

The Commission

A BAPTIST WORLD JOURNAL

VOLUME V.

July-August, 1942

NUMBER 7



FOREIGN MISSION BOARD • SOUTHERN BAPTIST CONVENTION
RICHMOND, VIRGINIA

THE COMMISSION

CHARLES E. MADDY, *Editor in Chief*

VOL. V

JULY-AUGUST, 1942

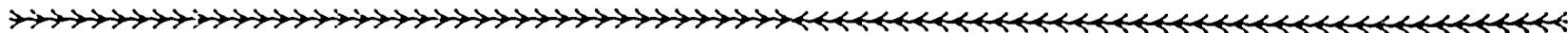
No. VII

Published monthly, except August, by the Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia. Fifty cents a year.

Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Virginia, under the Act of March 3, 1879.

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SOUTHERN
BAPTIST
COLLEGE
BUILDINGS



*Furman University
Greenville, S. C.*



*Stetson University
Deland, Florida*



*Oklahoma Baptist University
Shawnee, Okla.*



*Wake Forest
University
Wake Forest,
N. C.*



*Mississippi
College,
Clinton,
Miss.*



Mercer College, Macon, Georgia

And I Will Go Before Thee

(Isaiah 45:2)

PAGE RANKIN*

*I climbed a snow-flaked hill at dusk,
And velvet stars of blue
Shone soft to light my path.
Beneath a hill-top tree that winter's hand
Had frozen into fairy work,
I knelt and sought an answer to my thoughts.*

*How could I pay the price
I knew was asked of me?
My strength had failed.*

*The air was cold, and tiny crystals
Froze on blades of withered grass.
I crumpled snow within my mittened hand.
"I'm only human, God," I cried.
"I cannot bear this pain—
This burden made of fire
And lead, and broken dreams."*

*And suddenly
There shone about the hill, a light
Far brighter than a thousand stars could show,
And in a voice of gentle love and peace
The Master said,
"Fear not, my daughter, I am at thy side,
'And I will go before thee,
And make the crooked places straight:
I will break in pieces the gates of brass,
And cut in sunder the bars of iron.'"
I felt his tender hand so softly brush my hair.*

*The key of happiness unlocked my weary
heart
And filled it with a warm and glowing fire.
I put my hand into the hand of Christ,
And with my eyes upon His quiet face
I followed Him
Into the valley once again—.*

*Miss Page Rankin, a daughter of Dr. and Mrs. M. T. Rankin of Shanghai, China, is now a student at Meredith College, Raleigh, North Carolina.

*I climbed a snow-flaked hill at dusk,
And velvet stars of blue
Shone soft to light my path.
Beneath a hill-top tree that winter's hand
Had frozen into fairy work
I stood,
My face uplifted to the sky,
In joy.*

*I will go before thee,
and make the rough places smooth;
I will break in pieces
the doors of brass,
and cut in sunder
the bars of iron.*

—Isaiah 45:2.



THE COMMISSION

VOL. V

JULY-AUGUST, 1942

No. VII

A Backward Look

FROM THE MINUTE BOOK OF 1835
FIRST BAPTIST CHURCH, RICHMOND, VIRGINIA

Lord's Evening, Aug. 30, 1835.

Brethren J. L. Shuck and R. D. Davenport were, by consent of the Third Baptist Church, on the part of the former and that of this church on the part of the latter, previously given, set apart to the work of the Christian ministry, preparatory to their embarkation for the East. The presbytery consisted of Elders John Kerr, Luther Rice, Henry Keely, J. B. Taylor, Robert Ryland, and Addison Hall. The services were commenced by Elder Ryland who, after singing and prayer, delivered a discourse from I Peter 5:2-3. Ordaining prayer by Elder Kerr—charge to the candidate by Elder Luther Rice; Right hand of fellowship by Elder J. B. Taylor; Presentation of Bible accompanied by appropriate remarks by Elder H. Keeling; an affectionate and feeling address was delivered to the candidate by Elder Kerr and the services were concluded with hymn and benediction by Elder A. Hall.

C. W. WALTHALL, Clerk

NOTE: Addison Hall had been approved by the church on July 27, 1835, for ordination. Addison Hall was the father-in-law of J. L. Shuck. L. H. Shuck, son of J. L., and Henrietta Hall Shuck, was sent to live with his grandfather, Addison Hall, in Va., when his mother died in 1843. He was born in Singapore in 1836 while parents were on their way to China (Baptist Encyclopedia, Vol. II, Page 1056).

DEDICATION AS MISSIONARIES

On Thursday evening, 10th September 1835, Brethren Shuck and Davenport with their respective companions were set apart to the work of missionaries—present Elders Eli Ball, Hume, Hatchette, Nelson, Keeling, Taylor, and Hall, and a large and attentive congregation. The exercises were commenced by Elder Ball by reading an appropriate hymn, which was sung by the congregation. Elder Hume followed by reading select portions of Scripture, consisting of the 67th Psalm and

the 60th chapter of Isaiah—Elder Hatchette addressed the throne of grace for a blessing on the missionaries and on the services of the evening. The two missionaries, Brethren Davenport and Shuck then addressed the meeting—detailing the exercises of their minds in relation to the missionary cause and the reasons which induced them to engage in this work, concluding with an affectionate farewell to all present. The addresses were succeeded by singing to the words, "Yes, My Native Land, I Love Thee." Elder Nelson, one of the professors of the institution which sends forth the two missionary brethren, in a feeling and earnest prayer commended them and the object they have in view, to the protection and guidance of the Heavenly Father. Elder Keeling then made an affectionate address to the missionaries. The right hand of fellowship was given them by Elder Hall, accompanied by some feeling remarks. Elder Taylor then addressed the congregation upon the subject of missions and the services were closed by singing, "The Christian's Hope," a hymn composed by Bro. Sutton. While the congregation was singing the ministering brethren took an affectionate farewell of the missionaries—who were followed by a large number of the congregation. A collection was taken in aid of the missionaries previous to the close. On the following morning they left for Boston.

C. W. WALTHALL, Clerk

NOTE: On the following Sunday, Sept. 20, 1835, Jeremiah B. Jeter, was called as pastor of the church. The former pastor, Isaac D. Hinton had resigned on March 23, 1835, to "fill an important vacancy in the West." He "emigrated to the West" to go to the church in Chicago.

NOTE No. 2: Excerpt from the church's annual letter to the Dover Asso. adopted Sept. 27, 1835. "Three of our number have been ordained to the work of the gospel ministry, one of whom, and one female, have been designated as missionaries to Siam and are now on their way thither."

Remember the days of old, consider the years of many generations.—Deuteronomy 32:7



G. W. Sadler, Secretary to
Europe, Africa and the
Near East

Southern Baptists Today

Broadcast (WRNL) Tuesday, May 12, 1942

For Baptists of the South, all roads are leading this week to San Antonio. Some of these travelers are being lured by the charms of the Alamo and other points of interest in this beautiful southwestern city; a few are being attracted by the opportunity to visit Mexico; but the vast majority are being impelled by a deep desire to serve God and their generation and to make plans for the building of a better world.

From 25,603 churches of eighteen states, they are going as messengers to the ninety-seventh session of the Southern Baptist Convention. Automobiles, trains, airplanes, and perhaps the more primitive vehicles are being used as means of conveying these thousands who are accepting the hospitality of the governor and his fellow-citizens of Texas. In these days of difficult travel, it is impossible to estimate with any degree of accuracy the number who are likely to be present, but it is probable that five thousand or more will applaud Governor Stevenson's words of welcome on the morning of May 16. In the throng there will be pastors of churches large and small, presidents and professors of colleges and universities, secretaries of boards, editors of papers, men of the business and professional world, humble housewives and women of prominence.

Foreign Mission Beginnings

The Southern Baptist Convention was organized in Augusta, Georgia in 1845, but the missionary interest of the Baptists of the South had begun to express itself long before that time. Like other Christians of the English-speaking world, Baptists had been mightily influenced by the movement which produced and sent forth William Carey. In May 1792 this young, English cobbler, who later became one of the world's great scholars, so pled the cause of the heathen that his timid hearers organized the first modern missionary society and sent forth Carey as its evangel.

From his adopted home in India, Carey corresponded with American Baptists who had contrib-

uted to the support of his work. Stimulated by this contact and moved by an inner urge, the Baptists of America began to pool their spiritual and material resources in a united missionary effort. Tremendous impetus was given this movement by Adoniram Judson, his wife, and Luther Rice who became Baptists in 1812. These three went to India that year under the sponsorship of another denomination, but before the end of the first twelve months, they changed their view on the matter of baptism. When this news reached America, the "Baptist Society for Propagating the Gospel in India and Other Foreign Parts" was organized.

Luther Rice came back from India in 1813. Physical and spiritual dynamo that he was, this missionary enthusiast traveled widely and spoke eloquently in behalf of the cause with which he had identified himself. Soon missionary societies sprang up in various parts of the country. When it became evident that these units should be correlated and given direction, a meeting for this purpose was called in Philadelphia in 1814. After deliberating for six days, a constitution was adopted and the "General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions" came into being. Since it met every three years, this body became known as the Triennial Convention. From 1814 to 1845 the concern of American Baptists for the evangelization of the world expressed itself through this Board.

The Southern Baptist Convention

When in 1845 it became apparent that the views of the two groups, Northern and Southern Baptists, on the slavery question were irreconcilable, it was agreed that a separation was necessary. Each went his own way, not in a factional spirit but for "peace and harmony, and in order to accomplish the greatest amount of good."

Responding to the call of the Virginia Missionary Society, 328 delegates from eight Southern states and the District of Columbia met in Augusta on May 8, 1845. They declared that the constitution they adopted was precisely that of the original union. They proceeded straightway "to organize a society for the propagation of the gospel," providing for the creation of both foreign and home mission boards.

The Commission

and Tomorrow

Luther Rice
Missionary
Pioneer



Thus it is seen that for almost one hundred years Southern Baptists have been functioning as a separate entity. Since the principle of religious liberty has always been to Baptists a precious one, they have made it their business to confer upon others the benefits of liberty.

To render their ministry effective, they now express their desire to share through four major boards, a woman's missionary union, a brotherhood, a system of hospitals, a series of educational institutions, more than a score of publications and almost 26,000 churches.

To Earth's Remotest Bounds

While not claiming to be completely true to their trust, it can be said that Southern Baptists have been keeping alive the flame of missionary zeal at home and in China and Africa for almost a hundred years. In more recent times they have reached out through their Foreign Mission Board to Japan, Manchuria, Argentina, Brazil, Chile, Colombia, Mexico, Southern Europe, the Near East and the Hawaiian Islands. Scattered all over these areas 464 missionaries are at work in hospitals and schools and churches in an effort to make the "good life" the possession of all mankind. The annual approximate cost of supporting this enterprise is \$987,505.00.

Like most institutions of its kind, the Foreign Mission Board of the Southern Baptist Convention found itself, in 1932, struggling under a back-breaking debt. Due to several causes which need not be recounted here, its obligations amounted to \$1,110,000.00. Many of the members of our constituency were discouraged and some believed the debt could not be paid. There were those, however, who were sure the debt should and would be liquidated. Rallying around the executive secretary, Dr. Charles E. Maddy, and the president of the board, L. Howard Jenkins, the good name of our people has been restored as the debt has been reduced to \$133,000.00.

In Our Own Land

The second board is the one that has to do with the home mission enterprise. The Home Mission Board was organized in 1845. Its 424 missionaries work among the Spanish, French, Italian and Chinese-speaking peoples of the Southern states. They also address themselves to the task of sharing the

gospel with the 500,000 Jews and the 11,000,000 Negroes of the South. In addition to these efforts, they reach beyond the limits of their own land into Cuba and the Canal Zone.

At the end of 1928 the Home Mission Board had a debt of \$2,500,000.00. So successful have been the efforts of Dr. J. B. Lawrence, the executive secretary, Dr. Ellis Fuller, the president of the board, and their associates, and so loyal has been the support of Southern Baptists that on February 1, 1942 the debt had been reduced to \$495,000.00. Confidence in both the Foreign and Home Mission Boards has been so completely restored that banks are now lending them money at the rate of 2½ per cent.

The Printed Word

The third board, organized fifty-one years ago, has as its chief responsibility the task of publishing and distributing literature for Sunday schools and training unions. The Sunday School Board also publishes books, sponsors a church building program, develops religious activity among students, co-operates in the training of Sunday school teachers and other religious workers. Its executive secretary is Dr. T. L. Holcomb and its headquarters are in Nashville. Here it has valuable property and does a business which runs into the millions.

Relief and Annuities

The Relief and Annuity Board is located at Dallas and its secretary is Dr. Thomas J. Watts. During these latter years of economic uncertainty, this organization has been growing in favor with our constituency. The principal purpose of this board is to collect and administer funds for ministers, missionaries and other servants of the denomination at whose disposal they are placed when physical disability or old age occurs.

The Women That Publish the Tidings

Not a board, but well-nigh indispensable to the life and work of our denomination is the Woman's Missionary Union, auxiliary to the Southern Baptist Convention. This organization was born fifty-four years ago in the Broad Street Methodist Church in the city of Richmond. Its secretary is Miss Kathleen Mallory and its headquarters are in Birmingham. Its purpose is stated in the following words: "We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating the missionary spirit and the grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention . . . organize and adopt" a constitution whose design it is to carry out this purpose. So nearly have they approximated their ideal

that almost half a million dollars was contributed by them in their last annual Christmas offering.

Enlisting the Men

The Baptist Brotherhood of the South has as its secretary a gifted layman in the person of Lawson H. Cooke. The secretary defines his organization in these terms: "A group of consecrated men promoting the whole program of their church and of the denomination, and endeavoring to get every other man in the church to do the same thing."

Ministering to the Sick

The Baptist Hospital of New Orleans has served so well that its work has received wide acclaim. In his last annual report, the secretary-treasurer, Dr. Louis J. Bristow, stated that in that year 15,122 patients had been admitted and that the operating income was \$656,241.04.

Other hospitals are owned and operated by the several states which constitute the Southern Baptist Convention.

Training for Service

In addition to their three theological seminaries—the Southern at Louisville, the Southwestern at Fort Worth, the Baptist Bible Institute at New Orleans—Southern Baptists support a training school for women and contribute to the maintenance of a seminary for Negroes. They also own and operate twenty-six colleges and universities, twenty-four junior colleges and eleven academies.

Denominational Papers

The Baptist papers of the eighteen states of the South have a current circulation of 46,297. This does not include the 39,600 who subscribe to THE COM-

MISSION, the organ of the Foreign Mission Board, the 69,547 who take the home mission journal, *Home Missions*, or the 109,174 who receive the W. M. U. magazine, *Royal Service*.

Growth and Expansion

In his annual report at San Antonio, Dr. E. P. Alldredge, the statistical secretary, will tell Southern Baptists that 209,593 persons were baptized into Southern Baptist churches in 1941 and that these and other additions bring our denominational strength to 5,104,327—the highest point it has reached in its history. He will also tell them that they gave more in 1941 for both local church work and benevolences than they had contributed since 1929, their aggregate gifts amounting to \$44,857,607.

Southern Baptists co-operate with their Northern brethren in supporting Shanghai University, and by means of their membership with them on the Public Relations Committee. They co-operate with other religious bodies through membership in the Foreign Missions Conference of North America, the International Sunday School Committee, the Committee on Religious Education.

The Future?

And the future? No one person can speak for the more than five million Southern Baptists. But if it be true that the past is prologue, we are authorized humbly to pledge ourselves to the writing of a worthy future. In the words recently quoted by Mr. Herbert Agor, we sense "the significance of our striving." "We shall build on," co-operating with other world builders, trying as Dr. Rufus M. Jones suggests, "to be to the eternal God what a man's hand is to a man."



Escaping Refugees in a European War Area

Kingdom Facts and Factors

W. O. CARVER

Professor of Missions

Southern Baptist Theological Seminary

THE CHURCH IN JAPAN

The International Review of Missions for April has a report of "trends in Japanese Christianity" as seen in October, 1941, by Mr. Soichi Saito. It reveals that the united "Church in Japan" was having some of the difficulties that were to be expected. Mr. Saito is general secretary of the National Committee of the Y.M.C.A. He was a Baptist prior to the union, and was a member of the deputation which visited the United States in the spring of 1941.

It will be recalled that in June, 1942, the United Church was formally organized. It received formal government recognition in November (after Mr. Saito's writing).

The organization had to be a very loose one, with eleven "branches," for the present at least very largely independent. One of these is the Baptist group. Even with that freedom the Episcopalians and Adventists remained outside, while the Y.M.C.A., Y.W.C.A., W.C.T.U., and the Bible Societies were not incorporated. The Roman and Greek Catholics each remained separate. One wonders just how much unity the government does demand; and whether any group which really desired it could not have maintained its own independence, as with the two denominations not included in the union. Of course the Greek and Roman churches have their own distinct recognition. More recently the Pope has entered into direct diplomatic relations with the Japanese government over protest of Great Britain and the United States.

The Creed of the "Church of Christ in Japan," after much discussion and adjustment, is a brief, general compromise statement. It accepts "the Old and New Testaments as its Scriptures"; but is also "founded upon the Apostles' Creed"; "recognizing" in addition "the various confessions of faith of the (more than forty) uniting denominations." It gives explicit recognition to "the triune God . . . as revealed in the Holy Bible," and to a thoroughly orthodox statement of salvation by grace "through the atonement of Jesus Christ, who died for the sins of the world and rose again." The confession concerning the Church reveals some confusion and loose thinking.

Finances of the United Church presented a problem which was being temporarily met by a "Japanese Christian Layman's Association" of men who made initial contributions of one hundred yen each, as annual membership fee.

The National Christian Council was another problem. It was proposed to substitute this with "the Japan National Committee on Christian Co-operation," to consist of thirty members from the united Church; seven Episcopalians; three from the Y.M.C.A.; two each from the Y.W.C.A., Christian Educational Association, W.C.T.U., Japan Bible Society, Christian Literature Society; one each from the Japan Christian News Agency and the Korean Christian Federation; ten Mission representatives. It is easy to see what difficulties faced the efforts to combine such varied concerns. We can well understand that later the *National Christian Council* name was restored.

It is encouraging to be informed that among young people generally and students in particular "a keen interest in Bible study is in evidence." The government had greatly reduced the position of the Y.M.C.A. in schools, but by other means the students were continuing their groups and "without exception emphasis is placed upon the study of the Bible."

What to do with missionaries was troubling the organization. Joint committees were working at this matter when the war cut off information. Mr. Saito closes with the encouraging assurance that, amid all these problems, calling for great faith and courage, "The Christian leaders of Japan are determined, however, to keep the faith and to be adequately prepared for the great spiritual task which awaits them during the days ahead."

CHRISTIANITY IN THAILAND

In the war conditions of Siam, Christians are having a hard time. Buddhism is the state religion. Its leaders are, in many cases, at the same time state officials. It is being made a test of patriotism and loyalty that one shall be a Buddhist. Many are said to be repudiating their Christian membership and returning to the traditional, national religion. Those who cannot give up their faith are paying a price, but we may be sure are deepening their experience and bearing a more effective witness under persecution.

IN ALL EUROPE

True Christianity and loyal Christians are under trial and persecution everywhere in Europe today.

We are reading especially just now of the almost unanimous stand of the clergy and the teachers in the schools in Norway. As elsewhere in Europe, Norway is experiencing some of the evils of the union of church and state. The public schools are a responsibility of the church but under state control and support. Now that Nazi rulers have the state, the teachers and preachers are under coercion. It is to their credit that they refuse to submit and are going to prison wholesale. Christians must learn much

in this crisis and baptism of suffering. Here in America we see a powerful movement to unite church and state in education. We should open our eyes to what is going on in Norway, and in many other countries. We must keep our churches and our schools free. Christianity in all lands must learn not to identify itself with nor to be integrated with political government. By all means what has been gained in the United States must be preserved and made an example for all other countries.

New Appointees



Samuel Adams Bagby—
Both in heritage and early environment, God gave me the best there was to prepare me for His call to a particular field of service. My grandparents, Dr. and Mrs. W. B. Bagby, devoted nearly sixty years to missionary work in Brazil. My parents, Rev. and Mrs. T. C. Bagby, have given their lives to

service in the same country. Four of my uncles and aunts have gone out to South American fields.

My environment played its part in that even during my boyhood days in Brazil, I saw the great need for the gospel among the people and the eagerness with which so many received it.

I was born at White Stone, Virginia, on March 2, 1914, when Father was pastor of a group of churches nearby. But my stay there was not long, for we went to Brazil when I was less than one year old, and most of my boyhood days were spent there.

I was eight when I realized that I was a sinner. I already loved Jesus, but I then accepted Him as my Saviour and I was baptized that year.

When my parents returned to Brazil in 1929, after a furlough, they left me to live with my grandmother and attend high school at White Stone.

In 1931 I entered the University of Richmond and was there until graduation in June 1935. It was while I was a student there, in the summer of 1934, that I felt my call to the ministry and Brazil.

When I finished college I went to Brazil to spend a year with my family. During that time I taught English and worked in some of the churches.

My three years at the Southern Baptist Theological Seminary were happy ones. I enjoyed the class work, the fellowship with the other students, and my work in Louisville churches. While there, I met and became engaged to Sara Lavender. We were married in Columbus, Georgia, September, 1939.

For the last two years I have been pastor of the Buena Vista Baptist Church, in Georgia. We have been happy there, but have looked forward to the work in the place to which we think God has called us.

* * *

Sara Lavender Bagby—
I shall always be very grateful to God that I was born into a minister's family, for I feel that in that I have been given a priceless heritage. My father, Rev. Frank G. Lavender, was pastor in Fork Union, Virginia, at the time of my birth, on December 28, 1913, and it was there I spent my first six years.



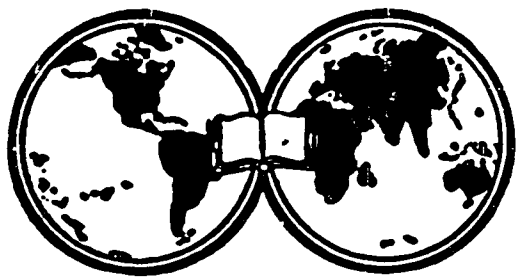
When I was only six years of age I gave my heart to Christ and united with the church. This was a purely voluntary move on my part, of course, with no undue persuasion, or even suggestion, to influence me. In fact my parents were somewhat hesitant about allowing me to take this step at such an early age—but at last they, and the deacons of the church, were convinced that I did know what I was doing, and so the church admitted me into its membership.

I finished high school in Columbia, Tennessee, and in 1934 received my B.A. degree from Furman University in Greenville, South Carolina. For three years I taught school and, at the end of that time, feeling definitely that God was calling me into some field of Christian service, I attended the W. M. U. Training School in Louisville.

While there I met Samuel Bagby, son and grandson of missionaries to Brazil, and through his interest in, and love for Brazil, I also became interested in that country as my field of service.

On September 19, 1939, we were married.

We thank God that He has guided us toward Brazil, and pray that we may be richly used for Him.



World Trends

Items of Social and Missionary Interest

CHARLES E. MADDY

IT HARDLY SEEMS POSSIBLE

Ten years ago, Woman's Missionary Union of the South gave \$139,000.00 in the Lottie Moon Christmas Offering. Last December the same organization contributed \$449,000.00, an increase of \$300,000.00 in ten years. At this rate of increase, it will be only a few years until the women of the Convention, in their Week of Prayer and self-denial, will be giving a million dollars a year for foreign missions. God speed the day when the men and boys in our churches will give to missions with the same generosity and intelligent concern as are manifested by the women and girls! When that day arrives, God's Kingdom will come speedily.

* * *

FUTURE OF THE UNIVERSITY OF SHANGHAI

The University of Shanghai was founded by the Northern and Southern Baptist Foreign Mission Boards. The interests of the University are cared for in America by a Board of Founders, made up of six representatives from each of the two supporting organizations.

When the Japanese invaded China, five years ago, the University was driven from its campus, but it has carried on in downtown Shanghai. Much of the space of our seven-story True Light Publishing House building has been taken over for the activities of the University.

Since December 7, we have been unable to learn very much as to the present status of the University. From bits of information seeping out of occupied China, we are led to believe that the University of Shanghai faces a supreme crisis. If it is allowed to continue, it must submit to Japanese dictation and control. The Board of Founders is giving serious consideration to the possibility and wisdom of moving the University to Free China. At a meeting held in Richmond on April 28, the whole matter was considered at great length. Another meeting may be held shortly in New York, and some very definite steps taken for the transfer of the native faculty staff, and student body to Free China.

Surely we have come on troublous times regarding all of our work in the Orient—times of testing and challenge for all of us.

A NEW COMMANDMENT— BY HIMMLER

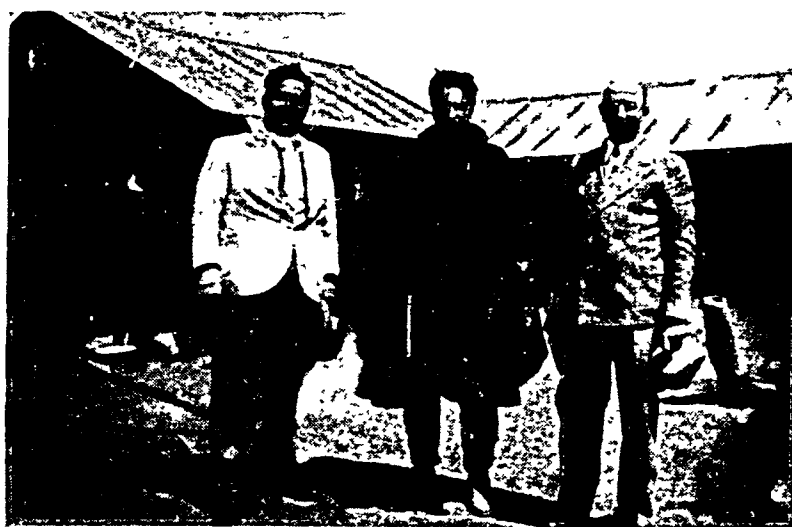
"The head of the Nazi Storm Troopers and the Chief of the German Police, Himmler, has issued a special order to all the troops and police under him. A copy of the order was found by the Russians and a photograph facsimile has reached this country.

"In the order Himmler takes upon himself the responsibility for overturning the whole Christian tradition of the family, and instructs the soldiers, whether married or not, to raise children for the Fatherland before leaving for the field of battle. Part of the order reads:

"Ignoring the bounds of civil laws and customs necessary perhaps at other times, it will now be a noble task for German women and girls of pure blood to become mothers of children by soldiers leaving for the battlefield, whether married to them or not; and this will not be done in a spirit of levity, but in the most stern and dutiful spirit of soldiers who do not know whether it will be their fate to return or be killed for Germany.

"And for men and women, too, whose place by order of the State is at home, it is now a sacred obligation to become fathers and mothers.

"We must never forget that the victory of the sword and the blood shed by our soldiers would have no meaning were it not to be followed by the rise of the children and the colonization of new soil."



Pastor Adolfo Marinelli of Minas, Uruguay, Missionary B. W. Orrick, and a Uruguayan cattle man



*Jewish refugees in Europe, "wandering in deserts and mountains and caves"
Twenty persons to a tent—these tents are the "homes" of 20,000 Jews driven from Slovakia in sub-zero weather*

OUR CENTENNIAL HISTORY

At the semi-annual meeting of the Foreign Mission Board it was unanimously voted to proceed at once with the plan for the production of a history of the Board and its work, to be ready by the centennial meeting of the Convention in 1945. A committee was appointed to secure some one to write this history and we hope to be able shortly to make a further announcement concerning the matter.

* * *

NO ATHEISTS IN THE FOX HOLES OF BATAAN

In a recent radio broadcast we heard an officer describe the horrors and mental suffering of the men on Bataan as, day after day, they were subjected to the continuous rain of death and destruction from Japanese dive-bombers. He told how our men burrowed into the ground for protection, and prayed continuously to God Almighty to save them. The officer then made this significant statement:

"There are no atheists in the fox holes of Bataan."



*When it's chilly in Chile
This picture of the Baptist Training School in Temuco was taken in July—Chile's mid-winter*

THE RIGHT KIND OF APOSTOLIC SUCCESSION

On February 10, we were thrilled with gratitude and joy to receive the following cable from Missionary R. E. Beddoe of Wuchow, now in Free China: "DIRECT CONTACT RANKIN OTHERS (Hongkong) STILL WELL TREATED. RANKIN APPEALS SOUTH SUPPORT ENLARGED PROGRAM WEST CHINA. DIRECT CONTACT WILLIAMS OTHERS (Shanghai) ALL RIGHT. SCHOOLS THERE AS USUAL."

It will be remembered that Secretary M. T. Rankin was caught in Hongkong when, on Christmas day, 1941, that British Crown Colony was forced to surrender to the Japanese invaders. Along with some five hundred Americans, Dr. Rankin was confined in Stanley Prison. We had exhausted every resource in an endeavor to get some message to him and learn something of his situation and circumstances. When we did finally get in indirect communication with him, his one concern was that the Baptist people of the South should push forward with a worthy program of evangelism for Free China. He had just been on a tour surveying the opportunities and needs of our proposed new mission in Free China, and he had committed himself, heart and soul, to a great forward movement for the giving of the gospel to the waiting millions in that needy area.

The message of Dr. Rankin from Stanley Prison to the Baptist churches of the South, has in it something of the same challenge of the great apostle from his Roman prison as recorded in II Timothy 2:8-9: *Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardship unto bonds, as a malefactor: but the word of God is not bound.*

This is the kind of apostolic succession that appeals to Baptists.

THE NEW PAGANISM IN GERMANY

From a reliable exchange, we gain new insight into the life-and-death struggle now going on in Germany between the new paganistic religion of the Nazis and orthodox Christianity as represented by both Protestants and Catholics in that country. Public meetings have been held throughout Germany in recent months in an effort to strengthen (?) the morale of the people. These meetings have been addressed by high officials of State. A few quotations from the utterances of one "higher-up" will convey some idea of the wicked and blasphemous extreme to which these Nazi leaders are now going, in their efforts to discredit and destroy the Christian religion in Germany. Here are some samples of the "New Religion" that is being offered to the German people:

"In the course of his address the speaker used the blasphemous expression: 'Jehovah, it is time you went! Jehovah, you are a back number! The game is up!' Could there be a worse mockery of Him who is for us the Holiest and Highest, whose name we first heard as children from our mothers' lips and learned to pronounce with veneration? . . .

"He who dismisses God likewise dismisses the Ten Commandments, as, indeed, the speaker did in these words: 'We recognize only the Laws of Nature, not the Ten Commandments. The Commandments with their bestialities may,' he opines, 'have been good for those swine, the Jews, but not for us!'"

In a public meeting in Coblenz, the speaker declared: "The man who prays 'Our Father . . . give us this day our daily bread' is a slave. . . . One does not beg for bread, one fights for it."

The speaker further declared: "I would swear

HER WORKS FOLLOW HER

The following letter received by the Foreign Mission Board was written by the secretary of the Lagos District Association of the Nigerian Baptist Convention.

"I am directed by the officers and members of the Lagos Association to state that they were shocked and grieved at the death of our dear sister in the Lord, Miss Elma Elam who departed this life recently in the United States of America.

"This is not the occasion to enumerate the good qualities of the late Miss Elam; but it may be said even here that words would be altogether inadequate to express our indebtedness to one who had done so much to win this country to Christ. During her missionary career here Miss Elam touched nothing without adorning it, and she did touch a lot of things: schools, churches, and men and women who would long remain living memorials to her untiring

any false oath for Germany, yea, fifty a day, if need be!"

Surely the nation that follows such leadership is doomed to utter and humiliating defeat.



Miss Georgia Mae Ogburn, principal of the W. M. U. Training School of Santiago, Chile stands behind the seven students of this recently established school

WHEN PEACE COMES

At the April meeting of the Foreign Mission Board it was voted to appoint a committee of nine members to study the policies and plans of the Board for missionary advance in the post-war years. The following are the members of this important committee: E. D. Head, chairman; Ryland Knight, F. C. Feezor, W. R. Pettigrew, M. W. Egerton, Harold W. Seever, T. F. Adams, Hill Montague, and C. S. Prickett.

missionary zeal, her profound scholarship, her acute sense of duty, her great humanity, and her enviable faith in God. Miss Elam's death is indeed a serious blow to us in Nigeria and a great loss to the Baptist Mission in general.

"Miss Elam would always live in the hearts of the many sinners she had led to the saving grace of Jesus Christ. She would live in the hearts of the spiritual babes she helped nurture to maturity. We thank God for her life which was patterned after the Master's.

"My Association, comprising all the Baptist churches in the Lagos and Colony Districts, wishes to express deep and sincere sympathy and condolence through you to the Southern Baptist Foreign Mission Board and to other friends and relatives of the deceased. May the Holy Spirit, the Comforter, console you all.

"She is not dead but sleepeth."

Heart-Hungry Russia

MRS. WALTER E. CRAIGHEAD*



A
Russian
Peasant

Russia's stubborn and successful resistance against Nazi invasion forces has amazed and inspired the world. At the first flush of the German onslaught, military experts in general allowed three weeks until the fall of Moscow, which supposedly would mean the crash of the Soviet Union. Yet Moscow still stands, and so does the long line of defense. With the exception of Great Britain, no other European power has been able to defend itself successfully against Nazi attack.

Many explanations are now being offered for Russian military successes. Admirers of communism attribute these victories to the five-year plans of industrialization by the U.S.S.R. Others give credit to the severe arctic climate, which certainly has been a helpful ally in the north. Still, Russians can freeze as easily as Germans, as the Finnish campaign proved, so this argument is not conclusive. Some analysts claim that Russia's great man-power is the decisive factor. Stalin himself declared at the outset that 200,000,000 men would defend Russia. Since the population of this country was 193,000,000 at the close of 1940, he must have referred to all Slavic nations, which include Poland, Yugoslavia, Czechoslovakia, Bulgaria, and Russia itself.

While all these reasons have doubtless had value, the supreme factor in Russian military successes appears to have been overlooked or forgotten. We believe that it lies in the fundamental characteristic of the Russian people—a firm belief in God.

Perhaps no nation has manifested the spiritual tendencies, the longing to know God, and the thirst for truth that are found in "Holy Russia." World-

*Mrs. Craighead with her husband served as Southern Baptists' missionary in Bessarabia until war conditions forced them to withdraw.

travellers have always marvelled at the "Russian soul," which combines patience, courage, and endurance with intense religious fervor. Childlike trustfulness, unselfishness, and submission are other qualities which are usually manifest in Russian character. Emotionalism is expressed by tears of joy or sorrow over another's experiences. When real faith in Christ is added to such characters, we have as nearly exemplary Christian lives as can be witnessed.

Trampled though the Russian nation has been, since the introduction of the Greek Orthodox church about 900 A.D., its diligent search for God has continued until the present time. The established church, by ritual, fasting, and pilgrimages failed to satisfy the hearts of its adherents. Tolstoi, the great philosopher, at the age of eighty, admitted, "I am still seeking." So eager were the Russian people for truth that when Catherine II imported Dutch Protestant farmers into southern Russia, in order to teach her peasants modern methods of agriculture, they eagerly learned the way of salvation from the Dutch, but failed to become better farmers. Every home in Russia became a potential sanctuary in the days of the czars.

Russian czars have been notorious for their religious oppression of their subjects, giving credence to the saying, "Only one man in Russia has freedom of conscience, and he has no conscience." However, there have been notable exceptions in the persons of three czars. Alexander the First granted much freedom; Alexander the Second will always be remembered as the liberator of two and a half million Russian serfs; his love of freedom and evangelization caused the late czar, Nicholas the Second, to grant a wide-open door for missions throughout Russia. During his reign the gospel was preached on street corners, in parks and in public places everywhere. In 1911 Baptists in Russia numbered about two million, and there were many other "believers." Nor did Russian Baptists "mark time" with their new-found freedom, which was short-lived.

Alas, with the revolution, which might have ended differently if Russia had been left to choose her own form of government, this glorious freedom ceased! Timed German propaganda created the radical Bolshevik minority within Russia (fifth column activity). This minority has ruled Russia ever since. May we reassure those who are rightfully anxious over our present military alliance with an atheistic government, in that only two per cent of the Russian people belong to this group. We are allied with about 190,000,000 freedom-loving people, who are

The Commission

heroically fighting for the restoration of freedom.

Under the Bolshevik regime, true Christians have suffered bitterly, but not vainly. Their faithfulness to Christ and their refusal to accept atheistic teaching is a glowing chapter in church history. Bolshevik leaders themselves admit failure in their attempt to destroy faith in God. At last it is reported that Russians are permitted to gather in their few re-

maining churches to pray for victory. Only twenty of the three hundred magnificent churches in Moscow, Russia's holy city, remain. These are filled, as well as those of Baptists in every part of Russia.

A recent Bolshevik census read:

"If you are a religious believer, say so." So many "said so" that the result of the census was withheld.

Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord. (Amos 8:11.)

"SZEBB JÖVÖTT"

RUBY DANIEL*

One morning a little seven year old Hungarian boy was walking along the sidewalk in Budapest. The Sister who was with him noticed that he stopped, saluted and said "Szebb Jövött" when he met an officer. This expression means "I wish you a more beautiful future." The officer likewise saluted the little boy and answered, "May God grant it."

To me this is a very beautiful and appropriate greeting. The little children here are taught to greet older people with this very striking expression. Somehow this little simple greeting made a tremendous impression on me when I heard it. It is so simple, but back of it is a world of meaning—hope, brotherly kindness, and love. If nation could say to nation, "I wish you a more beautiful future," all hatred, persecution, and war would cease! May we all do what we can to make this wish of the Hungarian boy come true.

*Miss Daniel, Southern Baptists' missionary to Hungary remained in that war-torn land until it became imperative that she escape to America.

WHEN MISSIONS ENTERED COLLEGE

Back in the days when the Richmond Female Institute was making its magnificent contribution to the cause of higher education for Southern womanhood, there was in that fine institution an awakening to the needs of the people of non-Christian lands. As a result of that awakening "a missionary society was organized among the young ladies." The college catalog of 1857 tells the story of that beginning.

To the furtherance of the cause, Dr. William H. Gwathmey, a prominent physician and an outstanding member of the First Baptist Church of Richmond, Virginia, gave a trust fund of \$500.00 (a very generous gift for those days). Later an endowment of \$1,000.00 was given, with the stipulation that the income from the amount was to be expended in the furtherance of the missionary cause.

It is recorded that in the year 1910 every student in the school was enrolled as a member of this missionary society.

Thus were laid true and firm foundations upon which Virginia and the South have built and are continuing to build the temple of world evangelization.

An Unparalleled Opportunity

The annual meetings of our 900 district associations in all our states are upon us. This is an opportune time to promote THE COMMISSION and World Relief.

Scores of pastors and others have kindly volunteered to represent these worthy objects in their respective associations. We need one earnest representative in each meeting. Will the moderators of these associations please volunteer to do this work, or request some other person to act? Please write immediately to the Foreign Mission Board for supplies.

—JOHN W. LOWE

"Expect—Attempt"

Sunny skies, refreshing breezes, the magic charm of quaint old San Antonio, the gracious hospitality of its people, and the earnest spirit of the messengers, all combined to make the fifty-fourth annual session of the Woman's Missionary Union of the South, one of outstanding joy and inspiration.

At nine-thirty, Thursday morning, May 14, in the Municipal Auditorium, the opening session was called to order by the president, Mrs. F. W. Armstrong.

The Woman's Missionary Union colors—lavender and white—predominated. The ushers, lovely Texas girls in white dresses and lavender neckerchiefs, wore "rodeo hats" with lavender bands. Across the platform was a fringe of Spanish moss whose sombre grey was transformed, by footlights, into rich lavender hangings, while baskets of white lilies lent their beauty and fragrance.

High above the platform was a white streamer bearing, in lavender letters, the words "EXPECT—ATTEMPT." These words from William Carey's immortal counsel, "Expect great things from God; attempt great things for God," sounded the keynote which echoed throughout the sessions—the twofold message of *Faith* and *Works*.

Centered around the theme, "Attempting Great Things for God," the reports were lifted from the realm of tedious details and presented as glorious challenges. Miss Kathleen Mallory, in her inimitable way, told how the W.M.U. had attempted great things in *General Activities*. Miss Juliette Mather recorded attempts and achievements through the *Enlistment of Youth*. Accomplishments in the matter of *Mission Study* were described by Mrs. Una Roberts Lawrence. Miss Mary Christian brought home to each heart the divine call to *Personal Service*; and Mrs. Carter Wright in discussing *Stewardship* stressed the inevitable alternative, "Missionary or Military."

VICTORIES

"An envelope full of victories" was the name which Miss Mallory gave to the printed reports in the hands of the delegates. Her own report featured many *statistical triumphs*—more than 41,700 missionary societies with a total membership of 768,976, the largest enrolment ever recorded.

Financial victories abounded in the report of the treasurer, Mrs. W. J. Cox, who stated that W.M.U. gifts for the year had been in excess of three million dollars. The Lottie Moon Christmas Offering, breaking all previous records, had gone beyond \$440,000.00; and the Annie W. Armstrong gifts had totaled more than \$200,000.00.

Triumphs in the Training School were recorded by Miss Carrie Littlejohn, the able head of the W.M.U.'s institution in Louisville.

Victories in Mission Lands were graphically presented by several of the seventy-nine missionaries in attendance at the Convention—triumphs over superstition and ignorance, over indifference and hostility, over disease, over discouragements. These and other victories renewed the courage and the zeal of the delegates.

WILLIAM CAREY

Since this year marks the sesquicentennial of the foreign missionary movement begun by William Carey, that great man and his message were featured throughout the sessions. His picture was on the cover of the report; a stirring address on his life was delivered by the beloved Dr. John R. Sampey; and the closing feature of the entire session was a pageant prepared by the versatile Miss Juliette Mather. Entitled, "Expect from God—Attempt for God," the pageant presented scenes from the life of Carey. These were climaxed by a vivid portrayal of the modern W.M.U. organizations, who were "True to Their Missionary Heritage." The graded organizations—Sunbeams, Girls' Auxiliary, Royal Ambassadors, and Young Woman's Auxiliaries—massed on the platform, formed the Christian flag, while from the wings there entered people representing "every land and tongue." Raising their chain-bound hands they offered a mute appeal for help. Soon their bonds were severed by the Spirit of Prayer, of Stewardship, of Personal Service, of Bible Study and other kindred spirits.

Thus the session closed but did not end, for as the delegates have returned to their churches there echoes and re-echoes in their hearts and in their lives the challenging message, "Expect—Attempt."

N. F. W.

A Revised Slogan

By *expecting* and *attempting*, Southern Baptists have dared to advance their goal. The one-time slogan "A Debtless Denomination by 1945," now reads, "A Debtless Denomination by 1943"

Danger

J. L. HART



Rev. J. L. Hart, one of Southern Baptists' missionaries to Chile, has devoted thirty-nine years to earnest service for Christ in South America

Clericalism has been and still is the curse of South America. San Martin and O'Higgins while fighting to liberate Argentina and Chile from the Spanish yoke were bitterly opposed by the Catholic priest. In Venezuela while Miranda and Bolivar were struggling to liberate their country from Spanish oppression and misrule the priest took advantage of an earthquake to frighten the people and put them against the patriots and thus delayed for more than a decade the freedom of Venezuela and Colombia. From that time to this the Catholic clergy have opposed every movement for freedom in these lands. Don Pablo Besson, that great Baptist champion of religious and political freedom, was opposed by the priests in all his efforts to obtain religious freedom in Argentina; but notwithstanding their position he obtained a great victory and I shall never forget when he looked into the eyes of Rev. S. M. Sowell and myself and said, "Boys, I have opened the door, go in and possess the land for Christ." Had Southern Baptists taken advantage of those open doors, and really entered in force, there would not have been the danger of which I am now writing. Doors once open are rapidly being closed. Venezuela, Ecuador, Costa Rica and other countries which once welcomed the missionaries, are now closed.

Catholicism is much stronger here now than it was thirty years ago. During the latter years of the last century and the first two decades of the present one there were many anti-clericals among the literati, and they were in sympathy with evangelical Christianity. I have recently been well over Colombia, Panama, Ecuador, Peru and Chile, and I find no trace of the one-time liberals who, in the press and on the forum, opposed the clergy. They are now not only silent in their opposition to the clergy but are saying that only Catholicism can save their countries from Communism.



He draws as he speaks

is not a gentle message."

From an editorial of the Corpus Christi, Texas, daily paper: "Charles A. Wells, journalist and lecturer-cartoonist, knocked religious complacency into a cocked hat here last week speaking before crowded audiences at night and the civic clubs and schools during the day . . . This is what we want to hear . . . religion shorn of its hokum. It was dangerous thinking—we sometimes wonder if he had been speaking in the streets of our impoverished areas or in the migratory camps instead of in our fine downtown churches, the nicer folks of the town would have been cheering his words so loudly as they have been . . . Christianity as a revolutionary force

**The CHARLES A. WELLS CONFERENCES on
CHRIST AND WORLD NEED**

152 Madison Avenue

New York City

Further information on request.
All engagements made well in advance.

Many of the liberties once enjoyed by the evangelicals are being lost; for example: open-air preaching in the streets and parks is becoming more and more difficult as well as tract distribution.

The "Good Neighbor Policy" has become a means by which the Catholics are opposing evangelical missionaries. They say if we are to be good neighbors we must let each nation develop its own culture and religion. All South America, they contend, is Catholic, and hence, if the United States would be good neighbors they must not try to proselytize South Americans. Many of our politicians and big business men are giving ear to that kind of propaganda and are not nearly so favorable to missionaries as they were formerly. Few men know Latin America as Dr. Rycroft, executive secretary of the Committee of Co-operation in Latin America. He says, "Subtle and even sinister forces are at work both in Latin America and in the United States to discredit, undermine, and weaken evangelical work in Latin American countries. It is becoming quite evident that the Roman Catholic hierarchy is endeavoring to take advantage of the abnormal and critical situation which exists at the present time, and is using it as a cloak for a determined effort to frustrate evangelism in Latin America."

Of all the dangers, none is so great as that of the failure of our people to see and take advantage of their opportunity in Latin America. God grant that they will not fail now to enter those doors that are still open. If we wait until the end of the war, things may be worse. Some statesmen are already saying that the factors to be considered in the peace conference will not only be territorial and economical but also social and religious. The pope will have his representative in that conference, and we may be sure will contend for a "hands off" policy by evangelicals in South America. If we can just get new missionaries through those doors which may still be entered, it will be much more difficult for the authorities to expel them than it would be to prohibit the entrance of new ones. So we urge that every effort be put forth to send as many missionaries to South America during this year as is possible.

Southern Baptist College Presidents



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University of Richmond



D. M. Nelson,
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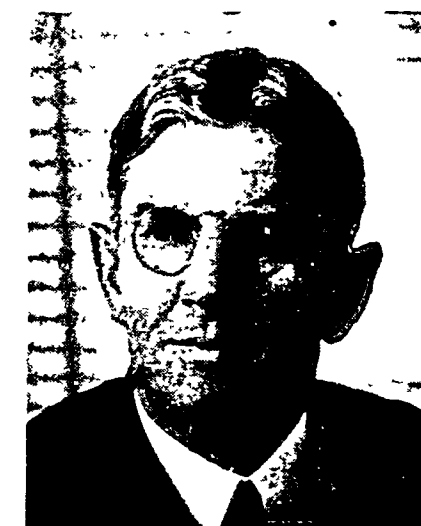
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The Editor's Message

A FIRST PLACE MAN

The writer of the book of Daniel tells us that "it pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents of whom Daniel was first."

It is quite a distinction to be a "first place" man in any position or calling in life. This is especially true in the realm of Christian service, when one has come to a place of distinction and leadership through humble devotion to Jesus Christ and unselfish service to one's fellow men.

All of this is pre-eminently true of Frederic William Boatwright, LL.D., President of the University of Richmond, whose picture appears on the cover page of this issue of *THE COMMISSION*. Dr. Boatwright was graduated from Richmond College in 1888, with the degrees of A.B. and A.M.

In 1889-90 he studied in Halle, Leipzig, and Paris. In 1890 he was made professor of Modern Languages in Richmond College, and in 1902 he spent further time in study in Europe. In 1895, at the age of twenty-seven, Dr. Boatwright became President of Richmond College, doubtless the youngest man ever to attain such unique distinction in the realm of education in America.

Now, for forty-seven years, he has been the executive head and guiding genius of this outstanding Baptist institution, which is the joy and pride of Virginia Baptists.

The University of Richmond is known throughout America for its high standard of scholarship, its passionate devotion to truth, and its sane and progressive attitude toward Christian culture and idealism. It is hardly an exaggeration to say that the University of Richmond is the prolonged shadow of Frederic William Boatwright, distinguished executive, unique scholar, and humble follower of Jesus of Nazareth. After fifty-two years of official connection with the University as teacher and president, Dr. Boatwright is today the living witness of his own immortality.

FOUNTAINS OF MISSIONARY LIFE

In the month of May, 1814, a small group of Baptist leaders, consisting of twenty-six ministers and seven laymen, from eleven of the Atlantic Seaboard states, gathered in Philadelphia for a meeting, the significance and world-wide import of which, they themselves could never have dreamed.

The gathering was led by Luther Rice, who had just returned from Burma, where Adoniram Judson was waiting for support and reinforcements. Out of this meeting came "The General Missionary Convention of the Baptist Denomination in the United States of America," commonly known as the "Triennial Convention." At this session, "The Baptist Board of Foreign Missions" was organized, and Judson and Rice were formally accepted as the first missionaries of the new Convention and Board.

It is not our purpose to trace here, in any detail, the glorious achievements of the Triennial Convention in the work of missions in lands afar, but rather to evaluate the reflex influence of the great missionary revival upon the life of the churches in the home land.

THREE GREAT KINGDOM AGENCIES EMERGE

Following upon the organization of the Triennial Convention there came a veritable spiritual revolution in the life of the Baptist churches of the South. The issue was immediately joined upon the question of an educated ministry, Sunday schools, missions, and missionary societies, mission boards and temperance organizations. The controversy was bitter and lasted for nearly two decades. The churches were rent asunder, and out of the struggle came three great kingdom institutions and agencies—viz., our state conventions, the Baptist newspapers, and the Baptist colleges and universities for the training of ministers and missionaries.

STATE CONVENTIONS ORGANIZED

Following the organization of the Triennial Convention, came the demand for closer co-operation

The Commission

A BAPTIST WORLD JOURNAL

Published monthly, except August, by the Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia.

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Subscription price 50 cents per year. Single copies 5 cents each. Editorial and Publication Offices, Sixth and Franklin Streets, Richmond, Va., Post Office Box 1595.

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among the churches and district associations for the purpose of gathering and administering funds for sending the gospel to lands afar. This led, in a few years, to the organization of state conventions in all of the older states of the South, and they were born out of the white heat and passion of the Judson-Rice movement for foreign missions.

BAPTIST NEWSPAPERS LAUNCHED

During the first half of the nineteenth century the Baptists of the South were largely a rural people. Means of communication were very poor and the people in the churches must be informed and enlightened before any worthy program of world evangelization could be carried out. So it came about that, within less than two decades after the organization of the Tri-ennial Convention, the older Baptist state papers in the South were sent forth to enlighten, inspire, and unify our members. The *Religious Herald*, the *Biblical Recorder*, the *Baptist Courier*, the *Mississippi Record*, the *Alabama Baptist*, the *Western Recorder*, and the forerunner of the *Baptist and Reflector* were all born out of the great missionary revival that swept through the Baptist churches of the South during the first three decades of the nineteenth century. All of these Baptist periodicals were intensely missionary, and were mightily used of God in charting the course of our denomination along educational and missionary lines during those formative years.

BAPTIST COLLEGES FOUNDED

With the revival of the missionary movement in the churches, came the demand for an educated and trained ministry. The men who were to be sent out to reinforce Judson must be educated men. Likewise the men who were to fill the pulpits in the churches in the home land and lead the people in the new day that was dawning, must be trained men. Hence came the demand for the schools and colleges. Out of this new missionary passion and enthusiasm—following the organization of the Tri-ennial Convention within a few years—came Richmond College, Wake Forest College, Furman University, Mercer University, Howard College, Georgetown College, and Columbian College. They were all founded pre-eminently for the education and training of ministers, and soon became mighty, kingdom agencies.

With the spread of the population southward and westward, came the founding of Baptist schools and colleges in the other states, and they have all been fountainheads of missionary life for the churches at home and to the ends of the earth. For their invaluable aid the Mission Boards are deeply grateful.

EVERY CHURCH SHOULD HELP

The response of the churches to the appeal for the World Emergency Relief Offering has been most hearty and generous. We feel confident that the full amount of the objective—*Three Hundred Thousand Dollars*—will be given. We believe the offering will go far beyond the goal and may possibly reach half a million.

The need is appalling, and unless this terrible conflict soon comes to an end, all Europe and Asia will be facing starvation. America is now called "the Arsenal of Democracy" for the winning of the war, and when the victory has been won, America will, for years, have been the granary of the world. Unless we feed the hungry, disease-cursed, starving millions of this old, battered and broken world, they are going to die.

We may have our differences of opinion about the causes of the war and what is to follow after the conflict is over, but surely there can be no difference of opinion as to the wisdom and necessity of feeding the starving peoples of these war-ravaged lands. Europe faces the appalling possibility of a whole generation of helpless children dying of slow starvation. This generation of prosperous, well fed Americans has never known the pangs of physical hunger. God almighty has ordained that we should live in this land of prosperity and plenty and He expects us to share our abundance with the less fortunate of those broken and bleeding countries.

At least forty per cent of the Baptist church members of the South never give a cent to send the gospel to a lost and sin-cursed world; but surely, in an hour of such tragic need, these brother Baptists will not turn a deaf ear to the cry of the suffering, starving millions of earth today.

We appeal to every church, and to each member of every church, to have a worthy part in this *World Emergency Relief Offering*.

When the war is over Southern Baptists will be expected to have a foremost part in the reconstruction of a ruined and devastated world. We must be ready against that day.

Our Lord has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

* * *

THE LONG VIEW IN MISSIONARY STRATEGY

At the recent semi-annual meeting of the Foreign Mission Board, upon the recommendation of the executive secretary, it was decided to take the long step in missionary faith and strategy and appoint ten or twelve new missionaries for China.

It is indeed a dark hour for our mission work in

China. We have seventy-two missionaries in occupied China and ten beleaguered in the Philippines. Dr. M. T. Rankin, our secretary for the Orient and five other missionaries are in Stanley Prison in Hongkong. If we were to take counsel with circumstances and with our fears, we would stand still and wait. Some of our leaders, we are sorry to say, have counseled this course. However, we believe we are just at the dawning of the most brilliant and glorious day for Christian missions the world has seen in two thousand years. We must be ready for that day.

For many years the Foreign Mission Board has been sending our new missionaries for China to the College of Chinese Studies, conducted in Pekin, China, by Dr. W. B. Pettus of Alabama. Before the war broke upon us, Dr. Pettus moved a part of his language school, including some of his staff and equipment, to Berkeley, California. All of the leading mission boards of America and Canada went into the plan for the new school of Chinese Studies. The Foreign Mission Board of the Southern Baptist Con-

vention has now joined in the support of this new venture. We are, at present, in process of selecting these new missionaries for China. They will be sent to this new language school at Berkeley so that, when the war is over and the challenging new day dawns for gospel missions, in the *New and Free* China, Southern Baptists will be ready. Equipped to sail for China on the first ships that cross the Pacific, will be a group of choice young people who will know something of the language.

Along with these new missionaries, we propose to send at least twelve first-term China missionaries for further and advanced study in the Chinese language. We are doing our best to pay our debts and hold together our missionary personnel for China, against the greatest day of missionary opportunity the world has ever seen since Christ gave the Great Commission and went back to the glory land.

We call upon all of our people to join with us in earnest prayer to almighty God to give us some of the choicest young people in the churches of the South for the new venture of faith for China.

A New Church Home

MARTHA BIGHAM BELOTE



Mrs. James D. Belote, the wife of the pastor of the Wahiawa Baptist Church, is herself an active and successful missionary in Hawaii

THE DEDICATION

Except the Lord build the house, they labor in vain that build it.—Psalm 127:1.

On Sunday afternoon, March 15, 1942, the new building of the Wahiawa Baptist Church, Hawaii, was dedicated. This church, formerly known as the Wayside Baptist Chapel, was born fifteen years ago in a park pavilion. There through earnest Christian laymen from Honolulu who came each Sunday, a little group first heard the gospel. Later the church was housed in the Wahiawa Post Office building and then in a small, remodeled apartment house. But on March 15, the dreams and prayers of fifteen years became a reality and a new church building was dedicated.

As we met there for the dedication service many of us were remembering that December 7, 1941, was the original date set for the first public meeting at the site of the new church. Dr. Charles E. Maddry, visiting the Hawaiian Islands at that time, was to lay the cornerstone. That meeting was never held, for it was on that day that war came to Hawaii.

For Southern Baptists in Hawaii this was a significant occasion. The group which gathered that March afternoon was made up of many nationalities but for that hour war and race were forgotten. All hearts were blended in praise and thanksgiving. The pastor, Rev. James D. Belote, presided. Several of our missionaries came from Honolulu to take part on the program. The address of the afternoon was given by Mr. Charles J. McDonald, one of the Christian business men responsible for the church's beginning. Every Christian heart joined in the dedicatory prayer led by the Rev. Victor Koon. The hymns seemed to sum up the emotions of many hearts, "All Hail the Power of Jesus' Name," "The Church's One Foundation Is Jesus Christ Her Lord," "Lead On, O King Eternal."

HOW THEY GAVE

Probably every church building represents sacrificial giving on the part of some, but it seemed to

us here that the gifts which made this building possible must be especially precious in the sight of the Lord. On December 7, one of our members, a soldier, was killed in action. He had made a pledge to the building fund and had mentioned our church plans in writing to his family. Late in December a letter came from his Christian parents saying that they wanted to have the privilege of paying their son's pledge to the church. A Navy man and his wife had saved enough money to buy a movie camera. They had already given liberally to the church, but one day they brought their "camera money" for the building fund. The Japanese contractor for the building was not a Christian. He was given a witness during his work there. On the day of the dedication service he sent a check for \$20.00. One oriental lady sent a small gift saying, "This is just a widow's mite." Three little Chinese children saved their money and sent it with a note which read, "We want other children to know Jesus as their Saviour, so we are sending you this gift." At the first regular service after we began work in Wahiawa, a Japanese boy was saved. His family were Buddhists who lived in a nearby pineapple camp. About three months ago his mother, who speaks very little English, accepted Christ. Knowing of our building program, she told her friends in the pineapple camp, and these people sent a gift of \$37.00. One young couple made a liberal pledge and shortly afterward had real financial trouble. The wife took a temporary job in order to earn the money to pay their pledge in full. Out of the abundance of the heart, all these gifts were made.

LOOKING TOWARD THE FUTURE

Our future is bright. The Wahiawa Baptist Church is the only rural Baptist work in the Hawaiian Islands. Wahiawa is an increasingly important town of about eight thousand people, not counting military personnel. We feel that the community is beginning to "wake up" to our work here. One evidence of this is the growing crowd at the Sunday services. In the past six months the Sunday school has doubled. Every Sunday we are reaching additional people, and we have had the joy of seeing a number make their decision for Christ. Already we are filling our new building. We look forward to the time when a permanent auditorium can be added, and our present building used entirely for the Sunday school. Work among Orientals is slow, but we find everywhere a real hunger for God. In spite of the war and adjustments which must be made because of the blackouts, we have seen progress and blessing in the work. As a church, we accept the challenge and the responsibility which accompany our recent blessings. Our expectation is from God.

July-August 1942





In April, 1941, Rev. W. J. Webb was appointed as one of Southern Baptists' missionaries to Mexico where he already has gotten a fine grasp on the work

In the Land of the Tarascos

W. J. WEBB

Approximately one-sixth of the population of Mexico is composed of Indians who have not yet learned to speak Spanish. These Indians live in far-away, mountain villages accessible only by narrow donkey-trails that have been in use for centuries. They follow their simple customs, and speak only the ancient tribal languages that they used before Columbus discovered America.

Over thirty years ago the Mexican Baptists felt their responsibility to send the gospel to their indigenous brothers who had remained so unaffected by four hundred years of Spanish civilization in Mexico. In 1907 the National Baptist Convention of Mexico sent to the Tarasco Indians, in the mountain fastness of the State of Michoacan, two workers who spoke the difficult tribal language.

Since that time, with few interruptions, the Mexican Convention has maintained a growing missionary work among the monolingual Tarascos. This mission work has also expanded to include the Zapotecas in the state of Oaxaca, the Tarahumaras in Chihuahua, and the Masahues and Xochomilcas in the state of Mexico. However, the work has been most fruitful among the Tarascos.

Accompanying is a picture of the four pastors whom the National Baptist Convention maintains



Four Indian Pastors

among the Tarascos. The oldest of the group has been doing this sort of work since 1922.

These earnest soldiers of the cross find it necessary to invent many words in telling about Jesus, for the Tarasco language contains nothing for forgiveness, compassion, or remission of sin. They have helped in the difficult task of forming an alphabet and reducing the Tarasco language to writing. They hope some day to have the New Testament translated into Tarasco.

As they travel from village to village, their lives are in constant danger from two sources, namely, the fanatical Catholics and the tropical diseases. Perhaps the greatest part of the latter danger is found in the water. These mountains abound with beautiful crystal clear rivers and streams, but this beautiful water is not as pure as it looks, for it is heavily laden with amoeba. This amoeba has ruined the health of many of our workers and has caused the death of some.



A girls' Sunday school class that meets every Sunday afternoon in a back yard

The Tarascos have definite tribal characteristics. They spend about two months a year planting and gathering their small crops of beans and corn. The rest of the time is spent in fiestas and idleness. Hundreds of years ago they worshipped fire, and the influence of this ancient pagan worship can still be seen in their fiestas. An example of this is the fire races held every year in the month of August. After days of drunkenness and revelling, the young men have races. They think that fire gives them strength to run faster, so along the whole course of the race, fires are built. After running a hundred yards through these fires the runners are so badly burned that often they are crippled for life. Nevertheless they think it is a great sport.

For centuries the Tarascos have been accom-

The Commission

plished artists with lacquer work. But their art, as well as the source of their materials, and formulas for mixing colors is a closely guarded tribal secret, handed down from father to son. Anyone who wishes may buy samples of their beautiful lacquer work, but no outsider has yet learned how they manage to get such beautiful colors.

The morals of the Tarascos are very low, and there is such an enormous change in the outward life of one who becomes a Christian, that it is easily noticed by all the people in his village. They often taunt him because he does not take part in their tribal revelries, but in the end many influenced by the testimony of a believer's sober, upright life, come and hear the gospel.

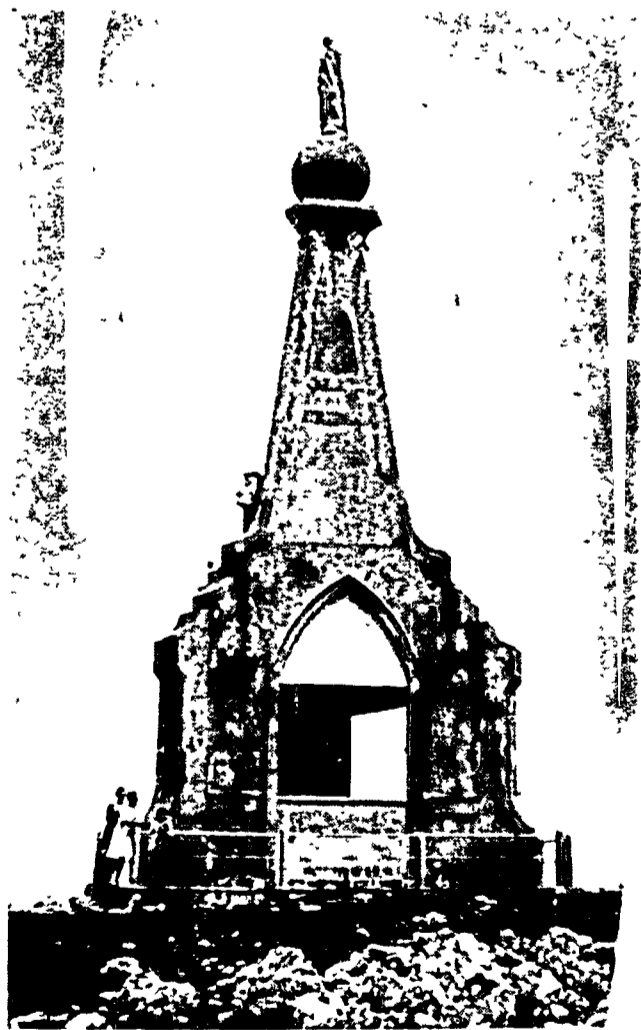
Our churches in that area are small, for the villages are not large. But what a blessing those churches are to the unfortunate people who are retarded by the barriers of language and sin.

*This
Tarasco
Indian
boy
accompanies
a preacher
on his
mission
trips
through
the
mountains*



The Virgin of Verdun

MINNIE D. McILROY*



Virgin of Verdun

About three miles from the city of Minas, Uruguay, at top of a high, steep mountain, on the tip-top of a tower, stands the image of the Virgin of Verdun.

According to the people in the valley below, this is a miraculous virgin, who has cured many ailments, given peace to many hearts, and is exercising a marvelous influence over the life of each one in the surrounding country.

On her "day," April 19, crowds of pilgrims go from the city of Minas to visit her shrine. They walk all the way; but up the steep, rocky mountain-side they climb on their knees, the many sharp rocks cutting into the flesh and causing blood to flow freely. After paying their vows, they wend their way down the other side of the mountain.

Many are the promises made to this supposedly wonder-working virgin and, when they think she has given them the desire of their hearts, another trip is made to fulfill the promise.

The day we visited the shrine, high up in the tower were nailed great locks of hair, one of which had been given for "peace." Poor people! If they but knew the only One who can give them peace!

*Miss McIlroy, an able and consecrated missionary, with headquarters in Buenos Aires, Argentina, carries on a wide variety of missionary activities—administrative, educational, and evangelistic.

Studying Missions

MARY M. HUNTER
Manager Department of Literature
and Exhibits

A DAY OF BEGINNINGS

In the November, 1934 issue of *Home and Foreign Fields* we find the following information regarding the beginning of mission study classes:

"An educational committee of the Board was appointed with Dr. W. A. Harris as chairman.

"Rapid and splendid work was accomplished by this committee. Within two or three months an Educational Department was created, a secretary elected, and a program of procedure established.

"Claiming the laboratory plan of experimentation as a safe method for beginning, the first 'Mission Study Group' was conducted at Grace Street Baptist Church, Richmond, Virginia, in November,



Mrs. Bell Willingham Ferrell (left), and
Miss Alta Foster

1906. The teacher was Dr. W. A. Harris, the chairman of the Education Committee of the Board. The five pupils represented four of Richmond's city churches: Grace Street, Grove Avenue, Second, and First. It is a singular fact that this *first School of Missions* enrolled more men than women. There were three men and two women.

"The two lady members of the class still live today to testify of the benefits of this first class. They are Miss Alta Foster, a faithful, loyal and active member of the present Foreign Mission Board, and Mrs. Bell Willingham Ferrell (daughter of Dr. R. J. Willingham)."

SUMMER-TIME STUDY GROUPS

There are indications that southern Baptists are having a record-breaking season of mission study. It is a source of gratitude that, during these hot days, classes are going on with unabated interest. Are you one of the thousands of summer mission-study-class members? Do not let others study missions without you. Join a class at once and receive all the benefits. You can never find a more favorable season nor a time when you need it more. JOIN NOW. There can be no estimate of the far-reaching results of summer mission study.

Our calculation is that home and foreign missions are about equal in representation in the classes.

The Home Mission Board's graded series on Southern Baptists' work in Cuba is meeting with a cordial reception. All classes in this series are enthusiastic in the pursuit of their studies. A teacher of a group studying *A Generation of Baptists in Cuba* by Dr. McCall writes: "I cannot tell you what a delight and help this book has proven to be." From another teacher come words of praise of our

work in Cuba as portrayed in *Meet the Youth of Cuba* by Herbert Caudill.

Requests for information about the series on Cuba and other home mission books will be answered promptly by the Home Mission Board, 315 Red Rock Building, Atlanta, Georgia.

Notwithstanding the wide use of our world series last year, advance orders for supplementary material indicate that world missions is the major theme of foreign study again this summer. It cheers our hearts to know that many Southern Baptists who missed the books last year are availing themselves of the opportunity to join now in a consideration of world missions. To one class studying *The Word Overcoming the World* by Dr. E. C. Routh, the book seems of such character and creates such enthusiasm that the members want others to know about it. The testimony from the leader is: "I cannot find words to express how much we are enjoying *The Word Overcoming the World*. I speak for all of the members of the class when I say that

we know our vision of the work in all the fields has been broadened and our interest and love for the work deepened by the study of this helpful book." The vastness of the missionary enterprise deserves much thought and we are gratified to find such large numbers of people eagerly taking up the courses provided.

Classes using the other books in the series are receiving rich blessings.

We have the finest array of books we have ever had—all of which are suitable for summer courses. If you do not have our mission study folder, listing

the books, write to the Foreign Mission Board for it.

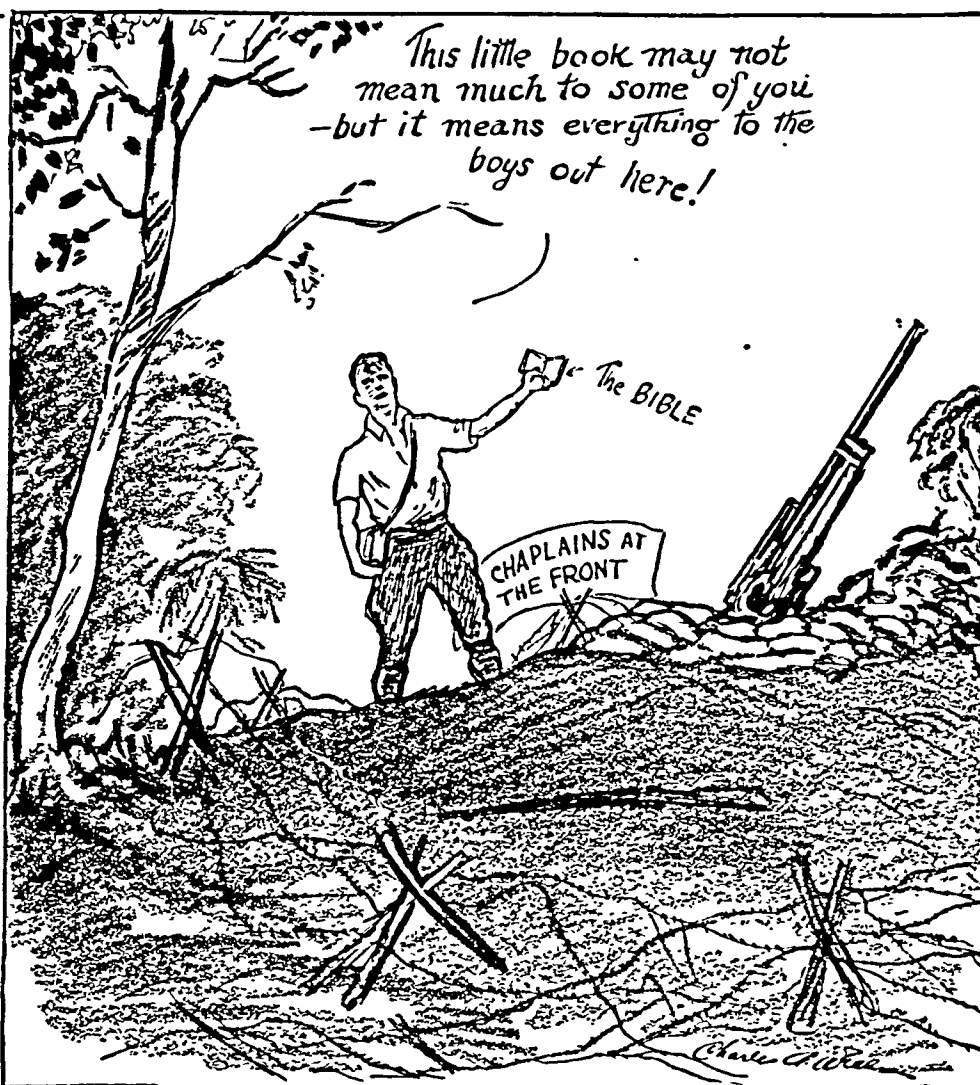
Southern Baptists have cause to rejoice in the prominent place that mission study has been given on the programs of the southwide and state camps, conferences, institutes, and encampments. It is a joy to know that thousands of boys and girls, young people, and older people are receiving missionary instruction and inspiration in these large denominational gatherings. It is expected that the seed-sowing in the assemblies will bring forth much fruit.

Is your church well represented in one of the assemblies? The books are still open for reservations.

Voices from the Far Pacific

By CHARLES A. WELLS

All the world has heard of the heroes of the Far Pacific; but in these stories of courage and valor, not enough has been said of the place of religion. Abundant reports show that through bombings, malaria, and hunger there has been one source of constant strength and sustenance—God's word and religion. Men asked for Bibles by the hundreds. Requests for additional copies flooded the chaplains' quarters. There is nothing unusual about a soldier sitting by a machine gun reading his Testament. When life gets down to the basic elements of survival, the word of God shines forth for what it really is. Think how much we lose in our daily lives by not using this treasure of wisdom and strength. Must it take disaster to drive us to the realization of the place of religion in life?



MISSIONARIES' NAMES

(Answers to Questions on Page 257)

1. Madd-ox (O. P.)
2. Porter (P. C.)
3. Sherwood (W. B.)
4. Oliver (A. B.)
5. Sulli-van (P. D.)
6. Simp-son (Blanche)
7. Bag-by (Albert)
8. Christ-i e (A. B.)
9. E-nete (W. W.)
10. Wat(t)son (S. L.)

11. Neel (Bernice)
12. Baker (Mrs. C. A.)
13. Crabtree (A. R.)
14. Land-rum (Minnie)
15. Jack-son (Alma)

CAMP RIDGECREST FOR BOYS

"God, give us hills to climb and strength to climb them."

Boys 8-18 have six summer weeks together in an ideal camp site not far from Ridgecrest Baptist Assembly, enjoy lake swimming, tennis, horseback riding, crafts, other sports. Safe location. Spiritual guidance. For further information, write DARRELL C. RICHARDSON, Director, or PERRY MORGAN, Business Manager, Camp Ridgecrest for Boys, Ridgecrest, North Carolina.

NEWS FLASHES

GENE NEWTON

Departure

On May 13, 1942 Rev. and Mrs. Samuel A. Bagby left Miami, Florida for Sao Paulo, Brazil.

Rev. and Mrs. J. C. Quarles departed from Miami on May 23, 1942, returning to their work in Mendoza, Argentina after a year of furlough.

Illness

Miss Lucy E. Smith underwent an operation on April 27 in Richmond, Virginia and has been in the hospital for several weeks. The doctors believe that she is making satisfactory progress toward recovery.

Mrs. H. H. Snuggs has been in the hospital in Greenville, South Carolina. The last letter from her reported improvement in her condition and expressed the hope that she would return to her home soon.

Gone to A New Field

On May 16, 1942, Joseph Henry Brown, overseer and shipping clerk at the Foreign Mission Board's office building, left the Board to enter into a pastorate at Newport News, Virginia. For twenty-two years "Joe" has worked with the Foreign Mission Board and has served as pastor of the First Baptist Church at Manakin, near Richmond. He has been of invaluable service to the Board and his going is a distinct loss to this organization. Our love and prayers follow him.

Congratulations

Rev. and Mrs. W. J. Webb of Guadalajara, Mexico announce the arrival on April 13, 1942 of a son, William James.

On April 25, 1942 a son, David Hodges, was born to Rev. and Mrs. Buford L. Nichols of China, now on furlough in Texas.

Appointments

At the meeting of the Foreign Mission Board on April 21-22 nine new missionaries were appointed.

Five missionaries were appointed to work with

Rev. and Mrs. H. W. Schweinsberg in the new Colombian Mission and passage to Colombia in June has been arranged for them. They are Rev. and Mrs. Thomas Lawton Neely, Rev. and Mrs. Arthur Renich Dailey and Miss Helen Meredith.

Two missionaries will go to Chile in June. Miss Ruby Hayden goes to Santiago, and Rev. John A. Parker to Antofagasta.

Rev. and Mrs. William McKinley Gilliland were appointed to service in Nigeria. Mrs. Gilliland is a medical doctor. Mr. and Mrs. Gilliland will go to their field when transportation is available.

From the Orient

Dr. and Mrs. C. A. Hayes left Canton, China for Shanghai on April 10. On May 3 Rev. and Mrs. Cecil S. Ward, Rev. Frank T. Woodward, Rev. A. R. Gallimore and Miss Lydia Greene were repatriated and it is assumed that they, too, were taken to Shanghai to await developments.

Through the New York Times it was learned that the Americans interned in Hong

Kong have completed an effective organization and are functioning under a committee headed by William Hunt, a former Shanghai shipping man. Dr. M. T. Rankin was listed as a member of this committee.

A cablegram from J. L. Galloway of Macao reported that relief had been sent to the "Rankin party." It is encouraging to know that it has been possible to send help from the outside to these internees.

Mrs. W. Maxfield Garrott has received a message from the Department of State reporting the receipt of telegraphic information from Tokyo, dated May 13, to the effect that Maxfield Garrott is still very busy and happy.

Arrival for Furlough

On May 9, 1942 Miss Vivian Nowell and Miss Mary Elizabeth Truly arrived in Norfolk, Virginia from Nigeria, West Africa.



Rosalie Ann and Arthur Bryan Hall, children of Rev. and Mrs. Harold Hall of Yangchow, China

THE CHILDREN'S PAGE

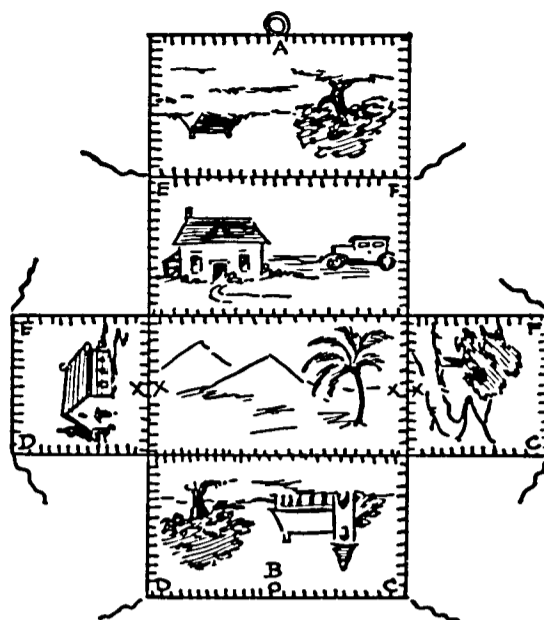
A POST CARD BOX

A dainty and useful gift, and one that can be easily packed for sending to mission fields is a box made of used post cards.

To make a post card box, select twelve colored post cards. Cut four of them to the width of one, thus making squares for the ends. Paste the cards back to back, making two small pairs for ends and four larger pairs for the top, bottom, and sides. Be careful that the cards are placed in such a way as to be right side up when the box is formed.

Perforate these double cards about quarter of an inch from the edge. This may be done by stitching them with the longest possible stitch of an unthreaded sewing machine, or piercing at regular intervals with a darning needle. Buttonhole the edges with colored crochet cotton stitched through the holes. Join the cards as shown in the picture.

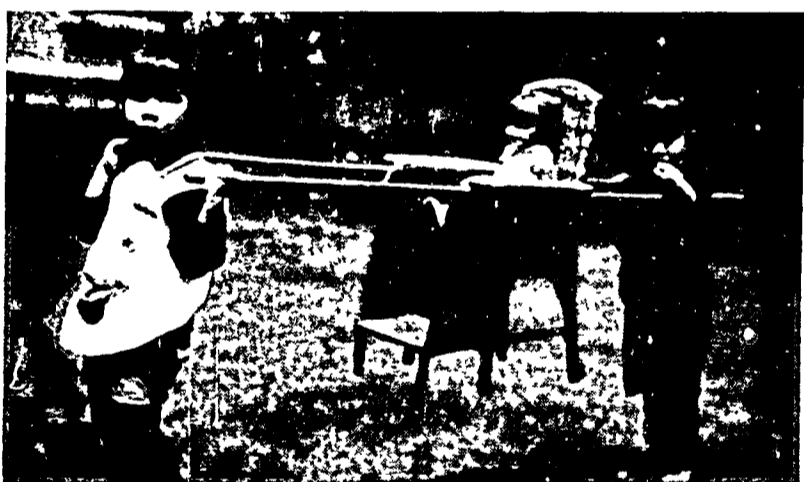
For a fastener, make a loop in the center of the front edge of the lid—(A). On the outside of the front of the box, insert near the top a round, brass paper fastener, and with adhesive tape strengthen it at the back (B).



With strings (heavy embroidery cotton) attached to the two corners C, D, E, and F the box may be tied together, after being left flat for packing and shipping.

If desired, the box may be fitted with sewing materials—needles, thimble, scissors, sewing cotton, buttons, snappers, tape, and other articles.

GIVING THE DOLL-BABY A RIDE



Pooi Ling Kindergarten, Wuchow, China

Sisters, brothers, 'round the world:
O, how fine 'twould be
If we could see and know and love
Our world-wide family.

"NOW I LAY ME DOWN TO SLEEP"

The simple and beautiful prayer, which millions have repeated every night of their lives, comes to us from medieval times. . . . The first written record we find of it appears in the "Enchiridion Leonis," 1160 A.D.

WHO AM I?

Each of the following suggests the name of one of Southern Baptists' missionaries to Brazil. Guess as many as you can, and then look on page 273 for the names of the others.

1. An animal you should try to avoid
2. One who serves you when you ride on a train
3. The name of a famous English forest
4. The name of a boy in one of Dickens' novels
5. To soil or defile, and a wagon used for moving
6. An expression often used for a simpleton, and a male relative
7. A piece of baggage, and what the baby says when you leave
8. Another name for Jesus, and an abbreviation meaning "that is"
9. A vowel, and what Peter and Andrew used in catching fish
10. A measure of electric current, and a male relative
11. What we should do when we pray
12. The other member of the group with the butcher and candlestick-maker
13. A special kind of apple tree
14. Another name for soil, and an intoxicating drink
15. The first name of Mrs. Spratt's husband, and a male relative

Our Missionaries' Birthdays

JULY AND AUGUST

Oh, do not pray for easy lives. Pray to be strong men and women. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

—Phillips Brooks.

JULY

- | | |
|--|---|
| 1 Rev. Earl Parker, % Foreign Mission Board, Richmond, Va. | 12 Rev. W. J. Webb, Independencia 657, Guadalajara, Jalisco, Mexico |
| 1 Rev. T. F. McCrea,* Route 1, Box 240, Ventura, Calif. | 13 Miss Ruby E. Hayden, % Foreign Mission Board, Richmond, Va. |
| 4 Rev. W. Harvey Clarke,* 1091 Peachtree Battle Ave., N.W., Atlanta, Georgia | 14 Floy White Adams (Mrs. W. W.),* 7909 S. 5th Ave., Birmingham, Ala. |
| 4 Sara Bobo Patterson (Mrs. I. N.), Abeokuta, Nigeria, West Africa | 14 Rev. William Dewey Moore,* R.F.D. 1, Silver Springs, Md. |
| 5 Frances Adams Bagby (Mrs. T. C.), Caixa 572, Sao Paulo, Brazil | 15 Dr. C. A. Hayes,* % Foreign Mission Board, Richmond, Va. |
| 5 Miss Anne Nora Laseter, Casilla 20-D, Temuco, Chile | 15 Miss Neale C. Young,* Box 430, Florence, S. C. |
| 5 Rev. Paul C. Porter, Rua Jose Higino 416, Rio de Janeiro, Brazil | 15 Daisy Pettus Ray (Mrs. J. F.),* 220 N. Locust St., Inglewood, Calif. |
| 5 Rev. A. J. Terry, E. de E. Santa, Caixa 52, Victoria, Brazil | 15 Miss Thelma Williams,* 4058 Bryant St., Denver, Colorado |
| 5 Sarah Crook Townshend (Mrs. S. J.), 4 Downs View Place, East Dean, Sussex, England | 16 Miss Bonnie Jean Ray,* Commerce, Georgia |
| 6 Rev. Frank W. Patterson, Box 211, El Paso, Texas | 17 Zelma Curnutt Hallock (Mrs. E. F.),* % Foreign Mission Board, Richmond, Virginia |
| 6 Rev. George A. Carver,* Wake Forest, North Carolina | 17 Miss Ruth Pettigrew, Kwei Yang, China |
| 6 Miss Blanche Groves, Soochow, Ku., China | 17 Elizabeth Routh Pool (Mrs. J. C.),* 1625 N. Klein St., Oklahoma City, Okla. |
| 7 Miss Alda Grayson,* 1107 N. Main St., Rutherfordton, N. C. | 18 Rev. J. R. Saunders, Shiuchow, Kt., China |
| 7 Rev. A. E. Hayes, Caixa 178, Pernambuco, Brazil | 20 Miss Ethel Rebecca Harmon,* % Foreign Mission Board, Richmond, Va. |
| 8 Miss Mildred Cox, Caixa 178, Pernambuco, Brazil | 21 Rev. H. H. McMillan, Soochow, Ku., China |
| 9 Sarah Allred Bryant (Mrs. W. Howard), Casilla 185, Temuco, Chile | 23 Janie Lowrey Graves (Mrs. R. H.),* 101 S. Carlin St., Mobile, Ala. |
| 10 Rev. W. Howard Bryant, Casilla 185, Temuco, Chile | 25 Miss Floryne Miller, Box 1581, Shanghai, China |
| 10 Grace Elliott Rankin (Mrs. M. W.),* Mars Hill, N. C. | 26 Rev. Albert Ian Bagby, Caixa 118, Porto Alegre, Brazil |
| 10 Rev. J. A. Tumblin, Caixa 111, Natal, Brazil | 26 Dr. George Green, Ogbomosho, via Lagos, Nigeria, West Africa |
| 11 Rev. T. Neil Johnson,* 425 Cameron Ave., Chapel Hill, N. C. | 26 Rev. Edgar F. Hallock, Jr.,* % Foreign Mission Board, Richmond, Va. |
| 12 Helen Franklin Seats (Mrs. V. L.), Oyo, via Lagos, Nigeria, West Africa | 26 Miss Pearl Johnson,* First Baptist Church, Houston, Texas |
| | 26 Rev. Charles G. McDaniel, Soochow, Ku., China |
| | 26 Miss Hannah Fair Sallee, Shanghai, China |
| | 27 Rev. William H. Berry, Rua Pouso Alegre 605, Belo Horizonte, Brazil |

- 28 Janie Nooner Sullivan (Mrs. P. D.), Caixa T, Parana, Curityba, Brazil
- 28 Dr. M. T. Rankin, % Foreign Mission Board, Richmond, Virginia
- 29 Miss Kathleen Manley,* S. Cumberland Street, Morristown, Tenn.
- 29 Miss Reba Stewart, Box 32, Harbin, Manchuria, China
- 30 Rev. Frank P. Lide, Hwanghsien, Shantung, China
- 31 Crystal Armstrong Enete (Mrs. W. W.), Caixa 352, Rio de Janeiro, Brazil

AUGUST

- 2 Rev. Malcolm Stuart, 1007 Green St., Honolulu, T. H.
- 2 Rev. S. L. Watson, Caixa 320, Rio de Janeiro, Brazil
- 2 Rev. Frank H. Connely, Tsining, Shantung, China
- 3 Rev. Deaver M. Lawton, Laichowfu, Shantung, China
- 4 Miss Grace Wells, Chinkiang, Ku., China
- 4 Miss Mary D. Willeford,* 602 Academy St., San Marcos, Texas
- 5 Catherine J. McGavock (Mrs. J. W.), Casilla 3388, Santiago, Chile
- 7 Rev. Wesley W. Lawton, Jr.,* Ridgecrest, N. C.
- 8 Lena Conway Lunsford (Mrs. J. A.), Caixa 178, Pernambuco, Brazil
- 9 Rev. C. J. Lowe,* 2117 - 19th Avenue, South, Nashville, Tenn.
- 10 Miss Mary K. Crawford,* 624 Park Drive, N.E., Atlanta, Georgia
- 10 Ethel Lee Cooper Hardy (Mrs. C. D.), Caixa 12-A, Manaos, Brazil
- 10 Margaret Stroh Hipps (Mrs. J. B.),* 155 Flint St., Asheville, N. C.
- 10 Julia Martin Lowe (Mrs. C. J.),* 2117 - 19th Avenue, South, Nashville, Tenn.
- 11 Miss Elsie Clor,* 3112 - 17th Avenue, South, Minneapolis, Minn.
- 11 Rev. A. R. Crabtree, % Baptist Bible Institute, New Orleans, La.
- 11 Ura Hallmark Crouch (Mrs. E. H.), Piahy, via Cidade de Barra, Bahia, Corrente, Brazil
- 12 Edyth Boyd Stuart (Mrs. Malcolm), 1007 Green Street, Honolulu, T. H.
- 12 Florence Powell Harris (Mrs. H. M.),* Box 233, Clinton, Miss.
- 12 Miss May Perry, Abeokuta, via Lagos, Nigeria, West Africa
- 13 Helen Bagby Harrison (Mrs. W. C.), Caixa 178, Pernambuco, Brazil
- 13 Dr. A. W. Yocum, Pingtu, Shantung, China
- 14 Ida Lunbey Nelson (Mrs. E. A.),* 1918 W. Easton St., Tulsa, Okla.
- 14 Ola Lane Culpepper (Mrs. C. L.),* Box 1263, Seminary Hill, Texas
- 15 Rev. J. E. Jackson, Wusih, Ku., China
- 15 Louise Ellyson Westbrook (Mrs. C. H.),* 3230 Patterson Ave., Richmond, Va.
- 16 Mary Wiley Dozier (Mrs. Edwin B.), 2421 Halelia Place, Honolulu, T. H.
- 17 Mary Woodcock Newton (Mrs. W. C.),* 1608 Grove Ave., Richmond, Va.
- 18 Dr. P. S. Evans,* Blue Ridge Summitt, Penn.
- 18 Nellie Miner Pierce (Mrs. L. W.), Yangchow, Ku., China
- 19 Miss Pearl Caldwell, Pingtu, Shantung, China
- 19 Miss Sophie Lanneau, Box 1581, Shanghai, China
- 20 Rev. J. R. Allen, Rua Ponte Nova 709, Belo Horizonte, Brazil
- 20 Grace Bagby Cowsert (Mrs. J. J.), Caixa 352, Rio de Janeiro, Brazil
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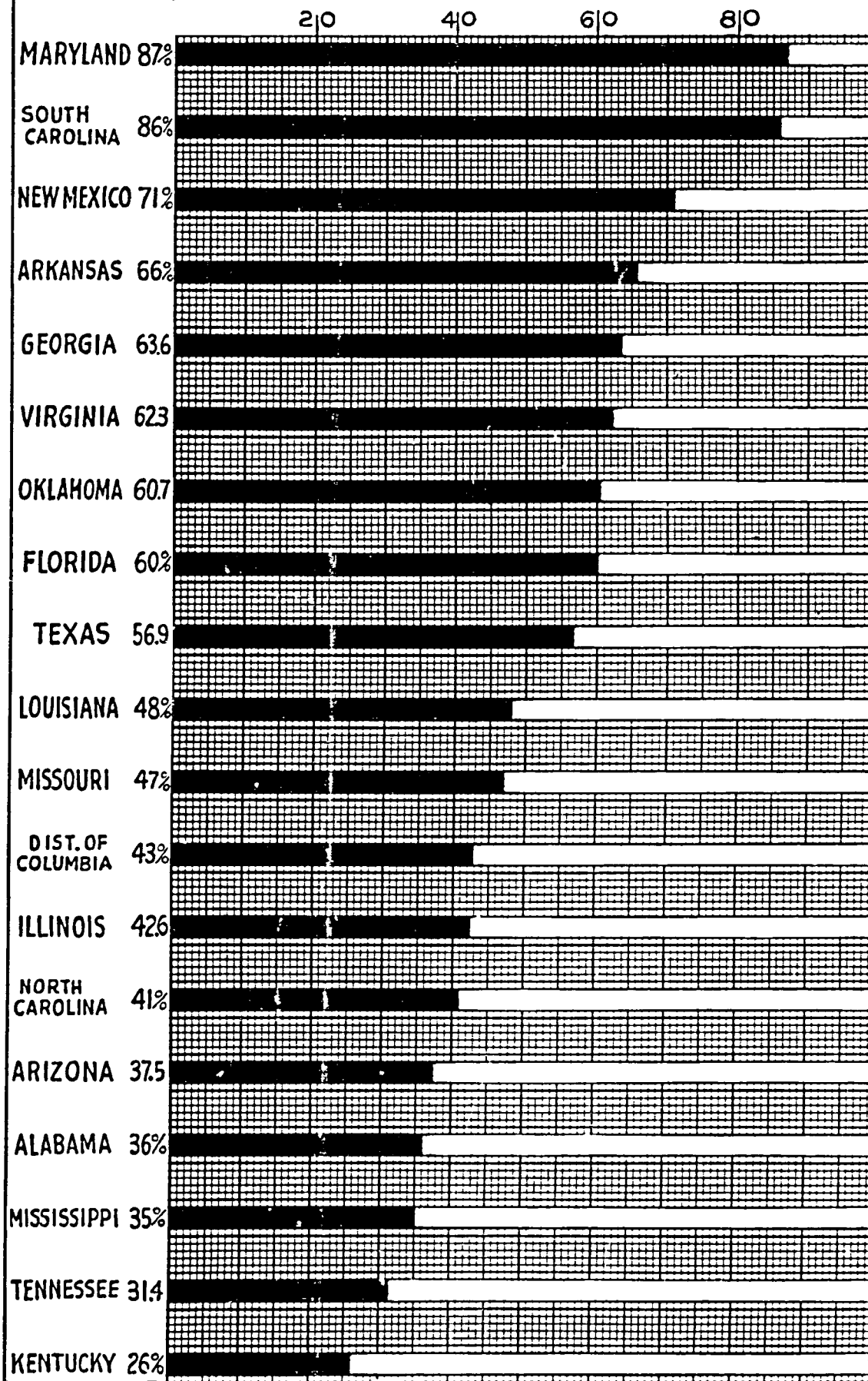
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