 Chinese and Japanese living in the islands. In order to ascertain at first hand some of the possibilities and needs of this, our newest Mission, the Foreign Mission Board at the April meeting, instructed the Executive Secretary to visit Hawaii this summer for the purpose of making a careful study of the missionary challenge of the work already so splendidly begun in these mid-Pacific islands.

The Secretary will sail from San Francisco, June 6, and return to America about the middle of July.

\* \* \*

#### A LONG PASTORATE

Forty years with one church is an event worthy of note in these days of mania for short sermons, short pastorates, and of restlessness in the pew. In view of the fact that we never remained long in any one pastorate, we have the highest admiration for the pastor who stays with one church through succeeding years. All of this was brought to our mind afresh when we read in the press dispatches that our long-time friend and fellow Tarheel, Dr. Charles H. Durham, had announced, to the great First

Church of Lumberton, North Carolina, that he was retiring next September, to make way for a younger man. Our first reaction to this announcement was sorrow and regret that the long-time union between a unique and wonderful church and a truly great and princely preacher was to be severed. Then, on second thought, we knew that Charlie Durham was doing the right thing for himself and his glorious church. After some fifty years of faithful, devoted service in various pastorates, our dear friend needs some time before sunset to rest, write some, and fish in the Lumbee River; it will also give the great church he has served so faithfully and long, a chance to adjust itself to the leadership of a younger man, under the benevolent guidance and sympathetic understanding of one grown mellow with the Gospel of the love of Christ he has lived and preached so long. May our friend have many years of peace and serenity among the people who love him so devotedly.

\* \* \*

#### UNHAPPY BESSARABIA

When Russia overran Bessarabia last September, there were 20,000 Baptists organized into more than 300 churches in this Rumanian province. Possibly the most aggressive and triumphant work our Foreign Mission Board had in the world was in Bessarabia. Now the churches are scattered, the work is suppressed, and many of the pastors have perished. Recently a festival of the "Godless Union," in-

cluding representatives of the *Red Army, Navy and Air Force*, was held in Bessarabia. At this festival, the General Secretary for the Ukraine said: "Soviet policy wants no Jews, Christians or Muslims, in the religious sense. We wish to exterminate faith, for if we should be tolerant here, we will one day be annihilated by the *Church*. So we fight with every kind of severity and cruelty. . . ."

God preserve the Baptist remnant of Bessarabia!

\* \* \*

### IF THE DEMOCRACIES WIN

One day this terrible and devastating war in Europe will be over. The poor helpless people who did not want war will begin anew, amid poverty and disease and shattered hope, to rebuild the broken homes. The surviving nations will be burdened with debts and internal problems never before experienced in their history. America will be called upon to help feed and clothe the suffering millions in all the broken and desolate lands of Europe. As a Mission Board, we are going to be called upon to give the Gospel of love and life to the vast multitudes who have been submerged in the dark wave of cruel lust and blind hatred that has swept over Europe. Are we going to be ready? We sincerely believe that the greatest hour of all the centuries is dawning for Baptists. With the New Testament conception of the dignity and worth of the individual in the gospel economy of grace and redemption, we shall have such an opportunity to preach the Gospel as has not been known in a thousand years. Our chief concern now is that we shall be ready for that unprecedented day of gospel opportunity that will soon dawn for us in Europe.

\* \* \*

### FRUITS OF MEDICAL MISSIONS

In the hour of China's travail, she is almost entirely dependent upon the medical colleges established by the various Protestant Mission Boards of America. Every report from China brings stories of the heroism and sacrificial service of students and teachers in our Christian colleges. From *China Colleges* we quote:

"In Chengtu, by the time the 'release' siren has sounded after an air raid, University of Nanking students are already out in the city administering first aid to the wounded. Doctors in the new West China University hospital race to the scene of disaster to move the injured ones to safety; in crowded wards they labor to save life and lessen pain, and also to train new medical workers. Many of the drugs that are used here have been manufactured in West China's own pharmaceutical laboratory out of local Szechwan herbs and salts, for imported medicines are fast becoming a prohibitive luxury. Students from three medical schools—Cheeloo, West China, and National Central University (a government institution)—are helping in these wards as they learn the techniques of healing. Far to the south the story is repeated: senior students in the Lingnan College of Medicine are spending their year of 'internship' serving in clinics around the countryside of northern Kwangtung province."

\* \* \*

### OVERFLOWING INTO FREE CHINA

For several years, we have been hoping that our several Missions in China would find it possible to plant a new Mission in far interior China. Under the stress and necessity of the Japanese war of aggression, many of our missionaries who were in the older fields of occupied China have been compelled to withdraw for the time being.

Acting upon the advice of the American Government, mothers with children, and missionaries who by reason of sickness or age are unfitted to withstand the rigors of war-time service in China, have been brought home. Letters and cables from Secretary Rankin in Shanghai bring the good news that Dr. B. J. Cauthen, Miss Mary Alexander, and Rev. Oz Quick have already been transferred into Free China and preparations are under way for others to go. Thus we have reason to hope that our dreams will soon become a reality in the opening of a new Mission in Free China. For that vast country there yet "remains much land to be possessed."



Ridgecrest

# The Need on the Hawaiian Islands

CHARLES A. LEONARD, SR.\*

The transfer of missionaries from the Far East to the Hawaiian Islands was something of which few of us had ever dreamed; certainly none of us who dwelt in frigid north Manchuria supposed that we would now be laboring for the Lord here in the "Paradise of the Pacific." But we are living in unusual times, so may expect almost anything.

Coming to such a delightful climate as this and desiring to make the best use of our time, it was decided that a survey should be made of the five principal islands constituting the Territory of Hawaii with its total population of half a million. There are needs in all the islands; also peculiar conditions wherever one may labor. Each of us has craved to know clearly just where we can render the best and most needed service for our Lord. As representatives of Southern Baptists we would plan wisely and lay foundations that will last.

Not a few missions and churches exist in towns and cities; also in some plantation settlements, called "camps"; but, we regret to say, many of these are Mormon; others are in charge of preachers shot through with modernism. In these latter cases attendance has fallen off, largely because there was no vital message. It should be said, however, that the Salvation Army is doing effective work here in Honolulu and in a few other places. The Catholics have a following among the Filipinos and Porto Ricans, but they are not aggressive.

A progressive Baptist work begun by Rev. Charles J. McDonald at Wahiawa, an important city on this island, is now strengthened by Southern Baptists, and the Honolulu Calvary Baptist Church is also aggressive in evangelism. Whatever Southern Baptists do should be with a view to its growing into self-supporting churches that will continue through the years. There are plenty of peculiar sects and isms of every description. Many have a hungering for righteousness, but, it is claimed by old residents, because so many churches have departed from the fundamentals of the faith the people are easy prey to Mormonism and other forms of error.

However, to read the history of the faithful missionaries who in the early years braved the seas through peril and pain, coming all the way from New England cities around by Cape Horn, is but to be impressed with great respect for them and to rejoice in their success. The fine spirit of friendliness and helpfulness which exists throughout the

\*Dr. Leonard, formerly located in Manchuria, is now carrying on his mission work in Hawaii.

Islands is due largely, we are sure, to the foundations laid by those early missionaries, but their deep longing for the salvation of the lost has waned.

Nearly all residents of the Islands are naturalized American citizens, but there are still racial characteristics and distinctions, to such an extent that one finds churches distinctly Hawaiian, Japanese, Chinese, Porto Rican, Filipino.

Some ten years ago Mr. Joseph B. Tyssowsky, an ordained Baptist minister and lawyer from Texas, impressed with the needs of Christian work, started a mission in an important part of Honolulu. Mr. Tyssowsky and others have carried on faithfully, but, realizing that the mission was undermanned and in need of a minister, have prayed for years that the Lord send someone to help. It seems providential that we missionaries could come here at this time, now that Mrs. Tyssowsky is soon to visit the mainland for a year's leave, granted by the School Board of Honolulu, for work in Baylor University. This mission, now known as the Olivet Baptist Church, has been turned over entirely to Southern Baptist missionaries and forms the beginning and center of our organized work here in the heart of this large city of nearly 200,000. Rev. Victor Koon was chosen pastor of the church. The building is well located but not altogether suitable for church work, erected originally as a residence. Improvements and enlargements of the property should be made in the near future, and this will be done with the help of funds from the Lottie Moon Offering.

It is encouraging to realize that we are able to meet many needs, fill in gaps at so many places and to launch out in the establishment of new definite work as representatives of Southern Baptists. We are finding all we can do and are hoping that other evacuees can come here to help. It is hoped and planned, too, that there may be fellowship and co-operation among the Baptist groups such as will make possible the organization of a Baptist Association for this, or all, the Islands. Yesterday (Sunday) seventeen were baptized, ten into the membership of the Wahiawa Baptist Church and seven into the Honolulu (Olivet) Church.

We crave the prayers of God's people, that we may be able to meet the many needs of the resident population of the Islands—from the States and from the Far East—and that we may be of definite spiritual blessing to the many thousands of American army and navy men who are being sent here in increasing numbers.

## THE CHILDREN'S PAGE

### A PRAYER



Dear Jesus, I am just a junior now,  
And cannot preach in lands far, far away  
And yet, I want to show my love for Thee  
By helping Thee in any way I may.

I am so glad that even boys and girls  
May be thy missionaries every day,  
Right in our own part of thy big, wide world,  
Doing thy will at home, at school, at play.  
—Margaret Holden.



### *Prove It*

"Do you know what I wish?" said Clara, as she looked at a picture of the baby Jesus in the manger. "I wish I had been living in Bethlehem the night that Mary and Joseph came looking for a place to stay. Everything was so interesting in those days, and there were so many chances to do kind and helpful things. I wouldn't have let Mary and Joseph spend the night in the stable. I'd have helped them find a nice place to stay."

"So would I," her brother Ben agreed; "and wouldn't it be great to have shared our supper with them that night?"

"Yes, and we could have given the baby Jesus some of our toys," said Clara, her eyes sparkling with pleasure.

"And I could have helped Joseph," Ben added proudly. "I could have carried water from the well, because I am strong. It certainly would have been great; but nothing interesting ever happens now, to give us a chance to do something splendid."

"I don't agree with you," said a voice from behind the newspaper. "You know you don't mean what you've been saying."

"We do mean every word of it, don't we, Ben?" said Clara.

"Well!" mused Uncle George, "that's very strange. You say that you wish a Jew and his wife would come to your house and give you a chance to be kind to them; and yet, when a Jewish pedler came to the door yesterday, lonely and sad in this new country, Clara shut the door without giving him even a friendly word or a smile, although he was trying to earn an honest living. I doubt if the innkeeper treated Mary and Joseph in any such rude way." Then, as if musing, Uncle George said thoughtfully, "'Inasmuch as ye did it not unto one of these least, ye did it not unto me.'"

"And you say, Ben, that you would have shared your supper with them; yet you sat and ate a whole

package of cookies yourself, while Jacob Enstein stood near, looking so hungry."

Both Clara and Ben looked very thoughtful and very guilty, while Uncle George went on in his quiet tone:

"As for sharing your toys with the little Jewish child, Jesus, I am afraid you do not really mean that, Clara." Just as Clara was about to insist, "Oh, yes I do," her uncle said, "I noticed that when that Jewish pedler was here yesterday, his little girl looked longingly at your dolls in a row on the porch. But, although you had seven and she had none, I did not see you even offer to share with her at all.

"It would have been splendid, Ben, for you to have been able to help Joseph when he came to your town from another place—just as splendid as it would have been yesterday for you to have helped Tony Gabrino when his fruit-stand broke down and the apples and oranges rolled every way, to be stolen by those rough boys. It was a wonderful chance for you to practice the Golden Rule, for right there was a man who, like Joseph, had come to town from another place, and who needed a strong boy to help him."

While Ben and Clara were thinking it over, their Uncle George went on: "I see that you both feel badly over having been like the innkeeper; but you've lost only a few chances thus far. The world is full of Marys and Joseph whom you may help and cheer. They are not all Jews; they are not all people of our own color or our own country; but they are all in need of friendliness and kindness just as were the Christ-Child and Mary and Joseph. This town is full of chances for you to show goodwill to Jesus Himself, for He has said, 'Inasmuch as ye did it to one of these my brethren, even these least, ye did it unto me.'" And Clara and Ben made up their minds they would begin that very day to practice good will to all.

N. F. W.

# NEWS FLASHES

Gene Newton

## Arrivals

The following missionaries have recently arrived on furlough: Rev. and Mrs. W. H. H. Congdon of Africa, Fort Collins, Colorado; Miss Elsie Clor of Palestine, Route 1, Cedar, Minnesota; Mrs. W. Maxfield Garrott of Japan, 403 Pleasant View Avenue, Louisville, Kentucky; Miss Cecile Lancaster of Japan, 1217 W. 164th Street, Gardena, California; and Rev. and Mrs. J. C. Quarles of Argentina, 1924 Deerwood Avenue, Louisville, Kentucky.

Rev. and Mrs. H. B. Ramsour, Jr., formerly of Japan, were transferred to Hawaii in November where they worked with the Baptist Mission. They are now at 1219 Fisk Avenue, Brownwood, Texas for a few months before they go on to their new work in Buenos Aires, Argentina.

## Sailing

April 7, 1941, Rev. A. R. Gallimore sailed aboard the S. S. PRESIDENT PIERCE, American President Lines bound for Hongkong. Mr. Gallimore has gone to join Dr. and Mrs. C. A. Hayes, Rev. Frank T. Woodward and Miss Lydia Greene in the great work they are doing in Canton. Mrs. Gallimore is at Wake Forest, North Carolina.

## Appointments

At the meeting of the Foreign Mission Board, April 1 and 2, the following missionaries were examined and appointed for service under this Board: Rev. and Mrs. J. B. Adair, Miss Margaret Marchman and Miss Mildred Smith for Africa; Rev. and Mrs.

T. N. Clinkscales and Miss Katherine Cozzens for Brazil; Miss Beatrice Glass for Argentina; and Rev. and Mrs. W. J. Webb for Mexico.

## Sympathy

News has come of the recent death of Mr. H. M. Rhodes of Memphis, Tennessee. Mrs. Rhodes is the Margaret Fund Chairman of Woman's Missionary Union. Margaret Fund students and missionaries join with other friends in extending loving sympathy to her in this loss.

## Marriage

Miss Essie Fuller and Mr. Severino Battista were married on March 8, 1941, in Campinas, Brazil. Best wishes to Mr. and Mrs. Battista as they continue together their evangelistic work in Brazil.

## Illness

Rev. M. W. Rankin of Shiuchow, China underwent an operation in Baylor Hospital, Dallas, Texas. He is getting along nicely and is moving to San Antonio, Texas with his family.

## College of Chinese Studies

The College of Chinese Studies has been moved from Peking, China, to Baguio, Philippine Islands. Our missionaries attending the school in Baguio are Rev. and Mrs. Hugo H. Culpepper, Rev. and Mrs. Rufus Gray, Rev. and Mrs. Robert A. Dyer, Miss Fern Harrington, Miss Cleo Morrison and Miss Grace Wilson.

Mrs. B. J. Cauthen, whose husband is to work in Free China, is also moving to the Philippines with



Baptist Kindergarten Children, Yangchow, China

her two small children until such time as she and the children will be permitted to re-enter China.

#### *Recruits for Hawaii*

Mrs. C. K. Dozier and her son, Rev. Edwin B. Dozier of Fukuoka, Japan, arrived in Honolulu on April 17, 1941, to join with the Hawaiian Baptist Mission until they can return to Japan. Mrs. Edwin Dozier and her two children, who left Japan earlier, sail from California in May, bound for Honolulu.

#### *Furloughs from Nigeria*

There have been many inquiries about furloughs of missionaries in Nigeria. Miss Neale Young and Miss Susan Anderson hope to arrive in America in June. Rev. and Mrs. H. P. McCormick and Miss Ethel Harmon plan to leave Nigeria in June, and Rev. and Mrs. J. C. Pool, Miss Kathleen Manley and Miss Eva Sanders in November.

#### *Yangchow Hospital*

A letter from Miss Sallie James, Southern Bap-

tists' missionary-nurse in Yangchow, China, expresses happiness at being able to continue her work with the hospital. The building is now in good condition. There are three graduate nurses in the hospital and fifteen student nurses. There are problems and difficulties, but there are also many bright spots in the work, one of them being the development of the nurses into active Christian leaders.



*Yangchow Hospital*

## AMONG RECENT BOOKS

*Is God Emeritus?*—Shailer Mathews. The Macmillan Company. Price \$1.50. The startling, yet timely title of this book is an index to the thought-awakening message by the author of more than a score of books on religious subjects.

In discussing the title the writer says: "Is religion akin to the loyalty of old graduates to men who were once their teachers, but who now have honor without classrooms?" Developing the same thought he continues: "Members of our intelligentsia mean to be polite to the God that they believe has retired from active control of the world. They may not pray but they are not averse to church weddings and they rather want religious color given to funerals..."

In explaining this modern trend toward godlessness the writer says, "In times of war come tragical doubts. How can a heavenly Father endure the destruction of millions of his children and the prostitution of natural forces he has created to an increase of human suffering? Why is he so indifferent to prayers for peace? Why does he permit war?"

Following a discussion of the banishment of God to desuetude, the author deals with the several substitutes for God, introduced by mankind—alternatives which fail to satisfy the human heart. While the author accepts the modern scientific viewpoint, the entire message of the book is permeated with the thought that God is, that He is infinitely more than a principle, or a multiplication of infinities, that He is an active, personal, prayer-hearing God whose

will mankind should seek and heed. He asserts, "Christianity's God of law is a God of love. This is the heart of the teaching of Jesus." N. F. W.

\* \* \*

*The Major Messages of the Minor Prophets.* J. W. Storer. Broadman Press. Price \$1.00.

Written in the author's usual gripping manner, this volume of twelve sermons submits for the reader's consideration one striking lesson to be learned from each of the Minor Prophets, from Hosea to Malachi. The writings of each prophet are boiled down to emphasize and encompass this one central teaching. Exceedingly helpful for sermon builders, Sunday school teachers, and Bible students in general.—M.H.Z.

\* \* \*

*The Spade and the Scriptures.* James C. Muir. Broadman Press. Vols. 1 and 2, cloth, 60 cents each; paper, 40 cents. College edition, two volumes in one; cloth, 75 cents.

Generously illustrated with copies of photographs, this excellent textbook tells, in a fascinating manner, of the way in which "the spade" in recent excavations has demonstrated the accuracy of "the scriptures." The vivid word pictures carry the reader in fancy to those remote lands and times when the inspired Word of God was in the making; the material evidence unearthed by "the spade" of the scholar bear mute witness to the psalmist's statement, "The testimony of the Lord is sure."—N.F.W.

# The Master is Come and Calleth for Thee

MYRTLE H. ZENTMEYER

In the experience of every human being there comes a time when we hear within us a "still, small voice" and feel, tugging at our hearts, a hitherto unknown power. It is unknown because, as yet, the surrender has not been made. But if we listen to this "still, small voice," the power that tugged now grips, and sends us forth with one burning desire, "Oh, that my Saviour were your Saviour, too." In a new sense God has become our Father, and our souls have awakened to new longings, new loves, new hopes. As the butterfly emerges from the chrysalis so a wonderful peace supersedes the old unrest. *This is the beginning of the Christian experience.*

But a peace that is deeper comes when, touched by the power of the Holy Spirit, the new convert decides to consecrate every fibre of her being to the service of the great Sculptor who has remade her. Somewhere, some time, she has caught the vision and she, too, cries out in humble adoration, "Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." But that is not all. Hark! From the heavens rings the question, "Whom shall I send, and who will go for us?" And again, humbly, prayerfully, wholeheartedly comes the answer: "Here am I; send me." Across the portals of a surrendered will, a *dedicated life* is given back to God.

Suffice it to say, life is never quite the same again. The new recruit for "The Master's Minority" is

saying with deliberate thoughtfulness, "I will not offer unto the Lord that which doth cost me nothing"; and so up to our three training schools, located at Louisville, Fort Worth and New Orleans, Southern Baptist young womanhood come every year for intensive training in definite Christian service.

Someone has said, "The darkened, wistful face of suffering man looked to the Apostle (Paul) like the darkened, wistful, waiting face of Christ Himself. He seemed to be never without the keen demanding sense of personal debt to the man-out-there." If you look deep enough I believe you will find, buried in the heart of every training school girl, this same intense longing to have some part in carrying out Christ's Great Commission. It was this sense of obligation that sent her there, seeking to be made fit for the Master's use, for she realized that if ever she was to "launch out into the deep" and let down her nets for a draught, she must first withdraw herself into a solitary place and learn of Him who said, "Come ye after me, and I will make you to become fishers of men."

A brief review of some of the fields in which your Training School daughters have found their life-work reveals with startling clearness the prophetic vision of our Master when He said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part



Ridgecrest—after the chapel service

of the earth." Indeed, it is to the far corners of the world that many of these young women go as heralds of "the unsearchable riches of Christ." A glance at the calendar of prayer in *Royal Service* is sufficient to prove that the majority of Southern Baptist women serving as missionaries on foreign fields are alumnae of "House Beautiful," Southwestern, or Baptist Bible Institute. To these we would say, "Many daughters have done virtuously, but thou excellest them all." Only eternity will reveal their steadfast loyalty, from the pioneer days of many of our mission enterprises down to the present chaotic era of a world at war, with its discouraging frustrations and heartbreaking suffering on many mission fields. Through it all these heroines of the Cross are carrying on, not even counting their lives dear unto themselves.

Others have assumed places of leadership in the home land, some through the channels of our great Woman's Missionary Union, seeking to imbue, with principles of consecration, sacrifice and stewardship, the womanhood of our Southland, and that precious host of boys and girls. We find others serving as educational directors, pastors' assistants and church secretaries in many of our larger churches. What an opportunity of witnessing for the magnetic Christ, standing as they do before the red-blooded youth of our land, than whom no other group has a more positive claim on their lives or presents a more irresistible challenge to the best they have!

Next, that faithful band of pastors' wives passes by in review. Not only through their personal efforts in various church activities, but in large measure through their devoted, sympathetic loyalty at the home base, they are carrying out the Great Commission. It is no idle fancy that a pastor's wife can either kill or revive his spirit by the attitude she assumes and the unselfish interest which she takes, or refuses to take, in the multitudinous problems to which he falls heir. It is a privilege to know personally many of our alumnae who daily are witnessing for Christ in the intimacy of the home circle, whether in the parsonage or just another "house by the side of the road," where children are reared with a deep reverence for God, and where husbands are heartened by their example of constant faithfulness.

In the school rooms of America stand many former students of our training schools. As our own peerless leader, Mrs. W. J. Cox, once said: "The space between a real teacher and an alert pupil is electric with contacts, for they stimulate each other mentally, physically and spiritually in proportion to the personality, ability and capacity of each. There is the steady flow of personal magnetism and idealism, inspiring to germination, to growth

and to flowering ideals, principles and character." We would remind these former students that to multitudes, "Teacher" was the name preferred above all others for our ascended Christ when He was here on earth. May His great Spirit guide the thinking of those plastic minds entrusted to their care.

Busily engaged in the pursuits of our great Home Mission Board or social service institutions is another group of which these three schools are justly proud. Working with the Indians, foreigners and Negroes in our great industrial centers, or patiently reconstructing the lives of misguided youth in our juvenile courts and detention homes, or building men and women of the finest calibre out of the stuff that we find in our mountain mission schools, many young women in obscure places are discovering what Jesus really meant when He said: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Another field in which many of our young women are serving is the business and professional world. How hard it has been for those actively at work in definite Christian service to help our people keep their spiritual balance in the confused age through which we are passing. But the very effort has drawn us closer to our Master, whose inner quietness never gave way to panic, in whose comradeship alone may we find peace. How much more significant, then, is the witness of consecrated womanhood in the competition and uncertainty of big business today. We know of some who are bringing to bear their fine intuition and powers of concentration on the weightier matters of a man's world. Knowing it is easy in the world to live after the world's opinions, and it is easy in solitude to live after your own, they are, in the midst of the crowd, "keeping with perfect sweetness the independence of solitude."

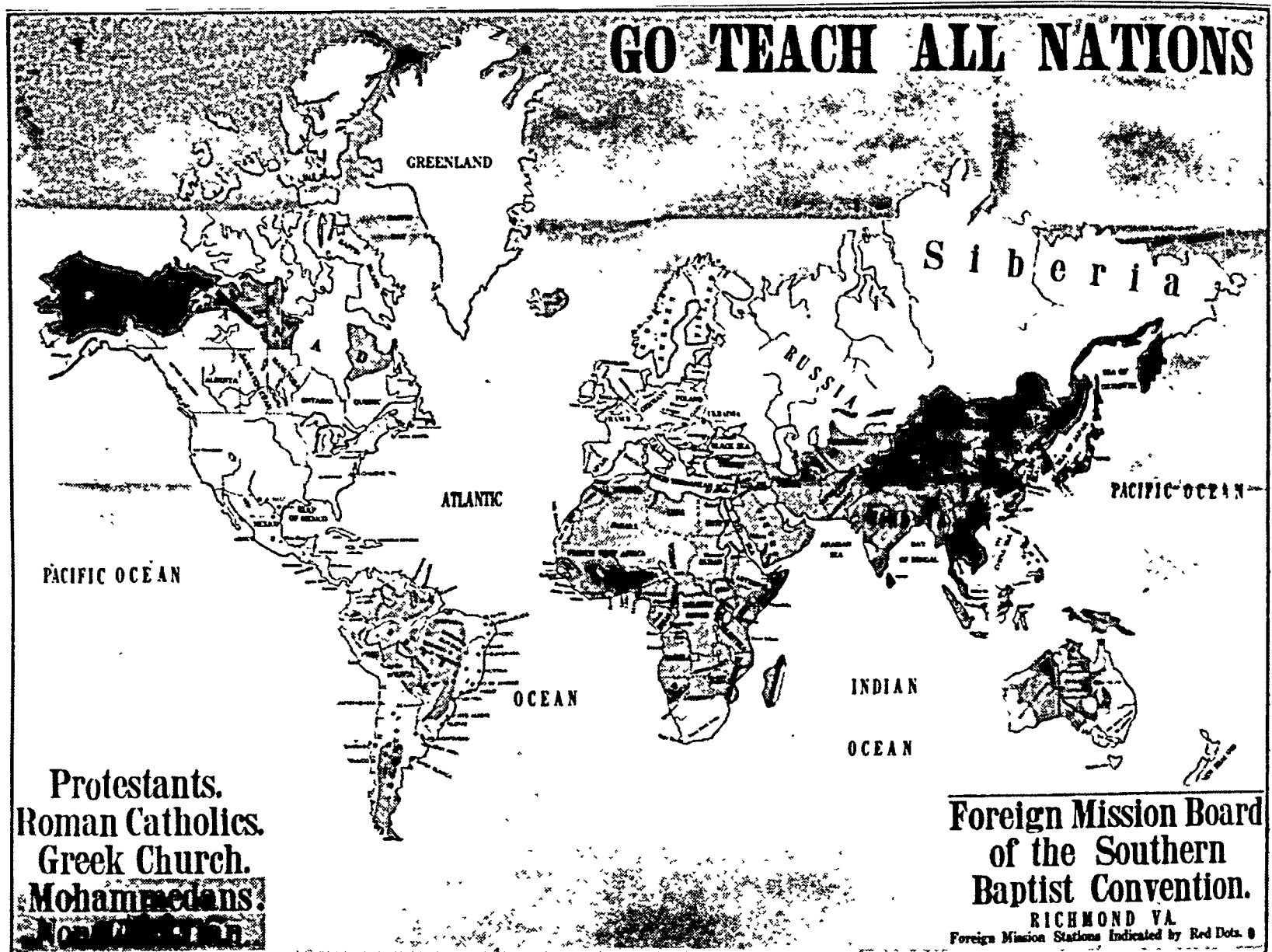
So, wherever you find them, however humble the capacity in which they are serving, your training school daughters are still "following the gleam." We thank God that the words of the processional, sung every year at the commencement exercises of the Training School at Louisville, have never ceased to ring in their hearts:

"There are sorrows still, there is darkness still,  
There are still gross wrongs to right;  
There are grim black stains, there are people in  
chains,  
To be loosed from the grip of the night.  
To their night, to their night, to the darkness and  
the sorrow of their night,  
Take the light, take the light, take the wonder  
and the glory of the light!"

# Studying Missions

MARY M. HUNTER

Manager Department of Literature and Exhibits



## FREE SUPPLEMENTAL MATERIAL

For the 1941 study of World Missions there are available the following helps:

*Overcoming with Christ* (1941 report of the Foreign Mission Board).

Large picture poster illustrating the evangelistic, educational, and medical phases of the work on the fields.

A new and enlarged *catechism*, based on the work of the Foreign Mission Board in the various countries, provides material to supplement the textbooks.

Mimeographed Helps to Leaders for:

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## FOREIGN MISSION MAP

*The Missionary Map of the World* (Size 42 x 50 inches). On the map the religions of the world are indicated in colors. Southern Baptist mission stations are marked by red circles. Price—paper, fifty cents; cloth, one dollar.

*Album of Southern Baptist Foreign Missionaries.* This new and enlarged edition gives pictures and brief biographical sketches of all active and emeritus missionaries. Price \$1.00.

Order from the Baptist Book Store serving your state.

## FREE FOR THE ASKING

Are you taking advantage of the opportunity to enrich your programs by using the picture sheets furnished free by the Foreign Mission Board, Rich-

mond, Virginia? These posters portray the work which is being carried on in the several mission fields—China, Japan, Europe, Palestine, Africa and Latin America.

Available also upon request are tracts telling of the work sponsored by Southern Baptists in foreign lands.

## HE KNOWETH NOT HOW

P. H. ANDERSON

These stories of several native Chinese Christians who have made worthy contributions to the Kingdom in China, sold originally for 75¢.

Now, in closing out the edition, this book, whose narratives are perennially interesting, and challenging, and invaluable as illustrative material, the remaining issues may be secured for ten cents per copy. Order from the Baptist Bookstore serving your state.

## FOR THOSE WHO MAY GROW OLD

*Grow Lovely Growing Old*—Douglass Scarborough McDaniel. Broadman Press. Price \$1.00.

There was a woman sent from God whose name is Douglass Scarborough McDaniel. Sympathy, challenge, and charm abound in all that she writes. This latest book—her fourth—is the outpouring of a spirit that can never grow old, a courage and faith that are dynamic.

Its seventeen chapter titles are unique and attain a glorious climax in the last one, "The Best Is Yet to Be." It is not a book exclusively for the aged. It is the "ounce of prevention" for all who would "grow lovely" as they pass Time's mile-stones.

A Canadian reader of the book, a teacher of philosophy, says of this volume: "A beautifully written book. . . . It is wise, sweet, philosophic. If I were inclined toward being sad or resentful, it would cure me."

Warning the traveller of perilous curves on life's highway, flashing its signals at dangerous intersections where self-pity and indolence often block the traffic of service, and pointing the way to paths of loveliness and peace and helpfulness, the book is an invaluable guide to readers—the old and the not-so-old.—N. F. W.

# How Your Gifts to Foreign Missions Are Used

E. P. BUXTON, *Treasurer, Foreign Mission Board*

## PERCENTAGE OF OPERATING COSTS FOR FISCAL YEAR ENDING DECEMBER 31, 1940

\* \* \*

|                                                                                                                                                                                                                                           |              |         |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|---------|
| 1. EXPENSES OF RICHMOND (HOME) OFFICE—                                                                                                                                                                                                    |              |         |
| Including salaries, printing, stationery, postage, rent, and other miscellaneous expenses. . . .                                                                                                                                          | \$ 45,751.82 | 5.03%   |
| 2. INTEREST—                                                                                                                                                                                                                              |              |         |
| Representing interest paid banks on outstanding notes which comprise the debt of the Foreign Mission Board. . . . .                                                                                                                       | 10,223.52    | 1.13%   |
| 3. WOMAN'S MISSIONARY UNION—                                                                                                                                                                                                              |              |         |
| Representing the amount recalled from its contributions to the Foreign Mission Board through the Cooperative Program. . . . .                                                                                                             | 24,000.00    | 2.64%   |
| 4. PROMOTION EXPENSE (HOME CULTIVATION)—                                                                                                                                                                                                  |              |         |
| Including salaries and expenses of Field Secretaries, deputation work of missionaries on furlough, space in the denominational papers, expenses of Missionary Day in the Sunday schools, and other miscellaneous expenses. . . . .        | 24,133.56    | 2.66%   |
| 5. THE COMMISSION—                                                                                                                                                                                                                        |              |         |
| Representing net cost of publication of this magazine. . . . .                                                                                                                                                                            | 5,922.43     | 0.65%   |
| 6. MISCELLANEOUS EXPENSES—                                                                                                                                                                                                                |              |         |
| Representing sundry special expenses incurred which do not properly belong under any of the above classifications. . . . .                                                                                                                | 5,565.97     | 0.61%   |
| 7. FOREIGN FIELDS—                                                                                                                                                                                                                        |              |         |
| Including salaries of missionaries, cost of language study for new missionaries, furlough travel, support of native work, maintenance of schools and hospitals, operating of publishing houses, and other miscellaneous expenses. . . . . | 793,254.35   | 87.28%  |
| GRAND TOTAL. . . . .                                                                                                                                                                                                                      | \$908,851.70 | 100.00% |

# FROM THE FRONT

COMPILED BY  
Archibald M. McMillan

## Baptist Bring Fresh News from the Balkan Front

Free at last from repressive censorship, the Rev. and Mrs. Petre Trutza can now, without reserve, speak of the status of Baptist work in the Balkans as they observed it just before leaving Rumania for further study in the United States. Humble Baptists thrown into prison used this time, like Paul and Silas, winning unsaved souls to Christ. This testimony from Rumania was further attested by Mrs. Trutza (formerly Miss Earl Hester of Oklahoma), who stated: "Two women, imprisoned for opening their homes to little Baptist groups, preached there in the jail. As a result several were converted, including a former criminal who now is a power for Christ as a preacher in Rumania."

Mounting tension in the Balkan "powder keg" was vividly described by Mrs. Trutza, whose husband intends to spend about three years working toward the Th.D. degree at the Southern Baptist Theological Seminary in Louisville. First the fearfulness of a peaceful people wedged in between hostile forces—a summer filled with hours of waiting—conscription lists growing larger daily, taking friends from church and school—rationing of food as vital supplies were dumped into the maw of engines of destruction—then planes roaring overhead, sent perhaps from Britain or Russia, none could know for certain, to destroy the rich oil fields near Bucharest, so vital to German success—the uncertainty of waiting, poised on the brink of disaster, and yet the peace of God in the hearts of His followers—all this the Trutzas experienced and now can freely tell.

Added to the man-made terrors of war came a

disaster caused by nature, an early morning earthquake that ruined parts of the Seminary building. Yet the Baptists of that section are living up to the tradition started when a ditch was dug in the back yard of Mr. Trutza's grandfather to furnish a baptistry in which to baptize the first convert.

According to a cable sent from Budapest, Rev. and Mrs. John Allen Moore of Belgrade, Yugoslavia, are safe and their house is intact. This cable from John Moore was the first news received from that section since Nazi soldiers stormed the Balkans. No news is taken to be good news in the case of Southern Baptists' other missionaries in warring sections of Europe: the Rev. and Mrs. W. Dewey Moore of Rome, Miss Ruby Daniel of Hungary, and the Rev. and Mrs. Roy F. Starmer of Rumania.

## Americans Mobilize to Meet Hunger and Want in Asia

With millions of Chinese facing starvation, seven agencies have combined in United China Relief, Inc. which is striving to raise gifts amounting to \$5,000,000 before the end of July. Leading spirits in this movement are Eugene E. Barnett, a friend formerly located in Shanghai who recently was chosen head of the Y. M. C. A., and Henry R. Luce, editor of *Time*, *Life* and *Fortune*, who this summer is revisiting China where he grew up as the son of a missionary.

A typical example of Chinese need is the little waif picked up by a rickshaw coolie and taken, through the help of Mrs. P. W. Hamlett, to Dr. Claude M. Lee's hospital in Wusih. Regarding the boy, a recent bulletin states: "Chronic starvation had made him blind, and he was swollen up like a bal-



Dean Leung Yue Wa  
and  
Miss Lorene Tilford,  
Cantonese  
Girls' School,  
Shanghai



Dulcie (right) and  
Tabitha (left).  
Supported by the Mrs.  
W. J. Cox Fund, they  
have been doing field  
work in Brazil

loon. His mother, a sick mill-worker, did not know what to do with him so she threw him away. He will never see again, but otherwise he is normal and can eat four bowls of rice at one meal. What he is putting on now is nothing but good healthy flesh. The rickshaw coolie said, 'I will be responsible for him.' . . . When God looks at Good Samaritans, I know this rickshaw coolie will get more than a passing glance."

Funds sent for China relief through United China Relief in New York or through the Baptist Foreign Mission Board in Richmond will be largely distributed, as heretofore, by the missionaries on the field. According to a recent broadcast in Shanghai by the Rev. Charles L. Boynton, three-fourths or over one thousand of the missionaries under eleven leading denominations are still staying "at the front" in China, with only 350 evacuees, not counting about three times that many children. Of the missionaries remaining, over 300 are behind the fighting lines in unpenetrated sections. Mr. Boynton concludes that "while there has been a reasonable and sacrificial compliance with the suggestions of the State Department, there has been no running away from their jobs on the part of the missionary staff."

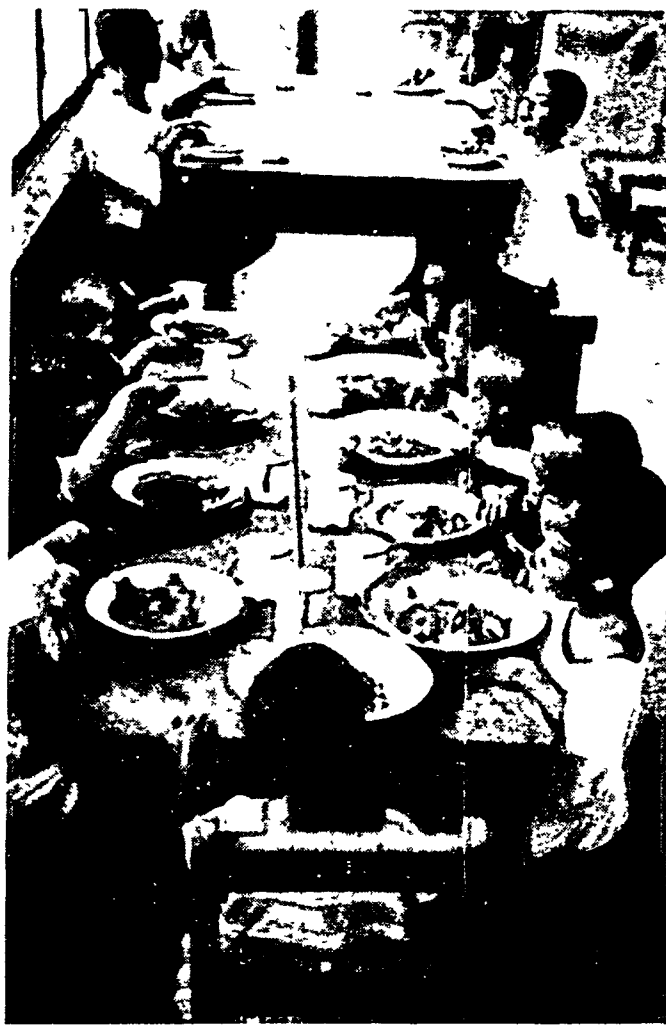
Though the missionaries are still at their posts, they can do relatively little unless their hands are upheld by givers in the homeland. Powerless to help because of insufficient funds, those in Shanghai sometimes see trucks go out at dawn filled with empty caskets for the dozens and often hundreds of little undernourished Chinese children who freeze to death each wintry night on the streets of this great city. *The trucks never come back empty.* In China are coffins filled with frozen, famished children; in America are pantries and pockets packed with riches from above; while sitting on His throne on high is a loving God who seeks to make the hearts of His children sympathetic to the needs of those in greater want.

### Nigerian Convention Meets—But No Free Dinners Served

At most meetings of the Nigerian Baptist Convention the hosts kill several cows or ask some hunter like Missionary J. C. Powell to shoot a few antelopes to help feed the five hundred or so delegates who usually attend. Because of war-time economy, however, Superintendent George Green ruled out free meals when the Nigerian Baptists met for five days in Ibadan, the largest, native, African city, with a population of 387,000. Ordinarily the convention-goers would gather in the church yard and squat around enjoying stew dipped from pots with calabashes, but this year they doubtless scattered

over town and bought sour corn mush from native market-places.

The delegates heard addresses from the older missionaries and native leaders, welcomed new missionaries—Rev. and Mrs. Maurice E. Brantley and Dr. and Mrs. H. D. McCamey and sought to raise £272 (about \$1,000) from the twenty district associations represented. Following somewhat the same plan as that of the Southern Baptist Convention, the Nigerians gave over the first two days to the Woman's Missionary Union, directed by Miss Neale C. Young, who will sail soon after the convention for a short furlough. Also appearing on the program were Miss Ethel Harmon, reporting on Sunday school and Training Union work; Rev. H. P. McCormick, who told of the school work; Rev. J. C. Pool of the Seminary; and Rev. A. C. Donath, who presented the Relief and Annuity plan for ministers and also the claims of *The Nigerian Baptist*, for which the annual subscription price is three shillings or about fifty cents.



*A free dinner is served in Southern Baptists' Home for Motherless Babies in Ogbomosho, Nigeria*

Argentina Baptists are moving ahead, according to Missionary T. B. Hawkins, who recently reported that, by improving their programs, new life was being put into open air associational meetings and

into student work as a result of Dr. Frank H. Leavell's visit there. A Baptist young people's paper called *Heraldo Juvenil* has progressed from four hundred mimeographed copies an issue to six hundred printed ones.

Brazil is fortunate in having such zealous evangelists as the Rev. and Mrs. Joseph Arnol Harrington, who recently completed a trip taking them "a thousand miles through mountainous Minas." During forty-eight days they saw nearly one hundred

manifest their faith in Jesus; taught over three hundred children in Bible schools; directed study courses; and had work with the women.

Chile had a successful convention under the leadership of their president and of Honorio Espinoza. The latter, who is president of the Seminary, was a recent visitor to the United States. The Rev. and Mrs. L. D. Wood said that during 1940 there was reported an increase in gifts and a gain of about one-third in baptisms over 1939.

## Our Missionaries' Birthdays

June

Will you not pray for us? Each day we need  
Your prayers, for oft the way is rough and long,  
And our lips falter and forget their song  
And we proclaim the Word men will not heed.

Will you not pray for us? Alone we stand  
To stem the awful tide of sin and shame,  
To cast out demons in the mighty Name  
Which is alone the hope of every land.

- 1 Miss Olive Riddell,\* Route 12, Richmond, Va.
- 3 Rev. F. T. N. Woodward, Canton, Kt., China
- 3 Rev. Rufus F. Gray, College of Chinese Studies, Baguio, P. I.
- 4 Bertha Tooms Maer (Mrs. W. Q.),\* % Foreign Mission Board, Richmond, Virginia
- 5 Alice Speiden Moore (Mrs. W. Dewey), Piazza in Lucina 35, Rome, Italy
- 6 Dr. H. Glenn Walker, Ogbomoshu, Nigeria, West Africa
- 7 Mary R. McCormick (Mrs. Hugh P.), Iwo, via Lagos, Nigeria, West Africa
- 7 Esther Bassett Congdon (Mrs. W. W.),\* Fort Collins, Colorado
- 8 Leola Smith Brothers (Mrs. L. Raymond), Iwo, Nigeria, West Africa
- 10 Rev. L. E. Blackman, Box 456, Wahiawa, Oahu, T. H.
- 10 Rev. James H. Ware, Box 1581, Shanghai, China
- 11 Rev. Lewis M. Bratcher, Caixa 2844, Rio de Janeiro, Brazil
- 11 Dr. John Lake,\* 1023 Grand Ave., Kansas City, Missouri
- 12 Rev. Thomas B. Stover, Caixa 352, Rio de Janeiro, Brazil
- 12 Kate Cox White (Mrs. Maxey G.), Caixa 184, Bahia, Brazil
- 13 Rev. Cecil S. Ward, House No. 20, Cheung Chow, Hong Kong, China
- 14 Rev. W. Q. Maer,\* % Foreign Mission Board, Richmond, Virginia

- 15 Edith D. Larson (Mrs. Ivan V.),\* 7011 Miles Ave., Huntington Park, Calif.
- 17 Blanche Hamm Bice (Mrs. John L.), Maceio, North Brazil
- 17 Bettie S. Lide (Mrs. F. P.),\* Millbrook, North Carolina
- 18 Miss F. Catharine Bryan,\* 211 West Wood Street, San Marcos, Texas
- 18 Rev. Carroll Owens Gillis, Mozart 366, Buenos Aires, Argentina
- 19 Rev. A. C. Donath, Shaki, via Lagos, Nigeria, West Africa
- 20 Miss Harriett L. King,\* 1231 Washington Ave., New Orleans, La.
- 20 Alice Bagby Smith (Mrs. Harley), Caixa 118, E. de R. G. Do Sul, Porto Alegre, Brazil
- 21 Rev. Arthur S. Gillespie, Kaifeng, Honan, China
- 24 Grace Boyd Sears (Mrs. W. H.), Pingtu, Shantung, China
- 25 Rev. Maurice E. Brantley, Lagos, Nigeria, West Africa
- 26 Dr. Charles A. Leonard, 1232 Kalihi Street, Honolulu, T. H.
- 27 Effie Roe Maddox (Mrs. O. P.), Rua Pouso Alegre 602, Bello Horizonte, Brazil
- 28 Miss Ruth Walden, Benin City, Nigeria, West Africa
- 30 Lettie S. Hamlett (Mrs. P. H.), Wusih, Ku., China

\*At present in this country.

CONTRACTING GENERAL BODIES, BOARDS, INSTITUTIONS AND AGENCIES WHOSE EMPLOYEES PARTICIPATE IN ONE OF THE SEVERAL RETIREMENT PLANS OF

## *The Relief and Annuity Board*

OF THE SOUTHERN BAPTIST CONVENTION

### 1. GENERAL BODIES: (Ministers Retirement Plan)

Maryland Baptist Union Association  
Virginia Baptist General Association  
Baptist State Convention of North Carolina  
State Convention of the Baptist Denomination in South Carolina  
Baptist Convention of the State of Georgia  
Illinois Baptist State Association  
Florida Baptist Convention  
Alabama Baptist Convention  
Mississippi Baptist State Convention  
Baptist General Convention of Texas  
Baptist General Convention of Oklahoma  
Arkansas Baptist State Convention  
Missouri Baptist General Association  
General Association of Baptists in Kentucky  
Baptist Convention of New Mexico  
Baptist General Convention of Arizona  
Tennessee Baptist Convention  
District of Columbia Baptist Convention  
Louisiana Baptist Convention

### 2. BAPTIST BOARDS, AGENCIES AND INSTITUTIONS: (Baptist Boards Employees' Retirement Plan)

Executive Board of the Arkansas Baptist Convention  
District of Columbia Convention Board  
Executive Board Florida Baptist Convention  
Executive Board of the General Association of Kentucky Baptists  
Board of Directors of Illinois Baptist State Association  
Executive Board of the Louisiana Baptist Convention  
State Mission Board Maryland Baptist Union Association  
Executive Board of Missouri Baptist General Association  
Executive Board of the Baptist State Convention of North Carolina  
Board of Directors of the Baptist General Convention of Oklahoma  
General Board of the State Convention of South Carolina  
Executive Board of the Baptist General Convention of Texas  
Virginia Baptist Board of Missions and Education  
Executive Board of the Alabama Baptist Convention  
Executive Board of the Mississippi Baptist Convention  
Executive Board of the New Mexico Baptist Convention  
Executive Board Baptist General Convention of Arizona  
Executive Board of the Tennessee Baptist Convention  
Georgia Baptist Hospital (Managerial Staff)  
Union University (Officers and business staff)  
Baptist Foundation of Texas  
Baptist Book Store, Dallas, Texas  
Woman's Missionary Union of Virginia  
College of Marshall (Officers and business staff)

Baptist Publishing House, El Paso  
Baptist Standard Publishing Company  
Baptist Courier, South Carolina  
The Alabama Baptist  
Woman's Missionary Union of Alabama  
Woman's Missionary Union of Arkansas  
St. Louis Baptist Mission Board  
Kansas City Baptist Association  
Home for Aged Baptist—Missouri (Officers and staff)  
Oklahoma Baptist Hospital, Muskogee (Officers and staff)  
Miami Baptist Hospital, Oklahoma (Officers and staff)  
Southern Mutual Church Insurance Company, South Carolina

### SOUTHERN BAPTIST CONVENTION GROUPS:

Foreign Mission Board, S.B.C. (All missionaries and staff workers)  
Home Mission Board, S.B.C. (Missionaries and staff workers)  
Executive Committee of the Southern Baptist Convention  
Baptist Brotherhood of the South (Officers and staff)  
Relief and Annuity Board, S.B.C. (Officers and staff)  
Southern Baptist Hospital (Managerial officers and staff)  
Baptist Bible Institute (Educational Institutions' Plan—teachers and staff workers)

### ORPHANAGES: (Institutional Employees' Retirement Plan)

Buckner Orphans Home—Dallas, Texas  
Carmi Baptist Orphanage—Carmi, Illinois  
Connie Maxwell Orphanage, Greenwood, South Carolina  
Louisiana Baptist Children's Home, Monroe, Louisiana  
Louise Short Widows and Orphans Home, Troy, Alabama  
North Carolina Baptist Orphanage, Inc., Thomasville, N. C.  
North Carolina Baptist Orphanage, Inc., Kinston, N. C.  
New Mexico Orphanage, Portales, N. M.  
Baptist Orphanage of Virginia, Inc., Salem, Va.  
Baptist Children's Aid Society of Maryland, Inc., Baltimore, Maryland  
Oklahoma Baptist Orphans' Home, Oklahoma City, Okla.  
Florida Baptist Children's Home, Arcadia, Florida  
Missouri Baptist Orphans' Home, Pattonville, Mo.  
Bottom's Baptist Orphanage, Monticello, Ark.

### OTHER GROUPS: (Educational Institutions' Plan)

Oklahoma Baptist University  
Mars Hill College, North Carolina  
Union University, Tennessee

The Relief and Annuity Board, under instructions of the Southern Baptist Convention, also has signed contracts to trustee Gift Annuity agreements of the following agencies:

Foreign Mission Board, S.B.C.  
Home Mission Board, S.B.C.  
Executive Committee, S.B.C.  
Baptist Bible Institute

Southern Baptist Theological Seminary  
Southern Baptist Hospital  
Southwestern Baptist Theological Seminary

The Board is also contractually trusteeing the funds of the Missouri Baptist Ministers Aid Society.

# 1941

## Foreign Mission

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The 1941 Series of Graded Foreign Mission Study Books, dealing with World Missions, is important and timely. The authors, who are specialists with the age group for whom they prepared their manuscripts, have summarized all of Southern Baptists' mission work around the world in these five books of five chapters each for every class age.



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