

# *The Commission*

A BAPTIST WORLD JOURNAL

*October 1942*

VOLUME V.—NUMBER 9



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FOREIGN MISSION BOARD • SOUTHERN BAPTIST CONVENTION

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RICHMOND, VIRGINIA

# Our Missionaries' Birthdays

October

Pray for Us

*In everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. Philippians 4:6.*

- |  |  |
|--|--|
| 1 Miss Helen McCullough, 2323 University Ave., Honolulu, T. H.                                 | 19 Eunice Allen Sherwood (Mrs. W. B.), Caixa 78, Mato Grosso, Campo Grande, South Brazil           |
| 2 Rev. P. W. Hamlett,* % Foreign Mission Board, Richmond, Va.                                  | 20 Miss Doris Lynn Knight, Laichow-fu, Shantung, China   |
| 2 Belle Tyner Johnson (Mrs. T. Neil),* 425 Cameron Ave., Chapel Hill, N. C.                    | 20 Rev. William L. Cooper, Fray Justo Sarmiento, 1735 Florida F. C. C. A., Buenos Aires, Argentina |
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| 6 Miss Mary E. Moorman,* 219 E. 4th St., Owensboro, Kentucky.                                  | 22 Mrs. Ann Sowell Margrett, Ade Julio 2775, Rosario, Argentina                                    |
| 6 Rev. W. C. Newton,* 1608 Grove Ave., Richmond, Va.   | 23 Rev. A. B. Christie, Caixa 45, Est. Do Rio, Petropolis, Brazil                                  |
| 7 Rev. J. A. Lunsford, Caixa 178, Pernambuco, Brazil   | 23 Dr. Wilfred H. H. Congdon,* % Foreign Mission Board, Richmond, Va.                              |
| 7 Dorothy Brickell Schweinsberg (Mrs. Henry W.), Apartado Nacional 713, Barranquilla, Colombia | 24 Rev. W. B. Johnson, Box 1581, Shanghai, China   |
| 8 Miss Willie Kate Baldwin, Abeokuta, via Lagos, Nigeria, West Africa                          | 24 Kate Carper Johnson (Mrs. W. B.),* 607 Allison Ave., S. W., Roanoke, Va.                        |
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| 11 Daisy Cate Fowler (Mrs. F. J.),* Box 626, Hendersonville, N. C.                             | 25 Rev. John A. Parker, Casilla 81, Antofagasta, Chile   |
| 12 Miss Leonora Scarlett, Macao, Kwangtung, South China  | 29 Miss Kate Ellen Gruver,* % Mrs. R. L. Rogers, Blackburn Drive, Nashville, Tenn.                 |
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| 18 Miss Floy Hawkins,* Route 3, Box 604, Phoenix, Arizona                                      | 31 Alice Armstrong Stover (Mrs. S. S.), Maceio, Brazil   |
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| 19 Lillian Todd Galloway (Mrs. J. L.), Macao, Kt., South China                                 |  |

\*At present in this country.

# Cling To God

The following lines, under the title "Poetical Curiosity" appeared in the Foreign Mission Board's periodical, THE COMMISSION, published in August, 1858.

*Cling to the Mighty One,* (Psalm 89:19)

*Cling in thy grief;* (Hebrews 12:11)

*Cling to the Holy One,* (Isaiah 6:3)

*He gives relief.* (Psalm 138:7)

*Cling to the Gracious One,* (Psalm 116:5)

*Cling in thy pain;* (Psalm 55:4)

*Cling to the Faithful One,* (I Thessalonians 5:24)

*He will sustain.* (Psalm 55:22)

*Cling to the Living One,* (Hebrews 7:25)

*Cling in thy woe;* (Psalm 86:7)

*Cling to the Loving One,* (I John 4:16)

*Through all below.* (Romans 8:28)

*Cling to the Pardoning One.* (Isaiah 55:7)

*He speaketh peace;* (John 14:27)

*Cling to the Healing One,* (Psalm 103:3)

*Anguish shall cease.* (Psalm 147:3)

*Cling to the Cleansing One,* (I John 1:7)

*Cling to His side;* (John 20:27)

*Cling to the Risen One,* (Romans 6:9)

*In Him abide.* (John 15:4)

*Cling to the Coming One,* (Revelation 22:20)

*Hope shall arise;* (Titus 2:13)

*Cling to the reigning One,* (Psalm 47:7)

*Joy lights thine eyes.* (Psalm 16:11)

# THE COMMISSION

CHARLES E. MADDRY, *Editor in Chief*

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No. IX

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THE COVER—This issue presents the picture of Mr. L. Howard Jenkins, president of the Foreign Mission Board of the Southern Baptist Convention.

# THE COMMISSION

Vol. V

OCTOBER, 1942

No. IX

## Business Methods in Kingdom Work

L. HOWARD JENKINS\*

The most tragic mistake of world history has been the failure of governments to apply the principles of Jesus Christ to the settlement of international problems. The result of this neglect has been a series of wars with disastrous effects. The specific remedy for all the ills of the world is at hand, but governments turn aside because men think these remedies are not for a modern and practical world. How tragic for the world that men cannot be brought to apply these principles to the settlement of all disputes, national and international, and including personal disputes!

Nearly a century ago—ninety-seven years to be exact—Southern Baptists set up an agency to deal in this remedy. Since then this agency, the Foreign Mission Board, has functioned in a glorious way, and the result of its work has given added proof that the principles of Christ will work even in this cynical and practical world of ours. That this is true can be proven by the testimony of innumerable individuals and groups the world around.

We are accustomed to think of the Foreign Mission Board as a great spiritual powerhouse with lines extending to the four corners of the earth. Of course, it is just that and it could not appeal to us on any other basis, nor could it justify its existence on other than spiritual grounds. But at the same time it is a great business organization, and it is about that side of the enterprise that I want to write.

It has been suggested that the men of our churches particularly would like to know something of the business side of this Board, to be told how their money is handled and what business methods are used to safeguard their funds and to insure the wisest possible use of the sacred money entrusted to its care. So the Board has asked me to revise and bring up to date an article which I wrote for the May 1938 issue of THE COMMISSION.

\*Mr. L. Howard Jenkins is the able president of the Foreign Mission Board, unsparingly giving his time and his business ability to directing the affairs of this great organization.

### THE SCOPE OF THE ORGANIZATION

We rejoice over the spiritual results attending our efforts and, at the same time, there is a sense of pride and satisfaction when we consider the splendid organization carrying on this world-wide work of Southern Baptists. This Board is a segment of the greatest business in the world—the Christian enterprise. I dare say more people are employed in Christian work and more money is invested in churches, hospitals, schools and the like than in any one enterprise existing today. Literally millions are employed in Christian service, and hundreds of millions of dollars are invested in the buildings and equipment with which this work is carried on.

Your Foreign Mission Board belongs to the foreign mission section of this Christian enterprise. This foreign mission section touches many parts of the earth and influences millions of people in nearly every land on the globe. I want to speak of the work of your Foreign Mission Board, as it shares with other boards the sacred responsibility of giving the gospel to those of other lands.

The work of our Board is carried on in the following nineteen countries:

Africa	Hungary	Argentina
China	Italy	Brazil
Manchukuo		Chile
Japan	Rumania	Colombia
Palestine	Spain	Paraguay
Syria		Uruguay
Hawaii	Yugoslavia	Mexico

We rejoice that it is our privilege to represent Southern Baptists, and, through them, Jesus Christ, as we try to serve the people of these distant lands.

Statistics usually make dull reading, but I mention a few figures to show the extent of our work, and as a background for what I have to say about the business side of this enterprise. The Board, at this time, has on its rolls 455 active missionaries to whom it pays \$800.00 annually, with an allowance of \$100.00 for each child. Many of these missionaries could make ten times that and more in secular

life. In addition, there are seventy-eight missionaries, men and women who have given their all for Christ and who now are enjoying a well earned rest as they face the sunset years. The Foreign Mission Board, in co-operation with the Relief and Annuity Board, pays to each of these a pension of \$500.00 a year. Then there are 1,022 ordained, native workers, and 1,935 unordained who receive a pittance of \$80.00 per year. Some very effective work is done by these devoted servants of Christ as they minister to their own people. There is no way of estimating the large number of voluntary workers who serve our missions in one capacity or another in churches, schools, hospitals and the like. We glow with pride and satisfaction as we contemplate the work of our missionaries. The following amazing and exciting figures are hid in the Minutes of the Southern Baptist Convention. Few will ever see them, so I want to bring them out in the open for the enlightenment and encouragement of any who may read this article.

Ponder these figures which give you an idea of the greatness of our work, and thank God your money helped to do this glorious service to our less fortunate brethren of many other lands. Number of self-supporting Southern Baptist churches on foreign fields, 1,200; total number of churches, 1,997; outstations, 3,461; baptisms (in 1941), 19,101; total membership 254,282; houses of worship owned by Board or natives, 1,655; number of Sunday schools, 2,768; number of Sunday school scholars, 129,927; W.M.U. societies, 1,655; W.M.U. members, 38,062; Young People's societies, 1,556; members Young People's societies, 40,332; native contributions, \$371,867.00; unordained native workers, 1,935; number of schools, 409; number of pupils, 30,173; number of colleges, seminaries, and training schools, 71; number of students, 5,169; publishing houses, 4; hospitals, 14; total number of patients treated in 1941, 136,994; total number of treatments, 297,535; missionary residences owned by Board, 122.

The recorded value of our property in all lands is \$4,462,237.00. This is the value reflected by our books and does not purport to represent present actual values. We could not sell for this figure even if we could give a clear title. Much of it has been deeded to the natives, for it is the ideal of all mission administration to turn the work over to the natives, as soon as they are prepared to carry the load.

Those who have had experience in conducting one college, one hospital, or the like can testify to the innumerable problems they have to solve. What must it mean to conduct the vast array of enterprises of your Foreign Mission Board? The task is staggering. It has killed more than one secretary,

and occupies much of the time and thought of Board members as they attempt to wrestle with the multitudinous details and problems of this work.

#### THE FORM OF ORGANIZATION

The Board consists of thirty-six members, eighteen from Richmond or vicinity, and one each from the eighteen co-operating states. The local members meet each month in the year, except August, and the entire Board meets in April and October. On the Board are twenty-two ministers, nine laymen, and five women—a safe majority for the preachers. There are committee meetings without number. The Board is divided into committees which bear the burden of the work. The Administrative Committee handles all administrative and financial matters, as well as personal problems of the office force. There is a committee on Europe, Africa, and the Near East; another on the Far East; and one for Latin America. These committees give study to the work in the countries under their care. Another committee is the Educational Committee which deals with THE COMMISSION, the mission study books, and other publications of the Board, as well as with educational work in general. A most important committee is the Appointment Committee, which interviews and selects, for recommendation to the Board, all the new missionaries sent out by the Board.

#### THE HEADQUARTERS STAFF

We have an office staff of twenty, including an executive secretary, who heads up the work of the Board, a secretary for Africa, Europe, and the Near East, a secretary for Latin America, and a secretary for the Orient, all of whom spare not themselves in sacrificial service. During normal times the under-secretaries will spend one year on the field and two years in the headquarters office. They are in truth servants of Christ.

All the members of the staff take their responsibilities seriously and assemble each morning for united prayer, asking divine guidance for themselves and for our missionaries, and praying for the world-wide spread of the gospel.

#### BIG BUSINESS

Your Board is in the big business class, you will agree, when I tell you that the income in 1941 from all sources was \$1,428,639.69. Quite a respectable business by any measuring rod! It will be pleasing to our business men to know that the overhead for local expenses in 1941 was only 4.27%. Get that figure in your mind so that you can refute the oft repeated assertion that only ten cents out of every

(Continued on page 351)



*Headquarters of Foreign Mission Board of the Southern Baptist Convention—southeast corner of East Franklin and Sixth Streets*



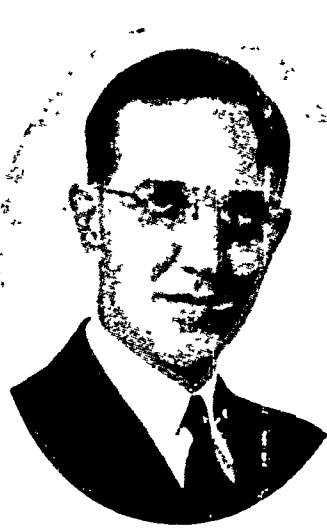
**DR. CHARLES E. MADDY**  
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**DR. EVERETT GILL, JR.**  
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**MISS MARY M. HUNTER**  
*Manager of Department of  
Literature and Exhibits*



# Southern Baptists Will Honor Carey

LOUIE D. NEWTON\*

*Sunday, October 4,  
Suggested as Day of United Celebration of Birth  
of Modern Christian Missions, in All  
Our Churches*

With the hearty and enthusiastic approval of the executive committee and the southwide executives, the suggestion is herewith made to the churches of the Southern Baptist Convention that on Sunday, October 4, 1942, we unite in celebrating the 150th anniversary of the birth of the British Baptist Missionary Society.

It was at Kettering, England, on October 2, 1792, that a small group of Baptist preachers met to consider the resolution passed at the Northampton Baptist District Association in its meeting at Nottingham the previous May, following the "deathless sermon" by William Carey, Wednesday morning, May 31, 1792. The resolution:

"Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for Propagating the Gospel among the Heathen."

When they got to Kettering on October 2, they went to the Little Meeting (the Baptist chapel's name), and opened the session. John Ryland, pastor at Northampton, preached the morning sermon, having for his text: "I, the Lord, work a work, and who shall let it?" Andrew Fuller, pastor at Kettering, declared at the close of the sermon, "We are on the high ground again which we touched at the close of Brother Carey's sermon at Nottingham." In the afternoon the preacher was Samuel Pearce, pastor at Birmingham, who had been brought from beyond the Association's borders, "to cast love's fire into their hearts."

That evening they were invited to Widow Wallis' home for supper. Her husband, Beeby Wallis, a deacon in the Kettering church, had died a little while before, but she carried on the tradition of the Wallis home as the "Gospel Inn," where preachers were ever welcome. Joseph Timms, a wood stapler, had been elected to take her husband's place on the board of deacons, and Mrs. Wallis asked Mr. Timms to attend the supper and act as host.

After supper, they adjourned into the cosy, lean-to back-parlour, twelve by ten, for the evening ses-

sion of the ministers' meeting. There were twelve preachers present, a student from Bristol, and Deacon Timms. They addressed themselves to the consideration of the resolution, above quoted, and after an inspiring appeal by William Carey, closing with the historic words: "Can't we Baptists at least attempt something in fealty to our Lord?" and hearty words of support from Fuller, Pearce, Ryland, and Sutcliff, the following resolution was unanimously adopted:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

Then came the offering. It was felt that few, if any, of the preachers present were prepared to make cash gifts, and it was therefore agreed that in the offering each might put down the amount he would undertake to raise. Fuller used his snuff box in receiving the subscriptions and gifts. When added up, the offering amounted to thirteen pounds, two shillings, and six pence.

There is a tradition that Carey said to the group, when the offering was announced, "I now put myself into the offering." We do know that he turned to Fuller and said: "You hold the rope, and I will go down into the mine in search of lost souls."

The student referred to, as being from Bristol, was William Staughton. He had preached five Sundays in College Lane, without a penny of offering. Even so, he subscribed a half-guinea, and afterward declared: "I rejoice over that half-guinea more than over all I have given in my life besides."

Briefly, I have related the story of Kettering, October 2, 1792. Shortly after this historic day, William Carey sailed for India, and the modern Christian missionary movement began. I need not follow the story further.

The Baptists of England are now in the midst of their celebration of the 150th anniversary of the

\*Dr. Newton, the pastor of the Druid Hills Baptist Church of Atlanta, Georgia, is chairman of the Committee on Co-operation and Enlistment.



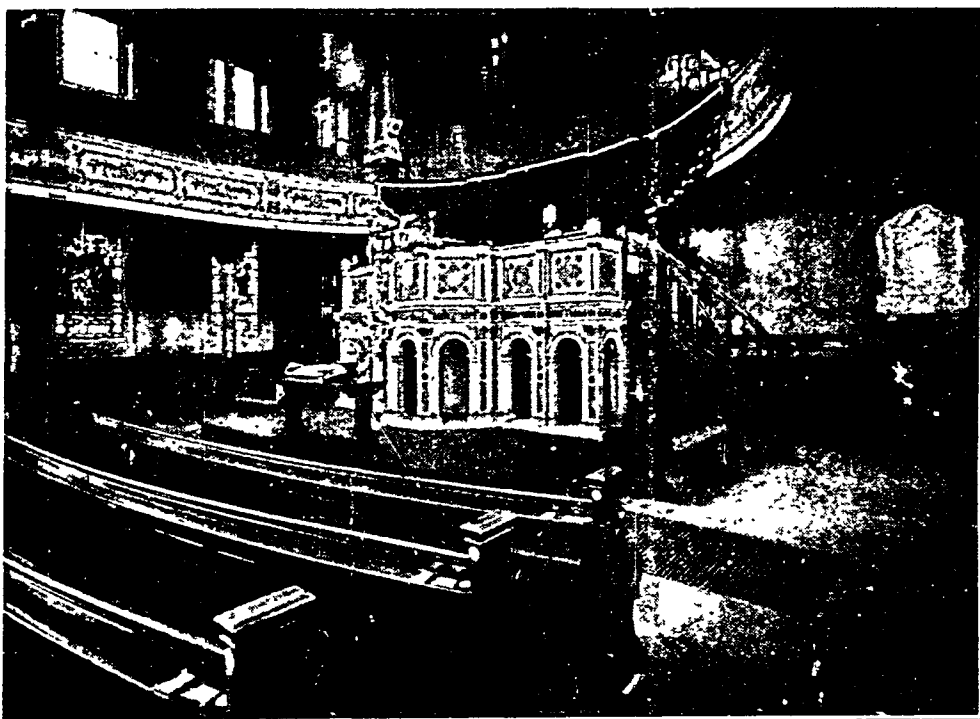
birth of modern missions. They will have a great convocation at Kettering on October 2, continuing through Sunday, October 4.

Southern Baptists, along with our Baptist brethren throughout the world, can join in this celebration on Sunday, October 4; and I believe our pastors and people will be grateful for this privilege of uniting on that one day in grateful acknowledgment of the birth of modern missions at Kettering, October 2, 1792, and the glorious work of William Carey in blazing the way for those who have followed him in making Christ known to the peoples of the earth.

No detailed program is suggested. No expense will be incurred in creating literature for the day. Every pastor is asked to acquaint himself with the life of Carey, through the numerous books available in our Baptist Book Stores and in the public libraries, and to preach that Sunday on this inspiring chapter in the Acts of Jesus in the lives of His disciples.

Nor do we suggest a special offering. The whole occasion should serve to deepen the interest of our people in our present plan of co-operation by which we are seeking to "lengthen the cords and strengthen the stakes." If we will unitedly observe this day, it will mean a tremendous stimulant to all our work, at home and abroad. It will bind us ever more closely to the Co-operative Program, the Hundred Thousand Club—our plan to pay our debts by the end of 1943—emphasize stewardship and evangelism, and warm all our hearts in renewed service in the Master's work, and thus give every church a worthy beginning for its fall program.

Let us remember the text of Carey's "deathless sermon" at Nottingham on May 31, 1792: Isaiah 54:2-3. Then, as we "attempt great things for God, and expect great things from God," our hearts will burn within us. It is confidently hoped that our state secretaries, editors, pastors, and all lay leaders will join heartily in promoting this suggestion.



*Left—The City Temple, London, England, as it looked before Nazi bombs transformed the fine structure into the mass of wreckage pictured below*



### "HE SHALL SPEAK PEACE"

Hatred and greed and pride shall die,  
Cannon and swords shall prostrate lie;  
"Warring shall end," the world shall  
cry—  
For He shall speak peace.

Rivers shall nevermore run red,  
Terror shall hide his bloody head,  
Life shall no more for lust be shed—  
For He shall speak peace.

Desolate plains, now bleak and cold,  
Burst forth again in green and gold;  
Birds of the trenches sing, as of old—  
For He shall speak peace.

—Thomas Curtis Clark

State

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Mrs. George McWilliams  
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Rev. S. A. Murphy  
Louisiana



Dr. J. G. Loving

Mrs. John J. Wicker, Jr.  
Mr. John C. Williams  
are the two local members whose  
pictures were not obtainable



Mr. Hill Montague



Dr. W. R. Pettigrew  
South Carolina



Dr. John L. Slaughter  
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Mr. Jesse F. Wood

# Kingdom Facts and Factors

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

## A PEAK IN GOSPEL HISTORY

### FACTS

One hundred and fifty years ago on October 2, in a small parlor in the home of recently widowed Mrs. Beeby Wallis, in the inland town of Kettering, England, twelve Baptist preachers considered *The Plan* for a missionary society. On the preceding May 30-31, the Northampton Association had met at Nottingham. Seventeen ministers were present and took part. There were probably some other "messengers" from the twenty-four churches, but some of the churches were not represented. "On the Wednesday they met, by wise wont, at 6 A.M. for prayer, and at 10 A.M. for the first preaching, with Carey in the pulpit." To that little audience in the Baptist Chapel he preached one of the great and greatly influential sermons of all history, from Isaiah 54, "Expect great things from God: attempt great things for God." A year he had spent in preparing it. Indeed, for all the nine years since he first began in humble simplicity and spiritual power to bear witness of the depth and the wideness of God's mercy, he had been in training for this hour for which God had ordained him.

On the heart of no other man on earth did the world weigh so heavily in its need of redemption as on Carey's. No other man knew half so well as he the actual facts of the world in its ruin and need.

A year before he had sought to lead the Association to definite action, but without success. Encouraged by a business man, Thomas Potts, of Birmingham, who provided funds for its publication, Carey had completed his famous *Enquiry*, calling Christians "to the end of time" to go "into all the world to preach the gospel."

Now, "he led them back to Galilee's mountain of the forgotten commission, and laid its obligation on their consciences and hearts." Yet the best he could do was at a final private business session, to induce Andrew Fuller to propose a resolution "that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for Propagating the Gospel among the Heathens." This was the first such organization. From it has come the modern missionary movement.

God had brought Carey out of a Church of England home and heredity to induce the few despised Baptists to lead the way into the greatest movement

of the nineteenth century. Fifty years before this God had strangely captured one Dan Taylor, a miner, by the preaching of John Wesley, then led him by way of the "New Connexion" Calvinistic Methodists and then the General Baptists in this Northampton region, just in time to arouse the Particular Baptists out of their narrowness; and so to prepare the minds of the ministers for Carey's appealing.

### CAREY

With no more than a sixth-grade school education; apprenticed to shoemaking; married at nineteen to an illiterate, but not ignorant or ignoble woman, five years his senior; led to Christ in a vital experience by a fellow-workman; William Carey became one of the world's great men of all time. Master of seven languages by his own energies and resources, as a side line, even while he was doing full-time work and more, before he went to India, this man brought about the translation of the entire Bible into six principal languages of India; of all the New Testament and considerable parts of the Old into five others; of the New Testament into nineteen others; one or more Gospels into five others—thirty-five in all.

Ridiculed by the learned and elite at home and abroad, he came to be recognized as one of the most learned and influential of men, honored in every circle.

Denied passage to India by the East India Company, and compelled to seek refuge in Danish Serampore in order to remain in India, he became a necessity to that very Company at a salary up to \$7,500.00 a year in their Fort William College. At first ranked only a "tutor" because he was not a member of the Church of England nor a graduate of any school, he came to be "Dr. Carey," honored "professor," at the head of all the language studies in the College.

Through it all the modest, humble, evangelical Baptist preacher, never ceasing to preach many times a week, to visit among all classes, to work and win in the spirit of his Master, retained his home with the famous "Serampore Brotherhood" of Ward, the Marshmans and the Careys, only going to Calcutta three days a week for his duties there. All three families lived so modestly that they accumulated nearly half a million dollars in property for the Society, placing all in its name and claiming

no salaries after their first two years in Serampore.

Working seven years for his first convert, Carey left a recognized and growing Christian body when at the age of seventy-three he died, June 9, 1834, never having seen England from his going out in 1793. He instructed that with his name and dates his monument should carry these "two lines and noth-

ing more" from one of Isaac Watts' hymns:

"A wretched, poor and helpless worm,  
On Thy kind arms I fall."

It was a genuine feeling even though he was now among the foremost Englishmen in the world, and a first citizen in the Kingdom of Heaven.

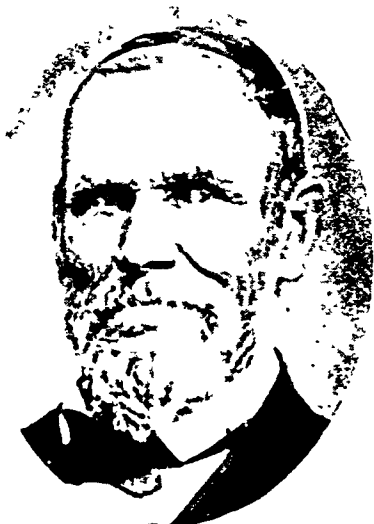
## APPRAISALS

"Three such men as Carey, Marshman, and Ward, so suited to one another and to their work, are not to be found, I think, in the whole world."—Henry Martyn.

tions of the Gospel in Europe,' the Lutheran Reformation. Carey has long been rightly reckoned 'the Father of the modern missionary movement.' —Carver, *The Course of Christian Missions*.

"If ever an idea was originated in any man by the Spirit of God, it was this idea of the evangelization of the world. Leonard, who quotes this sentiment with reference to William Carey, adds: 'And the year of grace 1792 is *annus mirabilis*, the famous date from which to reckon backward and forward.' He places the action led by Carey alongside the 'Separation of Barnabas and Saul' for the missionary work (Acts 13:1ff.), Paul's call 'to lay the founda-

"William Carey was a shoemaker, one of the common people; but he was not content to remain a common man. It was not an uneducated and untrained ministry that led the first great attack in Christ's name on the ancient religions and superstitions of Bengal; but a man who by consecrated energy and capacity, as well as by devotion to the Cause, was an instrument prepared for the great work to which he was called."—Sir Andrew Fraser.



James B. Taylor  
1845-1871



H. A. Tupper  
1872-1893

### FORMER SECRETARIES OF THE FOREIGN MISSION BOARD



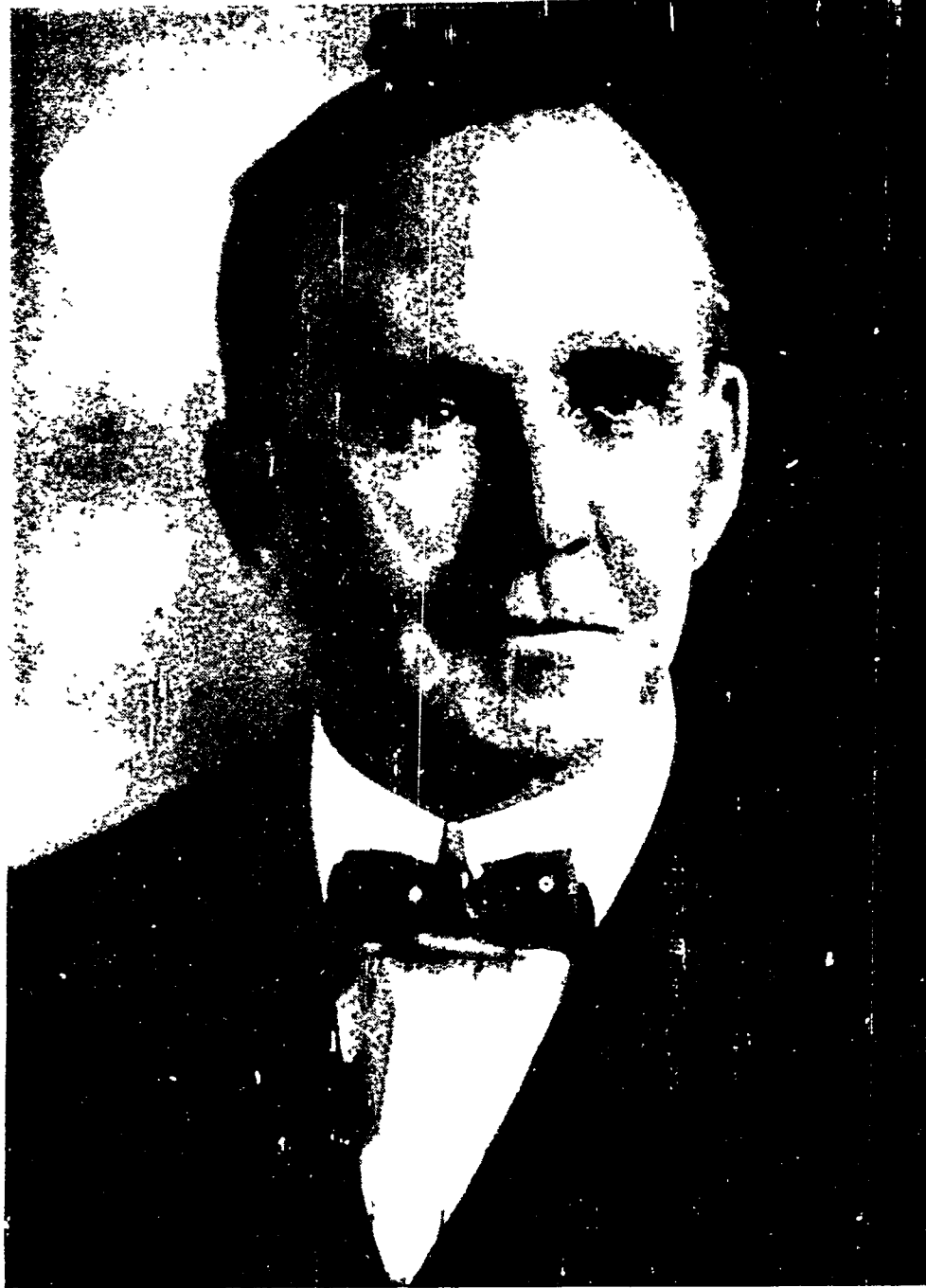
R. J.  
Willingham  
1893-1914



J. F. Love  
1915-1928



T. B. Ray  
1930-1932



*Basil Manly Gwathmey*

We pay glad tribute to the long and devoted service rendered the Foreign Mission Board and its program of world-wide evangelization by Basil Manly Gwathmey of Richmond. His father, William Henry Gwathmey, M.D., was a member of the Foreign Mission Board from the time of its organization in May, 1845, until his death in 1884—forty-one years of faithful service. Dr. Gwathmey, the father, was recording secretary of the Board from 1851 until his death in 1884.

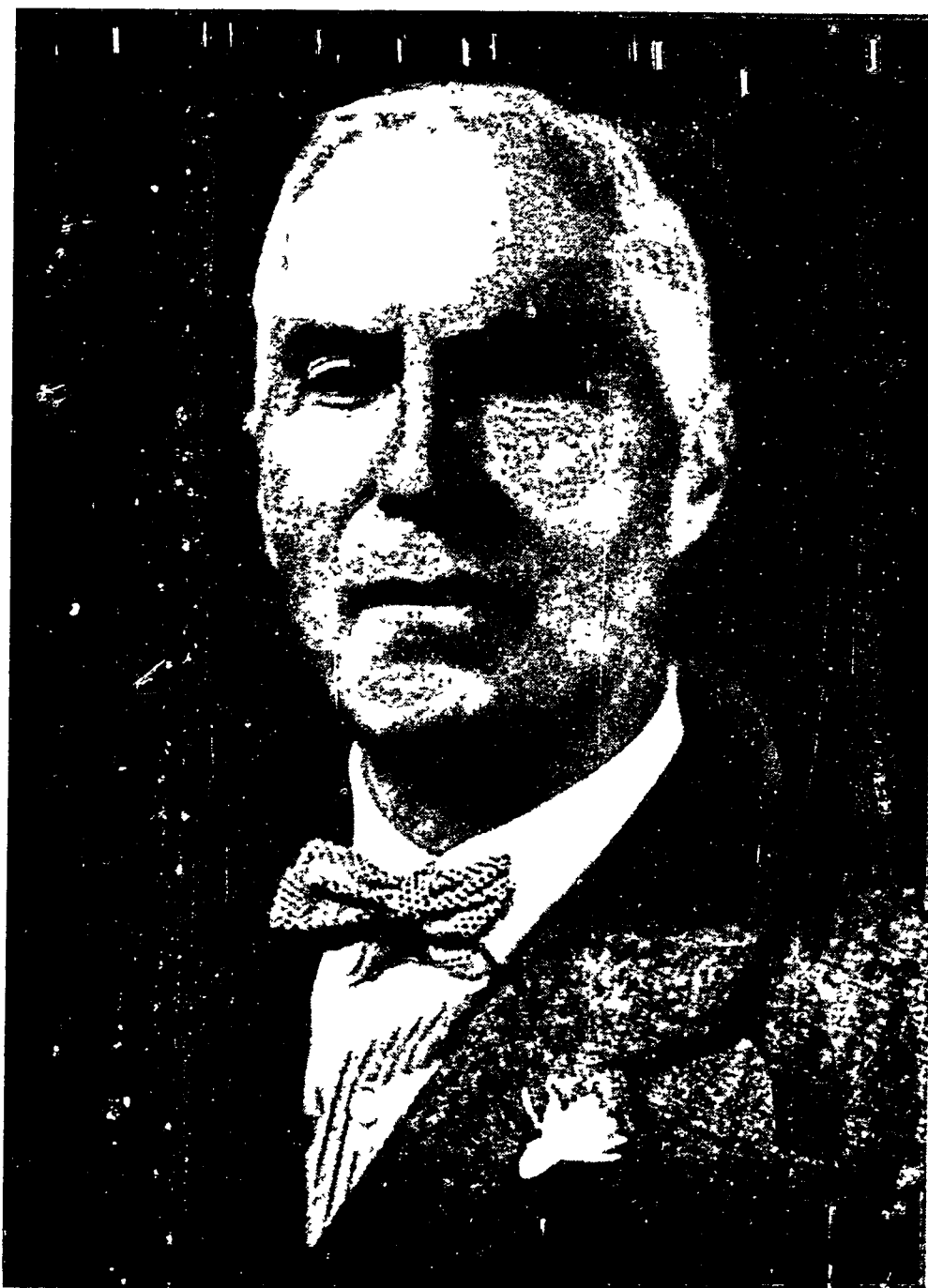
Basil Manly Gwathmey is the grandson of Basil Manly, Sr., for whom he was named. Basil Manly, Jr. was one of the four founders of the Southern Baptist Theological Seminary and an uncle of Brother Basil Gwathmey, who has already served as a member of the Board for thirty-two years. Much of this time he has been a member of the administrative committee and has rendered wise and valuable counsel in all the business affairs of the Board.

We have here the unique record of seventy-three years of joint service rendered the cause of Christian missions through the agency of the Foreign Mission Board by William Henry Gwathmey and his worthy son, Basil Manly Gwathmey. We honor the memory of the noble father and thank God for the continued and efficient service of the devoted son.

Brother Gwathmey has the rare distinction of having known personally all six of the Foreign Mission Board secretaries—Drs. J. B. Taylor, H. A. Tupper, R. J. Willingham, J. F. Love, T. B. Ray, and Charles E. Maddy. We sincerely hope that our worthy brother may be spared yet many more years of useful service for the Master.

C. E. M.





*William Asbury Harris*

*With good will doing service as to the Lord and not to men.*

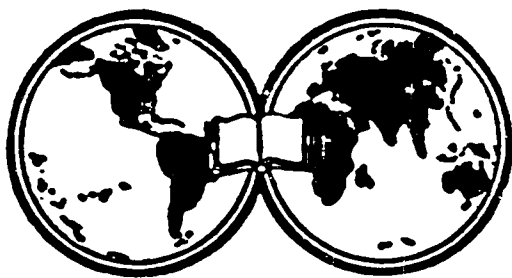
These words, addressed by Paul to the church at Ephesus, have been abundantly exemplified in the life of that great scholar and great Christian, Dr. W. A. Harris who, from 1911 to 1941, served as recording secretary of the Foreign Mission Board.

This son of Dr. H. H. Harris, the noted professor of Greek, received his master's degree at the University of Richmond and later won his doctorate at Johns Hopkins University. After serving as professor of Greek in Baylor University from 1893 until 1901, Dr. Harris returned to his Alma Mater, the University of Richmond, to succeed his father as head of the Classical Department.

He also followed his father as a member of the Foreign Mission Board, after the latter had moved to Louisville, Kentucky in 1895; and for thirty years—until his physical condition made his resignation imperative—Dr. Harris has given himself unsparingly to his work as recording secretary of the Board.

While his resignation was reluctantly accepted, he is still, in a very real sense, one of the Board's great influences in kingdom work. In heartiest agreement with Dr. J. C. Metcalf, we too would say, "A Christian humanist, W. A. Harris has spent his life interpreting and exemplifying the beautiful and the good." We thank our God upon every remembrance of this great man who with good will has rendered such invaluable service to his Lord and to the cause of foreign missions.

N. F. W.



## World Trends

*Items of Social and Missionary Interest*

CHARLES E. MADDY

### CHAPLAINS NEEDED

The War and Navy Departments are calling insistently for more chaplains for our armed forces. The need is great and the opportunities for vital Christian service are challenging to the last degree.

We honor the fine group of Baptist pastors who have heard the call of God and country and offered themselves for the work of ministering to the multiplied thousands of our fine young men in the armed services of our country. The quota for Southern Baptists is far from filled and we sincerely hope that many of our younger pastors will come forward and volunteer to serve God among the armed forces of our country.

\* \* \*

### WORLD EMERGENCY RELIEF OFFERING

The Committee on the World Emergency Relief Offering asked the churches of the Southern Baptist Convention for the sum of \$300,000.00 to be paid during the month of April, 1942.

In August, as we go to press, the offering has reached the astounding figure of \$403,780.67. We believe that by January 1, 1943, the gifts will amount to \$500,000.00. We shall need every penny

of this and much more before this heartbreaking and destructive war is over.

To the amount stated above add the sum of \$200,000.00 given for the relief of the British Baptist foreign mission work and the \$200,000.00 contributed by our churches for Chinese Relief and Emergencies up to January 1, 1942, and it will be seen that in four years Southern Baptists have donated for relief abroad the magnificent sum of *more than eight hundred thousand dollars*.

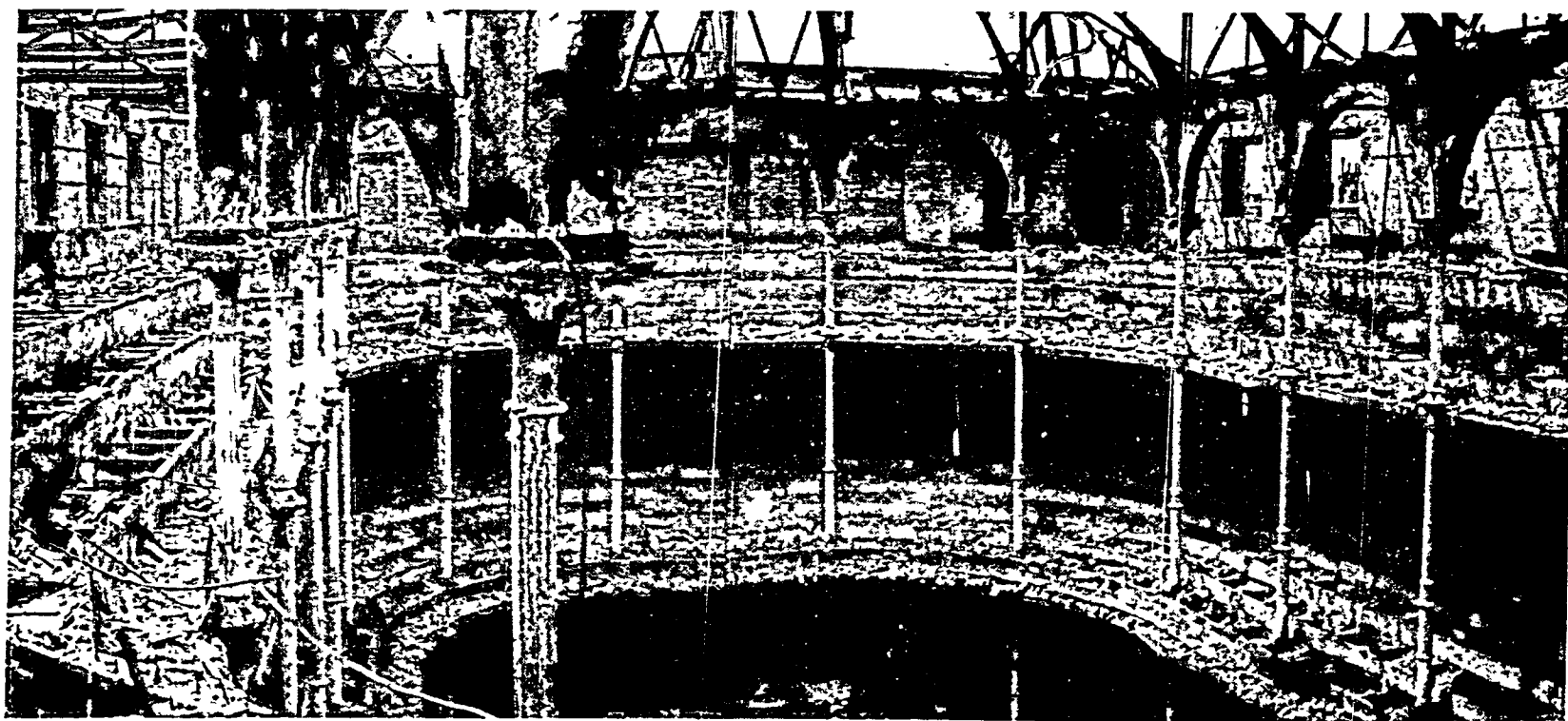
At the same time the churches of the Southern Baptist Convention have just about doubled their gifts to the Co-operative Program and the Hundred Thousand Club.

For all of this we are deeply grateful to our brethren and sisters in the churches and profoundly thankful to almighty God.

\* \* \*

### PERSECUTED FOR RIGHTEOUSNESS' SAKE

From "World Dominion" we quote the following item regarding the tragic persecution which the Roman Catholic Church is inflicting upon those of another faith:



*Spurgeon's Tabernacle, London, built in 1861—destroyed during Nazi raids*



"In Croatia today there are 5,000,000 Roman Catholic Croats and 1,800,000 Orthodox Serbs. The Orthodox leaders are being exterminated or exiled. Tens of thousands have been brutally murdered and hundreds of thousands subjected to every kind of persecution and maltreatment. This policy has been justified by an official as leading to the *Catholicizing* of Croatia, which he hopes will thus be a Roman Catholic State within ten years. All officials must now be Roman Catholics. Certain Roman Catholic periodicals and ecclesiastics defend these measures in the 'service of truth, justice and honesty.'"

\* \* \*

### WE HOPE IT IS TRUE

Ethiopia's emperor, Haile Selassie, has abolished slavery. Ten years ago he decreed the emancipation of the children of slaves, and that slaves should become free upon the death of their owners. The problem will now be to make the new decree *effective* throughout the whole country. Since the restoration of the Emperor, the Y. M. C. A. has been functioning; the Toc H club from South Africa and the Church of Scotland chaplain have also been able to carry on their work. The former English church has been repaired and enlarged. Arrangements are now being made for the previous missions to return to their work. We have often urged that there is a call for a united mission in the approach to the Abyssinian Church, and a program of activity that will win the co-operation of that Church, work through it, and energize it.

\* \* \*

### IN SPITE OF WAR

The following "good news from a far country" inspires us to thank God and take courage:

"Dear Dr. Maddry:

Just a note. Reports continue to be encouraging from the whole field regarding the special evangelistic effort instituted. There are indications that we may be able to do some really constructive work this fall. The 'Forward Movement' is gradually taking shape—and a very fine shape. Most likely Dr. Cauthen will be asked to act as 'Missionary-at-large' in line with my article printed in the August, 1939 *Commission*. Fuller details later.

R. E. BEDDOE."

Wuchow, China.

\* \* \*

### WHEN WILL IT END?

Seven million Jews are confronted with annihilation in East Europe. It is estimated that 40,000 a month have been killed in Poland.

—World Dominion.

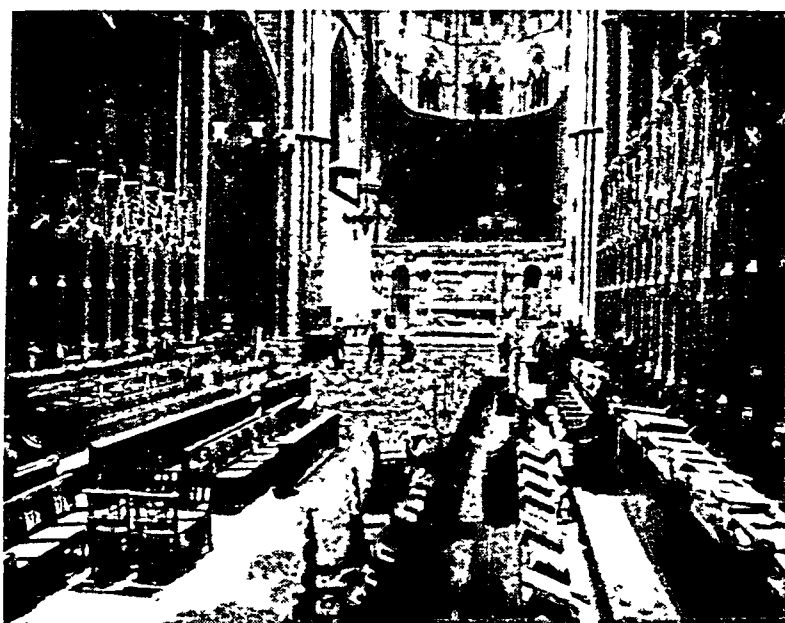
### THE WESTMINSTER CHIMES

To London the Westminster Chimes peal forth the prayer:

*First quarter:* Lord in this hour  
*Second quarter:* Be thou our guide;  
*Third quarter:* And by thy power,  
*Fourth quarter:* Let no foot slide.



Westminster Abbey Bombed



Another view of the ruined Abbey



Bombed Headquarters of Salvation Army in London

## BAPTISTS IN RUSSIA

Both the social and the mystic currents exist within the Orthodox Church in different bodies and schisms, which split the Russian Church of today. Along with these orthodox bodies live the old believers, ancient sectarians, who are now hardly to be distinguished (except for some rites) from the main body of the Russian Church. But outside the Church a mighty sectarian movement is being developed of a foreign—namely German Protestant—origin. It is *The Baptist Movement*, or the "Evangelical Christians" as they call themselves in Russia. Started before the Revolution this movement achieved an amazing growth in recent times. According to official statistics the Baptists in Russia number five million members. For a newborn sectarian movement this figure signifies the religious activities only: there are no traditional or "survival" Baptists in Russia. What does this development mean for Russia's religious future?

Russian Baptists, I imagine, are very unlike their American coreligionists. They are very narrow, intolerant, Biblical literalists. Most of the average Russians find them an unpleasant kind of people. Nevertheless they achieve great things: first of all, a real conversion of life, a serious consciousness of Christian call, and a zeal for confession in a time when confession means suffering and mortal danger. It would not be too daring to venture that the force of the new apostles is the force of the gospel itself. To people who have never heard it before they are preaching a simple and primitive gospel of sin and re-

demption, and of the crucified and risen Christ. Their followers are supposedly found mainly among the Communist youth (in Russia practically all the youth is Communist), who begin to feel a spiritual thirst. This youth we have seen in the state of joyful rationalism. But for finer and deeper natures the spell of reason is not lasting. A dissatisfaction comes with years, the eternal problems: What is death? What is the ultimate end of life? Is man really simply an animal and nothing more? The contemplation of the eternal suffering of man, the irredeemable misery of life, in spite of social revolution, makes the Communist of yesterday an eager seeker for truth and listener to the new apostles.

A sect has a certain advantage over the Church: it does not share the latter's responsibility for the crimes of the ancient regime. But on the other hand, it is lacking in the beauty of cult and in the ritual framework of life which is dear to the Russian soul. We do not believe, therefore, that the success of the Baptists can be accounted for by their anti-ecclesiastical attitude. Neither do we believe that Protestantism will conquer the Russia of tomorrow. The Baptists are followed because they have found the key to the religious need of the people. This need is the need for Christ.—*Christianity and Crisis*.

NOTE: The author of the above article is Dr. George P. Fedotov who was professor of History in the Universities of Petrograd and Saratov. He left Russia in 1925 and taught Church History at the Orthodox Theological Institute in Paris until the German invasion in 1940. At present he is a visiting Fellow at Yale University.

### Summary of Southern Baptist Gains in 1941

Items	1940	1941	Gains and Losses
Churches .....	25,259	25,603	344
Ordained Ministers .....	23,040	22,747	293*
Baptisms .....	245,500	209,593	35,907*
Church Members .....	5,104,327	5,238,132	133,805
Sunday schools .....	24,222	24,629	407
Sunday school enrolment .....	3,590,374	3,553,467	36,907*
B.T.U. Organizations .....	51,503	54,957	3,454
B.T.U. Enrolment .....	919,689	954,179	34,490
W.M.U. Organizations .....	40,891	41,719	828
W.M.U. Contributions .....	\$2,793,310	\$3,286,252	\$492,942
Church Houses .....	23,307	23,648	341
Pastors' Homes .....	4,170	4,349	179
Value of Church Property.....	\$221,974,479	\$232,944,315	\$10,969,836
Gifts to Local Work.....	\$ 33,571,411.79	\$ 37,035,267.05	\$ 3,463,855.26
Gifts to Missions and Benevo- lences .....	\$ 6,787,626.23	\$ 7,822,340.43	\$ 1,034,714.20
Total Gifts—All Purposes .....	\$ 40,359,038.02	\$ 44,857,607.48	\$ 4,498,569.46

\*Denotes loss.

E. P. ALLDREDGE.

*The Commission*

## ELEVEN HUNDRED NORWEGIAN CLERGY RESIGN

*From a recent publication we glean the following record of genuine courage.*

The Norwegian Church kept its Easter in the midst of the conflict with the Quisling regime, which becomes, if anything, more acute day by day.

Two thousand worshippers gathered at the Church of Our Saviour, Oslo, for the service on Good Friday. It was hoped that Bishop Berggrav would preach, but he, like two other bishops, was kept under house arrest for the whole of Easter. The minister of the church announced that "he who was to preach" had not been allowed to leave his home. Those who could not get into the church gathered outside in great crowds. After the service the National Anthem was sung, and just then Quisling storm troopers arrived and the crowd dispersed. Earlier there had been scenes outside the church similar to those outside Trondheim Cathedral on February 1st. The same hymns (e.g. "A safe stronghold our God is still") had been sung, and there was the same spirit of reverence and deep feeling.

On Easter Sunday eleven hundred Norwegian clergy read a declaration in their churches expressing their solidarity with the bishops and deans in their refusal to co-operate with a Quisling regime. They have resigned from their appointments in the Government-controlled State Church, and announced their intention of maintaining their ministry "according to Holy Scripture." There has not been time to discover the full meaning of this step.

\* \* \*

## JAPAN'S DRUG TRAFFIC

Evidence accumulates that Japan is deliberately fostering, by every means, its drug traffic, with a view to undermining opposition to its imperialistic purpose in China. It is a Government monopoly and so affords, in addition, a great source of revenue. About 200,000 acres are devoted to poppy culture in Manchukuo. Further supplies are imported from Korea, amounting in one year to 41,000 pounds of raw opium. Japan is doing everything to encourage the use of these drugs in all conquered territory. When the war ends, there will be a terrible accounting for this fiendish procedure.



## LET THE KOREANS SPEAK

Japan's slogan, "Asia for the Asiatics," has a hollow ring when one contemplates the material contained in a just-published booklet on the "Korean Liberty Conference," issued by the United Korean Committee in America. The volume contains the addresses made at the conference on Korean liberty held in Washington last February.

The meeting was called to order by Dr. Syngman Rhee, accredited representative in Washington of the Korean government-in-exile, whose opening statement contained the following: "We meet to plan further for the revolution of 1942 against the Japanese. . . . We meet to examine and report upon Japan's 'new order in Asia.' We, its first victims, will speak. Our dead will speak, our tortured will speak. Out of their moans and cries of pain and anguish there will materialize before you the cruel and grasping hands of the Japanese tyrant. We know him for what he is—the enemy of all humanity."

Charles Ho Kim, president of the United Korean Committee of America, serving as chairman of the meeting, opened with the words: "For more than thirty years Korea has been under the Japanese yoke of tyranny."

The rest of the convention was in the same vein. The Koreans know from bitter experience what it means to be conquered by Japan. Their testimony should be placed over against the fulsome promises made by the Japanese to Asiatic peoples they are about to incorporate in the "new order."—Exchange.

\* \* \*

## GOD'S PROMISES FULFILLED

Palestine, once backward, is now highly developed. It produced potash, magnesium, bromine, sulphur, salt, etc. It makes insulin, machine tools, scientific instruments, and exports cut diamonds. It has canning factories and manufactures citric acid and oil. The number of Jews serving in Palestinian units is three times larger than that of Arabs, although the Jews number only one-third of the population. The post-war period may see, not only the settlement of the problem of India, but that also of Palestine, to the mutual advantage of Arabs and Jews.

\* \* \*

*We shall set up an ensign for the nations and shall assemble the outcasts of Israel.—Isaiah 11:12.*

# A Notable Achievement

E. P. BUXTON\*

On January 1, 1933 the Foreign Mission Board of the Southern Baptist Convention owed the banks of Richmond the appalling sum of \$1,110,000.00. Today this indebtedness stands at only \$90,000.00, which means that within less than ten years more than \$1,000,000.00 has been applied toward the liquidation of this debt. Not only so, but in addition to this, other obligations of the Board amounting to \$117,000.00, including those of a more or less contingent character, have been wiped out.

It is hardly necessary to say that such things as this do not just happen. In other words, there is always a reason, and in this case the reason may largely be found in the definite and unalterable purpose of one man, backed by others of the same mind, to pay off the debt of the Foreign Mission Board. Linking with this dominant purpose a personality both persuasive and compelling, he has given himself to this task without stint during this period of approximately ten years.

When Dr. Charles E. Maddry assumed the secretaryship of the Foreign Mission Board on January 1, 1933, he found that the Board was not only in debt and dispirited, but that it had also lost, to a large extent, the confidence of Southern Baptists. The reasons for this loss of confidence need not be recited here, since among other things was involved the misappropriation of funds by a former treasurer. The situation however was one that had to be faced with courage and with vision, and the most immediate task of the new secretary was to regain lost confidence, and to restore the prestige of the Board among its constituency. To this task Dr. Maddry set himself with stern resolve, and with complete abandon. Consistently he adhered to his constituted policy not to borrow another dollar on

behalf of the Board for any purpose, and this in spite of the most urgent calls and the most appealing pleas that came to him from the various mission fields.

Inspired by the spirit and the example of the new secretary, the other officials of the Board gave him their complete and enthusiastic co-operation and support. His efforts to encourage gifts for the payment of the debt of the Board, and to effect every possible economy looking toward the securing of funds for its cancellation, were ably seconded by the officers of the Board and by its entire membership. Every dollar received from special bequests, proceeds from the sale of unused mission properties, and from miscellaneous sources which could be so used without detriment to the regular mission work of the Board, was applied on its outstanding obligations.

The response of our Baptist people to Dr. Maddry's efforts for the restoration of confidence has been most gratifying. It is safe to say that never at any time in its long and honorable history has the Foreign Mission Board enjoyed greater confidence, or been held in higher esteem than at the present time. Moreover there has been manifested a growing interest in the cause of foreign missions, and an almost unprecedented outpouring of gifts for the extension of its work in foreign lands.

We may indeed thank God for what has been accomplished under this leadership within the last ten years, and by the same token we may take courage for the years ahead. We are now on the home stretch, and it will not be long before the last dollar of this debt of long standing will have been paid. A notable achievement has been wrought, and it seems fitting accordingly that there should be this expression of appreciation of Dr. Maddry on the part of those who know him best and who can testify to what he has accomplished.

\*Mr. Buxton is the Foreign Mission Board's efficient treasurer.

## WHEN OCEANS PART

Whom oceans part, O Lord, unite  
To love Thy Name and seek Thy light,  
Though from each other far we be,  
Let none, O Christ, be far from Thee.

On many a distant island shore  
Still let men see heaven's opened door;  
Mid silent hills, beneath fresh skies,  
Let Bethel's shining ladder rise.

Our sons and daughters guide in truth;  
Draw to Thyself the flower of youth;  
Afar from home, through gain or loss  
Keep them true-hearted to Thy Cross.

—Elbert Lewis, in *The British Weekly*

## Over There and Over Here

CHARLES A. WELLS

Every additional report of increased persecutions against religion in the Nazi dominated areas brings cries of denunciation from the lips of many Americans. But these same Americans are often guilty of another kind of persecution against religion—the persecution of indifference. They have not sent their pastor, priest, or rabbi to a concentration camp, but they have just as effectively walled him in by neglect and inadequate support. We are fighting in a war to protect religion “over there,” while we destroy religion “over here” by our worldly unconcern for the spiritual values that are the foundations of a decent society. Moreover, persecution does not really destroy religion; it only drives its roots deeper under ground. Neglect and indifference can kill religion at its roots.



### HONOLULU: A LIQUOR CURSED CITY

... This is a terrible war! It evidently will be long drawn out. America has many lessons to learn. Not the least beneficial one may be humility. I do not know whether I, or many others can learn it when we would have so many other things to unlearn. It is hard to be humble. Most of the nations with pride and arrogance want the earth, but it is the meek who will inherit it. Do you groan a little when people talk about preserving the American way of life? That includes all of our wilful sinfulness. For two months after December seventh we had a ban on all drinks. Then the ban was lifted and 68,000 people bought licenses at \$1.00 each so that they might purchase whiskey. The courts and the jails have been swamped. The streets are sad places to be. One man who is a Christian, who was saved from drunkenness and has been used of the Lord in giving his testimony, has fallen in this slough of despond. I went with his wife to see if we could get the authorities to reduce his sentence—fifty days in prison or a fine of \$100.00. I spent two half days in court with her and her little children in the effort, but we saw and heard enough to break the heart. The wife cries out as do all suffering families, “Why, oh, why did they give it back?”

HANNAH FLOWDEN

### LEARNING BY DOING IN ARGENTINA

A project introduced by Mrs. Anne Sowell Margrett, gifted directress of the Baptist Bible Institute and Training School of Rosario, is several days of “practice classes” in the vacation Bible school work. This gives the students special training on how to put on and direct a vacation Bible school, and is a splendid way for them to “learn to do by doing.”

Each year, the one who directs these classes is invited from outside Rosario, thus giving more importance to the project. This time I was the specially invited one, and enjoyed immensely both getting and giving some new ideas for that very important phase of our work among the children. We practiced on children of the neighborhood—about thirty in all—and a few young people from the city took advantage of gaining experience for a future school.

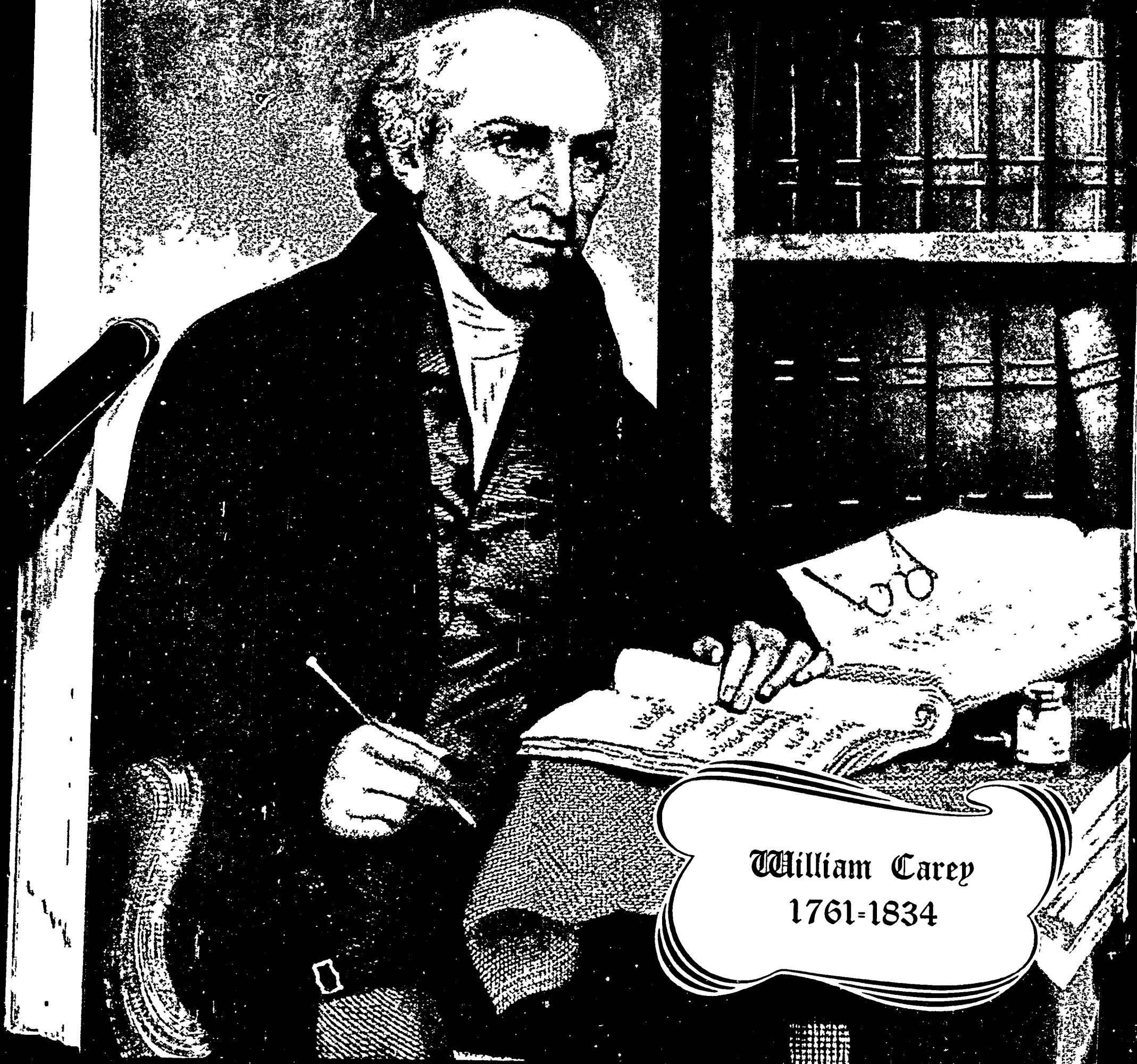
As the classes occupied afternoons only, it was possible for me to visit some of the regular classes and see the good work being done in Bible teaching by Missionary T. B. Hawkins and Pastors Antonio Caramutti and Francisco Villalon. Both these pastors are graduates of our Seminary.

Gratitude fills my heart as I see, on every hand, how the Lord is blessing the work of our school in that important district.

MINNIE D. McILROY



# *The Founding* *of Modern Missions*



William Carey  
1761-1834



Drawn by L. Huard

Engraved by H. B. Hall

*Wm. A. Hall T. Burchell J. Rippon (D. Taylor J. G. Pike) W. Shadman  
W. Carey Joseph Kinghorn John Ryland Robert Hall Andrew Fuller J. Foster*

## FOUNDERS OF BAPTIST FOREIGN MISSION WORK

Old Danish Church, Seram-  
pore, Bengal, where William  
Carey preached



Tomb of William Carey  
Serampore, Bengal



Kettering House, the home of  
Mrs. Beeby Wallis in Ketter-  
ing, England. In this house  
Baptist Foreign Mission work  
had its beginning in 1742





# The Editor's Message

## FAITHFUL STEWARDS

We dedicate this number of THE COMMISSION to thirty-six men and women elected by the Southern Baptist Convention to constitute the Foreign Mission Board. There is one member from each state and the District of Columbia comprising the Convention—eighteen state members in all, and eighteen from Richmond. The term of service is three years, and one third of the membership of the Board is elected each year.

The Board, through its executive secretary, submits to the Southern Baptist Convention annually, a full report of its activities and accomplishments, and in broad outline the Convention fixes the policies and formulates the program of the Board year by year.

To these thirty-six men and women, constituting the Board, is committed the determining of the annual budget for the work at home and abroad; the election of the executive secretary and his co-workers; the examination and appointment of all new missionaries; together with the investment and control of all trust and endowment funds owned by the Board.

The Foreign Mission Board is a great business concern, administering gifts from individuals, groups, and churches totalling more than a million and a half dollars annually.

It is a high honor and a grave responsibility the Southern Baptist Convention has placed upon these faithful and devoted men and women. We are proud of our Board members and happy to present them to our readers.

\* \* \*

## REJOICE WITH US!

Ten years ago the Foreign Mission Board owed four banks in Richmond the appalling sum of \$1,110,000.00. On these notes we were paying interest at the rate of six per cent. We now owe the banks of Richmond \$90,000.00, and are paying interest at the rate of two and one-half per cent.

During these ten years we have paid out about \$260,000.00 in interest on borrowed money.

In addition to the amounts paid the banks, the Foreign Mission Board has liquidated debts to individuals and taken care of other financial items to the sum of \$117,000.00. It will thus be seen that in ten years we have paid on the principal of our debts the enormous sum of \$1,137,000.00.

We fully expect to wipe out, by May 1, 1943, the last cent we owe.

We praise God and take courage.

\* \* \*

## KETTERING FLOWERS IN PHILADELPHIA

One of the immortal "thirteen nobodies" present at that historic meeting in Kettering was William Staughton, a student at Bristol, the one Baptist college in England in 1792. In the list of subscribers to the fund raised, he signed himself "Anon," and gave 10s. 6d.

Later this young man journeyed to America and became one of the most eloquent preachers of the Baptist faith in his adopted land. He was made president of Columbian College and a chaplain of the United States Congress; but world missions was his supreme passion. He never rested until in 1814 there was organized the Triennial Convention of which he was a first secretary and then its president until his death. "Hearts of ice," men said, "would melt near his." The missionary fire that burned within his soul through life, he always said, was kindled in the back parlor of the Widow Wallis' home in Kettering, on October 2, 1792.

The Executive Committee of the Southern Baptist Convention issues to every Baptist pastor in the South a challenge to observe "Carey Sunday" in October, and to preach a missionary sermon from Carey's great text in Isaiah. We sincerely hope this procedure will be followed in Baptist pulpits throughout the Southern Baptist Convention.

*Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not:*

## The Commission

A BAPTIST WORLD JOURNAL

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CHARLES E. MADDY  
*Editor in Chief*  
NAN F. WEEKS  
*Associate Editor*

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GEORGE W. SADLER

lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left: and thy seed shall possess the nations, and make the desolate cities to be inhabited.—Isaiah 54:2, 3.

\* \* \*

### THIRTEEN "NOBODIES"

On October second, 1792, in the little country town of Kettering, in the English Midlands, a small group of thirteen village pastors and deacons of Baptist churches met in the back parlor of the home of Widow Beeby Wallis. The meeting was for the purpose of carrying out the instructions given by the Northampton Baptist Association which met in Nottingham, May 30 and 31 of that year. It was at this time and place that William Carey preached his deathless sermon from Isaiah 54:2, 3.

He packed his message into two brief, plain, practical, pungent, quotable watchwords: "Expect great things from God. Attempt great things for God." This sermon had been many years in the making, and the great Dr. Clifford once called the text "a burning bush of missionary revelation."

The Association was strangely moved, but hesitation and doubt predominated and they were about to adjourn without taking any action. Carey could not believe that his brother-ministers and fellow-delegates, after careful and prayerful consideration, would again fail to *do* something about their responsibility for the salvation of a heathen world. He turned to Andrew Fuller, the greatest leader among them, and gripping him by the arm, cried: "Is there nothing again going to be done?" A biographer of Carey says: "This proved a creative moment in Christ's Kingdom. Deep called unto deep. Fuller trembled for an instant under that importunity, gesture and heartbreak, then his soul was stabbed awake, and the Holy Ghost flooded his spirit. He also heard 'God's sigh in the heart of the world.' Often had he sympathized with Carey's propaganda, though too timorous for committal. Now he became a convert and a comrade, the first of Carey's captives, the first of Christ's new 'expectant attempters.' He crossed his Rubicon. He put both hands to the plough nor ever thence looked back. He stood from that instant as Caleb with Joshua. They were two men with one soul."

### COMMITMENT AT LAST

When Fuller pleaded with the Association to reopen the shelved business, they could not refuse him. "He took the Kingdom by violence. Under his insistence, even at the twelfth hour, they repented and turned toward the light. Before they dispersed

that Thursday noon, Carey saw the following passed on Fuller's proposition: 'Resolved, that a plan be prepared against the next Ministers' Meeting in Kettering for forming a Baptist Society for Propagating the Gospel among the Heathens.'

The time had come for carrying out the instructions given by the Association at Nottingham. The thirteen "nobodies"—as some critic called them—came together in Kettering. From Carey's biographer again, we read:

"When the preliminary items of business had been dealt with, they were called to consider the shaping of '*The Plan*,' according to the Nottingham instruction. But most of them were unprepared for this hurry, unready to commit themselves to the *idea* of a Missionary Society, still less to discuss its *plan*. Not half of them had been present at Nottingham: not half, therefore, had heard either of Carey's sermon or Fuller's twelfth-hour prevailing appeal. And some who had heard had since grown timid. They felt themselves so helpless. Theirs were such little flocks. Their folk were so illiterate and poor, who could neither be expected to grasp nor support such a vast undertaking. Nor had they experience nor precedent to guide them. And they seemed to themselves too inland and isolated to direct such an overseas' effort. The greater centres and churches, they said, must take the initiative and shoulder the burden."

Here is the resolution they adopted:

"Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's *Enquiry*, we unanimously resolve to act in Society together for this purpose; and, as in the divided state of Christendom each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel amongst the Heathen."

### THE OFFERING

An offering was taken in pledges—the first formal contribution ever made by a Baptist body for the sending of the gospel to the lost of the pagan and heathen world. The promises were collected in Andrew Fuller's empty snuff box. The amount given was £13, 2s. 6d. (about \$62.00), a sum which, according to today's standards, seems pitifully impotent.

Years later, Sydney Smith, brilliant wit and literary critic, made merry in the *Edinburgh Review* over this launching of *world missions* on £13, 2s. 6d! There was nothing here for ridicule but it was "the wave-offering of the millions which have since been laid on the altar of this sacred cause."

# Preparations for Post-War Missions

H. H. HARGROVE\*

The enthusiasm and cordiality with which the San Antonio Convention unanimously adopted the report of the Committee on Preparation for Post-War Missions was as splendid as has ever been witnessed in a convention. In addition, the scores of testimonies which have come to the writer, verbally and by letter, expressing deep interest in this matter and agreement with the report of the committee have been most encouraging. All of this manifests an earnest and widespread concern regarding the needs of the post-war world and an anxiety that Baptists shall be ready to meet the needs and take advantage of the opportunities.

The committee is very anxious that its spirit and purpose shall be understood by all of our Baptist people. It is certainly not tangential in spirit. All past considerations have fully recognized the importance of the Co-operative Program as our method of united effort. This committee can be depended upon to guard the primacy and permanency of the Co-operative Program. Our mission boards will face a tremendous challenge after the war. Human need, on a world-wide scale never dreamed of before, will make its plaintive call. The doors of all nations will no doubt be opened for the preaching of the gospel, and the missionaries of the Cross can probably go where they have not hitherto been admitted.

## A TURNING POINT

The world is now in a transition period. The tragedy of the war is the death-struggle of the old era and the birth-pang of a new. During the first generation after the war, history will map its course for the next thousand years. If the gospel message is dominant in that generation, the ensuing years will mark glorious advancement in God's Kingdom.

We can be sure that paganism, socialism, and materialism will be on hand with their panaceas. How can these subversive tendencies be met after the war? Certainly not with aloofness, jealousy, resentment, nor even with our well-founded arguments. Is it not true that the present world conflict is due to the fact that evangelical Christianity has been outstripped by these forces in world penetration?

That must not happen after this war. There must be a positive program of gospel advancement to meet the need of the world and cope with the heretical and dangerous panaceas. The Christian

group that is ready at war's end can take its place as a world power in shaping the future of the race. They must accept their responsibilities or stand in judgment before Him who reproved Jerusalem: "Because thou knewest not the time of thy visitation."

## THE WHEREWITHAL

It is obvious that without large sums of money to finance the program, our mission boards cannot do big things after the war. Catholics, because they were wise enough to keep funds available for that purpose, have been able to go ahead of evangelical Christianity through open doors. Many persons who were approved for mission work after the preceding war were unable to go because of lack of funds. Many who did go were crushed beneath the burdens because their ranks were too thin. Will God forgive Baptists? I think he will if, after this war, we meet the challenge in a worthy way. To do so we must gather funds during the war.

The practical certainty that a depression will follow the war makes imperative an unusual effort along this line now. The purpose of this committee is to work out, for recommendation to the Convention at the proper time, some plan whereby funds can be raised for use *by our Mission Boards*.

The working out of this program of missions is to be left entirely with the mission boards. The purpose, passion, plan, and prayer of this committee is to try to implement our boards with funds. For raising the funds the committee has not yet settled on any plan. This must await developments and the guidance of the Holy Spirit.

## A HANDICAP

Our debts are now a barrier to preparation for a post-war program. These debts must be paid before this program can be started. This committee joins Dr. J. E. Dillard and the Executive Committee in an appeal for *the fullest co-operation of all our churches and people* in the effort to pay our debts in 1943. This can be done and it should be done. These obligations stand in the way of advancement now and after the war. Money given for debt retirement now is, in fact, mission money two ways: it pays for mission work of the past and prepares for future advancement. Can we not urge payment of Hundred Thousand Club memberships; seek additional gifts for debt retirement; and strive for larger Co-operative fund remittances from our churches? By united effort *we ought, we can, we will be out of debt for a world program in 1943*.

\*Dr. Hargrove is pastor of the Columbus Avenue Baptist Church of Waco, Texas, and chairman of the Committee on Preparation for Post-War Missions.



*Members of the Foreign Mission Board, meeting at Ridgecrest, August 12, are "backed" by furlough missionaries and new appointees. In the center of the front row, at Dr. Maddry's right, sits Miss Willie Kelly, veteran missionary, who gave forty-eight years of far-reaching service to Christ in China*

## FOREIGN MISSION WEEK

### *Ridgecrest, North Carolina*

*August 8-14, 1942*

This year's assembly was tri-featured, for it included not only the regular foreign mission conferences, but also special sessions for the Baptist Business Women's missionary organizations, and a called meeting of the Foreign Mission Board.

The Business Women, nearly two hundred of them, under the leadership of the State Women's Missionary Union secretaries, enjoyed a week of rich blessing and inspiration.

At the session of the Foreign Mission Board nine new missionaries were appointed—one to begin work this fall as head of the Baptist Training School in El Paso, Texas; two to study Hebrew and Arabic at Harvard University, in preparation for their anticipated work in Beirut, Syria; and six to enter the College of Chinese Studies in Berkeley, California. (For the names of these nine appointees see "News Flashes," page 354.)

Wednesday, August 12, was Woman's Missionary Union day at Ridgecrest—an unforgettable day which was climaxed by a consecration service and which closed with the impressive dedication of the nine new volunteers for missionary service in far-off lands. The prayer of dedication was offered by Dr. W. O. Carver, Professor of Missions in the Southern Baptist Theological Seminary of Louisville, Kentucky.

The general sessions of the conference featured the several countries in which Southern Baptists are carrying on work. To these conferences the missionaries, home on furlough, brought messages of encouragement and challenge. The guest speaker, Dr. J. B. McLaurin, head of the Canadian Baptist Foreign Missionary organization, gave four magnificent addresses abounding in helpfulness and inspiration. Earnestness and renewed consecration were the keynotes ringing throughout the entire week.



*British Baptist Missionary Society headquarters wrecked by German bombs*



*British Baptist Missionary Society officials view their ruined building*



*Salvaging the Society's documents*

## A Noteworthy Celebration

WALTER O. LEWIS\*

The Baptists of England do not have one main convention with various boards and committees as is the custom in America. The work that corresponds to that of our state missions and home missions is done by the Baptist Union of Great Britain and Ireland. This Union has an annual meeting in the spring; but the annual assembly is more for edification and inspiration than are our conventions. Most of the business is transacted by a large council or board which represents all the various interests and all sections of the country.

Foreign mission work is carried on by the Baptist Missionary Society which, though on the friendliest terms with the Baptist Union, is a separate and distinct organization. The Missionary Society holds its annual meeting the same week and at the same place as the Baptist Union. One session is given over to the Union and another to the Missionary Society. There are also joint sessions in which all participate. This year, a larger share of the time than usual was given to the Missionary Society, since it was celebrating its third jubilee.

### TRUBLOUS TIMES

Humanly speaking, the end of the eighteenth century was not a good time to launch a great missionary movement. There was war in Europe even as now. One country after another on the Continent had been invaded and conquered by Napoleon. He had a grandiose scheme for a new order in Europe of which France, by virtue of her intellectual and

military supremacy, was to be the head. Then, as now, Britain stood in the way of the realization of that selfish dream; and it was known that Napoleon would make a desperate effort to invade England.

Not only were the times unpropitious, but the men who started the movement were the last persons the worldly-wise would have chosen to launch such an enterprise. None of the great men of London had a hand in it. A man scarcely known beyond his county, who preached to a village Baptist church and mended shoes, won the co-operation of a few other obscure Baptist pastors in Northamptonshire, and these were the men whom God chose to arouse the Christians of their day to a realization of the duty to preach the gospel to the uttermost parts of the earth. A few missionaries had been sent out by monarchs working in close connection with state churches; but there was, at that time, no society among Protestants organized expressly and exclusively for the evangelization of the non-Christian world. The honor of starting the first voluntary missionary society of this sort belongs to the Baptists. But before the end of the first quarter of the nineteenth century nearly all the influential Protestant denominations had founded missionary societies, and the great tract and Bible societies had been launched.

### AN IMMORTAL SERMON

The annual meeting of the Northamptonshire Baptist Association was held at Nottingham at Whitsuntide, May 30 and 31, 1792. William Carey preached his immortal sermon with its two heads: "Expect great things from God. Attempt great

\*Dr. Lewis is the general secretary of the Baptist World Alliance.



things for God." Like Peter at the first Pentecost, he pleaded for immediate action, but in spite of the fact that many were deeply moved, it looked as if nothing would be done. "Is there nothing again going to be done?" Carey asked. At last it was decided that a plan should be prepared and submitted to the next Ministers' Meeting to be held in the autumn. Meantime Carey's *Enquiry* had been published which contained a survey of the pagan world and answered the objections to the proposed undertaking.

The ministers met at Kettering, October 2, 1792. Some still doubted. Carey called attention to what the Moravians were doing. Finally it was decided to organize a society. There were fourteen present who gave or pledged twelve and a half guineas or £13. 2s. 6d. The proceeds of the sale of Carey's *Enquiry* were added. But before this meeting was held, an American Baptist preacher, Elhanan Winchester, then in England, and William Steadman, a young English preacher, had given Carey a guinea and a half. One of the men present, whose name for some reason was in later years omitted from the list, was William Staughton who had just finished his theological training at Bristol and was preaching in Northamptonshire at the time. Soon afterwards Staughton was brought to America by Richard Furman. Following a short stay in the South and pastorates in New Jersey, he settled in Philadelphia where he became one of the greatest preachers in America. He helped organize the "Triennial Convention" to support Adoniram Judson. Later he became the first president of Columbian College in Washington, D. C.

#### ACHIEVEMENTS

What has been accomplished during these one hundred and fifty years?

The first field to be entered was India. At that time the British East India Company was hostile to missionary effort. The King of Denmark, who then ruled over a little bit of India, allowed Thomas and Carey to locate in Serampore. Today the mission staff of the British Missionary Society for India numbers 175. There are 496 churches with 27,331 members.

Work began in Ceylon in 1812. There are now fourteen missionaries designated for this island, twenty-eight churches, and 1,525 members.

The next field to attract the attention of English Baptists was Jamaica. Work was begun there in 1813. William Knibb of Kettering, one of the earliest missionaries, had a great share in winning freedom for 800,000 Jamaican slaves. There are now 209 churches in Jamaica with 24,000 members.

China was entered in 1845. Some of the British

Missionary Society missionaries laid down their lives in the Boxer Rising of 1900. And now war rages in the area where British Baptists work in China. Some of the missionaries are still in China, many others have been driven from their fields. There are 451 churches with 11,550 members.

The last field to be entered by the British Missionary Society was the Congo. Curiously, British Baptists became interested in Africa through the efforts of Jamaica Negro Baptists to preach the gospel in the land of their fathers. In 1843 a Jamaica Negro, Joseph Jackson Fuller, and an Englishman, Alfred Saker, went to Fernando Po and were soon afterwards able to establish themselves on the mainland of West Africa in what is now the Cameroons. English missionaries were compelled to leave in 1887 when Germany took the Cameroons as a colony. But about twenty years before this first effort in Africa had to be given up, work had been begun in the Congo. That field is now manned by 139 missionaries. There are 1,601 churches.

The Missionary Society has founded schools, sent out doctors, and established hospitals. It has probably led all other societies in the translation of the Bible. Women have had a large share in the work. The British Missionary Society has a woman secretary for women's work who holds the same rank as her colleagues, the medical secretary, the foreign secretary, and the home secretary.

#### THE COMMEMORATION

The war made it impossible to have the kind of celebration the Baptists of Britain wanted to hold this year. The latter part of April, 1942, the commemoration began in London at the annual meeting of the Baptist Union and the Baptist Missionary Society; but the jubilee meeting proper was at Kettering at Whitsuntide (May 23-25). Travel in England is not easy. Rationing of nearly every kind of food makes it difficult to entertain visitors. But a goodly number went to the place where the Society was started 150 years ago. The ceremony in Kettering was only the beginning. Throughout the year there will be held in the churches meetings to tell of Carey and 1792. An effort is being made to collect a special fund of 150,000 guineas (at the present rate of exchange \$630,000.00). This will wipe out some old debts and make new work possible. The generous help that came from America since the outbreak of the war has not weakened the will to give on the part of the friends of the old Baptist Missionary Society. They have rather been spurred to do their best by the confidence American Baptists had in them. In the midst of a terrible war, they once more expect great things from God and are attempting great things for God.

# Shall We Be Missionary NOW?

M. F. LANGLEY, D.D.\*

MATTHEW 28:18-20

There is quite a widespread feeling that, under present conditions, we cannot afford to be missionary NOW. A few months ago, in a state-wide meeting, we were told that many churches and associations and preachers feel so uncertain, that they do not want to make any mission pledges, nor assume any missionary obligations.

These are times when we hear a lot about "Priorities" and, as I understand it, that means what is to be placed first—where we shall lay the emphasis. Paul said, "That in all things he (Christ) might have the pre-eminence," and Christ said, "Seek ye first the kingdom of God and his righteousness." The claims of the Lord and the command of Christ have never been repealed. God lays claim to the first-born of the children (Numbers 3:13), the first of the increase of the flocks and herds (Numbers 3:13), the first-fruits of the field with the tithe, which is holy unto the Lord (Exodus 22:29; Leviticus 27:30).

Hence, regardless of the heartbreaking trials and conditions through which we are passing, we should be missionary. We claim that we have the gospel—the "good news"—of salvation, the only way of life. That being true, we are obligated to do our utmost to proclaim here in our churches, in the camps, among our men in the service, to our friends, and wherever possible, even to our enemies, the message of love and life.

## WHY BE MISSIONARY NOW?

First of all, because Christ said so. It is interesting to note that the risen Christ, before going back to the Father, called together His disciples and commanded them to witness of Him everywhere, "unto the uttermost part of the earth." All three synoptic gospels tell of that Commission; and Luke, writing the Book of Acts, re-states it (Acts 1:8). That command has never been repealed. The prospects were anything but bright then, and they are dark now. Christ told His disciples to "Go" then; and we, His later disciples, are commanded to "Go" *now*. I repeat, He has never repealed the Commission; and until He does, and so long as we remain here on earth, we are to do our utmost to deliver that message to *all* the world. He left the whole matter in

\*Dr. Langley, pastor of the First Baptist Church of Alva, Oklahoma, through his preaching and his writings is doing much to promote the great cause of world-wide missions. We here present a condensation of one of Dr. Langley's missionary sermons.

the hands of Peter and James and John and the others, depending upon them to do what He told them; and my conviction is that He is depending upon us *now*. That our Lord said so, and is depending upon us, is reason enough. Mrs. C. H. Morris has expressed this thought very beautifully in the song, "His Plan,"

"There's only one way that this lost world can know

That Jesus for sinners has died;  
To bear the glad tidings He's bidden us go,  
And no other way doth provide.

"He's counting on us the story to tell—  
His scheme of redemption for man;  
He's counting on you, He's counting on me:  
The Master has no other plan."

Another reason is because of the world's plight. Look at it as it was in Christ's day. Men were sin-hardened, soul-sick, and trying everything to satisfy the morbid cravings of their distorted souls. There was selfishness and suspicion and jealousy and strife and greed and hate. There was graft and political chicanery. Men's hearts were as hard as granite. They could witness and be a part of the crucifixion mob that slew both the criminal and the Son of God, and be unmoved. How low and deep had men sunk *then*! But the crucified, risen, and living Christ gave the Commission at a time like *that*, that his gospel be preached at a time like *that*, to people like *that*!

What shall we say of the world's plight *now*? We have gone along, a sin-loving people, selfish, greedy, grasping, worldly. Many have been more concerned about beer parlors, dancing pavilions, places of amusement, than for the church and the home and the higher things of life! Having raised up its Capones and Dillingers, our land has reaped a harvest of banditry and robbery. We have refused to believe the Bible. We have neglected the services of the churches. We have failed to realize there is any connection between what we believe and the way we live. And now we are engaged in the most terrible war of all time, with every nation of the world affected, with millions of men bent on death and destruction. **SHALL WE BE MISSIONARY AND TRY TO SAVE MEN AT A TIME LIKE THIS? SHAME ON US IF WE FAIL AT SUCH A TIME!**



Still another reason: we have the remedy, the *only* remedy. Jesus declared He had come to seek and save the lost (Luke 19:10), and that He was the only way back to God (John 14:6). Peter declared that there is salvation in no other (Acts 4:12); and Paul says that "the gospel—is the power of God unto salvation" (Romans 1:16), and then proves it by saying he was the chief sinner, and that the Lord saved him (I Timothy 1:15). A few years ago a friend and I had the privilege of an interview with Dr. George W. Truett. Before we left, my friend asked, "What message would you give to us who are teachers and preachers as we go from school to school, and from church to church?" Without a moment's hesitation, the great preacher said, "Tell them the world has tried everything but the gospel, and that everything has failed: education, economics, science, pleasure, everything. But tell them there is ONE who has not failed, and that is Christ." Today we are engaged in terrible war; but the remedy for the world's ills is Jesus.

Then we should be missionary because now—right now—is our only opportunity. We must not wait till the war is over, or until conditions are more favorable. The opportunity is *now* within our reach. Of one Old Testament character it is said that he served his generation, and then fell on sleep. What other generation did he have? What other generation do we have to serve? When, other than *now* can we ever be missionary? The world of lost men, wounded and weary, is looking to the churches and religious leaders for help. We dare not fail them. The late Sam Jones told of an experience one night on a Pullman. A man was on that train with a baby.

Far into the night the baby cried and the father tried in vain to quiet him. The other passengers became irritable; and finally a man called: "Say, how do you expect us to get any sleep with a kid crying like that? Why don't you take it to its mother?"

"Sir," said the father, "I am sorry to disturb your sleep. The mother's body is in the baggage car, and I am taking her back home for burial." The man who had complained apologized and insisted on caring for the little fellow while the father got some rest. Let me tell you this old world is worn out and in trouble. We have the message of comfort and life. This is our opportunity. Shall we be missionary NOW? If not now, then we may never be.

We need to catch the vision, as did Isaiah. We need to do as Jesus bade His disciples, "Lift up your eyes and look on the fields that are white already to harvest." We must hear His command and, with Paul, ask, "Lord, what wilt thou have me to do?" We must stay close to Him, "For we are laborers . . . with God."

#### UNITED EFFORT

Furthermore we must be missionary *together*. The task is too great for one, or even a few. I believe it was the late William Russell Owen who told of one day's experience during the first World War when he preached to several groups: English, French, Egyptians, South Africans. Most of the time he spoke through an interpreter. At the close of the day he was completely exhausted. He said he realized then how futile it is for one man to try to preach to every one. Our co-operative work is the sane, sensible, and scriptural way.



SCATTERING JOY AT FAH HWO

A poor family, a father and three children, sat alone in one bare, cold, miserable room. The mother was dead. All were in rags and filth, with no change of clothing. Miss Wu and Mrs. Nyi collected clothing and took it to this family. The poor little girl was so happy to have something decent to wear

that her face was radiant with joy, and over and over again she said, "Thank you." The one little brother for whom there was nothing stood with such a wistful face. But a promise that next Sunday there would be a suit for him brought a smile to his face.

—ROBERTA PEARLE JOHNSON



## CHRISTLIKE COMPASSION

From Wuchow, China, Dr. Robert E. Beddoe sends the following vivid word-picture:

Some days I can hardly stand up under the strain. These suffering people, and our suffering co-missionaries. The strain breaks out in the most unaccountable times and ways. Some days back I was walking in the rain on muddy, filthy paths after sending a cablegram to you. My heart was bleeding as I thought of recent events. I passed a woman. With her was a girl of eight or nine years. The child was dressed in a few rags and an old sack. She was as thin as a sparrow. The weather was cold and she was drawn together against the wind and rain. She carried a small basket and I noticed her picking up bits of straw, chewings from sugar cane, tiny bits of bamboo and so forth, for fuel. To keep up with her mother she had to travel in a slow trot. Yet, there was a smile on her drawn face and she glanced at me as at a friend and said "American gentleman, friend of China." Well, the whole picture just broke my heart. I thought of my little girls. In a flash the whole picture of their sheltered lives passed before my mind's eye. I thought: What if that were *my* daughter! Without volition the tears streamed from my eyes and I stopped in the rain and wind, leaning against a machine-gun pill box and wept. O God in heaven how can we *stand* it?



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makes us rich.*

## THE 1942 BUDGET

For the calendar year of 1942 the Board adopted a budget of \$882,886.04, including especially supported missionaries. This budget included the following distributions:

### Mission Expenses:

Missionaries (Salaries, Children's Allowances, Rent, Travel, Language Study and Pensions) ..	\$561,334.78
For Separated Families of Missionaries.....	5,000.00
Emergency Fund .....	10,000.00
Native Workers .....	80,639.62
Schools .....	50,325.00
Medical Work .....	11,185.00
Rents, Homes and Chapels.....	19,537.75
Literature .....	10,465.26
Miscellaneous .....	24,323.63

Total for Foreign Fields.....\$772,811.04

### Promotion and Administrative Expenses:

Woman's Missionary Union.....	\$ 24,000.00
Southern Baptist Convention—Minutes and so forth .....	2,500.00
Missionary Day in the Sunday Schools.....	750.00
Interest .....	6,500.00
Administrative Expenses .....	75,325.00
Baptist World Alliance.....	1,000.00

Total for Home Base.....\$110,075.00

GRAND TOTAL .....

### LEGACIES RECEIVED IN 1941

Estate of E. G. Budwell (South Carolina).....	\$ 618.49
Estate of Susan M. Juden (Louisiana).....	1,027.25
Estate of Florence M. Pendleton (Kentucky)....	660.10
Estate of A. C. Jacobs (Texas).....	30.41
Estate of Mattie Traylor Kemper (Virginia)....	1,600.00
Estate of W. T. Niblett (Alabama).....	8,679.14
Estate of Mrs. Mary W. Jasper (Texas).....	1,000.00
Estate of Mrs. E. L. Haynes (North Carolina)...	500.00
Estate of Ida I. Poteat (North Carolina).....	300.00
Estate of Minnie S. Drinkard.....	750.00
Estate of Mrs. Elizabeth J. Falvey (Maryland)...	5,000.00
Estate of Mrs. Fannie C. Ralston (Texas).....	100.00
Estate of Robert Stephen Jackson (Virginia)....	411.67
Estate of Mrs. A. C. Cocke (Virginia).....	15.76

Total .....

### ENDOWMENT AND TRUST FUNDS RECEIVED

George Martin Savage.....	\$ 500.00
E. L. Brown Memorial Fund.....	15,000.00
J. V. May.....	4,548.71
Mrs. Alma W. Tidwell.....	1,000.00
Mrs. Nathan Maynard.....	10.00
Miss Jennie Sparks.....	2,500.00
Mrs. Laura E. Carneal.....	2,000.00
Whilden Graves Memorial, American Mo Kwong Board .....	4,100.00
University of Shanghai Scholarship Fund.....	4,824.14
John Lake, Inc. Leper Colony Fund (Additions Thereto) .....	625.32
Mrs. W. Eugene Sallee Memorial Fund (Addi- tions Thereto) .....	63.50

Total .....

*The Commission*

(Continued from page 324)

dollar gets to the field. That statement, like the proverbial cat, has nine lives. After allowance for the W. M. U. and Convention expenses paid by the Board, by direction of the Southern Baptist Convention, you can say without fear of successful contradiction that ninety cents out of every dollar goes to the field.

If you make a gift to the Foreign Mission Board you may be sure it will be used as you designate. We recognize the right of every giver to specify how his money is to be used and, at the same time, we recognize our responsibility to carry out faithfully the wishes of the donor. We have on occasions refused to receive bequests because impossible conditions had been made and we could not conscientiously accept the money, knowing that we could not carry out the wishes of the testator. Whether the gift is a bequest or a gift from someone now living, every effort will be made to carry out the intent of the giver. Every gift is held as a sacred trust.

The work of the Foreign Mission Board is an open book. The records and files of the organization are available for inspection to any interested and co-operative Baptist at any convenient time. We welcome your investigation, for we have nothing to conceal; rather we have a sense of pride in our organization although we do not claim perfection; far from it! We will gladly receive suggestions for, if there is any better way of conducting our affairs, we want to know it. We want you to feel it is *your* work. The members of the Board are your servants caring for the details for a temporary period. The work itself belongs to Southern Baptists and the Board looks to you for guidance. We believe in absolute frankness. We feel that the people who furnish the money have a right to be informed as to the direction in which the Board is going and what we are doing with the sacred money you lay on the altar from Sunday to Sunday. If you do not like the way we spend your money do not hesitate to tell us. I emphasize tell *us* and not some unfriendly and destructive critic who wishes to do harm.

The Board has, in endowment funds and other investments under its control, the sum of \$1,145,360.09 besides many pieces of property in this country left us by devoted friends of foreign missions. The book value of domestic properties is \$81,600.00.

#### THE HANDLING OF FUNDS

The income of the Board is derived from the Co-operative Program, designated gifts, bequests, and income from invested securities.

Each Mission has a bonded treasurer who is required to have an annual audit made by a certified

public accountant, if such is available, and this is sent to Richmond for review by the executive secretary and the treasurer.

The various Missions meet in the late summer for the purpose of making a budget for the ensuing year. Their recommendations are sent to Richmond where they are studied by the staff and put in shape for presentation and recommendation to the Administrative Committee at the October meeting. Just prior to the October meeting of the Board, this committee gives the matter their consideration, and carries its recommendations to the full Board. There the budget is finally disposed of; the amount of money to be spent during the following year is agreed upon; and the Missions are notified accordingly. It is necessary to approve the appropriations in October so that word will reach the world-wide outposts of the Board by January first.

Every quarter the treasurer of the Board sends a letter of credit to each mission treasurer for one fourth of the yearly appropriation for that particular Mission. The mission treasurer draws a ten-day draft on the treasurer of the Board. This process is followed each quarter. The treasurer's office handles a multitude of details and accounts. The extent of these is amazing and requires the full-time services of four men and women. Incidentally, all checks have to carry two signatures, the safety box must be opened only in the presence of two officers of the Board, and all those handling funds are bonded, the treasurer for \$100,000.00. Even each mission treasurer is bonded. We do not distrust these men, in fact we have implicit faith in them, but they are bonded for their protection and to protect the sacred funds of Southern Baptists.

The books in Richmond are audited annually, which audit includes a physical examination of all securities in our lock box by the certified public accountant making the examination. These books are under almost constant supervision and examination by the auditor. We try to take every precaution to safeguard the funds of the Board. Plans are now on foot to set up an agency account with two Richmond banks to handle our securities, thus affording further protection for our funds.

Our debt in ten years has been reduced from \$1,110,000.00 to \$90,000.00 and the interest rate from 6% to 2½%. You will see we were paying \$66,000.00 a year interest, now only \$2,250.00. Quite a substantial reduction!

#### GIFTS FOR RELIEF

In answer to the call sent out in April, Southern Baptists have sent to the Board \$355,000.00 for relief throughout the world. It will be appropriate right here to say a word about the spending of this

vast sum of money. The Board has created a War Emergency Council consisting of seven members and officials of the Board who will direct the expenditure of this money. I want to assure every Southern Baptist that the funds will be spent with due regard to the promises made before the collection of this contribution. Not one dollar will be used for any regular budget items. The larger part of the money will be disbursed by economically minded missionaries who know how to make every dollar count. The greatest financier in the country is not John Pierpont Morgan, or some other great investor, but the poor missionary or country preacher who can raise and educate a family on a salary that to most of us would mean suffering and near starvation. That is the kind of men who will make your money count for most. Trust them rather than some imposing organization which carries vast overhead and which is not economically minded.

#### THE ADMINISTRATIVE COMMITTEE

I wish to pay tribute to the Administrative Committee which handles the business affairs of the Board. On this committee are three lawyers, one banker, three business men, and one lone preacher placed there to keep the laymen straight. These men have under their supervision the investment and reinvestment of several hundred thousand dollars, the expenditure of our entire income, and handle all financial matters connected with the Board. Directly and indirectly about one million and a quarter dollars is in the custody of the organization, and under the supervision of this committee as well as the spending of the \$1,500,000.00 of income. The men on this committee give freely of their time and thought. They are men of large affairs, whose time is worth money, but it is contributed freely to the cause they love and in which they believe. They give careful scrutiny to every item brought before them for attention. Your money is handled with scrupulous care. We can afford to take risks with our own money, but not with your money, much of which is raised by the sweat and sacrifice of faithful men and women who love Christ and want to advance His cause.

#### OUR CREDIT STANDING

No new loans can be made without the approval of either the president of the Board, the Administrative Committee, or the Board itself. When the present debt is paid, I hope there will never be another. If we are to have any debt, the present one is good enough. Rest assured the Board has learned its lesson and, with the help of the Lord and Southern Baptists, we shall resolve never to create another.

Let us never again do mission work on borrowed money.

All items outside the budget must be approved by the Board itself before the treasurer is authorized to issue a check. Every possible means is used to safeguard the funds you send in. We realize this money is no longer yours after you have laid it on the altar, but that it belongs to the Lord, and as His stewards we should not be wasteful, extravagant, or careless.

By businesslike and economical administration of its affairs the Board has re-established credit at the banks. There is no collateral with the banks, only the good will of Southern Baptists, but these bankers will tell you they have no better loan.

So much for our credit standing. If you fail to send in sufficient money to carry on the present work, the policy of the Board will be to retreat as fast as necessary. It is your responsibility to set the standard and extent of your foreign mission work.

We rejoice in the evidence of renewed interest in and support of this work. Has the war brought any diminution in enthusiasm? My answer is this: the best way to judge a man's interest in any cause is by the number of times he opens his pocketbook and the amount of money he takes out. By this standard the treasurer's report shows more interest today in foreign missions than ever before.

#### APPLYING BUSINESS PRINCIPLES

Finally, it is not always easy to apply business principles to a Christian enterprise, but I am proud of the record of this Board. I believe you business men will approve of its administrative methods. I realize that we must exercise faith but, at the same time, show good business judgment. I do not believe the Lord will save us from disaster if we fail to use sound common sense in the conduct of our religious organizations. His work demands our best.

Let us prepare for the time when the doors of world-wide opportunity will again be open. Your Board is getting its financial house in order in anticipation of that day. We do not wish to be hampered by financial obligations when that time comes. This is not a time for retrenchment, but for prudent preparation for a great advance in post-war days. The people of the world will want what our missionaries have to offer. Our missionaries will deal in God's remedy for their ills. Besides supplying their spiritual needs, we shall have to feed their starving bodies, clothe their undernourished frames, help them to rehabilitate themselves economically and bring relief and comfort in the name of Christ.

May God help us all to measure up worthily to the task ahead, for the sake of Him who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

# Studying Missions

MARY M. HUNTER  
Manager Department of Literature  
and Exhibits

## STUDY CLASSES

Mission study among Southern Baptists was more successfully and more extensively carried out last summer than ever before. Already there are encouraging indications that we shall have a record-breaking fall season. Autumn always brings great acceleration in the study of foreign missions. Never has there been such a hopeful outlook for mission study. Never was there such enthusiasm for Schools of Missions as is evident today.

## READY

Our new folder, the fall announcement of study books—is ready for distribution. It is called, "God's Light for a Storm Wracked World." Featuring the new series of study books on South America and listing the several series on the work in the other fields it presents the finest collection of mission study literature we have ever advertised. If you have not received a copy of the folder write us a post card and we shall be glad to send you one by return mail.

## KNOWING OUR NEIGHBORS

How much do you know about your South American missions? As already announced, we are now emphasizing the series on work among our neighbors on the southern continent. We are stressing this course especially this fall because it is our newest series and the next three months will be the best period in which to study it. This will really be the most advantageous time for the use of the series because of the wealth of supplemental material that will be available for classes and for leaders. Dr. Everett Gill, Jr., secretary for Latin America, has recently returned from his tour of the South American fields and will report, through the columns of THE COMMISSION, his observations and impressions of the South American work. Dr. Gill's articles will intensify the interest of the classes in the cause of

missions among our neighbors. Newspaper reports and secular magazine articles dealing with the Southern continent are also abundant at this period of crisis in world events.

All classes should use *The Victory That Overcometh*—the 1942 report of the Foreign Mission Board—and also the poster picturing the work in the South American fields. The report and the poster are available upon request to the Foreign Mission Board.

The wall map of South America, 23 x 30 inches, (price 25 cents), and the Album of Southern Baptist Foreign Missionaries, price \$1.00, are almost necessary helps. (Order from the Baptist book store serving your state.)

We earnestly recommend that all who possibly can will study at least one of the new books dealing with South America.

## OUR WORLD JOURNAL

Just now, at the beginning of the fall season, is a good time to make a widespread effort in behalf of THE COMMISSION. Southern Baptists need the information and the inspiration which can be gathered from the magazine. Every member of every mission study class should try to be a reader of THE COMMISSION. Other literature may be helpful but THE COMMISSION is absolutely necessary for the latest missionary information. No other source of information is so up-to-date and extensive and, at the same time, so inexpensive.

We earnestly urge that every mission study class will continue to press the circulation of THE COMMISSION not only among its members but to enlist many readers in the church.

The price of THE COMMISSION is fifty cents a year. To help you in taking subscriptions, write us for subscription blanks and envelopes.

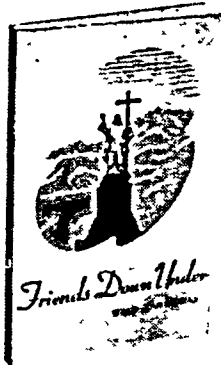
### BAPTISTS BUILDING IN BRAZIL



Young  
People's  
Study  
Book  
by

A. BEN  
OLIVER

### FRIENDS DOWN UNDER



A book  
for  
Juniors  
by  
WILLIE  
JEAN  
STEWART

### WINGS AGAINST THE BLUE

A  
Story-Study  
book  
by  
MRS. R. M.  
APPLEBY  
for  
teen-age  
classes



## NEW STUDY BOOKS



# NEWS FLASHES

GENE NEWTON

## *Births*

A letter from the Department of State brought news of the birth of James Theron Ward, son of Rev. and Mrs. Cecil S. Ward of Hong Kong, aboard the exchange ship *Asama Maru* en route from Hong Kong to Lourenco Marques, Portuguese East Africa.

## *Sympathy*

Word has just come to this office of the death of Hardy LeSueur the latter part of June. Mr. LeSueur was the only son of Rev. and Mrs. D. H. LeSueur, emeritus missionaries to Mexico who are residing at 1600 Dunlap, Mission, Texas. Mr. LeSueur left a wife and one little daughter. Our hearts go out to the grief stricken family in their loss.

Sympathy is extended to Mrs. J. J. Cowsert of Rio de Janeiro, Brazil, in the death of her mother, Mrs. D. Y. Bagby, July 24, 1942, after an illness of a week. Mrs. Bagby accompanied Mrs. Cowsert to Brazil in July, 1941, and has been making her home with Mr. and Mrs. Cowsert in Rio de Janeiro.

## *Illness*

Dr. C. L. Neal, Missionary to Mexico, living in San Antonio, Texas, has been very ill for several weeks. We are glad to report that his health is showing some improvement.

## *Back to the Homeland*

John Gordon Mein, son of Rev. and Mrs. John Mein of Recife, Brazil, has a position in the American Embassy in Rio de Janeiro, Brazil.

## *Appointments*

At a called meeting of the Foreign Mission Board held on August 12, 1942, during Foreign Mission Week at Ridgecrest, North Carolina, nine new missionaries were appointed, eight of them to study in the United States in preparation for the day when they can take up their work abroad.

Mr. and Mrs. M. P. Callaway, who were appointed to work in Beirut, Syria, will take up the study of Hebrew and Arabic at Harvard University.

The following have been appointed to enter the College of Chinese Studies in Berkeley, California: Miss Cornelia Leavell, Miss Jenell Greer, Miss Virginia Mathis, Miss Miriam Thomas, Miss

Kitty Thordis Thomstad, and Mrs. Wesley W. Lawton, Jr.

Miss Viola Campbell was appointed to take over the direction of the Mexican Woman's Training School in El Paso, Texas.

## *Message from Miss Addie Cox*

Mrs. O. G. Kelly of Yazoo City, Mississippi, has received a radiogram from her sister, Miss Addie Cox of Weishih

Honan, Free China saying, "I AM IN FREE CHINA, BUSY, HAPPY, ENJOYING THE FATHER'S ABUNDANT BLESSINGS. . . . LOVE TO RELATIVES AND CO-WORKERS."

## *Departures*

On August 9, 1942, Rev. and Mrs. A. R. Dailey departed by Pan American Airways from Miami, Florida, to Barranquilla, Colombia. Mr. and Mrs. Dailey spent several weeks in Miami awaiting passage after their reservation in June was requisitioned for defense purposes.

## *Arrivals*

Rev. and Mrs. M. G. White of Bahia, Brazil, arrived in Miami by clipper on August 7, 1942, for their regular furlough. Mr. and Mrs. White are making their home at 320 South Sycamore Street, Petersburg, Virginia.

On the advice of doctors in Nigeria, Miss Ruth Kersey of Ogbomosho returned to the United States by clipper for an emergency operation. She arrived in Miami on August 17, 1942, and went immediately to her home at 2321 Floyd Avenue, Richmond, Virginia.



*Mr. and Mrs. C. O. Gillis of Argentina and their twin sons, Douglas and Paul*

Miss Ruth Walden of Benin City, Nigeria, came on the plane with Miss Kersey. Her address is 2586 Ruffin Way, Norfolk, Virginia.

### *The Fortieth Missionary*

In the September issue of *THE COMMISSION* the names of thirty-nine missionaries were listed for repatriation from the Orient. From Portuguese East

Africa, Dr. M. T. Rankin cabled, "FORTY MISSIONARIES GRIPSHOLM WELL." There were many conjectures as to the identity of the fortieth missionary. Another cablegram from Dr. Rankin sent from Rio de Janeiro advised that Miss Bertha Smith of Tsin-ting, Shantung, China was the fortieth. The group reached New York August 25. We rejoice in the safe passage that has been granted all these friends.

## *Ambassadors for Christ*

### *Recent Appointees*



*Arthur Renich Dailey*

On June 14, 1916, I was born in McVeigh, Kentucky, a mining camp in the mountains of the eastern part of the state, where my father was employed as a state board missionary.

During the early formative years I gave my life to Christ, finished elementary school and took my first year of high school, began to study music, and definitely made up my mind that it was my Master's will for me to preach His word.

I finished high school in the spring of 1934, and the next fall entered Georgetown College, in Kentucky. After one year, I transferred to Carson-Newman College, Jefferson City, Tennessee. There the deep spiritual atmosphere, among both faculty and students, had a very definite bearing on my decision to become a missionary. I graduated from Carson-Newman in May, 1938, and wanted to stay out of school for a year or two to earn money to go on to the Seminary in Louisville. But my father generously insisted that I go on and assured me that together we would make the financial pull.

Feeling that I could not afford to turn down opportunities to preach, I found my Sundays so filled that I decided to lengthen my seminary course from the usual three years to four—a decision which I have not regretted.

On April 29, 1942, I was married to Miss Dorothy Elam, of Lexington, Kentucky; and the next week I received my Th.M. degree from the Southern Baptist Theological Seminary.

In April, 1942, we were appointed by the Foreign Mission Board as missionaries to Colombia, South America. We are looking forward with joy to the beginning of our work there as ambassadors for Christ.

*October 1942*

The oldest of three daughters of Dr. and Mrs. Arthur M. Elam, I was born on December 22, 1912, in Columbus, Ohio. Our home life has been ideal, with the teachings of Christ ever before us.

When I was about six our family moved to a small town just out from Columbus. I shall never forget the influence of the little Baptist church there, in which we became active. It was in this church, under the leadership of my parents and pastor, that I accepted Christ. Some seven years later, in Lexington, Kentucky, I made a complete surrender of my life to His service, wherever it might lead. Through the influence of a mission study book, taken from our church library, I became definitely interested in missions. That interest and the desire to go as a missionary have continually grown.

In 1935, I graduated from the University of Kentucky with an A.B. in art. As I taught school during the next three years I had a growing feeling that I was not doing what the Lord wanted me to do, and after diligent questioning I realized that the Woman's Missionary Union Training School, in Louisville, was the place to which I should go for further study and preparation to do His will. While I was in the Training School, Dr. W. O. Carver greatly magnified missions for me.

I have always been active in the missionary organizations of Immanuel Baptist Church, in Lexington, and owe much to the church for the opportunity to work and develop.

In 1941, I graduated from the Training School with the degree, Master in Religious Education.

We are looking with eager anticipation toward a lifetime of service for our Lord in Colombia, South America.



*Dorothy Elam Dailey*



## THE CHILDREN'S PAGE

GLORIA YOUNG

### A VISIT AT TWILIGHT

Maria turned from Alberto's crib as a knock sounded at the door. An unexpected knock at dusk in the city of Madrid was enough to make any twelve-year-old girl's heart turn over. It sounded again, and Maria tiptoed to the door and opened it a cautious crack. Before her stood a very tall man whom she had never seen before. His Spanish as he greeted her, was perfect, though the accent showed it was not his native tongue.

"*Buenos días, Señorita!*" (Good day, Miss!) "Are you Maria Sauchez?"

"*Si, Señor,*" (Yes sir), she answered.

"Is your mother at home?"

"No, Señor," replied the puzzled girl.

"May I come in and talk with you a moment?"

"Oh, no, Señor. I'm sorry," Maria said hastily, as she started to close the door.

"Forgive me for frightening you, but the message I have for your mother should be delivered privately." His glance around took in several who were already interested in the foreigner. "Señor Alvarez sent me."

"Oh, that is different, señor. Come in. Señor Alvarez is the kind friend from the mission." She opened the door to admit him.

"I am helping the Señor at the Baptist Mission, Maria. I am an American who must be in Spain for a time. I knew Señor Alvarez while he studied in my country."

"But why call on my mother?"

"Because the missionary wishes her to attend a meeting tomorrow night. He has received from America money for the starving people and he wishes her to help him use it wisely."

"Oh, how wonderful!" exclaimed Maria. "Of course she will go. There are so many sick and without food, Señor. We are lucky here, because my mother has work. We share—but it never goes 'round."

The visitor looked around the barren room. It was spotless, but showed great poverty!

Maria, quick to notice his sympathetic survey, said, "Oh, Señor, it has not always been so. Before the revolution, when my father and brothers were here, we had a bright, happy house filled with laughter and love and things bought with money. And, my beautiful mother says now that if we put our trust in God happiness will return."

"Indeed it will, Maria." He paused. "If it would not waken the baby, I should like to hear how your mother and you became Christians."

"It will not waken Alberto. He sleeps through anything. Besides his mother will get him soon. I just mind him for her while she works."

"Have you been Christians long?"

A dreamy look came into Maria's eyes. "Not many years, Señor. One day during the terrible siege of Madrid, my mother felt we must go for food since we had not eaten in two days. So, when the firing ceased a little, she took me along to the city. Suddenly shells began to burst everywhere and we ran into the first doorway we saw. It was the mission. Kind Señor Alvarez and the American missionary sheltered as many as the building would hold. After things were more quiet, they began to tell us of the Saviour, Jesus, and we listened in spite of ourselves. It was a comforting message and we visited the mission many times. We wished we could believe! Then one day, the missionaries came to our house and taught us how to pray to God—directly you know. My mother believed then, because she knew Him in her heart. Soon afterward, I believed also."

"Could you worship without being disturbed by the police?"

"Oh, *no*, Señor. Even now we must worship secretly; but then, it was terrible." She smiled. "We had ways to outwit the officers though. For instance, if a housewife hung a certain garment upside down in a certain place on her clothesline, we knew her house was the place of meeting. That's the way the followers of Jesus did when the Romans were persecuting them, so we tried it and it worked."

"It was a clever way to carry the message. How about now?"

"We can meet if we obey all the little laws. It is hard, Señor, because the laws are planned to catch us. My mother says that if the poor, starving people could be fed in the name of Christ, they would more readily listen to the gospel."

"That is exactly right, Maria. Your Baptist friends in my country are sending money and Señor Alvarez is anxious for your mother to help him use it wisely."

"She will attend the meeting. No matter how tired she is, she always is there when the mission needs her." Her visitor rose. "Oh, must you go now, Señor?"

"Yes. There is so much work to do!" He took Maria's small hand. "God bless you, my dear. Through such faithful ones as you and your mother a new, free Spain will some day bless the world."

## Among Recent Books

N. F. W.

*Lee Rutland Scarborough*—Harvey Eugene Dana. Broadman Press. Price \$1.25.

In these times when we are so prone to reserve our tributes of verbal flowers until those so worthy of them have been taken from us, it is refreshing to come upon the life-sketch of a great man, written while he is still in our midst.

The author, H. E. Dana, has given a vivid and gripping story of a cowboy who became one of the outstanding Christian leaders of his day and time. The book has rightly been described as "a satisfying story of a life of service."

Blessed with Godly parents, equipped with physical strength, endowed with mental powers, the young man who had planned to be a lawyer heard and heeded Christ's call to definite Christian service and, like the fishermen by the Sea of Galilee he "left all" to follow his Lord in the pathway of evangelism. As a Christian minister, a gifted teacher, an efficient executive, an able president of a great college, Dr. Lee Rutland Scarborough has made an invaluable contribution to his fellowmen, to his own Baptist denomination, and to the world-wide cause of the Christ to whom he dedicated his all.

\* \*

*Walter Rauschenbusch*—D. R. Sharpe. The Macmillan Company. Price \$2.75.

This biography of a great Christian, a great preacher, a great teacher, a great lover of his fellowmen, deals not so much with the details of his personal life as with the social gospel which he preached and lived.

Written by one of his most intimate friends, the record is a gem whose many facets throw light from varied angles and reveal the breadth and nobility of the character of Walter Rauschenbusch.

The story of that life of lofty ideals and great achievement begins when a little, red-haired boy, less than five years of age, was busily hanging crepe on the door of his own home in Rochester, N. Y., in mourning for President Lincoln who had been assassinated the preceding day.

Converted at the age of seventeen, the young Baptist heeded God's call to the ministry. His biographer says, "Like the Apostle Paul, Walter Rauschenbusch met Jesus—and all life was different. Jesus changed Walter Rauschenbusch and Walter Rauschenbusch changed the course of American Christianity."

Eleven years' experience as pastor in a tenement section of New York City impressed upon the

young preacher Christianity's failure to solve existing social problems, and he set out to discover and to apply the remedy.

His ability to clothe his messages in clever metaphors caught the imagination of his hearers. In condemning those who try to evade blame for the evils of their own day, Rauschenbusch once referred to Pilate as "the founder of the Knights of the Wash Bowl," and said: "On the eve of that day (the day of Christ's trial) that Wash Bowl disappeared from the palace. No one knows who took it. . . . At any rate, ever since that time, that Wash Bowl is abroad in the land, carried by infernal hands wherever it may be needed, and men are constantly joining the invisible choir which performs its imperceptible ablutions therein."

Quoting freely from the addresses and writings of Rauschenbusch the author reveals the inner motives of that great friend of the oppressed. The following are typical:

"I don't believe that believing any doctrine will do a man any good except so far as it is translated into life."

"The Kingdom of God is not what we would call a totalitarian state, but a divine democracy."

"Humanity is waiting for a Christianity which will call the world evil and change it."

Thus through his own writings and through this vivid biography, Walter Rauschenbusch, "being dead" for two decades, "yet speaketh" Christ's message, "Thou shalt love thy neighbor as thyself."

\* \*

*The Scarlet Sin*—Jeff D. Ray. Broadman Press. Price \$1.00.

It isn't a book of sermons, though its eight chapters carry forceful messages to the hearts of the readers. It isn't a commentary, though it comments clearly and forcefully upon the Bible passage which records the most shameful incident in the life of Israel's shepherd-king. It is rather, an informal talk regarding a very real and deadly evil—a friendly warning not only to "every beleaguered soul who is a victim of or struggling against 'the scarlet sin,'" but also to those preachers and teachers and other Christian leaders whom God has set as watchmen to warn the tempted, and as friends to uplift the fallen.

The writer, who has handled a delicate task in a way that is void of offense seems to be visualizing his group of readers and talking informally with them. At one time he addresses his remarks to those who are meeting the first onslaught of temptation;

later he speaks to those who have already fallen before the tempter; again, holding up the prophet Nathan as an example, the author addresses his wise counsel to those leaders who fail to sound the alarm, to admonish the sinful, to aid the repentant, to be a friend to the weak.

To young people encountering deadly temptation, to those who have yielded to the foe of social purity, and to leaders of youth, this little volume will prove of inestimable value.

\* \*

*The Traded Twins*—Robert N. McLean. Friendship Press. Price—cloth \$1.00, paper 60 cents.

Tag and Tess—the “twins” who were not related to each other, but who were born on the same day—were the son and daughter of two men who had been chums in college. Tag’s father is a pastor of an American city church, while Tess is the daughter of a missionary in Mexico. An exchange visit is arranged for the teen-age girl and boy, Tess spending a summer in Michigan with Tag’s parents while Tag has a thrilling visit in Mexico, learning Mexican customs, seeing Christian missionaries in action, being held a captive by Mexican miners and discovering that the people of that sunny land need the gospel and are worthy of help. Through Tag’s visit to Mexico, his father’s church which had been self-centered and indifferent to the needs of others becomes awakened to their own obligation to share the gospel.

Written for Intermediate young people the book abounds in interest, in information, in thrills and in genuine challenge. It is excellent as a study book and ideal as a gift book for teen-age readers.

*Up and Down South America*—Anne M. Halladay. Friendship Press. Price—cloth \$1.00, paper 60 cents.

Girls and boys will love it—this fascinating book whose ten chapters introduce some lovable South American neighbors who, in many ways, are so like themselves.

Travelling along the delightful story route, the juvenile reader is, all unconsciously, learning many facts about South America and its people.

In an indirect way each story portrays some phase of missionary work. Those intending to use the volume for mission study purposes will wish that the evangelistic element were given a little more emphasis.

Illustrated with drawings and abounding in fascinating word pictures, the book will make an ideal gift for a junior-age girl or boy.

\* \*

*Christ Triumphant*—Warren Mosby Seay. Broadman Press. Price, \$1.00.

Eighteen vibrant messages, based upon incidents in the life of Christ, present old truths in new and forceful ways, illuminating them with apt illustrations. Under such titles as “Victors Over the World’s Hate,” “The Drama of a Towel,” “The Power of a Reed,” this scholarly writer and thoughtful expositor makes truths live for his readers. For the enrichment of one’s devotional life, or as a treasure-house for preachers and teachers in search of illustrative material, this volume will prove of inestimable value.

#### FOR OUR BOYS IN THE SERVICE

“I wish I knew what to do for our soldiers, sailors, and marines. I want to do something, but I do not know what to do nor how.”

Have you ever said or thought this? Many have; so here is a suggestion. From time to time requests come for copies of *THE COMMISSION* to be used by our chaplains in the camps and on ships. The Foreign Mission Board does not have a fund to meet these calls, but certainly we want to do all we can for the men in the armed forces of our country.

Perhaps you would like to help with this. Subscriptions may be sent to individual soldiers or chaplains, to specific camps, or money may be sent for this fund and subscriptions will be given as requests come.

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#### LIFT UP YOUR HEARTS

Not yet has earth succumbed to bandit power.  
A mighty host are they who do God’s will;  
For conscience rules the hearts of millions still.  
God’s centuries make vain the tyrant’s hour,  
In countless breasts is liberty enshrined,  
And myriad feet still walk the way of peace.  
Love’s dream still lives and ever shall increase;  
’Tis not in vain Christ’s perfect light has shined.  
Lift up your hearts and quench your stubborn fears;  
The proud dictators yet shall face the night.  
Time digs the grave of those who spurn the right;  
They have their day, but justice claims the years,  
Lift up your hearts and know that life is good,  
That God will crown His dream of brotherhood.  
—Thomas Curtis Clark  
in “The Glad Tidings”

# Names and Locations of Missionaries of the Foreign Mission Board

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JULY 1, 1942

	<i>Active Pastors in State (Estimated)</i>	<i>Certificate Issued to 7-10-42</i>	<i>% Enlisted</i>	<i>CHURCHES</i>		
				<i>Churches Listed in State</i>	<i>Churches in Plan</i>	<i>% Enlisted</i>
Alabama.....	937	396	42.2	2306	652	28.2
Arkansas.....	421	340	80.7	929	419	45.1
Arizona.....	15	6	40.	15	6	40.
D. C.....	37	19	51.3	31	17	54.8
Florida.....	536	357	66.6	797	377	47.3
Georgia.....	845	642	76.	2557	1100	43.
Illinois.....	357	191	53.5	574	251	43.7
Kentucky.....	1086	400	36.8	2057	498	24.2
Louisiana.....	495	281	56.7	890	314	35.2
Maryland.....	70	68	97.	96	77	80.2
Mississippi.....	550	267	48.5	1550	443	28.5
Missouri.....	905	546	60.3	1688	668	39.5
North Carolina...	841	368	43.7	2574	571	22.1
New Mexico.....	74	72	97.2	161	76	47.2
Oklahoma.....	643	476	74.	1072	448	41.7
South Carolina...	507	420	82.8	1209	676	56.
Tennessee.....	1132	491	43.3	2124	686	32.2
Texas.....	1800	1287	71.5	3204	1491	46.5
Virginia.....	474	320	67.5	1164	564	48.4
Totals....	11,725	6,888	58.7%	24,998	9,334	37%

58.7% of all the pastors in S. B. C. enlisted.

37% of all the churches enlisted.

Dues on approximately 75% of all salaries paid by all the 24,998 churches in the S. B. C. are now being collected.

Over two million dollars of salaries enlisted between January 1, 1942 and July 1, 1942.

Total of salaries on which dues are now being paid approximately nine million dollars.  
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