

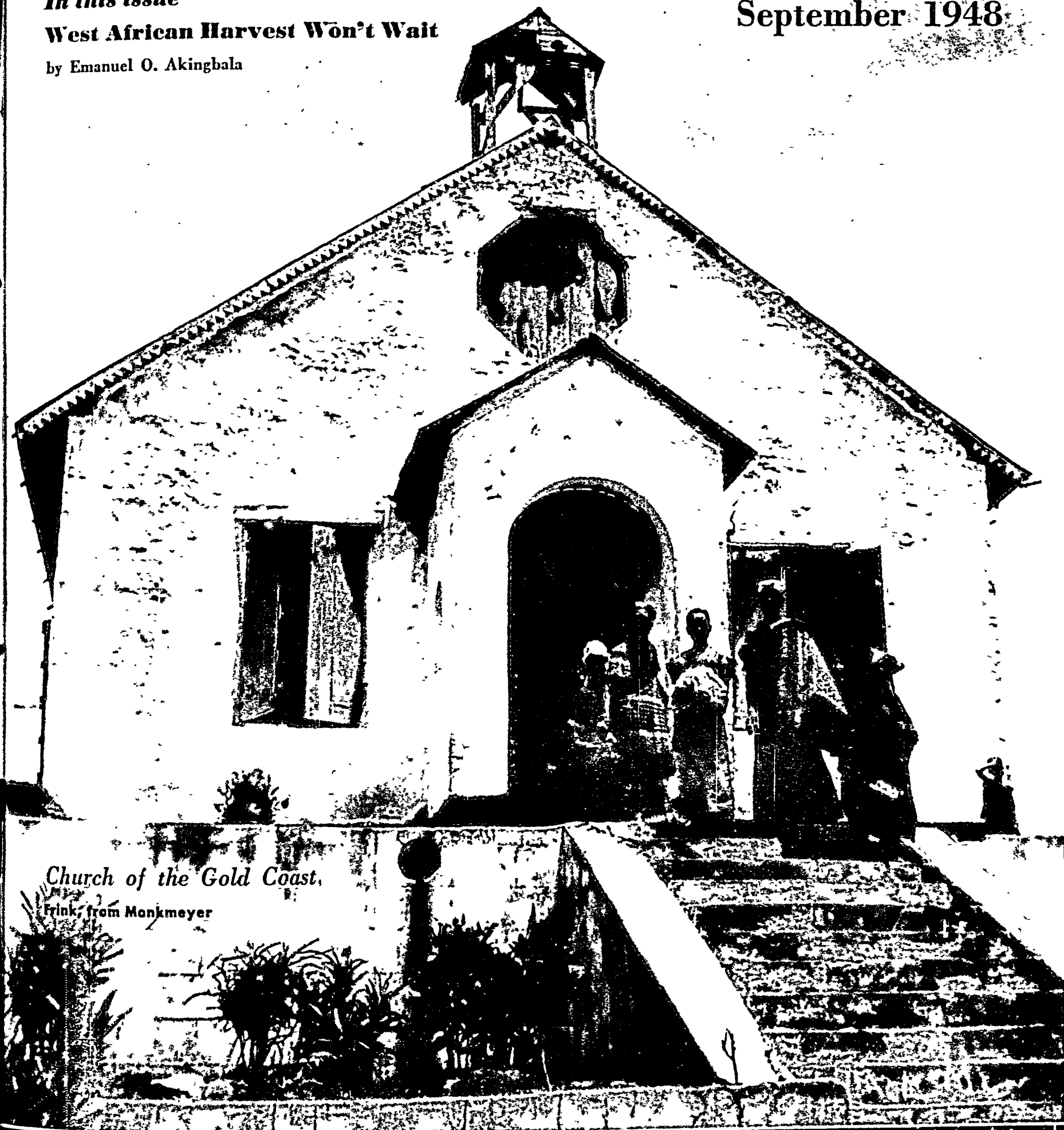
THE *Commission*

In this issue

West African Harvest Won't Wait

by Emanuel O. Akingbala

September 1948



Church of the Gold Coast,

frink, from Monkmeyer



Southern Baptist BOOK STORE SERVICE

As the publishing and distributing agency of the Southern Baptist Convention, the Baptist Sunday School Board, as a part of its ministry, maintains thirty-four Baptist Book Stores through which to serve Southern Baptists.

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EPISTLES

FROM TODAY'S APOSTLES

Missionary Rex Ray Takes Over Famous Tai Kam Leper Colony, China

Early in January Mrs. Ray and I made a trip by ship, Chinese boats and buses from Hong Kong to Toi Shan City in Kwangtung Province. Upon our arrival we found there was not a Baptist or Protestant missionary in that section of the country. Our group of Chinese Baptists told us they had been praying the Lord would send them some missionaries to work with them and felt that Mrs. Ray and I were the answer to their prayers.

I left Mrs. Ray with them and continued my journey by bus as far as it went. Then I mounted the baggage carrier on the back end of a bicycle while the Chinese bicycleman pedaled his bike and me across the country for thirty Chinese miles. Then I walked over the mountains to Chek Kai village or town. I preached there the next day, Sunday, in our new Baptist chapel.

That night we set sail, or rather rowed in a fishing junk (in a dead calm), across the open sea to Tai Kam leper colony and hospital. Just before sunrise we dropped anchor in the bay just off shore from the colony and ate breakfast on deck of the boat. Upon our arrival in the bay I blew a big conk-shell horn. The response from the lepers on shore was beautiful. They replied by singing Christian songs. It was glorious music coming from the hearts of lepers who were anxiously awaiting our arrival.

The Chinese pastor, Ng Chaak Wing, and I went ashore and met the smiling lepers. Three of them were the only survivors out of more than a hundred who were in the colony when the Japanese attacked. After a happy greeting we went with the lepers to the church building. There were no chairs or benches left in the place but the Christian lepers still had their hymn books and we all sang together for the Lord.

Following this service Brother Ng Chaak Wing and I examined all the buildings and found the twelve dormitories, the church, hospital, administration, and Mrs. Lake chapel buildings in fairly good condition except the doors, windows, furniture and fixtures were missing. To rehabilitate this leper property we must replace the doors, windows, furniture and fixtures, cooking utensils, beds, medical supplies, and equipment for the hospital.

This week I shall begin packing some medical supplies, mosquito nets and blan-

kets for Tai Kam. We already have some clothing that was sent for the lepers when Mrs. Ray and I returned to China. This leper work that was planted years ago by the John Lakes on Tai Kam Island has survived the war and will be greater than ever.

A few days ago we welcomed some seventy members of the staff from our Chengchow Baptist Hospital in Honan Province. The Communists had driven them out and gladly we accept them to join in running the Kweilin Baptist Hospital. Dr. S. E. Ayers and his loyal staff have brought much joy to us here. The fifteen tons of hospital equipment they brought with them added to what I already have on hand will help greatly to carry on the work here.

Two of our missionaries, Blanche Bradley of Wuchow and Mildred Lovegren of Kweilin, were in a bad bus wreck recently thirty-five miles south of Kweilin. Dr. Ayers, Oz Quick and I rushed to them and their fellow Chinese passengers. I drove our newly-acquired Dodge truck. Dr. Ayers assisted by Oz bound up the broken Chinese arms and a leg as well as cuts and bruises. Miss Bradley had several cuts and bruises on her head. Miss Lovegren was unhurt.

When the bus wreck happened the heathen Chinese who gathered around the wreck absolutely refused to help with the wounded unless they were paid in cash. The unhurt passengers extricated themselves, then cared for the wounded until we arrived.

We loaded our truck full of wounded after giving first aid, and started off. Water killed our engine and the cold north rains held us and kept our truck load of wounded and us shivering until morning. Finally we delivered our bloody, muddy, and wet cargo of humanity to our awaiting Baptist Hospital doctors and nurses.



REX RAY
Kweilin, China

Missionary's Eye View of Colombian Riot Reveals Hidden Facts About Nation

Having heard about conditions in Colombia last spring you probably wonder about your mission work here. We rejoice to tell you that none of our property has been harmed and so far as we know our Baptist people have been untouched. Of course we are sorrowful because there has been and is so much suffering and loss of property.

The average Colombian is ashamed of what has happened and we are sure he will do all in his power to prevent such an uprising again.

Here in Barranquilla we had only one

bad night. The evening of Gaitán's death we watched from our fifth-floor balcony while several blocks of business houses, radio stations, a cathedral, and a school were burned. Other places of business were looted and we are told that on the streets downtown, new typewriters were being sold for the equivalent of four American dollars and Parker 51 fountain pens for forty cents.

Missionary R. C. McGlamery drove us to town after services the following Sunday morning to see some of the damage, but it did not take us long to start for home. We saw a man with a huge knife walking about in the street near the central plaza with a mob of excited people following him. The doctor, not used to seeing such sights, thought the man was after him and decided to get as far out of his way as he could as fast as possible.

We think the Government showed a stroke of genius when it put the cities under martial law and a seven o'clock curfew. Anyone caught on the streets drunk, or out of his home after seven P.M. is arrested and fined. Truckloads of navy and army men patrol the streets ready for action.

The curfew hour and general conditions have affected our services to some extent, but we had more than 600 in Sunday school and had good five o'clock preaching services in three sections of the city April 18. Six were baptized in Re-bolo and four made professions of faith in Central.



DARLINE ELLIOTT
Barranquilla, Colombia

Returning to China Home, Missionary Notes Changes in Japan and Shantung

The hardest spring in history with the exception of Shantung's great famine year is about over. Ninety-five per cent of the people have just enough food to exist. Our schools have only 450 pupils; so many can't afford even the small amount of tuition. On account of high cost of food and prices rising daily we have no boarding department in either the high school or Women's Bible School. Christians' children and young converts from the other churches on our field have no chance to go to school.

The cloth which some of you gave was divided out by a committee, and brought great rejoicing. Relief money is keeping some alive, and helping others to keep up a little strength.

All have so aged; are shabbily dressed and very few have enough to eat. At the welcome service for me Sunday afternoon the pastor very graciously an-

(Please turn to page 22)

The COMMISSION

A Baptist World Journal published 1849-1851, 1856-1861, and since 1938 by the

Editor-elect	3
West African Harvest Won't Wait, by Emanuel O. Akingbala	4
Build Baptist Morale in Europe, by J. D. Franks	6
What's the Trouble in the Gold Coast? by Homer R. Littleton	9
Salt of the Hispanic Earth, by Evelyn Wells Hughey	10
One World in Christ—Now!	13
Dreams Come True in Fortaleza, by Burton de Wolfe Davis	14

A Story

Shoe Strings, by Jane Carroll McRae	27
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Pictorial

Church of the Gold Coast	Cover
Foreign Mission Night	12
Baptist Building in the Capital	16

Departments

Epistles from Today's Apostles	1
Kingdom Facts and Factors, by W. O. Carver	8
Editorial	18
Missionary Tidings	20
In Memoriam: Mrs. C. W. Pruitt	26
Mrs. V. L. David	26
Tools for Missionary Education, by Frank K. Means	28
Books	29
October Birthdays of Missionaries	30
Missionary News Flashes	31

Emanuel O. Akingbala, a sophomore at Virginia Union University, Richmond, was from 1942 to 1947 pastor of the Kaduna Baptist Church in Northern Nigeria. J. D. Franks of Geneva, Switzerland, resigned the pastorate of the First Baptist Church of Columbus, Mississippi, to accept an assignment in the reconstruction and rehabilitation work of Church World Service in Europe, and became Southern Baptists' European relief representative July 1. Homer R. Littleton, a missionary to West Africa for a decade, was chosen by the Nigerian Mission in 1946 to pioneer in the Gold Coast, beginning at Kumasi. Evelyn Wells Hughey is Mrs. John D. Hughey, Jr., of Barcelona, one of four Southern Baptist missionaries now in residence in Spain. Burton de Wolfe Davis, appointed in 1945 by the Foreign Board, has been a missionary to Brazil since 1938. Jane Carroll McRae of Winston-Salem, North Carolina, is Mrs. J. T. McRae, a volunteer for Arabia. W. O. Carver, formerly professor of missions, is now professor of theology, Southern Baptist Theological Seminary, Louisville, Kentucky.

COVER The Gold Coast, West Africa, is about one-fourth the size of its neighbor, Nigeria, with about a tenth of Nigeria's population. Its name comes from the abundance of gold particles once found in its rivers. The first Christian mission there was begun in 1736. The first Baptist mission was opened there 210 years later.

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Josef Nordenhaug ("NOR-den-HOW") of Oslo and Lynchburg, Virginia, becomes editor of THE COMMISSION September 1. He succeeds Dr. E. C. Routh, who assumed the editorship May 15, 1943, when Dr. Charles E. Maddry relinquished it after five years' service with the recently-revived foreign mission journal.

Born of Norwegian Baptist parents August 2, 1903, Josef Nordenhaug was educated in his native city, the capital of Norway, and received his master of science degree from the University of Oslo in 1927. During his graduate studies he was busy in his church and taught for four years at the Baptist Theological College. In his spare time he translated such books as Hugh Redwood's *God in the Slums* and Axling's *Kagawa* into Norwegian. His hobby, learned from his father who was in the furniture business, was cabinet-making.

At the age of twenty-five young Nordenhaug responded to God's call to give his life to the furtherance of the gospel. He came to the States in January, 1928, and matriculated for theological studies. In 1930 he received his Th. M. degree and in 1932 his Ph.D. from Southern Baptist Theological Seminary. He was fellow in Greek and a tutor in German during his graduate study, and served two country churches in Indiana as pastor.

Back to Norway late in 1932, Dr. Nordenhaug became assistant pastor of his home church, the First Baptist Church of Oslo. In 1933 he returned to America and accepted the pastorate of the Irene Cole Memorial Baptist Church, Prestonsburg, Kentucky. From 1936 to 1941 he was pastor of the Vinton, Virginia, Baptist Church, and since that time he has been pastor of the Rivermont Avenue Baptist Church of Lynchburg.

In 1946 the Norwegian-American, an American citizen since 1937, spent two months abroad administering relief money given by his church and the Foreign Mission Board for reconstruction and relief of war-torn Norway.

Mrs. Nordenhaug was until 1934, Miss Helen Bacon Rampp of Louisville. They have two children, Ted nine and Karin seven.

Dr. Nordenhaug is the Virginia member of the Radio Commission of the Southern Baptist Convention, chairman of the Virginia Baptist Radio Committee, and a contributor to various publications. He has written several recent issues of the *Adult Sunday School Quarterly*.

As a scholar, a linguist, a Baptist of European background, and a Christian world citizen, he has much to contribute to Southern Baptists through the Foreign Mission Board.

West African Harvest Won't Wait

By Emanuel O. Akingbala

Reformed paganism uses American missionary techniques to win Africans, says this Nigerian pastor.

"Lift up your eyes, and look on the fields; for they are white already to harvest," says the Lord. The conditions of the world in general provoke deep thinking in thoughtful men and women; more so, if they are Christians. In consequence of Christians' earnest concern for the speedy coming of the kingdom of God on earth, they are often aroused to lift up their eyes and behold the fields of opportunity for service for their King.

West Africa is one of the many fields that are already white for harvest. The country is at the crossroads in a religious and educational sense; and it is a sacred duty of every lover of humanity to raise an alarm for help.

Nigeria, my country, is at the crossroads, religiously speaking. In southern Nigeria, heathenism, "Mohammedanism," and Christianity are in a death struggle. Numerically, heathenism can, with ease, claim half of the teeming millions of the inhabitants of southern Nigeria. Every tribe in this part of the country has its tribal gods and heathen cults. It was considered a shame in the past years for educated Africans to profess heathenism openly. But the tide has turned; the intelligent natives have been moving backward to refine and modernize paganism.

To be specific, one may cite the back-to-the-land movement in religion, nicknamed the Church of Orunmila. Orunmila, or Ifa as he is popularly called, was supposed to be a Nigerian philosopher and medicine man, who was popular for his healing arts and wise sayings. He was deified after his death, and the movement is to regard him as the savior of the indigenes. The leaders of the church of Orunmila were once church-goers. They are organizing their Orunmila churches to compete with the church of Christ. They hold open air services and proclaim Orunmila as the African savior, denouncing Christ as a foreign Saviour. They are confusing the masses with the word "church", and by their imitations of Christian festivals.

In Nigeria today, the leaders of the church of Orunmila are producing their own books, which they circulate far and wide. This is a serious weapon,

contrived to modernize heathenism in Nigeria. Youths are challenged to read their books through advertisements in newspapers. Who knows what inroad is being made into Christian circles? Wake up, Christians, and take up the challenge with prayer and more vigorous programs of evangelism to check the onslaught of heathenism, and turn the bewildered masses to Christ, the universal Saviour.

While reformed paganism is a dangerous rival of Christianity in the southern provinces of Nigeria, "Mohammedanism" or Islam is a mighty opponent there, also. Islam is an easy religion, which attracts the liking of the natives by its ceremonial worship and its charms or medicines. Owing to their superstitious beliefs and fears, the Africans readily see similarity in heathenism and Mohammedanism, for in both, "juju" or the wearing of amulets or charms is a supposed means of pro-

tection against evil. Even some professed Christians have been known to indulge in this heathen practice.

The strength of Mohammedanism, however, is in the new movement called "Hammahdia." The Hammahdia movement is spreading rapidly because many intelligent Moslems are in the fold. The Mohammedans in the past have been sending their children to mission schools where several of them have been won to Christ. In the recent years, however, the Mohammedans have established schools all over the country; thus limiting the chances of the Mohammedan children hearing the gospel of Christ.

The situation of the religious difficulty, in the way of Christian missions in Nigeria, becomes more alarming when the fields in northern Nigeria are considered. This part of the country is about three times the size of the southern province, although it

Photo courtesy the author



Pastor Akingbala of Kaduna, a strong Moslem center in Northern Nigeria, posed with his wife (left), whom he named "Victoria" and baby son Olusola, and his Y.W.A.'s when he got ready to leave last August for the U.S.A. All are Yorubas who moved north.

is not so thickly populated. It is an admitted fact that northern Nigeria is a Moslem area, and there, the southerners who are Christians are usually living outside the big walled Mohammedan towns, called "Birinins." The Mohammedan hatred of Christianity is as strong as their dislike for heathenism; in fact, they call both Christians and pagans by the same objectionable name, *kifiri*, meaning "unbelievers."

Traveling to various districts, like Zaria, Kano, Katsina, Bornu, Niger and Plateau provinces, one's heart would ache to see the religious impoverishment of these sections. How deep is the spiritual agony of a true Christian who lives in this closed area, knowing the policy of the chiefs that forbids the preaching of the gospel of Christ within the walled cities; Christian churches must be built outside the walled cities. When, one cannot help but ask, will this law be repealed and Christian missions be granted liberty to proclaim the good news of Christ in these Mohammedan walled cities in northern Nigeria? Oh! lift up your eyes to the fields and pray the Lord to open the way for Christ's messengers in northern Nigeria!

Nigeria is white for harvest, educationally speaking. The popular movement in Nigeria today is for mass education. The Christian missions in Nigeria have established the greater percentage of schools through which enlightenment has come to the natives. Ours is a noble heritage in the field of Christian education and we are profoundly grateful to our benefactors.

In recent years, private schools and Government schools are increasing. This is a natural outcome of the people's agitation for popular education. Rightly, this desire should be welcomed and encouraged by all concerned. However the fly in the ointment is the apparent tendency to cast out Christian education in these non-mission schools. There seems to be no place for Christian religion in the public schools. When it is realized that many homes in the country cannot give Christian training to the children because the parents are heathen or Mohammedans, one will wonder what the result of such education, minus Christian background, will be to the country. Here again is a golden

Advance Program for Africa, Europe, and the Near East

	STATIONS			STAFF			FINANCES	
	At Present	Additional	Total	At Present	Additional	Total	Operating Budget	Annual Capital Needs
Africa	19	10	29	112	73	185	\$ 693,750	\$ 317,275
Europe	5	5	10	14	23	37	262,250	56,595
Near East	4	6	10	15	28	43	153,750	70,315
Other Moslem Regions	0	6	6	0	40	40	150,000	68,600
Liberia, Congo, Union of South Africa	0	38	38	0	241	241	924,250	423,605
TOTALS	28	65	93	141	405	546	\$2,184,000	\$ 936,390
Grand Totals	119	173	292	669	1,071	1,740	\$6,960,000	\$2,984,000

opportunity for Christian missions to build more schools to meet the need for mass education. Christian schools in the country at present must emphasize adequate programs of Christian education; this calls for consecrated Christian teachers in a greater number than exist there now. More

qualified Christian teachers must be trained for our mission schools.

In the midst of religious confusion in Nigeria, the cry of sinsick souls to you Christian readers is, "Sirs, we would see Jesus." Christ in Nigeria is the only hope of God's glorious Kingdom in the country.



Missionary Kate Ellen Gruver of Palestine takes a pair of recruits and a mobile medical unit back to Nazareth with her this year. Iola McClellan (center), a nurse, and Mabel Summers will join Elizabeth Lee, a nurse, in medical-evangelistic work.

Every kind of need, from the smallest physical requirement to keep one alive to the deepest spiritual necessity to keep one hopeful, is still found in most aggravated forms in large areas of Europe.

One terrible consequence of this tragic lack of life necessities is seen in the millions of children and aged people who suffer from hunger, malnutrition, poor housing, insufficient clothing and other debilitating conditions which expose them to all kinds of deficiency diseases, particularly tuberculosis. In one country of many millions of inhabitants it is conservatively estimated that at least 25 per cent of the entire population suffer from incipient, active, or arrested tuberculosis.

Recently I received an urgent letter from a father, appealing for help for his wife and five children who were all victims of tuberculosis. I was glad to be in a position to help.

Happy again was I a few days ago, on behalf of Southern Baptists, to authorize the sending of specially prepared food parcels to the more than three hundred German pastors and their families who are likewise victims of this dread disease. This love gift from Southern Baptists will supply their allotment for the month of September, and they will know individually whence their help came.

Europe's spiritual need is also very great. This is not hard to understand when one recalls the conditions under which the people have lived. The depressing reminders of the war's ruthless destruction seen on every hand, hearing constantly mute testimony of human depravity and of man's inhumanity to man; the almost impossible difficulties of reconstruction which hang over the people like a black pall with little prospect of lifting within their generation; the thoroughly demoralized economies—commercial, educational, political, social, and religious; the dire lack of essential resources from which to rebuild their fallen-down civilizations—all of this and more that could be added made inevitable the spiritual breakdown of the people. Europe's spiritual forces lie prostrate under what seem to be insuperable burdens. Nothing short of a thorough-going spiritual renaissance can save them.

It is one thing to contribute money and material supplies with which to

Build Baptist Morale in Europe

By J. D. Frank

The Southern Baptist Convention's Relief Committee representative for a needy continent gives you his opinion of his job. Read it and you will do more for the relief drive scheduled for September and October.

reconstruct destroyed buildings and restore the physical well-being of the people. It is quite another thing to bring about a renewal of their spiritual vigor, life and hope. The one only clears the way for the other. Spiritual restoration must reach to the tap roots of life, involving the whole of its interests and necessities. In this area of the spiritual the needs of Europe have hardly begun to be supplied.

Here we must look to the native churches for their help.

In this field of spiritual recovery it is evident that each church group must function according to the norm of its own life. That makes necessary supervision by a Southern Baptist representative, if the assistance offered by Southern Baptists is to have a normal and effective approach to the need and make its maximum contribution.

Europe's historic Christianity is the mother of Protestantism. In this crisis every possible help from Protestant churches abroad, particularly from America, will be expected and needed. They must continue to share the sufferings of their brethren in the

faith across the Atlantic. Southern Baptists also have sensed the need and answered the call for help. They were among the first to recognize that a need so poignant and strategic no church dares to neglect.

Relief work in Europe, administered by a church according to the genius of its own life and traditions, touches every phase of human need. Ministering to the whole man, it is a well-balanced, statesmanlike program of practical Christian witnessing. It establishes contacts and creates personal and institutional relationships on an international basis. It so personalizes the process of giving and receiving as to make the whole program of so-called relief a blessed two-way religious experience in mutual sharing which enriches both the giver and the receiver. This is as it should be.

Southern Baptists have a distinctive contribution to make that is much needed in Europe at this time. Their age-old contention for the freedom, responsibility, and dignity of the human individual; their insistence upon the competency of the soul to deal with God directly, independently and without the intermediary agency of church, priesthood or state; their consistent championing of the fundamental doctrine of a free church in a free state; their belief in the supremacy of things spiritual and the spiritual interpretation of man and the universe in which he lives; their preaching and practice of an aggressive evangelistic gospel; their rejection of all forms of sacramentalism—these tenets of the Christian faith which Baptists have always held need to be emphasized in no uncertain voice in the Europe of today. This can best be done by strengthening the hands of native European Baptists in their witness. They are the logical ones to prepare the

soil, to sow the seed, and to provide the necessary cultivation, if these New Testament doctrines are to spring up and bring forth fruit for the healing of their nations.

The European representative should regard it as his first obligation under God and under the Foreign Mission Board from whom he receives his instructions, to keep on the alert—studying every movement and trend, and endeavoring to interpret conditions in the light of the needs and of the resources placed at his command with which to meet them, that the progress of the gospel of Christ in Europe be not hindered but helped through our Baptist witness.

There are Baptist groups in Europe toward whom Southern Baptists have special obligations. For many years the Foreign Mission Board has con-

Give through your church!

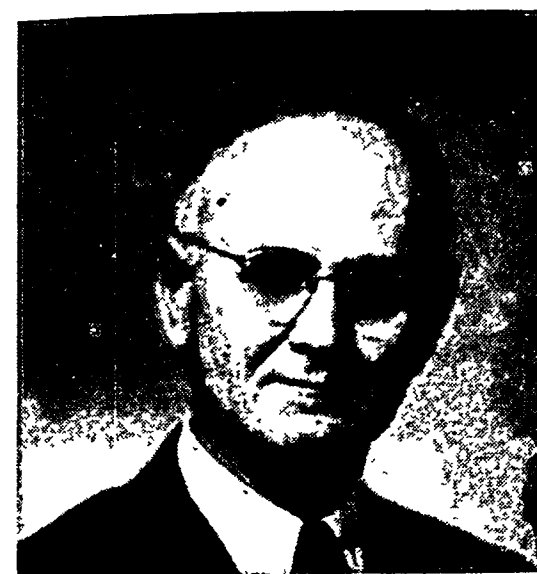
One of the young Baptist relief workers in France says: "Every Friday I go to shave an old grandfather who is too shivery now to do this job. His wife reads the Bible and loves missionary books I lend her. Every Thursday she and other grandmothers come to me and I read them the loving, comforting Jesus words and tell them what he did in my own life, and sing and pray, trying to teach them gradually that prayer is more than words spoken mechanically with the lips.

"The grandfather had a Bible years ago and was especially interested in the war stories of the Old Testament, and as this big Bible was lost in the bombardment, it was a joy for me to bring him another one and to open him the heart of the New Testament with the love of Jesus. They are so poor and they are both sick, and bread is so small a ration now! C.A.R.E. parcels are a wonderful blessing here."

ducted missionary operations in Hungary, Romania, Yugoslavia, Italy, and Spain. Baptist constituencies in these countries have looked to Southern Baptists in normal times for special help in their work. How much more they need and have the right to expect their special assistance now. Their European representative will be on the ground giving special attention to the needs of these groups.

In no country in Europe are Baptists numerically strong. In fact, in most countries they are among the smallest of the minority free churches. In some countries they are not even recognized as churches at all, being given the rather humiliating status of "religious sects" by the dominant state churches. These small groups need and deserve to receive the added prestige and encouragement which comes with recognition and assistance given by their great sister churches in America.

Nothing more quickly stimulates their Baptist morale and dispels their minority complex than to know that their cause is considered as one with that of a great Baptist fellowship in America whose influence is felt around the world. It gives them a justifiable sense of pride and security which identification with a great communion of fellow laborers in Christ inspires.



"Ugh! How Can People Swallow That Stuff?"



for September 1948

THE COMMISSION

Call and Caution

By W. O. Carver

The question of *religion in education* has come more and more into prominence. It attracts attention of the religious press and also of the daily press in numerous items set out in paragraphs and in articles of varying length. We now have the opportunity and the obligation to clarify this matter and to settle it. It needs to be much more than a question of preserving the American principle of separation of church and state. We will purchase the recognition and application of this principle at a very dear price if it should mean the further secularizing and paganizing of our schools. It ought to result in a much more extended and comprehensive recognition than we have ever had heretofore of the basic necessity of religion as the very foundation of all true education.

"Released Time"

There ought to be far more of religion in education than we have had in the past; and the place of religion in education must be made more central and thoroughgoing than it has been. It is highly unsatisfactory to treat the religious aspect of education as a mere addition to education assumed to be adequate without the religious element. Introducing religion as an addendum, conducted by special religious organizations, on "released time," optional and fragmentary, amounts really in large measure to discrediting religion as an essential factor in education and life.

As a matter of fact the situation has been by no means so desperate as we have sometimes been led to believe, although it is sufficiently serious to command our best thought; and it is growing more serious rapidly. There are now literally tens of thousands of splendid Christian women and men teaching in our public school system, all the way from kindergarten through

university. With fullest respect for all the issues of freedom and without violating the prejudices or the tenets of any denomination, the majority of these Christian teachers are giving what is essentially religious training to all their pupils and students. There is here a field of opportunity and a method of meeting the issues involved which needs to be realized, developed and appreciated.

After all, successful teaching is never colorless. All learning has presuppositions, its major premises, a basic philosophy. If these are correct and if the teachers have character and an active interest in their pupils we need not fear too much the paganism that can so easily get into the minds of people. Fortunately the essentially atheistic humanism which has flourished under the influence of some of our great universities in their educational departments, has been widely discredited and is more and more losing its influence.

One of our most serious features in this matter of education lies in the fact that there has come to be a very strong disposition on the part of religious leadership to substitute the public schools for parental, and family responsibility for the development and education of the children and young people. With the development of higher standards and ideals for religious education through our churches we have come to feel that the Sunday school and other strictly church organizations do not sufficiently meet the need for religious education. Hence more and more there is a tendency to seek to lay the burden on the public schools. We need to repudiate the idea of substituting secular methods for family and church obligation.

Debts Again

It is no longer possible to escape serious fear that our churches and our

religious leadership are heading rapidly toward a condition into which we plunged our Southern Baptist Convention a quarter of a century ago. It is only about five years since we were able to throw off the incubus of debt, and to escape from the great, depressing load which for fifteen years and more had progressively dragged us down to depths of inefficiency and discouragement. Along many lines our leadership is moving in the same paths along which the leaders of a quarter of a century ago got us into this serious era.

Vast local building expansions, numerous institutional enterprises such as hospitals, schools, orphanages are being pushed with enthusiasm and optimism. These involve the accumulation of increasing debts, already estimated at tens of millions of dollars. It has recently been estimated that the obligations assumed by the promoters of institutions and by churches for expansion reach a hundred million. This sort of thing cannot continue without involving us again in discouraging and debasing complications. The fact that the boards of the Convention are prohibited from incurring debt means little for the total denominational program, so long as state and local leaders are free to incur debts and plunge freely into debt. It only places the "Southwide" interests into heavier limits on their work.

Self-Centered

Some of us are inclined to be much discouraged over the fact that, notwithstanding considerable actual increase in the resources made available for extending the gospel beyond our own borders, it is still true that the expansion of our missions in the non-Christian world is not at all proportionate to the increase in our budgets of various sorts for work in our own home land. The simple, distressing truth is that proportionately we are investing only about sixty per cent as much of our gifts for all religious causes as we were turning in that direction during the depression days and in the earlier years of recovery. We have grown more self-centered and *less concerned for the needs of the unevangelized world*, so far as this can be gauged by our investments in foreign missions, than at any time in the last fifty years.

(Please turn to page 21)

What's the Trouble in the Gold Coast?

By Homer R. Littleton

Like so many other countries of today the Gold Coast is having its share of internal troubles. In this British colony of four million people, living in a state as large as Virginia and North Carolina combined, import restrictions and the unusually high cost of imported goods have caused much dissatisfaction.

The majority of the merchants selling these items are Europeans and Asiatics. In January the natives organized a boycott of practically all imported goods. The first five weeks were rather peaceful. The white people were permitted to buy the most necessary foods in small quantities.

There was also much unrest among the native farmers because the Government was having the diseased cocoa trees cut out of their cocoa farms. Some of the people want self-government immediately. The communist leaders did all they could to help the people find something to complain about.

On February 28 a native law-breaker was killed by a white police commissioner in Accra. Immediately several hundred native people began rioting. They went into town, broke open the doors and windows of practically all the European stores. They looted or stole practically everything. Then they set fire to many of the largest, most modern buildings. Within the next few days these acts of violence, with the exception of fires, were repeated in many other towns and villages. The Government had to have troops flown in from Nigeria and South Africa to suppress the riots.

The white people were asked to stay indoors. We missionaries were not in danger at any time except when we went out without anyone to identify us. The rioters respect missionaries and mission property.

When trouble first started in Kumasi I was caught in the midst of more than 500 rioters. They were breaking open European stores and destroying the cars along the streets. I had no chance to drive out of the way, so I just closed the doors and waited for

the worst. But as the mob approached my car a young man ran out from the center of the crowd, placed himself by the side of the car and motioned the others by. I could hear him telling them that I was a missionary from America.

All during the weeks of suspense native friends kept us informed of the events that were happening and about to happen, so that we would know when it was safe to be out.

At the present time the rioters and strikers are suppressed, but changes will have to come before long.

For weeks all public gatherings except church services were suspended. Church services were held during the day time in order not to conflict with the curfew order. Most of our church members are traders. For two months they were not allowed to open their shops. This reduced their income considerably, but they had more services than usual, and were drawn closer to Christ and his church. The church leaders are reporting increased attendance with more regularity. More of the younger people are attending the Bible classes.

As a whole the Baptist churches are making slow but steady progress. During 1947 one church was organized in Kumasi with 151 charter members. During the past nine months more than 200 members have been added by baptism and letters of transfer.

It is our desire that before the end of 1948 two more strong churches will be organized at Tamale and Sekondi. We have not been able to organize them thus far because we could not

get trained pastors to place there. Recently a pastor in Nigeria expressed a willingness to go to Sekondi and the church there has called him. They secured a plot of land a few weeks ago and are now raising the money for a church building.

In Tamale area alone I have seen more than fifty towns that have no churches or schools. The people are Tigeri or fetish worshippers who believe in human sacrifice. Sometimes we hear of a chief who has been converted to Christ, making a bonfire of his gods and idols. In most cases this is done at the risk of losing favor with his people. If this happens, it means death to him unless he can flee for refuge to other areas.

Last year we baptized 185 people in three churches besides Kumasi. Prospects for this year are even greater. Our greatest handicap is the lack of trained leaders who will be able to develop these churches in all phases of church work. Our district quarterly meetings with the church leaders are doing much to help them.

Certainly life in the Gold Coast of West Africa, as well as the "gold coast" of some big cities, has been tested and weighed in the balance and found "wanting." Christian businessmen with their families, moving in from Nigeria, introduce a new way of living and the older residents are seeing a demonstration of it. Whether it "takes" in the Gold Coast will be determined by our faithful assistance to the Baptist laymen, educated in our schools in Nigeria, who look to ordained ministers for help in establishing churches.

Early in 1948 a new geographical name broke into the headlines. Your missionary gives his version of what happened.



Salt of the Hispanic Earth

How the Baptist women of Spain organized "for God and home and every land."

A conference of twenty women from as many different Spanish communities could have made headline news in the daily papers; in Spain a convention is not an ordinary occurrence in the world of women. But these women did not have reason to search the journals for their picture, nor did they have the unpleasant problem of correcting the reporter's account of their proceedings.

They represented a minority too small to gain even local recognition, a minority despised by the religious and political authorities. The delegates to the conference under discussion represented the women of the nineteen Baptist churches in Spain. They had come together to organize a national Woman's Missionary Union, to determine its principles and purposes, and to discuss problems related to the sixteen local societies which had been organized during the year.

From the pueblos they came—from Navarres, Sumacarcel, Carlet, Jativa, Alcantara, Binefar, Figueras—representing the simple people who inhabit the hundreds of little villages scattered through Spain's farming sections. It seems that throughout the world the people who live in sight of the open fields develop a kindred generosity of

spirit. By these groups we were "gifted" (as the Spanish say) with about ten pounds of rice, wrapped in newspaper, a white rag, a blue-striped chambray bag, a piece of brown paper.

And because *you* can buy a cellophane bag of fine white rice for thirty-five cents in your Super Market, do not underestimate the value of these gifts. One has to live in a hungry land to appreciate the value of a parcel of rice or sugar or a loaf of bread.

From the fishing towns of Badalona, Denia, Palamos they came, representing the sea-faring fisher folk who thrive or perish according to the wind and the ration of gasoline for their boats. These are the people who furnish the tables of the rich with cod fish and the tables of the poor with sardines; in many parts of Spain fish is as much a part of the daily diet as bread and milk. The hearts of simple fishermen, along the Mediterranean as by the sea of Galilee, are still a fertile field for the unadorned gospel of Jesus.

They came from Sabadell, Tarrasa, Manresa, Vilafranca, Alicante, Albacete, cities in size and importance but retaining much of the village atmosphere and manner of life.

And they came from Madrid, Bar-

celona, Valencia, the metropolises where conditions are at their worst and at their best. Indeed, only one of our churches lacked representation, the little group of five members in La Escala. Wasn't this pretty good attendance? Not one came in an automobile. Nine of them came together, in an overnight trip from Valencia. Trips from their homes to Valencia by train or bus varied in length. In Valencia this group crowded into a third-class car (along with the chickens and rabbits and the sacks of rice, flour, and bread to be sold on the black market—all trains coming from the farming sections are loaded with black marketeers and their goods; from time to time a police raid throws the entire train into turmoil and then considerably reduces the baggage congestion). But back to our women, those of over sixty-five must have felt their years when they piled off the train at ten the next morning. But not one was willing to take time to rest. They all wanted to talk about their trip; the fellowship of that night was an experience of a lifetime for most of them. We didn't rebuke them when they related their illegal procedure of singing hymns on the train.

"Que alegria!" they repeated over

and over again, as they told of a soldier on the train who said, "You must be Evangelicals;* I'm one, too."

There were families in the Barcelona Baptist Church who managed to make room for one more in their flats, and agreed to serve the delegate breakfast and supper. Each of the three days, half the delegates had dinner with a member of the Barcelona church and half had dinner with me. The women who are reading this account will understand how my fears of what would go on, or wouldn't go on, in the kitchen almost equaled my fears of what would happen with, or without, my Spanish. But I managed to shut into the back of the flat two good Spanish Marias and sixteen-months-old David, much against his

Christianity has passed in Spain. We made our organization as simple as possible.

"To establish Christian homes and activate the missionary program" was formulated by the group as the purpose of their Missionary Union. As fundamentals, in line with this purpose and serving as a basis for their program of activity, they chose prayer, Bible and mission study, community missions, missionary education of the young people, and education in giving.

The resemblance of these fundamentals to those stated in your

as they were decided by the group, the specific activities for the year related to each of the five fundamentals in turn. I mention only a few of these proposed activities. As one of our prayer activities the group decided to join in the Week of Prayer for Foreign Missions and the Week of Prayer for Home Missions, and designated the offerings of these weeks for world missions and Spanish missions respectively. Under the fundamental of study the group, among other things, requested the continuation of the program adapted and translated from *Royal Service* to be used as a basis

By Evelyn Wells Hughey

will, and the result was more than satisfactory. Perhaps the table talk—the good humor and mutual appreciation—was one of the best features of the conference.

We worked rather hard. The resulting organization is gratifying, granted, of course, that plans can be realized during the year; we have confidence that they can be realized. The officers are capable women, well-equipped for the job, considering the conditions through which Evangelical

*The term used in Spain for non-Catholics.

Two photos courtesy the author



The Barcelona Baptist Church families made room in their flats for the delegates from the other eighteen Baptist churches of Spain for the three days of the conference.



Treasurer Noemi Celma, the president Mrs. Vallmitjana, and the secretary Mrs. Samuel Vila conducted the meeting, with Mrs. Hughey close at hand (right) to assist when needed.

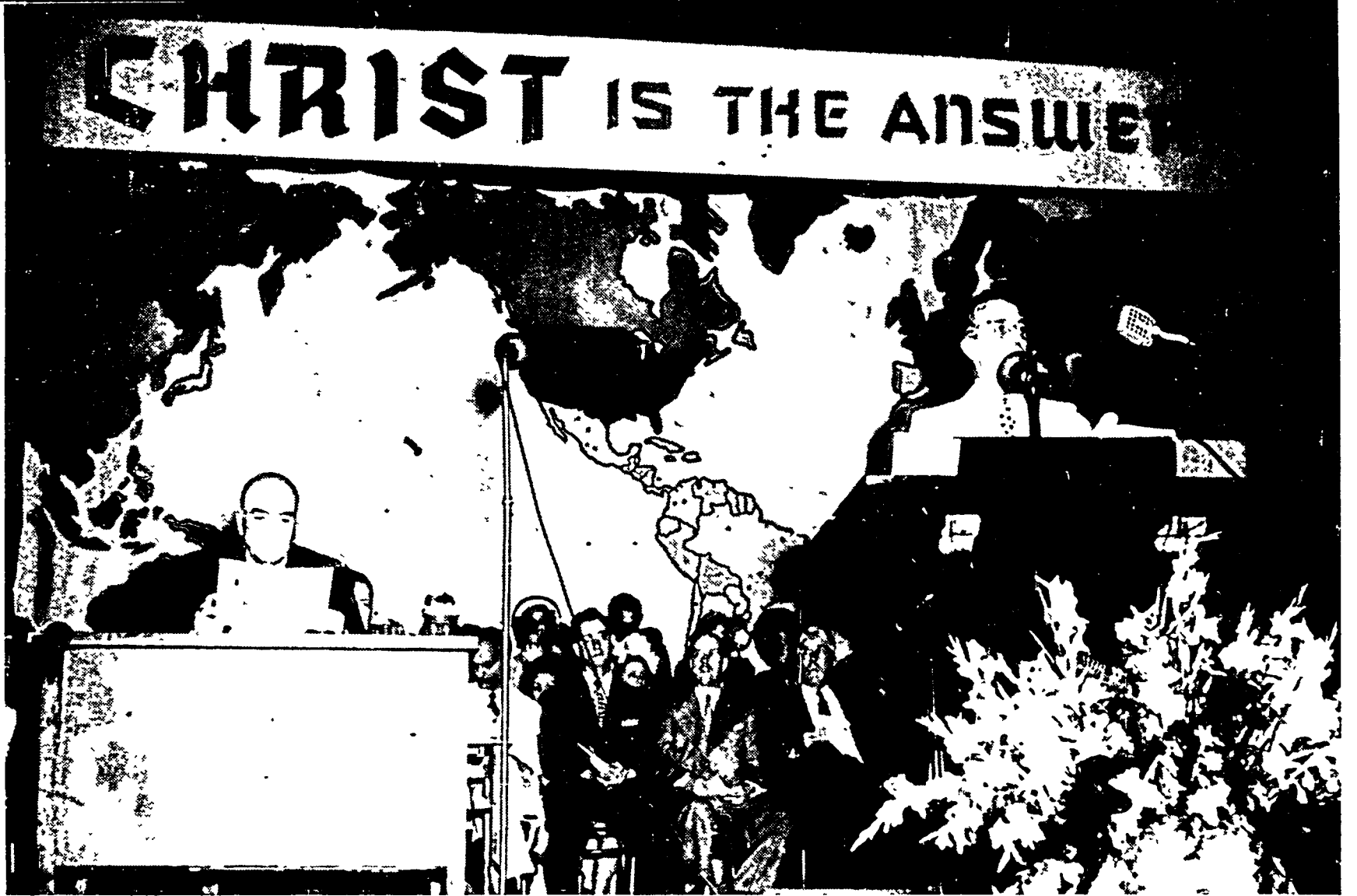
W. M. U. Year Book is not due to copying but rather to the fact that two groups with like spirit and purpose would normally arrive at similar objectives. The program of activity set up by this group is quite different from the great program of W. M. U., auxiliary to the Southern Baptist Convention. In the first place the scope of our activity is greatly limited by Government regulations; in the second place we tried to set up our program according to the special needs and conditions of Spanish Baptists.

On the blackboard we had bought for the occasion the secretary wrote,

for their main meeting each month, discussed the possibility this year or early next year of a week of Bible study for leaders, and decided that each society would study a book on missions to be ordered from America.

Everybody had been spilling into every discussion the details of the community missions program of her society, so when we came to this fundamental we just went round the room and let each delegate talk. This was one of the most enjoyable periods of the conference. From this discussion we made a list of the activities

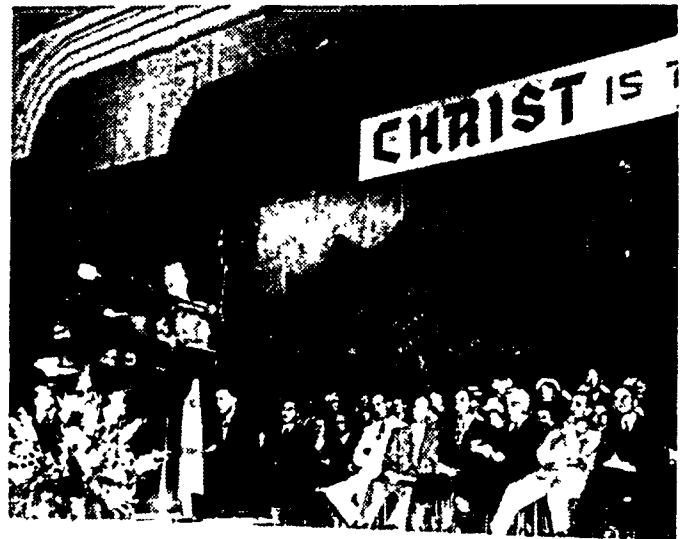
(Please turn to page 21)



Photos by Moore

Foreign Mission Night

With the accent on the global Christ, the Foreign Mission Board last May 20 presented to the Southern Baptist Convention an overseas evangelistic program commensurate with the human, financial, and spiritual resources of 26,000 missionary Baptist churches. Vice-president C. Oscar Johnson (above) studied the statistics in his copy of the program when Executive Secretary M. Theron Rankin referred to it. Missionary Kate Ellen Gruver (right) gave Christ as the hope for Palestine's struggle, and Baker James Cauthen (below) called for volunteers for the world. Forty-eight came forward to be met by Personnel Secretary Samuel E. Maddox (center foreground) and to dedicate themselves with the missionaries, appointees and veterans, as Dr. J. Howard Williams led in prayer.



The foreign mission exhibit, where missionaries met regional secretaries for conferences, played up the mission study theme for 1948.

One World in Christ—NOW!

From the thorough survey of all the fields presented to the consultation of Board members at Columbus, June 1-3, 1948, it appears that the Christian churches of North America confront at this time in their foreign missions a critical opportunity which is unprecedented, which is not likely to recur, and which will not long be available if this crisis be not met at once.

This opportunity arises from three principal causes. First, widespread need of aid and rehabilitation in the wake of the war. Second, accessibility of non-Christian peoples to the gospel as the only feasible alternative to a general mood of secularism induced by social changes, indifferent to human rights and spiritual values. Finally, aggressive competition from militant anti-Christian Communism. The advocates of this ideology rightfully denounce the abuses of the existing industrial system in the West and its ruthless incursions with political support upon the territories of underprivileged peoples; but in doing so they make this the main point of their attack upon the gospel on the ground that Christianity is the professed religion of most of these exploiters.

To meet this critical opportunity abroad will require not simply the restoration and maintenance of all the agencies and devices now used by our Boards in their multiform ministries, but also their multiplication and supplementation. Missions translate the love of God in Christ into practical terms which all can understand, to the end that many shall be brought to the personal commitment of faith and a new life in Christ. To do North America's share on the scale which this crisis demands, thousands of new missionaries and tens of millions of new dollars must be found. Only a revolution in our sense of values and habits of giving can accomplish this.

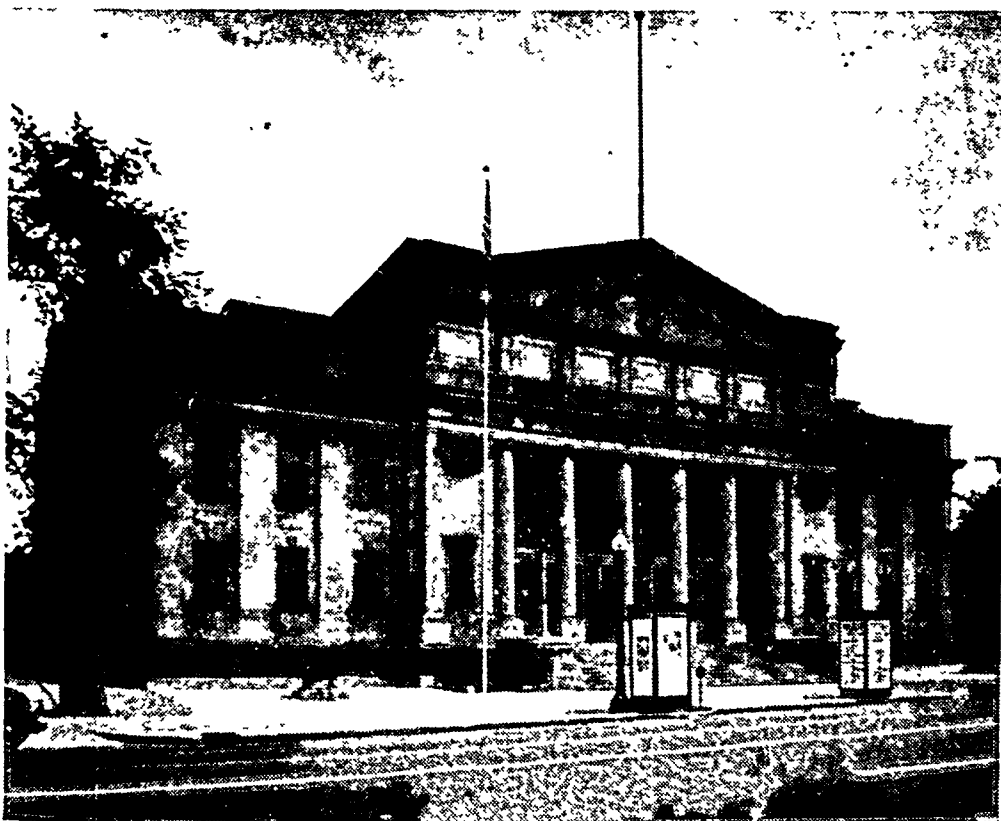
Such a revolution calls for the re-conversion of our churches, their members and their ministers, to the whole project of Christ. We must consciously dissociate the gospel, for ourselves and others, from the conscienceless worship of mammon. In generosity and simplicity of living, we must return to the way of true democracy, which is grounded in the example and teaching of our Lord. Like him, we must dedicate all we have and are to the Giver of every good and perfect gift.

The men and money we seek must be found in a future so immediate that it is almost present. "Tomorrow is here." If our churches fail in this unique time, the cause of Christ throughout the world will suffer a setback which may last for centuries. The resources both human and material are available. They must and they can be mobilized by a great and urgent appeal for this investment in the kingdom of Heaven, lest the hope of a peaceful commonwealth of man fall in our day into abysmal ruin.

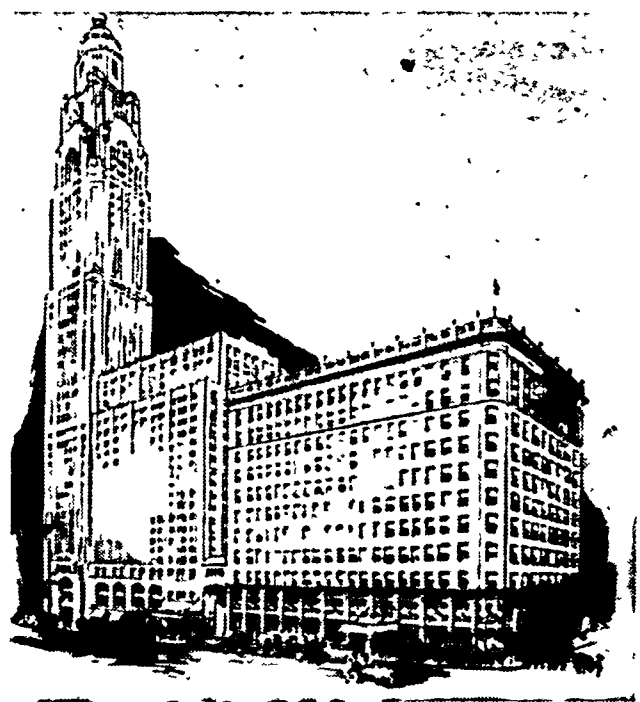
We therefore call upon all Boards in the Foreign Missions Conference of North America to incorporate in their own plans the proposals embodied in ONE WORLD IN CHRIST, the program of advance, both for action overseas and for promotion at home. The hour is upon us for leading our churches into a campaign which shall reach not only the purses, but also and more essentially the hearts and minds of our constituencies. We must lay the full imperative of our one Lord and Saviour Jesus Christ upon the thoughts and purposes, the consciences, and the entire allegiance of all his followers.

Resolution Proposed by the Findings Committee, Pre-Columbus (Ohio) Assembly.

Photos courtesy Columbus Convention Bureau



Three thousand evangelicals from all over North America will gather October 6-8 for the Foreign Missions Assembly, Memorial Hall, Columbus.



The Deshler-Wallick Hotel, Columbus, Ohio, is ready for guests for the October Assembly.

What is that tall and shining tower?

It is the dream tower in the hearts of a tiny group of God's people in north Brazil!

Two old ladies bowed their heads in prayer and asked great things of God. These faithful servants of God had moved to the city of Fortaleza, Ceará—a huge city! Not one Baptist church!—and their hearts were afflicted because there was no house of worship and only a mere half dozen Christians with whom they could fellowship. In their own tiny living room twilight stole over the two aging heads bowed in prayer. Oh that the Master would bless his work and that a church might be raised up in this city! It is the year 1934 and the sun has set on another day in the lives of two praying women.

Through the sunny months of that year several more people came to listen at the door of the old ladies and receive Gospels and the Word of life. The other Christians were also working and before the year ended the group gathered together and called to a distant city for a missionary to come and organize a church! When the bells rang out the year, the first Baptist church to be organized in that great state was functioning and bowed heads gave glory to God for answered prayer.

Beginning that day we now see a goodly group of praying people. Now they are met in the home of the old ladies, now in the home of another Christian, all in united and unceasing prayer that God would help them to raise up a church building and send them a missionary. Fourteen years passed and the waves of division swept back and forth over the group. The attacks of the enemies of the gospel decimated their ranks.

Years passed with no pastor and only the believers to guide themselves, yet firm in the conviction that the holy Spirit would be with them in their plans. Unwise direction from a pastor who abandoned God's flock caused many to leave. Seventeen years passed in fervent prayer and great faith, yet no one answered the call to Ceará. The few missionaries in the great vast north land were overworked and overburdened in other cities where they were the only ones to carry on His work.

Look again! Ten faithful Christians are gathered together in a shabby

rented room opening on a busy street corner. The furniture is broken and worn, the walls dirty. All heads are bowed in prayer and a stranger comes into the room and sits in the back seat. He listens to the prayers of the people. The crowd surges by. Buses pass and cars vie with each other in honking their horns. The passersby laugh, some comment, and others are respectfully silent. It is a meeting of the despised Protestants! The priests say that they are Communists and also that they are trying to overthrow the Catholic Church.

"How amusing!" thought the dark beautiful matron as she passed dressed for the theater. "A country like ours with such power and riches! Our great churches and great riches! Our society!" She really felt sorry for them. How could such a small group in that shoddy hall hope to destroy the true church? She crossed herself reverently and uttered a prayer to the virgin to protect her for at that moment the people began to sing and the priest had said that it was a sin even to listen to their songs.

For fourteen long years the people had gathered in that hall and asked God for a church building and a missionary. Could it be that he had forgotten them?

As they finish their hymn they ask the stranger who had entered in their midst to identify himself. He arose and introduced himself as a missionary from the Foreign Mission Board of the Southern Baptist Convention, U.S.A. He was visiting their city, he said, looking for God's place of service for him.

What happiness shone on the faces of the people as they saw here the hope that God would give them a missionary. In a few months we find God fulfilling the prayers of the people for a missionary in residence to be pastor of the tiny church. Prayers of thanksgiving are raised weekly in the shabby hall and they redouble their prayers for a church building.

In a year of work at Fortaleza the missionary met with the proof that God was indeed with them in their prayers. Love and communion bound them together in the work. They had been contributing some fifteen and twenty dollars a month and now with new hope they began to contribute more than \$150 a month. They became more than 95 per cent tithers. In view of the history of the tiny faith-

Dreams Come True in Fortaleza

By Burton de Wolfe Davis

ful group and of their faith and sacrifice for the work, the missionary asked the Foreign Mission Board for a gift to aid the people in the construction of the new temple. Months and years of praying: a head bowed in an office, a worker with his hand poised over his machine silent for a moment, the mistress of the house pausing with the mixing bowl, the serving maid being still for thirty seconds. It is all a pattern of prayer and God has heard and is answering.

During these last months we have been building! Today one of the loveliest churches in this great land of Brazil stands in the old city of Fortaleza. In a time when building costs were high, material lacking, workmen striking, and similar difficulties had brought construction to a standstill in the entire city, one old believer who had contributed for years to the church said that he would build it at cost. Carefully inquiring into his character and capabilities we found that the Baptist testimony had found its way to high places. Inquiry at the Bank of Brazil brought the following reply: "He is the one man in this city that can come into this bank any time he wishes and get a loan without a recommendation. He is one of you Baptists, is he not?"

First we looked for land. It was very expensive and difficult to find at a suitable location, but in the end we found a splendid lot on a fine residential street in the loveliest part of the city. We asked the price and it was HALF that of neighboring lots. In a week or two it was in our hands.

In only five months the church was erected and inaugurated. Not for one

day was material lacking; not one day did the workmen cause trouble. God was wonderfully present from the beginning.

The new church is in a simple classical style. Handsome columns give a distinctive air to the façade. The entire building is of brick stuccoed with smooth cement in which a large quantity of mica was mixed. This gives the building an all-over granite effect that is most attractive.

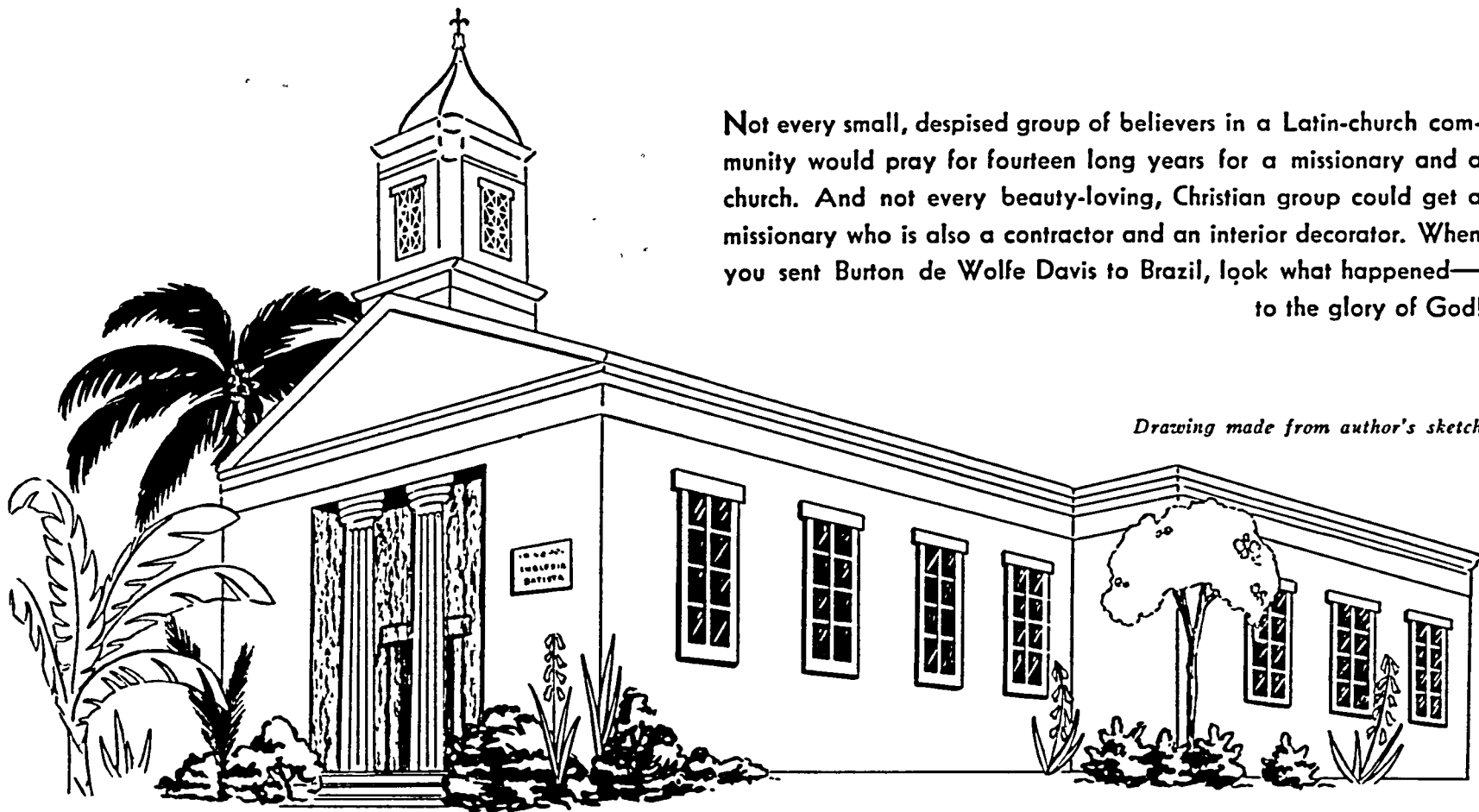
The auditorium is paved with large blocks of pink and black imitation

and then waxed. The wood is native and appears much like walnut. The pulpit is especially beautiful, being a copy of an old colonial *contador* and the communion table is also a copy of an old Spanish colonial refectory table. The chairs on the platform are high back Portuguese colonial in true Brazilian style.

The entire sanctuary is draped in ruby red velvet which gives a great richness to the decor, especially against the cream walls and the white enamel woodwork. There are three

with unusually attractive mouldings and panels, are an invitation in themselves. The temple is surrounded by attractive gardens and at the back a large recreation ground for the children of the church is also a place for church social functions for adults.

Since its inauguration many strangers have called to ask permission to see the Baptist Church and even though there are many elaborate Catholic churches in the city many people tell us that our simple church is the most elegant in the city due to



Not every small, despised group of believers in a Latin-church community would pray for fourteen long years for a missionary and a church. And not every beauty-loving, Christian group could get a missionary who is also a contractor and an interior decorator. When you sent Burton de Wolfe Davis to Brazil, look what happened—to the glory of God!

Drawing made from author's sketch

marble tiles. These were made especially for our church by a man who was trained in Europe; we are the first in Brazil to have them. This was arranged through the personal friendship of the missionary. The marble is highly polished and the lovely floor shines like glass. The auditorium has an exposed beam ceiling with all beams turned and moulded and then enameled white.

The baptistry window is surrounded with a beautiful classical moulding and pediment and surmounted with a large baroque shell giving it the only elaborate touch in decoration.

The auditorium has two wings at each side of the nave which are separated from it by high sweeping arches copied from an old eighteenth century building here in Brazil. The furniture is all made of the same wood

large chandeliers of antique iron with hurricane lamps in the style of one hundred years ago in Brazilian homes. The illumination is especially lovely, free from shadows both for the speaker and for the audience.

A library to accommodate one thousand volumes, an office, a kitchenette and several Sunday school rooms, a ladies' powder room in blue tile and a men's room complete the church building. All of the Sunday school rooms are furnished with the latest equipment for the work of Christian education. All floors are dull red waxed tile and every room except one has two windows.

The entrance is especially attractive at night, with the illumination of the large old lantern behind the columns throwing them into sharp relief. The front doors in Greek Revival style,

its very simplicity and good taste in detail and decoration.

In two months since the building was completed the Sunday school has doubled. The young men's class has increased 400 per cent, the young people's society 400 per cent, and the W.M.U. 200 per cent. Like increases are noted everywhere. In this short time strides have been made in the work that had not been made in the previous ten years. In the old hall these achievements could not have been made in another twenty. Tithes and offerings in the U.S.A. have bought these bricks and helped these people with their small contributions to realize their ambitions for Christ! What is that tall and shining tower? It is the fulfillment of dreams and prayers! It is the new First Baptist Church of Fortaleza!

Baptist Building

in the Capital

A PICTURE STORY BY MARJORIE E. MOORE

American Baptists have struggled for years with the problem of office space in the world's busiest capital city. Every other major religious group long ago secured adequate headquarters there (see the pictures at the extreme right) but not until 1948 did the Baptist World Alliance's American office have a home of its own. Now eight blocks from the White House on Sixteenth Avenue, the world headquarters of the Alliance and the District of Columbia Baptist headquarters occupy a four-story mansion with room to build and a lily pond which is, as Dr. W. O. Lewis observed, "just right for a baptistry."



Receptionist in a beautiful office on the first floor is secretary to D. C. Baptist Convention.



The ballroom of the mansion, owned by a retired naval officer until his death, is now the assembly room. (Men in window.) Fire laws required the installation of a direct exit and steps to the ground. The driveway at the left is from Sixteenth Avenue. The spacious building houses . . .

1628 16th St., N.W.
Washington 9, D. C.

Foreign Board President L. Howard Jenkins of Richmond and Baptist World Alliance President C. Oscar Johnson of St. Louis take pride in the purchase of such excellent property by the Baptists of the U.S.A.

. . . Dr. J. M. Dawson; Public Relations Committee. . . Dr. W. O. Lewis and Alliance's new secretary. . . committees, with Miss [unclear] on duty. . . unexpected guests from all over the world.



The National Catholic Welfare Conference headquarters building in Washington is inscribed "I am the light of the world."



Opposite the nation's capitol, the Methodist Building is imposing, conveniently located.

Distinguished Service

The Southern Baptist Convention in Miami revised its constitution to provide for the "rotation system" of Board membership. According to the constitution as revised, "Board members having served two full terms of three years shall not be eligible for re-election until as much as one (1) year has elapsed." Article Four further provides: "Exception may be made in the case of any local member whose technical service to a given Board, in such matters as medical, legal, and financial operations, seems to make it advisable that he be continued as a Board member."

The first effects of the rotation plan were felt after the sessions of the Southern Baptist Convention in St. Louis last year. At that time, trusted members of our boards and committees retired from the responsibilities which had been theirs, in some cases, for a number of years. The Memphis Convention made additional changes which had the effect of changing the Foreign Mission Board's membership more than 50 per cent within the last two years.

Without debating the relative strengths and weaknesses of the rotation system, THE COMMISSION wishes to pay tribute to retiring Board members who have rendered distinguished service, some of them for more than a generation. These members, with the dates of the Convention Minutes in which their names first appeared, are as follows: Mr. B. M. Gwathmey (1911), Dr. R. E. Gaines (1916), Mrs. T. Justin Moore (1922), and Mr. M. W. Egerton (1941). Their service, in at least one instance, was not continuous from the date given to the present, but their contribution to the work of the Foreign Mission Board has been sufficiently large to defy accurate measurement or evaluation.

Timely Resolutions

Recent press releases have created the erroneous impression that the National Council of Churches of Christ in America is already an accomplished fact. Such is not the case, since the Foreign Missions Conference of North America has not yet formally considered the matter of affiliation with the National Council. This question is on the Foreign Missions Conference's agenda for its meeting in January, 1949.

In an effort to clarify its position with reference to this whole issue, the Foreign Mission Board of the Southern Baptist Convention adopted the following resolution on May 13, 1948:

We are pleased to recall that on two occasions the late Dr. R. J. Willingham, executive secretary of the Foreign Mission Board of the Southern Baptist Convention, was

EDITORIAL

president of the Foreign Missions Conference of North America. During the intervening years and prior to Dr. Willingham's incumbency, our representatives have been vitally related to the work of the Conference. Not only have these contacts enriched

and inspired us but also many practical benefits have accrued to our Board. We should like the past and present relationship perpetuated.

However, we are disturbed by the widely publicized plan to merge the Foreign Missions Conference into the National Council of Churches of Christ in America. This merger has received our careful consideration and as a result of our deliberations, we hereby register opposition to the proposal. Neither this Board nor our constituency can support the plan to merge the Foreign Missions Conference with the National Council of Churches.

It seems to us that the work of the Foreign Missions Conference is so distinctive that it should maintain its own identity. Our fervent hope is that this may be possible.

A second resolution, substantially the same in content but referring to the Missionary Education Movement, was adopted at the same time.

Observers close to the Foreign Missions Conference are of the opinion that the foregoing resolution, combined with similar statements from Southern Presbyterians and other important denominational groups, may have the desired effect of keeping the Foreign Missions Conference out of the National Council.

True Enlargement

"True enlargement begins with the SPIRITUAL." Thus reads a statement from a letter written by Mrs. Rosalee Mills Appleby, Southern Baptist missionary, Bello Horizonte, Brazil.

Missionary correspondence is always of interest to anyone who has a missionary enterprise on his heart. Insights into missionary life, actual conditions in foreign countries, native customs and manners, progress of the work, forces opposing the gospel, and successes and failures, are received from this source. In addition to a veritable mine of information, one occasionally comes upon a penetrating thought or pithy statement, such as the foregoing sentence, which arrests his attention. Statements of this sort are the products of actual experiences with the Lord and with those whom he is seeking to redeem.

Missionary history is in hearty agreement with the sentiment expressed by Mrs. Appleby. Every great forward movement in the history of Christianity has been preceded by spiritual preparation and growth.

Robert Millar of Paisley, Scotland, who antedates William Carey by approximately half a century, called upon his contemporaries to engage in "extraordinary prayer":

The promises of the enlargement of the New Testament Church are many and the time is near when they shall be fully accomplished: we ought then everyone of us, in our station, to throw in our might for the conversion of the heathen world, not only by frequent prayers to the throne of grace upon ordinary occasions, but also by joining in solemn days of humiliation and prayer to that end. If we would propagate religion in foreign parts, we ought to reform ourselves at home, that a holy warmth of sincere piety may so burn in our hearts, as would prompt us to spend and be spent in promoting the kingdom of Christ in every part of the world.

True enlargement does begin with the spiritual. The objectives of the Advance Program will never be realized as a result of emotional efforts. Its only hope of realization lies with small groups in our constituency who are concerned enough to make the Advance Program the object of importunate prayer and the occasion for sacrificial giving of life and substance. Others will be led to a similar concern by the contagious faith and enthusiasm of those who see the urgent necessity which brought the Advance Program into being.

One Family's Contribution

Dr. and Mrs. John Watts were approved for appointment as missionaries by the Foreign Mission Board at its May meeting. As they were presented, Dr. Everett Gill, Jr., paid appropriate tribute to the Watts family for its significant gifts to Christ's kingdom program, our denomination, and the preservation of the nation.

Dr. and Mrs. J. Wash Watts, the parents, who attended the Board meeting, once served as missionaries in Palestine. More recently, Dr. Watts has been a member of the faculty at New Orleans Baptist Theological Seminary. This avenue of service enabled

Conscience in Missions

Duty is a cold, hard word—the sentimentalists sigh: why not appeal to the emotions? Well, stones are cold, hard things, but they make strong foundations for all edifices which men wish to endure. Men cannot found nor build important enterprises on such thistle-downs dancing before the wind as human emotions. Pathos is an admirable thing in its place; but the emotion it arouses cannot be a substitute for firm principle. Duty, the sense of responsibility to God, is the thing which abides. Whatever work must be done steadily, ceaselessly, while life continues, must be placed on this one foundation.

An appeal to the emotions will produce a larger immediate result than an appeal to the conscience. If a collection for missions is to be taken, and you can rouse the congregation to enthusiasm by eloquent descriptions of what Baptists have done, or if you can move them to tears by pathetic stories, you will receive more money than if you laid before them their duty to do all in their power to advance God's glory in the salvation of souls. And you will receive more praise for your great eloquence. But the next time you speak to that congregation, you must use more glowing descriptions and tell more harrowing stories in order to move them. And the time will come—it has come to many—when the most eloquent tributes and the most pathetic anecdotes will be a weariness.

Whereas, if you make your plea in the first place to the sense of duty to God, you will, indeed, not receive so much money; but the second appeal need not be so strong, provided it be along the same lines, and the result will be greater. And every time it will require less and less effort to bring men to their duty, and thus you will build up a structure of Christian character which will abide. For as the conscience thus is taught to act, the action becomes easier. Appeal to the emotions and your appeals must grow frantic, and at the same time you will get less and less result. But speak plainly and in a straightforward way to the conscience and your appeals can grow less while the results increase.

—from the centennial address delivered by T. T. Eaton to the Southern Baptist Convention, Nashville, Tennessee, May 13, 1893.

him to challenge consecrated young people to consider the demands of foreign missions upon their lives.

A second son gave his life for his country during World War II. He was serving in the European theater at the time of his tragic death. The only daughter in the family is the wife of the Rev. Elmer West, pastor, Glen Allen Baptist Church, Glen Allen, Virginia.

That the impact made by this family has been large and far-reaching is obvious. The Watts family is one more powerful illustration of what can be accomplished for God and the good of humanity through the channels of a godly home. The hope is expressed that others may be challenged, through this compelling example, to rear their children in the nurture and the admonition of the Lord.

"Cosmic Cheshire Cat"

Dr. Julian Huxley, director-general of UNESCO, is credited with the following ridiculous statement: "The advance of natural science, logic and psychology has brought us to a stage at which God is no longer a useful hypothesis . . . a faint trace of God still broods over the world like the smile of a cosmic Cheshire cat. But the growth of psychological knowledge will rub even that form from the universe."

The psalmist, on the other hand, expresses an utterly different view: "The fool has said in his heart, there is no God" (Psalms 14:1).

Two quotations thus bring out into bold relief the two alternative choices facing modern man. Either the theologian or the humanist is correct. We must accept one or the other. Our experiential belief in God, plus our disdain for opinions like the one expressed above, leads on to the inescapable conclusion that the reality of God must be made manifest to the hearts and minds of men everywhere.

MISSIONARY *Tidings*

The Chilean Government during the past year declared that 70 per cent of the Chilean people chose to be classed as free thinkers, 25 per cent Roman Catholics, and five per cent Evangelicals and others.

—R. E. DIFFENDORFER

★ ★ ★

Our first impressions of Brazil can be summed up in the word "great." Brazil is a great country—in size, resources, and opportunities. In the churches we have visited thus far we have found a spiritual warmth. We could not understand their speech, but we understood their spirit. The churches seem to be progressive and unselfish. Instead of one church growing too large, they "swarm," and start another. This unselfish spirit has been carried forward through the Home and Foreign Mission Boards that are supporting Brazilian missionaries in the far interior of this country, and in Bolivia and Portugal.

REV. AND MRS. ALVIN HATTON

Rio de Janeiro, Brazil

★ ★ ★

Dr. Frank C. Laubach and Robert S. Laubach, a "father and son" literacy team, have just returned from an extended campaign in Africa which took them into Sierra Leone, Liberia, Gold Coast, Nigeria, French Cameroons, the Belgian Congo, Northern Rhodesia, Southern Rhodesia, and the Transvaal.

★ ★ ★

We are in a tense situation, but we are not going to be tense about it, for we are relaxed in the grace of God.

BAKER JAMES CAUTHEN

Secretary for the Orient

★ ★ ★

The trouble about the world is that there are too few Christians in it. And in the end the number of true Christians has to be increased one-by-one.

—STEPHEN C. NEILL in

International Review of Missions

★ ★ ★

The tide of nationalism is rising in the Gold Coast, West Africa. Evidence of this fact is seen in two days of rioting in Accra and Kumasi. Al-

though some observers were inclined to blame the disorders on the Communists, the rioters by-passed the properties of outstanding British and American companies whose attitude has been pro-native.

★ ★ ★

This week end we went to Cauquenes, a town about ninety-eight miles from Talca, where we have Baptist work. There we met a jailor from Linares. Did you ever wonder what the Philippian jailor did after he was converted? I can imagine that he did just what Mr. Morales is doing. In the twenty years since his conversion, he has served in nineteen different towns. In each one he has preached the gospel, given out Testaments and tracts, and done personal work.

REV. AND MRS. JOHN PARKER

Valparaiso, Chile

★ ★ ★

When Paul preached in Ephesus, it seemed incredible that the temple of Great Diana of the Ephesians should ever be overthrown and its courts deserted; yet so it came about. Diana died, and the strange new gods Jesus and anasthesis (resurrection) whom Paul proclaimed survived. The great temple fell into ruins; the very site of it was forgotten, until almost accidentally it was discovered during the nineteenth century.

—STEPHEN C. NEILL in

International Review of Missions

★ ★ ★

God's favorite method of diversion and redemption is that employed by him in his supreme self-impartment nineteen centuries since—incarnation. The only finally effective declaration of his reality is demonstration—not words uttered but life lived, the words of life become flesh. He works with power in the selfsame manner always—through men and communities in whom the word of life, Jesus Christ, dwells.

—HENRY P. VAN DUSEN in

International Review of Missions

★ ★ ★

Our trip was a great success. Our former students are taking their places in their churches and will soon be the leaders. We are very proud of them. We were able to conduct about ninety services and treat lots of sick people. I baptized four people at Codajaz and married a young couple. It was the largest wedding in the history of the town. Our Baptist people are taking their places in all phases of social and

civic life. You will be interested to know that the moderators at both Codajaz and Coari are members of the town council.

CLEM C. HARDY,

Manaos, Amazonas, Brazil

★ ★ ★

As I study international problems in the present crisis, I feel more than ever the need of intensive missionary activity. Indeed, the magnitude of the present crisis is largely a measure of Christian inadequacy in the missionary field.

—JOHN FOSTER DULLES

★ ★ ★

The pattern of Christian occupation in China is somewhat similar to that of the military occupation during the war. The churches have occupied only "points and lines," while many territories around the points and between the lines have not been touched at all. It is high time for the church to adopt a new strategy, to launch a Christian offensive for the occupation of the "whole area" on all fronts.

—W. Y. CHEN in

International Review of Missions

★ ★ ★

The Northern Baptist Convention became the twelfth denominational body to approve establishment of the National Council of Churches of Christ in the United States of America. Other major bodies which had already approved plans for the new Council include the Methodist Church, the Protestant Episcopal Church, the Presbyterian Church in the United States of America, the Congregational Christian Church, Disciples of Christ, the Reformed Church, and the Evangelical and Reformed Church.

★ ★ ★

The church bulletin of the Ervay Street Baptist Church, Dallas, Texas, some months ago carried a form letter addressed to Dr. Louie D. Newton, then president of the Southern Baptist Convention. The letter, which follows, was to be signed and sent by members who believed in the sentiment it expressed. At least one of the letters contained a financial contribution. "This letter is to express my concern over the need for more Southern Baptist missionaries. I know this is a matter close to your heart and feel sure the Convention will take steps to relieve the shortage of workers abroad. My hope is that we may not do less than our best. Every quali-

(Please turn to page 29)

Kingdom Facts and Factors

(Continued from page 8)

The most distressing feature about this is that most of our leaders seem practically quite indifferent to the situation. Sentimentally and verbally they deplore the situation but immediately they say: "But," and then proceed to advance specious but wholly evasive lines of justification for continuing as we are going now. "When we get through these necessary tasks, pressing hard upon us just now we shall then be in a position, after a few years, to enter upon a magnificent campaign of world evangelization." Many of the brethren seem wholly to overlook the fact that unless we seize the task in this urgent moment there are not likely to be any years in the future when we can undertake our world-wide obligation.

We cannot cherish our provincialisms and practice isolation without dooming ourselves to narrowness in vision, poverty in experience, littleness in life. God will not limit himself to any sectional or sectarian division of humanity; nor will the saving Christ allow himself to be bound in the shackles of any self-centered and arrogant group. If we wish to claim our Lord's promise to be with us, we must obey his command to go into all the world. A stay-at-home religion cannot escape being stagnant. "Building a strong base for world outreach" may easily be a deluding phrase to excuse disloyalty to our Lord and indifference to a lost world. If ever we mean to obey the universal commission, now is the time to do it. It may be now or never. Our God is marching on, marching outward; are we marching with him?

THE MEMORIAL WITH A VOICE

Write for complete information.

MAAS
CATHEDRAL CHIMES

Dept. 110, 3015 Casitas Ave.
Los Angeles 26, Calif.

Salt of the Hispanic Earth

(Continued from page 11)

outside the church walls in which the societies can engage. To be sure, almost anything one thinks of in the way of activity outside the church seems to be illegal.

Frances Jennings, who with her husband, Dr. George Jennings, had just arrived from the States to join us in our work here, gave a flannelgraph demonstration as an example of the sort of activity which can enrich our programs for children. Learning certain skills for teaching children is, of course, necessary before the adults of the churches can have the courage to enlarge their program for the children.

With regard to finances, the group decided to have a central fund to which the local societies will contribute regularly. An essential for real progress in Spain is for all branches of the work to begin development toward financial independence.

These specific decisions I cite because they indicate something about the eagerness of the women to go forward. Several of the delegates came from churches which have been feeling all too keenly the lack of religious freedom in Spain, two of them from churches which have been closed on Government order. At the dining table and during relaxation periods they discussed the raids on their churches, the articles in the church papers denouncing Evangelicals, the difficulties involved in getting permission to hold services and in renting halls for chapels. But in the sessions of the conference, where we were discussing our plans for the year, not once did anyone sound the note of hesitancy to adopt a measure because of the possibility that conditions would not permit its execution. Whatever the action against Evangelicals in Spain is accomplishing, it is not, according to the women in this conference, throwing Evangelicals into a state of panic.

As a sort of climax to the convention, all the delegates went to Sabadell to attend the dedication of the new Baptist church building there. This was an experience completely beyond the comprehension of some of these women. To be in a beautiful church building in a congregation of seven hundred was something like a dream.

One of the delegates is quoted as having said, as she awaited the train which would take her home from the conference: "We were excited about coming to Barcelona; we did not know we were coming to the heavens." That really was not an unorthodox statement, considering the fact that her reference to the heavens was a reference to the spiritual community which these women had formed as they worked together with Christ in planning a campaign for Christian homes and for making Jesus known. Paul himself said, "God—hath made us sit together in heavenly places in Christ Jesus."

During the sessions of this little conference, the phrase "salt of the earth" kept running through my mind. Surely those who walk humbly with Christ have never been more fittingly called the "salt of the earth" than in this nation to whom the good life is all but prohibited by law.



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EPISTLES

FROM TODAY'S APOSTLES

(Continued from page 1)

nounced to the new people present my age. They all rave over my having gained ten pounds and say, "Just look how fast she walks! What energy!" I am just as pretty to them as ever, which was only as pretty as an eggshell and you know eggs do not all have the same freshness! My responsibility to them is all the greater for the years in my own land of comfort and plenty.

Japan—what a change! The mighty hath been brought low! No more women and children in gay kimonos bowing and smiling at the sight of friends. Our steamer planned a sight-seeing trip by buses from the port of Yokohama to Tokyo. The twenty-mile road of destruction made one heart-sick. But men in old army uniforms working in little patches of vegetables on the former floor space of homes evidenced the fact that hope springs eternal in the human breast.

There were lines a block long of poorly dressed Japanese before theaters waiting to see an American movie, with the U.S. occupation forces keeping order, hungry hearts seeking to escape for a few hours the reality of present life. Where were the missionaries with the Bread of life and living Water?

We rejoice over the release of one of our Bible women, Mrs. Chang, and a young evangelist who were eighty days in the hands of Communists. Mrs. Chang, sixty-five years old, upon getting free returned to her field and after walking from one home to another in her city, and out through the villages, walked fifty miles here. She is eagerly awaiting a chance to get back to her field.



BERTHA SMITH
Tsining, Shantung,
China

Baptist Schoolteachers Minister to Sons of Eminent Chinese, "White Russians"

Did you ever wish to be a millionaire? Well, that is an old story now; for the last few months, our salary has been in the millions! And yet, that means practically nothing, for prices advance faster than exchange, and it is all one grand merry-go-round. Last September Vir-

ginia Mathis and I wondered whether we could afford to pay \$75,000 C.N.C. a month for a newspaper. We finally decided that there was too much going on in the world to be without one, and last month, I calmly paid the carrier \$750,000 C.N.C. for that month's subscription.

As you may know, I teach in the boy's school on the compound, and I surely do enjoy it. I teach the senior-three English, and enjoy particularly my contacts with these young men who will leave us in a few weeks, most of them going on to college in the fall. We have seventy-four boys in the class and I have never met any finer ones.

The fathers of seventeen of the boys have studied outside of China—two in Germany, two in Japan, two in England, one in France, and the rest in the United States. Three of the mothers, too, have studied in Germany and France. One of the boys is the nephew of Sun Fo, believed by many to be the one most likely to be elected the first vice-president in the new democratic set-up in the Chinese Republic. He is a Christian, and a very polite and courteous young man. He hopes to attend college in the United States and I am hoping that he will attend one of our Baptist colleges. We are looking forward to our revival meeting and are praying that many of the boys will make a definite decision to accept Christ as their Saviour.

Sunday afternoon we had an unusual treat. The choir of the Russian Baptist Church came out to the compound to sing for us. They have many good voices, and although we could not understand their words, we could understand the warm Christian spirit that was back of their singing, and it proved to be a real blessing to us.

For years we have been interested in these Russian friends of ours, and have always tried to help them in any way that we could. At present, Miss Lila Watson is devoting part of her time to work among them, and they are very appreciative of this help.

Just before Christmas, a group of "White Russians" came from Sian, in an effort to escape persecution by the communists. They have been absolutely destitute and our little group of folk who gather on Sunday afternoons for an English service, have tried to help them with gifts of food and money. In these days when power politics seems to be setting



the stage for another war, it is wonderful to know that Russians, Americans, and Chinese, as well as Christians of all lands are all one in Christ Jesus.

HELEN McCULLOUGH
Shanghai, China

Baptist in South America Meets Missionaries of North American Groups

For the missionary the first year overseas is full of adjustments—getting used to a strange country with its peoples and customs, mastering a new language. You cannot imagine the thrill of the relatively new missionary when he or she begins to be able to use the language of the people and to understand what they are saying.

After taking my first-year language examinations, I ventured out into Argentina by myself depending upon my own Spanish. I visited Mr. and Mrs. G. A. Bowdler and their family in Cipolletti, Rio Negro. It was so good to be in the Bowdler home and also to eat North American food after eating for the past several months the Argentine diet full of meat and starches. The Bowdlers are our southernmost missionaries in Argentina. That far south I was certainly a real "southern" Baptist!

In that part of Argentina there is little rain. Cultivation is carried on by irrigation. The Rio Negro valley is the fruit section of Argentina. Two North American pilots with a helicopter were there spraying the fruit trees. One afternoon Betty and Victor Bowdler and I had a ride. It was my first helicopter ride and was quite a thrill.

In Cipolletti Mr. Bowdler, along with his many missionary duties, was supervising the construction of the church building. It was interesting to see the young people coming to the church services on their bicycles.

I had spoken in Spanish only twice before going to Cipolletti. There I had the opportunity of speaking to the women several times. To them I was a foreign missionary going to the foreign country of Paraguay, a most undesirable place! The Argentines have Paraguay as their foreign mission field and support one of the pastors in Asuncion. Just as in the States, some of the Argentines would ask, "But why go to a foreign field? There is great need here." It was a great blessing to me to see something of our work in the smaller towns in the southern part of Argentina.

As I left Rosario for Asuncion, I was thankful for the months that I had spent there, for the opportunity of boarding in an Argentine home, for the good Spanish teacher I had had, for the fellowship with the other missionaries there in Rosario (Sara Taylor from my home town, the T. B. Hawkines and Dr. S. M. Sowell, our first Southern Baptist missionary to Argentina, and his daughter, Anne Sowell Margrett, before she left for furlough), for the opportunity of seeing our advanced and progressive work of the ten or more Baptist churches in Rosario and their associational activities.

It took me three days by riverboat to go to Asuncion. This was a very restful trip. I had thought that I would probably be the only North American on board, but soon after embarking, I heard English being spoken by a couple. I introduced myself to them and found that they were Seventh-day Adventist missionaries on their way to Asuncion. It is not uncommon for us to meet up with Jehovah's Witnesses or with Mormons. When we see how active these groups

are, we realize how much stronger we evangelicals must be with our presentation of what we consider the true message of the gospel.



FRANCES E. ROBERTS
Asuncion, Paraguay

Mexican University Students Attracted to Baptist Church by Choir Practice

It was Monday night in Mexico City, and the choir of the First Baptist Church was exuberantly sampling a new anthem for some future Sunday. From where I sat in the tenor section, I saw two young men enter and sit down in the rear of the auditorium, and they remained there until we finished practicing. As we were leaving the building, another member of the choir introduced them to me as schoolmates of his.

"We were just passing by," said one of them, "when we heard the music and came in. We like music a lot. Is it all right for us to listen?" We assured them that it was not only all right, but that we would be glad for them to come to all our services, especially Young People's Union Tuesday night.

They came to B.Y.P.U., and the program had barely closed when they began asking questions. What were our doctrines, and what kind of church organization did we have? They had been dissatisfied with Roman Catholicism for a long time, and had attended several churches and read what literature they could get, seeking the truth. Specifically, they wanted to know how we differ from Pentecostals and from Jehovah's Witnesses. They listened carefully to my explanations, interrupting now and then with a question which showed that they had done quite a bit of studying on the matter.

It grew late and we started to leave. "Here," I said as we passed the Sunday school annex, "is where some of our Sunday school classes meet."

"And what do you do in these classes?"

"Study portions of the Bible."

"May we come?"

"May you come? I should say you may; we want you to come."

"And could we bring another friend

who is also pretty much upset about religion?"

That got me! To think that there are people in the world hungry for our message, and they do not yet know that the doors of our church buildings and hearts are open to them!



HIRAM F. DUFFER, JR.
Mexico City, D. F.

Hungarian Pastor and American Wife Direct Training of Baptist Deaconesses

God miraculously saved me and my family here in Hungary through the horrors of terrible World War II. So many parents lost their lives during the awful bombing or afterward. Great numbers of children were suffering from tuberculosis or from epidemics caused by lack of sufficient food and care. As you can well imagine untold numbers had been wounded, losing one or more of their limbs. Conscientious Christian girls were needed to nurse these children.

Then it was that my husband, the Rev. Emil Bretz, with God's help started the Baptist Deaconess Institution in Hungary on faith, with seven girls who wanted to be Christian nurses. He had seen the beautiful and great Baptist deaconess homes in Switzerland and Germany which have been such a great blessing to people..

The founding of the Deaconess Institution here played a leading part in the founding of the Children's Hospital in two simple buildings in our city of 80,000 population in September, 1945, at the time when there was so much suffering. These girls were given nurse's training at the hospital, where they cared for children up to fourteen years of age. My husband and I gave them religious training.

Of course the beginning of this work was very difficult. I shall never forget how, before the streetcars started running again after the war, I had to walk so far in the terrible cold and snow to teach them. A window in their room was broken out and I wore my heavy coat and boots while I taught.

God called other girls into his service and the father of one of the first group lent a house for our deaconess trainees to live in.

In March, 1946, God opened the way for me and my two children to go to America, my first trip home for more than ten years. A year later my husband joined us for almost six months, where he preached in many cities and observed mission work and teaching methods.

To make a long story short we are happy to report that God heard our

prayer and the Foreign Mission Board granted us \$3,000 to buy a house for the deaconess trainees. My husband hurried back to Hungary and with God's leadership found a lot with a nice front yard and a big beautiful back yard in a splendid location. The house was badly damaged by bombing as the one next door and one across the street were completely demolished. He bought this bombed house and lot with the gift, which was a wonderful bargain. The necessary renovation would cost another \$2,000.

When my children and I arrived in Hungary last December 4, after seasickness and difficult European travel, the renovation was progressing nicely. In November the girls moved in from the borrowed house and lived here under crowded conditions in that part of the house which was "livable" during the renovation. We are happy to say that the remodelling has been done and we are tremendously grateful to our loving heavenly Father and to Southern Baptists for making possible the Baptist Deaconess Home in Hungary.

The Children's Hospital moved into a larger building nearer the center of our city in August, 1946. Now it is being enlarged. This remodelling began last April and the girls were on vacation while the hospital was temporarily closed. However, they worked hard here at the Deaconess Home putting on the finishing touches. They painted the fence and the banisters, tables and the older beds. They worked on the yards and helped to plant flowers. The lawns are already green and the flower garden is adding much to the natural beauty. They did many other things to make the home and surroundings more attractive. Now we should be happy to show the Deaconess Home and the deaconess trainees when Americans come to Budapest.

We are very grateful to Hungarian-American Baptist women for their valuable contributions toward furnishing the Deaconess Home. They sent woolen blankets, linens, materials for uniforms and other gifts, and sent money for some beds, wardrobes, tables and stoves. These too were a great blessing and help.

Almost any time one looks out the window she can see someone standing in front of the house reading the sign, which has a red cross in the center and the following words written around it: BAPTIST DEACONESS NURSES HOME. Thousands pass this way. Needless to say the twenty-four girls in uniform are living testimonies of their love for and unselfish service to Christ and to children.

Six girls finished the two-year nurses' course in November with high honors. Now we are giving them a year of Bible school training, after which they will be dedicated and recognized as deaconesses. Three of them lead the city nurseries and the other three work at the hospital.



The Baptist Deaconess Home near Budapest, Hungary, occupies a house in an excellent location with front and back yard.

Photos courtesy Maude Cobb Bretz

The Rev. Emil Bretz, director of the deaconess institution, teaches Bible to the girls who have completed nurse's training.



Soon another nursery is to be opened here and they are asking for Baptist deaconesses.

An official in Budapest told my husband they could employ 500 Baptist deaconesses if he could give them that many. Of course he cannot. Even non-Christians recognize the value of their service; they are more conscientious than ordinary nurses; such people are more interested in hearing about Christ when they know a Baptist deaconess. She preaches and spreads the gospel of Christ with her life.

Deaconesses can do mission work or nursing in churches, nurse in hospitals or clinics, direct nurseries, work in orphanages or old people's homes.

Truly today the best way to spread the gospel of Christ is through loving Christian service.

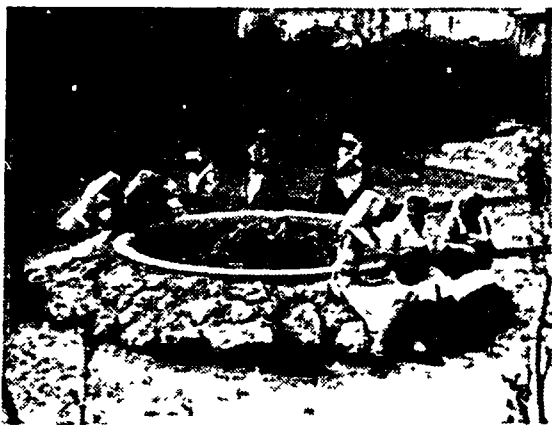
My husband has been greatly used of God in our city of 80,000 since the war. He is superintendent of all the city

kindergartens. Recently he wanted to give it up as this work takes much time. In the ministerium they recognized his successful work and asked him to con-

tinue, that they are entrusting 8,000 children to him. Imagine the possibilities for Christ! If he gives up, an atheist will gladly take advantage of the opportunity.

We have a fifty-member choir and the best Sunday school that I know of in Hungary (ten classes). There are approximately 100 members but generally we have from thirty to fifty visitors. Perhaps this sounds small to you, but when we came here there were possibly thirty children who came to Sunday school with two or three teachers. Usually in Hungary people think that the Sunday school is only for children. I was made superintendent and with God's help we have made progress.

Last month we started a nursery of which the Deaconesses have charge during the Sunday services. We have just



Mrs. Bretz, the former Miss Maude Cobb of Georgia, stands with her husband admiring student deaconesses "at ease" in the backyard of the new Deaconess Home.



The trainees themselves helped the cook's husband clear the lot and plant flowers.

had the following furniture made: two little benches, ten little chairs, two tables, a coat rack and shelves. Our baby bed and pen and some of my three-year-old son's toys are quite a help. The deaconesses are painting this furniture this week. So far as I know it is the first church nursery in Hungary.

Last Easter afternoon sixteen new converts were baptized into our church. That is a large number here where sometimes people are put on probation for months before they are accepted into the church. One of this group was the former leader of the C—— party here. Now he gives a beautiful testimony for Christ.

Since that time we had an unusual conversion. A young man of eighteen years of age became blind as the result of a bicycle accident. Someone invited him to our little mission on the outskirts of the city. He then attended our church regularly. When the opportunity was given he came forward and testified that after being blind he attended the music academy where he learned to play an accor-dian. Then he played and sang in bars for a living. During the war his accor-dion was taken and he did not know how he would earn his bread.

Recently with the help of a certain party he was given money (relief and rehabilitation) from a ministerium to buy another accordion with which he could make a living. Another miracle: God saved him and he sang and played a hymn he had learned in our church as a witness. Now instead of using his talent for the devil he will use it for the glory

Budapest's city nurseries are manned by deaconesses, many of them Baptist women trained in the Deaconess Home.



On a borrowed portable organ, Mrs. Bretz leads some of her students in a song fest when their field work and lessons are done for the day.



The Bretz car was sold for this model, which can take eight on a field trip.

of Christ who opened his spiritual eyes.

Another joy: Just at the time he accepted Christ as his personal Saviour, God made it possible for him to get a small accident insurance payment from the concern where he used to work.

MAUDE COBB BRETZ
(MRS. EMIL)

(Portrait unavailable) Pestszenterzsebet, Hungary

Young Baptist Refugee Worker in France Attends First National Baptist Convention

I'm just back here from the yearly congress of the French Baptist Church. It was a full blessing and these past three days were full with first responsibilities. Men of the Baptist faith in France were surely placed under the victory sign of Christ. Honor to him! I'm back here at my work now with such a deep peace and oversteaming joy in my heart, as I prayed and steadily asked for Christ to come victorious to Equihen and for more doors to be opened to give him entrance.

Personally I can say, too, that membership in the Baptist Church became a greater and more important thing for me. I really feel now a communion with all brothers and sisters.

I brought the question of Equihen before the assembly, and it's rather possible that in some short time a young Baptist family from northern France will come here and continue the work when I leave in July or August.

The congress took place in Denain
(Please turn to page 30)

In Memoriam



Anna Seward Pruitt (Mrs. C. W.)

BORN MAY 16, 1862, NORTHEASTERN OHIO

DIED JUNE 20, 1948, PHILADELPHIA, PENNSYLVANIA

"Almost a Chinese," is the description a fellow missionary gives of Mrs. C. W. Pruitt. It was not unusual to see her seated with a book in her lap, busy fingers occupied with knitting, surrounded by Chinese children who played about freely, completely at home with her.

Anna Seward taught school six years before going to North China in 1887 under the Presbyterian Board, and continued teaching throughout her missionary life. She became a Baptist shortly after her marriage to Dr. C. W. Pruitt in 1888. She and Dr. Pruitt opened in Hwanghsien the boys' school that grew into the Tsung Shi school. They served at three stations in North China, Tengchow, Hwanghsien, and Chefoo, remaining through the conflict with the Japanese in 1894 and through the early part of the Boxer Rebellion. Mrs. Pruitt is the author of several books on mission work in North China, among them *Up From Zero* and *The Day of Small Things*.

Among the curios which have found their way from mission lands to the Foreign Mission Board building is a Chinese banner on which the student body of the Baptist college at Hwanghsien expressed their appreciation of Dr. and Mrs. C. W. Pruitt. The tribute, dated December 29, 1926 and addressed to the president and members of the Southern Baptist Convention, is beautifully written, first in Chinese and then in English, on yellow silk. It reads:

"Mrs. Pruitt is indefatigable. Teaching us does not weary her, heat and cold do not deter her, illness does not stop her. Apart from her classroom work her activities are many. Students of former years look upon her as mother.

"So during these seven years, when student strikes have been prevalent throughout the country, we have peacefully continued our studies."

Dr. Pruitt died in November, 1946. The three surviving children are Miss Ida Pruitt, a former missionary, and Robert and McConnell Pruitt.



Ava Manning David (Mrs. V. L.)

BORN DECEMBER 27, 1899, TORREÓN, MEXICO

DIED JUNE 21, 1948, CORDOBA, ARGENTINA

Mrs. David's husband called her a "woman without a country" when they were having difficulty securing her passport to their first missionary post in Spain. Her father, S. E. Manning, was an Englishman. Her mother, Elizabeth Burton Manning, was from Indiana. She spent most of her early childhood in Mexico, and consequently learned to speak Spanish naturally, although the political situation there and her father's work as engineer for a British railway company caused frequent moves elsewhere. The family later lived in Texas and New Mexico.

Mrs. Manning conducted regular devotional services in her home and as a result of the Christian training she received there, Ava was baptized when only nine years of age. Showing a talent for music, she was given excellent training in voice and piano and might have tried for a career in music had she not preferred giving her life to missions. While taking special courses in choral and secretarial work at the Training School at Fort Worth, she met Vernon LeRoy David, a son of missionary parents and student pastor of the Seminary Hill (now Gambrell Street) Baptist Church. They were married August 23, 1923.

Receiving their appointment from the Foreign Mission Board on December 5, 1924, they went to Barcelona, Spain, early the next year. But Spain was already approaching civil strife. Also, the Foreign Mission Board was caught in the depression which decreased its receipts during the next few years. Consequently, the Davids and many other missionaries were unable to continue work in their foreign stations. The Davids resigned after six and a half years in Spain, and Mr. David became pastor of a church in Galveston, Texas.

The Board reappointed them in 1935 for service in Argentina and they reached the new field early in 1936. After about a year at Rafaela, they moved to Cordoba.

Mrs. David had not been entirely well for some time, but was active until less than a month before her death. Funeral services were held in the First Baptist Church, Cordoba, and her body was laid to rest in the Cedentes Cemetery there. She is survived by her husband and four children: Roy Stephen David, Mrs. Basilio Bachor (Georgia Helen), Ava Elizabeth and William Buck David.



SHOE STRINGS

By Jane Carroll McRae

Benjamin's feet hurt. His shoes were too small. Maybe it was because he had gone barefoot all summer. Or maybe it was because he walked so far to school every day. Or maybe it was because he had such nice big feet for such a little boy. But the fact was that the shoes were just too small. So Benjamin took them off and tied them across his shoulder. He was only a first grader and did not know that the cool ground in the fall might give him a cold.

The next day Benjamin wore a new pair of shoes to school. But across his shoulder the old shoes were tied with brand new strings.

"They are good shoes," said Benjamin to his teacher. "They have taken me to church and to school many times and I want to give them to some other boy whose feet aren't so big."

And that's how Benjamin's shoes started on their longest trip of all. Miss Smiley knew just where to send them. She told the first graders about another teacher over in Europe who taught first-grade pupils at Snow Mountain School. Already the winter snows were falling on Snow Mountain, but not one of the boys and girls had a pair of shoes.

When Miss Smiley finished her story, Benjamin tied his shoes together very tight with the new strings. Then he wrote a note to go with them. Miss Smiley printed it for him and he copied it.

THESE SHOES BELONG TOGETHER. I TIED THEM TOGETHER WITH MY LOVE. BENJAMIN LITTLE.

Miss Smiley looked down at her sturdy oxfords. She wiggled her toes, and sure enough, *her* feet hurt—at least, just a little. Somehow every single person in the first grade decided that his feet hurt, especially when he wore the other shoes tucked away in the closet. So the next morning everybody came to school

with an old pair of shoes across their shoulders tied with brand new strings. All the morning Miss Smiley helped them to sort them out and tie them together very tight. There were high tops and low tops, black ones and brown ones, girl shoes and boy shoes, but every pair was tied together very tight. On each pair was a note just like Benjamin's, with their names signed.

THESE SHOES BELONG TOGETHER. I TIED THEM TOGETHER WITH MY LOVE.

A second grader came to the door.

"What a pile of shoes!" he said. And he ran back to tell his teacher about the Snow Mountain boys and girls who had no shoes. When he went to his desk, he wiggled his toes, and sure enough, *his* feet hurt—at least just a little. In no time *all* the second graders decided their shoes were too small—or at least some at home were.

Then a third grader came, and some one from high school, and some of the other teachers. The whole school was bringing shoes with brand new strings and tying them together—with love. When they were all bundled together and ready to ship, there were *four hundred and sixty-seven* pairs, enough for every child in Snow Mountain School.

While the shoes made their long trip, the first graders learned so many new things that they forgot all about the big box. It took so long that Benjamin's feet grew even a little bigger. But then one day a package came to Happy Valley School. Inside were *four hundred and sixty-seven* letters, one from each child who had received a pair of shoes. Inside each letter was a picture. Benjamin's letter said:

THANK YOU FOR THE SHOES. THANK YOU MOST FOR THE STRINGS WHICH TIED THEM TOGETHER WITH LOVE. WRITTEN WITH LOVE. JOSEPH DAIGLE. And there was a picture of Joseph Daigle, a fine, black-eyed boy just like Benjamin.

Benjamin looked at all the pictures of the Snow Mountain children. Miss Smiley looked at all the pictures. Then she gathered them up and strung them carefully on a shoe string. On another shoe string she put pictures of Benjamin and all the other first graders. In the middle she tied them together with a large card which said:

THESE CHILDREN BELONG TOGETHER. WE TIED THEM TOGETHER WITH OUR LOVE.

"Maybe our shoe strings will help to tie the whole world together," she said.

Do *your* feet hurt—at least just a little?

Send shoes and clothing to
Southern Baptist Relief Center,
718 Richard Street, New Orleans, La.

By Frank K. Means

TOOLS for Missionary Education



BOX

1948 FOREIGN MISSION STUDY SERIES

The Foreign Mission Board takes pleasure in announcing the books in its 1948 mission study series. The graded series is devoted to a study of China. This year's books include two "extras." (1) *Light for the Whole World*, pointing out the necessity for an Advance Program. (2) *They Gave Their All*, a valuable addition to our missionary literature, written by Charles E. Maddry.

ADULTS

Light for the Whole World, a symposium by the Board's secretaries, featuring the achievements, the present needs, and the necessity for expansion into new areas.

Torchbearers in Honan, by Mrs. Eugene Saltee. A collection of brief biographical sketches of four pioneer missionaries (W. W. Lawton, Mrs. D. W. Herring, Miss Zemma Hare, and Miss Viola Humphrey) and two consecrated Chinese women. Author: Missionary to interior China from 1905 to 1942.

ADULTS AND YOUNG PEOPLE

They Gave Their All, by Charles E. Maddry. A collection of stories, abounding in missionary heroism, taken from the pages of Southern Baptist foreign mission history. Author: Executive secretary, Foreign Mission Board (1933-1945), now emeritus.



It Happened in China, by Buford L. Nichols. A sketch of incidents before and after the war, though not chronological in its presentation. This book should have considerable appeal to men's groups. Author: Missionary to China since 1936. Served as liaison

officer in the Chinese army during World War II.

FOR CHRIST
IN
CHINA



Newly-appointed missionary to China. Son of missionary parents. Formerly managing editor of *THE COMMISSION*. Worked for two years in relief work with the American Friends Service Committee and for one year with U. S. Army Intelligence during World War II.

For Christ in China, by Archibald McMillan. A challenge to young people to see the needs and invest themselves or their substance in winning China for Christ. Author:



author: Missionary to central China from 1921 to 1940.

INTERMEDIATES

Three Pairs of Hands, by Elizabeth Ellyson Wiley. A picture of youth in China and their problem of conflicting loyalties. Au-

JUNIORS

Whirligigs in China, by Mrs. Anna S. Pruitt (a revised and expanded edition). Author: Missionary to north China from 1888 to 1935.

PRIMARIES



homes, schools and Sunday schools. Author: Book editor, Department of Education and Promotion, Foreign Mission Board.

Chopstick Children, by Nan F. Weeks. A picture-story book depicting Chinese children in their

Q. I am interested in the Budget Plan of subscribing to *THE COMMISSION*. Will you please explain it?

A. The plan is very simple and inexpensive: The cost is only 4½ cents a copy per month, which for eleven months (no August issue is published) totals 49½ cents for the year. One hundred copies, for example, would cost only \$4.50 a month; a larger or smaller number would cost proportionately more or less. The account, carried in the name of the church, may be paid monthly; changes in the list may be made monthly. Over 400 churches are now using the Budget Plan.

Packets of Supplementary Materials and Helps

Advance Program Packet for use with *Light for the Whole World*.

China Packet for use with books on China.

Children's Packet on China for use with *Whirligigs in China* and *Chopstick Children*.

Leader's helps for all books. Packets and helps may be secured free upon request from the Foreign Mission Board.

SEPTEMBER EMPHASIS:

Woman's Missionary Union: Negro in Africa (institutional work).

Recommended literature: "Moving Mountains in Nigeria," a discussion of Christian schools established by Southern Baptists in Africa, by Genevieve Greer; "Making Men Whole," the story of the hospital in Ogbomosho, Nigeria, by Genevieve Greer; and "Joinkrama: Medical Mission Outpost," by Roberta J. Cox, M.D., and Kathleen Manley.

Recommended visual aids: two slide lectures on Nigerian work (photography and narration by Dr. H. C. Goerner).

BOOKS

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

New Friendship Press Books on "China in the Asia of Today"

Look Again at China by Willis C. Lamott is the best general book for the background study of China available for 50 cents. In sixty-four pages, with pictures, graphs, and maps to make the facts vivid, this book (an up-to-date version of the same author's *The Amazing Chinese*) contains history, geography, sociology, literature, and the essential data for an evaluation of Christian mis-

sions in China. For interdenominational use, the content is naturally interdenominational in character. It should be of considerable value to all leaders of foreign mission study in the Baptist churches this year.

Christian Voices in China (paper, \$1.00; cloth, \$2.00) is a symposium by Chester Miao and others which gives the point of view of Christian Chinese about their own country. For an understanding of missions in the Orient, this book cannot be passed up.

The Watch-Goat Boy by Gertrude Jenness Rinden (paper, 90 cents; cloth, \$1.50) is for Primaries. It tells about Johnny, the son of a missionary family in China, and Lao-hu, the boy who watches goats on the hills. Customs and Christian teaching in China are presented from the point of view of a child growing up in that country.

Cheng's Mother by Irene Forsythe (deluxe paper edition, \$1.00) is designed as a gift book for mothers, wives, business women, and all who use illustrations for missionary talks. It is the true story of a simple Chinese woman who lived to be ninety-three, and what happened when, after hearing the incredible story of Jesus for the first time, she found peace and power in the Christian faith. It is an authentic story of missions in Shantung Province.

Dike Against the Sea by Mary Brewster Hollister (paper, 90 cents; cloth \$1.50) is a book for Juniors telling of a

Christian family in postwar China who struggle to build a secure and happy life in the midst of fear and unrest. A drought and a family feud make things difficult;

DIKE AGAINST THE SEA



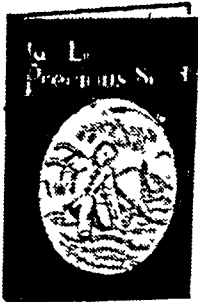
a typhoon and a tidal wave sweep the dike away and they are faced with starvation. Relief funds from Christian people save the family. This is something boys and girls will want to read for themselves.

Surprise for Min-Deh by Nina Millen (paper, 75 cents; boards, \$1.25) is a picture story book for Juniors about nine-year-old Min-deh of West China who plays with a sling-shot and marbles, longs for a bicycle, goes to school and takes a trip into the country. The pictures are photographs made in 1947.

Rising Through the Dust by Archie Crouch (paper, 90 cents; cloth, \$1.50) is the young people's book in the China series. Presented as an exciting adventure, the many-sided developments of the Christian movement are shown with highlights of the co-operative and missionary activities of the church in China. Strictly ecumenical in approach, it is highly informative and may be appreciated by college young people and others.



Tai-Lee's Precious Seed by Mary I. Beck (paper, 90 cents; cloth, \$1.75), a book for Intermediates, is the exciting story of life in present-day China when Tai-Lee, his sister and their classmates return to their homes in Peaceful Bay after their sojourn in West China during the war. What the "precious seed" is remains a tantalizing mystery until the very end of a fascinating tale. Boys will find it especially appealing.



Missionary Tidings

(Continued from page 20)

fied person should be sent; quotas should be vastly increased. I realize that a greatly enlarged program of missions will demand enlarged giving and I hereby pledge myself to do my best in order that Southern Baptists may send their best."



Fon H. Scofield, Jr., formerly secretary of the Department of Visual Education and Radio for the Baptist State Convention of North Carolina and instructor in religious education at Wake Forest College, joined the staff of the Southern Baptist Foreign Mission Board August 1 as Director of Visual Education. A native of Missouri, Mr. Scofield is an ordained minister and has held pastorates in Missouri and North Carolina. He is a graduate of Wake Forest College with the Master of Arts degree and took graduate work at Andover Newton Theological Seminary and Duke University Divinity School. Mrs. Scofield is a North Carolinian. They have a daughter, Mary Ellen, thirteen years old.

★ ★ ★

Twenty-three Royal Ambassadors from Georgia, under the direction of State Secretary Glendon McCullough, enjoyed a five-thousand-mile bus trip to Mexico during July and August. Their trip was to take them to important centers of Southern Baptist work in that country.

★ ★ ★

At the request of General of the Armies Douglas MacArthur, supreme commander of Allied forces in the Pacific, CARE announces the extension of its non-profit gift parcel service to Japan. A special Japanese food package, containing items most necessary and most acceptable in Japan, has been designed by leading nutritionists, conversant with Japanese food needs today. Complete cost of the parcel, including guaranteed delivery, is \$10.00.

★ ★ ★

The State of Rio Grande do Sul has a population of 3,500,000. The capital city has nearly 1,500,000 inhabitants. In this capital city, we have two missionary couples working with the school, but we have none in the cities, towns, and villages in the interior.

OCTOBER BIRTHDAYS OF MISSIONARIES

1 Helen McCullough, Baptist Compound, N. Pao Shing Road, Shanghai, China.

2 Mrs. Belle Tyner Johnson (Mrs. T. Neil), 425 Cameron Avenue, Chapel Hill, North Carolina.

3 William Linville Jester, Box 13, Baptist Theological Seminary, Ogbomosho, Nigeria, West Africa.

6 Dorothy Dodd Lawton (Mrs. D. M.), 56 Lok Kwan Road, Kweilin, Kwangsi, China; Geraldine Riddell Lawton (Mrs. W. W., Jr.), Baptist Mission, Soochow, China; William Carey Newton, 1409 Laburnum Ave., Richmond 22, Virginia; Gerald Riddell, Route 2, Airport Road, Laurel, Mississippi.

7 James Acree Lunsford, 1441 Beech Street, Abilene, Texas; Dorothy Brickell Schweinsberg (Mrs. H. W.), Apartado Aereo 862, Barranquilla, Colombia.

8 Willie Kate Baldwin, Yarborough Road, Laurens, South Carolina; Hendon M. Harris, Clinton, Mississippi; Ann Kilman Harris (Mrs. C. E.), Baptist Mission, Yangchow, Kiangsu, China.

10 Dorothy Carver Garrett (Mrs. W. M.), Seinan Gakuin, Fukuoka, Japan; George Howard Hays, 1015 East Commerce Avenue, Tampa 4, Florida; James Franklin Mitchell, Casilla 185, Temuco, Chile; F. A. R. Morgan, Caixa 572, Sao Paulo, Brazil; Lillian Thomason, 824 North Marsalis Avenue, Dallas, Texas.

11 Margaret Lanier Dunaway (Mrs. A. G.), Baptist Mission, Shaki, Nigeria, West Africa; Daisey Cate Fowler (Mrs. F. J.), Box 626, Hendersonville, N. C.; Helen Mitchell Sherer (Mrs. R. C.), 804 North 22nd Street, East St. Louis, Illinois.

12 Lenora Scarlett, 280 Main Street, Oberlin, Ohio; Dorothy Dell Moore Shoemaker (Mrs. H. L.), Apartado Aereo 862, Barranquilla, Colombia.

12 George H. Lacy, M. Navarrete #42, Morelia, Michoacan, Mexico; Edgar Carter Morgan, 2323 University Avenue, Honolulu, T. H.; Mary Frances Hodges Nichols (Mrs. B. L.), Baptist Compound, Pao Shing Road, Shanghai, China; Mary Jones Quick (Mrs. Oz), 56 Lok Kwan Road, Kweilin, Kwangsi, China; Annie Sandlin, 425 College Street, Cuthbert, Georgia; Elizabeth Truly, Baptist Girls' School, Idi-Aba, Abeokuta, Nigeria, West Africa.

14 Jeanette Roebuck Hunker (Mrs. W. C.), Baptist Mission, Soochow, Kiangsu, China.

15 James D. Belote, Baptist Mission, Tungshan, Canton, China; Mildred Lovegren, 56 Lok Kwan Road, Kweilin, Kwangsi, China.

16 C. W. McCullough, Box 746, Brady, Texas; Lillie Hylton Starmer (Mrs. R. F.), Piazza in Lucina 35, Rome, Italy; Willie A. Solesbee, Baptist Mission, Wusih, Kiangsu, China.

18 Eunice Fenderson, 3112 17th Avenue, Minneapolis, Minn.; Floy Hawkins, Route 3, Box 604, Phoenix, Arizona.

19 Ronald W. Fuller, 610 Tulane, Fresno, California; Lillian Todd Gallo-way (Mrs. J. L.), 12 Calcado do Monte, Macao, Kwangtung, China; Eunice Allen Sherwood (Mrs. W. B.), Caixa 78, Campo Grande, Matto Grosso, Brazil.

20 William Lowrey Cooper, Balanos 262, Buenos Aires, Argentina; Doris Knight, c/o Mrs. A. J. Radford, Quitman, Georgia; Edgar J. Tharpe, Box 18, Waima, Kauai, T. H.

21 Mildred Steckler Brown (Mrs. Homer A.), Quincy, Illinois; Virginia

Morgan Buddin (Mrs. H. E.), Caixa 320, Rio de Janeiro, Brazil.

22 Julia Reaves Askew (Mrs. D. F.), Casilla 833, Parana, Entre Rios, Argentina; Alcie Mae Pettigrew Jowers (Mrs. S. C.), College of Chinese Studies, Peiping, China; Anne Sowell Margrett (Mrs. H. G.), 9 de Julio 2775, Rosario, Argentina; Ella Enloe Solesbee (Mrs. W. A.), Baptist Mission, Wusih, Kiangsu, China; Sue Patrick Vernon (Mrs. V. O.), Caixa 221, Recife, Pernambuco, Brazil.

23 Alonzo B. Christie, 740 West Center Street, Pomona, California; Wilfred H. Congdon, Baptist College, Iwo, via Lagos, Nigeria, West Africa; Josephine Harris, 2323 University Avenue, Honolulu, T. H.; Bertie Lee Kendrick, Spindale, North Carolina; Patsy Patterson Lawton (Mrs. B. R.), Piazza in Lucina 35, Rome, Italy; Erlene Paulk, Ramer, Alabama.

24 Mary Catherine Adams, 115 Monroe Street, Ocala, Florida; Addie E. Cox, Box 1581, Shanghai, China; Charles William Dickson, Caixa Postal 178, Recife, Pernambuco, Brazil; William Buren Johnson, Baptist Mission, Kunshan, Kiangsu, China; Kate Carper Johnson (Mrs. W. B.), Baptist Mission, Kunshan, Kiangsu, China; B. W. Orrick, Calle Colorado 1876, Montevideo, Uruguay; Mrs. D. G. Whittinghill, 434 West 120th Street, New York 27, New York.

25 John A. Parker, Casilla 129, Talca, Chile; Henry E. Turlington, University of Shanghai, Shanghai, China.

26 Blanche Hamm Bice (Mrs. J. L.), Caixa 178, Recife, Pernambuco, Brazil.

28 Ruth Everley Hayes, Baptist Mission, Tungshan, Canton, China.

29 Kate Ellen Gruver, 300 Lauderdale Avenue, Nashville, Tennessee; Josephine Ward, Box 1581, Shanghai, China.

30 James W. McGavock, Box 116, El Paso, Texas; Sophia Nichols, Caixa 320, Rio de Janeiro, Brazil; Hannah Plowden, Box 315, Kahului, Maui, T. H.; Margaret Sampson Richardson (Mrs. J. W.), 2127 Park Street, Columbia, South Carolina.

31 Buford L. Nichols, Baptist Compound, Pao Shing Road, Shanghai, China; Edith Deter Oliver (Mrs. A. Ben), 1307 Bagby Street, Waco, Texas; Alice Armstrong Stover (Mrs. S. S.), Rua Ponte Nova 709, Bello Horizonte, Minas Geraes, Brazil; Inez Tatum Webb (Mrs. W. J.), Escobedo 120 Pte., Torreon, Coahuila, Mexico.

Epistles from Today's Apostles

(Continued from page 25)

(Northern France) with seventeen French and three Belgian preachers. Baptist membership in France is 1,015. "What a small number," I first thought, but if it is a living number it will be a different one!

Pastor Henri Vincent of Paris, of course, reported on the past year with all its problems. The high point of reunion was the mighty prayer reunion, where God's spirit was at work! I still feel it through all my being. And another high point and real blessing for French Baptists was the presence of the German Baptist president, Dr. Jacob Meister, representative of over 80,000 German Baptists.

I felt Mr. Meister a wise teacher among all these young French preachers and students. His report about the German Baptist church, the Lord's wise advice and teaching of a life full of rich experiences was very fruitful to all these youngsters. His report showed us how Christ wins more and more terrain in Germany, but on the other side there was painted before us a terribly sad picture of need and pain in Germany.

(Portrait unavailable)

MADLEN HUCKEL
Equihen, France



The Foreign Mission Board was host to the missionaries attending the Southern Baptist Convention at breakfast May 21 in a hotel dining room. Informal though it was, Dr. M. Theron Rankin conducted a get-acquainted session introducing the honor guest on his right, the Young People's Secretary-elect, Margaret Bruce of Tennessee, and the missionaries emeritus.

MISSIONARY NEWS *Flashes*

Appointments

On June 10 the Foreign Mission Board of the Southern Baptist Convention appointed four new missionaries, making a total of sixty-four for the year.

The Rev. and Mrs. Ronald W. Fuller of Berkeley, California, for China;

The Rev. and Mrs. James Daniel Luper of Fort Worth, Texas, for Brazil.

Arrivals

The Rev. Tucker N. Callaway of Japan is on a brief furlough, 4503 Park Avenue, Nashville, Tennessee.

Dr. and Mrs. J. A. Abernathy are on furlough in the States. Their address is First Baptist Church, Fort Smith, Arkansas.

Dr. and Mrs. J. T. Williams arrived from China for extended visits with various relatives. They may be addressed in care of the Foreign Mission Board.

Dr. Frank P. Lide of China has rejoined his family at Wake Forest, North Carolina.

Doris Knight is expected home from China for furlough at Quitman, Georgia.

Robert L. Lindsey of Jerusalem arrived about July 1 to join his family at Leonia, New Jersey.

The Rev. and Mrs. Carrol F. Eaglesfield of Nigeria are on furlough at Taylor, Louisiana.

The Rev. and Mrs. Homer R. Littleton of the Gold Coast are on furlough at 543 Hill Street, Toccoa, Georgia.

Violet Long of Jerusalem, who arrived

by boat June 4, is on furlough at Conway, South Carolina.

Margaret Marchman of Nigeria is on furlough at Rabun Gap, Georgia.

The Rev. and Mrs. John S. McGee of Nigeria arrived by boat July 5. They are at Southern Baptist Theological Seminary, Louisville, Kentucky.

The Rev. and Mrs. J. W. Richardson of Nigeria are on furlough at Arifton, Alabama.

Departures

The Rev. and Mrs. Carter Morgan left by boat June 4 for Hawaii.

The Rev. and Mrs. W. E. Craighead, formerly of Romania, sailed from New York July 16 for Asuncion, Paraguay.

The Rev. and Mrs. Edwin B. Dozier left San Francisco July 30 for Japan.

The Rev. and Mrs. Nathan Hoyt Eudaly left July 15 for Morelia, Mexico.

The Rev. and Mrs. J. E. Humphrey sailed June 16 and arrived in Lagos, Nigeria, July 10.

The Rev. and Mrs. C. W. McCullough left Houston by air July 15 for Cartagena, Colombia.

The Rev. and Mrs. Gerald Riddell left New Orleans July 29 for Buenaventura, Colombia.

Mrs. A. J. Terry left New Orleans by boat July 16 for Rio de Janeiro.

Lorene Tilford of China left New York July 30 by boat for Shanghai.

Kate Ellen Gruver and Iola McClellan sailed from New York July 17 for Lebanon.

Birth

The Rev. and Mrs. W. Carl Hunker of China have a daughter, Joyce Lynn, born May 3 at Soochow.

Resignations

The Rev. and Mrs. Roswell E. Owen, formerly of Palestine, now of the First Baptist Church, Clanton, Alabama, have tendered their resignations as missionaries.

The Rev. and Mrs. J. R. Townsend of China have tendered their resignations, effective August 31.

Sallie James, now of Washington, D. C., formerly of China, has resigned, effective August 1.

Bereavement

Anna Seward Pruitt (Mrs. C. W. Pruitt), missionary emeritus of China, died June 20 in Philadelphia after a two-months' illness. She is survived by three children.

Mrs. V. L. David of Argentina died June 21 at Cordoba. She is survived by Mr. David and four children.

Illness

William L. Wallace, medical missionary to China, is recovering from a severe case of paratyphoid at Wuchow.

Contract Worker

Olive Allen of Charleston, South Carolina, was approved July 8 as a missionary to Hawaii for three years.

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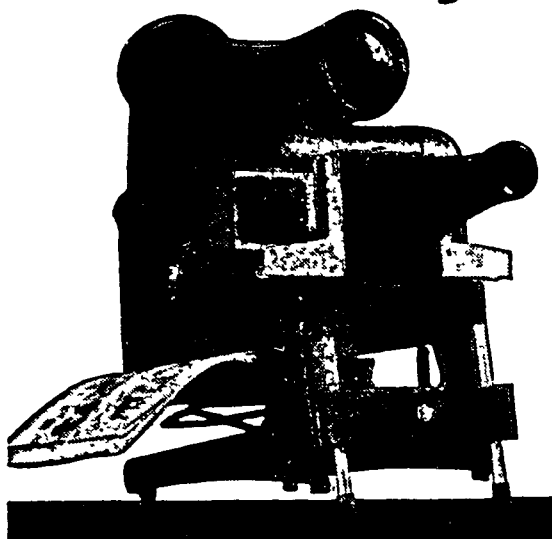
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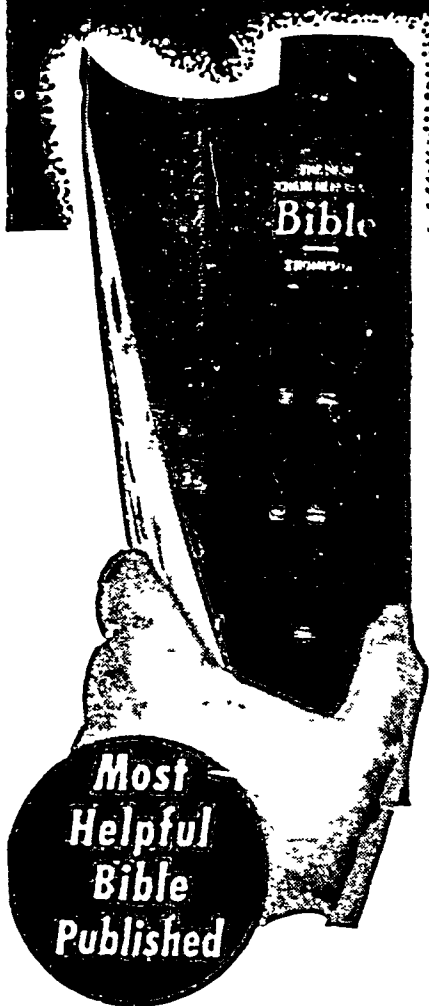
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