

THE Commission

A BAPTIST WORLD JOURNAL

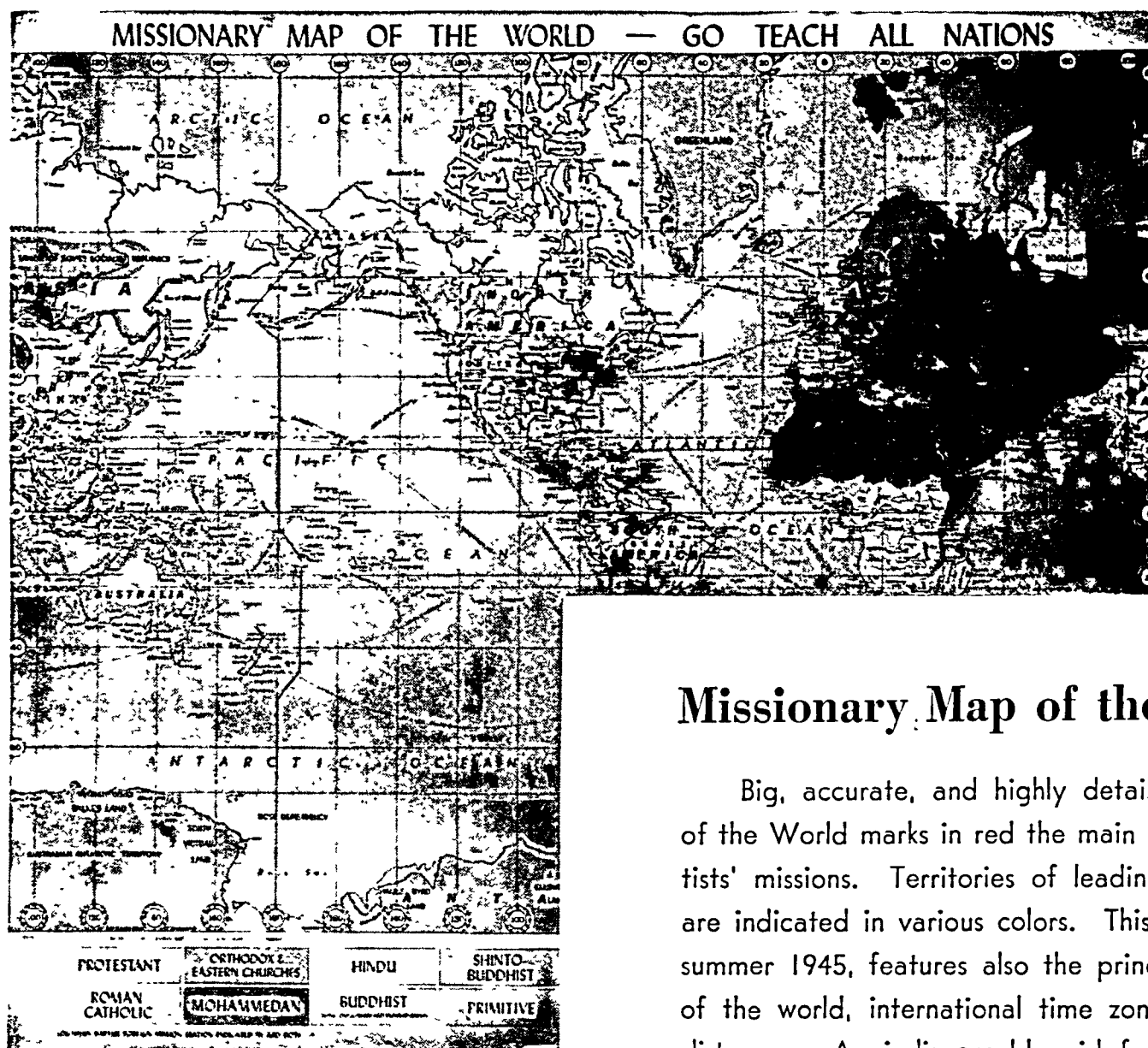


CRISIS IN ASIA AND EUROPE

September 1946

The why and how of this year's
'dangerous opportunity' as told
by five who have witnessed it.

Here is YOUR world



Missionary Map of the World

Big, accurate, and highly detailed, the Missionary Map of the World marks in red the main stations of Southern Baptists' missions. Territories of leading religions of the world are indicated in various colors. This new map, revised as of summer 1945, features also the principal cities and countries of the world, international time zones, and world steamship distances. An indispensable aid for your fall mission study classes as well as for regular missionary programs in Training Union. Size, 40"x36".

Paper, unmounted, \$2.75; Cloth, mounted, \$3.75;
Cloth, unmounted, \$3.25



"... That They May Have Life ..."

This luxury-sized (8 1/2"x11") booklet shows in its twenty-eight pages the picture-story of Southern Baptist foreign missions. Clear maps, pictures, and text amplify the title and theme of this colorful brochure, "That They May Have Life," and show the mission opportunities that await Southern Baptists in the twentieth century. Send today for a copy of "That They May Have Life" for every member of your Training Union.

Please send me:
...copies Missionary Map, paper, unmounted (26b)
...copies Missionary Map, cloth, mounted (26b)
...copies Missionary Map, cloth, unmounted (26b)
...copies "That They May Have Life" (*)
I enclose \$..... Charge my account ☐
(State sales tax, if any, extra.)

Note your saving on quantity orders—1-9 copies, 10c each; 10-49 copies, 9c each; 50-99 copies, 8c each; 100 or more, 7c each.

SEND TO

ADDRESS

POST OFFICE STATE

**BAPTIST
BOOK
STORE**

The COMMISSION

A Baptist World Journal

First Published in 1849

Published monthly, except August, by

E. C. Routh, Editor-in-Chief

Marjorie E. Moore, Managing Editor

**Foreign Mission Board
of the**

Southern Baptist Convention

SEPTEMBER 1946

Volume IX Number 8

I Have Seen Famine in China	John W. Lowe	2
Sahibs of America	Pen Lile Pittard	4
Christian Material-Relief Channel	W. Dewey Moore	7
The Ship That Sailed into Silence	Charles E. Maddry	9
Missionary By Mail	William H. Berry	10
Southern Hospitality in Asuncion	Julia Lake Kellersberger	12
What Makes a College Missionary?	Symposium	13
Professor Peter Parrot	Jane Carroll McRae	28

Pictorial

"Help! Crisis in Asia and Europe" designed by Rachel Joy Colvin	COVER
Students from Abroad	15
Book Store Missions	Marjorie E. Moore 16

Departments

Kingdom Facts and Factors	W. O. Carver	6
Editorial		18
Know Your Baptist Missions: Mexican Mission		20
Epistles from Today's Apostles		22
Books		27
Studying Missions		29
September Birthdays of Missionaries		31
Missionary News Flashes		32

Contributors to this Issue

John W. Lowe is missionary emeritus of the Baptist Foreign Mission Board, a resident of Richmond, Virginia. He lived in China from 1898 until 1935.

Pen Lile Pittard is Mrs. William B. Pittard, Jr., of England, Arkansas, pastor's wife and frequent contributor to denominational periodicals.

W. Dewey Moore, missionary to Italy, is now secretary of the Relief Committee of the Baptist Foreign Mission Board.

Charles E. Maddry of Raleigh, North Carolina, is secretary emeritus of the Baptist Foreign Mission Board.

William H. Berry, Baptist missionary to Brazil, is chairman of the publicity committee of the South Brazil Mission and director of the Atlas News Service, an agency of the publicity committee, with office in Rio de Janeiro.

Julia Lake Kellersberger is associated with her husband in the American Mission to Lepers, Incorporated, with headquarters in New York City.

Jane Carroll McRae, missions volunteer, is Mrs. J. T. McRae of Winston-Salem, North Carolina.

W. O. Carver, professor emeritus of missions, Southern Baptist Theological Seminary, is a resident of Louisville, Kentucky.

Officers

President—L. Howard Jenkins, Richmond
First Vice-President—W. R. Pettigrew, Charleston, South Carolina
Second Vice-President—R. Aubrey Williams, Richmond
Recording Secretary—Solon B. Cousins, Richmond
Auditor—Basil M. Gwathmey, Richmond
Medical Adviser—J. G. Loving, Richmond
Attorney—Hill Montague, Richmond
Assistant Attorney—John C. Williams, Richmond

Members

Theodore F. Adams, Richmond; C. Roy Angell, Miami; Mrs. Simeon Atkinson, Richmond; C. E. Autrey, West Monroe, Louisiana; C. C. Coleman, Richmond; T. Rupert Coleman, Richmond; H. Leo Eddleman, Louisville, Kentucky; M. W. Egerton, Knoxville; J. Levering Evans, Richmond; K. K. Falkenstein, Baltimore; F. C. Feezor, Fort Worth; J. D. Franks, Columbus, Mississippi; H. M. Fugate, Lynchburg, Virginia; R. E. Gaines, University of Richmond; M. P. German, Washington, D. C.; W. A. Gray, Effingham, Illinois; R. C. Gresham, Moultrie, Georgia; Ralph A. Herring, Winston-Salem; Clyde V. Hickerson, Richmond; Earl R. Keating, Hobbs, New Mexico; Mrs. George McWilliams, St. Joseph, Missouri; Mrs. T. Justin Moore, Richmond; R. Hugh Rudd, Richmond; John L. Slaughter, Birmingham; J. W. Storer, Tulsa; Otto Whittington, Little Rock, Arkansas; Mrs. J. J. Wicker, Jr., Richmond; Mrs. P. Earle Wood, Richmond.

OFFICE PERSONNEL

M. Theron Rankin, Executive Secretary
(Miss) Gene Newton, Assistant to the Executive Secretary
George W. Sadler, Secretary for Africa, Europe, and the Near East
Everett Gill, Jr., Secretary for Latin America
B. J. Cauthen, Secretary for the Orient
Charles E. Maddry, Executive Secretary Emeritus
J. W. Marshall, Secretary, Missionary Personnel
E. P. Buxton, Treasurer
Everett L. Deane, Assistant Treasurer
Philip J. Snider, Assistant to the Treasurer
Nan F. Weeks, Book Editor
Mary M. Hunter, Manager of Literature and Exhibits

♦ ♦ ♦

Subscription, 50 cents per year; 25 cents, five months; single copies 10 cents each. Editorial and publication offices, 2037 Monument Avenue, Richmond 20, Virginia. Entered as second-class matter March 23, 1938, at the Post Office at Richmond, Va., under the Act of March 3, 1879.



Photos by John H. Miller, M. D.

The Leung Kwong ("two states") Baptist Convention relief committee filled rice bowls of every description for famine sufferers.

Only those who have lived in the Orient know the truth of the statement, "Half of the Chinese people live below the hunger line all their lives." Because the vast majority of the population are farmers, living on what they can raise on little patches of land, they are completely at the mercy of the elements.

Flood and drought are a constant threat. Either leaves the people in a desperate condition. When the river overflows, the mud walls of their houses melt and homes become heaps of earth and straw. Rice plants wash away or rot under the torrents of water. When the rains do not come, rice plants die in the dry earth.

China's millions then eat bark and leaves to stay alive, unless they are fortunate enough to live within the vicinity of a Christian mission and the relief supplies there are adequate

to sustain life until the next harvest.

I have been through three famines as a Baptist missionary in China. The first in 1907 was in Central China, the others in 1922 and 1932 in North China. There was intense suffering in each area. Today all four big areas in which Southern Baptists have mission work are famine fields, due to drought in parts of Asia and flood in others. The number of people affected is a hundred times that in the famines I experienced.

What is worse, the Chinese people have gone through twelve years of war. The disruption of communications and transportation systems makes systematic relief efforts on the part of Government and missions all the more difficult.

American people have never abandoned need just because of difficulties, and Christian missionaries in the

Orient are hard at work now, changing relief funds into food, clothing, bedding, medicines, vitamins—life and hope for all the people they can reach.

Famine hasn't changed its character. Neither has the ministry of healing and restoring life in Christ's name. I am constantly thinking these days of the faithful missionaries of many Christian agencies, especially the thirty-nine Southern Baptist missionaries now on duty in China, because I have been in their shoes.

Funds, food, and clothing are distributed with scrupulous care. Our plan was to pick a station somewhere in the midst of the famine area. Usually it was a store building we could rent or borrow from a generous property owner, or a small chapel—Baptist, Methodist, or whatever it happened to be.

I Have Seen **FAMINE** in China

By John W. Lowe



A large supply of wheat or flour would be transferred from the mission to this relief station by means of wheelbarrows or two-wheeled carts. The wheelbarrows were loaded as high as possible with the sacks of grain or flour; with two men in front to pull and one behind to push and guide the vehicle, we could transport quite a supply. Carts were used when we could get mules to haul them.

When the food was safely stored, two of us—a missionary and a Chinese Christian—would canvass the villages in the country. In China, standing on a city wall, one can count as many as

eighty of these villages or hamlets, situated less than half a mile apart along the main roads, or a mile or two apart in the open fields.

From house to house, we went, counting "big mouths" and "little mouths," and giving out a ticket at each. The ticket, about the size of a penny postal card, had space for us to write in the name of the village, the name of the family, and the number of big and little mouths to be fed. They were told to take the ticket to the relief station where food would be given for it. We could not leave a ticket at every home; we had to select the neediest cases and pass up the others.

We would leave the relief station early in the morning and walk all day, reaching as many of the starving as possible and offering them help. Sometimes at noon we would stop at a little Chinese inn for lunch—a hot sweet potato or a cold one, without butter. More often we would carry a sandwich or some food in a pocket.

But many a day we returned to the relief station and to bed after dark, without having eaten since breakfast. Our appetites were poor when we saw so much suffering, and we could rarely eat without being seen by children who had not eaten in days.

We slept from sheer exhaustion after days of house-to-house canvass, but some nights we were awakened by the calls and cries of the starving who had traced us to the relief station, and clamored at the door of the chapel or store for something to eat. We always dreaded the frightful scenes outside each morning: emaciated bodies of all sizes lay still, having uttered their last call for food; bony empty hands reached out to us from bodies that had no voice left.

Our plan of distributing relief was always re-examined at such times. How could we pass over these dying people to go to another village for the day, when their bodies might be carted off by the village authorities along with the corpses before sun-down? We could only use the best judgment we had and do what we could in His name.

Appearances were deceptive. A twelve-year-old child with chubby face and well-shaped body begged for a few coppers one day and I passed her without responding. My Chinese helper detained me.

"Teacher," he said, "the girl is in the last stages of starvation. Her body is already bloated. Can't you save her?"

I looked again and realized that what I had mistaken for health was actually the sure signs of death. The help we gave may have been too late.

In one wretched village, I made the usual rounds. At the doorway of one mud house our Chinese guard called out: "*Chi-lai-ba*" (stand up). In the dimness of the room, I could see an emaciated woman on a mat on the dirt floor, surrounded by children, the smallest ones resting their tiny heads on the woman's empty breasts.

"Please excuse me," she said, weakly, "I am unable to stand. My children and their mother are sick and starving, as you see."

Urging the mother to be quiet and lie still, I hurriedly filled out a ticket for two big mouths and five little mouths.

As I wrote, a man arrived. I handed the ticket to the anxious father, saying, "Get flour with it at our relief station tomorrow."

"Foreign teacher," he said earnestly, "can't you see my wife and little ones are near death? Please, teacher, write on this ticket *chin tien* (today)."

"The sun is setting. It is five miles to Chen-hwoa-chi. Would you go now?"

"Yes, you see the condition of my wife and children."

With my big red pencil I wrote on the face of that card in large Chinese characters the word "today."

Later as we returned to our station after the day's work, I met the man with an earthen jar full of flour. He recognized me and fell to his knees, striking his head on the ground in his effort to express his thanks. I told him not to bother to thank me, that that flour had been sent to China by American friends, and that he should hurry along to his family who needed the food so badly.

"I just must thank somebody," he said.

"Then thank God for this gift of food," I said, trying not to prolong the interview.

"And how shall I thank him?" he persisted.

"Put your hands together, as you always do when you say 'Thank you!' and say, 'Father of heaven and earth,

(Please turn to page 8)

Sahibs of America

By Pen Lile Pittard

She was gaunt and hungry, the lines of misery chicken-tracked across her face, her hands—across the whole exposed surface of her body. The few strands of unnaturally whitened hair were pulled back taut and fastened in a clump on the top of her head. Both hands were angularly extended and each clutched despairingly at the emaciated body of a ragged child, while on her face—uplifted in naked anguish—was written the wordless prayer of the hopeless. Beside her lay a tiny bowl of rice.

"Choose!" said the inexorable voice of Fate, "Which of your children shall starve?"

And in the derisive echo came the inescapable certainty of Fate's own excruciating decree, "Both!"

"Horrible! Horrible!" was the answer of my soul as I turned in revulsion from the shattering sight on the poster. But I could not turn it away from my mind. I saw it plastered on the walls of buildings; I saw it in tableau on the corner of every street. I felt the cold fingers of death about the body of my baby—and then she was crying at the top of her voice for it was feeding time.

"Suppose," said the grim and taunting voice inside me, "Suppose you had no bottle to warm for your hungry child! Suppose your refrigerator were bare and hope for anything to eat again were dim and quite unlikely. And suppose those cries you hear were not an admixture of tyrannical impatience and a small amount of hun-

Jesus, seeing the multitudes, was moved with compassion, and fed them, healed them, taught them! The sahibs, seeing the multitudes, lift up their skirts, passing by, and call for an officer to remove the wretched ones from their sight.

ger, but rather the stark screams of starvation. Suppose your child were dying for a crumb of bread which you were powerless to provide, dependent utterly on someone thousands of miles away who didn't care—someone like you!"

"But I do care!" the defensive retort sprang through the guilt that was rising to a flood.

"You don't! You haven't spent a penny, saved a mouthful, shipped one ounce to relieve the momentary suffering of a single stricken one!"

And so the battle tore through my being, leaving me warm with tears.

"Sentimental fool!" came the inevitable thrust. "What good can you do by weeping out your compassion?"

"None," I said.

Our Children

Photo by Moore



Their Children

AFSC.



And incredibly, the means for reaching across thousands of miles to stop the cries of destitution in the mouths of many nations seemed lying all about me! Simple things they were, and very commonplace. No spectacular avenues of giving or of doing seemed available just now. Wondrous waves of generosity swelled my bosom, but amazingly, my contributions—elegant to me—appeared so trivial as to be inconsequential in the face of the sea of need—the magnificent contributions of other people. What could I do?

A pastor's wife often finds her opportunity in supplying the needs she sees, through the medium of her stimulation of others whom she leads. So with this one.

Most obvious of such avenues, as I surveyed my possibilities, was the Girls' Auxiliary, of which I was counselor. A dozen girls, eagerly enthusiastic and most of whom had interested mothers, could make quite a force in any enterprise. The response to my suggestions about sending overseas boxes of food for Italian relief was immediate and somewhat overwhelming. Even girls who had been delinquent members so much we no longer expected them at meetings called for boxes to fill and addresses to which to mail them!

We heard of millions of people doomed to death from want of the miserable crumbs we were dropping from our tables—the warm, if worn, winter woollens which lay wasting in our trunks or which would perhaps bring a few paltry dollars at a rummage sale.

This time the whole town went into action, and tremendous crates were packed and shipped—tremendous ones, but, oh, how miserly few for a town of wealth and cotton fatness!

Again the Girls' Auxiliary was called to action, and as the members of Woman's Missionary Union bound up their bundles of clothing, the girls made their rounds to collect it.

Meantime, the missionary society, under other direct leadership, was sending a continuous trickle of small gifts to sufferers.

Came the time for Vacation Bible school and the question of handcraft. "Our time is so limited, and there are so many important things we need it for!" complained one of the depart-



Fung Ping Leung and Giovanna Arbanasich, with Y. W. A. Laurella Owens, were two Y.W.A. campers at Ridgecrest in June who showed keenest interest in the white doves of peace with money in their bills, as the relief-rehabilitation offering grew. Rachel Joy Colvin and Juliette Mather (right) held the bag for \$4,180 that week.

ment superintendents. But the demands of the children were loud and vehement! They love handwork, especially if it is handwork with an important purpose. Important things for the limited time? What could be more important than teaching by concrete experience the glory of helping others—the missionary message in a stitch, the power of a short suggestion on a plaster-of-paris plaque?

So for several days now, two hundred fingers have been busily sewing together squares of cloth for a quilt to warm a weary body in a strange land in the coming winter. A young women's Sunday school class will enjoy a quilting party, when the top is finished, adding their own small bit to a love message from the Christ through us to someone far away in need, perhaps, of more—much more—than quilts!

This summer we pastors' wives are enlisting women in our town in a united subscription to the project of tithing all the food we can through this busy season, for distribution "to the necessity of the saints" and of all others who lack for bread in the far-flung areas of our world this coming winter.

Early in July our entire church observed Famine Relief Day, with a special speaker, and an effective motion picture depicting the want in other places and the need for our generous gifts. We climaxed the day with a worthy offering for famine relief in the Master's name.



Photos by Moore

But we do not really care. We do not see it vividly enough to care enough. And those who see enough, it seems, perforce grow callous.

"I have often gathered the bodies of the dead in piles and burned them," said a soldier recently from China. "We had to—couldn't have lived around there if we hadn't!"

A former member of the Royal Army Medical Corps wrote a distressing confession which appeared last spring in an American monthly. After a surprisingly short while in the sprawling streets of Calcutta, with their litter of dead and dying, streets actually crawling with beggars who plucked at his garments for a morsel to eat and expired at his feet, their anguished cries scarcely cold upon their lips; he said, "I found myself eating a candy bar, disinterestedly watching a woman die!"

He further says—and this is the most tragic truth of all: "The telltale marks of chronic famine are plainly seen throughout Bengal: half the population seems crippled or diseased. But the well-fed sahib bears the worst mark of all in his brutalized outlook, his bitter inhumanity!"

This is the price we pay as well—we sahibs of America—a brutalized outlook—a bitter inhumanity. What is your reaction to a world in want—to the stench of the starved of the earth? You can measure it by the exact yardstick of your actual efforts to relieve it. As Tomlison says, "We see things not as they are, but as we are."

Major Tensions

By W. O. Carver

Continuing Issues

We have previously commented on the great contest which is on and likely to continue with growing intensity between Russia with its communism and the Roman Catholic Church with its religious totalitarianism, and its hope of political determination throughout the world.

We have also noted the coming to definite and open expression of the fundamental differences between Roman Christianity and evangelical faith. The sharpness of that tension grows more acute with the co-operation of all major denominations in the United States in support of the principle of religious freedom. That issue came to definite focus in the united pressure of evangelicals on President Truman to terminate the evasive ambassadorship to the Vatican and his promise that this will be done.

This called forth a violent tirade of false and undignified abuse of the Protestants by the supreme ecclesiastic of the Roman Church in America. These two utterly irreconcilable concepts of the nature and functions of the Christian Church must now come to be understood. It will serve to revitalize a Protestantism that has been weakened in its conviction and enthusiasm during the past half century.

It gives to Baptists a new occasion for a spiritual and sympathetic campaign of proclaiming the gospel of personal salvation and of individualism in religion and of democracy and autonomy in the church, and of independence of political and religious institutions.

America and Russia

More and more it becomes clear that the peace of the world and the opportunity for a new order of civilization depend upon understanding and co-operation between the United States and Russia. At the same time

each of these countries fears the other. The people of America and their Government fear Russia. Apparently we do not fear the Russian people, certainly far less than their Soviet Government.

The Soviet Government fears America and the Americans and it would seem that the Government is deepening and extending the fear of us in the Russian people. We fear Russia's territorial expansion, we fear her ideological penetration of other peoples and of our American populace, and we fear her actual and potential military might. Whether Russia has imperialistic ambitions that threaten the world we seem undecided. In the ordinary sense Russia is probably not imperialistic, but it is more a question of form than of fact.

Does the Soviet Government actually fear the United States or are their growing and excited professions of fear a device of propaganda? Is it all intended for a diversion while they establish their influence and control in all border countries, which they have already penetrated? Their exclusiveness and rigid censorship cannot but feed the worst fears of governments and peoples who are shut off from even the most natural and friendly intercourse with them. Yet there are other possible explanations of their secrecy and caution than evil designs against the rest of the world.

Why does Russia fear America? Do we give just or reasonable fear of American imperialism? The Russian press and leaders claim that we do. Do they fear American support of the Roman Catholic ambitions, such as Washington so often seems to give? Do they fear that the United States plans to be the center of a powerful combination which will hold the atomic bomb as a chief weapon for a war to thwart Russia's legitimate hopes and plans?

Both Governments make a show of eager desire for world unity and for co-operation of all peoples on a free

basis, yet neither country trusts the intentions of the other. Instead of working together in friendly efforts to perfect plans for United Nations organization, each one looks for the secret trick and the sinister motive in any proposal put forward by the other. Herein lies the great tragedy of the present situation and the ominous threat for the near future.

There is most urgent need for a strong movement toward understanding. If the United States would lead an adequately planned and financed movement for friendly intercourse and cultural exchange among peoples we could find reassurance and hope. Our war preparations budget still runs into vast billions. The recently passed Navy bill alone runs well over four billion; the Army and Air Force budgets will carry the total to many times that amount.

One billion a year invested in methods of sincere friendship and mutual understanding would be of incomparably more value than all the billions expended in military security. Power security for any country is inescapably regarded as power threat by other countries. Here is where our leadership is most needed and would yield greatest, quickest, and most enduring results.

China, for Example

To touch upon another tension that would be major but for comparison with that between Russia and the United States, we are caught in the midst of the tension between the Kuomintang Party and the Communists of China. We are seeking rather heroically to resolve this tension. Are we at all willing to expend as much to stabilize China's currency and economy as we expend on our military equipment and our campaign for economic advantage in that vast country? We are doing far more in the Orient for good and for friendship than we are doing in Europe and the Near East. Still there is far more that we could wisely do.

Great Britain's Dependencies

Here is one field of great tension which is being dealt with on a high plane. There is a legion of ghosts out of the often brutal and ruthless imperial past of Great Britain to harass

(Please turn to page 11)

We Recommend this

Christian Material-Relief Channel

By W. Dewey Moore

Desperate, widespread human need and the deeply sensed Christian obligation to meet that need, coupled with the necessity for common action in order to implement that obligation, brought about an integration of Protestant Christian relief efforts in America.

Since 1944, forty-one major denominations, including Northern and Southern Baptists, have been co-operating in material relief in Asia through the Church Committee for Relief in Asia as an approved and effective channel for material aid in the Orient.

Now through the merging of the Church Committee for Relief in Asia and the Church Committee on Overseas Relief and Reconstruction into one organization under the title Church World Service, a channel is opened for our co-operative Christian material aid to reach the needy areas of both Asia and Europe. Dr. George W. Sadler is a director.

The handling of material relief such as clothing, food, bedding, medical supplies, and the like, requires considerable overhead organization. This

must include the operation of warehouses; provision of personnel and equipment for receiving, processing and shipping materials; securing of shipping permits and space on ships for foreign ports; and often, government or military authorization for relief distribution in occupied areas.

To handle these details, eight United Church Service Centers have been opened in American cities to receive and process material relief gathered by the churches.

These centers are set up, supported and managed under the jurisdiction of Church World Service through the co-operation of different denominational groups. At New Windsor, Maryland, for example, the center is maintained and operated by the Church of the Brethren, the one at St. Louis, jointly by Northern and Southern Baptists, and the Evangelical and Reformed Church. The centers are located as follows: New Windsor, Maryland; Modesto, California; 1735 South Van Deventer Avenue, St. Louis 10, Missouri; 101 Pine Street, Dayton 2, Ohio; 108 Goldstreet,

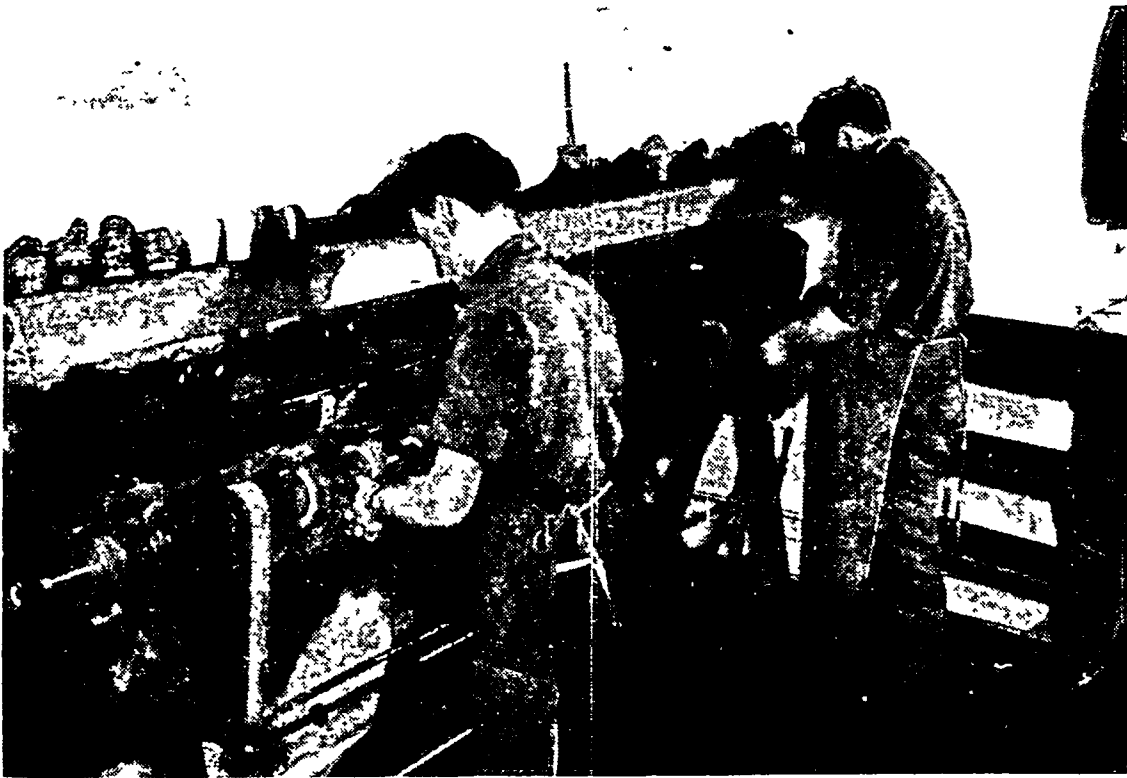
Brooklyn 1, New York; 2247 East Marginal Way, Seattle 4, Washington; 46 Cornhill Street, Boston 8, Massachusetts; 7110 Compton Avenue, Los Angeles 1, California.

Each center receives, classifies, bales, boxes, and ships clothing, bedding, food, medical and household supplies contributed through churches or individuals throughout its area.

When processed these are sent in carload lots to ports from which through the channels of Church World Service they are shipped to Asia or Europe, and consigned to Church World Service representatives for distribution to and through evangelical Christian groups in needy areas.

Newest Center is St. Louis

Supported entirely by the relief committees of the American Baptist Foreign Mission Society, Southern Baptist Foreign Mission Board, and the Evangelical and Reformed Church foreign mission agency, the St. Louis center is administered and operated



Photos courtesy Church World Service

New Windsor (Maryland) Church World Service Center has a well-equipped shoe shop and a tailor shop, to help reclothe people.



New Windsor CWS Center has processed 90,000 pounds of clothing sent by Southern Baptist groups alone. Some of it was delivered, in bales like this, to Chinese Baptists in Shanghai.

by a joint administrative committee of Baptist and Evangelical and Reformed church leaders in St. Louis.

Open daily except Sunday from nine to five to receive material relief donations delivered personally or prepaid via parcel post, express or freight, the center can serve all who desire to send material aid through Protestant Christian channels to relieve suffering humanity in Asia or Europe.

There is close consultation and co-operation between Northern and Southern Baptists and Baptist World Alliance relief committees. To make this more effective and rightly to relate our united Baptist efforts with Church World Service services, the foreign mission agencies of the two conventions, together with the Baptist World Alliance, have a joint Baptist committee on material relief.

This committee is composed of Dr. Dana Albaugh, Dr. W. O. Lewis, Dr. George W. Sadler, Stanley I. Stuber, Dr. Theodore F. Adams, and this writer. It is charged with:

(1) Gathering facts about specific Baptist needs not met through general distribution,

(2) Presenting these needs in the form of requests to Church World Service, for definite consignments of relief materials to be sent for distribution among and through fellow Baptists throughout the world.

This is a united Christian channel between contributing churches in America and brethren of like faith in ravaged areas around the world, a

channel through which, by reason of united endeavor and resources, material relief may reach our suffering brethren in Christ, and the unnumbered needy and destitute around them in the most economical, speedy, and effective way possible.

What you do to participate in this united Christian relief effort is simple.

1. Churches, groups, or individuals may gather:

Clothing: New or used, winter and summer garments of all kinds, bedding (quilts, blankets, bed linens or fragments), shoes (tied in pairs), yarn, yard goods (samples, discards, remnants).

Household and personal necessities: Kits of pins, needles, thread, buttons, trimmings, binding, etc.; also toilet articles and supplies (toothpaste and brushes, soap, powder, combs, shaving equipment).

Medical Supplies: Hot water bottles, ice caps, antiseptics, Band-Aids and bandages, iodine, Mercurochrome, Apinol, rubbing alcohol, etc.

Food-Stuffs: Tinned canned foods of high protein value (No. 2 cans preferred), evaporated milk, baked beans, dried beans and peas, lima beans, salmon and tuna fish, meats, vitamins, etc.

2. Pack in cartons or packages.

3. List contents in triplicate with name of church, denomination, and address on each. (Keep one copy, send one in carton and mail one to Church World Service, Material Relief Department, 37 East 36th Street, New York 16, New York).

4. Mark box clearly "For Europe" or "For Asia" as desired.

5. Ship *prepaid* to United Church Service Center nearest you.

I Have Seen Famine

(Continued from page 3)

I humbly thank you for this gift for me and my family.' In my presence the undernourished father of starving wife and children gave thanks to a God he did not yet know.

Relief work is always painful, because no matter how large the quantity of food, it never takes care of everybody who is in need.

When the big flour sacks were emptied, we sold them to people to patch their clothes, and the coppers they paid for the sacks were then distributed to the hungriest of the people who surrounded our station.

We announced from the door of the relief station that money would be given to them if they would go to a near-by field and sit down. They obeyed promptly. Our Chinese helper then took a long bamboo pole and pointed out the men, women, and children who were most in need.

We then seated a thousand in rows of fifty, and went down the line, giving five coppers to adults and three to children.

We missionaries gazed at the two groups of famine victims, and wondered by what power the Chinese evangelist could distinguish the neediest cases from the less needy. We still wonder. Perhaps mistakes were made, but we who had food to give in Christ's name depended upon him to guide us in administering it well.

The Ship That Sailed into Silence

By Charles E. Maddry

The history of modern Japan dates from 1854, when Commodore Matthew Calbraith Perry sailed into Uroga Bay, and by means of the persuasive urgency of United States naval guns, compelled the rulers of the hermit kingdom to enter into commercial relations with America. Japan, until that time, had been a medieval, feudal kingdom, living in proud isolation from all the other nations of the world.

The Japanese received from Commodore Perry a letter and a long list of presents from President Fillmore. The gifts included a miniature railway and locomotive that ran on its own steam, a telegraph set, a sewing machine, the annals of Congress, descriptions of bird life in America, several barrels of Kentucky whiskey, many cases of champagne, all kinds of guns and assorted ammunition for them, a list of postoffices in the United States, a copy of *Farmer's Guide*, and a geological report of Minnesota.

On Sunday, July 10, 1854, negotiations concerning the treaty were suspended for the day, and "Divine Service" was held on board the flagship of Commodore Perry. The one hundredth Psalm was read, prayers were offered, and the group sang the great old gospel hymn which begins with the lines:

Before Jehovah's awful throne
Ye Nations bow with sacred joy;
Know that the Lord is God alone,
He can create, and He destroy.

The startled Japanese gathered in throngs on shore, and were deeply impressed by this, the first Protestant service ever held in Japan.

After the kingdom of Japan was opened to the world in 1854, our Baptist fathers began at once to lay plans for sending the gospel to the peoples of Japan. Missionary Matthew T. Yates of China repeatedly urged the Foreign Mission Board to send missionaries to that country. Dr.

Yates felt so strongly that Southern Baptists should enter Japan, he offered to give up his work in China and go to Japan.

The Board felt that his work in Shanghai must not be interrupted and they began to search for missionary candidates for Japan. Dr. Yates offered to pay personally the salary of a missionary couple for that emerging nation.

In 1860, the Foreign Mission Board appointed Dr. Crawford H. Toy of Virginia, for Japan. The Portsmouth Association of Virginia guaranteed his support, but before he could sail, the war broke out in America, and Dr. Toy became one of Lee's chaplains and never reached Japan. The Board appointed the Rev. and Mrs. John Quincy Adams Rohrer of Maryland and they sailed for Japan on the ship *Edwin Forest*, August 3, 1860. On the same ship, the Rev. and Mrs. A. L. Bond, newly-appointed Southern Baptist missionaries for Canton, China, sailed for their field.

The *Edwin Forest* sailed into the silence of oblivion. It was never heard of again.

Lost Missionaries

The Rev. J. Q. A. Rohrer was a graduate of Lewisburg University, in the class of 1857. He was at first a member of the sect of the Wine-brennarians; but their views being substantially like those of the Baptists, he joined the Baptist church at Lewisburg.

Mr. Rohrer was studying medicine when he felt called of God to go as a missionary to Japan. He married Sarah, the only child of Major and Mrs. Sidney T. Robinson. A native of Montrose, Pennsylvania, she was baptized into the fellowship of the Montrose church in 1856. She was educated at a female seminary at Binghampton, her father's native place. She then went to a famous music school in Connecticut, graduating with high distinction. Her piano and

guitar were sent ahead to Japan, in the hope that they would "win the Japanese females to civilization and religion, and also be a source of living if anything should deprive them of support."

A friend said of this promising couple: "In Mr. Rohrer and Sarah was a union of piety, benevolence, education, and refinement seldom equalled."

It was generally understood that Mrs. Robinson, the mother of Mrs. Rohrer, on being left in her loneliness, would follow the daughter on the next ship that sailed to Japan. The mother accompanied Mr. and Mrs. Rohrer on board the *Edwin Forest* and before their final adieu, she knelt by her daughter's side and, in an agony of soul, prayed that God would forgive her for consenting to the bitter separation from her only and darling child. Mrs. Rohrer replied: "Mother, with the exception of parting with you, this is the happiest day of my life. If we are lost at sea, death will find us in the path of duty."

In order that they might be members of a church connected with the Southern Baptist Convention, Mr. and Mrs. Rohrer united with the First Baptist Church of Baltimore. In June, 1860, they were publicly set apart for the work of missions by this church and its noble pastor, Dr. J. W. W. Williams.

When, after several months, it was apparent to all that the *Edwin Forest* was gone forever, Dr. Williams held a memorial service in the First Church of Baltimore for the lost missionaries—Mr. and Mrs. Rohrer and Mr. and Mrs. Bond. With the eloquence and pathos of a great preacher Dr. Williams spoke that day.

Was the *Edwin Forest* burnt at sea? Did the flames gather around these disciples—they fell into each other's arms, and looked up through the burning mass and saw Jesus standing to welcome them into his presence. Did the ship founder and go gradually down—they embraced each other and thought of Jesus, and as the waters gathered around them, they looked up and saw Jesus standing to give them an abundant entrance to heaven.

It was in the year 1860 that Southern Baptists made their first earnest effort to reach Japan with Christ's gospel, but it was not until 1889—twenty-nine years later—that we arrived and began work. "Too little, and too late."

Missionary

By MAIL

By William H. Berry



Brazilian Baptist layman, José Abichara, helps evangelize his state.

José Abichara's life as a Christian has been a kind of tug of war with his parents and relatives, but he is one of the most vital Baptists in Brazil. He is a colporteur by profession.

"I'm not a saint with my hands crossed," he said to me. "There is nothing about me which is heavenly or over-pious. I was born a rational being and any changes in my nature have been brought about by the gospel. I am known by my best friends as curious and eccentric."

He is also persevering. José never quits. The story of his first contacts with and surrender to the gospel proves it. His parents were of the Greek Catholic Church. They were liberal toward other faiths but were not prepared to see José become a Baptist. He tells about his conversion this way:

"I had been taught to avoid the Bible as a false and dangerous book. Even more, I hated it and showed my fanaticism through violence. Whenever presented with a gospel, or in whatever way I came in contact with the Scriptures, I burned them, or tore them to pieces, or destroyed them in the way I found most convenient.

"One day in a rage I took a Bible which came into my hands, tore out its pages, threw them into the passing stream, and watched them float away with the current.

"Then something happened which I could not explain," he said. "My choler passed away too. In its place came the spirit of reason together with a sense of responsibility. Why

had I been so implacable toward a book I had never taken the trouble to read? How could I be certain of my own spiritual safety when I never practiced the religion to which I had belonged almost from my birth? Why was it wrong to pass judgment on a book when it was my own soul that was hanging in the balance? No, things were not as they should be. There must be some individual responsibility before the judgment of eternity."

Without understanding its meaning, José had become convicted by the Holy Spirit. He had set out deliberately to destroy the Bible. Like Saul of Tarsus he was learning how useless it was "to kick against the pricks."

That was in 1934. In that same year he moved to Belo Horizonte. But he was twenty-five years old and a sick man—tubercular. He had spent all his physical wealth in riotous living and now was seeking both physical and spiritual recuperation.

In a strange atmosphere without friends or money, he remembered his contacts with evangelical Christians and resolved to seek them out in the capital city, because he was certain to be received kindly. One night a drunken friend, who knew the city better than he, showed him the First Baptist Church:

"There it is," he said. "Now that you have been asking for it, I hope you get religion to your heart's content."

José entered. He says he knew from

the beginning this was what he was looking for. It was too good to be true.

"That night I began a new life," he said. "For two years I missed no service in the church unless providentially hindered. Then I was baptized in 1938. I had taken plenty of time to decide and there were no doubts left in my mind. This was it."

But José was yet to learn what it meant to follow a new faith. His family objected emphatically and they tried to turn him aside from his convictions. He was ridiculed by friends.

Evangelical philosophy was sometimes too much even for him. Just what was the meaning of the Golden Rule and what was the profit from it? Why not take vengeance on your enemies? Why shouldn't the enemies of the gospel be suppressed in order that the gospel itself triumph? Doesn't the end justify the means; isn't a questionable deed justified for a good cause? There was much in his way of thinking which only time and experience could change.

"Despite material obstacles," he continued, "I had also come to another conclusion. I could not become a preacher. I have no capacity for such a calling, but my impression of the torn Bible and its scattered leaves as they floated down the stream became a kind of obsession with me. Here was my call. Paul preached the Christ he had once persecuted; I would distribute the Bible I had once destroyed."

José's health improved. He found employment in a financing organization. He married a member of the church of which he had become a member. A few copies of the Gospels were given him and he sent them through the mail to unknown persons in other parts of the state. The idea grew. No one here had ever done this kind of work on any great scale. It would require considerable sums of money. Conservative workers looked doubtfully on the plan he worked out but encouraged him with small personal contributions.



He mails Gospels, New Testaments, and Bibles, and packages of Christian literature, including pamphlets, copies of the national Baptist paper, and other good reading matter.

It gave results. José Abichara had found his life's work. The plan was singular, his methods are unique, but no one can count the results.

So, curious, eccentric, and persevering José Abichara has done much in seven years, and says his work has just begun. As a colporteur he has sold in that time 1,500 Bibles, 600 New Testaments, and 200 subscriptions to the national Baptist paper, *O Jornal Batista*. He has distributed 300,000 tracts and Gospels in Belo Horizonte, and sent 35,000 more through the mails to addresses taken from the official state directory. He has also sent 15,000 packages of literature, which

he calls "spiritual torpedoes", out to unknown people. He says he calls them spiritual torpedoes because once they explode in the spirit of an individual, he will never be the same again.

Asked if any of these have come back to him, or if he ever receives letters of response from those who receive his spiritual T.N.T. he replied:

"Yes, some write me asking for more, and others send me the names of their friends who will be glad to receive the same kind of literature. In this manner the way keeps opening up. Some of these friends have been converted to the gospel and have become contributors to my project in their sections of the state."

José admitted also that there have been some negative responses. Some of the recipients have returned the packages without opening them. Others have written him letters berating him in his "attempt to convert them to a new religion." In one town the parochial priest got together all the Gospels he could collect and sent them back in bulk, but José, soon had them on the way again to other destinations.

The packages of Christian literature he mails are called "spiritual torpedoes."



Major Tensions

(Continued from page 6)

and hinder the enlightened course of the Labor Government. And there is the fear that this late course of justice is a counsel of safety, if not a counsel of despair. The time has come when Great Britain must encourage and promote independence and freedom, or see what was once the proudest of empires fall to pieces and its member peoples fall into chaos, strife and ruin. Even so, here is a vigorous program of humane effort to solve a great problem in which inhere many tensions.

All these tensions are aspects of the tension between selfishness and human brotherhood; sin and salvation; iniquity and righteousness; Jesus Christ and "the spirit of the age"; between God and the devil. Here is where the gospel and organized Christianity come in, or where they must come in or see the world go down in ruin. Here is the supreme test of the churches.

Judgment begins at the house of God. The "Day of the Lord" has come and who shall stand? Evangelical, evangelistic, missionary Christianity stands between God and chaos.

Southern Hospitality in Asuncion

The capital of Paraguay is an important center of evangelical Christian missions.

My husband and I had traveled more than seventeen thousand miles through fifteen foreign countries in six weeks and had worshipped in beautiful cathedrals. We had seen many well-equipped Sunday schools, social service centers, and evangelical colleges, but in Asuncion, Paraguay, on Sunday evening, April 28, we had the privilege of worshipping in a little, unfinished chapel built by Southern Baptists under the direction of Missionary Sydney Goldfinch whom I had been privileged to meet at a missionary conference in Carolina.

He and his wife and three beautiful, curly-haired little children were all there. Through faith and prayer and hard work, they have secured for their mission board a workers' home that is ideal for the tropics. A yard filled with tropical fruits and flowers, and a cow to give milk for the children, were evidences of God's abounding love and care, heaped up, pressed down, and running over. Here, with true Southern hospitality we were entertained. Here we met other Baptist mission workers from our part of the United States, as well as national evangelical leaders.

The new and most timely Baptist Tabernacle is built right by the side of the road where the race of Paraguayans go by. It is strategically located in a poorer section of the city where "the common people hear the Word of God gladly."

In a country so predominantly Roman Catholic, it is difficult to win the people to evangelical Christianity. One must be winsome to win some to the simple gospel of our Lord Jesus Christ. The pastor of the new church, Pedro Ruiz-Diaz, is the only Paraguayan minister of the evangelical faith, so I understand, in the whole country. Most of the Latin American evangelists come from the Argentine, but this young Baptist minister knew in whom he believed. He had paid a great price for his faith, and that is why it meant so much to him. After becoming a Christian, he left his busi-



By Julia Lake Kellersberger

ness and worked his way through the Baptist seminary in Buenos Aires, supporting his family at the same time.

We were not surprised, therefore, to see the still unfinished building filled on that Sunday night, nor were we surprised to hear the congregation sing the great old hymns of the Christian church with fervor and with melody in their hearts. They sang in both Spanish and Guarani, and my husband and I spoke in English with an interpreter, so three languages were spoken that night.

All of us understood, however, the language of Christian fellowship. The words "Jesus Christ" and "Hosanna" and "Hallelujah" are almost the same in every tongue. How wonderful it is that peoples of all nations and races can sing his praises together and understand that same wonderful Jesus.

So good was the singing, so enthusiastic the group, so happy the fellowship that soon the doors and windows were crowded with curious listeners seeking to find what all of this was about. Street preaching is not allowed in Asuncion, but the Baptists were wise enough to build their house of worship so close to the street, with windows so wide open and doors so large, that those on the street could hear anyway.

The Paraguayan minister took this

opportune time to preach to those by the wayside a real evangelistic sermon. We could understand enough to know that he was pointing these strangers to the Way, the Truth, and the Life. These were those sheep who had no shepherd. These were those who had followed, on Good Friday, the bier of a dead Christ in effigy. The Baptist minister preached to them a living Lord, a resurrected Saviour. The crowd did not leave. They listened. Some even slipped into the church and stood uneasily in the rear, like birds ready to fly at any moment.

"You need not be afraid to worship here," said the minister. "This is God's house. You are welcome to stay."

Most of them did stay until the benediction was pronounced, but before anyone could speak to them they hurried away.

We left the house of God that night—the little yet-to-be-finished chapel, with its bright home-made paper flowers, its little portable organ, its hearty singing, its congregation within and without—our hearts warmed by such a spiritual experience. It increased our faith in the progress of true evangelical Christianity in the heart of a Roman Catholic country. We thank God for the Southern Baptists who are holding true to the faith of the fathers, and who are preaching unto the ends of the earth.

What Makes a College *Missionary*?

Baylor

Baylor is the child of missions. The three founders, James Huckins, William M. Tryon, and Judge R. E. B. Baylor were all missionaries to Texas, Huckins and Tryon being the first and second missionaries respectively of the American Baptist Home Mission Society. The presidents and other officers of Baylor University through the years have had great zeal for the cause of missions. Dr. Burleson, the second president, is said to have knelt on the sands at Galveston as he arrived in Texas, praying that God would give him Texas for Christ.

One of the first missionaries sent by the Southern Baptist Foreign Mission Board to South America was W. B. Bagby, a Baylor graduate. The missionaries who have gone out from Baylor have returned to their alma mater bringing news of the work on the mission fields.

Through the years, Baylor has carried on a program of religious activities. From the early days at Independence, the students have held a weekly prayer meeting and have taken active part in the work of neighboring churches, where they have caught the spirit of missions. Ninety-seven per cent of the Baptist students enrolled in Baylor during 1944-45 were engaged in some church activity.

The greatest single factor contributing to the stimulation of mission interest in Baylor, however, was the organization in 1900 by Dr. John S. Tanner, young professor of New Testament and Greek and Hebrew, of the volunteer band, a group of young men and women who dedicated themselves to missions.

This live organization has become a laboratory of mission service in Waco and its environs. Members of the volunteer band contribute personally to the cause of missions, study the needs of mission fields and prepare themselves definitely for that work by study, by prayer, by fellowship and missionary experience. For a number of years the volunteer band has had about fifty active members annually.

LILY M. RUSSELL,
Publicity Director.

Carson-Newman

First, the college is thoroughly given to emphasizing the fundamentals of the Bible. The Bible has a prominent place in its curriculum. Among the courses offered is "Missionary Message of the Bible." Nine volunteers for foreign missions are among those enrolled in this course this semester.

A second factor is the distinctly Christian atmosphere pervading the campus. The volunteer band meets each week to study some phase of foreign missions. Mission work in the local community is a regular volunteer band activity. The morning watch, noon-day prayer meeting, occasional vesper services and the daily chapel all make their contribution. Faculty members, special groups, and visiting speakers frequently lead the students to consider Christ's will for their lives and to lift their horizons to see that there is "one world."

Only recently the professor of missions in one of our seminaries spoke at the chapel hour and was available for student conferences during the day. Within the past few days two alumni who are serving as missionaries in Brazil visited the campus and participated in the chapel service.

Finally, the prevailing missionary spirit at Carson-Newman is due in a large measure to the influence of its president, Dr. James T. Warren, a layman, who is vitally interested in the whole program of the kingdom of God.

E. C. MASDEN,
Professor of Bible.

Louisiana College

From the beginning of the institution in 1906, Louisiana College has endeavored to promote missionary interest among her students. Missionary speakers visit our campus regularly and meet with our volunteer band, ministerial association, and often with the entire student body in regular assembly to present the appeals of missionary fields to our young people. The Louisiana Convention through her missionary work encourages Louisiana College in this endeavor and expects

the institution to be warmly missionary in atmosphere and spirit.

Our Bible Department through every course stresses the missionary message of the Bible. The various religious groups among the students do everything they can to encourage missionary thought and purpose. The faculty and students seek opportunities for missionary work in jails, hospitals, street services, and unchurched communities throughout this section of Louisiana. Scores of students are busy continually in their mission trips, revival meetings, training classes, and schools of missions.

The majority of the students in Louisiana College have an opportunity to feel the impact of the missionary influence. We are exceedingly grateful when one of our students decides to give his life to missionary work. Louisiana College gives half tuition to every volunteer of missionary work who is properly accredited by his or her church. We feel that an institution like this receives a rich blessing as a result of promoting missionary information and inspiration among the students.

EDGAR GOBBOLD, *President.*

Mary-Hardin Baylor

Mary Hardin-Baylor College has a hundred years of mission history. From the earliest days students have met in missionary societies of various names, from which societies have gone fifty young women to serve under the home and foreign boards. In recent years a faculty member and a Baptist Student Union secretary heard the call of God while serving here and are now missionaries to China and Nigeria, respectively.

Of a teacher in the early days who was formerly a missionary to the Indians of Indian Territory, it has been said, "Her strong conviction of the duty laid on all Christians to send the gospel to the ends of the earth exerted a powerful influence." The missionary zeal was intensified when the call to be a missionary to South America came to the daughter of the president. After Anne Luther was graduated from the institution in 1879, schoolmates, faculty

members, and others organized the women of local churches to help through the Foreign Mission Board to support this pioneer woman. The year before Anne, as Mrs. W. B. Bagby, sailed to Brazil in 1881, these local societies had become the Baptist Woman's Missionary Union of Texas.

Mission fires have continued to burn on the campus. Consistent Christian living, missionary messages, and revivals have played a part. A course in missions is taught by a missionary on furlough. A large Christian Service Club gives opportunity for local mission work. About twenty-five members of this club belong to another Baptist Student Union organization, the Mission Volunteer Band, with membership limited to those who have felt a call to serve under the Foreign or Home Boards. These meet for prayer, study, and Christian fellowship, and witness for the Lord on the campus, in churches, in jails, and in homes.

JOSEPHINE WARD, *Professor of Missions, 1945-46.*

Oklahoma Baptist

Oklahoma Baptist University, under the leadership of an alert and progressive president, maintains an intelligent missionary zeal and continues to send graduates to the ends of the earth.

Oklahoma Baptist University is a product of missions. On the religious level its organizational life maintains a sustaining and deepening influence on the missionary-mindedness of the individual student. Practical experience in personal work is sponsored and planned. World missions finds a place in the center of the very atmosphere of the campus. Service to humanity is at the heart of the privileges found in that atmosphere. Chapel services have a devotional content.

Add to the above a group of consecrated faculty members with a wholesome conception of the world mission of the school and you have, not simply a Southern Baptist propaganda mill, but a university seeking to train youth to make an intelligent contribution as world citizens in line with the redemptive purpose of God in Christ.

The life-principle of Christ and his kingdom finds expression in the lives of the students as a result of all that impinges on the personality of the student. Two recent examples come to mind. Just before Dr. Eugene Hill sailed for China, after having been on

our campus working with students under the auspices of the Foreign Mission Board, the students made a special investment in China by way of a voluntary offering which was presented to Dr. Hill to be used in alleviating the suffering among the Chinese.

LUTHER R. HARRIS, *Professor of Bible and Greek*

Ouachita

There are many factors—both seen and unseen—present on Ouachita's campus that contribute to and strengthen the missionary cause of Southern Baptists. That indefinable something on a Christian college campus that we call "spirit" is an unending and powerful force at work challenging students to give their best to the Master. As students are led to put Christ first in their lives, their plans, and their hopes, the missionary cause is ever kept before them.

In the Bible Department, courses in missions are taught that students may be informed about the work Southern Baptists are doing; and, having been informed, may be challenged to do their part in carrying on the work in these fields.

At Ouachita are groups and organizations specifically designed to arouse missionary zeal in the hearts of young people. The volunteer band, composed of members who have already answered the call to serve in the mission fields at home and abroad, presents interesting and helpful programs, brings missionaries to the campus to speak and teach, and in every way promotes the cause of missions. Young Woman's Auxiliary sponsors two annual mission study courses open to the entire student body. This year, at the close of a mission week, six young people dedicated their lives to the missionary cause.

Missionary activities in the community are encouraged by the school and three thriving missions founded and carried on by college students offer proof of a real missionary spirit on the campus.

J. R. GRANT, *President*

Southwest Baptist

For many years Southwest was maintained and operated as a mission school under the Home Mission Board. It was later taken over by the Missouri Baptist General Association, and it has

for many years been operated as a co-educational junior college by the Baptists of Missouri.

The students who come to Southwest Baptist College are almost altogether recruited through our churches, and choose this institution because they want to attend a Christian school. The administration and faculty of the college agree fully that the principal reason for our existence as an institution is that we can make a contribution to the Kingdom work of our Lord through Christian education.

Those of us who work at Southwest are humbly grateful to God for blessings upon the efforts which have been made.

S. H. JONES, *President.*

William Jewell

For many years William Jewell has been known as a school with an unusually large percentage of students who are preparing themselves for Christian service as a vocation. The high ideals of a group forming 35 per cent of the student body naturally help greatly in setting the standards of student thinking and living.

The president, vice-president, dean, and five or six other members of the faculty are ordained ministers. One member of the faculty and his wife spent several years in Japan as missionaries. Several of its most distinguished alumni are foreign missionaries. In recent years the college has honored a number of outstanding missionaries by conferring upon them the honorary degree of Doctor of Divinity. Dr. Everett Gill, and his son, Everett Gill, Jr., now secretary for Latin America, Dr. F. F. Soren, Dr. John W. Lowe, Dr. Frank Connely, and Dr. M. Theron Rankin have been awarded this degree.

There are a large number of courses offered in the Department of Religion and Philosophy. Among these are courses in world religions and in Christian missions. The Baptist church in Liberty is one of the leading churches in the state in the large percentage of its gifts to missions. Dr. George W. Sadler, now secretary for Africa, Europe, and the Near East, was pastor of this church for seven years. Other pastors have always been great believers in foreign missions. Several former foreign missionaries are members of this church.

H. I. HESTER, *Vice-President.*

Students from Abroad

Every Southern state had some of the 10,341 students from 99 countries who attended 738 institutions in the United States last year. More arrive on every ship. The home that opens its door to the stranger receives more than it gives, and the Christian who befriends a foreign student in America is a true foreign missionary.



Students from India (above) and from Egypt enjoy America.



Students from China landed in American-style clothes.

Photos courtesy CFRFS

The Committee on Friendly Relations among Foreign Students met at Scarritt College, Nashville, last year.





Book Store Missions

Managers of Baptist Book Stores are Christian missionaries. Their sales motive is evangelism, not profits. They work for better churches through better aids to worship, better teaching equipment, better training methods, and even better sermons. Thirty stores are now serving twenty Southern states under the Baptist Sunday School Board, and four stores are now serving four countries abroad under the Baptist

Foreign Mission Board and the respective national Baptist conventions. Shanghai, Honolulu, Rio de Janeiro, and Asuncion (Paraguay) Baptist Book Stores have a ministry to render the churches in countries where government sponsors literacy campaigns. The story of one manager, Mrs. Bess H. Harrison of Richmond, Virginia, is the story of all Baptist Book Store managers—Christian service at its best.



The manager personally supervises the visual demonstration at a local church.



Her primary concern is the best available equipment for Christian education.



She guides youth groups in the choice of mission study texts and materials.



The manager conducts a devotional period for her associates in the store each Monday morning.



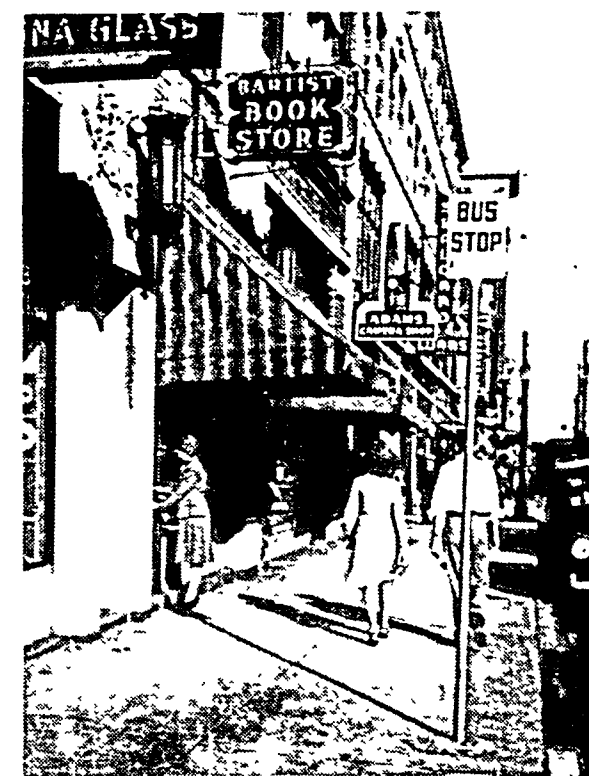
The book consultant of the Sunday School Board Sales and Advertising Department is on hand for state and Southwide meetings.



Books are shipped to all annual state Baptist meetings for the convenience of customers.



She fills rush orders herself when necessary. Her suggestion of hymnals improves music.



Each Baptist Book Store occupies strategic location in the state capital or major city.



Pastors of all evangelical churches apply for the service of the Baptist Book Stores.

A PICTURE STORY BY
MARJORIE E. MOORE

Whose Neighbor Am I?

The parable of the Good Samaritan was prompted by the inquiry of a certain lawyer who asked Jesus, "Who is my neighbor?" Then Jesus told the story of a certain man who fell among thieves, who stripped him of his raiment and after wounding him, departed, leaving him half dead. Concluding the story of the priest and the Levite and the Samaritan, Jesus asked which of these three was neighbor unto him that fell among the thieves. The form of the question was changed from, "Who is my neighbor?" to "Whose neighbor am I?"

In recent weeks Southern Baptists have faced the needs of a suffering, starving world. Many have exemplified the unselfish ministry of the Good Samaritan and have responded in the spirit of Jesus who taught us that we are to be neighbors to any man, woman, or child in the world who is in need.

The money which has been given and which is being given will help save the lives of millions of people who otherwise could not live until next year. It will help, moreover, to rebuild hospitals and schools and church houses where the people can be healed, where they can be strengthened in mind and body, and where they can worship God in spirit and in truth. Surely we have a new appreciation of the words of Jesus, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Examining Missionary Candidates

In the appointment of missionaries by the Foreign Mission Board, physical, spiritual and intellectual qualifications must be considered. Spiritual qualifications necessarily come first. All applicants are questioned concerning their experience in the regenerating grace of God, their conviction that God would have them to serve in the foreign mission field, and their beliefs concerning the Bible and the teachings thereof. The Foreign Mission Board cannot send out anyone who does not measure up to all these spiritual qualifications. One may have a saving faith in Jesus Christ, yet not be called to go as a foreign missionary. The Gadarene demoniac wanted to go with Jesus to what was to him a foreign country, but Jesus told him to go back to his home community and witness there. In response to the call of God, Isaiah said, "Here am I, send me," but God kept him in Jerusalem, and for nearly half a century the great home missionary, the prophet of God, stood between that city and destruction.

It is not enough to have what one interprets as a call of God to serve as a foreign missionary. His understanding of the Scriptures might not be correct. Like Apollos he might need to be taught the way

EDITORIAL

of the Lord more perfectly. Southern Baptists would not expect the Foreign Mission Board to appoint as one of their missionaries a man whose doctrinal views did not accord with their own, however sincere and spirit-

ually-minded he might be. In some lines of work the missionary might not need as much theological training as he would in other missionary activities.

Physical qualifications must certainly be taken into account. Foreign mission service is unlike home mission service in two or three respects. A foreign missionary is appointed for life. He goes out to a new country with physical and social conditions frequently quite dissimilar to those of his own country. As a rule, he has heavier responsibilities with more severe physical and nervous strains than he would have in the homeland. A new language must be learned. For most foreign mission fields expenses for transportation and equipment are much greater than in the home field. All these and other factors must be taken into account. The Foreign Mission Board could not, in justice to its constituency, send out men and women who would very probably be compelled to return within a few months. Experience has taught us that lesson. Missionaries and mission secretaries can testify concerning the tragedies of physical failures on the field. We have seen missionaries break under the tremendous burden and come home, crushed in spirit.

We may add that a call to missionary service presupposes a desire to make every possible preparation for that service. Moses in the Old Testament and Paul in the New Testament were well-trained leaders. They were the best trained men of their days. God took them through years of preparation and discipline before he projected them into places of leadership. Jesus himself did not begin his public ministry while in his teens.

There was a day when missionaries could go to heathen lands and work among a people almost wholly illiterate. Their messages and methods were simple and elementary in many respects. That day has passed in most countries. There are no keener or more alert intellectual leaders in the world than in most of the countries in which Southern Baptists are doing foreign missionary work. The percentage of literacy has increased rapidly around the world. Young people in our own country are demanding educated and well-disciplined pastors. That demand applies, in an even greater degree, to foreign mission fields. We cannot expect to win the leadership of those nations unless we can command their respect intellectually, as well as spiritually. Our missionaries in the Orient, in Latin America, in Europe, in Africa, are men and women of full stature—body, mind, and soul. They must be if they are to get a hearing.

With foreign missionaries appointed for life service, with the period of preparation necessary before they can do their most effective work, it is important that they begin early. The Foreign Mission Board has an age limit of twenty-four to thirty-two years. There are occasional exceptions justified by unusual conditions. We find on inquiry that our age limits are about the same as the age limits of other evangelical foreign mission boards. We have many missionaries who have thus been enabled to serve from twenty-five to fifty-five years on the foreign field. The average number of years of service is quite high, because they do begin early.

Why not send out to other countries, as our missionaries, nationals of those countries who are acquainted with their language and customs? Again, experience has shown this to be impracticable. Should we send a Peruvian to Peru (and we are not doing mission work in Peru), his salary and living conditions would as a rule be higher than that of his own people among whom he is to work and his presence would, in many cases, arouse resentment. In this day of intense nationalism, where the people in every land insist on control of interests and institutions in their country, they would prefer to exercise control of the activities of their own people even though serving under appointment of our Foreign Mission Board. Conflict would be inevitable. This is one reason why, years ago, the Foreign Mission Board was compelled to shift to national associations and conventions the employment of native Bible teachers and workers. We make appropriations to these associations and conventions, but the native workers must be appointed by their own Baptist bodies.

On this point we quote Dr. Rankin, who speaks from twenty years of experience as a missionary as well as out of his experience as executive secretary:

The national or native Baptist conventions in the various countries in which the Foreign Mission Board has work are anxious to have members of their own races come back to their countries to serve as one of their own people. That is to say, if a Chinese wants to serve in China, he should go back and serve as a worker with a Chinese Baptist Convention. If he should go back as an appointee of a foreign mission board of the United States, the Chinese pastors and other native Baptist workers would feel that he was an outsider. This same condition applies to almost every country in which our Board has work. It is particularly true in Latin America. A Latin American will say to a fellow Latin American, "If you want to serve among us, come back here and serve as we do and not as an appointed missionary of a foreign mission board in the United States." Experience has shown that in most cases a national going back to his own race to serve among them, would not be accepted by his fellow national workers if he went as an appointee of a foreign mission board of another country.

These are some of the principles and policies which

have come out of years of experience. Changing conditions will suggest some changes from time to time, in order to have the most effective missionary program. We shall always seek to find the mind of God and profit by our experiences in the one small world into which God has sent us.

Unofficial Missionaries

Heretofore, in framing a strategy of world missions we have thought almost exclusively in terms of official missionaries. Missionary leaders have called young people to the dedication of their lives and talents to the supreme task of world missions. Most of them went under appointment by missionary boards with, here and there, individuals who went out to foreign lands on a faith program. But in practically every case, whether they represented mission boards or the interests and prayers of detached groups, they dedicated their lives and labors wholly to the missionary task.

But in today's world we face a new missionary opportunity and challenge. Within a matter of months, as soon as transportation adjustments can be made and improved traffic facilities become available to people generally, we shall be boarding planes in any one of many airports in our own country and within a few hours be in China, or Argentina, or Nigeria, or Arabia. Where one person made a trip abroad before the war, we shall have one hundred or one thousand going to other lands not primarily as tourists, but as representatives of world interests. The air will be full of couriers speeding across land and sea to their chosen tasks. We shall have tens of thousands of young men and women going out as teachers, engineers, physicians and surgeons, managers of great industrial enterprises, representatives of gigantic corporations. These young people, many of whom are now in our colleges and congregations, will be going out to every neighborhood in the world—this small world.

Can't you see that this gives us an unparalleled missionary opportunity? Let us give these thousands and even tens of thousands of young men and women the vision of the opportunity they have for witnessing for Christ, not as official missionaries, but as unofficial ambassadors of Christ. As they go out as business and professional leaders to other nations where there are relatively few followers of Christ, lay on their hearts the opportunity and the obligation they have to make all of their business and social and educational and cultural contacts count for Christ. Many of them would in this way be able, ultimately, to win more of their friends to the Christian faith than could be done in the same length of time by "official" missionaries.

This is the first time we have been brought face to face with this form of missionary strategy but we should consider very seriously and act on it. The Mo-

Know your Baptist missions

MEXICAN MISSION

ESTABLISHED 1881

AREA: Mexico equals in size all states east of the Mississippi. Southern Baptist missionaries serve in northern and western sections; Northern Baptists in southern and eastern sections.

POPULATION: 20 million—one-half Indian, others "mestizo" or Indian and Spanish; small white population. Illiteracy 60 per cent. Wealth in large centers. Poverty, poor housing, poor medical facilities for the majority.



MISSION STAFF: 16 missionaries representing Southern Baptists. Large former staff depleted due to anti-religious laws. Laws now relaxed. Staff works in four centers.

El Paso, Texas, across Rio Grande from Ciudad Juarez, home of publishing house which serves all Spanish-speaking nations. Two missionary couples.

Torreón (population 80,000), new site of seminary and training school, moving from El Paso back to Mexico. One couple; one woman teacher. Missionaries also serve surrounding country.

Chihuahua (population 60,000), south of Ciudad Juarez; center of evangelization of northern Mexico, served by one couple. Plans for new church building and student home.

Guadalajara (population 225,000), Mexico's second city; student home with Christian atmosphere for students attending state schools; center of evangelization for south-west and Pacific coast region. One couple.

NEEDS: More field missionaries; construction of new seminary and training schools; improved church buildings; re-establishment of a Baptist academy; enlargement of publishing house to serve a continent.

Clip and file this column each month

EDITORIAL (Continued)

hammedan and other faiths have followed this strategy for generations. Wherever a Mohammedan businessman goes, he is an advocate of his religion and is not ashamed to be seen praying daily. The time has come for us to be as zealous, whatever our business, or profession, wherever we go, for our Lord.

The Holy Spirit and Missions

With so much being said and written these days concerning missionary opportunity, missionary methods, and missionary strategy, we are not thinking as much as we should on the personal presence and power of the Holy Spirit.

Before going to the Cross, Jesus told his disciples that he would pray the Father to send another Comforter, another Guide—the Holy Spirit. Before his ascension he bade his disciples remain in Jerusalem until they were endued with power from on high. Without the Holy Spirit they could do nothing; through the Spirit of God they could do all things. Having received power when the Holy Spirit came upon them, they were to be Christ's witnesses in Jerusalem, in Judea, in Samaria and unto the uttermost parts of the earth.

They tarried in Jerusalem in prayer until the Holy Spirit came upon them, then boldly they proclaimed the crucified and risen Christ. Their messages, empowered by the Holy Spirit, caused men to cry out, "What must we do to be saved?"

The Holy Spirit came to Simon Peter when he was perplexed by the vision in the home of Simon of Joppa and said to him: "Three men seek thee. Arise, therefore, and get thee down and go with them, doubting nothing, for I have sent them." Peter never became a world missionary in his understanding and sympathies until the Holy Spirit directed him to the home of the Gentile army officer, Cornelius.

The Holy Spirit called Barnabas and Saul from the Antioch church and sent them away on their first missionary journey. All the way along, God's evangelists were accompanied and empowered by the living Spirit of God.

Missionary labors would be futile anywhere without the Holy Spirit. He convicts, regenerates, sanctifies, teaches, guides, empowers. In every missionary undertaking, we must always seek his presence and power. By him all nations, Gentiles and Jews, have access to God through Jesus Christ, the world's Saviour.

Militant Churches and Missions

We do well to profit from what Dr. Soper in his *Philosophy of the Christian World Mission* calls "one of the saddest stories in the history of Christianity." In the early centuries the Christian religion was militant in North Africa. It was militant because it was

evangelistic and missionary. It shared the compassion of Christ in its concern for lost and suffering humanity.

But the day came when the churches of North Africa lost that spirit of compassion and spent their time largely in fruitless controversy. Doctrinal studies have their place if they pulse with spiritual life. But too many churches are in the class of the church at Ephesus. In organization and orthodoxy they may rank high, but they have ceased to love as they once loved. It is not a question of choice between missions and a clear understanding of the Scriptures. Both are necessary and both are joined together. Knowledge and zeal linked with spiritual passion and power should characterize every church.

One day, in North Africa, Mohammed came along. "What might have occurred had he been confronted with vital Christianity goes beyond imagination. . . . It takes an aggressive church to resist an aggressive enemy, even though the two kinds of aggressiveness may be very different." Innumerable sects are giving concern to evangelical bodies not only in this country, but in foreign mission fields. Isn't that a challenge to every one of us to keep our churches so virile, so vigorous, as to give unscriptural beliefs little foothold? A healthy body is the surest protection against disease.

MISSIONARY *Tidings*

Recently Pastor Willis Howard of the First Baptist Church, Oklahoma City, preached a forceful message on the Good Samaritan, with an urgent plea for relief in the name of Jesus. Three philosophies were represented in the characters portrayed in that parable: The philosophy of robbers ("What is yours is mine and I will take it"); the philosophy of the priest and the Levite, ("What is mine is mine and I will keep it"); the philosophy of the Samaritan ("What is mine is yours and I will share it").

♦ ♦ ♦

The editor of THE COMMISSION had the rare privilege in June of speaking twice daily for eight days to seventy-five rural preachers and their wives, enrolled in the short course for preachers at Oklahoma Baptist University. The themes were, "Missions and the Bible" and "Our Southern Baptist Foreign Mission Fields." The fellowship with these leaders of our rural churches was a blessed experience.

♦ ♦ ♦

Don't pack away your winter clothes and bedding where they are subject to inroads of moths and mildew, and thieves. But send them instead to clothe your brethren! So, our Lord has told us, you will clothe Christ himself. So indeed will you lay up for yourself treasures in heaven. So will you lay the foundations of a better world here on earth. So will you discover a new warmth of Christian love, which the finest garment in the world could not bring to you. So will you discover a new joy in Christ's service. For where your treasure is, there will your heart be also.

—Church World Service.

♦ ♦ ♦

One of the most significant statements concerning the present world crisis was made recently by Chancellor Hutchins of the University of Chicago who said that civilization is doomed unless the hearts and minds of men are changed. There must be a spiritual, moral, and intellectual reformation of men and women in all the world. On the very same day, Mr. Bernard Baruch, chairman of the Atomic Commission, reminded us that we must choose between world peace and world destruction, between the quick and the dead. We face the alternatives whether we wish to stand in the sun with our faces lifted upward or burrow in the earth like rats.

♦ ♦ ♦

The status of India seems to have improved somewhat in recent weeks. The India Congress (Hindus) and the Moslem League (Mohammedan) virtually agreed to a plan suggested by Great Britain for the independence of India, although they could not agree on a cabinet. The Moslem League waived its insistence on having an independent state in northern India, Pakistan, in which Mohammedans constitute a majority. Around the world crises develop overnight, but the general world situation seems to

be somewhat improved. Such friction areas as India, Trieste, Palestine, Iran, China, the Mediterranean, the Balkan nations, Argentina, the Netherlands East Indies, Manchuria—and our own country—give us concern. All of these vital questions are directly related to world missionary effort.

♦ ♦ ♦

As has already been noted in the state Baptist papers, the Executive Committee of the Baptist World Alliance, of which Dr. J. H. Rushbrooke of London is president and Dr. W. O. Lewis is general secretary, has accepted the invitation of the Baptist Union of Denmark to hold the seventh Baptist World Congress in Copenhagen, July 29 to August 3, 1947. The general subject of the Congress will be the world responsibility of Baptists. This promises to be the most important meeting of the Baptist World Congress held yet, as we face unprecedented world conditions and opportunities. It is not too early to begin thinking about that significant meeting.

♦ ♦ ♦

The discriminating preacher will profit by reading the messages of Paul Scherer whether he agrees with him at every point or not. A most stimulating publication is his *Event in Eternity* (Harpers), a study of Isaiah, Chapters 40 to 66. One of the most incisive truths which he holds before us is expressed in the words of Isaiah, "Behold my servant . . . my chosen." God is saying to us through the mighty prophet, as he says elsewhere, that his people were his chosen, or his elect, to serve and not to be served. "They were elect not for their sake but for the sake of others. . . . We have come through this trial by fire because God has appointed us to the carrying out of something that lies deep and unchangingly in his heart for the years. . . . It is still terrible to be chosen: unless we have a notion that the sole purpose of the Almighty is to make us comfortable." When we are preaching to the people on the precious doctrine of election and they are responding with fervent "Amen's" to what we say concerning God's eternal purposes, let us give them the whole truth: that God has chosen us not solely for our sake, that we may be sure of going to heaven, but that he has chosen us to be his servants, to be his evangelists of grace unto all nations, and to minister to all in need.

EPISTLES

FROM TODAY'S APOSTLES

Japan

JUNE 6, 1946

I shall be very happy to receive relief packages and distribute them among needy Japanese. I have contact with quite a few of the Japanese pastors and they can lend me their assistance in the wisest distribution of these packages.

Include anything in the way of food-stuffs in these packages and you can be assured they will be much needed and appreciated. Such raw products as corn, rice, flour, or wheat would be wonderful, or any products of these. I suppose that to assure preservation most items would have to be canned.

The Japanese are receiving no sugar. They also need such articles as soap (especially laundry soap and powders), toothpaste, and razor blades. Condensed milk would be fine. These are suggestions I offer after having talked with a Japanese minister friend of mine, Mr. Matsumura, who knows their needs well.

My work here keeps me busy all the time and I love it. Among the Japanese, I have at the present time these services: a Monday night worship service with the Baptists of Hachinoe, who had quit having services since early in the war. They are eagerly responding again. On Thursday night we have a home prayer meeting here in Aomori, which in the four months we have had it has grown from a handful to a regular attendance of thirty to forty. We are planning now to build a Christian mission church as an outgrowth of this.

Among our regular attendants are two young doctors who want to learn of Christ and become Christians, a former Japanese general and his wife, several young people, and several farmers, all of whom have expressed the desire to follow Christ. We have several schoolteachers attending, most of whom are already Christians.

In addition to these two services, I have a Bible class each Saturday afternoon at the local Aomori bank, which is attended by twenty-five to thirty of the employees who are anxious to learn of the Christian way of life.

I expect to be overseas for perhaps a year yet, certainly through 1946, so will be able to take care of relief packages for those who desire to send such packages. This is a very definite way for those at home to have a part at this crucial period of this nation's life, in spreading the love of Jesus Christ among the Japanese peo-

ple. The foundation on which they were building turned out to be sand, and now is our opportunity to help them to see that our Christ and only he is the one sure foundation.

Incidentally, if any packages are larger than the specified size or weight, have them marked "Chaplains' Supplies," and they will come on through anyway.

LOUIS M. JACKSON, *Chaplain*
0-932072,
Hqs 3rd Bn., 511th Parachute Inf.,
APO 468, % Postmaster,
San Francisco, California

Nigeria

JUNE 2, 1946

We left home September 30, expecting to fly the following Tuesday, but as you know, we left on the *Gripsholm* October 16. We had a very pleasant voyage, but the *Gripsholm* had to undertake major repairs at Naples and we were transferred to the troop ship, *The General Meigs*. We reached Port Said, November 5, and went by train to Cairo the following day.

We were in Cairo five weeks and were beginning to wonder if we were going to be stranded there as long as the children of Israel. We were told at the consulate that the best way to get to Nigeria from there was to go back to New York and start over. We did enjoy seeing many things of interest there.

I think one reason that the dress of the Africans did not seem strange to me was because I had been to Egypt, where their dress is somewhat similar. The native men's dress here seems to me more like men's pajamas, except the top is very loose and flowing, and comes below the knees. The native men in Cairo wore long flowing garments, just as the artists have always pictured Jesus.

I thought Cairo was the dirtiest place I would ever see, but now I'm in Africa, I can't decide which is the dirtiest. As we go into the town, we cross a little bridge, and there is a water hole on either side. It is sometimes completely dry. I have passed when there was a little dirty water with scum on top of it; children playing in it, women washing, and others getting water to drink.

We arrived in Lagos December 11 by plane at 3:30. I think that my first three most distinct impressions were these:

(1) Africa is a pretty country. I never dreamed it would be so beautiful. I love trees and there are plenty here.

(2) It is not nearly so hot as I thought it would be. I expected to melt away. The heat doesn't bother me any more here than it did there, but we wear helmets so it won't.

(3) The Negroes here are like those in the Southland as to personality, disposition, and looks. I never have felt much of a stranger in Nigeria, except that I can-

not understand their language, and of course many of the customs are different.

A fourth impression would probably be my surprise to find the missionaries' homes comfortable. When we came on the mission compound here at Iwo, I could easily have imagined that I was somewhere in America. We don't have electricity, but will soon have it at night, for the mission has purchased a power plant. There are three mission houses here and two more in the process of being built.

My husband is teaching Bible, composition, nature study, agriculture, and biology, helps with athletics, and works on the farm every morning for about an hour and a half before breakfast.

I'm teaching infant school methods. In the British system of schools the first two or three years (three, if they have a kindergarten) is called the Infant Department and the next six grades are Standard I-VI. I didn't think of taking Education in college until it was too late. I pass on the suggestion, especially to those coming to Africa, that it would be good to have at least a minor in Education; for all but medical missionaries will have some work to do with the schools either as teachers, or supervisors of the schools and churches in a district.

I'm having lots of fun trying to teach this, keeping just one step ahead of the students. One reason I find it so interesting is that I know I'll have to teach John David. I also teach Bible and some study courses. We have our Yoruba lessons, and do some work with the church nearby. On Tuesday afternoons I bicycle to a church two and a half miles away and teach the women and children. John and Mr. Congdon have gone to churches ten miles out on bicycles.

We have about 185 students here this year. There are seven classes—Preparatory, Elementary I and II, and Higher Elementary I-IV. Those in preparatory will pass to either Elementary I or Higher Elementary I, according to their grades this year. Those completing Elementary I and II can only teach through Standard IV in our day schools. Those completing Higher Elementary I-IV may teach any grade. All the students who come here are recommended by a missionary and a native pastor. They must sign a bond to teach in our Baptist day schools for five years. (Otherwise they might take Government jobs immediately and leave us without teachers.) We have a fine Training Union and Sunday school. English is used on the campus and in the classes, because the students come from many tribes.



DORIS MCGEE
(Mrs. John)
Iwo, Nigeria,
West Africa

China

MAY 7, 1946

Truly, the "wide opportunities for Christian service" in today's China for Christians and their great leaders, as well as for the all too slowly returning missionary forces, are more than we can enumerate. Great and promising doors to challenging tasks are flung open wide. There are a half dozen, if not more, such full time tasks to which I would gladly commit myself.

According to the good hand of the Lord upon me, as I have felt it since 1937, my time is being devoted to the work of China Baptist Woman's Missionary Union both in its organization phases and literature preparation. Because of the Japanese occupation of our W.M.U. headquarters offices—in fact, their occupation of the whole of our China Baptist Publication Society "True Light Building"—much, and for a time all of our Sunday school, women's, and young people's publications were suspended, and our editorial staffs forced to seek other kinds of employment.

Now in these days of urgent need of rehabilitation of our work, restoration of editorial staffs to prepare all departments and grades of materials, publication costs of paper and printing for current quarterlies and other needed promotion helps, and the revival in churches throughout China of these various group organizations for training in church membership, loom as colossal undertakings in a prostrate China following more than eight years of war. All of us are made to cry out: "Who is sufficient for these things?"

Inflation and other economic uncertainties, the dearth and price of materials for repairs of missionary residences, institutions, and other church properties; the "falling away of some"; the physical weaknesses of Christian leaders due to malnutrition, and continued high cost of living; Satan-incited and war-based jealousies, ambitions, contentions among even the elect in certain places, are among the thwartings to Kingdom advance.

Many of you have heard already of my personal good fortune in really finding just nearly all the things I left in Shanghai, whether in our home, in homes of Chinese friends, in Swiss storage house, and even in the internment camp—my bed, bedding, piano, desk, and personal keepsakes. My faith weakened at the last and I brought a new bed, which we now have in our guest room.

In my old W.M.U. office, I also have the desk and chair and other furnishings that I used before the war. Best of all I have my two closest Chinese co-workers, Mrs. F. Y. O. Ling and Mrs. Irene C. Ma.

Some have not been as fortunate as we. For families who have to refurnish whole homes at the present fantastic inflation prices, the problem is really staggering.

Some have brought a few pieces of household furniture from the U.S.A.; but the trouble and cost of doing it have mounted high. Even so it paid them to bring what they did. The groceries that most of us have brought, with unbelievably high freight handling and duty costs, added to original price at home, are much cheaper than can be bought here.

Absolutely anything can be bought in Shanghai but black market prices on same very generally prevail—for example, nylon hose \$35-\$50 per pair! Absolute necessities and foodstuffs for health upkeep are our major purchases. Shanghai is crowded almost to suffocation state on housing, transportation, and so forth.



MARY C. ALEXANDER
Shanghai, China

MAY 11, 1946

I am still glad that I came just at the time I did. Even a few weeks later there would have been little possibility of our getting to Tsinan. It has put hope into our people to have us back. The Sunday school has experienced a quick comeback. We are definitely planning to open the Women's Bible school this autumn, even if it does not seem wise to have a boarding department. More than ever we realize the necessity of training the local people, so they can carry on, even if the missionaries should have to withdraw again.



JEWELL ABERNATHY,
(Mrs. J. A.)
Tsinan, Shantung,
China

MAY 15, 1946

Today is the second anniversary of my landing in Kunming by plane from Calcutta. That day, only two years ago, seems as if it were about two decades ago. It was a most exciting day that began at about two o'clock in the morning when we went to the hotel to weigh in for the last time and go through customs in Calcutta, and ended with the delicious feeling of going to bed in China once again. This has been a busy day.

I had forgotten last night to set my watch up an hour as we were to go on summer time today, so the first thing I knew was Mrs. Culpepper calling me to ask if I'd be ready to eat by the new time. I scrambled out but was too late to start breakfast with the family. The morning was spent in teaching four English classes.

The students are mostly refugees from Communist-occupied territories and are at all stages in their knowledge, or maybe

I should say lack of knowledge, of the English language. The textbooks aren't very good ones, but are better than nothing. This is my first time to teach English to Chinese as I don't care for it, but I am learning quite a bit of Chinese along with it.

After lunch I put my Bible under my arm and started off to the corner to get a ricksha to take me to the village at the edge of the city. Before I got to the corner a man came to me, one who had taken me before and knew it was about time for me to come along.

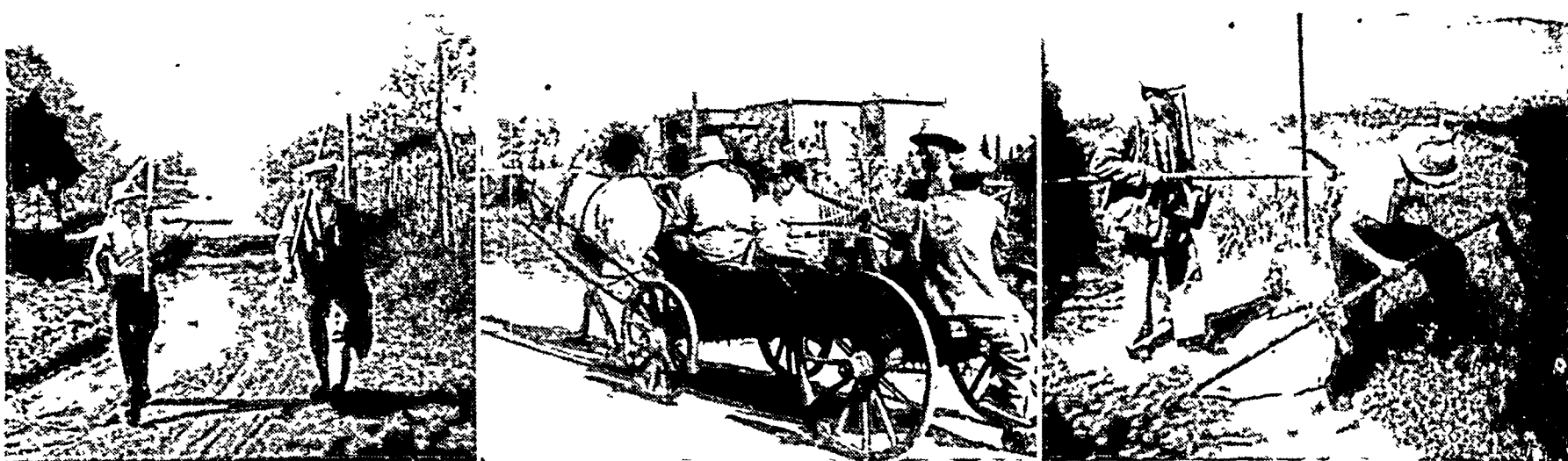
After a bumpy ride of some thirty minutes up and down hills I was hailed by a little girl. She and her grandmother were on their way to the meeting so I got out of the ricksha and walked with them. The old grandmother was telling me a story of a runaway girl from Shanghai whom she had befriended, and telling it so that everyone who passed us could hear, too. When we arrived at the mud brick, tumble-down shack with the "Goodwill Center" sign over the door (which is so low that even I have to stoop when entering to protect my head), the nearly one hundred children were lined up in the tiny yard going through exercises. The wife of the evangelist, Mrs. Lee, and I went visiting in the home of a Lutheran family. We sat on the *k'ang* (built-in brick bed), sipped tea, ate pumpkin seeds, and talked. When it was time to go back to the center for the meeting Mrs. Yu went with us.

The meeting could be called the school chapel, as the students are all there; or a women's meeting as a number of women come; or just an evangelistic service as that is what it really is. The small room, about six feet high, eight feet wide and ten feet long, held some fifty little boys! The other room that was a bit larger and at a right angle to this one, held the rest of the crowd.

Good attention was given although the poor little fellows were about to melt and run away in that stuffy room. They sang loud enough that the folks in the city must have heard them. That's one trouble with singing here—they seem to think the louder the better, and each one tries to outdo the other. These grade school youngsters can sing off long passages of the Bible.

After the meeting the evangelist and his wife and I walked in to the east suburb of the city, about a mile or so. On the way we met a couple of Christians who walked with us and invited us into their house to rest. We were served tea and after a few minutes went on our way.

After another few minutes of walking we came to a large gate with a small opening cut in it, through which we entered the courtyard. We were shown into a bedroom. Our host had been resting but he got up and went to get some tea. His wife came in for a few minutes then re-



Troifim (left) is a Polish Baptist who has an agricultural cooperative in Raanana, Palestine. He takes lunch and drinking water to the field

tired until time for the evening meeting.

We sat and sipped tea and talked until the supper of noodles was ready. It was served on a table in the bedroom. The Chinese have a queer custom. When they invite guests they quite often have the guests eat by themselves and the family waits to eat later. So the three of us were served our bowls of noodles, and chopsticks, then the host sat on the bed with his old father and talked as we ate. When we had eaten the things were cleared away, more tea was served, then people began to gather in the room for the meeting. There were about fifteen or twenty. It was sort of a family worship hour.

Soon as the meeting was over I got into my ricksha and headed homeward. After about half an hour of jolting up hill and down, of wondering if the puller would make it up the hills and wondering if he would go sliding down them, I was back at my front gate some six hours from the time I had left. The letter from home that I found waiting for me when I got inside brought a happy ending to a day.

This is not my first time to live in a large city in China but it is the first time to live and work in a port city. How do I like it, you ask? Give me my country station at Hwanghsien any day! In the two months I have been here I have been shouted at by more people as I went along the streets than all the other years put together. The Chinese call us "big nose," so time and again as I go along the street they shout out "big nose, big nose!"

There are many American marines and sailors here and they have ruined the urchins of the street, so now whenever one sees a foreigner he calls something a serviceman has taught him, and a good deal of the time it's bad language. Then, too, the servicemen do a lot of cat-calling as I go along past their barracks, and I hate that more than the calls of the Chinese.



WILMA WEEKS,
Tsingtao, Shantung

Argentina

JUNE 15, 1946

Here, at the foot of the Andes, we are having our blessings. In spite of the shortage of workers, the work is showing signs of development. On Sunday afternoon, May 19, we "laid the first brick," a ceremony that corresponds to the laying of cornerstones in other parts of the world, for our F. J. Fowler Memorial Church building. The weather did not favor us, but still under a fine drizzle of rain some hundred and fifty people assembled to take part in the ceremony.

The mayor of Godoy Cruz had promised to be with us and lay the first brick. He had forgotten a previous engagement out of town, and the director of public works, Sr. Gutierrez del Castillo, acted in the mayor's place. Among other numbers of the program, the missionary of the district gave a brief account of the labors of the late Dr. Fowler, the first missionary sent to this section by the Foreign Mission Board.

Civil Engineer Oseas Guinazu, who has the general oversight of our building, in a brief ex-tempore discourse, interpreted in beautiful terms the aims and ideals of the Baptists in this region.

We celebrated the Argentine independence day May 25 with the inauguration of our modest church building in General San Martin. Our work in this county seat city has led a precarious life for the last thirty years. But now we have a resident pastor, Sr. Néstor Quintero, and a church home, which means a new era is beginning in this city.

A number of members of the Mendoza City Church, Godoy Cruz, and even San Juan, came for the inauguration. Here it fell to the lot of the missionary of the Cuyo district to open the doors of the new temple, and to give the pastor and congregation possession of the new property. Messages were read from the Rev. R. C. Howard of the Kelham Avenue Church, Oklahoma City, the church which made possible this new building,

and from Dr. Zeno Wall of the First Church of Shelby, North Carolina, whose church has a great part in fostering the life of the San Martin congregation.

Following the inauguration of the new church building, Pastor Rodolfo Sambrano, of Caucete, San Juan, conducted a week's series of meetings with excellent results. We are all gratified to know that the people of San Martin responded well to these special meetings. The pastor is rejoicing that many people with whom he has been doing personal work, attended these services and showed a real interest in the gospel messages.

Pastor Conrado Ihlow, of the Pergamino Church, is visiting the Mendoza congregation and preaching during the week. This splendid young pastor, gifted intellectually and full of gospel zeal, is contributing to the spiritual upbuilding of the Mendoza people. We are hoping that these meetings, aside from the immediate spiritual results in our souls, may be the means of bringing Brother Ihlow to Mendoza as pastor of this important church.

We are hoping, too, that some strong church in the homeland may follow the example of the Kelham Avenue Church and provide modest buildings for our little congregation in Villa Atuel, in southern Mendoza, and for a growing outstation of the San Juan Church at Médanos de Oro, where we have some twenty converts, one of whom has recently donated ground for a building.



JAMES C. QUARLES
Godoy Cruz, Mendoza

Brazil

MAY 30, 1946

Two weeks in the interior of our state visiting our work and seeing the many possibilities made me very happy because of the wonderful results being achieved through our two workers, but also very



A skilled hay cutter, making \$15-\$24 a day, Troifim is a member of Jerusalem Baptist Church 40 miles away.

Photos by Robert L. Lindsey

sad because of the great needs and opportunities and the great lack of money and workers. I know that if Southern Baptists could spend a few days on such a trip, the five-million dollar annual budget Dr. Rankin is requesting would be more than amply met. There is a strange moving in one's heart as he sees a city without Christ, without God—an almost indescribable feeling!

My first stop was in Patos, a city of nearly 12,000 people, the most important and strategic city west of Campina Grande, in our state. Our work began there a year or two ago under very discouraging circumstances, with indifference more dismaying than the persecution. Finally there were a few conversions, but no one there to lead the work.

Last September one of our pastors left a splendid church in the state capital, of which he had been pastor nineteen years, to go to the interior as our evangelist to a vast unevangelized area. He made his residence in Patos, and today we have a strong mission, with nineteen Baptists, ten of whom were baptized this month, and thirty believers awaiting baptism after a period of study and proving. It appears that we will have a new church there before the end of this year.

We are hoping to buy some lots in the center of the residential area, which is also near the business district and is located on the second most important street in the city. For \$400 we can buy a lot sixty feet wide by ninety feet deep, which will enhance wonderfully our opportunity there.

From Patos we traveled, slowly and painfully by truck, to a village which is one of the irrigation centers of the state, where the majority of people live in mud huts. As we approached the house and all the others were of mud my heart sank within me—a little, low mud house, with no flooring except the ground. I soon forgot all that because of the splendid Christian fellowship of the people.

In this community live a large group of believers, members of another denomination, who through the study of the Bible

are convinced that our church is the one in harmony with the New Testament teaching. We baptized five new believers, and there are forty more of this other group to be baptized, including some new Christians.

They are a very fine people and carry on their work, preaching and teaching, in the front room of Brother Francisco Benedito's home. He is enlarging the room so as to seat more people. He is indeed a Christian man, who learned to read after his conversion because of his intense desire to read the Bible. Today he reads as well as anyone in the community and leads the mission.

An interesting experience was the trip into the woods, miles from the nearest city or road. I rode out on the back of a donkey, and as yet have not decided whether it is better to ride or walk. But I know it was worth either, to visit that interior place, even though so far removed from civilization.

About 3,000 people live in the community, in houses scattered over a vast area, but there is no city, no stores, no schools, no churches of any kind, for it is difficult to reach, and until a month ago the evangelicals had not preached there. Our lay evangelist preached there three nights during the week preceding Easter, and returned ten days after to preach another three nights. There were thirty decisions during those two trips.

We arrived to hear the threat of the chief of a very wicked family, to the effect that if the missionary and evangelist should come there to preach again he would give us a clubbing, or murder us. Not knowing his record we were without fear, for we knew that the Lord was with us. Later we learned of a number of atrocities committed by the family, who live far from the police. Three of them came the second night. The people were intimidated and we had only about a hundred present, but there were eleven decisions those two nights.

One of the new Christians has offered to give us the land to erect a house that will serve as a school and church, if we

will build it and send someone to teach them. Of the 3,000 people I judge that not more than twenty of them can read.

Another man, a Christian for three years, related how he sought peace, believing in the saints of the Catholic Church.

One night he went to the evangelical church to break up the worship service, as he had previously done, but was impressed by the poise and the message of the preacher. His interest deepened and finding a New Testament he read it through, heard more sermons, and one day surrendered to Christ in sincere faith.

And thus the work grows and spreads in our state, through the grace of God. We pray earnestly for more workers and money!



JOSEPH B. UNDERWOOD
Campina Grande,
Paraiba

Colombia

MAY 10, 1946

The letters that we receive from Venezuela make us all want to move over there. Moros* has just sent me a description of the organization of their church—La Iglesia Bautista Central de Caracas. They organized with eight charter members with church letters from the Central Church here in Barranquilla. In a following session, they received nine more, so they have actually seventeen members. This is the First Baptist Church to be organized in Venezuela—May 2, 1946. Moros is handling the situation in an excellent way—as a matter of fact, better than perhaps a new missionary would do the work.

H. W. SCHWEINSBERG
Barranquilla, Colombia

*Julio Moros, a young Venezuelan, is one of the most promising and brilliant young men in South America. E. GILL, JR.



The Emerging Revival

G. RAY JORDAN

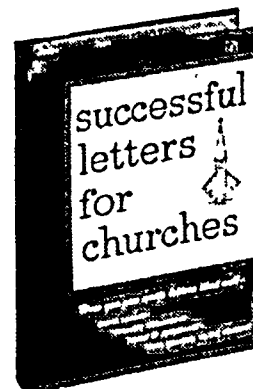
★ In heralding the emerging revival this book gives it guidance and points to a deepening of spirituality and a more Christlike life for every Christian. **\$1.75**



Start Where You Are

LEWIS L. DUNNINGTON

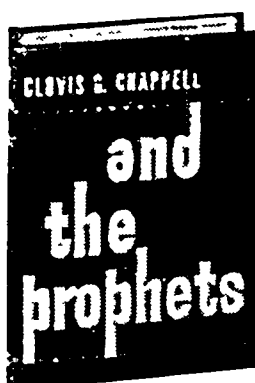
★ Twenty-two life-centered sermons which lead the individual from fear, worry, and inner conflict to attainment of poise, power, and fullness of personality. **\$1.75**



Successful Letters for Churches

STEWART HARRAL

★ This practical manual shows, step by step, how to put to work for your own church these swift and friendly ambassadors of good will. **\$2**



And The Prophets

CLOVIS G. CHAPPELL

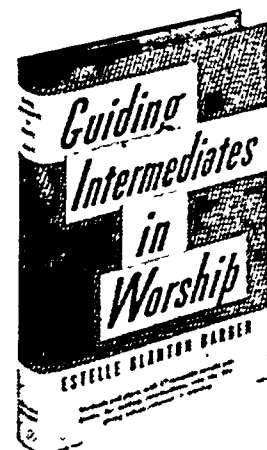
★ Eighteen vital biographical sermons which show the kind of man each prophet was and apply the prophets' timeless teachings to our day. **\$1.75**



The Message of Stewardship

RALPH SPAULDING CUSHMAN

★ In eleven inspiring chapters, each divided into seven daily readings, the author shows that the principles of stewardship underlie the entire messages of the Old and New Testaments. **\$1**



Guiding Intermediates in Worship

ESTELLE BLANTON BARBER

★ Methods and plans, with thirty-seven complete sample programs, for leading intermediates into the life-giving values inherent in worship. **\$1.75**

AT YOUR LOCAL BOOKSTORE

ABINGDON-COKESBURY



NASHVILLE 2, TENNESSEE

BOOKS

Any book mentioned may be had from the Baptist Book Store serving your state.

Dr. F. S. C. Northrop, professor of philosophy in Yale University, is author of *The Meeting of East and West* (Macmillan, \$6.00). He seeks in this volume to point out the conflicts and agreements in cultures around the world. For example, he compares Jewish aspirations and Arabian culture in Palestine, Mohammedan and Hindu viewpoints in India, Roman Catholic and Protestant concepts, political, philosophical and religious views and values in the Orient, Latin American and Anglo-American ideals. A student of world ideologies will not agree with the author in all that he says, but if he will take time and thought to go carefully through the book, there will be given some stimulating information concerning the civilizations and cultures of the world. It is not a book for hot-weather reading.

Religion in America by Willard L. Sperry (Macmillan, \$2.50) is a thought-provoking study of the foundations and development of religious life in the United States. There are chapters, on the separation of church and state, the denominations, American theology, the Negro churches, American Catholicism, and church union. One fact which eludes the understanding not only of a European scholar to whom he refers, but also of many Americans, is that congregationalism of the scriptural pattern is not an anarchy. The author is of the opinion that individual religious convictions "cannot be forfeited without the sacrifice of values to which Protestantism has been for four hundred years committed. Standardization and centralization seem to negate that which has made Protestantism what it is."

The whole world is indebted to Dr. Frank C. Laubach for his program of literacy and for his book, *The Silent Billion*. But, in our opinion, his book on *Prayer* (Revell, \$1.25) reflects too much the suggestion of mental telepathy and is not a balanced study of the all-important factor of prayer.

The timely broadcasts of the well-known commentator, Raymond Swing, on the atomic bomb and related questions are gathered into a volume, *In the Name of Sanity* (Harper, \$1.00).

The Invisible Sun by Mildred Lee (Westminster, \$2.50) lacks much of being a true portrait of a typical Southern Baptist pastor and preacher. The activity of

John Paul Gregory in his pastoral concern for all the people of his community and his frank and forceful attitudes toward social, economic, and political problems of his parish are commendable; but little attention is given to the teaching and preaching so necessary in developing a virile people.

Last man off Bataan before its surrender to the Japanese, Carlos P. Romulo, Filipino editor, came to the United States and continued his fight by writing, talking, traveling—cementing relations between his people and mainland Americans. His latest book, *I See the Philippines Rise* (Doubleday, \$2.75), has the same trend and looks toward spiritual as well as political independence for the Philippines. Some of the most interesting passages in the book deal with the Filipino guerrillas who, in secret contact with General MacArthur, continued to fight behind the Japanese lines. The author's over-use of superlatives is distracting.

From Friendship Press comes an interesting and informing book on India, *Behind Mud Walls* (75 cents) by William H. Wiser and Charlotte Viall Wiser, which gives intimate glimpses of the home life and social relationships of the people of India. The attitude of many Indians is expressed in the response of a high caste villager concerning the granting of rights to outcasts: "Why were we born farmers, barbers, tailors, carpenters, and the rest?" implying resignation to the level on which each one was born. The program of literacy in India will do much toward changing these attitudes.

Here is another volume on India, more technical in its theme and treatment, *India Today*, by Raleigh Parkin (John Day, \$3.75), a study of the framework within which Indian politics operate. This volume, a revision and enlargement of a former volume, will help the student of India to understand political and economic conditions. This book came just at the time when India was considering the offer of London to grant independence, an offer which Gandhi approves but which the Moslem League is disposed to reject, since it does not provide for Pakistan, a group of independent Moslem states. The conflict between the Hindus and Moslems is one of the greatest obstacles to independence of India.

In *A Negro's Faith in America* (Macmillan, \$1.75), Spencer Logan, who served in the United States army both in the European and Pacific theaters, has given us a frank but discriminating appraisal of racial relationships in America. He expresses the hope that a working solution of the race problem in this country can be achieved soon and evaluations of one another on the basis of character and interest rather than on creed or color.

Our Country Is India, a compilation by Rebecca Wells Loeffler (Friendship, \$1.00), contains brief chapters by young people of India. The chief value of this book is that it gives the viewpoints of native students, of whom sixteen million are now enrolled in schools and universities.

Sense and Nonsense about Race, by Ethel J. Alpenfels (Friendship, 25 cents) gives considerable information and corrects misapprehensions concerning race. It contains sense and also some nonsense.

Know Then Act by Margaret C. McCulloch (Friendship, 25 cents) and *Seeking to Be Christian in Race Relations* by Benjamin E. Mays (Friendship, 25 cents) are pamphlets giving related messages on the vital theme of practical Christianity and race relationships.

A review of factors and forces which have contributed to the development of the Western world from 1400 A.D. to the present time is found in *Western World* by Royce Brier (Doubleday, \$2.50). Western civilization appears to him to have lost for the time the clearest and deepest interpreter that civilization can have. He suggests various possibilities for the future.

The Jew in American Life by James Waterman Wise (Julian Messner, \$1.25) is a very attractive brochure giving brief sketches and photographs of distinguished Jews who have made notable contributions to American life and thought.

For its compass, the most satisfactory study of the Middle East is found in the booklet of the Headline Series, *Whose Promised Lands?* by Samuel Van Valkenburg (Foreign Policy Association, 25 cents). Here is an outline of political and economic conditions with accompanying maps of what the writer terms the Middle East, covering all of Southwest Asia, including the adjacent part of Africa. This is a study not only of Turkey, Iraq, Arabia, Iran, Palestine, Syria-Lebanon, Trans-Jordan, and Egypt, but also of India.

Other timely topics in that series are *Russia—Promise or Menace?* (to be reviewed later), *Eclipse of the Rising Sun*, *Restless India*, *Europe's Homeless Millions*, *European Jigsaw*, *Look at Africa*, *The Changing Far East*, *America's Foreign Policies*, and *East and West of Suez*.

STAMMER?

This new 128-page book, "Stammering. Its Cause and Correction," describes the Bogue Unit Method for scientific correction of stammering and stuttering—successful for 45 years. Free—no obligation.

Benjamin N. Bogue, Dept. 5800, Circle Tower, Indianapolis 4, Ind.



By Jane Carroll McRae

PROFESSOR PETER PARROT

Professor Peter Parrot has not always been a professor. Most of his life he was called just plain Peter Parrot, except when he talked too much. Then he was called Pesky Peter Parrot. And if there was anything Peter Parrot did not like, it was to be called Pesky Peter Parrot.

Peter Parrot belongs to a black-eyed boy named Sancho who lives in a little yellow house with a flat red roof in South America. Until he became a professor he spent most of his time with Sancho. He even went to school with Sancho. At chapel the first thing in the morning Peter Parrot would sit in a window near Sancho and listen to the hymns. One of his favorites was "I Gave My Life for Thee." He could sing the chorus, "I gave, I gave my life for thee, what hast thou given for me?"

In classes Peter Parrot would sit in a window and listen to Sancho recite his lessons. Sometimes when he forgot the answer to a question, Peter Parrot would call out the answer. Then the teacher would shake her ruler at him and say, "Go away, you Pesky Peter Parrot." And Peter Parrot would be so disappointed that he would fly away and wait for Sancho in the pomegranate bush.

It was at school that Peter Parrot learned about the wheat. He already knew a lot about wheat. He had been with Sancho out to his uncle's ranch and had seen the rolling plains, covered with waving, golden wheat as tall as Sancho's pony. He had been to the mill and watched the great mountains of wheat as they were ground to make bread for Sancho to eat.

But he did not know that there were people who had no wheat. He did not know there were little children who would not live through the winter because they had nothing to eat. He did not know that there were grown men who were sick and unable to move from their beds because they had no wheat even to make bread.

When Peter Parrot and Sancho and all the other school children did learn that many people in other countries had no wheat, they wanted to give some of theirs to help them. That very day they began to bring their coins to school. Every-

where they tacked up signs to remind people: "Give, that they may live." They said the words to each other as they met on the street. They made up a little tune and sang the words.

Everybody was saying the words and bringing gifts. Everybody, that is, except Peter Parrot. Peter Parrot disappeared. He was not in the window at chapel. He was not in the window in the classroom. He was not in the pomegranate bush. Sancho was very unhappy. All the school children were unhappy. Even the teacher was unhappy.

So she let the children leave class to try to find Peter Parrot. They looked in the wisteria vine, they looked in the cypress vine, they looked in the coconut tree, they looked by the water fountain, they looked everywhere. But Peter Parrot was not there.

They might never have found him, except for one thing. They heard the queerest jumble of high, shrill voices from over toward the plaza. At one end of the plaza the bird vendor sat with his piles of cages of bright colored birds. There on a bush in front of the cages sat Peter Parrot, Professor Peter Parrot, for he was saying, just like the teacher, "Now children, you will recite your lessons." And all the parrots would say, "Give, that they may live."

In a few days every single parrot in the whole plaza was saying, "Give, that they may live." When some little boy started to the shop to buy an ice cream cone, a parrot would say, "Give, that they may live." When a little girl ran to meet the balloon man, a parrot would call, "Give, that they may live." When the children sat down under the trees to eat their own good lunches, the parrots would say, "Give, that they may live." Until so much money was given that a whole ship load of wheat could be sent to the children who had nothing to eat.

Now the Committee for World Relief has not said officially that Professor Peter Parrot had anything to do with the wonderful gift of wheat from the kind people of Argentina, but Sancho and all his playmates know that he did.

Studying Missions

By Mary M. Hunter

Mission study is an ever-recurring and an always interesting and important denominational project. It is gratifying to note the eagerness with which Southern Baptists launch their fall missionary education program. Woman's Missionary Union turns, in September, with peculiar interest to the study of foreign missions as a basis of prayer and information for the December Week of Prayer and the Lottie Moon Christmas Offering.

As you are thinking of fall classes, we call to your attention again our splendid new foreign mission textbooks which will be ready for study in the early fall.

For Adults and Young People

Now is the Day, 40 cents (Ready September 30) Chapter I, "Now Is the Day in the Orient", by Baker James Cauthen; Chapter II, "Rebuilding Europe", by George W. Sadler; Chapter III, "Latin America and the Living Christ", by Everett Gill, Jr.; Chapter IV, "The Call of Africa", by I. N. Patterson; Chapter V, "What Should We Do Now?" by M. Theron Rankin.

Each chapter is filled with the latest and best information from the areas of Southern Baptists' mission work.

For Intermediates

Carved On Our Hearts, by Saxon Rowe Carver, 25 cents.

Through the author's eyes Intermediates will see China—past, present, and future—and will feel the thrill of being privileged to help in a measure to make that great nation Christian.

For Juniors

This Is My Father's World, by Margaret T. Applegarth, 25 cents.

The experiences of a Junior boy in Nigeria, a Japanese youth, a Junior girl in China, a girl of Italy, and an Arab boy bring the Juniors to an understanding attitude toward their world neighbors.

For Primaries

God Is Love in Any Language, by Amy Compere Hickerson, 25 cents.

The author introduces the children to eager and loving Mexican boys and girls. The stories give a realization of the at-

tractiveness and of the needs of the Mexican children. The book is illustrated with line drawings by Rachel Colvin.

For Every Church Group

Help! Crisis in Asia and Europe, pamphlet edited by Marjorie E. Moore, 15 cents. See cover of this issue.

A symposium with pictures on the why and how of the relief and rehabilitation program of American Christians, this book was written by Robert Allen Dyer, Maude Cobb Bretz, Greene Wallace Strother, Walter O. Lewis, and W. Dewey Moore, with a foreword by M. Theron Rankin.

All textbooks will be available from your state Baptist Book Store.

* * *

The indispensable helps available free upon request from the Foreign Mission Board for fall study are: "Teacher's Helps" for *Carved on Our Hearts*, *This Is My Father's World*, and *God Is Love in Any Language*, and "The Pathway to Peace", 1946 report of the Board.

THE COMMISSION, 50 cents a year, is permanently useful resource material.

Motion pictures as an introduction to the study or as a clinching feature at the close of the class reinforce with vividness the lesson from the textbook. Pictures now available from the Foreign Mission Board Film Library:

SOUND FILMS

"Marie-Louise", black and white, 1 hour 15 minutes. Professionally produced. Picture of a French girl who is evacuated to Switzerland by the Swiss Red Cross after her home in Rouen is bombed by the Germans. Rental fee: \$15.00.

"An American Mission", black and white, 25 minutes. A professionally produced film highlighting episodes in the beginning of modern mission history and in the Foreign Mission Board's missionary activity for its first one hundred years. Rental fee: \$6.00.

"Mexico", color, 30 minutes. Reel 1—"They Shall Inherit the Earth." Reel 2—"Our Nearest Foreign Mission Field." Southern Baptists' work in Mexico. Rental fee: \$6.00 (\$3.00 for each reel).

"We Too Receive", black and white, 20 minutes. Professionally produced film of an American pilot shot down on a Pacific island, and rescued and carried by Christian natives to a hospital. From

Van Dusen's *They Found the Church There*. Rental fee: \$4.00.

"New Life for China", color, 14 minutes. Conditions in China caused by war—ruins of Baptist churches, colleges, and schools. Scenes from the Triennial Baptist Youth Conference. Missionaries at work. Rental fee: \$2.50.

"Here Is China", black and white, 28 minutes. Made by United China Relief. Good account of work being done by relief agencies. Service charge: 50 cents.

"Western Front", black and white, 22 minutes. United China Relief release. Current conditions in China. Service charge: 50 cents.

"The Forgotten Village", black and white, 60 minutes. Story of an Indian family in Santiago, a remote mountain village in Mexico. Rental fee: \$12.00.

SILENT FILMS

"The Story of Bamba", black and white, 45 minutes. The life of an African boy of the Bakonge tribe in the Belgian Congo. Rental fee: \$3.75.

"The Healing of M'Vondo", color, 30 minutes. The story of an African boy healed of leprosy in a mission hospital. Rental fee: \$2.00.

You can help raise your quota for the \$3,500,000 for relief and rehabilitation by showing these sound films to every group in your church:

"Freedom and Famine", 14 minutes;

"Suffer Little Children", 14 minutes;

"Our Children", 10 minutes. No rental fee for the relief films. Users are requested to pay all transportation charges.

KODACHROME SLIDES

"Bridges to Tomorrow", 47 2x2 slides, 16 minutes. A portrayal of the majestic beauty of Mexico, the living conditions and needs of the people. Rental fee: \$1.00.

"A Letter Home", 78 slides, 23 minutes. Report of the work and appalling needs in Mexico presented by a missionary. Rental fee: \$1.00.

(Each set is accompanied by an album of twelve-inch recordings of the narration with appropriate background music, hymns, classical numbers, and Mexican music.)

Order from: The Department of Literature and Exhibits, Baptist Foreign Mission Board, Box 5148, Richmond 20, Virginia.



The Abingdon-Cokesbury Annual Award

Certificates Must Be Filed by October 1

WHO will win the 1947 annual award established by Abingdon-Cokesbury Press to encourage the writing of distinguished books in the broad field of evangelical Christianity? Many religious leaders throughout the country have indicated they will submit manuscripts. All who expect to do so must file a certificate of intent before October 1, 1946, signifying their intention to submit a manuscript.

This award provides an outright payment of \$5,000 and an advance of \$2,500 against royalties to the author submitting the book manuscript which,

in the opinion of a Board of judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

Unusual Opportunity

Any unpublished manuscript in harmony with the general purpose of the award, except fiction and poetry, will be considered if submitted according to the rules. The award is open to writers of every nationality, race, and creed, except employees of Abingdon-Cokesbury Press, their relatives, and authors with contractual obligations to other publishers.

The Board of Judges

JOHN A. MACKAY President, Princeton Theological Seminary,
HENRY P. VAN DUSEN, President, Union Theological Seminary (N. Y.)
ERNEST C. COLWELL President, University of Chicago
HALFORD E. LUCCOCK Yale University Divinity School
UMPHREY LEE President, Southern Methodist University
NOLAN B. HARMON, JR. Editor, Abingdon-Cokesbury Press

Time for Submitting Manuscripts

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request. They must be submitted between December 1, 1946, and February 1, 1947.

Address all communications to

ABINGDON-COKESBURY ANNUAL AWARD EDITOR

150 Fifth Avenue

New York 11, New York

SEPTEMBER BIRTHDAYS OF MISSIONARIES

1 Charles L. Neal, 1515 Buena Vista Street, San Antonio 7, Texas.

2 Mary Primm Moore (Mrs. R. C.), Casilla 167, Temuco, Chile; A. B. Oliver, Caixa T, Curityba, Parana, Brazil.

4 W. B. Glass, 1328 Gambrell Street, Fort Worth, Texas; Eleanor O'Haver Howell (Mrs. E. Milford), Baptist Mission, Eru Cura Sapele, Nigeria, West Africa.

5 Pauline White, Rua Paulo, Ferandes 24, Praca de Bandeiro, Rio de Janeiro, Brazil.

6 Tucker N. Callaway, Box 1900, Hilo, Hawaii, T. H.; Edith O. West, 38 Rua Conde de Bomfim 743, Rio de Janeiro, Brazil; Mrs. Nova Leach Macormic, Box 6200, Seminary Hill Station, Fort Worth, Texas.

7 Mary Sears Connely (Mrs. Frank H.), 823 Academy Avenue, St. Louis, Missouri.

9 R. E. Beddoe, Stout Memorial Hospital, Wuchow, Kwangsi, China; Evelyn Corbitt Leonard (Mrs. C. A.), Box 1900, Hilo, Hawaii, T. H.

11 Thomas L. Neely, Box 1507, Spartanburg, South Carolina.

12 Dolphus Fay Askew, Casilla 815, Parana, Entre Rios, Argentina; H. H. Snuggs, 300 University Ridge, Greenville, South Carolina; Amanda Tinkle, Scott, Arkansas; F. T. N. Woodward, Box 266, Phenix City, Alabama.

14 Minnie D. McIlroy, General Urquiza 186, Buenos Aires, Argentina.

15 Florence Jones, 1031 West Scott Street, Springfield, Missouri; C. F. Stapp, 723 North Main Street, College Park, Georgia.

16 Attie Bostick, Shelby, North Carolina; J. J. Cowsert, Caixa 32, Rio de Janeiro, Brazil; Wilma Weeks, 23 Kuan Hei Road, Tsingtao, China.

17 Ada Armstrong Ingram (Mrs. Ray P.), Route 4, Asheville, North Carolina; Charles W. Knight, Glasgow, Kentucky; Margaret Savage Lowe (Mrs. J. W.) 421 North Boulevard, Richmond 20, Virginia.

18 Maude Burke Dozier (Mrs. C. K.),

1701 Clarke Street, Honolulu, T. H.; Walter E. Craighead, 516 North Almond Street, Carbondale, Illinois.

21 Tennessee H. Hart (Mrs. J. L.), Brandenburg, Kentucky; Irene Jeffers, Roanoke, Alabama; Margaret Foltz Schmidt (Mrs. K. J.), Caixa 320, Rio de Janeiro, Brazil.

22 Edith Carden Crane (Mrs. J. D.), Independencia 657, Guadalajara, Jalisco, Mexico; Frances Hudson Vance (Mrs. S. W.), Mars Hill, North Carolina.

23 R. A. Jacob, Franklin, Kentucky.

24 Lucy E. Smith, 209 Yuen Ming Yuen Road, Shanghai, China; Marian Gray Cowherd (Mrs. C. P.), Ridgecrest, North Carolina; C. P. Cowherd, Ridgecrest, North Carolina.

25 Lillie Mae Hundley, Canyon, Texas.

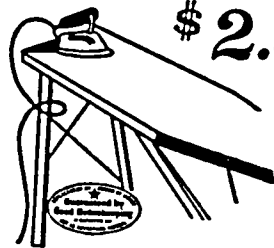
27 Dorine C. Hawkins, Caixa 320, Rio de Janeiro, Brazil; Rose Hocutt Powell (Mrs. J. C.), Oyo, Nigeria, West Africa; Elizabeth Belk Stamps (Mrs. D. F.), Yangchow, Kiangsu, China.

28 Fern Harrington, 255 Whitney Avenue, New Haven, Connecticut.

30 W. C. Taylor, 107 Lloyd Avenue, Greenville, South Carolina.

100% **BURNPROOF**
IRONING BOARD COVER

\$2.98



Sizes: 48", 54", 60"

New Tex-Knit ironing board cover made from "Asbestos"—amazing new fabric perfected by the U. S. Rubber Co. for wartime use. GET WAFFLE-KNIT COTTON UNDERPAD, \$1.00. Send your check or money order now. Money-back guarantee.

WEISER PRODUCTS

Dept. LG-743 9th Avenue New York 19, N. Y.

The Greatest Book
of reference on the
greatest book in the world

**YOUNG'S
ANALYTICAL
CONCORDANCE
TO THE BIBLE**

EVERY word in the Bible, including proper and geographical names, is listed alphabetically with its literal meaning, original Hebrew and Greek, correct exegesis, parallel passages, pronunciation. Biographical and historical descriptions given of Bible persons and places. 311,000 comprehensive references. Write for Free Circular.

Buckram, 1,259 pages, \$7.50

At your bookstore or
FUNK & WAGNALLS CO., NEW YORK 10

HOW MISSIONARY ARE WE?

- FOR 1 WHO GOES ABROAD 1000 ARE LEFT AT HOME
- FOR EVERY CHRISTIAN THE WORLD HAS 3 PAGANS
- OF ALL NATIONS 65 NATIONS IN THE WORLD WE SERVE IN ONLY 19
- helping them BAPTIST CHURCHES AT HOME OUTNUMBER THOSE ABROAD 9 to 1
- teaching them FOR 1 TEACHER ABROAD WE HAVE 64 AT HOME
- to observe all things WE SPEND 28 ON US TO 1 FOR FOREIGN MISSIONS

By courtesy of the Ridgecrest management and leaders in charge of all conferences for the summer of 1946, this display occupied a front corner of the Assembly auditorium.



Photo courtesy Baylor University

Dr. Rankin received an LL.D from Baylor in June.

Arrivals

Mrs. J. J. Cowser of Brazil is on furlough at Wingate, North Carolina.

Grace Wells of Hawaii and China is now at Sumter, South Carolina.

The Rev. and Mrs. T. N. Clinkscales of Brazil are on furlough at Many, Louisiana.

The Rev. and Mrs. R. Elton Johnson and the Rev. and Mrs. S. P. Jackson of Brazil have arrived on furlough, and may be addressed temporarily care of Vienna (Georgia) Baptist Church.

The Rev. and Mrs. Edwin B. Dozier of Japan, more recently of Hawaii, are visiting in the States before their return to Japan. Mr. Dozier has received his passport to leave early in September.

Dr. William L. Wallace of China is on furlough in Knoxville, Tennessee. His address is Box 34.

Miriam Thomas of Hawaii is on furlough at Fairfax, South Carolina.

Mrs. John A. Tumblin has arrived from Brazil and is at Newport News, Virginia.

Births

The Rev. and Mrs. Merrell P. Callaway of Palestine announce the birth of a daughter, Susan Elaine, in Jerusalem, June 28.

The Rev. and Mrs. Charles P. Cowherd of China announce the birth of a daughter, Mary Catherine, in Asheville, North Carolina, July 21.

Bereavement

Mrs. Robert A. Dyer of Japan, the only child of Mr. and Mrs. Eugene Early Mills of Winston-Salem, North Carolina, lost her mother May 13 following an

NEWS Flashes

operation. News of the death reached the Foreign Mission Board too late for notice to appear in the July-August issue.

Departures

The Rev. B. T. Griffin and family left New York June 12 by air and arrived in Lagos, Nigeria, West Africa, a week later.

Missionaries aboard the *Marine Lynx* sailing from San Francisco June 13 for Hongkong were: Jessie Green, Mrs. Eugene L. Hill, Auris Pender, Ruth Pettigrew, Rex Ray, and Margie Shumate. Miss Green will be stationed at Wuchow, Mrs. Hill and Miss Pender at Canton, Miss Pettigrew at Kweiyang, Mr. Ray at Kweilin, and Miss Shumate at Sunhing.

Deaver M. Lawton sailed June 17 from Los Angeles on the *Clovis Victory*, to join Rex Ray at Kweilin.

Dr. L. M. Bratcher left June 29 for Brazil after a sick leave in the States.

The Rev. A. R. Dailey and family flew from New Orleans to Barranquilla, Colombia, July 15.

The Rev. W. B. Sherwood and family left Miami July 16 by plane for Campo Grande, Matto Grosso, Brazil.

Dr. and Mrs. W. C. Taylor left Miami July 25 by plane for Rio de Janeiro.

The Rev. J. E. Lingerfelt and family left Miami by plane July 28 for Jaguara, Brazil.

Missionaries aboard the *General Meigs* sailing from San Francisco July 30 for Shanghai included: Mrs. B. J. Cauthen and children, Inabelle Coleman, Mrs. W. B. Johnson, and the Rev. J. H. Ware and family. Miss Inez Lung of Canton was also a passenger. Dr. C. H. Westbrook was compelled to forfeit his reservation because of an operation, but expects to leave in August.

The Rev. and Mrs. V. Lavell Seats left New York July 29 by plane for London. They expect to go from there to Lagos, Nigeria, via Paris.

Resignation

Leota Corder, appointee-in-waiting for China, has tendered her resignation, effective June 30, to be married. On July 19 she became Mrs. James Paul Speer II, and will go to China this fall with her husband who works for the State Department.

Transfers

Mrs. Nova Leach Macormic is a student at the University of Mexico, sharing the home of the Rev. and Mrs. James D. Crane of Mexico City.

The Rev. and Mrs. John L. Bice have been transferred from Maceio to Recife, Brazil, where Mr. Bice has assumed the duties of treasurer of the North Brazil Mission. The Rev. and Mrs. C. F. Stapp, upon their return from furlough in September, will succeed the Bices at Maceio.

The Rev. and Mrs. Raymond L. Kolb have been transferred from Recife to Maranhão, Brazil.

In Nigeria, West Africa, the Rev. and Mrs. C. F. Eaglesfield have been transferred to Ibadan, Fannie George Hurtt to Joinkrama Village in the Niger Delta to work with Josephine Scaggs, Vivian Nowell to Abeokuta to work with I. N. Patterson, and the Rev. and Mrs. V. L. Seats to Ogbomoshos upon their return from furlough.

Secretaries Abroad

Dr. Everett Gill, Jr., will return to the States for the October meeting of the Baptist Foreign Mission Board. He is expected to arrive in Richmond September 22, and will return to Rio immediately after the sessions, October 8-9.

Dr. M. Theron Rankin and Dr. Baker James Cauthen, who left the States June 24, arrived in Shanghai July 1. They went to Canton July 11. They expected to return to Shanghai early in August and spend thirty days in and around the city. A meeting of all-China representatives has been called for August 22-25.

Visitors in Richmond

Chaplain Ivan L. Bennett, who has been stationed in Japan, spent Monday, July 29, in Richmond, reporting to the Foreign Mission Board his findings on the condition of Baptist mission property in the islands.

Dr. Duke K. McCall, secretary of the Executive Committee of the Southern Baptist Convention, in Richmond to preach at the First Baptist Church, conferred July 29 with the Board's Relief Committee on the campaign to raise \$3,500,000 for relief and rehabilitation in Asia and Europe.

THE HELPING HAND EXTENDED

by the

RELIEF AND ANNUITY BOARD

Scatters Blessings

F A R and W I D E

UPON SOUTHERN BAPTISTS

RELIEF	to the	AGED
SUCCOR	to the	ORPHAN
AID	to the	WIDOW
ASSISTANCE	to the	DISABLED
COMFORT	to the	RETIRED

The Board operates a dozen plans offering protection to every salaried employee of the denomination. Every foreign missionary is now covered by the Foreign Mission Board Pension Plan. Every pastor and pastor's wife should be covered by the Ministers Retirement Plan and the Widows Supplemental Annuity Plan.

Write Your State Secretary for Particulars

RELIEF AND ANNUITY BOARD
of the
SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, D.D.

Walter R. Alexander, D. D.

Executive Secretary

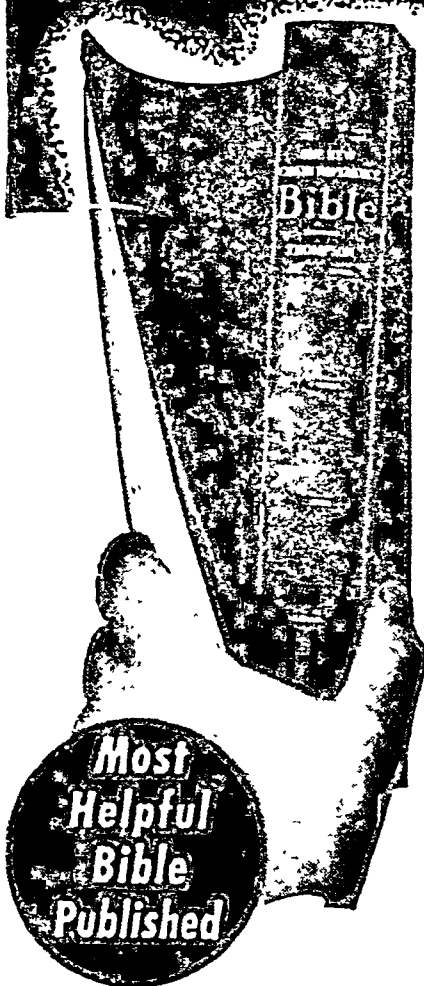
Associate Executive Secretary

206 Baptist Building

DALLAS, TEXAS

THE BIBLE *that will Surprise You!*

**Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly**



55 FEATURES...

7 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE

**Truly a Bible PLUS a Biblical Library
in ONE Volume**

EDITED BY REV. F. C. THOMPSON, D.D., PH. D.

READ WHAT OTHERS SAY:

Dr. J. B. Tidwell: "The new Chain Reference Bible (Thompson's) is the best yet. It has more helps than any other Bible. At my home, we are one hundred per cent for it and wish that a copy of this best of all Bibles might be in every home in the land." Dr. F. M. McConnell: "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week. It is a whole library in itself." Dr. W. R. White: "The New Chain Reference Bible is one of the most satisfactory Bibles for all 'round purposes I have ever examined or used. In fact, it is unique product. Its material has the markings of real scholarship. Here the Bible student can command the finest helps which scholarship is able to provide." The late Dr. George W. Truett: "From the use I have already made of it, I am profoundly convinced that it is a book of such excellent merit that it ought to be placed in the hands of preachers, teachers, and Bible students every-

where." The late Dr. L. R. Scarborough: "My delighted discovery is that I have never seen a better reference Bible, and in many respects never its equal. I regard it as the best, easy, accessible, concentrated help in getting a general view of all phases of the Word of God that I have in my library." Dr. H. W. Spillman: "I use it constantly and find it the most valuable volume in my library. When it is known that my library has in it about five thousand volumes and not ten per cent of the books are in the realm of fiction, you can see how I prize this volume. To Bible students it has a value which can not be counted in money. This statement is written without any solicitation of any kind by anyone." Dr. Charles W. Koller: "Its helps are superb. I know of none better." T. C. Gardner: "I could wish that each and every Texas Baptist possessed a copy of this wonderful Bible."

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the English Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical and Chain Reference Systems.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury: New Topics for Prayer Meetings, Men's Meetings, Women's Meetings, Missionary Meetings, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the Sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to soul winners.
19. All Prominent Bible Characters Classified, listing the Patriarchs, Leaders in Early Hebrew History, Courageous Reformers, etc., with meaning of their names given.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand topics, names and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart Showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible Study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index for quickly locating places.

Other Features in Text Cyclopaedia

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables

you to study the Constructive and Destructive Forces of Life, with the Bible verses printed out in full under such subjects as Faith—Unbelief, Love—Hatred, Courage—Fear, etc.

33. Life Studies, such as Business Life, Home Life, Devotional Life, The Surrendered Life, etc.

34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.

35. Miracles of both the Old and New Testaments listed in Chronological Order.

36. Parables of the Old Testament. Parables of the New Testament, listing those given in One Gospel Only, those given in Two, and those given in Three.

37. Titles and Names of Christ; of the Holy Spirit; of God the Father; and of Satan.

38. General Bible Prophecies.

39. A List of the Prophets of the Bible.

40. List of Judges of Israel and Judah given in Chronological Order.

41. List of the Notable Women of the Bible.

42. Mountains and Hills referred to in Bible, listing the Scenes of Great Events.

43. Dictionary Material.

44. Tables of Time, Money, Weights and Measures.

Eleven New Features Added in the Third Improved Edition

45. The Historical Bridge, covering interval between the Old and New Testaments.

46. Chart showing the History of the Apostles.

47. Harmony of the Gospels, citing references in different Gospels where events are given.

48. Calendar of the Christian Era.

49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.

50. Chart of the Seven Churches of Asia, described by John.

51. An Outline History of the Evangelistic and Missionary Work of the Early Church.

52. The prophecies concerning Jesus and their fulfillment, arranged Chronologically, with principal verses printed out in full.

53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.

54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.

55. Thirteen Special Illustrated Maps Showing the Journeys of Jesus, Peter, Paul, and the Journeys of the Children of Israel from Egypt to Canaan. These are separate maps, mind you—not several crowded together on one page.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

SEND NOW
for this
big FREE
descriptive
BOOK



Agents Wanted

B. B. KIRKBRIDE BIBLE CO.,
Dept. C-229 Meridian Life Bldg.
Indianapolis, Indiana.

☐ Without cost or obligation to me a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Third Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

B. B. Kirkbride BIBLE CO.

C-229 MERIDIAN LIFE BUILDING
INDIANAPOLIS, INDIANA