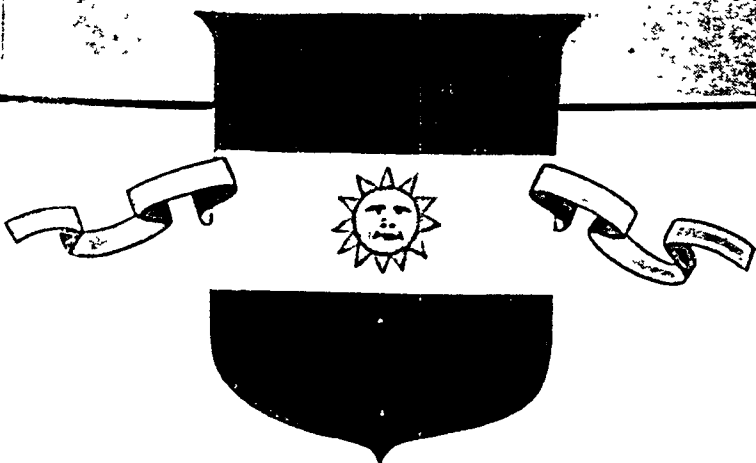


# The Commission

A BAPTIST WORLD JOURNAL

EDITORIAL DEPARTMENT  
WALLACE GREENE



March 1940

VOLUME THREE  
NUMBER THREE

Foreign Mission Board • Southern Baptist Convention • Richmond, Virginia

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# THE COMMISSION

CHARLES E. MADDRY, *Editor*

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MARCH, 1940

No. III

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THE COVER is the beautiful entrance to the palatial home of General José Urquiza, first "constitutional" president of Argentina. Miss Minnie D. McIlroy, Southern Baptist missionary, is standing near the gate.

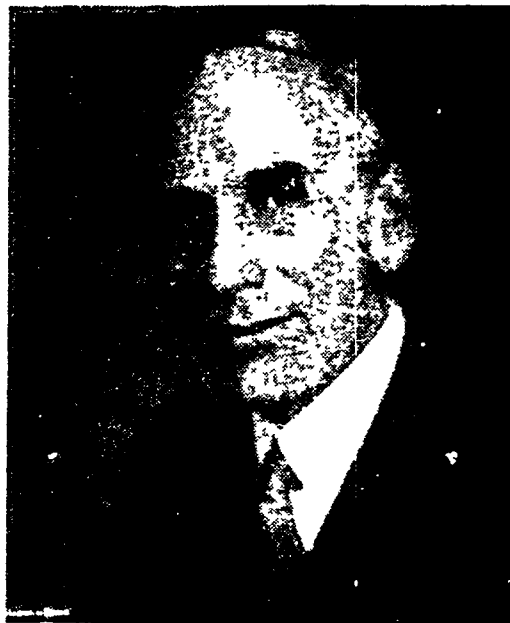
# National Baptist Memorial Dedicates Windows

RUFUS W. WEAVER, *Washington, D. C.*

With the dedication of two large stained glass windows, one representing the Foreign Mission Board and the other the Home Mission Board of the Southern Baptist Convention, the National Baptist Memorial Church, Washington, District of Columbia, closed a series of celebrations on November 26, 1939. This beautiful temple of worship was made possible through the joint gift of \$350,000.00 of Southern and Northern Baptists.

Dr. George W. Sadler, D.D., the Southern Baptist Foreign Mission Board Secretary for Africa, Europe, and the Near East, who had just returned from Europe, preached at the morning service. His sermon presenting "The Power of the Gospel" was followed by the dedicatory prayer, led by the pastor, Dr. Gove G. Johnson.

*Gove G. Johnson,  
Pastor of National  
Baptist Memorial  
Church*



The week of services began with an eight-day evangelistic meeting, led by the incomparable George W. Truett, Dallas, Texas. Special services were held, honoring the pastor, Rev. Gove G. Johnson, D.D., who this year observed his seventieth birthday, the forty-fifth anniversary of his ordination and marriage, and the twenty-fifth anniversary of his fruitful pastorate of the National Baptist Memorial Church.

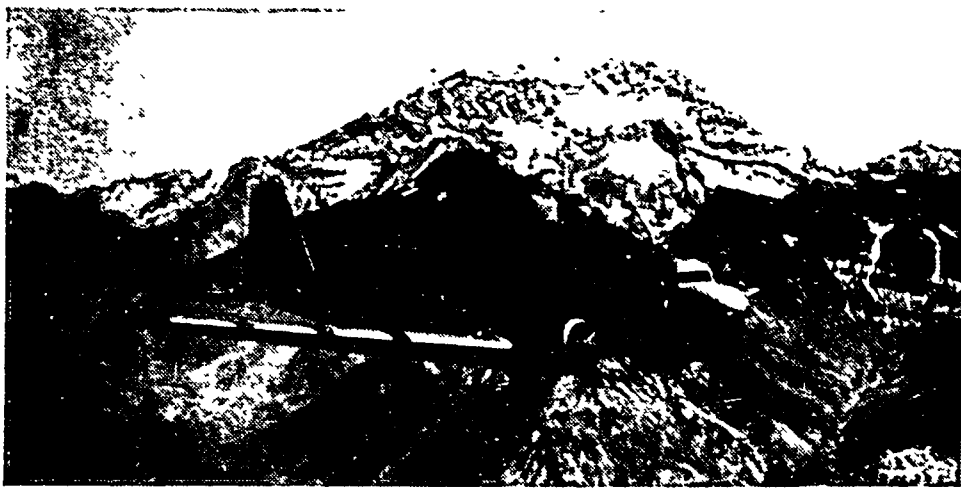
The Southern Baptist Foreign Mission window honors Luther Rice, to whom American Baptists owe more than to any other, because it was he who led in the transformation of the scattered Baptist churches of his day into a militant missionary force. This window is the gift of Mrs. James Noud, made in loving memory of her mother.

The second window, representing the Home Mission Board of the Southern Baptist Convention, and honoring Shubal Stearns, who gave direction to Southern Baptist life by fusing evangelistic fervor and Calvinistic theology, was dedicated at the evening service. This window was made possible by the bequest of Mrs. Edith Carhart in memory of her mother. The address, preceding the dedication, was made by Dr. Rufus W. Weaver, who reviewed the ministry of Shubal Stearns, showing that he was one of the great religious leaders of all time.

With the unveiling of these windows the National Baptist Memorial to Religious Liberty was completed. However, in order to meet the growing needs of its Sunday school and its young people's work, this church—the church that leads all the Baptist churches of Washington and nearly all of the South in per capita giving to missions—is now raising \$115,000 for enlargement.

All who come to Washington are asked to visit this National Baptist Memorial to Religious Liberty.

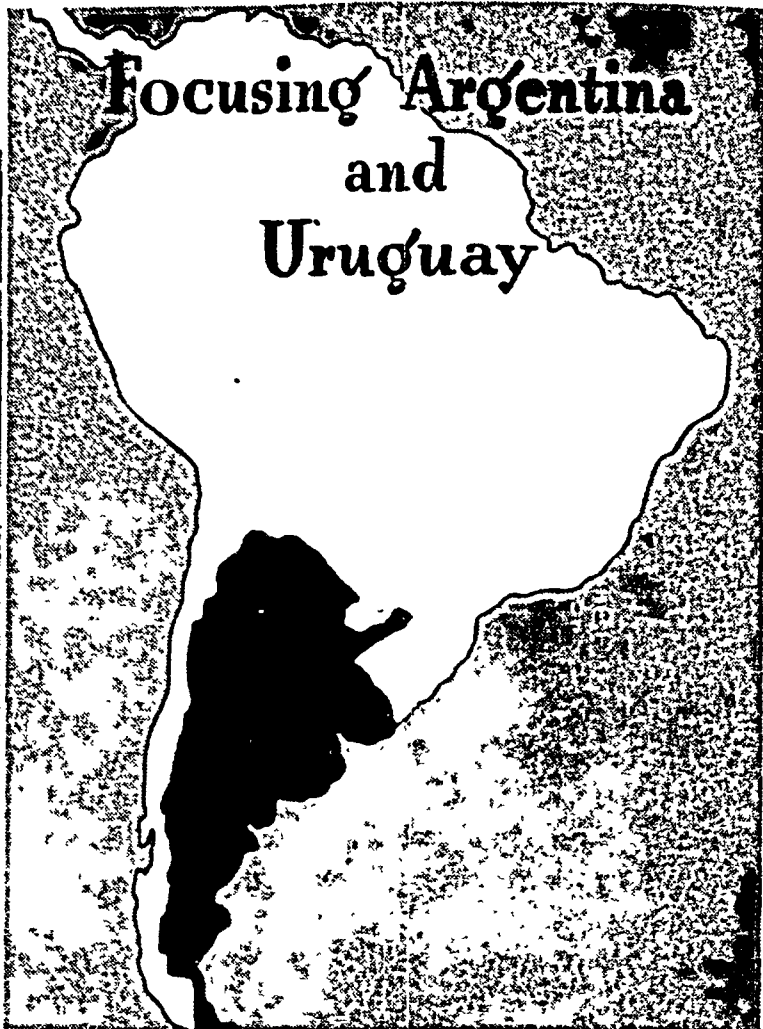




Pan-American-Grace Airways across the Andes



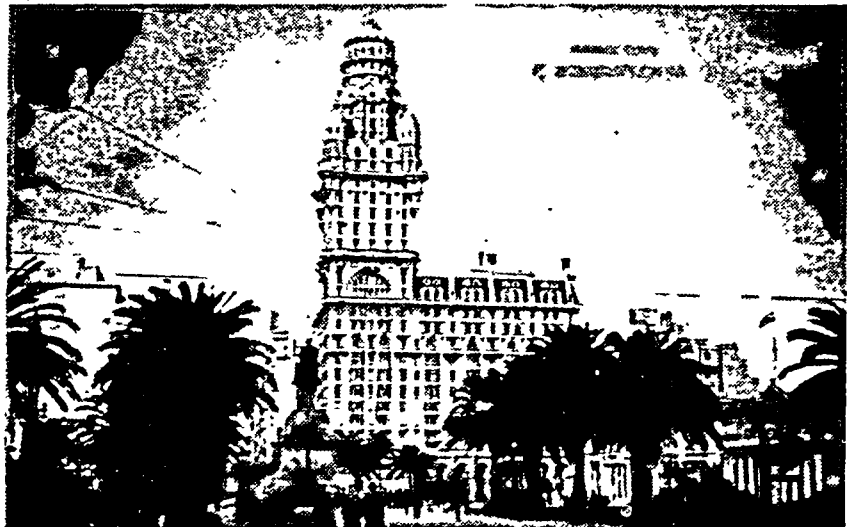
First Graduates of Training School, Buenos Aires, Argentina



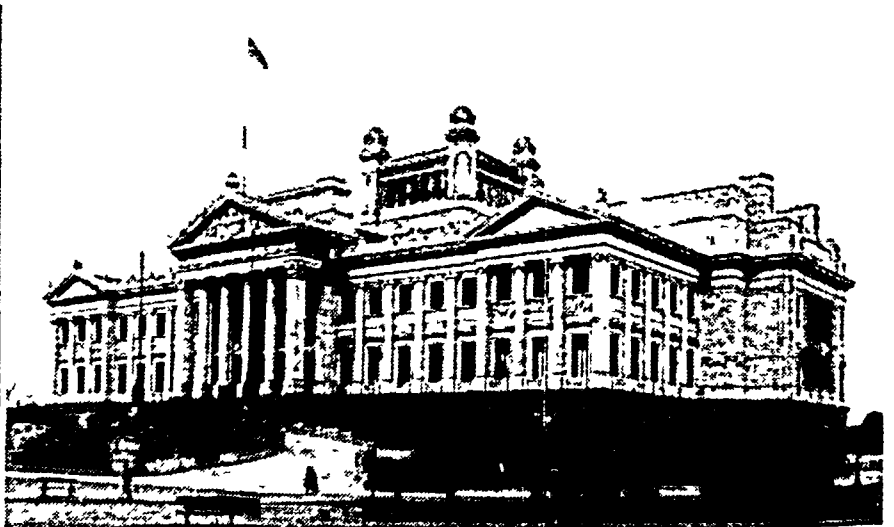
New Recruits for Uruguay:  
Rev. and Mrs. S. L. Goldfinch and Lannie



Southern Baptist Mission in Argentina



Independence Palace, Montevideo, Uruguay



Legislative Palace, Montevideo, Uruguay

# THE COMMISSION

VOL. III

MARCH, 1940

No. III

## New Life in an Old Temple

MRS. AGUSTINE VARETTO CANCLINI, *Buenos Aires*

Recently the city of Buenos Aires celebrated its four-hundredth anniversary. Within the limits of the original plan, outlined by the founder, Juan de Garay, figured the block on which is located the Central Baptist Church. Erected forty years ago, it is the oldest Baptist church in all Argentina.

One of the characteristics of this neighborhood is its great number of tenement houses, whose rooms are rented separately (usually with a small lean-to kitchen) to whole families. Generally the occupants are day laborers and employees of limited means, and there is an average of fifty families to the house. This type of building is a menace to health, serving as a conductor of tuberculosis, and threatening even more the moral welfare of the occupants; but such structures are rapidly disappearing, and we hope that in a few years they will no longer exist.

This is a district of great contrasts. In the same square in which fifty families share the one narrow and sunless "patio," fine apartment houses with all modern comforts, and luxurious business houses are continually going up. The last municipal statistics give to this neighborhood (the most populous in the city) from 400 to 500 people to the block. The recent movement to modernize the city includes the opening of a new avenue 120 metres wide, which will end within two blocks of our church. In the midst of all this progress the Baptist temple remains just as it was forty years ago. If in 1899 its appearance was all that could be desired, today it is badly in need of repairs and has an antiquated aspect.

It is true that Buenos Aires, the great city of South America, has a few handsome Baptist temples, such as Constitucion and Once churches (built through the kindness of our dear sisters in the United States), but what a great service a temple like that of the First Baptist Church of Rio de Janeiro could render in our populous district in the heart of Buenos Aires! May God touch the heart of some person or persons of means who shall make possible the realization of what has become more than a great desire—a real necessity—a new and adequate temple. In

the meantime, we are working and praying that the Lord may provide us the funds for the renovation that is imperative if the building is to continue rendering its valuable service in the propagation of the Gospel.

The church that occupies this building was founded by Pablo Besson, the first Baptist missionary to the River Plate countries. The membership has grown from the fourteen, that remained of the old group in 1926, to ninety-eight, the present membership. This number, however, is not a fair indication of the souls won for Christ, for because of the characteristic instability of the population, the attendance is continually changing and many members have been transferred to other churches. It is worthy of note that thirty-five of the new members are young people between sixteen and thirty years of age. The evangelistic services attract many new people and frequently half of the attendance are merely "interested," giving promise of a great harvest of souls from this constant "sowing of the seed."

Ten years ago there was no Sunday school. We began then with fifteen children, to which are added gradually those won through visits to the homes of the unconverted parents of the children. Today there is an attendance of 120, divided into various classes, taught in accordance with the most modern methods of pedagogy. But the work goes slowly for lack of an adequate building. The ability of the teachers and the large number of prospective pupils give promise of a great work among the children . . . if only there were sufficient space for this important phase of the work.

Among the young people the work requires even more constant effort. Formerly there were no young people in the church and, only after baptizing the first group from the Sunday school, could we begin this work. There are prospects of increasing the present group of thirty-five, as twenty more of our fine young people are to be received by baptism.

The work among the women is difficult because

(Continued on page 85)



# Kingdom Facts and Factors

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

## STUDENT VOLUNTEER MOVEMENT

In the January issue of *The Commission* the decision of the Toronto Conference concerning the future of this Movement was anticipated. This meeting was very different from any preceding quadrennial convention of the Movement in the fifty-four years of its significant history. This time it was not a "convention" but a "conference," needlessly "limited" to a membership of four hundred:—a joint conference of Y.M.C.A., Y.W.C.A., and other student organizations.

It was almost ignored by the theological seminaries and even by mission boards. As indication of loss of interest in the Movement I may cite the fact that just a week before the meeting I was in our own Board rooms, where, upon raising the question with different members of the staff, I found that our Board was not to have any representative and that no thought at all had been given to it. This is no criticism, least of all censure. It is merely to indicate how completely the Movement has ceased to live in our thought and plans. Always heretofore, including 1935-6, we have been officially present.

It was recognized, as a fact, that local "volunteer bands" have almost ceased to exist in colleges, and largely in seminaries and training schools. Nor is there to be any effort to revive these. I will not repeat here suggestions made in January in explanation. One important factor is the rise of denominational and more general movements to enlist students in study and in life devotion to the interpretation and practice of Christianity as the religion of life for man, and for all the world. The rising generation is learning to think of Christianity, if it thinks of it at all, in terms of "a working faith for the world." Missions is no longer the supreme expression of vital Christianity, but one important aspect of God's work of redeeming mankind and the life of the human race. Christian students are today thinking and planning their lives in such terms. The foreign mission service is one highly important phase of this World Christianity and is to be so treated hereafter. Among Southern Baptists, therefore, the missionary work and its appeal will be one phase of the Baptist Student Union.

In this Union we must, from now on, find place and promotion for missionary volunteering and preparation. This has already come to be measurably the case. It must be made fully and completely so.

WORLD  
TELESCOPE

The interdenominational Movement will continue in a modest way as a source of information, co-operation, and co-ordination for all organizations which may find it useful.

## ANNUAL WORLD SURVEY

The January number of *The International Review of Missions* (quarterly publication of The International Missionary Council) devotes 126 pages to its annual world survey of the missionary activities throughout the world, including five and one-half pages on the work of "The Roman Catholic Church." This survey is eagerly awaited by students of Missions and is most valuable. It carries an amazing amount of information, with much detail, all arranged in intelligent order and indexed.

The work is done by the editors, in London, Drs. Paton and Underhill. Its spread is so vast that much one would like to find in the survey is lacking, but its general sense of proportion is commendable. However, it might have been different if done in America.

As heretofore, disproportionate attention and space are allotted to the English (Episcopal) church and to efforts at church union. The editors manifestly have no partiality for Baptists, omitting mention of them at several points where it must have called for conscious effort to leave them out. Notably, in Nigeria where our work is in the midst of a period of unprecedented prosperity, it is not mentioned, while space is given to some minor missionary operations by irregular organizations. Six and one-half lines are given to the Congress of the Baptist World Alliance.

This concluding observation of the editors is worthy of grateful attention: "The idea that the missionary enterprise of the Church is a luxury which must be foregone in wartime is not one that will easily survive the study of the preceding pages. . . . The fact that forces itself upon the mind and heart is that here God is manifestly at work. It is no accident, but the plain working of Providence that, at the very time in which the tension of rival ideologies and national ambitions bids fair to rive the body of mankind asunder, there should be this great growth in the Christian community and this conspicuous drawing together of Christians all over the world. It is because God has shown that He is at work in it that Christians dare not desert it—for so they would desert Him."

# Beginning Work in Argentina

JESSIE R. FORD, *Executive Assistant*

How often we can look back to the beginning of mission work in various lands and see how "God moves in a mysterious way His wonders to perform." Surely, this was true of the opening of Southern Baptist work in Argentina.

The foundation was laid by Don Pablo Besson, a Swiss by birth, who had become a Baptist through reading the New Testament. After leaving Switzerland he went to France where he was twice imprisoned for street-preaching. Some people who had been converted under his preaching in France immigrated to Argentina. Finding no Baptists there they wrote Don Pablo begging him to be their pastor. There was no board to send him out, so in 1881 he went independently. Through this great man God prepared the way for Southern Baptists. It was he who organized and built the First Baptist Church in Buenos Aires.

During the years between 1881 and 1903, God was preparing two young men to take up this work, S. M. Sowell and J. L. Hart. They met for the first time as students at Richmond College. While at the Southern Baptist Theological Seminary, they applied to the Foreign Mission Board for appointment. "Don't you know that our Board has no work in Argentina?" asked Dr. Willingham. "Why don't you apply to go to some field where we are working?" The answer was, "We are convinced that God is calling us to Argentina."

Then comes the story of prayer and of sacrificial giving on the part of the seminary students in order that these two men might go to Argentina. Interest had been aroused, and at the Southern Baptist Convention in Savannah in 1903, the following resolution was passed: "We ask the Foreign Mission Board carefully to consider the advisability of opening new fields for missionary effort under the management and control of brethren specially selected and adapted for such great and difficult work. We believe God is calling us to new enterprises and larger conquests." This was another step in advance.

On June 4, 1903, the Foreign Mission Board decided to open work in Argentina. Brother S. M. Sowell was appointed as the first missionary to that country. He arrived in Buenos Aires on November 30, 1903, and thus began Southern Baptist Foreign Mission work in Argentina. The following March Rev. and Mrs. J. L. Hart sailed to join Mr. Sowell.

Brother Besson was on hand to give a hearty wel-

come to the Baptist missionary. In his first letter to the Board Doctor Sowell wrote: "There is one close communion Baptist Church here. Rev. Paul Besson is pastor. The church is organized and working bravely. There are about twenty members."

The first service in our own preaching hall was held on the night of November 20, 1904. Mr. Sowell preached, Mrs. Hart played, and Mr. Hart acted as door-keeper. About forty were present. The interest from the beginning was encouraging, and the work continued to grow.

In April, 1905, the missionaries decided to open up work in another center. Rosario, the second largest city, was selected and work was started. In the meantime Rev. and Mrs. K. W. Cauthorne and Rev. and Mrs. F. J. Fowler had been appointed and the work was going forward in a promising way.

Down through the year rings the greeting which Don Pablo Besson gave to our first missionary to Argentina: "The door is open for you. Go in, and take the land for Jesus Christ."

\* \* \*



*Four Generations of one of Argentina's faithful witnesses, Doña Julia de Marotta*

# A HISTORIC DAY

R. S. JONES,  
*Home Secretary*



*Seminary Students with Missionary L. C. Quarles, Buenos Aires, Argentina*

In the annual report of the Argentine Mission we find the following:

"March 15, 1912, will be a historic date with our Mission, for on this day we formally opened our Training School or, as we call it in Spanish, *La Escuela Teologica de la Mision Bautista Argentina*. The school is in charge of James M. Justice as president. The other missionaries in Buenos Aires, brethren Sowell, Spight, and Logan, are also teachers of a class each."

In truth this was a historic day for Argentina, for this Training School has become the Baptist Seminary in Buenos Aires, and the heroic pastors serving in Argentina today received their training in this "school of the prophets."

In 1917, because of ill health, Brother Justice returned to the U. S. A. Dr. S. M. Sowell was then chosen president and he continues in this position today.

The Seminary has not functioned continuously since it was founded. During the lean years when

the Board was forced to make drastic reductions, the school suffered from lack of both funds and students. Some years classes were held only at night, that the students might work during the day and earn their support.

Within the past few years, however, classes have been functioning both day and night. The night classes at present are being held in the churches in the city of Buenos Aires, for the benefit of the lay workers in these churches. Last year eight students were enrolled in the day classes and several more have applied for entrance this year.

The work of this Seminary has been greatly strengthened during the past few years by the appointment of Dr. C. O. Gillis and Rev. W. L. Cooper, who, together with Dr. S. M. Sowell and Rev. L. C. Quarles and two Argentine pastors, compose the present faculty.

It is hoped that money may be secured at an early date for the providing of a suitable building to house the Seminary. Its present quarters are in an old residence which is inadequate for its needs.

## The Training School in Buenos Aires

The Woman's Training School of Argentina graduated its first class in 1939. There were four young women who received their certificates at that time: Clelia Bertalot, Alicia Igaraburu, Hedwig Kugler, and Lida Salnicov. Three of these entered on April 23, 1937, when the school had its formal opening, and the fourth entered the next month. By the end of the first year there were two day students and six boarders.

"The House Beautiful" of Argentina is located in Buenos Aires, the capital city, and is directed by Miss Martha Thomas Ellis. The Foreign Mission Board

appointed Miss Ellis in February, 1937, with the understanding that this was to be her particular work. By her educational training, her teaching experience, and her bright, cheerful disposition, she was well fitted for this task. That she has done a splendid piece of work in these three years is evidenced by the fact that, when the present term opened, every available bedroom was filled. There were thirteen boarders and one day student. For the first time the full three-year course is being offered.

Among the classes now included in the curriculum are Old Testament, Old Testament Interpretation,



New Testament, New Testament Interpretation, Theology, Psychology, Biblical Introduction, Church History, English, Music, Personal Evangelism and Field Work, General History, History of America and Argentina, Religious Education, Public Speaking, Missionary Education, Personal Hygiene, and Home Hygiene and Management.

One of the very important classes of those listed above is that in Personal Evangelism and Field Work. During the year the girls teach in the Sunday schools where they are invited to work; direct junior organizations (this year two Sunbeams, two G.A.'s and an R.A. were organized and directed by Training School girls); help with the W.M.S. and the B.T.U.; and do whatever other work they can for the well-being of the church in which they are assisting. Besides this work they do field visiting and personal work each week. Their reports for the year just ended are as follows: Classes in Sunday school taught—367; speeches made on various occasions—122; visits—1,008; tracts distributed—8,087; meetings of junior organizations—142.

The Training School girls do the same type of work during their summer vacation. Last year they served in different parts of the republics of Argentina and Uruguay. From Mendoza to Bahia Blanca and from Minas, Uruguay, to Cordoba, Argentina, the students worked directing twenty-eight Daily Vacation Bible Schools, teaching in this way some

fifteen hundred children. Besides their activities in Daily Vacation Bible Schools they organized Sunbeam bands and G.A.'s, and led in women's meetings of different kinds. This year thirteen young women will go forth to do the same kind of work.

At the first graduating exercises, Miss Ellis, the principal, said: "It is impossible to express the hopes, the fears, the difficulties, the trials, the sorrows, the joys, all the emotions that we have felt in these three years of the life of the Training School. But, as principal, and in the name of the students as well as my own, I should like to thank all of those of the two Americas, equally those of North America, who by their prayers and gifts have done so much for us, as well as those of our republics of the South whose prayers have manifested an interest in the success of our work up to this time. We want to thank especially the women of Buenos Aires and its surrounding towns for never having failed to remember us in their monthly prayer meeting. Prayer accomplishes more than most of us dream that it can. To the professors and the members of the Educational Board who have helped us, guided and taught us with interest, affection, and self-sacrifice we wish to say publicly: 'Many, many thanks.' And above all to our kind, loving, heavenly Father, who has never left us, even for an instant, we give our heartfelt thanks, for well we know that without Him we can do nothing."



*Training School Students with Missionary Martha Thomas Ellis, Buenos Aires, Argentina*

# MONTEVIDEO SPEAKING

LOUISE SMITH, *Jacksonville, Florida*



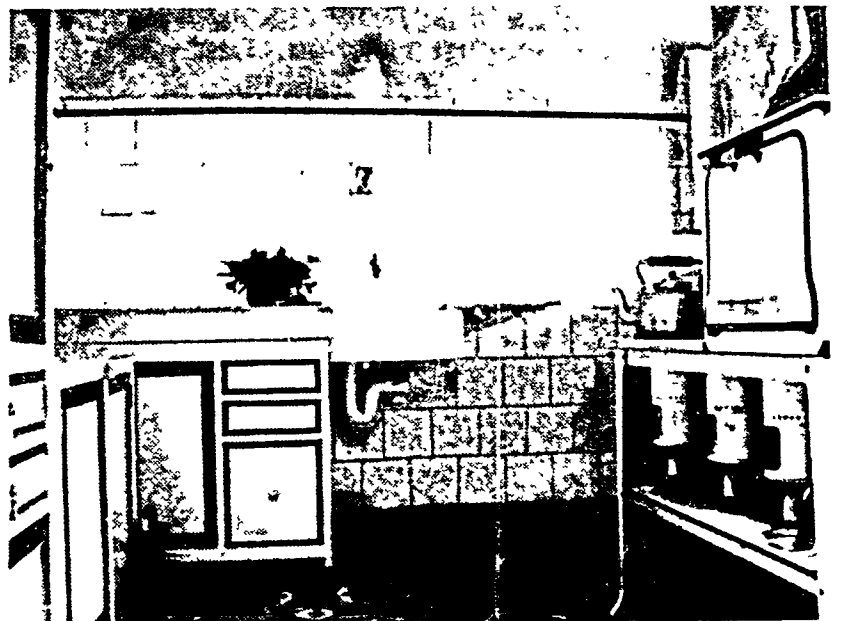
*On their missionary journey through South America Mrs. George McWilliams and Miss Louise Smith traveled many miles by plane*

"Montevideo! Come in, Montevideo!" We heard the radio announcer calling a few weeks ago, and in a little while we listened to the voice of a reporter in that faraway city saying, "This is Montevideo." There followed hours of intensity when the world waited to hear the outcome, to know what was happening in that minute country to the far south of us. Let us send out our call tonight and let the missionaries in Uruguay reply.

Rev. and Mrs. B. W. Orrick would respond cheerfully telling you of the joy that is theirs in serving as Southern Baptist missionaries. Recently they have acquired a loud speaker—a very good one with clear, natural tones that can be heard three or four blocks away, and yet does not seem too loud at close range. These missionaries live in Montevideo, but every Sunday afternoon they drive eighteen miles to Pando and, sitting in the car, sing and preach through the microphone. During the course of the afternoon, services can

be carried on in several different sections of town. The people listen attentively. One Sunday recently they had just finished their service when an old man came, almost running, asking them to wait. He was panting for breath when he reached them, but he invited them to come to his home three blocks away to visit his sick son who, in his bed, had heard every word of the message. They visited and prayed with him. On one muddy street that led off from the highway they preached, pointing the amplifier down the gloomy street, and at least fifty persons listened attentively, standing in the front of their shacks. This is a new method of proclaiming the Gospel in Uruguay. This missionary couple plan to extend their work to several other towns, visiting them regularly to preach and give out Gospels and tracts. The Sunday school children love to sing hymns, and their sweet voices give wings to the Gospel. The work was begun here a year ago. Now they hope to organize a church.

*(Continued on page 96)*



*Missionary B. W. Orrick's home: Oil stove in kitchen was given by W.M.S., Jacksonville, Florida; dining room ready for the B.B.I. guests; electric heater in living room is gift of W.M.S., Tulsa, Texas*

MISSIONARY  
INTEREST

Following my recent, serious illness the doctor ordered complete rest. That was why Mrs. Elder and I received a very kind invitation from Mr. and Mrs. B. W. Orrick. They had planned to spend the summer in evangelistic campaigns and offered us the use of their house in Montevideo to rest while they worked. So at ten o'clock one night we went to bed on the comfortable, river steamer and glided smoothly across the great River Plata to find ourselves in Montevideo at seven a.m. There our good friends, Mr. and Mrs. Orrick, were ready to take us and install us in their home.

Rev. and Mrs. Orrick are hard working missionaries. They are as active as the waves on the shore. They are constantly at their great task of winning souls, teaching Christians, advising the perplexed, and helping the needy.

They left for Minas where they co-operated with Señor Marinelli, the pastor of the Baptist church there, in a meeting. "We had a great time," declared

## BAPTISTS IN URUGUAY

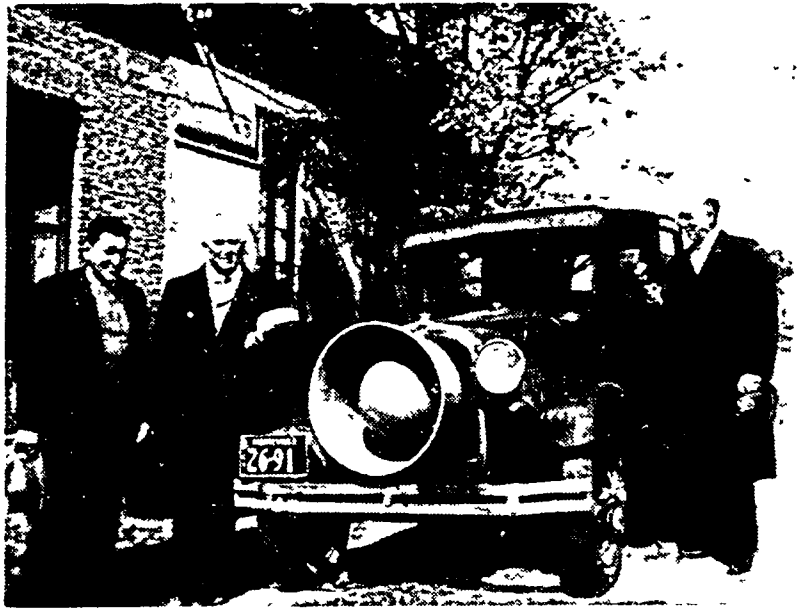
ROBERT F. ELDER, *Buenos Aires, Argentina*



*Missionary B. W. Orrick baptizing in Pando, Uruguay*

Brother Orrick when they returned. "There were quite a number of manifestations (the word used here instead of conversions, when people stand up or go forward during an evangelistic meeting). We heard some wonderful testimonies from ex-gamblers and ex-drunkards. Brother Marinelli is doing a great work. If he were a *new* missionary," Brother Orrick rather facetiously remarked, "he would baptize about 100 people, but he knows his folk and wants to teach them and try them out. One fine thing about the church is that almost all the members are contributors."

In Montevideo, with its 500,000 inhabitants, there are two Baptist churches. The pastor of the First Baptist Church is Señor Ricardo Alvarez, who after studying in our Theological Seminary in Buenos Aires, went to Chile for a while. From there he went to the United States, where he studied in Fur-



LEFT TOP: The Orricks and Allens with new missionaries Rev. and Mrs. Sidney L. Goldfinch, Uruguay, and Rev. and Mrs. Howard Bryant, Chile. LEFT BOTTOM: Five pastors in Uruguay. BOTTOM: Señores Puyo, Marinelli, and Orrick with Gospel loudspeaker in Pando.

man University, the Southern Baptist Seminary, Louisville, and at Yale University, from which he came to Montevideo. Because of the generosity of the women of the Southern Baptist Convention, he and his church are full of plans for building. The church was just concluding a successful tent campaign when we arrived there, and it was followed by ten baptisms.

Along with his many duties as a busy pastor, Señor Alvarez has the privilege of broadcasting a gospel message every Thursday.

The other church—the one of which Mr. and Mrs. Orrick are members—is called the North Radius Baptist Church. The pastor is Don Enrique Molina, trained in our Seminary and for some years a missionary in Asunción, Paraguay, under the auspices of the Mission Board of the River Plate Baptist Convention.

When we went over, the church had just concluded a mission conducted by the Rev. A. E. Glass, a Hebrew missionary to the Jews. In addition to services in the two halls, open air meetings were held in a district almost exclusively inhabited by Jews, where goodly numbers accorded them an attentive and respectful hearing. Mr. and Mrs. Glass are members of the Once Baptist Church, Buenos Aires, and a number of Jewish converts have joined the same church. Their policy is not to form churches of Jews but to get converts to join existing Baptist churches of their choice.

After the campaign of the First Church, Mr. and Mrs. Orrick took the tent to a neighboring town called Pando. They went to break new ground, to start a new page in Uruguayan Baptist history. First of all they rented two rooms in which to live during the nearly three months' campaign. They secured a good lot on which the tent was pitched. Mr. Orrick and Brother Somma slept in the tent. Mrs. Orrick prepared the meals in the rooms. As her husband drove his automobile through the streets, Mr. Somma, by means of a megaphone, announced the meetings and invited the people. A five minute address would explain their object. It proved to be a rather apathetic town. Great crowds did not rush in at first, but the interest grew and the attendance increased. The net result is that several people seem to have been truly converted and want to have permanent services held. A hall has been rented and a good start has been made in it. Mr. Orrick hopes that, after some teaching and preparation, these believers will be baptized and a church organized.

About a four hours' automobile ride from Montevideo is the beautiful and quaint little town of Con-

chillas. It is like an English village. Once the Orricks drove us over there. The whole of Conchillas and a 4,000 hectare (a *hectare* is about two and a half acres) *estancia* which surrounds it, belong to Charles Hay Walker & Co., the firm that constructed the port of Buenos Aires. Mr. Walker is a Christian man. He donated his beautiful, London mansion, Falkland Park, to Spurgeon's Theological College. In Conchillas he built a hall for evangelical services and supports a school. He has tried to have, among his employees, a Christian man who could conduct the services, and to employ Christian teachers for the school. People converted there during the years are to be found in churches in Argentina and Montevideo.

We went into a small revival in Conchillas. Before he knew that Mrs. Elder and I were going there, a young man, who had been converted about three and a half years ago, during a mission conducted by Mr. Orrick and myself, wrote me telling of the way the Lord had blessed him, of the wonderful change in his life and of his joy in having won some other young fellows for Christ. He and they were taking some special Bible study with Mr. Ostermann. It was a great joy to meet him and to find that he had been preparing others to make the great decision. Mr. Orrick preached on Sunday, a powerful, heart-searching sermon. When he gave the invitation, the young man's mother stood up and said that she wanted to give herself to Christ. At least a dozen others did likewise. Next day an important man in the place said to me that it was the first sermon he had properly understood, and that it had gone right to his heart. He is not yet converted, but a deep impression has been made.

After dinner on Monday night I was sitting on the balcony of the hotel when the young man and the group of recently converted young fellows came along. They squatted in a semi-circle around me, and we spent a delightful hour interchanging experiences and talking of the Christian life. It revived me. As I looked into those eager, intelligent young faces and assimilated their enthusiasm, I had a vision. I remembered that Brother Ostermann has three spiritual sons in the ministry, and a number of others who are useful Christian workers. Will three of that group become preachers of the Gospel? That was the dream this old man dreamt.

The workers in Uruguay must be reinforced. Our helpers there are entirely too few. Pray ye the Lord of the harvest that He send forth laborers to this South American field which is ripe unto a plenteous harvest.

# GLEANINGS FROM GODOY CRUZ

## ENCOURAGING PROGRESS

January first, we went to the dedication of the new church building in Caucete, which is in the state of San Juan and is in our district. The building is not entirely completed yet, but is so that they can use it, and they are so proud of it. The congregation is small and the people are poor financially, so they have done well to build it.

We plan to go to San Rafael about May twentieth, to the dedication of the new church building there. San Rafael is in the state of Mendoza, and is in our district.

About the first of this month, one of our boys, who is a member of the Godoy Cruz Church and who has been called of the Lord to preach, went to Buenos Aires to study in the Baptist Seminary. We hope he will be a good worker after his training, and we think he will. One of our girls from the Godoy Cruz Church also left about the same time, to study in the Baptist Training School in Rosario. The church had a farewell service and social for these two before they went away.—VADA WALDRON

## THE GOOD WILL CENTER

Miss Vada Waldron and I have talked a great deal about ways and means of starting our Good Will Center, and we have gone down town to see what is available and what it will cost. It seems that for the present we have sufficient funds to do everything necessary except one thing and that is to buy equipment for the playgrounds. During the time that I have been dreaming about a Good Will Center I have been writing to my friends here in Argentina and receiving small gifts for the work. With these gifts and the money being received from the Board we can do all that is needed to begin with in the way of inside equipment. Fortunately, we have a member in the Mendoza Church who is a carpenter and furniture maker so he is now making three kindergarten tables like Miss Waldron saw in Louisville. More small chairs and a few large ones are to be bought.

Here in Mendoza we can manage with less and cheaper equipment than would be needed at home, and so our money will go farther. And too, we are finding some things cheaper than we had expected.

For the playgrounds we are having a wire fence

put up to separate our part of the grounds from that used by the Sunday school children. In that way the things we have will not be ruined when we are not present. See-saw, swings, and a sliding board will be needed. . . .

Our Good Will Center is going to accomplish great things.

—HELEN QUARLES (Mrs. J. C.)

## A MISSIONARY'S MINISTRY

When Pastor Francisco Villalón resigned the Mendoza City Church at the end of 1937, the church asked me to take charge, at least temporarily. This I was not loath to do, since I wanted to study the congregation and find out what was the cause of some prevailing trouble. For nineteen months I worked with them and enjoyed it, though there were for me, times of discouragement. The attendance did improve some, and the spirit a good deal. The unfriendly members even reached the point of showing some cordiality among themselves.

Now, since the first of August, they have their own pastor in the person of Sr. José Cruz Bellido, a man of promise and new in our ministerial ranks. He was born in Valencia, Spain, and became a Dominican monk in the convent or monastery of San Vicente, in Valencia. After some nine or ten years, he left the order and came to Bolivia as a "secular" priest. Within a few months in Bolivia, he found he could not live in that high altitude, and he came to Argentina where the bishop of Tucumán employed him as secretary. Later in addition to this post he became chaplain in a hospital and a prison in that city. Being a man of gifts, he prospered in Tucumán. He told me that in four years he managed to save from his earnings some twenty thousand pesos. He went back to Spain on a special mission and preached on the Epistle to the Romans for a year in Barcelona. Remember that the Dominicans are scholars; they even study the Bible.

During his years in the priesthood he was not satisfied, although in material things he was getting all he could desire. Evidently he was a sincere man at all times and really interested in spiritual matters. Of course he believed all the absurd things that he was taught about Evangelicals—that they worshipped the devil, for instance. His first real contact and impression of Christians was received from a

MISSIONARY  
INTEREST



Salvation Army girl in Tucumán. She was taking up a collection on the streets and, as a means of getting a chance to talk with her, he gave her some money. The sincerity of her faith impressed him. After about five years in Tucumán he decided to leave the church and came to Buenos Aires for an operation—partly as a pretext to get away from his bishop and partly because he did need medical attention. But he brought his money with him; established a business, and lost all his money. Securing a job with an English firm as salesman for office furnishings, he went to work studying the teachings of the Evangelical denominations. He finally came in contact with the Constitución Church, where Pastor José M. Rodríguez gave him what he needed.

He was baptized about three years ago, and since that time has been preaching whenever he had an opportunity. Several times my attention was called to him by our brethren in Buenos Aires. Finally, I suggested that the Mendoza Church invite him up for a visit. He came the latter part of May and preached several days, with splendid results. There were over fifty professions of faith and the people took to him in a fine way. He is certainly a master of the Spanish language, though in his preaching he is simple and clear.

When, at the request of the Mendoza Church, I went to our Mission Conference in July, I took part in the ordination of Brother Bellido in the Constitución Church. Since the first of August he has been here in Mendoza and seems to be getting started off well. Of course, there is a great step from the priesthood to a Baptist pastorate, and he has to feel his way at times. However, I believe he will make good.

We recently made a tour among the churches of San Juan. Mrs. Quarles went to visit the women of the churches, and I went along to drive the car, as I did not want her to travel on busses and get overtired. Though I went along as her chauffeur, I preached five times and had an opportunity to size up again the situation of the churches. Two of the three churches are in a flourishing condition. The two village churches sorely need a pastor to live among them. If we can get the help we have requested from the Board, I can foresee a great future up there. The city church is the other flourishing one, but Pastor Martinez has gotten the notion in his head that he has finished his work there and wants to move. He has just received a call from one of the Rosario churches and will perhaps accept. So that leaves me a new problem. I'd like to be able to go up there and act as their pastor for a couple of months, but I suppose I'll just have to help them find another man.

—J. C. QUARLES.

MISSIONARY  
INTEREST

## Annuity Bonds

Your gift in the form of our annuity will provide a perpetual memorial.

Annuity Bonds of the Foreign Mission Board represent an investment of the highest type and in most instances will increase the income of the annuitant.

Interest rates vary from 3% to 8% according to age.

When writing for information, please give your age. This is important.

\$.....

No.....

THE FOREIGN MISSION BOARD  
OF  
THE SOUTHERN BAPTIST CONVENTION  
RICHMOND, VIRGINIA

(Incorporated in the State of Virginia, by act of  
Legislature of Virginia, approved  
February 23, 1888.)

In Consideration of a Gift of.....  
Dollars the receipt of which is hereby acknowl-  
edged, does hereby agree to pay to.....  
..... of ..... in  
the State of..... an annuity or yearly  
sum of.....dollars in equal  
.....installments on..... in each  
year during the remainder of ..... life, and  
upon the death of said annuitant this obligation  
shall be void and said annuity shall cease.

The heirs, executors, administrators or assigns of  
said annuitant shall be entitled to any proportionate  
share of said annuity from the last.....  
payment to the date of said annuitant's death.

IN WITNESS WHEREOF, the said Foreign  
Mission Board of the Southern Baptist Convention  
has caused its corporate seal to be hereunto affixed  
and these presents to be signed by its Treasurer and

Corresponding Secretary, this ..... day of.....

.....  
Treasurer Corresponding Secretary

## FRONTIER MISSION MOVEMENT IN CHINA . . .

MARY C. ALEXANDER  
General Secretary, China Baptist W. M. U.

At the request of China Baptist W.M.U., I am writing concerning the Frontier Mission Movement in China. May I briefly recall to your mind some of the main facts?

1—The Chinese Home Missionary Society—an interdenominational movement—was organized about twenty years ago. Its purpose was, "to evangelize those areas as yet relatively unworked, and to stimulate the missionary spirit in the Chinese churches." Workers were sent into Manchuria, Mongolia, and Yunnan.

2—In 1924 the interest of Baptist churches in frontier missions was quickened by the going from the North China Baptist Convention of Pastor M. T. Yang, now of Chefoo, Shantung, to the unevangelized fields of North Manchuria. From these beginnings in Manchuria, and through the efforts of many others during the past decade and more, we now find in Manchuria many churches and chapels and thousands of Christians, who themselves are ready to go on into yet untouched frontiers.

3—In 1933 China B.Y.P.M.O. through the general secretary, Miss Lila Watson, heard the call of the need of the Gospel in North Manchuria, and pledged the salary of one evangelist to go to Manchuria. The amount pledged was not much, compared with the need; but it was a beginning. About two years later, North China W. M. U. made a beginning for frontier missions by pledging all birthday offerings of W.M.S.'s to frontier mission work, especially in North Manchuria. In the spring of 1936, during a visit of Miss Watson in Hong Kong, the Hong Kong W.M.U. pledged the full salary of an evangelist for Manchuria. During the same centennial year, China Baptist W.M.U. also undertook the salary of still another evangelist.

4—In October, 1936, during the China Baptist Centennial celebrations in Canton, Dr. Herman C. E. Liu, in his message, "China Baptists and a Foreword Program" said: "For our concrete forward program I wish to propose that we start a frontier missionary movement. Let us pray and plan to send missionaries to the frontier regions of Mongolia, Sinkiang, Tsing Hai, and Tibet."

5—In July, 1937, China Baptist young people from North, South, Central, and Interior China met in Hwanghsien, Shantung, in their second national conference. Miss Watson was asked one morning to

James G. H. Wu



present the conditions and needs of the Gospel in Manchuria. During that morning session of the conference, an offering of \$72.27 was made for missionary work in Manchuria.

As the vesper service on that same day, Dr. Abraham Hsu of the Hwanghsien Baptist Hospital was asked to tell of conditions in Mongolia, and of God's call to him to go to Mongolia to preach the Gospel. His message stirred all hearts and twenty-one young men and young women volunteered to go as witnesses for Jesus on the frontiers of China.

6—In December, 1937, all the North China Baptist churches placed special emphasis on the frontier mission movement by using December 21 as a day for preaching sermons on Frontier Missions. As a result there were about eleven new volunteers in Hwanghsien, and several others in Pingtu and elsewhere. The offerings for the day amounted to about \$200.00.

7—In October, 1938, a Frontier Mission Committee was appointed by the North China Baptist Convention with definite purpose and plans for the promotion of the frontier mission movement in Shantung. They named April 18, 1939, as Frontier Mission Movement Day. In Hwanghsien alone on that day, there were nine new volunteers and an offering of about \$800.00. North China workers now report that through the two years, 1937-1938, almost \$2,000.00 has been given for frontier missions.

8—In the fall of 1938, Miss Watson and Messrs. James Wu and S. Y. Hsu went to Kwongsi on a visit to the churches there. They came back with burning messages of the needs of the Gospel among the aborigines or the tribal people of the Southwest. Horizons for the Frontier Mission Movement are wide indeed—the Southwest, Tibet, Sinkiang, Mongolia, the South Sea Islands . . . "unto the uttermost parts of the earth."

9—Throughout 1939, Mr. James Wu has, with peculiar zeal, pressed the cause of frontier missions

(Continued on page 96)

# A Discoverer of Leaders

*Neglect not the gift that is in thee*

Like the apostle Paul, Dr. S. M. Sowell has been a discoverer of leaders. Often has he quoted: "Neglect not the gift that is in thee."

This wholesome and progressive missionary attitude made it possible for that pioneer to Argentina to lead his flocks to organize the Argentine Baptist Convention only four years and forty days after the opening of the first Southern Baptist preaching station in this country. That significant date was December 31, 1908. The entire constituency consisted of only 153 members, but the messengers assembling in Rosario de Santa Fe not only represented the five first churches founded by Southern Baptists but also exemplified the Baptist nationals' fervor and earnestness for the proclamation of the Gospel.

It was at this initial convention that these new Argentine Baptists voted to raise money to help with the Chilean work. They continued their support of the work in Chile until the Foreign Mission Board of the Southern Baptist Convention took it over in 1917.

This same missionary zeal, awakened and nurtured by Dr. Sowell, continued to grow until today one of the most vital organs of the River Plate Baptist Convention is its Mission Board fostering the spread of the Gospel within Argentina and Paraguay.

In the discovering of national leadership Dr. Sowell was not alone, for his wife, Ermine Bagby, the firstborn of Dr. and Mrs. W. B. Bagby, shared with her husband her appreciation and confidence, her love and understanding of the Argentine people themselves.

From the *Foreign Mission Journal* of 1903 one reads:

"Miss Ermine Bagby was born at Campinas, in the State of Sao Paulo, Brazil, on July 25, 1881. At a very early age she moved with her father's family to Bahia, and from there shortly after to Rio de Janeiro. At the age of five she made her first visit to this country, returning to Brazil after a year and a half here. In 1893 she joined the Baptist church in Rio, on a profession of faith and baptism. Four years ago, at the age of eighteen, she came to the United States for the purpose of obtaining an education. She entered the freshman class at Baylor University, of Waco, having received her previous instruction from her mother. She spent two years at the University, when her father, receiving a most generous offer from Baylor College, sent her there for the remaining two years of her college course. She received a diploma in the A.B. degree this June. During her two years at Baylor College she won three medals—for Bible work, for ready writing, and for work in her literary society. She



was appointed June 18, 1903, as a missionary to Sao Paulo, Brazil, to work with her father and mother, Rev. and Mrs. W. B. Bagby. She expects to sail from New York July 5 for Sao Paulo, Brazil, and having the language, goes to work at once."

Three years later she married Dr. S. M. Sowell, and her years of prayerful service were crowned with success resulting from the abiding approval of His spirit.

It was at her father's funeral, August 5, 1939, that she contracted pneumonia of which she died two weeks later.

During the first three years that he was on the field, Dr. Sowell worked alone. Again he is carrying on alone.

The month after he was appointed, May 5, 1903, the *Foreign Mission Journal* published the following brief sketch:

"Sidney McFarland Sowell was born at Hardware, Virginia, December 18, 1871. His father, B. A. Sowell, is a farmer and still lives at Hardware. His mother, Norella Sowell, died when he was ten years old. She was a consecrated mother, and did all she could to influence her son. Her early training led him to think early of his soul's welfare. He was converted at eleven years of age; was baptized immediately, and united with Fluvanna Baptist Church. He was licensed to preach by his home church in 1894, and soon entered Richmond College. Here he spent five years, taking his M.A. degree. While at college he took an active part in the missions of the college, and preached for a time at two churches in Chesterfield county. In 1900 he entered the Southern Baptist Theological Seminary, and received the Th.M. degree this session of 1903."

The same courageous earnestness that led him to urge the Foreign Mission Board to send him to Argentina, a field not then opened, is the identical spirit that has made him not only a leader himself, a pioneer always, but also a lover of men. His appraisal of men is distinctive. His confidence in men is matchless. His love for men is like the love of His Master. These have combined to make him the beloved missionary leader that he is.

# A Significant Trend

CHARLES E. MADDRY, *Executive Secretary*

In 1845 when the Southern Baptist Convention was organized and the Foreign Mission Board was established, the constituency of the Convention was found almost entirely east of the Mississippi River. The great Southwest was still a wilderness, peopled largely with Indians and Mexicans. For the first fifty years of the life of the Foreign Mission Board the missionaries sent out to the foreign fields came from the older states of the Atlantic seaboard. The pioneer missionary heroes who opened our work in China and Africa—Shuck, Yates, Hartwell, Graves, Bowen, and David, came from the older states of the South and were educated in Richmond College, Wake Forest, Furman, Mississippi College, and others of the older colleges of the South.

However, with the settlement of the West and the establishment of Baptist colleges in that fast growing area, it was natural that missionary candidates should come forward from the zealous and growing churches of the Southwest. Beginning about 1880, with the going out of the Bagbys of Texas to Brazil, the number of missionary candidates from the deep South and the West increased rapidly.

Recently, as we made a careful study of the records in the Foreign Mission rooms, we were surprised to find that there had been such a startling change in the source of supply of missionary candidates for service abroad. We give here, without

comment, the record for the past seven years as to the number of missionary candidates furnished by twenty-two of our leading Baptist colleges and universities of the South:

Baylor University .....	21
Mary Hardin-Baylor College.....	1
Bessie Tift College .....	1
Carson-Newman College .....	6
Chowan College .....	1
Coker College .....	1
Furman University .....	3
Greenville Woman's College .....	2
Georgetown College .....	4
Hardin Simmons College.....	2
Howard College .....	3
Howard Payne College .....	3
Judson College .....	1
Mercer University .....	2
Meredith College .....	3
Mississippi College .....	4
Mississippi Woman's College.....	2
Oklahoma Baptist University.....	13
Ouachita College .....	2
Stetson University .....	1
Wake Forest College.....	2
Westhampton College .....	8

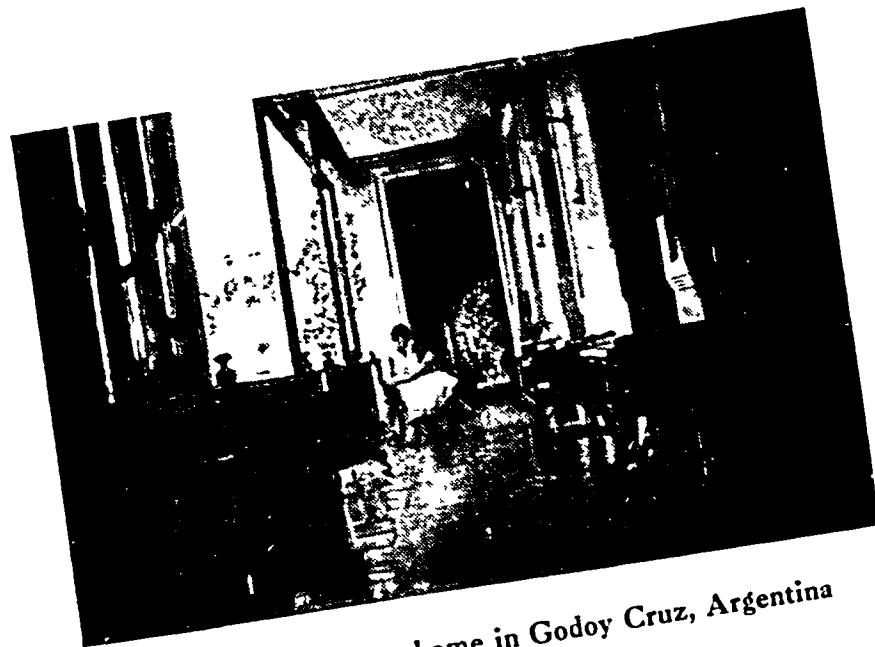
\* \* \*



Three new missionaries appointed January 11 by the Baptist Foreign Mission Board to serve in Africa: Left to right—Rev. H. R. Littleton and Mrs. Littleton of Georgia; Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board; and Rev. Charles W. Knight of Kentucky

# RIVER PLATE BAPTIST CONVENTION

Argentina  
at  
Uruguay



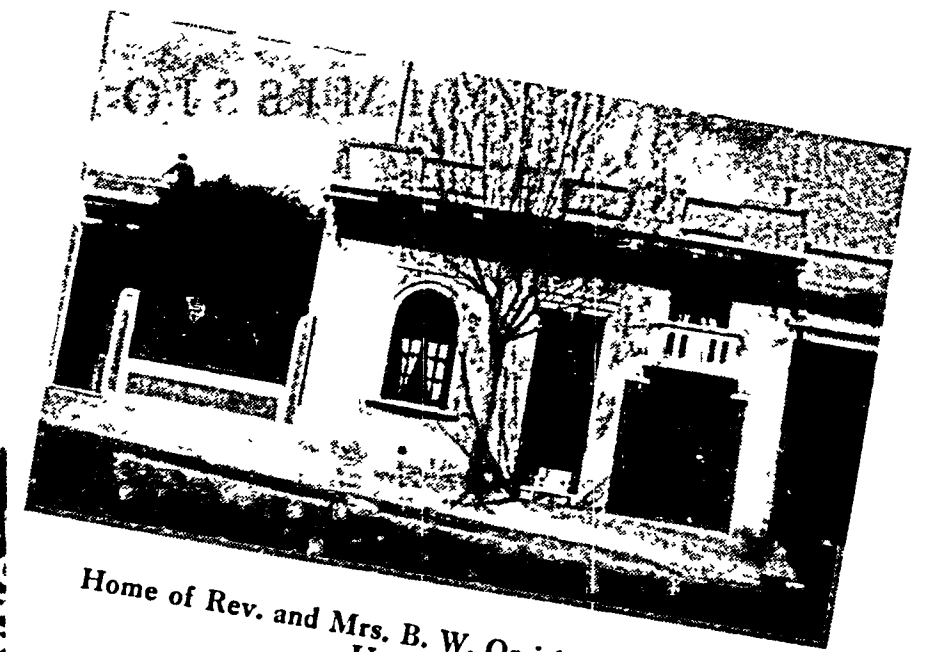
Mrs. J. C. Quarles at home in Godoy Cruz, Argentina



Woman's Training School,  
Buenos Aires, Argentina



Rev. and Mrs. B. W. Orrick  
with gospel tent in Uruguay



Home of Rev. and Mrs. B. W. Orrick, Montevideo,  
Uruguay



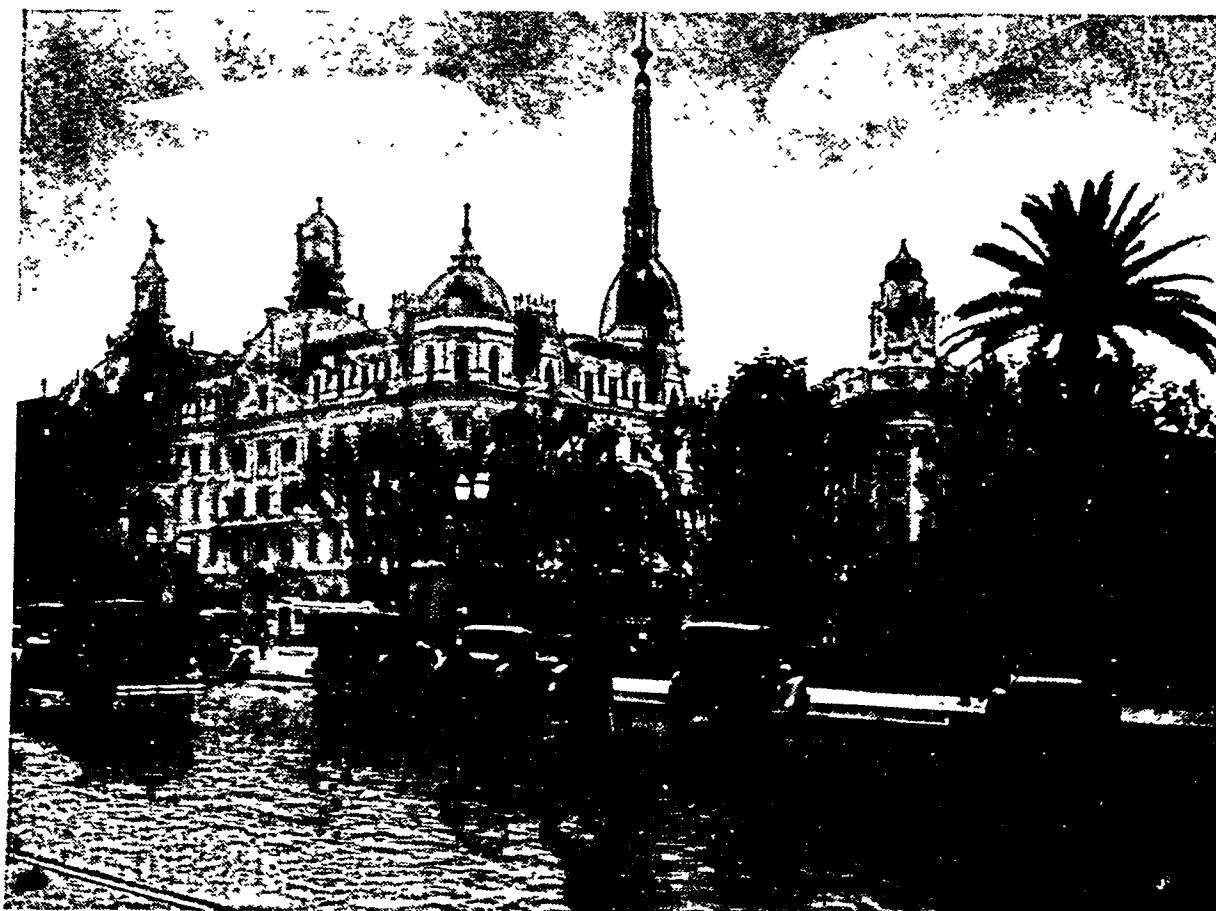
Mrs. Quarles visiting a member of the Godoy Cruz  
church



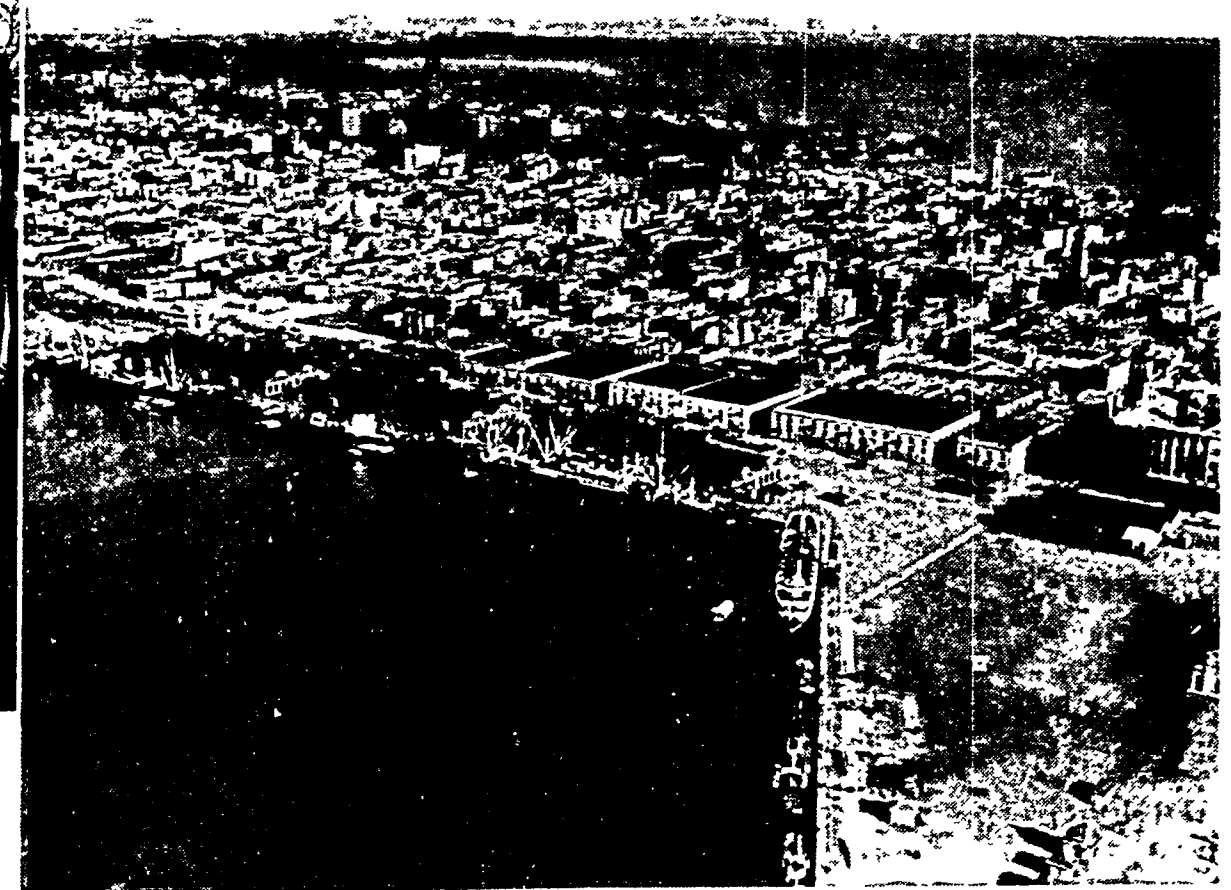
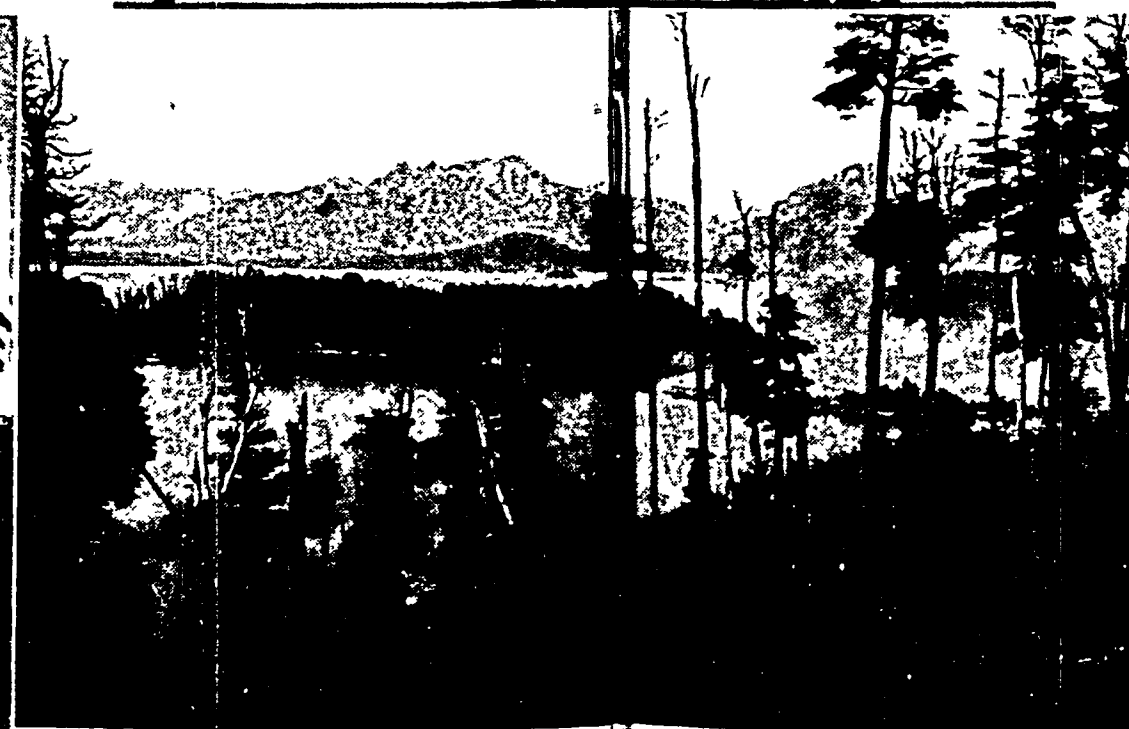
BELOW: Baptist Seminary, Buenos Aires, Argentina



The first of the harvest in Rio Negro and Neuquen,  
Argentina



LEFT: Plaza de Mayo, Buenos Aires, Argentina  
ABOVE: View of section of Argentina Lake District, Patagonia  
RIGHT: Montevideo—partial view of city and waterfront showing mouth of  
River La Plata in background





# THE COMMISSION

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## A LAND OF VAST POSSIBILITIES

Argentina covers an area of 1,078,278 square miles and has a population of 12,561,361. Buenos Aires, the capital, having a population of 2,415,142, is the largest city of Latin America and the second largest Latin city in the world. It lies on the banks of the Rio de la Plata which is, at that point, twenty-eight miles wide, and is 170 miles from the Atlantic ocean. It is a magnificent city of broad streets and boulevards and has 100 public parks.

From Bolivia on the north, Argentina extends 2,300 miles to Cape Horn on the south, and from the ridge of the Andes to the South Atlantic Ocean. Its greatest breadth is 930 miles. Its area is about equal to the eleven mountain and Pacific states of our own country.

The northern part of Argentina is covered with vast, wooded plains and is known as the Gran Chaco. The middle and southern pampas or treeless plain is given over to wheat, corn, and cattle raising, and stretches down to Patagonia in the South. The land is rich and productive as the best black lands of Texas. Unquestionably Argentina is destined to be

one of the greatest countries of the western world.

The climate in the center and most thickly settled part is temperate with slight variations. The rainfall is adequate and constant. In addition to wheat and corn, flax, oats, sugar, cotton, wine and fruits of various kinds are grown in ever-increasing abundance. Alfalfa also is grown in huge quantities. The largest packing house and refrigeration plant in the world is in Buenos Aires, having a daily capacity for 5,000 cattle and 10,000 sheep. More than half the hides imported into the United States come from Argentina.

Roman Catholicism is supported by the state, but all creeds are tolerated. The population is made up of various European stocks and is largely Nordic from North Europe.

Argentina is ripe for the Gospel and presents to Southern Baptists one of the most potential missionary opportunities our Foreign Mission Board ever faced. There is urgent need that we send a dozen new recruits to the Argentine this year.

\* \* \*

## A CHOICE LAND

Uruguay, one of the smallest republics in South America, is just about the size of North and South Carolina combined, and has a population of 2,020,040. The capital city, Montevideo, with 700,000 inhabitants, is one of the most beautiful and substantial cities in the new world. It is situated on the River Plate estuary facing the South Atlantic and has a magnificent harbor. The language of the people, is Spanish, but the population is made up largely of Nordic peoples from North Europe. Church and State are separate and there is complete religious toleration. The majority of the people are nominally Roman Catholic but many are free thinkers. Primary education is compulsory and free. The University of Montevideo has more than 17,000 students.

Uruguay is one of the most dependable and best governed nations in South America and has, by far, one of the best monetary systems to be found among South American republics. For these reasons Uruguay has often been called the Switzerland of South America.

Southern Baptists have made an excellent beginning in Uruguay and there are some splendid and growing Baptist churches in that choice land. But we have only two missionary families in Uruguay where we ought to have at once not less than a dozen choice recruits. It is our deliberate judgment that Uruguay offers to Southern Baptists one of the most potential and challenging mission opportunities in all South America.

## EMBARRASSING SUCCESSES

The very successes of our Argentine Mission embarrass us. The rapid growth of the work in that far-away southern empire, has forced upon the attention of our Board some needs that have already become pressing and acute.

The most crying need of our Argentine Mission is for missionary recruits. There are eight or ten provinces (states) yet unsupplied with a Baptist missionary. The recent recruits we have sent were compelled to go into the Seminary and missionary Training School, and devote themselves to the work of training a native ministry. Now we must find new evangelistic missionaries to open new work.

The other needs are for material equipment, and, if our enlarging work is to be cared for, these needs must be met within the next few months.

The growing and expanding Woman's Missionary Training School must have a new building. We have a magnificent site and we must build thereon if we are to care for the growing student body.

The Seminary is poorly housed, having only a dwelling house for all of its life and activities. We have a fine piece of property and we must, within a few months, erect the first unit of our Seminary administration building.

There are four missionary families connected with the Seminary, and we need four missionary homes for the housing of these devoted missionaries. Rents are very high in that great city of two and a half million people. We sincerely hope that some money may shortly be found for this worthy purpose.

The very successes of our work in the land of the Silver River embarrass us.

\* \* \*

## MISSIONS UNDER THE SOUTHERN CROSS

The Foreign Mission Board launched the Argentine Mission in 1903, and today we have in that fascinating land, eighty churches and 5,500 members. We have a promising Theological Seminary, a Woman's Missionary Training School, two flourishing Bible Institutes, and a Publishing House, and a Good Will Center.

The churches have organized the River Plate Convention and have their work well arranged under the direction of three Boards—Missions, Education, and Publication. The Foreign Mission Board now has twenty-seven active North American missionaries working in closest harmony and co-operation with the pastors and leaders of the River Plate Convention. Other much needed recruits will be sent this year, and pioneer work will be undertaken.

## ROME NEVER CHANGES

Republican Spain is dead. Religious liberty and freedom of conscience died with the triumph of Franco and his Nazi and Fascist mercenaries. The revolution was instigated and supported by the Vatican and the Catholic Church. The triumph of Franco means the subjugation and complete domination of Spain by the Catholic Church. The leaders of the Baptist World Alliance, early in the struggle in Spain, sounded out Franco as to his attitude and future policy toward religious liberty for evangelical and independent groups in Spain. Assurance was given that, in the event of the triumph of the insurgents, the freedom of unhindered worship would be guaranteed to all religious groups in Spain.

Just the opposite has been the outcome of the victory of the Vatican. Practically all of the evangelical churches in Spain have been closed, and only those persons who are loyal to the Catholic Church can hold public office or exercise any civil rights whatsoever. Religious intolerance and the persecution of the Middle Ages have come back to dying, bleeding Spain. Our Baptist churches are closed; our mission work of the years has been largely destroyed; our Baptist preachers are silenced and some of them are in exile. In fifteen hundred years, Rome has not changed. She is the same political tyrant and blood-thirsty persecutor she was in the days of Ferdinand and Isabella. She still hates every form of human freedom and is still the implacable enemy of religious liberty.

Surely, we have fallen on evil days and gone a long way from the ideals of the founding fathers, when a Democratic President, in violation of the Constitution and his oath of office, without authority of Congress, sends an Ambassador to misrepresent this great nation at the politico-religious court of the Vatican.

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## A COMMENDABLE STEP FORWARD

The Home Mission Board has, within recent months, taken a great and far-reaching step forward in providing a teacher of Bible and religious literature in Negro Baptist Colleges and other Negro educational institutions in the South. There are some four million Negro Baptists in the South, and one of the most immediate and acute needs confronting our colored brethren is the education and training of a worthy and adequate ministry for the churches. This new phase of Home Mission work has long been needed, and we heartily commend the Home Mission Board for this step forward.

# Editorial Varieties

CHARLES E. MADDY

*A New Life of Yates.* Matthew Tyson Yates went out to China in 1847. He was the first missionary of our Board to Central China, and it was he who established our Baptist work in Shanghai and up the Yangtze Valley.

For the centennial of our Convention in 1945, we are planning to publish a new and comprehensive life of Yates. Miss F. Catharine Bryan, missionary of our Board, and author of *His Golden Cycle* (the scholarly and inspiring life story of Missionary R. T. Bryan), has been selected to write the life of Yates. A part of her furlough year she is spending in the Board Rooms in Richmond gathering material for the book.

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*Baptist Magna Charta.* In 1663, Roger Williams wrote into the charter of the colony of Rhode Island the following fundamental clause:

"No person within the said colony, at any time hereafter, shall be in any wise molested, punished, disquieted, or called in question, for any difference of opinion in the matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may freely and fully have and enjoy his own judgments and consciences in matters of religious concerns; they, behaving themselves peaceably and quietly and not using this liberty to licentiousness and profaneness, not to the injury or outward disturbance of others."

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*Modern Macedonia.* Missionary John Allen Moore of Belgrade has greatly endeared himself to the Baptist brotherhood of Yugoslavia.

A splendid piece of property, located on a wide and prominent avenue in the growing capital city of Belgrade, has been purchased for a combined missionary home and chapel. Woman's Missionary Union gave the money for the purchase of this property.

Miss Pauline Willingham of Georgia, recently appointed a missionary of our Board, sailed on December 27 for Rome, Italy. There, January 10, she was united in marriage to Dr. John Allen Moore. We predict a great missionary career for this fine young couple in that strategic Balkan state—the modern successor to Paul's Macedonia of two thousand years ago.

*An Emergency Fund.* For several years, it has been our earnest desire to set up an emergency fund for the protection of our foreign mission work in times of financial crisis or some other untoward world cataclysm. In 1933 the work of our Foreign Mission Board all but collapsed when, in the period between 1927 and 1933, the contributions from the churches had fallen off from two million, three hundred thousand dollars to six hundred thousand.

Recently a generous friend of our Board gave us twelve thousand five hundred dollars' worth of gilt-edge securities, with the stipulation that the Board might feel free to sell these securities and use the funds in an emergency. The Board has now set up the Emergency Fund, and we hope to add to it from time to time until it grows to large proportions.

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*A New Mission Project.* Our newest mission project in Argentina is a Good Will Center in Mendoza—a city of eighty thousand people. This city, nestling under the shadow of the Andes, is the gateway to the pass leading into Chile. It is in the midst of the greatest grape growing and wine making area in South America.

Rev. and Mrs. J. C. Quarles and Miss Vada Waldron are there, and the ladies are conducting a Good Will Center that is growing and expanding very rapidly.

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*The Challenge of a Great City.* Within the bounds of Buenos Aires and the Federal District, with the teeming population of 2,500,000 souls, our Argentine Mission could, with wisdom and profit, use in evangelistic work, every missionary we now have in that land. The Catholic Church has lost its appeal for the multitudes of this great city; and Baptists, with their simple New Testament message of salvation through faith in Christ, have now an unparalleled opportunity. One inhabitant out of every seven in Argentina, lives in the city of Buenos Aires. The opportunity for giving the Gospel to the nation is staggering.

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*County Districts Yet Untouched.* In the Republic of Uruguay our chief work is in the capital city of Montevideo. Several large cities in the interior have small groups of believers, and are anxiously waiting for a missionary. We hope to be able, within a short while, to send some new recruits.

*A Gratifying Success.* The Woman's Missionary Training School at Buenos Aires has had a most phenomenal and gratifying growth under the guidance of Missionary Martha Thomas Ellis. The school was organized three years ago, and the first class of four young women graduated at the end of the session December the first. We congratulate Miss Ellis and the Training School faculty upon the fine success that has attended this new missionary educational institution from the very beginning.

### NEW LIFE IN AN OLD TEMPLE

(Continued from page 67)

the great majority of the women are employed away from home. The most effective work is done in cottage meetings where, even though the attendance may not always be large, there is the advantage of reaching women whose work keeps them from

attending the church services. Thus the mothers familiarize themselves with the Gospel and then send their children to Sunday school.

The church is active in open air meetings, and great crowds may be gathered on any street corner or park. On Saturdays special meetings for children attract hundreds not yet in Sunday school. These carry home evangelical literature and invitations to the services. The young people are very active in the periodical and systematic distribution of large quantities of tracts and portions of the Bible.

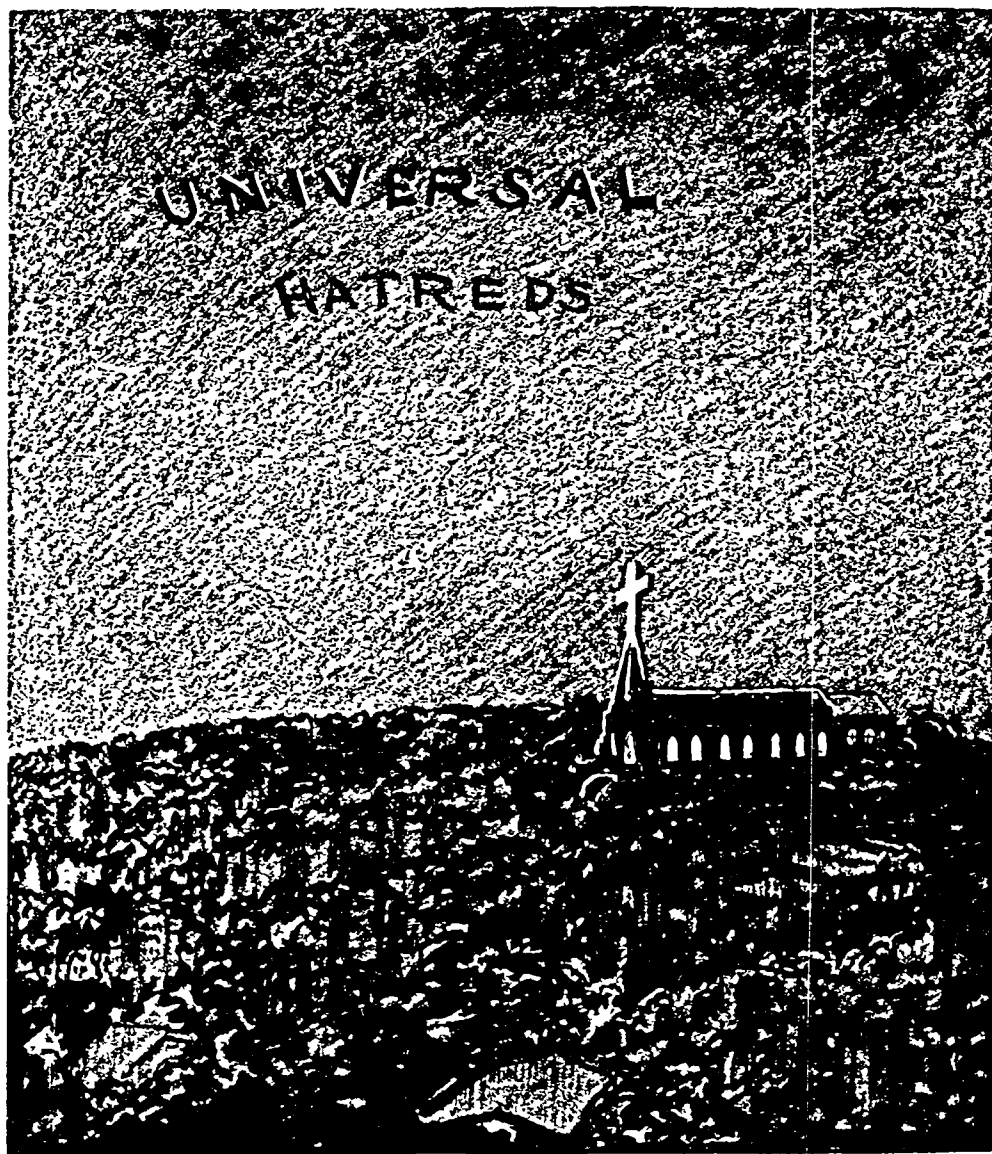
Let us give thanks to God for the work of this church during so many years, and let us pray earnestly that the Lord will send funds to enable them to progress by modernizing the building, thus modernizing the methods of work and making it possible that the Lord may say of them what he said of the church of Thyatira, "Her last works are more than the first."

## Blackout and One Lingerin Light

By CHARLES A. WELLS

The accompanying was drawn while the writer was in Warsaw, Poland, a few weeks before the war. We entered the city from Berlin and found the Polish capitol in blackout practice. Since that day all lights of hope have been blasted out of the city's life, and now the whole world is threatened with a similar blackout.

While the night descends upon us, there is but one lingerin light. It is the light of Christian teaching still shining in the gathering gloom. It glows in Germany in spite of ruthless war time oppression, and even in Russia we have found Christian radiance beaming out of persecution and materialistic darkness. There are lights burning brightly in China, Japan, India, Africa, and elsewhere which must not die, for in them men find their only hope that life can be redeemed from the powers of hatred and violence.



# OUR MISSIONARY FAMILY CIRCLE

JESSIE R. FORD, *Executive Assistant*

## *Births*

We have just received word telling of the birth of little Grace Lavinia to Rev. and Mrs. H. C. McConnell, Santiago, Chile, on December 29, 1939. Our best wishes go to these proud parents.

## *Arrivals on Furlough*

Mrs. B. L. Lockett, Ogbomosho, Africa  
Home address: Abilene, Texas

Miss Esther Olsen, Abeokuta, Africa  
Home address: Rt. 1, Guymon, Oklahoma

## *Sailings for Fields*

December 15—S.S. PRESIDENT PIERCE  
Rev. Wu Gi-djung, Shanghai, China  
December 27—S.S. CONTE DI SAVOIA  
Rev. and Mrs. Bela Udvarnoki, Budapest, Hungary  
Miss Ruby Daniel, Budapest, Hungary  
Miss Pauline Willingham, Belgrade, Yugoslavia.

## *Deaths*

Our hearts were saddened over the loss of three of our faithful missionaries within a few weeks. It seems that month by month we report the passing of some beloved fellow-worker. The ranks are thinning. Others should be sent to fill these vacant places.

Our deepest sympathy is extended to the families and friends of those whose names are listed below:

November 29—Mrs. Wesley W. Lawton, Jr.,  
Kaifeng, China.

December 5—Mrs. W. W. Dawes, California.  
Formerly of Tsingtao, China.

December 16—Rev. W. D. T. MacDonald, Chile.

In writing of Mrs. Dawes, one of her missionary associates, who knew and loved her well, said: "She was dear to me as a younger sister, a faithful friend through all the years in China in which we were closely associated together. Hers was the bravest heart and never was there a circumstance or condition so adverse but she could meet it with a smile—often with sly humor. From the loss of her trousseau in the muddy waters of the Yellow Sea, when fleeing from the Boxers in 1900, to the loss of her only precious child in an auto wreck ten years ago, she smiled up to God and gave Him praise. What a glad reunion for her in the glory-land as she meets and

greeted not only her own, but the Chinese she loved so well!"

The many friends of Mrs. W. B. Bagby will be interested to know that she is visiting her daughter Mrs. W. C. Harrison of Pernambuco, Brazil. They write that she has recovered from her serious illness and is enjoying her stay in the North.

## *Words of Encouragement from the Fields*

From Soochow comes a message from H. H. McMillan: "God's blessings are being poured out upon the work in the Soochow field and throughout the Kiangsu Baptist Convention. Suffering and sorrow are being used by God to bring the people of this land to Him. There is real life expressing itself in every phase of the work. The work on the Good Will Center building is going right along. It should be finished some time in January and be ready for use during next term. We are planning to organize a church when the new building is dedicated. The new church will begin with more than seventy members. A Baptist church is needed in that densely populated section of the city where there is no church of any denomination."

Brother J. C. Quarles of Mendoza says: "Mrs. Quarles and I made a trip through San Juan last month and found things very encouraging in the 'city' and in Caucete. In the latter place the members are enthusiastic over having a pastor located there. The attendance in both our meetings there was splendid, with new people present each time."

A missionary in Japan writes: "The fall has brought many happy experiences in the work. One of these was the celebration on the tenth anniversary of the Good Will Center. All of us are happy that Japan is to be the subject of study next year. We do hope that the study classes next year will create a better understanding and arouse deeper sympathy for our Christian people here in Japan. They are nobly striving in the midst of a difficult situation to be loyal to Christ and advance His kingdom; and they do stand in need of the best praying you friends at home can do for them."

We rejoice in the good report from our Seminary at Rio de Janeiro, Brazil, as given us by Dr. A. R. Crabtree: "The Seminary has had the best year in all



its history in the number of students matriculated and in the spirit of harmony and co-operation. We matriculated thirty-four students and five of them will receive their diplomas next Thursday night. We are expecting a matriculation of from forty to forty-five students next year. I already have inquiries from a number of prospective students."

From North Brazil we have word of a fine State Convention at Pernambuco. Dr. W. C. Harrison says: "Our Pernambuco State Convention was the best I have ever attended in the four years that I have been here in Recife, and some say that it was the best convention that the state has ever had. We all seemed to be one in spirit and plan. The state board now has three missionaries on it and the corresponding secretary is a missionary—and above all a missionary couple was asked for from Richmond for the interior of the state. We are all hoping for a new day in all our work in Brazil."

Another encouraging report from Brazil comes from Mrs. A. B. Christie of Campos: "We have just returned from a twelve-day Institute in the Centro Association, composed of twenty-one churches. Not all were represented, but it was a good meeting and we hope that much good was accomplished. As you know, nearly all the training of our people must be given after they become church members. Miss Simpson and I taught the courses offered for the women and girls. I had Bible study, hygiene, and First Aid lessons for the mothers while Miss Simpson had studies for the children."



*Our newest family: Rev. and Mrs. Homer L. Littleton, Mary Elizabeth and Naomi Ruth*

Miss Pearl Johnson, Chefoo, China, writes words of encouragement:

"The work in the country chapels has gone on well, in spite of the fact that since Mr. Moore left more than three years ago, they have had no supervision from the outside. The pastor of the city church has had his hands so full it was impossible for him to do much in the country. Recently he made a trip of one week to one chapel, and over forty made decisions for Christ. This week he has gone to another where over twenty await baptism. Six of my Middle School boys volunteered to go to conduct D.V.B.S. in the chapels, and yesterday I had a letter from them saying that the chapel in one place was too small and that they were going to try to get the use of the village school building. We felt so proud of these boys who gave up their vacation of playing and swimming to go to the hot country; but my heart was made doubly glad as we prayed together, to hear them say that they were unworthy to do this little service for such a wonderful Saviour. Do pray that some of them may be called to give their whole life for His service."

"Some time ago in a volunteer prayer meeting of the boys, one of those who had gone on this trip prayed very earnestly for the Japanese widows and orphans whose husbands and fathers had come, against their own wills, and lost their lives in China."

#### FROM AFRICA

Mr. and Mrs. Ben T. Griffin of Lagos, Nigeria, went with Miss Neale Young on a trip of one hundred and forty miles, to help organize a W.M.U. Among other things, Mr. Griffin says: "During our recent visit there they asked me, over and over again, when were they going to get the missionary who was promised them. Even the old pagan king asked me about it, and requested that I remind Dr. Maddry of his promise to his people, in every letter that I write to him. These people are so hungry for the Gospel, and oh, how they do yearn for a missionary to come and live among them! The king is anxious that we build a mission home on the plot of land that he has offered to give us for such a purpose."

"The restless millions wait  
The light, whose dawning  
Maketh all things new.  
Christ also waits,  
But men are slow and late.  
Have we done what we could?  
Have I? Have you?"

CURRENT  
CHRONICLES

# Missionaries Write the Secretary —

## *The Question*

"The South China Mission in general, and Canton Station in particular, are up against it for missionaries. Hill goes on furlough the first of June and that leaves only Dr. Hayes in Canton. He absolutely cannot undertake any of Hill's work. In a recent letter he said someone ought to be transferred there temporarily, but the question is, Who can be transferred?"

—J. T. WILLIAMS, Shanghai, China

## *A Need*

"Rosario is a large field with many opportunities. As quite an investment has been made there in the building bought, the activities should be extended. A well directed, co-operative, social and educational work in Rosario would do much toward unifying the churches."

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

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## *They Had Never Heard of Him*

"Last week our Bible Training School dismissed classes and there were ten groups (bands) organized for evangelistic work. Each group had a teacher or some other capable person as a leader.

"Dr. Stamps, Mr. Chia, and I went with the three bands that went to the out-station churches. The Lord gave us good weather, good health, and spiritual blessings. He gave us some blessed experiences. We witnessed to a great many people who did not know who Jesus was, said they had never heard of Him."

—HAROLD HALL, Yangchow, China.

## *Terrific Strain*

"Unless more missionaries are appointed to the South China Mission soon, I do not know what can be done to save the work from collapse. That is quite true of several of our South China Stations, but especially of Canton. When those who are due to go on furlough next year leave for home it will cause an awful gap in our ranks. I am sure that Dr. Rankin has already made this quite clear to the Foreign Mission Board, but too strong emphasis cannot be put on the urgency of the need.

"I had a sick spell in the late spring of this year with what the doctors diagnosed as broncho-pneumonia (although they did not tell me at the time), and my cough did not clear up for several months. It is gone now though, for which I am thankful to

God. My greatest difficulty now is with recurrent spells of high blood pressure. Only a short time ago it went up dangerously high and I had to go to bed for three days. If I could live a more tranquil life it probably would give me less trouble. The nervous strain of too much responsibility and too many problems to solve is probably the main cause of the high blood pressure. I remember your advice to me when you were in Canton several years ago, that I should go away periodically for a change. In normal times I could do that, but during the past year it has been wholly impossible, as it has been necessary to have two missionary men here most all the time because of existing circumstances."

—C. A. HAYES, Canton, China.

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## *A Privilege*

"I have a privilege I never had in all my years before in China, that of having forty-one young girls of a Senior Middle School graduating class in a Bible Class. I'm teaching them a Christmas carol now. Several were baptized recently, some of my oldest patrons' daughters, too."

—SOPHIE S. LANNEAU, Soochow, China.

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## *Rich Returns*

"We have just closed a week's revival in the school, the preaching being done by one of our finest Baptist pastors. We had services each morning and evening. As a result, over fifty girls and three workmen on the place are asking for baptism. Not all of them will be accepted, for some did not understand, and some most likely were not in earnest, but we feel that many were really converted. One of our Mohammedan gardeners for whom we have prayed for years stood and said that he accepted Christ, but he is not asking for baptism; perhaps he never will. It takes a lot of courage to turn from Mohammedanism to Christianity openly."

—SUSAN ANDERSON, Abeokuta, Nigeria.

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## *A High Point*

"One of the high points in the spiritual life of the present school year was the visit of Dr. Frank Leavell who talked to our student body instructively and inspiringly about the B.S.U. and the Master's Minority. The Christian students on our campus have enthusiastically accepted his plan and have

made arrangements, by the appointment of a committee, to translate material and organize a B.S.U. next month."

—AGNES GRAHAM, Temuco, Chile.

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### *Impressions and Convictions*

"I traveled 13,000 miles in 276 days. During those days I spoke 332 times and there were 378 manifestations. I held twenty-four meetings of a week or more. I visited forty-two churches—twenty-one of them for the first time—besides dozens of isolated groups and congregations. I touched sixteen of the states of Brazil and four other Latin American countries. I traveled by train, launch, ships of a dozen different kinds, in canoe, in a motor, by plane and a little on foot. I visited all of the Amazon Valley in Brazil and went up to Iquitos in Peru. I did not lose a single meeting either on account of rain or health. I went through Mr. Ford's clinic in Belterra and the doctor said I ought to be shouting happy, for I had the best blood and heart action that he had seen for a long time. I was able to get our churches together in at least three capitals where they had been fighting among themselves. I saw some real revivals of religion and some miracles of the power of the Holy Spirit. . . .

"Now as to some impressions and convictions that have been very definitely wrought out during these last months. First of all, God is offering Brazil to the Baptists if they will accept her. Yet, while He is making the offer, He is not going to wait forever while we fight among ourselves and fail to see the mighty opportunities that are ours. I saw things during this journey that made my heart ache as the heart of the Master must have ached as he wept over Jerusalem. I saw opportunities that were ours, but that have now gone forever into eternity. I saw others that are challenging the very best that is in us for a forward march. I wonder if we can life up our eyes and, in the strength of the Master, take that which is offered to us.

"The second impression is the awful need of workers, both missionary and Brazilian, out in the far-away places. Excuse the word *awful*, but there is nothing else that will express what must be said. Now let me say what I mean. In the great state of Mato Grosso there is one missionary couple and two Brazilian pastors—one of them dying of consumption. Sherwood has built well in many ways. From the mouth of the Madeira to Guajara-Mirim—a thousand miles—there is one Brazilian pastor, and he is supporting himself cutting wood and hunting. From Belem to Manaus—another thousand miles—there is not a single pastor or missionary. Missionary

Hardy alone can no more cover the Amazon Valley than one man can conquer Finland.

"Pará, with its capital of four thousand people, has two pastors and no missionary. One pastor is a barber and the other a teacher. Maranhao has one pastor and no missionary, with the exception of the Home Board workers in the extreme South. Seara has one pastor. I could go on and on showing that I am justified in using the word *awful*."

—L. M. BRATCHER, Rio de Janeiro, Brazil

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### *Good News*

"We are all well and happy. There were nineteen baptisms in the city church last Sunday, and the country churches report good meetings."

—MARY K. CRAWFORD, Tsinan, Shantung, China.

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### *Hard Pressed*

"During the last three months I have had no time to give to the family. I get home too tired to do much other than go to bed. If this is to continue longer I don't know what will happen. Due to these special committee meetings I have had to be away from my teaching two weeks of the month of November. Then I have to cut some classes for local meetings. I can't remain on a school faculty at such a pace. It isn't fair to the school."

—EDWIN DOZIER, Fukuoka, Japan.

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### *A Hopeful Outlook*

"Many church reports failed to come in time for our annual associational meeting, but nearly 3,000 baptisms were reported, and contributions went far beyond the budget. All obligations were paid and almost \$2,000.00 was reported in the treasury. Not once during the year did the treasurer have to send out an appeal for funds as has been the case in other years. Steps were taken to start the organization of a Foreign Mission Board. In 1937—at the meeting of the B.Y.P.U. here in Hwanghsien—this idea was conceived, and a number volunteered for frontier or foreign mission work—Thibet, Mongolia, and other places. The movement has grown until now there are more than 100 volunteers and several thousand dollars in hand for the work. Most of these young people are within the bounds of our North China mission, and many still in school. Surely this movement was inspired by the Lord for, in spite of conditions that try men's souls, this has gotten into the hearts of our young people and some older people."

—JESSIE P. GLASS, HWANGHSIEN, China.

## Her Works Do Follow Her

Muriel Ramsay Lawton was born in Chentu, Szchuan, China, June 1, 1905. Her parents, Rev. and Mrs. H. C. Ramsay of Highland, Maryland, served under the Bible Society in China, and later under the Presbyterian Board.

Following her early education which was in the home, she was sent to an American school in China.

In anticipation of her further education in America she made a collection of the beautiful butterflies of China, mounted them and sold them to a museum for one thousand dollars with which she helped to defray her college expenses.

Coming to America to complete her studies, she graduated from Wheaton College in 1926; Moody Bible Institute in 1927; Biblical Seminary in New York in 1928; and Hartford Seminary in 1930.

During the six years she served as a single missionary under the Presbyterian Board in Soochow, China, she lived in a native house to show them how sanitary and cozy one of their homes could be. While preaching to the boat people she lived in a regular native houseboat, converting it into a palace of cleanliness—not costly, but clean and neat—again to be an example to the people as to how their homes could be kept.

On the thirtieth of May, 1936, Muriel Ramsay and Wesley Willingham Lawton, Jr., were united in marriage. A little daughter, now two-and-a-half years old, brought added gladness to their home.

While studying in Louisville at the Southern Baptist Seminary during their first furlough, the flood occurred and, to comfort the throngs of anxious souls crowded into the Seminary chapel and classrooms, she copied Scripture verses of encouragement, mimeographed them and, distributing them among the anxious mothers she helped to give peace.

Refugeeing in Kuling she was instigator of a great revival; then away back in Kaifeng, a city of 800,000, with no American doctor, she was taken ill. For weeks she struggled against the illness, and ever until she was called home, November 29, 1939, the work was always first upon her heart and mind.

Truly, "she hath done what she could." Her life was filled with sunshine and love, and there was music in her soul. So buoyant was she, so cheerful, so on fire for the souls of the lost, so adaptable to every kind of life.

One, very close to her, wrote, "I don't know of anyone who had crammed more radiant love into her brief years than did Muriel. She was a great testimony for the Lord, on fire to save souls, to serve the poor and needy. So we shouldn't really have been

shocked that one day, as she was walking with God, she walked a little farther than she ever had before and never came back. And now she is there living with Jesus. What a radiance must crown her now! If she could speak to us I'm sure she would say, 'Dry those tears for this is my reward, Jesus is coming for you any day. . . . Watch and pray and we'll be all together soon and what music we shall have then!' Somehow I can't associate Muriel otherwise than with joy and music."

One Seminary professor writes, "Her going is one of those things that throw us back absolutely on our faith, for we can see no single rational ground for finding good in it. We never know whether we really believe or not until we face something that runs squarely across every idea of wisdom and goodness our limited insights can discern."

A fellow missionary writes, "Muriel seemed to be an ideal missionary. Great were her love for and patience with the Chinese; never finding fault with them; always picking out the good things about them. Hers was a deep spirituality and she used all of her time for worth-while things."

Another fellow missionary writes, "We are bereft. I believe she was the most gifted missionary among us all. Now she is gone. We have lovely memories of one who was wholly given to the Lord. No one could doubt that. She was unusual in her lovely life. We shall not see her like soon."

—MRS. EPH WHISTENHUNT, Elkin, North Carolina.

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## In Memory

At the January meeting of the Foreign Mission Board, Dr. Charles E. Maddry announced that during 1939 Southern Baptists have lost thirty missionaries—sixteen have retired, three have resigned, and eleven have died. After the Executive Secretary had given the names and record of service of the eleven, the members of the Board stood in silent tribute. Dr. Theodore F. Adams led the prayer of praise for their faithfulness, and interceded in behalf of the 421 living missionaries of the Board. The eleven include:

Name	Country	Birth	Death
Rev. E. A. Nelson	Brazil	Dec. 17, 1862	June 15, 1939
Mrs. Frank Marrs	Mexico	Oct. 31, 1869	June 22, 1939
Rev. S. J. Townshend	China	June 26, 1872	June 7, 1939
Rev. W. B. Bagby	Brazil	Nov. 5, 1855	Aug. 5, 1939
Miss Cynthia Miller	China	Apr. 8, 1868	Aug. 17, 1939
Mrs. S. M. Sowell	Argentina	July 25, 1881	Aug. 18, 1939
Miss Viola Humphreys	China	Jan. 14, 1888	Aug. 26, 1939
Rev. C. A. Baker	Brazil	Feb. 10, 1889	Nov. 22, 1939
Mrs. Wesley W. Lawton, Jr.	China	June 1, 1905	Nov. 29, 1939
Mrs. J. V. Dawes	China	Aug. 12, 1876	Dec. 5, 1939
Rev. W. D. T. MacDonald	Chile	Aug 8, 1851	Dec. 18, 1939

### THIRD GENERATION WORKER FOR ARGENTINA

On February 24, calm, bright-eyed Mrs. Anne Sowell Margrett sailed for Rosario, Argentina, to continue the work in which her parents and grandparents have distinguished themselves in service for more than sixty years. She will be head of the Bible Training School for young women.

Mrs. Margrett will be accompanied to South America by her four-year-old daughter, Doreen. Her work in South America follows a family tradition, for her grandparents, Dr. and Mrs. W. B. Bagby, were the first Baptist missionaries to go into the Southern continent, and her parents, Dr. and Mrs. Sidney M. Sowell, were the first Baptist missionaries in Argentina.



### MISSIONARIES—GOOD OR BAD

Many will be surprised to learn that nearly 350,000 American citizens are living in foreign lands. More than 175,000 are in Canada, 80,000 in Europe, while the rest live in Asia, Africa, and South America.

These Americans abroad are missionaries, for America is considered by all nations of the world as a Christian land. But are these Americans good or bad missionaries? If they were good missionaries, devoted to Christ and His cause, they would be a mighty force in the evangelization of the world.

In the future more Americans are going to live abroad. American trade will carry them to every section of the globe.

How important it is for us to win our own land to Christ! A comprehensive, adequate Home Mission program will become more and more essential to the evangelization of the world as we move on in this changing world order.

—S. B. Home Missions.

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# Demand vs. Supply

A. C. SEAWELL, M.D., *Baylor University Hospital, Dallas, Texas*

Only a very few of our Baptist people realize the difficulties of preparation for a medical missionary, the number of years of study required, both academic and scientific, and the amount of money necessary to complete all requirements.

The purpose of this article is to enlighten our constituency to the point that they will understand the many hardships and obstacles encountered in such preparation and will have a more sympathetic attitude in the future. The medical missionary does not ask for charity, but he does deserve sympathetic help from those who are blessed with more wealth than is necessary for the comforts of life. These direct gifts could be administered by the Foreign Mission Board, or adequate endowment could be gradually built up to provide for supplementary aid.

Medical missionaries have pioneered on the foreign field. Christian doctors have an *entree* into homes of natives that would otherwise be completely closed to the story of the saving power of Jesus Christ. The calls for medical missionaries are many and appealing; the volunteers are few. The Foreign Mission Board is constantly searching for consecrated, young doctors who are willing to serve Christ in foreign mission fields, yet it is not difficult to understand why the number who respond is so limited.

First, the cost of preparation for service in time, energy, and money must be considered. The expenditure in dollars and cents is greater than the necessary cost of preparation for any other type of special religious work, either at home or abroad. To be adequately prepared, a medical missionary should have a minimum of eleven years after finishing high school. These eleven years are divided as follows: four years of college training, followed by two years in a seminary, and then four years in medical school. In addition, one year (and better, two) of internship should supplement graduation from medical school.

Who is to supply the cost of such an expensive preparation? It is a very rare case indeed for one desiring to devote his life to this service to be financially able to complete his education. Who does pay for such educational work? Usually the family of the prospective missionary does what it can, and this amount is supplemented by help from his church and friends. Occasionally, there will be some special gifts sent by the Foreign Mission Board, but there is no definite sum regularly provided

through the organized program for financial assistance. Usually the student can find some little work on the outside; but as a general rule his time is so taken up with his studies that he does not have much opportunity to make any extra money. During his internship he receives from the hospital \$25.00 per month with his board and room. This aids in a small way. Considering the fact that most medical missionary students get married somewhere along the educational route, their financial burdens are increased. In some instances the wife is able to find employment; but this is oftentimes interrupted with additions to the family. Actually a medical missionary student has every right to get married, for usually he is between twenty-eight and thirty-two by the time he finally completes his work, and certainly, if he is to get married at all, it is not fair to expect him to wait until after all of his education has been completed.

The cost of pre-medical work in college is more than the cost of the average college course, because of the additional laboratory fees required and the instruments necessary. The minimum cost in medical school, including fees, books, tuition, board and room, and so forth, is over \$1,500 per year, and by far the majority of medical students spend considerably more than that amount. Furthermore, the medical courses are so increasingly difficult, and require so much time in class and clinical work, that it is impossible for students to earn their way through medical school. In fact, during the first two years of medical preparation, a student is not allowed to carry on any outside work on account of the heavy burden of class work.

A medical missionary, in order to enter upon his work, must have certain medical instruments to complete his internship at the hospital. Then, lastly, in order that the medical missionary may keep in touch with the latest research in the medical field, he should subscribe to the medical journals available. Yet, to do this would require a sum of money that, in most instances, is so great he cannot pay it out of his own pocket; hence he has to rely upon friends to keep him supplied with the current, medical periodicals.

In spite of all the many hardships of the medical missionary student, it is surprising to note that our Baptist denomination has never made any systematic or permanent provision for the training of its medi-

cal missionaries. Because of this situation a number of consecrated, worthy, and intelligent young people, who feel definitely called to serve as medical missionaries, are denied the privilege of preparation for that service. These people, thus feeling the call, must go on through life with an incomplete fulfillment of God's will in their lives. Thus they and the whole missionary enterprise suffer.

The question naturally follows: What is recommended to correct a situation of this kind? Of course, the conclusion is obvious that some provision be made through the Foreign Mission Board, for those deserving and needing such consideration. An endowment fund could provide partial or whole scholarships in medical schools for those volunteering for service. Some sort of a loan plan, without interest, could be created to be used in those cases where financial need is absolutely necessary, the applicant signing a proper note for money received and payable to the Foreign Mission Board in a reasonable number of years after graduation if, for any reason, he does not fulfill his appointment as planned. Certainly, something should be done to encourage more young people to volunteer for this high calling, so necessary in the fulfillment of the foreign mission program. The greatest amount of

good never will be done as long as the demand so far exceeds the supply. If it is an acknowledged fact that the value of medical missionaries is constantly increasing, it should command the attention of all of our people to bring about, at once, through proper and intelligent planning, the necessary financial provisions for these God-called individuals.

At present, in Baylor Medical College and Hospital at Dallas, there are four medical students, one dental student, and six young student nurses who have dedicated their lives to foreign mission service. In addition, one interne, who is just completing his eleventh year of specialized medical training, has already been assigned to Nigeria, Africa, and leaves next July for active service. In every case, the matter of finances is a most perplexing problem to these young men and women, and it has been only through much outside and supplementary help that they have been able to continue their training. All of these students are determined to complete their education at the earliest moment, if it be the Lord's will, and are applying themselves diligently to the task, in anticipation of the great opportunities for service in foreign lands. It would be a tragedy for any one of these young people, due to lack of sufficient funds, to have to defer or discontinue training.

Some way will have to be provided to help these ambitious, consecrated young men and women. If you would like to adopt one of these students temporarily and aid in the completion of his or her education, you may do so. We suggest you write to Dr. Charles E. Maddry or Dr. R. S. Jones of the Foreign Mission Board, Richmond, Virginia, for complete details.



*Baylor Medical College and Hospital's students and nurses who have volunteered for foreign service: Left to right—Front row: Lamar Cole, Ernestine Franklin, Doris Fair, Frances Hammett, I. E. Lambreth. Second row: Howard McCamey, Enese Camp, Emogene Campbell, Leslie Sands, Dr. Paul O'Neal. Third row: A. C. Seawell (superintendent), William Williams, E. K. Bryan*

## AN EASY WAY

Would you be wretched?  
Here's an easy way:  
Think of yourself  
And self alone, all day;  
Think of your wants,  
Your pain, your loss, your care,  
The hard things you must do  
Or feel or bear.  
Think of your ease,  
Your pleasure and your gain  
Think only of yourself,  
Life will be pain.



Would you be happy?  
Here's an easy way:  
Think of those 'round you,  
Live for them each day.  
Think of their needs,  
Their loss, their grief, their care—  
All that they have to do,  
Or feel, or bear.  
Think of their pleasure,  
Help them bear their load,  
Thus will you find  
Life's joyous, happy road.

—Adapted.

## The Road That Leads to Joy

The broad boulevard of life was crowded with pilgrims. Some with faces gay and hopeful were hurrying along. Some with sad and weary eyes looked wistfully ahead. Old and young, rich and poor, ignorant and cultured, merry and careworn, they journeyed along, and from their conversation one might at once discover that they were all in search of the road that led to the palace of Joy.

As they came to a point from which roads forked out in many different directions the group separated. Some chose the broad highway of *Pleasure*, saying, "Certainly this is the road to Joy." Some turned to the level avenue of *Ease*. Many there were who hurried along the glittering highway of *Wealth*. Others chose the steep path marked *Fame*. Many turned to the uneven road of *Popularity*. But some there were who chose to follow the humble path of *Service*. By some of their companions they were ridiculed, by others they were pitied, as all unmindful of ease and luxury they went their lowly way.

Day after day the pilgrims journeyed along the pathways of their choice, ever looking ahead toward the Castle of Joy that towered high on the hill. At

first each pilgrim was sure that he or she was on the only road that led to Joy, but as the days passed by and the castle seemed to become more and more remote, some turned back, determined to find the right path, while others, deciding to "let well enough alone," sauntered idly on.

Now along the path of *Service* were many delays—a lost child to be comforted and restored to his parents, a shut-in to be cheered by a friendly call, tired and feeble pilgrims to be helped over rough places, smiles to be scattered and cheer to be shared. But the sun shone down on that glorious path and bird-songs filled the air, and each delay brought the Castle of Joy nearer. In fact, the woodland path of *Service* was found to be a part of the castle grounds and each pilgrim on the way was already in the kingdom of Joy.

\* \* \*

## WHO IS MY NEIGHBOR?

Jack had been reading the story of the man who had said to Jesus, "Who is my neighbor?"

"That was a queer question to ask. I should think anyone would know who are his own neighbors."

"Do you know who are *yours*?" his father asked.

"Sure I do," said Jack. "The Robinsons on one side of us and the Clarks on the other."

"Only two?" inquired his father. "Is our neighborhood that small? What about the Andrews family across the street and the Carters, whose house is directly back of ours?"

"Yes. So they are. And so is Dick Barnes, though he lives in the next block. Say, dad, where does our neighborhood end?"

"I would say it does not end at all. This round, old world of ours seems to me to be a reminder that finding the end of our neighborhood is like finding the end of a circle. When we finish thinking of the neighbors in our own street, we remember that there are neighboring streets. Then, while we live here in this town, there are several neighboring towns. As we look at the map of America we discover that a boy in any state in the union has neighboring states."

"If our neighbors are the folks who live next to us," said Jack, looking at the map of America, "then Uncle Sam and South America are next-door neighbors, and so are Uncle Sam and Mexico. And here are some other neighbors of ours—Canada and Labrador. We certainly live in the middle of a big neighborhood. I guess I've been like the man who asked, 'Who is my neighbor?' for I never dreamed I had so many."

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MARY M. HUNTER, *Manager*  
*Department of Literature and Exhibits*

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Upon request, any of the above may be secured from the Foreign Mission Board, Box 1595, Richmond, Virginia.

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*Emma Williams Gill*

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Tracing Petrica's advancement from the rank of a shepherd to that of a ministerial student entering the Baptist Seminary at Bucharest, the story introduces the missionary activities and possibilities of Rumania. The leader's helps carry program outlines and suggestions for various activities, with patterns for hand work.

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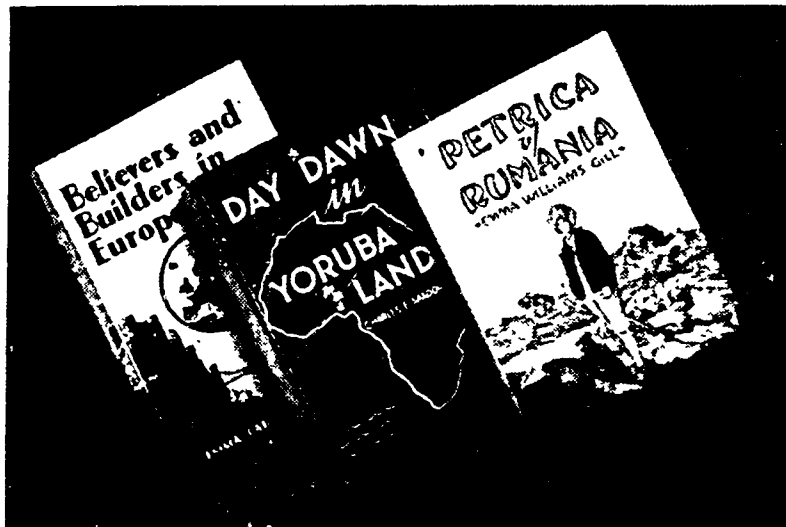
#### Advanced Young People and Adults

##### THEY OF ITALY

*Lodovico and Enrico Paschetto*

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Valuable information, essential to a comprehensive understanding of the events of 1870 and since, which answer with clarity and force the often repeated question *Why send missionaries to Italy?* It portrays the needs and opportunities. Not an easy book, but it will thrill college students, advanced young people and thinking adults.



#### Intermediates

##### BELIEVERS AND BUILDERS IN EUROPE

*Emma Parker Maddry*

P., 50c

From her experiences and observations as she has traveled through Europe with her husband, the Executive Secretary of the Foreign Mission Board, Mrs. Maddry has written this little book for Intermediates. It abounds in human interest as it portrays the daily life, the aspirations, the potentialities of these earnest Christians in Southern Baptists' mission fields.

#### Adults

##### DAY DAWN IN YORUBA LAND

*Charles E. Maddry*

C., 75c; P., 50c

Out of his rich experiences while visiting Southern Baptist mission fields in Yoruba Land, Africa, Dr. Maddry has written the story of Nigeria from the days of tradition to the present. Matchless human-interest stories and its storehouse of information make it an invaluable source book as well as study course.

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# Friendly Exchange

## THE FOREIGNER IN OUR MIDST

One-third of the entire population of the United States is foreign born or of foreign parentage. There are over 108 different languages spoken in the United States. There are sections in many of our larger cities in which the English language is scarcely ever heard. In the territory of the Southern Baptist Convention there are twenty-six nationalities.

During the past eleven years 100,000 foreigners left the territory of the Southern Baptist Convention to go back to their native lands. If we had evangelized these foreigners we would have today in foreign lands 100,000 missionaries who would not cost us a single cent. The wisest sort of denominational strategy, if we want to evangelize the world, is to win the foreigner in our midst to Christ. Win our homeland to Christ and we will win the world to Christ.—S. B. Home Missions.

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## FRONTIER MISSION MOVEMENT

*(Continued from page 77)*

on the hearts of many individuals and groups in Central China, and on B.Y.P.M.O.'s all over China. China B.Y.P.M.O. pledges and contributions have gone from \$250.00 in 1933 to \$700.00 for 1939, and to \$1,000.00 for 1940. Many churches are using Young People's Day, which is the last Sunday in October, for special frontier mission offerings.

10—Reported contributions by China W.M.S.'s in 1938 (many offerings were not reported to us but sent direct) for foreign and frontier missions amounted to \$1,238.90. During the recent China Baptist Triennial Conference in Shanghai, one full afternoon's session was devoted to a Frontier and Foreign Mission Program. An offering for frontier missions was taken amounting to \$156.79. Each year, during the "Day of Prayer Around the World," missionary offerings are made.

Young people have volunteered to go. Money has been and is being given. A challenging question must now be answered: "How shall they preach except they be sent?" (Romans 10:15a). The Woman's Missionary Societies and the Baptist Young People's Organizations are simply branches of the churches, the body of Christ, which Jesus left in the world to finish His work—the work of spreading the Gospel.

Woman's missionary societies and Baptist young people's missionary organizations can not and should

FRIENDLY  
EXCHANGES

## MONTEVIDEO SPEAKING

*(Continued from page 72)*

The federation of Baptist women of Uruguay has invited Hedwig Kugler, a graduate of the Training School in Buenos Aires, to come as a permanent worker. Hedwig is an earnest, young Christian, the first young lady to give all of her time to the Lord's work in Uruguay. These missionaries have also asked for a Seminary student, a young man, to help in special evangelistic work with the tent and loud speaker.

First Church, Montevideo, would reply through the pastor, Rev. Ricardo Alvarez, sending across the miles deep gratitude for the new church made possible by the Lottie Moon Christmas Offering of Woman's Missionary Union. Pastor Molina would give a glowing report of his work and describe the outposts established by his church.

The Orricks home is typically Uruguayan, built around a patio. To the right of the entrance you will see the garage with a door that rolls up like a window shade. The flat roof reminds one of Palestinian homes, and provides an excellent place for drying clothes. Notice the lovely tile floors, the oil-burning heater, and the table prepared for a group of their co-workers. This tiled kitchen would delight any housewife. Hospitality abounds there and, should you go to Montevideo, Mr. and Mrs. Orrick would give you a glimpse of missionary life that you would not soon forget.

Chief of their delights just now is "Lanny," the year-old son of the new missionary couple, Rev. and Mrs. S. L. Goldfinch. This laughing baby, who crossed the equator the day he was six months old, has slipped into the hearts of the senior missionaries and one has only to see his smiling recognition to know that he has captivated them.

Montevideo is speaking. Can't you hear these missionaries saying, "Pray for us! Hold the ropes at home. We will do our part here"?

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not constitute themselves as missionary boards. Churches should do this. Pastors, of course, are the leaders. Realizing this fact, W.M.S.'s and B.Y.P.M.O.'s (as members of the churches) are working, praying, pleading that the churches independently and collectively may soon be roused to the urgency of getting together for the setting up of a missionary board or boards that can and will take the responsibility of helping the churches in all their departments to go forward to the far-flung frontiers in their God-appointed missionary task in China.



# Missionaries' Birthdays

## MARCH

- |    |   |    |   |
|----|---|----|---|
| 1  | Lelia Memory McMillan (Mrs. H. H.), Soochow, Ku., China.                              | 18 | Rev. E. H. Crouch, Corrente, Piahuay, via Adade da Barra, Bahia, Brazil.      |
| 1  | Miss Bernice Neel, Caixa 485, Rio de Janeiro, Brazil.                                 | 19 | Ida Deavers Lawton (Mrs. W. W.),* Box 187, Elkin, North Carolina.             |
| 1  | Elizabeth Ellyson Wiley (Mrs. J. Hundley), Shanghai University, Shanghai, Ku., China. | 20 | Miss Elizabeth Neale Hale,* 1301 Washington Street, South Boston, Virginia.   |
| 2  | Frances Allison Bryan (Mrs. N. A.), Hwanghsien, Shantung, China.                      | 20 | Callie Perrin Wilcox (Mrs. E. G.), Caixa 178, Pernambuco, Brazil.             |
| 2  | Rev. A. Y. Napier,* 114-A Locust St., Cambridge, Maryland.                            | 21 | Miss Ruth May Kersey, Ogbomosho, via Lagos, Nigeria, West Africa.             |
| 2  | Rev. Lucius B. Olive, Chinkiang, Ku., China.  | 21 | Miss Letha Myrtle Saunders, Rua Conde de Bomfim 743, Rio de Janeiro, Brazil.  |
| 3  | Anna Cloud Christie (Mrs. A. B.), Caixa 352, Rio de Janeiro, Brazil.                  | 22 | Rev. R. L. Bausum, Kweilin, Ks., China.                                       |
| 4  | Rev. E. O. Mills, 1021 Narutaki Cho, Nagasaki, Japan.                                 | 23 | Rev. J. E. Davis,* Mexican Baptist Publishing House, Box 211, El Paso, Texas. |
| 4  | Rev. L. D. Wood, Casilla 3388, Santiago, Chile.                                       | 23 | Dr. Mary L. King,* 10254 Mountair, Tujunga, California.                       |
| 5  | Anna Briggs MacLean (Mrs. E. G.),* Cody, Queens County, New Brunswick, Canada.        | 24 | Dr. Ethel M. Pierce, Yangchow, Ku., China.                                    |
| 5  | Rev. Harry Cecil McConnell, Casilla 3388, Santiago, Chile.                            | 25 | Geraldine Williams Gill (Mrs. Everett),* Wake Forest, North Carolina.         |
| 6  | Margie Hammond Allen (Mrs. J. R.), Sao Gotardo, via Ibia, Minas, Brazil.              | 25 | Rev. Victor Koon, P. O. Box 32, Harbin, Manchuria, China.                     |
| 6  | Nanny Sessoms Britton (Mrs. T. C.),* Box 442, Wake Forest, North Carolina.            | 26 | Alice Wells Hall (Mrs. Harold), Yangchow, Ku., China.                         |
| 6  | Miss Anna B. Hartwell, Hwanghsien, Shantung, China.                                   | 26 | Mary Bryson Tipton (Mrs. W. H.), Shanghai, Ku., China.                        |
| 8  | Grace Cisco Taylor (Mrs. W. C.), Caixa 352, Rio de Janeiro, Brazil.                   | 28 | Miss Waller Ray Buster, Rua Pouso Alegre 417, Bello Horizonte, Brazil.        |
| 9  | Miss Elma Elam, Shaki, via Lagos, Nigeria, West Africa.                               | 28 | Miss Margie Shumate, Shiuhing, Kt., China.                                    |
| 10 | Miss Vivian Estelle Nowell, Ogbomosho, via Lagos, Nigeria, West Africa.               | 30 | Rev. Vernon Leroy Davis, Ramon Ocampo 569, Cordoba, Argentina.                |
| 10 | Rev. Charles L. Culpepper, Hwanghsien, Shantung, China.                               | 30 | Dr. J. McF. Gaston,* 342 N. Clara St., DeLand, Florida.                       |
| 15 | Miss Blanche Bradley, Pingtu, Shantung, China.  | 31 | Lois Davie Napier (Mrs. A. Y.), 114-A Locust St., Cambridge, Md.*             |
| 16 | Rev. J. L. Galloway, Macao, Kt., China.   |    |   |

\*At present in this country.

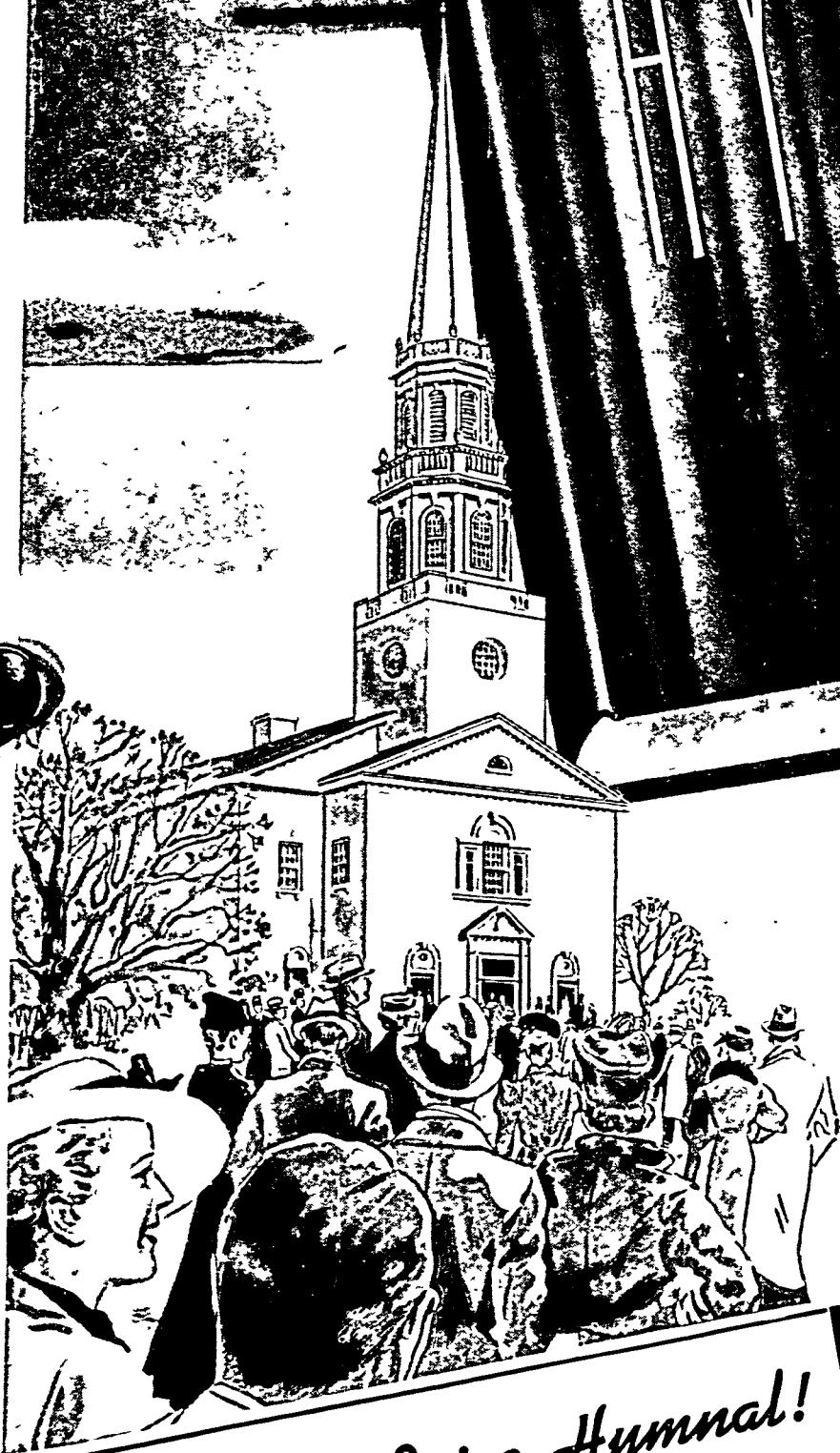
## Book Reviews

*The Moral Dignity of Baptism.* James Marion Frost, D.D., L.L.D. Published by the Baptist Sunday School Board, Nashville, Tenn. (Cloth, 60 cents; paper, 40 cent.)

Designed for use in the Training Course for Sunday school workers, this book devotes its nine chapters to a clear interpretation of the ordinance observed by our Lord Himself—its form, its importance, and its spiritual significance.

*Meant for Men*, by Jeff D. Ray. Published by the Broadman Press, Nashville, Tennessee. (Price \$1.00.)

A collection of more than half-a-hundred terse articles dealing in a unique and delightful way with some of the daily problems of the every-day man. Suitable as a gift for younger or older men, the book is also valuable as a source book for leaders or public speakers.



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