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Arthur Graham was born in England, reared in Canada, and is a graduate of both David Lipscomb College and Harding College. After his graduation he served as a minister for the Ingleside Church of Christ, San Francisco, California. He began work with the Cambridge Church in September of this year and is the only minister supported by the Church of Christ in Massachusetts. His address is 25 Irving Terrace, Cambridge, Mass.
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God, and turneth away from evil; and he still holdeth fast his integrity, although thou movest me against him, to destroy him without cause. And Satan answered Je-ho-vah, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But let it not come into the months.

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Editorial

THE TIDE TURNS

Somewhere I have read that "the tide of empire is westward." A famous American used to say "Go west, young man, go west." The directional progress of political empire is duplicated with respect to the church.

At the beginning of the nineteenth century the Restoration movement began in the Virginias, the Carolinas and other eastern states. As it gained momentum it spread westward. Kentucky, Tennessee, Arkansas, Oklahoma, Texas and others later became fields of activity for the New Testament church. Within the memories of people who are still young, the movement advanced farther westward until it reached the shores of the Pacific. Not many years ago California had so few churches they could be counted on the fingers of one hand. Today there are dozens and new ones are being established almost every week there.

While the advance spread toward the western shores of America the movement in the East grew up. It grew satisfied then static and all but died out on the eastern seaboard. Quite recently the interest in the church has been aroused for the great centers of population in the East. Here the figure of the tide breaks down. The movement has not receded from the western part of the country but is being built constantly stronger there, while it is being re-established in the East.

Within the short life-span of WORLD VISION we have reported in its pages great missionary accomplishments in the far Northwest, the North Central states and even back to the East. We have brought you reports of the work begun and revived in the Carolinas, in New York and in the New England states. How splendid a vision that the knowledge of the Lord may soon cover the United States as the waters cover the sea!

We are happy to bring you further reports in this issue of the eastern work, particularly that in Massachusetts, along with encouraging reports from foreign fields.
The Cambridge Mission

BY ARTHUR GRAHAM
25 Irving Terrace, Cambridge, Massachusetts

Through the Christian magnanimity and missionary vision of numerous brethren, I was enabled to move to Cambridge, Massachusetts, early in September to put my full time and energies to the work of the Lord in the Boston area. Since this is the only congregation of the church in this state and there are only twenty-five members here and these are in limited financial circumstances, the present work is being sponsored, largely, as a mission effort by churches in Tennessee, Alabama, Texas, and other places. This is indeed encouraging to the church here and the contributors and supporters are to be commended for their interest in this worthy activity.

The work is beginning most hopefully and it is evident that a cooperative, whole-hearted, willing spirit prevails throughout the group. Also, the attitude of the non-members, with whom I come in contact, is quite encouraging. I find none openly antagonistic toward the teaching.

I can truthfully say that all meetings to date, both Sunday and weekday, have been exceptionally well attended, although most of the members live in widely scattered sections of Boston and vicinity and only three families have automobiles. These brethren are anxious to be taught the Word of God and are eager to learn more of the New Testament church. Thus, they do not allow the obstacle of distance to keep them away from the church services. One family drives 100 miles, round trip, to attend the meetings each Sunday, and sometimes on Wednesday. In addition to this there are non-member adults, sometimes several, present at every meeting and also some, who were formerly identified with the local Christian church (a small body here), have taken a definite stand with us. Because of these things the hearts of the faithful here are filled with Christian joy. I am sure the readers of this will rejoice with us, too, for the blessings of the present and the potentialities of the future bespeak a substantial abounding in the work of the Lord and in the extension of His Kingdom in Boston and vicinity within the next few years.

Systematic visiting and correspondence is under way with all who might be or should be interested in the local church affairs, among both residents and students of Harvard University (on whose campus, in the Phillips Brooks House, the church meets) and other local colleges. We are trusting that results will continue to be manifested in an increased attendance of neighbors and students at our meetings. Altogether, the average attendance at our Sunday meetings is thirty and mid-week is twenty-five. People are attentive, too.

The sermons and lessons are being designed to meet the particular needs and to present the fundamental principles of Christian living and worship in their scriptural purity. The Bible is upheld as the one source of authoritative, infallible guidance, and faithful obedience to Christ as the one hope of eternal life. Spiritual enlightenment for the uninitiated and a well-balanced program of Christian duties and responsibilities for the Christians is being offered.

Already there has been demonstrated a demand and vital need for written lessons and tracts adaptable to local needs. Thus, plans are being laid to raise funds for the purchase of a mimeograph and typewriter to supply this requirement in the near future. This matter is quite urgent.

Christians, encourage the disciples here to be faithful, loyal, Christ-like, and appreciative in their attitudes, and energetic and courageous in their actions. Letters, remembrance in prayer and such expressions of interest will help us much to stand up for Jesus in these spiritually misguided but religiously amenable sections.

YOUR BOOKS

World Vision is prepared to supply your Bible, book, communion ware, map, and song book needs.
Being the only loyal congregation of the church of Christ in this thickly populated New England state, the Cambridge-Boston church has great responsibilities and possibilities. They feel that they are in partnership with the far-visioned sponsors of the work in a project which has for its aim the building up of a large and strong church in this neglected field.

Several of the leaders are charter members of the congregation, first established in 1921 by brethren from the South. These southern brethren were Paul Young, Chas. P. Poole, A. C. Croom and James Harrison. They were attending college in Cambridge at that time. They found no local church of Christ at which to worship and set about to arrange for the starting of one. They wrote Brother F. L. Rowe in Cincinnati to see if he knew of any local members. He referred them to Brother and Sister George Wallington, who still have membership in this congregation. These people and others soon united to form the congregation that has met ever since in the chapel room of the Phillips Brooks house on the campus of Harvard University.

This building was given to the University by some friends of the famous Boston preacher, Phillips Brooks, of the last century. He had a great influence over the people and was regarded as a great man of God. These friends of his wanted to bestow some lasting monument to his memory and so they raised funds to erect the present building which bears his name. It was presented to Harvard University on the stipulation that it should always be available for free use of religious bodies. Thus we are not the only religious body using this structure.

The chapel in which we meet will seat about 100, counting an adjoining room. Besides these, the building contains several other rooms and an auditorium on the third floor that will seat over 300, which we may use as soon as we grow to need it. We have free use of a modern kitchen in the basement, including gas stove and electric ice box. We have to meet outside this building about four to six weeks every summer, as all University buildings are closed during the period between the close of summer school and the opening of the fall term.

Although the building is provided, and even heated, free to us, we have to pay the janitor $2.50 overtime for each Sunday evening service and on other special occasions. We must also pay janitors' overtime for every service during the summer school-term.

Not being allowed by the rules of the University to erect signs outside this building, we place signs in conspicuous places in the lobby of the building and refer to it in ads, etc. This congregation runs a standing ad each Saturday in the Boston Post and inserts notices in various local papers from time to time.

None of the brethren from the South remain now, having returned many years ago to their homes. The influence of this congregation has been felt more and more throughout these Eastern fields the past few years. We anticipate that it will be felt even much more in the future, now that we have the support of some southern churches in placing an evangelist here full-time. We desire that you readers and our sponsors pray for the rapid advancement of the Lord's work here. Pray, too, that Brother Graham may provide the teaching and guidance needed to win strangers to Christ at this place.

A David Lipscomb College student heard an inspirational speech by Brother Merritt, missionary from Africa. She immediately decided to give ten per cent of her salary when employed to mission work. We understand she has just sent $50.00 to Africa.

Some of our workers in destitute fields write that encouraging letters and contributions are coming as result of brethren reading WORLD VISION. The publisher is grateful to his friends and co-workers who are helping to maintain the magazine.
Missionary Work in Eastern Maryland
BY A. W. HASTINGS
23 Romaine Avenue, Jersey City, New Jersey

More than a year ago an effort was made to establish the truth in the peninsula composed of Delaware and the eastern part of Maryland. One family having three members was all we knew of then, in that section. That meeting was held near Denton, Maryland, and with many hindrances and much prejudice, little benefit was seen. We planned another meeting to be held in Denton, but a suitable place could not be found. Consequently, it was postponed until spring of 1938. The members, finding an old theater building in Greensboro, about ten miles from Denton, engaged it, cleaned it up, and sent for me. This meeting, lasting fifteen days, April 17 to May 1, was not as well attended as we had hoped for, but has resulted in much good being done. A number are interested, and a congregation started of six members, two of whom live in Greensboro, one of them driving forty miles (80 miles round trip). Two others are located, one of whom cannot attend because of distance, and another who is living in adultery and is not inclined to turn from it. We were much encouraged by brethren from Philadelphia, Kelton, and Pottstown, Pa., who attended on the three Sundays of the meeting. These, and also the churches in Washington, D.C., and Sunbury, Pa., assisted greatly in carrying the financial matters.

This is the only congregation we know of, in this whole peninsula, that is pleading for the primitive order of things, and presents a clear call to the brethren to "Come over and help us." Here is a great field that is full of Holiness, Church of God, Dunkards, and Brethren churches. Much prejudice and indifference prevail, as in all the eastern sections.

This new work must be followed up with another meeting soon, in order to reap from the Good Seed sown this time. A number are interested, but the teaching and the worship are so much different than they have been used to, it is a slow work to convince them of their duty, even though they admit it is scriptural. Plans are for the regular assembling each Lord's Day for Communion and Bible study, in the same building where these meetings were held, thus keeping in touch with the community through the meetings and announcements in the local papers, looking forward to other meetings. One of these brethren is capable of the teaching, and it is planned to have someone visit them about once a month or more to strengthen the saints and persuade the sinner.

Anyone knowing of members or friends in the peninsula, send them to me, or to M. M. Skipper, Route 3, Denton, Maryland.

OUR PURPOSE

1. To call the Church of Christ to remembrance that the Lord's Great Commission is to PREACH THE GOSPEL to EVERY CREATURE has not been WITHDRAWN.

2. To encourage EVERY CHRISTIAN to do something DAILY to preach the Gospel to the WHOLE CREATION in our generation.

3. To urge Evangelists, Sunday School Teachers and Elders to TRAIN THE CHURCHES for THIS WORK.
"Your Labor Is Not in Vain"

BY O. P. BAIRD

Sunset Park, Wilmington, North Carolina

It is in the full assurance of the above passage that we continue the work in Wilmington, North Carolina. I know of no passage in God's word that has given me more encouragement than this one during the time of a little more than a year that I have labored with the brethren here to advance the Lord's cause.

I suppose our problems are similar to those in the other eastern fields. The chief difficulty is to get the people to hear the gospel. If we can only succeed in getting the gospel to enough people it is certain that we shall see a great harvest of souls. The greatest obstacle to this is general indifference and satisfaction with the existing religious condition.

We have succeeded in reaching a few and interesting some. We have used every means at hand of preaching the truth. I have done house-to-house work, distributed literature, broadcast by radio, conducted a Bible study each Tuesday night, and preached regularly from the pulpit. We have conducted four meetings in the city, though one was of only four days duration. I did the preaching in three of these and L. Daniel Harless of Columbia, South Carolina, conducted one. S. Carl Holt of Savannah, Georgia, led singing in one meeting and my father, Clarence D. Baird, of Alexandria, Tennessee, in another. We have just closed a meeting with Elam Kuykendall leading singing and assisting in the preaching. One was baptized in this meeting. We believe that there has been seed sown which will bear fruit later. The visible results at this time are two baptized and increased interest and activity on the part of the brethren.

While in this state I have baptized eleven. Eight of these were at Winston-Salem, where I conducted a meeting in June, and one at Rockingham, where I preach once each month.

There is a great opportunity for the accomplishment of good in Rockingham which is about one hundred and thirty miles from Wilmington. So far as we know there are only six disciples there but they are working hard to interest others. Together with their personal work the monthly preaching should do a great good. The work there is handicapped because there is no adequate meeting place obtainable. The meetings are now being held in the homes of the members.

I have recently been impressed that the territory around Wilmington is richer in opportunities than the city itself. I plan to give more attention to the surrounding territory than I have in the past but at the same time not neglect the work in Wilmington too much.

One of the best ways of accomplishing much good is by a regular radio broadcast. We began a broadcast last spring, and I believe we saw better results from that than from any other efforts we have made. The cost of a fifteen minute broadcast once a week is twenty-four dollars per month. After broadcasting two months we were forced to stop because of the cost.

Brother S. H. Hall is planning to conduct a meeting here in the spring. If we could resume the weekly broadcast and continue until the meeting I feel that it would accomplish a great good.

This is a field where the church is almost unknown and it is very difficult to get people to turn from their old established views to something which they look upon as new and strange. Some few are seeing the light, however, and others will if we continue to press on. At any rate we have the words of the Spirit, "ye know that your labor is not vain in the Lord," and we shall have an eternal gain. This should cause us to rejoice who labor in the difficult fields, and those who have fellowship with us in our labors.

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Christianity in North Carolina

BY ELAM KUYKENDALL

In the "Old North State" there are relatively few people who are loyal Christians. Of the twenty odd congregations in the state only three or four have as many as one hundred members while some number as low as ten or fifteen. Among this small number who claim to be Christians only, there are several factions so far developed that those of one group will not even take the Lord's Supper with those of another group.

From this description of North Carolina's religious condition it may seem at first that religious efforts in this state are useless. But this conclusion is entirely unwarranted. I know of no field anywhere more promising for the spreading of real Christianity than here. The people of this state are just as religiously inclined as in Tennessee or anywhere else. Many of those belonging to the Christian Church are very conservative and would really be glad to leave off the human innovations that have been imposed on them by those of a more worldly mind who have assumed the leadership. With the right kind of teaching from men who are willing to teach rather than drive many can be persuaded to leave off these unauthorized practices.

"The harvest indeed is plenteous but the laborers are few." So far as I know there are only nine men in the state who even attempt to preach and most of these merely make talks at their home congregations. There is a great need for more preachers in this section: men who will live the gospel as well as preach it and will teach the people rather than criticize.

Warner's Chapel, where I am now preaching, is one of the largest congregations in the state. We have about one hundred twenty-five members and a splendid new church house. Most of the time our crowds are good at both services on Sunday and also on Wednesday night. With its building expenses the church cannot support a preacher for full time work at present so I have another job in addition to my preaching.

Last month I held a meeting in Greensboro where we have recently started a church. We had three baptisms and one restoration during the meeting and another restoration since. They have about fifteen regular members and several children and some others attend regularly. I preach there on Sunday morning once each month. The brethren have there a mind to work and are making real progress. They have rented a good, well-furnished house in a good location. I hope that before long they can arrange for a preacher to work with them regularly.

Two other congregations have been started in North Carolina during the past year. One, composed of about forty members, is at Pike Road, in the central eastern part of the state. The other is in Charlotte.

One of the most encouraging features of the work here is the zeal that is manifest by some of the former students of our Christian colleges and other members of the church who before moving up here took little interest in church work but are now showing real ability as church leaders. One of the most discouraging features of the work is the lack of interest manifest by other members who have moved in and are ashamed to be identified with a cause so insignificant in the eyes of the public or are too indifferent to the Lord's work to make an effort even to attend services.

Once I knew a Christian;
He had a pious look;
He had been totally immersed—
Except his pocketbook.

He put a nickel in the plate,
And then with might and main
He'd sing, "When we asunder part,
It gives us inward pain!"

---Apostolic Review.

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And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me and I will make you fishers of men" (Matt. 4:18-19).

When Jesus called the disciples to leave their nets and boat and fish to follow Him, He called them from things to men. It was a call from a low interest to a higher one. There is an interest of a kind in fish and nets just as there is always an interest in any material thing, but this new interest in men was an interest of a new and finer kind. To catch fish is an interesting and fascinating thing, but to fish for men is a sublime thing. The human interest is always the highest interest.

When Jesus called these disciples to become fishers of men, He put the emphasis on men, not things. When He said to them, "Follow me," He struck a new note for humanity. The people in Jesus' day had plenty of religion. They needed a new interest and sympathy in humanity. The Pharisees were interested in forms as may be seen by their attitude toward fasts, washings, mint and anise. They were sticklers for forms while they neglected the weightier matters of the law. An interest in humanity became a final test of discipleship in the kingdom which Jesus established.

"Verily, I say unto you, inasmuch as you did unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:40). In this verse Jesus so closely identifies Himself with His disciples, that He says a thing done for "one of these least" was done for Him. It will be noticed that Jesus is not here placing the emphasis on doctrinal correctness. That is necessary and seems to be here assumed. Let us not miss the point where Jesus placed the emphasis.

Jesus in calling the disciples to be fishers of men, was calling them to follow His own example, for He was the Fisher of Men. Jesus loved the multitudes; His heart was moved with pity for them when He saw them in sin. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Would that the Church of Christ now felt for the lost as Christ did! Sermons then on missionary topics would be interesting. It would then be easy to get help for workers who are giving all their time to missionary efforts. Many of our congregations, perhaps, have a Paul or a Barnabas, as the congregation at Antioch did (Acts 13:1-3), who would be ready to go if he were encouraged and supported. Congregations must become more and more like the congregations of the New Testament, if men and women are to be saved. The first duty of disciples is to preach to the lost.

Jesus was interested not only in the great multitudes, but he frequently fished for the individual heart. It should be interesting to all His disciples to study the different methods He used in fishing for individuals. If individual disciples now succeed in catching men, they must know more of the skill, the patience and the variety of methods used by Jesus in angling for the individual heart. How innocently He approaches the woman of Samaria! "Give me a drink," said He (Jno. 4:7). This was a perfectly natural request to make, and in doing so He led this woman to an understanding of the true worship of the Messiah. Jesus uses a different method in dealing with Zaccheus (Luke 19). The profession which Zaccheus was following had ostracized him from society. He had no friendly neighbors to come to his house. Jesus won him by being friendly. "Zaccheus, make haste, and come down; for today I must abide at thy house." A good fisher will sit on the creek and fish all day without success. He will return to the same place the next day with hopefulness, patience and optimism. A Christian must ever

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Brother Kang and Korea

In the July 1938 issue WORLD VISION gave you a report of "The Cause in Korea," which had to do chiefly with the work of Brother S. K. Dong.

Brother Moonsuck Kang is another native Korean who was converted in America and went back to his native people with the Gospel. We want all our readers to be acquainted also with Brother Kang.

Moonsuck Kang finished Vanderbilt University in Nashville, Tennessee, and then becoming converted to simple New Testament Christianity went to Freed-Hardeman College at Henderson, Tennessee, for study and guidance in preaching. He returned to Korea in December, 1936, preaching at Ulsan until April, 1937, when he moved to Seoul, the capital of Korea.

As a result of his preaching six congregations have been established and seventy persons baptized by him. Four congregations are in Southern Korea and two of them in the city of Seoul. Two congregations have their own meeting houses and four others meet in rented houses. Brother Kang has two co-workers who preach and help otherwise in the work. He says, "These all have been done during 16 months from December 1936 to April 1938 by the power of the gospel and American brethren who help my work."

There are 400,000 sectarians in Korea, mostly Methodists and Presbyterians, out of a population of twenty-five million. The sectarians seem to grow tired of their confused doctrines and teachings and are opening their eyes to the true gospel. Of those baptized 41 were from the Presbyterians, 19 from the Methodists and 10 from heathenism. One whole congregation was from the Methodists and another whole congregation from the Presbyterians, among the six congregations. The future for the spread of the gospel is bright, if sufficient support is given the work.

Brother Kang plans to build another meeting house which will cost $300 and he needs more co-workers but he must depend upon the American churches for the support to accomplish this. Address him at P. O. Box 22, Sutamoon, Seoul, Korea.

Church of Christ, Pansung, Korea.
In the Philippine Islands
By T. W. Phillips, II

Brother H. G. Cassell left for work in the Philippine Islands in September of 1928. He was sent out from the Southwest Church in the city of Los Angeles, California. Mrs. Cassell and the two boys followed in February of 1929 to join Brother Cassell in the effort.

This work in the Philippine Islands was started by Brother George S. Benson, who is now president of Harding College at Searcy, Arkansas.

Most of Brother Cassell's work at the first was carried on in the provinces strengthening the groups that had already been started. Much good was done, a number were baptized and other missions were established.

Later, Brother Cassell spent much of his time right in Manila, the largest city on the islands. He was assisted by Mrs. Cassell, and the Southwest Church feels that through their efforts much and lasting good has been accomplished.

Brother Cassell and his family returned to the states in the spring of 1936. During the fall of '36 and the spring of '37 Brother Cassell did special work in the University of Southern California.

While back on furlough the Cassells made two extensive trips in the states telling of the work in the Philippines. Much interest was created as a result.

In October of 1937 this good family set sail from Los Angeles harbor for Manila to resume their work which had been going right along in their absence. They are again located in that field doing what they can to interest people in the message of Christ. Their address is Box 3250, Manila, Philippine Islands.

The Cassells are supported by the Southwest Church and are doing their work under the direction of the elders of that congregation.

One Soul
One soul, brought unto Christ,
Gleaned from a whitened field,
Above the whole world's gain is priced
Could there be richer yield?

I long to take with me
When called before His throne
Some soul to share eternity.
Dare I appear alone?

One soul may many reap,
For thus in humble way
God seeks and saves his straying sheep
Have we sought ONE to-day?

—Nellie Hertzka Morehead.

After the "Study Edition"—What?

Most of our readers will remember that the last edition was one filled with lessons concerning missionary work. We should be ready now to do some missionary work, not letting our knowledge and zeal spend itself in mere talking. Many congregations are becoming alive to their responsibility to send the word beyond their own borders. It is heartening to see how many are establishing other congregations. Read the report in this issue of what the congregation at Marshall, Texas, is doing, for example.

Is your congregation doing evangelistic work outside its immediate area? If so, splendid. If not, why? You can make a definite contribution to its growth if you will interest the leaders in actually doing something to carry the "good news" to other communities. A church that is mission-minded, and is working at it, is a growing church. Better still, it is one that is pleasing in the sight of the Lord. The possibility of industrious preachers making their own way does not relieve the strong churches of their duty to "send the

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Seek and Save That Which Is Lost

BY S. C. KINNINGHAM
Marshall, Texas

The Bible is a soul saving Book. The church is a soul saving institution. All the members should be engaged daily in the soul saving work. When man sinned in the Garden of Eden his iniquity separated between him and God and his sin hid his face from God. “By one man sin entered into the world, and death by sin; and so death passed upon all men,” thus death universally reigned. Early in the Bible (Gen. 3:15), and soon after man’s transgression, the promise of a savior was given. Then the fullness of the time was come God sent forth His Son into the world. God sent His Son that the world through Him might be saved. The angel that came to announce His birth said, “Unto you is born this day in the city of David a Savior, which is Christ the Lord” (Luke 2:11), and “Thou shalt call his name Jesus: for he shall save his people from their sins” (Matt. 1:21). Christ kept this mission ever before him. He said, “The Son of man is come to seek and to save that which was lost” (Luke 19:10). To those whom He called into His service He said, “Follow me.” We cannot be a follower of Christ today without carrying out His plan to “seek and to save that which is lost.”

“To seek and to save that which is lost” should ring constantly in the ears of every Christian until we are set on fire with zeal for God and till every effort has been put forth unto our dying day to save those for whom Christ died. This is the highest calling that has ever come to man. It comes from heaven above. Christ said, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:15-16). This commission is world wide, and the Savior said “Go.” If we confine our efforts in preaching the gospel to the four walls of our building and wait for those who are lost to come to us we have reversed God’s order. Some of the world may come to us seeking for the truth but the majority of them will not. Unless we go into the highways and byways and take the gospel to them many will never hear it. Christ said, “Go.”

If we could hear the cries of those who have gone into eternity without having done the will of God we would be impressed more with the fact that we should seek and try to save that which is lost. If we could hear the cries of all who writhe in the pains and anguish of hell we would be stirred into some kind of action to save others from that punishment. In Luke 16, we have the record of one who thus passed on. His plea ascended from the torments of hell for someone to seek and try to save his brethren that they might not come to that place. The world is going on today seeking after wealth, pleasure, and ease as this man did. They are serving self and Satan as he did, and their destruction is as sure without obedience to the will of God. Let us “seek and save that which is lost.”

On Paul’s second recorded missionary journey he heard a voice representing the lost, outside world crying for help. The people of Macedonia were in darkness and crying for light. They were lost without the gospel and the plea was, “Come over and help us.” The people in our next community are as deep in darkness without the gospel as were the people of Macedonia. They are lost and dying in sin without it. It is our duty to take the word of God to them that the light of the glorious gospel of Christ might shine upon them that they might be saved.

The natural impulse of a true Christian is to want to “seek and to save others.” The first thing that Andrew did upon entering into the service of the Master was to seek and find his brother and bring him to Christ. The first thing Philip did upon entering into the service of the Master was to seek and find his brother and bring him to Christ. The first thing the woman of Sychar did upon hearing and learning of Christ was to leave her waterpot and go out and bring others to him. When Cornelius had the privilege of hearing (Continued on page 19)
A Day's Activity in Africa

By J. D. MERRITT
Kalomo, Northern Rhodesia

We have opened up three new village schools. I think that most of you who have followed these articles know why we have these schools, so will not go into the discussion of that now.

J. D. MERRITT
F. O. Kalomo
N. Rhodesia, S. Afr.

Siachibu is the teacher in Siamafumba's village. He has only recently been married. He and his wife, who is a Christian girl, moved to the new place on the 19th of June. The people had started the brick making for the school house and had put up the walls of the teacher's pole and mud house.

A couple of weeks ago, Sterling, our only boy, and I took a bicycle in the car and started for Kabanga Mission, but 12 miles before reaching there I left Sterling to take the car on while I rode the cycle in a circular route to the mission, visiting Siamafumba on the way. I thought that I would have to ride about seventeen miles but it had been several years since I had traveled those paths and got mixed up so that I think I rode twenty-three miles instead!

By accident I came onto the school house as I approached the village. In a hole in an ant-heap where the people had removed clay for making the teacher's house I saw six old men sitting in the warm sunshine learning the ABC's. I went around the ant-heap. Near the house a group of twenty boys and a girl were reciting. Down on the "creek" the boys who were to have their lessons in the afternoon were working on the brick field. Some were digging clay; some were carrying water to make the mud; others were hauling bricks to the place where the school house was being built. They were using a span of twelve oxen and a sled. (The walls of the school house were about four feet high already.) All of these people seemed satisfied and happy.

After visiting a while I went on about 200 yards to the village where a bunch of women were busy making beer to be used in the worship of the spirit of one of the headmen's wives who had died a few months before. Old women, young women, girls and babies made the crowd. One girl was blind. The babies were naked. Sore eyes, itch, colds were the affliction of most, but one old soul was hunting and popping lice. Ashes, corn shucks, bones, old worn-out baskets, poor bony dogs, houses with half the thatch off. Dirty filth, filthy dirt. No wonder that they are moving their village a half mile away!

I traveled on. The fields have all been harvested. The cattle have cleared out all the corn stalks. The dust in the path added to my trouble.

After I got several miles from the village I saw a herd of about 50 Impala (small buck) grazing in a vlei. They looked up as I passed within easy gunshot but never offered to run.

By the time I had pulled the last long hill to the mission I was finished—and thirsty! Sterling had arrived hours before and had the kettle boiling. He was having fun with an old man who could not see well and was trying to find out which end of the car was the front. When he got to the front and put his hand on the headlight Sterling tooted the horn and the old fellow outdid Professor Crane getting out of sight.

Next time I go on a bicycle trip I think I shall take along a boy who knows the road!

"Your Labor Is Not in Vain"
(Continued from page 7)

The brethren here at Wilmington are now supporting me to the extent of fifteen dollars per month. Brethren elsewhere are making possible the work by faithfully continuing their support, for which we are truly grateful. The average support for the work has been about eighty dollars per month.
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Why We Went to Africa

BY A. B. REESE

We felt a divine urge from having been brought up at the feet of such men as the Gardener brothers who sacrificed so that we might catch a vision of our purpose in the world. Having learned a few lessons of service and to trust the Lord for His promises which He made to us that if we should leave our houses and lands, mother and father, brothers and sisters for the Kingdom of Heaven’s sake, He would give us an hundredfold of each (according to Matt. 19:29, Mk. 10:29, and Lk. 18:29), we felt the blessing was too great to be refused if we understood that promise. So taking God’s dare in Mal. 3:10 to pour us out such a blessing that there should not be room to contain it, we launched forth with a similar faith to Abraham’s expecting God to provide.

Madison and Broadway, Springfield, Missouri, sponsored our work, promising $10.00 per month support, but there were no others who promised. Fares were paid largely from borrowed money and the required entrance money was also borrowed. Afterwards we found this to be a serious hindrance for this all had to be paid back before we could well advance. But Brethren Sanderson and Janes were working just as heroically on this side to fix things up while we were burying ourselves in the work over there.

Having read, studied and prayed much about the mission fields we left Pacific Christian Academy at Graton, California, where we had taught for five years, fully intending to go to China after taking my degree at Harding College in 1925. But we found other plans in store for us.

In the spring of ’25 Brother Benson came to our rooms to talk over going to China. He tried to encourage and persuade our going and we tried to get his promise to go with us. But he refused to talk about going with us. As we had one child in school we had one more reason for staying than he did for then he was not married but was thinking about it. We told him they had better go. They went and we went to Rector to the superintendency of the city schools for a year, returning to Harding College for two years as principal of the Academy.

My mother had asked us repeatedly not to go till she passed on, and the last six months she made her home with us at Morrilton. I took her home just two weeks before school closed in June, 1928. I got my home school to teach so as to be there where Margaret could care for her. She passed away June 19. We feel we did a child’s duty in this course and do not regret it at all. I taught the home school till our plans and passports could be had, then I resigned at vacation time and we were off February 29, taking boat March 12, 1929.

Perhaps another factor helping us to decide on Africa was the fact that my sister and her family were already in Africa. We have been working together in school work ever since we started to W. B. & L. C. in 1906 at Odessa, Missouri. With these reasons you can see why we chose Africa.

PROOF OF GOD’S PROMISES

With $10.00 per month promised for support let us now look to see if we can find God’s fulfillment of His promise literally an hundredfold.

1. All borrowed money paid back.

2. We carried on eight and a half years, supplementing our support by various means on the field by as much again.

3. Our average support raised to $60.00 per month. Do you say making our own support is not God supplying it? Yes, it is. He supplies the opportunity and we just take advantage of it. Let us not tell God how He is to do His part of it, but let us do ours.
4. Two last years in succession we had crops of tomatoes which netted us between $300 and $400. (Nobody else had any for 700 miles up and down the railroad. Why us only?)

5. A Jewish butcher offered me any amount of money up to $5,000.00 without interest or security with which to buy cattle for him.

6. Crop of cowpeas netted us $250.00 from two fields from which we had got nothing for the past five years.

7. Corn crop cashed in $200.00, and for three years hadn't got more than $20.00 worth.

8. Acquired enough oxen to do the farm work and turned them into cash to come home on. (These will have to be replaced when we go back in 1939.)

9. Made a two-wheeled cart and after using it three years sold it for $85.00.

10. Last, but not least, when we notified the brethren we wanted to come home, we received in Africa $14.00 from them, to apply on our travel expense. We paid our own way home. But funds intended for that purpose reached us in Canada. With what the Canadian churches and Detroit churches gave us, we got a new car in which we are traveling, visiting among the churches and acquainting them with the work of the church in Africa.

Besides these enumerated we find lots and lots of things along life's way that can be interpreted to be a fulfillment of these promises. It magnifies our heart and our gratitude toward Him and His cause and assures us more than ever that what He has promised He is able also to perform. Not for our sakes only was it written but for the sake of every one who cares to do the will of the Father in giving the gospel to the world. Let us take up our cross daily and follow the meek and lowly Nazarene. Yes, let us take our stewardship in the name of his authority and acquit ourselves as men. Give that it may be given to us. Plant abundantly that we may also reap abundantly. God is able to make His grace abound unto us for every cause pertaining to His Kingdom.

Seek and Save
(Continued from page 14)

words whereby he might be saved and his house, he went out and brought others to hear the words of salvation. There are people within the reach of every Christian home who are lost without the gospel and whom we could help to save by putting forth the effort. There are communities within the reach of every congregation where people are lost without the gospel. God would not have us confine our efforts to those who are safe within the fold, but it is our God-given mission to Go, to "seek and to save that which is lost."

Marshall Is Mission-Minded

During the past two years the church of Christ worshipping at 902 North Franklin Street in Marshall with its local minister has held seven mission meetings. Five of this number were held in communities where there had never been a gospel meeting to the knowledge of those who live there. One was with a struggling little congregation barely in existence, and the other was with a congregation established during one of the other meetings. These meetings resulted in the establishment of three new congregations and the building up of the weak one to a self-supporting state. Meeting houses for two of the congregations have been completed and seated. Arrangements have been completed for a third house to be erected in the very near future. All the congregations have preaching regularly on Lord's day. The first established congregation is self-supporting, and it is our aim to stay with the others until they likewise become self-supporting and missionary centers. It is our aim to hold from three to five such meetings each year and establish congregations in all the communities within our reach if possible. We hope to be able to establish one or two new congregations each year until this task is completed and at the same time offer assistance to the weak congregations that need our help.

The Marshall church is also contributing regularly each month to three orphan homes five dollars each, and are sending five dollars each month to Brother Bixler in Japan.
At last we are on the field and at work. Jesus said that “the field is the world” and when He said “Go ye into all the world,” He did not speak that to any one individual. Each individual is to choose his own “field” where he thinks there is for him the opportunity of accomplishing the greatest good. Our chosen field is Northern Rhodesia. Since making the choice we have been looking forward to, and making definite plans regarding, the work here. Now that we are here and actively engaged in the work for which we were sent, we rejoice and pray God that the seed sown may fall upon good ground, that He may give the increase and that His word may not return to Him void.

There is probably in the minds of many a curiosity to know something about our twelve thousand mile journey from Lewisburg, Tennessee, to Kalomo, Northern Rhodesia. Jesus said, “There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel’s sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.” On the trip, to a certain extent, we have seen a literal fulfillment of this statement which Jesus made.

On the Queen Mary there were ten people who ate at our table (eight besides Georgia and me.) Most of them were on their way to Europe for their summer’s vacation. One was a grocer from Toronto, Canada, on his way back to England to visit his people after an absence of twenty-seven years. Another was a business man and his wife from Cleveland, Ohio, on their way to Scotland to visit their people. Then there was a retired teacher and his wife from Brooklyn, an Englishman and his wife going to their home in Sussex, England, and a gentleman from Pittsburgh, Pennsylvania. These people were not members of the church of Christ—only one had heard of it. Some of them were not particularly interested in religion at all. But they were all interested in the fact that we had left our homes and were going to Africa as missionaries. About the last meal we ate together, they gave a kind of party for our benefit; and at our plates was a small box around which was a ribbon with the words, “Bon Voyage.” On the inside was a little present for us, a souvenir condiment set, and a card, on one side of which were written the autographs of the eight who gave the present. On the other side of the card were these words: “Table 45—Queen Mary, wishes you great success and happiness in your noble work.”

On the Balmoral Castle between Southampton and Capetown members of the crew and passengers soon learned who we were and referred to us and the others as the “American missionaries.” They, too, seemed to appreciate the fact and on the entire trip we did not suffer any because of lack of friends. The older people were fathers and mothers to us; the younger, as our brothers and sisters. Even on our nineteen hundred mile automobile trip from Capetown up to Kalomo the kindness we received was exceptional. This country is very thinly settled. Along the “highway” small towns are forty or fifty miles apart. It was a common thing to drive twenty or twenty-five miles without meeting another car. But when we needed help we got it. We had our first puncture (one out of seven) just after crossing the mountains after leaving Capetown. The first two cars to come along stopped and helped us, and then gave advice as how to best avoid some bad roads ahead. These people had never seen us before, and never expect to see us
again; but they were ready to help someone who appeared to be in need. Things like this are very greatly appreciated.

Neither were we without Christian friends at different points along the way—those whom we could call our brethren and sisters in Christ. They did everything they could to entertain us and to make us comfortable and to make us feel at home. Their homes were opened to us, their automobiles were used in taking us where we needed to go, and sight-seeing trips were planned for our entertainment. In giving up one "house" we gained many: in Nashville, in New York, in London, in Capetown, in Bulawayo, and here on the mission. There is one congregation of the church of Christ in Manhattan, New York. The brethren there "received us and entertained us three days courteously" and saw that we got on the ship with magazines to read and flowers to decorate our stateroom. We visited two small congregations in London. In Capetown there are three congregations and these brethren are devout Christians. We did not feel worthy of the nice things they did for us for two whole weeks. At Bulawayo we met Sister Sheriff and others. Then here on the mission were Brother Merritt and Brother Scott and their families, besides the native brethren to welcome us and to give us what assistance we might need in becoming settled here.

Jesus said we would receive all these things "with persecutions." It is true that only one side of the picture has been presented and that there is another side. Perhaps the other side will be given in future articles. Now we are interested in showing that the trip was not without a few good things as well as its inconveniences.

How can we account for this Christian spirit wherever we have gone? How can we account for the fact that there are Christian brethren in New York, London, Capetown, Bulawayo, and here in Northern Rhodesia? Someone had the vision of bringing Christianity to these places. What a blessed condition it would be if we could find such in every nation, city and town throughout the world. That was the vision that Jesus had when He said to go into all the world. We do not regret our choice to go and to do our bit in bringing about such a condition which alone can make this world the place God intended it to be.

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_Credo_

Why should the darkness be our light,  
And yesterday be our tomorrow?  
Why should our day be framed in night,  
And all our songs be tuned to sorrow?

For I believe that joy can be  
Untrammeled as new-driven snow,  
That beauty springs from life and love,  
From which no petals ever blow.

With what a sad finality,  
Across the ruck of hate and strife,  
The page that should be titled "Death",  
They stamp the shining name of "Life".

I call the deed a farce, a fraud,  
The witless antic of a clown,  
And set this fair criterion—  
Life pilots upward, death weighs down.

I hold that truth is not the sport  
Of fashion, changing with each spring,  
But like the ocean, girded round  
With rock that flouts its measuring.

And I believe that brotherhood  
Is real, and vibrant to the core,  
That lust and greed belong to death,  
But faith and hope are more and more.  
—John Wolfe.

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Lessons From Missionaries

By W. O. Davis

More is being written about missions and missionaries today than has been the custom heretofore, and this is cause for great joy among lovers of truth. The focusing of attention on the unselfish and effective work of the missionary has had a very salutary effect upon many. Splendid lessons have been learned, and more people are daily thinking of missionaries as exemplars of some very excellent traits.

These men and women, generally speaking, have the conviction that they live only in so far as they cultivate all their faculties and improve their advantages for the glory of God. They believe, as every Christian should, that if the will of Christ is to be done on earth it must be through the church which is his spiritual body. (Col. 1:18).

Thought cannot express itself apart from the body, neither can the great work of saving souls be carried on apart from the spiritual body of Christ. There must be life. A dead church, in other words, cannot accomplish the great task before us today. For centuries, in some parts of the world, the forces of lust, superstition, and ignorance have maintained a solid front against truth. This cannot long be if enough of men and women with the zeal and knowledge of many of our missionaries awaken to the opportunities confronting the church, and determine by the help of God to preach the gospel to those who are lost. Every Christian is, or should be, a missionary because Christ himself has laid the responsibility of mission work upon the church. There cannot be a sound and healthy life in a congregation where such work is ignored. It matters not where the work of preaching the gospel is done, whether at home or abroad, it still remains mission work, and is obligatory upon every Christian according to his ability. The missionary is actually demonstrating this principle, hence teaching by example. That individual who is devoid of vision is not missionary-minded, and whether intentionally or not he lends aid to the idea of the infidel that Christianity is a decadent and spent force.

Those who have gone into other lands have observed and actually faced racial differences as well as religious differences. They have had to learn not only the language of the people with whom they have worked, but also their manners, history, customs, ideals and even their prejudices. To make one's self at home with all races, classes and degrees of men is a great accomplishment. It seems necessary to have a practical capacity that springs from those affections and sympathies which are at the very base of human character if one is to do the greatest amount of good on foreign fields. Paul said, "I am made all things to all men, that I might by all means save some." The missionary has taught us some very good lessons in the field of human relationships.

There are many disappointments, trials, and tribulations awaiting those who would live godly, and who would dare to stand out in exposed places for the cause of Christ. The missionary receives his full share of persecutions without shrinking or drawing back from the task before him. He actually puts into practice that majestic thing called courage, thereby teaching a much needed lesson.

It is encouraging to learn of the work being done by those who have gone on foreign fields and who have given up home, lands, and the actual comforts to be had in this nation in order that lost souls might be saved. After all, self-sacrifice is a road to a higher life and to a larger conception and deeper enjoyment of it. And while the missionary is teaching by example that the Christian life is one of service and submission he is conscious of the fact that Christ allures no one to follow Him by false pretenses. All of us should express our gratitude to God for the inspirational lessons that have come to us directly and indirectly as a result of the unselfish lives being lived by our brethren who are facing hazards in other lands, as well as those in our own country.
Dear Brother Morehead:

Are you surprised to hear from me in this part of the world? I am up here eating fish and venison and getting nice and "fat" so that I can go to school on the strength of it next winter. It is turning real cold here already and has been quite chilly ever since I arrived nearly a month ago.

The scenery up here is beautiful. There are myriads of islands which are tree-clad but whose banks are so steep down into the water that we can run the boats right along the bank which is usually a rocky bluff. Occasionally there will be a tiny beach where the watershed has formed a rushing torrent or waterfall. Some of the higher peaks are snow covered all the year around but at this time of the year the lower slopes are free.

Last week five of us cousins went over to Soda Bay. The trail from the beach up to the springs was blazed or we could not have found it for the moss soon covers all the logs and ground. The moss is many feet deep in places and makes one feel odd as one walks across it for it is quite spongy and in places looks like rich green and red thick velvet rugs. Scarcely a ray of sunshine enters the forest, but there are occasional marshes where no trees grow. It was in one of these that we saw fresh bear tracks. The bear had evidently been eating berries. The soda water bubbles up out of the ground in several spots. One place it shoots up about a foot like a baby geyser. It tastes horrible straight but after we added lemon juice and sugar it was grand. I like it better than any bottled pop I ever tasted.

My Auntie and I went out on a cannery tender and watched a fish trap being brailled. We walked the logs and leaned over and had lots of fun trying to catch fish with our hands. They dipped up around five hundred at a dip until they filled the big scow we were towing.

My uncle, Robert Scott, has always had services in his home each Sunday, but now the crowd has outgrown his house. They have bought the lumber for a church house and hope to build it this winter. Uncle doesn't consider himself a preacher but he does real well, I think. There must be around thirty members here and some of the Indians are becoming interested. They are very anxious for papa to come back up here when (and if) he comes back to the U. S. A. for a change and rest. The Presbyterians are about the only ones who are working among the Indians of this section so far as I can learn. I've tried to interest folks in WORLD VISION and though they seem quite missionary minded they seem to think that their field requires all their attention and I must admit that there is a great scarcity of churches out in the Northwest here.

My address is still Station A, Abilene, Texas, for I hope to be down there if a boat ever comes by to take me south.

In Christian love,
HELEN PEARL SCOTT.

We know of eleven congregations throughout the United States supporting or sponsoring a missionary. Four of the eleven are full-time missionaries in the States. Six of the eleven missionaries are supported or sponsored by Nashville, Tenn., churches. At least three hundred churches, or five per cent of our 6,000 congregations, give monthly to some definite mission program. Perhaps a thousand churches give occasionally. Let every congregation adopt a definite and regular mission program to the extent of its ability and the world will be evangelized in ten years.
The Work in Minneapolis, Minnesota

By W. Don Hockaday

2750 Taylor Street, N. E., Minneapolis, Minn.

As perhaps most of World Vision readers know, I have moved from Billings, Montana, to Minneapolis, Minnesota. The Billings congregation now have a house of worship and are in a condition to take care of themselves pretty well.

When I visited Minneapolis last April I found a little group of sixteen members. I decided that I was needed here more than in Montana because attention of the brotherhood had been called to Montana and Wyoming to a considerable degree. That attention should be called to the Dakotas, Minnesota and Wisconsin.

First Impressions

I understand that in the Twin Cities, Minneapolis and St. Paul, and their suburbs there are about one million people. I have before me a January, 1936, telephone directory. Among many others I find the following leading denominations listed: 19 Baptist churches; 26 Catholic churches; 2 Greek Catholic churches; 5 Christian churches (one of these calls itself Church of Christ); 19 Congregational churches; 11 Episcopal churches; 91 Lutheran churches; 29 Methodist churches and 20 Presbyterian churches. I feel sure this does not represent anything like all of these churches because it only represents those that had telephones, January, 1936. It does not include St. Paul churches but only those in Minneapolis. This will give you some idea of the strength of the leading denominations.

When I think of the multitude of people in the Twin Cities, of the wickedness of many of the people and of the great strongholds of denominationalism, I am sure I feel similar to what Solomon must have felt when he, "but a little child," became king of Israel. When he thought of dealing justly with a great people that "could not be numbered nor counted for multitude," he felt that he "did not know how to go out nor come in." God said, "Ask what I shall give you." Solomon said, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." (I Kings 3.)

I do not know how this group of sixteen members of the church here (that is, besides my family) compares to Nashville, Tennessee, in the younger days of Brethren David Lipscomb and the Sewells, but I have been told that the church was very weak there then. I long to see the day when many of our leaders in the great centers of the church will scatter and locate in such centers as this. Then by putting the same energy behind the Lord's work that these brethren did in the early days of the church in Nashville, it would not be long till we could have a comparison similar to what there is in Nashville now.

What You Can Do To Help

God gave to Solomon wisdom to judge his people Israel and to build the temple in Jerusalem. The apostle James said to Christians, "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing doubting." (James 1:5-6.) He also wrote to the Colossians asking them to pray "that God may open unto us a door for the Word, to speak the mystery of Christ." (Colossians 2:3.) Will you not pray with us that we may have the wisdom to get the attention of the people with the gospel of Christ? Will you not also pray with us that the Lord of the harvest may send forth laborers into this most neglected region of the Lord's harvest? (Luke 10:2.)

If you know of members of the church in the Twin Cities, please write us. Be sure not to neglect this as it will give us a contact that may mean the salvation of a soul.
Moving Pictures

By J. M. McCaleb
68 Zoshigaya, Tokyo, Japan

The photograph shown in this article was made in August, 1938, while Mr. and Mrs. Rowland, and my son, Harding, were visiting Japan. It shows a group of Christians who had come together at Zoshigaya on Sunday morning, both for the Lord’s Supper and in a welcome meeting for the guests. Their stay in Japan was only one week, but during this brief period we arranged for five meetings. One of these could not be held because the distance was too great for them to reach the appointment in time. They found the work in Japan more encouraging, they said, than they had anticipated. They returned to America being fully assured that our efforts in Japan have not been in vain, and that to continue the work is quite worth while. The Cornell Church of Chicago is ready to support the proper man whenever such may be found.

Miss Hettie Lee Ewing has kindly agreed to come to Zoshigaya twice a month to teach a class in the English Bible. She began on the 25th of September and up to the present her class has met three times. She has 16 names enrolled and more in prospect. Five of the students in her class are American-born Japanese and understand English better than Japanese. According to reports there are about a thousand of these American-born young people now in Japan, in order that they may have a better knowledge of their mother tongue and of their own people.

One of these “second generation” students is Miss Lorraine Hasegawa, who is typing these notes for me. She took a business course in America before coming to Japan, including the art of typing. After this she spent three years in a Tokyo, Keisen Jogakou-en (Miss Michi Kawai’s School), from which she graduated last July. She is now cooperating with us at Zoshigaya, spending part of the time in secretarial work with me and part of the time as church worker among the children. She is doing a much needed work in visiting the homes and getting acquainted with the people. As she has never done personal

(Continued on page 29)

In front center is Harding McCaleb. Note the happy smile on his father’s face, sitting to his right.
BOUQUETS FOR THE LIVING

"You are doing an excellent work. WORLD VISION is a very constructive magazine calculated to do a great work." — Batsell Baxter, President, George Pepperdine College.

"I congratulate you upon the excellence of the WORLD VISION and its increasing influence for good among our brethren. It is not only doing good directly, but I think it is preparing the way for a better concept on the part of our brethren of what religious journalism should be." — E. H. Ijams, President, David Lipscomb College.

"I believe that you are doing great good through WORLD VISION." — Jas. F. Cox, President, Abilene Christian College.

"I am delighted with the fine work you are doing in the WORLD VISION. The work is fine and should do great good to the Cause. There are many favorable comments on the WORLD VISION, all deserved, too." — Howard L. Schag, Foreign Language Department, Abilene Christian College.

"I am in thorough sympathy with the work WORLD VISION is doing. Keep it up." — G. C. Brewer, Minister, Lubbock, Texas.

"Your publication certainly has the right name and may God bless all the efforts being put forth to stir the hearts of His people to the end that we catch the vision, and after seeing the need, fill it." — Seth E. Rehkop, Minister, Sacramento, California.

"The salvation of a lost world should weigh heavily upon the hearts of all Christians. The WORLD VISION, in endeavoring to 'stir up' the Church to a scriptural consciousness of sending the gospel to 'every creature', merits the whole-hearted support of the brotherhood." — S. C. Boyce, David Lipscomb College.

Be a Friend

It goes without saying that the sustained popularity of any magazine is due largely to the personal recommendation that friends make to other friends. WORLD VISION is now entering its fifth year and has proved itself. Merely to show this magazine is, in most cases, to obtain a subscription for it easily. WORLD VISION NEEDS FRIENDS—OLD FRIENDS, NEW FRIENDS. IT NEEDS PERSONS WHO WILL SEE IN IT A MEANS OF STIMULATING INACTIVE CHURCHES TO DOING REAL MISSION WORK.

You may send contributions (any amount) to WORLD VISION, designating that the money is to be used to send the magazine to church workers worshipping in remote, rural congregations not doing mission work. Missionaries have written that churches and individuals are writing them and sending contributions as result of reading WORLD VISION.

WORLD VISION
P. O. Box 173
Nashville, Tennessee

You will find enclosed $________ to be used in your free fund to send subscriptions to church workers, or at your discretion for furthering your mission educational program.

Name

Street Address

City, State
Opportunities for Missionaries

Apropos the establishment of work in certain of our own great cities and the need for it in many others, this suggestion is made.

The more rapid establishment of churches in these neglected places and the means for supporting workers in those fields, can both be accomplished if more young men would follow the example of Paul. Make tents, young men, make tents! That is to say, learn a trade or profession and practice it to support yourself while you are preaching the gospel in some mission field.

Perhaps not too many are graduating from the colleges looking for a place with a strong church at a good salary, but too few are graduating with the vision that they will make their own way. Opportunities are offered in every city for employment in lines that give enough leisure time to do much work in teaching and preaching.

One of the happiest memories of your editor is the work he did with just a handful of people in the suburbs of a large city while making his living working with the Western Union Telegraph Company. The little group grew until it became a church large enough to use his full time at a good wage. Young men with a zeal for the advancement of the Cause of Christ may work as clerks, teachers, accountants, or any one of a large number of occupations and actually build churches while they are earning their livelihood in the business world. Then if they are really constructive leaders, the work will grow to the proportion that they may eventually give all their time to the work of the church. Even in a foreign field, Africa, Brother Reese made a large part of his living by farming. See his report in this issue.

We are almost of the persuasion that no preacher should be employed full time until he has demonstrated his ability in this manner really to build.

MISSION STUDY COURSE

A series of five nights was conducted in early December at the Lebanon, Tennessee Church. This was our seventh course with the same number of churches.
The Present is understood by the light of the Past. History oftentimes repeats itself. Graft in our cities is nothing new. Like corruption to that found in New York, Kansas City and lesser places was common even in Old Testament times. Samuel was a great and good man; he boldly asked, “Whom have I defrauded? whom have I oppressed? or of whose hand have I taken a bribe to blind mine eyes therewith?” Unfortunately, his sons did not walk in his footsteps. They turned aside after lucre, and took bribes and perverted justice. They were grafters. Naturally the people became dissatisfied with this maladministration of the law and cried out for justice and reform. In their anxiety to get rid of these corrupt judges, they besought Samuel to make them a king like other nations who would be to them a leader and a guide. Now this was wrong for Jehovah himself was their king. In asking for a king they were forsaking God and setting up a new order of government, which had not been commanded by God.

Which was the greater sin? The sin of Joel and Abijah, the sons of Samuel, who took bribes and perverted justice, thus causing the people to seek some form of relief from their oppression and dishonesty; or the sin of the people in asking a king, thus departing from God’s plan of government and establishing a system which He had not ordained?

In the early days of the restoration movement there was no effort made to carry the gospel outside the United States. And there are many congregations even today who have not done anything in the way of carrying the gospel to those who live in heathen lands. As time went by some brethren began to realize that the gospel should be preached to every nation and their hearts were stirred to send the message to every creature. They met together to talk things over. The result was the formation of a missionary society to do the work which the churches had failed to do.

Which is the greater sin? The failure of the churches to obey the Lord’s command to go into all the world and make disciples of all nations; or the sin of well-meaning brethren, who are anxious to see the work done but who go about it in an unscriptural way?

The best way to prevent disease is to keep the body in a perfect state of health so that it may be able to resist and throw off any disease germs which may attack it. The best way to keep the church pure and avoid the introduction of innovations is for each congregation to do its full duty in all things. This includes a measure of responsibility for the sending of the message of God’s love to every creature who has not had an opportunity to hear it.

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Read This Carefully

A Chance To Earn a Religious Book Or Bible.

Take your WORLD VISION to Sunday School. Ask your teacher for permission to talk to the class about it, or have the teacher to recommend the magazine and ask for subscriptions.

A David Lipscomb College student wrote letters asking for subscriptions. Result: a list of seventeen names and eight dollars and fifty cents came in. He is entitled to books amounting to four dollars and twenty-five cents, or fifty per cent of amount collected.

You will find it easy to secure subscriptions by asking for them. One man thought enough of the magazine to send in one hundred names at his expense.

You may write your friends in other congregations for help. Now select the Bible or book advertised in this paper you want, and secure subscriptions amounting to double the price of the book and let us hear from you.
A whole community will become excited to a white heat over a lost child. Busy men will forget their business and by the scores spend days and nights in a most careful search until the lost one is found. Yet there are Christian men in that community who are unconcerned for the lost condition of hundreds of souls there. A mother will bend with intense interest and great passion over the bed of her darling baby brought to death's door by a dangerous illness. How she watches every variation of his beating pulse! In her agony she forgets to eat; she forgets to sleep. She would give her own life to save her precious child. Such is a mother's love. The boy lives and grows into manhood. The devil gets the advantage of him, wraps his chains around him, and is rapidly fitting him for the unspeakable horrors of an endless night. The fond mother neglects to save the soul of her child.

"Brethren, my heart's desire and my supplication to God is for them, that they may be saved" (Rom. 10:1). Thus Paul expressed his passion for the souls of Israel. His love for them was sufficiently great to cause him to say: "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh" (Rom. 9:3). Paul was in pain for the Galatian brethren to have Christlike characters. Hear him: "My little children, of whom I am again in travail until Christ be formed in you" (Gal. 4:19).

Paul said, "Be ye imitators of me, even as I also am of Christ" (I Cor. 11:1).

Was Jesus a lover of souls? Did He have compassion on the sons of men? More than ten times in the New Testament it is said of Jesus, He was "moved with compassion," One of these instances is related in Matt. 9:36-38. "But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." The greatest lover of the souls of men is Jesus. His love was sufficient for Him to die for them.

There are millions unsaved in the world today. In my world and in your world there are hundreds. In our daily contacts there are scores of unsaved persons. Do we have a passion for their souls? Are we as concerned about them as the small boy was for his father? The little lad asked, "Papa, is your soul insured?" The father replied, "Why do you ask, my boy?" The young fellow answered, "Because I heard Uncle George say you had your life insured, and your automobile insured, but he was afraid you would lose your soul. Papa, won't you get it insured right away?"

A young missionary who had invalidated home desired to return to the mission field. He was asked, "Why do you wish to return?" He replied, "Because I cannot sleep for thinking of them." A love for souls should be the supreme function and the burning passion of every Christian. This love should manifest itself in doing all within his power to lead men and women to the Christ and to His way for the salvation of their souls.

Moving Pictures
(Continued from page 25)
BOOKS FOR HIM

Cruden's Concordance __________ $2.00
Nelson's Complete Concordance_ 4.00
Strong's Exhaustive Concordance 7.50
Peloubet's Bible Dictionary______ 2.00
Smith's Bible Dictionary_________ 1.50
Lands of the Bible, by J. W. Mc­Garvey _________________________ 2.50
Four-Fold Gospel, by J. W. Mc­Garvey and P. G. Pendleton_ 2.00
Keeble's Sermons _____________ .50
8052 Nelson King James Bible
Concordance, Reference and Dictionary, long primer type, genuine leather Morocco grain, overlapping cover, fine Bible paper __________________________ 5.00

BOOKS FOR HER

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Let Us Make Man, by R. N. Gardner _____________________________ 1.50
The Home as God Would Have It ______________________________ 1.50
Cook Book, Cooking for Two__ 2.25
253X Nelson American Standard Bible Reference, India paper, silk sewed, genuine leather, overlapping cover and leather lined _____________________________ 7.50

BOOKS FOR CHILDREN

Chesser's Short Bible Stories___$2.00
Foster's Story of the Bible___ 2.00
Hurlbut's Story of the Bible___ 2.00
Aunt Charlotte's Stories of the Bible ________________________ 1.00

A Door of Opportunity

"Puerto Rico"—Rich Port!

As rich as its soil and as inviting as its healthful and pleasant climate are the opportunities offered for a spiritual harvest in this island possession of the United States. There are Christians who are wondering where they might invest some dollars that will result in an eternal harvest of souls. Here is a rich opportunity. Porto Rico has a romantic history from its discovery by Columbus on his second voyage in 1493, to its cession by Spain to the United States after the war of 1898. It has developed rapidly along economic and educational lines since the last date. Why not take it spiritually for a possession of the "King of Kings"? With a population of about a million and a half, 75 per cent of whom are white, it challenges sincere Christians to the harvest.

A definite opportunity is offered by the residence there and interest in the work of Miss Mabel Grounds, a teacher in the public schools. She will give $10 a month to the work and knows of two or three churches which she believes will give similar amounts or more. A former student of Abilene Christian College, a teacher and preacher who majored in Spanish and speaks it well, is available to go there as a missionary.

If you want first-hand information about the island write Miss Mabel Grounds, Box 295, Caguas, Puerto Rico. Concerning the sending of a missionary, write Brother Howard L. Schug, 402 Grape Street, Abilene, Texas. WORLD VISION would like to have you write the editor your reaction. Let us get the work started in Puerto Rico immediately!

This is our fourteenth edition, seventeen thousand copies. Total number of copies printed to date including this issue one hundred and fifty thousand.
Report
January Through November

B. D. MOREHEAD
P. O. Box 173, Nashville, Tenn.

Spoke to about 120 churches in regard to mission work. Visited in some homes of nearly 200 churches. Assisted Arthur Graham, now in Cambridge, Massachusetts, and A. B. Reese, missionary from Africa, by securing some appointments and encouraging churches to support them on a regular basis. Approximately $5,000 has gone into mission work during this period as a result of my work. Most of it was sent direct to workers from the churches.

Made arrangements for and attended mission study courses of five nights each with the Seventh Street Church, Columbia, Charlotte Avenue Church, Nashville, and Lewisburg, Tennessee, Churches. Roy Whitfield, from China, and A. B. Reese, from Africa, were guests throughout the series during two of the courses. Also worked two months with Alvin Hobby, who went to Africa, in July. In addition to securing some funds on his travel raised $58.00 with which to buy him a library of thirty books.

Printed 53,000 copies of WORLD VISION. More than 200 churches get quarterly bundles for distribution and about 4,000 individuals are on the mailing list. We are much encouraged by the reception the brethren have given the magazine. All the money solicited and sent in for the paper is used for its maintenance (none for my services). We have secured 95 1/2% of entire cost from the beginning which leaves a deficit of about $600. I am willing to take care of the deficit with the help of mission minded brethren. We also printed 10,000 inspirational four-page tracts on mission work by Brother J. M. McCaleb.

Received for personal support $953.60 in the following manner: Churches giving regularly, $525.81; from individuals and special gifts, $232.44; from book sales, $195.86; total, $953.60, or $84.87 per month.

I am grateful for your encouragement and pray for strength and wisdom from above to continue my mission educational program.

A Planned Effort

BY R. S. KING

The church at David Lipscomb College is planning a mission work through which we hope to establish a working church each year in a city or community where there is no church.

Details are being worked out whereby two young preachers are to be sent into the community a month before the meeting is to begin to go from house to house personally distributing well-written tracts on gospel subjects and do personal work, thus preparing people for the meeting.

The preacher with the song leader will then begin the public meetings, using the tent, to continue one month; but the two young men doing personal work will be retained.

After closing the meeting arrangements will be made to keep a man on the field until the work is developed to a self-supporting basis.

The young men who are to do the personal work are to be picked from the student body of David Lipscomb College and will be acceptable preachers, having had some experience.

The plan at present is to use the minister of the college congregation, Charles R. Brewer, who is well known to the brotherhood, as the preacher for the first meeting which is planned for the summer of 1939, the place to be decided on later. The song leader for the first meeting will be Robert Niel, a well-known man and professor at David Lipscomb College.

The funds for this effort are to come from free-will offerings. D. L. C. Church has already proposed giving one hundred dollars and an individual fifty.

We believe such an effort will produce permanent results and will not be a spasmodic attempt by sending a preacher into a community for a week or ten days and leave the work to die due to lack of spiritual nourishment.

If you are interested in an effort of this kind, will you not give us encouragement with an offering?
Get a World-Wide Vision

LIFE OF C. T. STUDD
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Charles T. Studd gave up his entire world to serve his Lord and the less privileged of mankind. Courage, determination never to sound a retreat, and his conviction that he was in God's will were "C.T.'s" outstanding qualities.

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The story of Hudson Taylor from birth to the end of his first term of service in China. God has used this book to bless the spiritual lives of many Christians.

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DR. and MRS. HOWARD TAYLOR

This second volume contains Hudson Taylor's biography from the founding of the China Inland Mission to his death. It enables the reader to understand the distinctive principles and practices of the Mission.

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First Series—Primary
This book presents missions in a consecutive and graded manner. These 52 brief stories cover the world of missions, both home and foreign. Just the book needed for class and home instruction.

Second Series—Junior
Like its companion volume mentioned above, this book contains 52 brief stories of missionary work, adaptable to this age group.

Missionary Illustrations
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The author, who was for 26 years a missionary, has compiled these stories of his own experiences and those of world-famous missionaries for the use of all Christians who are interested in the work of missions throughout the world.

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"Secular education" deals only with this world. It emphasizes knowledge, material research, profession, vocation—entirely separate from spiritual, religious values. The Bible is omitted from the curriculum. The professors may be even critical of Christian faith. In such atmosphere religion appears to be of no great consequence.

"Christian education" holds that a college must educate for eternity—that knowledge research, profession have permanent values because they project their shadows into the world beyond. "Secular" and "religious" are inseparable. Neither man nor the universe has any proper meaning except in the light of the spiritual. Education which omits the spiritual is pagan, destructive.

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Bible—The center of the curriculum. Studied by every student every day. Taught without bias or "ism" for what it helps young people to become in attitude, "ideals," character, service.

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DAVID LIPSCOMB COLLEGE NASHVILLE TENNESSEE
★ "Not just another College, Lipscomb Is Different" ★
ADOBE HUT

By John F. Wolfe

Moulded of earth, cemented by the rain,
Gray, stolid, tenacious as the years,
Its homely, rugged walls it calmly rears
Where storm of centuries has beat in vain.
A blotch of purple in the full moon's train,
A silent, dusky shape when twilight nears,
The fortress of a nation's wild frontiers,
It waited out the glory that was Spain.
Castle of dust, it has its glories, too—
Red strands of chile flashing in the sun,
Its songs of love and joy when day is done,
And evening gently drops her veil of blue;
It has the answers to the riddles spun
When the desert keeps a mystic rendezvous.
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Offers, under the same title, as the fruit of fifteen years of added research,
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costly copyrights, chosen from all owners, who
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vival, or Mission use, at 35c each, prepaid.]

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immortal “hymns,” 24 loveliest “Songs for Chil-
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OUR PURPOSE

1. To call the Church of Christ to remembrance that the Lord’s
Great Commission is to PREACH THE GOSPEL to EVERY
CREATURE has not been WITHDRAWN.

2. To encourage EVERY CHRISTIAN to do something DAILY
to preach the Gospel to the WHOLE CREATION in our gen-
eration.

3. To urge Evangelists, Sunday School Teachers and Elders to
TRAIN THE CHURCHES for THIS WORK.
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Made of highly polished, pure aluminum. Better and brighter than silver. Will not tarnish or discolor. 1½ inches in diameter. The Trays are interlocking, stand firmly when from one to eight Trays are placed on each other, and do not rest on the glasses. Dust and insect proof. Strong, thick glass container for 36 or 48 holes. The glasses are placed in rows, with abundant space between each for taking them out. The Trays are round, have no corners to catch on, and can be passed in the narrowest Pews, or limited space, and whether the service is administered in the Pews or at the Altar rail, it will be equally satisfactory. One cover only is required for as many as eight Trays.

No. 701. The complete set consists of one Tray, one cover with cross or knob on top, and a strong, thick Glassholder, with 36 crystal glasses, price, $8.96.
No. 702. Same as above for 48 glasses, $10.05.
Extra Trays with glassholder and 24 glasses, $6.
Extra Trays with glassholder and 36 glasses, $8.
Extra Trays with glassholder and 48 glasses, $9.
Empty Tray with glassholder (without glasses), $3.30.
Each Cover, $2.45.
Delivery extra.

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Set No. 2, Same Maps and three extra of Judah and Israel, Palestine Under Persia, The Pathways of Jesus in Palestine.

Your order for religious books, song books, Bibles, Communion sets, or maps, will assist in printing WORLD VISION.
The incomplete structure being built for a meeting place of the Mexican Christians in El Paso, Texas—a symbol of the aspirations of these Latin-American Christians for a comfortable and dignified place of worship; an evidence of the hard work and sacrifice of John Wolfe to establish the Cause among the Mexicans; a monument to the indifference and lethargy of white Christians throughout the South!
In this issue of WORLD VISION we are giving you more genuinely interesting material from widely separated points on the surface of the earth than we have brought you in a long time: from Africa, Japan, Hawaii, Canada and other places.

There is more that has to do especially with the work among the Mexicans in the Southwest and the vision of carrying the Gospel into Mexico, than concerning any other field. We are stressing the Mexican work this time but with no desire to minimize the importance of the needs of any other field.

We are constantly anxious that the readers of WORLD VISION may be aroused to the calls from many regions for the truth as it is in Christ Jesus; to the urgent need of working while it is day for the night soon cometh. We sincerely hope that many who are not now participating in any mission work may feel impelled by the need and the urgency of the situation to begin helping actively and that immediately.

Do not let your interest stop with a mere reading of the magazine; not even with saying that it may be good and that you hope the missionary work may continue to grow as it has been doing for the last few years, but put some of your own time into getting acquainted with the needs of a particular field that may interest you more than others and putting some of your prayers and money into that work. Do not let another week go by without trying to get your local congregation to send as liberally as possible to some mission work. If you cannot get the congregation to do it, then send something yourself, individually.

Consider the Mexican work as an example. Brother Wolfe has toiled for a number of years in El Paso and has built slowly but surely. He has had support that is tragically inadequate but he has kept heroically on the job. See that unfinished church building that is pictured on the preceding page! Can you rest with a clear conscience until you have done something to help him that you will be proud of. He needs that building completed and needs it immediately. Indeed he should have had it several years ago. He has proceeded cautiously from a financial standpoint, not going into debt, but building piece by piece as the funds were received to do a little more. He has built by faith, praying, believing, hoping that a great brotherhood would come to his aid. How can we turn from it without doing something to help him?

It took him three years to buy and pay for the lots on which the house is located and another year to arrive at the incomplete state of the building shown in the picture. It is the result of four years struggle that could have been accomplished in one year had the brotherhood been awake to the opportunity and needs of the work. Since January, 1935, he has received and expended for the lots and building, $1,913.04. Of this $977.47 went for the lots and $935.57 into construction work. $500 more is needed before they can begin to meet in the house for worship. This does not include inside finishing, partitions for class rooms, baptistery or benches. Then there is the splendid vision of building the school to train Mexican workers, the first unit of which is nearing completion a few miles up the river from El Paso. A hundred churches should send him $25 each within the next month. Won't you try to get your local congregation to be one that will do that much or more?

Do not lay aside this magazine until you have done something about it! May the Lord guide you into doing something that will justify your claiming to be loyal to His church and interested in saving the souls of others.

Friends of World Vision are requested to supply names and addresses of public libraries, doctors offices and permanent shut-ins to whom we will send the magazine. Kindly secure their consent, and maybe you will send something on the cost of printing and mailing.
Southward to Latin America

By John Wolfe

Mexico, South America, the West Indies, vast regions in the new world untroubled by war or the threat of war, present today a mission field as challenging as it is immense. From the Rio Grande to the great Pampas of the Argentine, from the rocky Andes and from tropical islands of the Caribbean more than a hundred million people, united by a common racial, cultural, and linguistic background, live in ignorance of the pure gospel.

El Paso, or The Pass, a city of 105,000 inhabitants, nestles in a natural mountain gateway looking south to these regions. Here, 65,000 Mexicans rub elbows with the remaining 40,000 Americans and form a friendly link between us and Mexico's 17,000,000 people. Thousands of Mexicans pass to and fro between El Paso and the cities of Mexico and annual excursions carry groups of Americans on sight-seeing tours to that land of flowers, music, and romance.

Here, in this pass city, we are seeking to establish a strong Mexican church, self-supporting both financially and spiritually, which will act as a base from which to spread the gospel into these regions beyond. At present we can number 60 Mexican Christians, scattered from Juarez across the river to the upper valley near what is to be the Mexican Bible School. Many others converted here have gone to other Mexican centers. Some of these are sowing the seed where they have gone. Others are worshipping with the Mexican congregation where they are now living. Our group here is small but the number is steadily growing, and with the added facilities which we are soon to have will without any reasonable doubt increase rapidly. With our new house of worship completed we will be able to appeal more successfully to the influential class of Mexicans. With class rooms for Bible study our work with the children and young people will be more effective. In every way we will be in a better position both to build up here at home and to expand our work to new fields.

We are pressing on toward the things that are before. Our plans for this year include a protracted meeting in every vicinity where we have a group of members living. Brother and Sister Allen Johnson, who expect to join us in the fall, will begin the development of the Bible School. Perhaps only missionaries who have labored for several years alone among a foreign people will realize what their coming will mean to us and to the work. Through the free distribution of literature we hope to bring the gospel in its purity more strongly to the attention of the general public than ever before. With better equipment, more workers, and an ever-growing readiness on the part of the people to learn of the gospel of God's grace we feel that a great victory for Christ and His truth is in store.

If God is for us, who can be against us? With faith, hope, and love we must press the battle. Unto God who gives the increases we must ever look, and to Jesus, the author and perfector of our faith. Forward to Latin-America. Let us not rest nor cease to pray and labor until these vast regions beyond hear the sweet story of God's redeeming love.

We know of eleven congregations throughout the United States supporting or sponsoring a missionary. Four of the eleven are full-time missionaries in the States. Six of the eleven missionaries are supported or sponsored by Nashville, Tenn., churches. At least three hundred churches, or five per cent of our 6,000 congregations, give monthly to some definite mission program. Perhaps a thousand churches give occasionally. Let every congregation adopt a definite and regular mission program to the extent of its ability and the world will be evan-
One of the greatest needs of the Mexican field is the completion of our Bible School. Many more Mexican districts along the border can be given the gospel as soon as we have a group of trained young men to send out into the harvest. The accompanying picture shows the first unit of our School on the acreage being bought for this purpose. This has been the home of Sister Wolfe and me for the past year, but later we plan to turn it into a dormitory for the boys. At the back of the property there is also an adobe house suitable for a small Mexican family. Into this house Brother and Sister Roberto Pedrazo, the young Mexican couple shown in the picture, plan to move in the spring and become our first students. Brother Herman Jundt, also in the picture, is already able to do some teaching in Spanish and has baptized several Mexicans in the district where he lives.

During the past year several improvements were made in our School property. The front wall of the house, which was only boarded up originally, was rebuilt with rock from nearby Mt. Franklin, the walls plastered, a new roof put on the house, and the floor completed. Also an ample shed for storing alfalfa and for other purposes was constructed and the adobe house completed with galvanized roof and flooring. Offsetting this expense, a little less than four acres of cotton was grown, netting a profit of $210.00. Other assets consist of 30 chickens, 18 rabbits, one horse, and one milk goat.

This property has a present valuation of $3,000.00, with an indebtedness against it of $1,110.00, payable in semiannual notes of $120 and $150. It is my desire to clear up this indebtedness as soon as possible. If some way may be found to do this in the near future, we will build another building and open our school work formally in the fall.

Our aim is to make this a Bible School in the true sense of the word. Only such students will be received as wish to prepare themselves for service on the mission field. The number of students will be limited and the training intensified. Once a student is thoroughly prepared and has proven himself through service here at home it will then be our object to help him get located at some other point to preach the gospel and thus extend our labors. Let us pray the Lord of the harvest that he send forth more laborers into His harvest.
Needs of the Mexican Field

Every field of Christian evangelism needs the Gospel and its power unto salvation; needs zealous Christians who go everywhere teaching and preaching; needs a united church behind it that will manifest its unity by love, the bond of fellowship, that is interested in every other member of the body of Christ; needs loyalty to God's will and His Word.

In applying this to individual conditions and races, we may discover individual needs in every field, for God did not make mankind nor nations nor races after a monotonous pattern. One very great need of the Mexican field is prayer. The Mexicans are a very sensitive people. They respond quickly to appreciation, kindness commendation, spiritual interest; likewise they are discouraged by indifference of other Christians toward them. Perhaps we all are to some degree. They lose faith in a religion that by its precepts teaches that we are all brothers, that God is no respecter of persons but that in practice is indifferent about some of its brethren, or sorts them into classes and categories. If as many prayers went up in private and public worship for the extension of the Gospel among the Mexicans as the Mexican brethren offer for their American brethren, surely those prayers would have a very quickening effect.

There is need for a church in Mexico City. A study of Paul's example will show that he went to large centers like Antioch, Corinth and Rome and then made those well evangelized cities to be centers from which the Gospel could radiate into all the surrounding places. The beginning of such a work in Mexico City would be a very helpful stimulus to the Mexican believers in the United States. But much more important than that: there are nearly nineteen million people in Mexico who could be won to Christ and His church, Mexico, in turn, should be our gateway to the rest of Spanish-America.

To accomplish this there is needed, first, a preacher who is loyal, capable, and a citizen of Mexico. Mexican laws will not allow it otherwise and as Christians we do not wish to transgress laws. Such a preacher we have in Brother H. R. Zamorano, now working among the Mexicans in Los Angeles. We need a church to sponsor that work. This need is very pressing. Of course the church needs to do more than appoint the missionary preacher and pay him; it needs to pray for him, encourage him, plan with him.

There are many other needs. A religious paper is one. The Mexican paper, El Camino, has not been published regularly for lack of funds. Some help from more prosperous American churches would be greatly appreciated.

More trained workers is another. We stress this, for the workers in the Mexican field are not supported at present well enough to allow them to do as efficient work as they should. The work among the Mexicans should become self-sustaining just as soon as possible, but will get to that situation sooner if helped a little more now financially and above all, prayers.

Is it worth while to try to fill these needs, to supply what is lacking in the Mexican work? Begun hardly twenty years ago without financial expense to the churches, largely carried on by untrained workers until lately, without any one congregation making the Mexican work its chief concern, the movement has come to be already a power for good. "Will it pay?" Well, if no business concern did any advertising without an absolute assurance that the advertising would pay, business houses would not grow. Sometimes salesmen are sent over new territory several times at great expense and loss, without any apparent results. But the extension of the business into new fields justifies and repays very abundantly all these expenses in a few years. Are we to find the children of light to be less wise than the children of this world? (Luke 16:8.) All the other activities of the churches and all the other fields should be continued and increased, nevertheless there are greater "business opportunities" among the Mexicans than in any other new field before us. Let us, too, be about our Father's business.
The following information concerning some of the missionaries among the Mexicans is furnished by Dr. H. L. Schug, head of the Modern Languages Department at Abilene Christian College. Brother Schug is a most enthusiastic and tireless worker. Indeed, it was his initiating the work and encouraging other workers that has made it largely what it is today.

Missionaries Among the Mexicans

It would be impossible to do a work among the Mexicans if we had no workers. It should be interesting to the readers of WORLD VISION to know who some of these workers are and something about each of them.

Brother J. W. Treat is a Paul. That is, he “makes tents” in the form of teaching Spanish and English at Abilene Christian College for a living and puts his heart and soul into the Mexican work. He and his wife both teach at the Mexican church here in Abilene and give generously of their means and help in every way. He is a good preacher and eloquent in Spanish. I have never heard him preach in English.

Brother E. B. Rodriguez, 2215 Santa Rita, Texas. While in Austin last year Brother Treat caused the formation of a Mexican church of Christ there. He and other American brethren arranged for Brother Zamarano to hold a two week’s meeting among the Mexicans there. There were six baptisms, one of whom was Brother Rodriguez, who is a carpenter, as our Saviour was, and is now a valuable helper. He is one of the leaders in the work at Austin.

Brother John Wolfe is a most original thinker and is a profound student of Mexican psychology. He has built and is building a great work at the doorway, “El Paso del Norte,” from the North into Mexico. He has consecrated and denied himself in a way that can serve as a fine model for other missionaries and also as a present day commentary on New Testament times. At present he is better supported than he used to be but the support is still far from adequate. Time was when he often did not have more than $10 or $20 for his own personal expenses a month, and he was worth $200 to $300 a month. I know of his turning down a $200 a month offer in the commercial world to take up the work at El Paso without any financial guarantee whatsoever from the sponsoring church. Why is it that a salary-seeker often gets big pay and a missionary gets just what’s left over, “what the church can do without?”

Brother Jesse G. Gill is now in San Antonio, Texas, at 1138 Pasadena Street. He has built much, too, having been in the service perhaps a little longer than Brother Wolfe. I’m not sure about the beginning dates. Brother Gill first established a church in Sweetwater where there are some who still keep the faith. He worked in Colorado City, Texas, then in Ft. Worth, then in Dallas and now in San Antonio. He has been a great asset to the work. He has converted and baptized between 200 and 300 Mexicans. He is now doing a solid work, not trying to hurry or get numbers of half-taught converts into the church. The congregation of Mexicans in San Antonio is the largest we now have, I believe.

Brother Hilario R. Zamarano, 601 Enchandia Street, Los Angeles, California, is well fitted for working in Mexico proper. He is a Mexican citizen in good standing. More than that, he is in very close touch with the leaders of national thought and politics in Mexico. We are just skimming the surface in our work in the United States. The Mexican population in the United States is widely scattered and almost altogether disorganized and many of these have lost their identity as Mexicans. There are barely a million of them in our country while there are 16,500,000 approximately in the Republic of Mexico. With the work properly supported in Mexico City as a radiating center it would be possible for us to influence the highest class of Mexicans who are the traditional leaders and the ones best trained for leader-
ship among their people; the ones whom the others respect. Brother Zamerano should be down there with proper equipment and adequate support.

Brother Jose V. Dias, 906 Eleventh Street, Las Vegas, New Mexico, lacks only one semester of graduation from Abilene Christian College. He is a born Mexican and with comparatively little difficulty could establish Mexican citizenship. The church at Lubbock, Texas, is supporting Brother Otis Gatewood for work among the white people in New Mexico and they are contributing liberally to the support of Brother Dias also. Brother Dias is working at secular employment to supplement his support when it is insufficient from the churches.

Brother Rosendo Cantu, 402 West Washington Street, Harlingen, Texas, is a worker of whom little has been heard, but he is a very faithful worker and fluent speaker. He is doing a solid work, although somewhat slow, in and around Harlingen. His sixteen year old daughter is a great help to him.

Brother Eduardo Fuentes, is still a student in Abilene Christian College. He is very consecrated and will eventually be a great asset to the work I am confident, but he lacks several years of finishing his education.

Brother Vasquez, of Los Angeles, whose address I lack, is a great worker and is holding together a small band in Santa Paula. He is genuine and solid.

Brother Santos M. Rodriguez, is an elder in our congregation in Abilene. He is now doing evangelistic work under our direction in Ozona and Juno, Texas. He is a fine thinker and a good worker and with further training he will make greater advancement.

There are others, of course, but the brief description of these will serve to show the reader that we already have good men, both Americans and Mexicans in the work, some of whom have been doing good work for a number of years. They have demonstrated by their activity that results can be had among the Mexicans. All of them have worked and are working under severe handicaps. Let us consider a little their needs, with the sincere prayer that many of our readers will be aroused from their indifference and do something to help in this urgent business of the King.

The Needs of the Mexican Work

The prime need is better support for all the workers. I do not refer so much to financial support, though that could and should be better, but to spiritual support, prayers, interest, etc. I fear that the attitude of most all the churches is, "what we have left over after the regular collections: a second collection every fifth Sunday, if the month has one, and enough for the preacher to live and dress Mexican style." At least I have heard some similar expressions. If Christ should come now-a-day I imagine he would come as a Mexican or Italian, or of some other despised and rejected people.

A good religious journal is another pressing need. We have done our best in putting out El Camino which has done some good. We have not had enough money to put out such a monthly as is needed. For $17.00 we can put out monthly, a good paper in Spanish, but lately the local Mexican church has been the only contributor except $2.00 from Brother J. R. Jiminez, Havana, Cuba. If we had an assured $25 a month for El Camino we could put out 2,000 or 3,000 copies monthly and with them send as many timely tracts.

Another need is a "press agent for Mexican missions." I am not serious and yet I am. We should not need any special stirrer-up, but we do. We get almost to having special boards for the promotion of the work in other parts of the world—but we have none for the Mexican workers! The trip that Brother Cecil Hill made among some of the churches in the interest of the work of Brother Wolfe did some good temporarily. I do wish it were not necessary but I cannot see how the work in Mexico City can be established otherwise. Advice is solicited.

This is our fifteenth edition, fifteen thousand copies. Total number of copies printed to date including this issue, one hundred and sixty-five thousand.
A Report on Conditions Encountered on the Mexican Mission Field

BY
JOHN WOLFE

It is true that the people of all the Latin American countries, including Mexico, are mostly Roman Catholics. However, the spirit in which these people hold their religion is far different from that of Catholics in the United States. Especially among the Mexicans, with whose psychology I am best familiar, Catholicism does not present the stone wall of resistance which we have become accustomed to think of in connection with that religion. This is a point which we must constantly bear in mind. The Latin temperament is different. Where the American Catholic grips his religion with a tenacity that can seldom be shaken, his Latin American cousin has more flexibility, the capacity for quickly dropping old attachments, ideas, and allegiances and forming new ones. He is not sold, body and soul, to his religion, but holds, over and above all, the right of independent thought and action. In a word, he is more independent. His personal pride and dignity are always in the ascendency. Catholicism therefore, as a religion, has no unshakable hold upon him. He may be a Catholic, but he is still his own man, with the divine right of doing as he chooses. He hears the gospel with a mind more open than his brother Catholic in America. Especially is this true of the typical, middle-class Mexican, touched by the influences abroad in the world around him. Alert and enquiring, he is ready to make any change that will be for his own betterment. He stands unfettered upon the pinnacle of his own individualism. Let come what may, he is ready to prove all things and hold fast to that which in his estimation is good.

But that is only the background for the picture. The whole situation in Mexico is colored by the complications of the Mexican social order. In Mexico, social and racial lines are clear cut and definitive. The aristocracy, while not bound to Catholicism by a sense of religious conviction, is bound by its social traditions, for religion is with them a social tradition. To deny their religion outright and to embrace a new one is to be ostracized from the society in which they were born and nurtured. Religion with them may be only superficial, but the social tie holds them as in a vice. Few indeed, among the rich, are able to throw off this centuries-old weight.

Among the lower class, where the Indian blood is predominant, conditions are entirely different. The poor have no social rank to lose by adopting a new religion. One who leaves the Catholic Church may be shunned by former friends, but this is not a paramount consideration. The individual drifts about with no economic or social foundations to stay him. Consequently he has little regard for what others may think of him. However, the loyalty which among the rich is given to the whole class is centered here in the family. The religion of parents is held, generally speaking, inviolable, but even this is a bond which is often disregarded.

Aside from the natural restraint of family tradition, the chief devices of Rome for holding the lower class in subjection are fear and religious prejudice. In some cases these verge into a deadly fanaticism. Where this is the case the gospel preacher will seek in vain for an avenue of approach. The ear of the fanatic is deaf to all appeals. Do you knock at his door, he will close it in your face. Do not hand him some literature, he will tear it in pieces before your eyes. He will scarcely look at a Protestant, knowingly, on the street lest he be contaminated by the very glance.

The chief doctrine, as such, that I have found that holds these people back from accepting the truth is that of predestination or fatalism. They assume that God is responsible for the fact that they were born amid certain conditions, and that to try to escape them would be fighting against God. The more ignorant make God responsible even for their religious
belief, and say that if it is God's will to punish them for it they will gladly suffer the punishment, let God's will be done. They seem held completely in the clutch of an all-pervading passivism.

In spite of these extreme cases, however, there are many honest, noble souls among the poorer class. Many among them hear the gospel gladly and respond to its teachings. The fact that they usually have large families, live under economic stress, have no means of getting to and from services when they live at a distance, and are often in a turmoil because of family difficulties of one kind or another, makes it hard to weld them into working congregations. They are in need of continual leadership and guidance. Nevertheless, they are capable of a deep, earnest faith and personal devotion to Christ.

Between these two classes that I have mentioned there is a very distinct middle class. This is composed of shop keepers, the operators of various kinds of small business, skilled workers, and members of the professions. Among this class the hindrances to the gospel, although more varied, are less intense. One may find something of social tradition, an element of family restraint, some prejudice, and some sincere devotion to the best elements of Catholicism. There obstacles, however, are not usually insurmountable. Here is where one encounters more than elsewhere, the independent thinkers. Many are at present drifiting upon a tide of doubt concerning the Catholic Church. Others are in open rebellion. Here is where the door of opportunity stands wide open, inviting us to enter with the gospel message. These people are usually honest and sincere, and may be converted to Christ if one knows how to approach them. When converted, they make genuine Christians, and work for the gospel with love and devotion. They have a deep reverence for God and a great capacity for spiritual apprehension. They are what we often call spiritually minded. Although lacking the American genius for energetic action, they derive a great individual comfort and joy from their faith.

The question is how most effectively to reach these various classes of people with the gospel. In answer-

WORLD VISION
One of the finest pieces of work that is being done outside the United States in spreading the Gospel of the Lord Jesus Christ, is that in Havana, Cuba. The missionary is Brother J. R. Jimenez. The work is under the direction of the Nebraska Avenue church of Tampa, Florida. The work is supported by about twenty churches in Alabama, Florida, Georgia and Tennessee.

This work is among Spanish speaking people and is an integral part of the field and the accomplishments that are being featured in this issue: the work among Spanish speaking people in all of Latin-America.

From the report on Brother Jimenez' work for January, which is a typical monthly report, the following is quoted:

"Brother Maza held eight services during the month and Brother Prieto four. Their meetings are interesting and lively and are expecting some additions, in the near future, as a result of their efforts. Both are diligently studying the Word of God; as also the other young men whom I have mentioned in my previous reports. I am highly pleased with their efforts and I believe that they will be in a position to give valuable help before long.

"We had the pleasure of baptizing several this month. Mr. Prudencio Marichal, who has been with the (Continued on page 14)
Mission Work in a Truly Destitute Field

I appreciate very much the invitation of the Editor to write an article for “WORLD VISION.” I consider WORLD VISION to be filling an urgent need in the field of religious journalism.

I count myself happy to be the evangelist of a congregation very zealous with respect to missionary work. The church at Tipton, Oklahoma, has held five mission meetings; one debate in a mission field; and established three new congregations in the last four months. During this time it has sent regular monthly contributions to two destitute fields, and special contributions to two others.

However, the greatest piece of missionary work done by the church in Tipton, I consider to be done in the Tipton Orphans Home. As would be expected, the congregation here is the largest supporter of the home. It is concerning the missionary opportunity afforded by this home that I write.

Be it understood that all the other homes furnish just such an opportunity as this one, and that it is used as a basis for this article simply because I am better acquainted with it and its workings. I am in no way connected with the Home. I merely preach for the church which meets in Tipton. However I come in close contact with the Home practically every day.

Within its portals dwell some two hundred forty orphan children. They were made orphans by no choice of their own. They seem to me to be the most pitiful people in the world. When these little boys and girls should be the greatest delight of some parent’s heart, they are—or were—but the personification of misery, want and despair. When all the stories of our foreign lands have been told, regarding the want, poverty and ignorance of people without God, I am certain that none of them will be more horrible than the stories that could be told concerning these children.

Each day brings many strangers to the doors of the Tipton Orphans Home. In the arms of the older have been borne the ragged and shivering forms of the younger. Or perhaps a telephone conversation will send a representative of the Home to some city where three little children have been found, deserted, hovering in an empty box car. Not infrequently, a Judge or Sheriff will call and ask that a boy or girl be given a chance for a home and a normal life in the Tipton Orphans home, rather than send it to some reform school. I have yet my first boy or girl to see, taken from such surroundings, who later had to be sent somewhere for correction. I have seen brother R. E. Chitwood, the Superintendent of the Home, go on so many of these missions, that I know when he departs this life, an angel of mercy will have gone to his rest.

Into the Tipton Orphans Home have gone more than nine hundred children in fourteen years. Their histories tell a sad and deplorable tale; broken homes, weeping mothers; suicide fathers; sad-eyed children. I have seen many undernourished bodies; many ill-trained minds; many starved souls. I have seen many pictures of sickness, death, poverty and want; many views of cast off and unwanted children. I have listened to their stories—stories of famine and cold, and want. Many stories of hopeless struggles against unconquerable odds. The Home has listened to them all. It has done what it could. Never yet, has a destitute orphan child been turned from its door.

These children are what they are today, chiefly by the Christianity that is in the world. The roof over their heads, the food they eat, and the clothes they wear are the gifts of men and women who practice pure and undefiled religion. I sat and watched the two hundred forty of them play with new Christmas toys in the halls of the Home today, while the north wind drove the freezing weather through thick overcoats outside. I secretly thanked my God that I have had an opportunity to help remove these helpless children from out those chilling winds.
If the food and shelter were all that were provided for these children, the brotherhood would have done a Christian act. But that is the very beginning. Each child is given an education—even allowed a college education if he desires it. As far as it is possible under the circumstances each is taught a trade. And greatest of all, each is taught of God.

Each evening as the shadows fall, the children are all gathered in the dining room of the home for a Bible lesson. They sing and pray and learn God's will. I have listened many times as one of the larger boys, leading the prayer of all the children said, "Lord, we thank thee for this home, and all that it has meant to us. We thank thee for brother and sister Chitwood, and for all who have made this home possible. Father, bless them, and keep them." My brother, they mean every word of it.

I think that I shall never hear this side of Glory, a chorus more sweet than the voices of these two hundred forty orphan children raised in praise to God in song. I believe that every one of them sing when the song is started. Their voices come nearer sounding like harpers harping with their harps, and come nearer having the sound of a mighty waterfall than anything I have ever heard.

I have had the happy privilege of baptizing over one hundred of these children into Christ since I came to Tipton. Only last week, seven of the larger girls of the home came into the office and asked to be baptized. There was no death bed stories, no soul stirring sermon, no invitation song. They just came and demanded to be baptized. Three of the matrons went with me to the church building, and helped me prepare the baptistry and composed the audience while these young ladies were baptized. So it has been many times. These children make the most devoted Christians I know any thing about. Five of them now live in Clinton, Oklahoma. They are married and have taken their places in the world. Recently a stranger said to me, "As long as that Home can produce the kind of men and women it has produced and sent to Clinton, it is worthy of every penny that is spent on it." Mine is a loud "Amen."

Of the children in the Home, I think I would be safe in saying that not more than one out of four had ever heard of the church of Christ before they came into the Home. I think it would also be safe to say that not one out of twenty would have ever been a member of the New Testament church had it not been for the Home. Considering the circumstances of life from which they came, it is reasonable that most of them would have become the criminals of tomorrow—driven to it by want and neglect, had it not been for the home.

Then, too, there is the indirect missionary work of the home. The Tipton Orphans Home preaches a louder sermon than any gospel preacher on the field. God alone can know the impression it has had upon the hearts and lives of observers. I could name several who have been led to obey the gospel, who were first attracted by the work that the Tipton Orphans Home is doing.

I consider the money spent by the brotherhood in the support of the Tipton Home, and all the others for that matter, to be the wisest, soundest, most lasting, and most economical spending that can be done in the mission field. Truly, a world wide vision could not overlook such a destitute, yet such a ripe harvest field.

The Cuba Mission
(Continued from page 12)
Seventh Day Adventists and visiting many churches seeking for the truth. He is a highly esteemed member of the National Police Force and a very enthusiastic and active personal worker. Also, Messrs. Raul and Isidro Fraga, brothers of our beloved Jose Antonio Fraga who, as you will no doubt remember, died last November. These are from Brother Prieto’s class at 117 Estevez Street, Havana. And Alejandro Gonzalez, a Catholic, almost won by the Adventists. This is a result from Brother Maza’s group of Marianao. We are glad indeed because of these victories of the Truth over error. I know you will rejoice with us too. May our Lord continue to bless us!

"I hope to announce, soon, the beginning of a new work at Matanzas, in Matanzas province. I was not to start last month as I had intended, but Brother Rodriguez is there already and trying to get a start."

WORLD VISION
Regarding Our Return to Africa

We have spent a busy year in the States and not much time, not near enough is left to do what we would like to do. Just three months left. Passage has to be engaged and down payments have to be paid to hold the reservations. Car has to be exchanged and things acquired and got together to put into the truck which we will drive to the boat and have them set across to Capetown where we will get in and drive on to Sinde Mission, taking all we can from here.

I am confident you were interested in the message I brought to you regarding the African field and work and most of you expressed a desire to have fellowship with us in that work. We appreciated that very much and I know the officers of 10th & Francis St., congregation of Oklahoma City will appreciate your gifts toward this return and your letting them know of your intentions of a regular, monthly contribution for support after we are on the field.

We are thankful for all those volunteer friends accepting the responsibility of supplying such helpful and appreciated things as radio, sewing, machine, .22 rifle, etc. If any one or congregation would like to help supply further things, the following are needed: a mimeograph, hammer mill, windcharger and battery, and some power tools. If it is more convenient just send your gift to me for I know brethren in Christ who are in business who have told me they would get me these things at wholesale. This is cheaper than the second hand dealers sell used articles.

It takes two natives grinding all day and six days a week on a hand mill to make our corn meal, their chief food. Don't you think that justifies a hammer mill where one day will provide a month's supply? Or, where coal oil is 85 cents a gallon and the only lighting facilities for our nightly meetings is just an old lantern and where in that dim light all that you can see of the individual native is the whites of his eyes for black in a black back ground just doesn't show up, justifies a little electricity for both our own house and the church house? Or, again where we have to make all our own furniture from the forest tree; rip the log into plank; work the plank into furniture that it justifies our having some power tools? The tools can be run off the battery in the electric plant for light. Where we have to make every thing by hand and be self sufficient you will not think us extravagant if we ask for these necessary things.

We want to return in June to our work at Sinde Mission which we left in charge of a Native, Kambole. Soon after the Browns got to North Rhodesia, Kambole went to the brethren at Kalomo and told them two catholics were around in the locality of Sinde trying to get a footing and that some one better come there and prevent that being done. Brother Brown went there and stayed a while but now has gone to Cape Town to work.

Most of the buildings at Sinde are of the adobe type which our Supervisor of Native Education says must come down and that we must put up buildings of burned brick. We were not in a position financially nor condition of health when we had to pay our own way out to get home to take on that responsibility of tearing down and rebuilding. But now it will have to be done if we are to carry on there with the approval of the Government. Now we are our selves again and not only ready to go back but to take on the responsibility of rebuilding. With better help, both in support and workers the task will be easier. Brother J. C. Shewmaker, wife and two children are going with us.

We never like to take on greater burdens than we shall be able to meet hence it is a very important matter to know just what our regular monthly income is. Without this we cannot know how to plan our work. A building program is expensive but not so expensive over there as it is here, on account of the cheap labor and our ability to make our own

(Continued on page 24)
Friday, December 2nd, closed the third month of school here at Namwianga Mission. Thus far, the work has been very satisfactory. The pupils take an unusual interest in their books and delight in doing their work well. In one of the Bible classes each pupil is required to memorize two verses of scripture daily. Everyone recognizes the fact that memory work requires considerable study; but, while studying the twelfth chapter of Matthew one boy stood and repeated twenty verses! He had learned all these in one night; and all the light he had to study by was a little fire built up outside his hut.

Since the rains have started and many of the boys have had to go home and "dig," or help their parents plant mealies (maize), etc., school was vacated at the end of the third month until January 2nd. Not all of the boys had to go home. Part of those who did not have to go, stayed on the mission to work. Others who are most advanced in their school work and best prepared, were sent out to the villages to preach during the month, to their own people. This is a project of the church, including the white missionaries and the native Christians, that meets here on the mission. Eight boys were selected to be sent. The one that repeated the twenty verses of scripture was among the number. For their work they will receive the customary amount, which is ten shillings per month (about $2.40) for native workers. A few dollars will go a long way in preaching the gospel in this country. We feel that these boys will be able to do a lot of good as well as get much valuable experience for themselves.

The boys were sent out "two by two," and will work in pairs during the month. Each pair was given a map of this territory, indicating the various villages to be visited. Besides preaching, they will deliver tracts written in the native language. These were printed here on the mission after having been written by one of the native teachers. This is a very helpful aid in teaching those who can not read and speak English.

This project is in line with the accepted method of doing mission work in this country, since the chief aim is preachers and teachers to teach and to develop and send out native preachers to their own people. We are able now to see these plans being executed and to see some of the results of the work.

A good example is that of "Musa." Musa is a native boy about twenty-five years old. He attended the mission school at Kabanga Mission where Brother Merritt was working. Here he became a Christian; and after finishing the fourth standard (about the sixth grade), he went to the government normal school for native teachers. During the past fall he has been teaching a village school in a native village called Slamafumba. But he has been doing more than teaching school. On Sunday and at other times, wherever an opportunity could be found, he preached to the people there.

Musa's work speaks for itself. During the month of November, Brother Merritt received a letter from him saying that he had six converts to be baptized. It is the practice here to let the white missionary do the baptizing. Brother Merritt, went, and instead of six there were thirty-six baptized! A little later, Musa wrote another letter saying he had ten more to be baptized. Brother Merritt went again; and this time he baptized twenty-six, making a total of sixty-one in one village within a month's time. At the present there are eighty-three members in this congregation. Originally, there were seven members. Brother Scott baptized fourteen; and one was restored (Continued on page 24)
Our Great Objective...

In dedicating this college in September, 1937, the founder, Mr. George Pepperdine, stated the two-fold objective of the institution as follows:

1—"Adequate preparation for a life of usefulness in this competitive world."

2—"A foundation of Christian character and faith which will survive the storms of life."

Every member of the faculty in the college, every course of study in the catalog, every lecture in the classrooms, every experiment in the laboratories, every form of recreation and competitive sport in the gymnasium and on the playground—all these have been provided to combine, with the religious and moral atmosphere of the school, the facilities through which this splendid two-fold purpose can be attained.

The enthusiastic response of people generally has greatly encouraged us.

A Safe Place for Young People...

Christian parents who send their sons and daughters to this college entrust to us their most precious possessions. The welfare of these young people is a serious consideration with us. Each member of our faculty must be thoroughly Christian, not only in name, but in personal life, and must have a sincere desire to instill the spirit of Christ into the heart of every student. It is the purpose of this college to give young people standard academic instruction in complete college courses in the Liberal Arts, the Sciences, Business Administration, and Home Economics, without exposing the students to the subversive teachings of infidelity or materialism. We plan that their Christian faith shall be strengthened and deepened while they are in college.

Absolute essentials of life as advocated in this college are: Faith in God, strong Christian character, American patriotism, preparation for life's work, and an urge to serve humanity.
A Cosmopolitan Student Body...

Twenty-seven states and one foreign country are represented in the student body of 265 at George Pepperdine College. The distinctiveness of the service given and the unusual ideals which characterize the operation of the school have been important factors in bringing this student body together. It is our plan that this college shall ever be a school whose lofty purposes and whose splendid provisions for carrying out these aims shall appeal to a distinctive class of students with a definite goal and a high standard of achievement. Students are selected carefully. They are a very serious-minded class of young people, with a high purpose in life, a clear vision, and a firm determination.

Wholesome Surroundings...

The founder's desire to provide "higher education under fundamental Christian leadership" is carried out not only by the faculty in the classrooms, but also by the dean of men and dean of women in the dormitories. Wholesome associations for young people are promoted in the various student organizations, which include musical, art, service, and social groups; debating and oratorical teams; geographic, foreign affairs, and camera clubs. Two religious study groups, including the Timothy Club for young preachers, add much to the constructive spiritual life.

Student Recreation...

It is the aim of the college to give opportunity and encouragement to every student for some form of health-building and enjoyable recreation. Three concrete tennis courts and equipment for badminton and volley ball have been provided. The mild climate of Southern California makes possible outdoor recreation on almost every day of the year. For indoor sport, ping-pong, shuffle board, and other games have been provided. The gymnasium, recently completed, provides first-class facilities.
A Well-Balanced Education...

A trained, alert mind—a sound, Christian Character—a strong, healthy body—these are the ideals of a well-balanced education. Without one, the other two are ineffectual, if not actually dangerous.

It is upon this principle that this college is operated. Through the teaching of right-living and right-thinking, in addition to standard courses of study, our students will enter the world with a protective resistance to temptation; and a determination to use their talents for the betterment of humanity.

The principles of life and human conduct, as taught by Jesus Christ in the Golden Rule and the Sermon on the Mount, and their application to modern life with its present day problems, receive an important place in classroom instruction and the campus influence. New Testament Christianity is both taught and practiced at every possible opportunity.

A Desirable Location...

The college is located on 79th Street, near Vermont Avenue, in Los Angeles. This location seemed to combine more nearly all of the qualifications needed—a dignified residential section with home-like surroundings; quietness, conducive to study; adequate transportation facilities; accessibility to cultural advantages of libraries, lectures, museum and art treasures.

Future Expansion...

Over 30 acres of land, extending from Vermont Avenue to Normandie Avenue (about ½ mile), provide space for future expansion. There is room for a stadium and all athletic facilities.

TOMORROW—in the generations to come, George Pepperdine College may become a great university ... still maintaining as its goal the strong spiritual life of the students by continuing an emphasis on Christian character and Religious Education. Its opportunity is great, its field is wide, and the scope of its usefulness in the world will be limited only by its ability to secure sufficient finances for expansion purposes.
1. Administration Building
2. Site for proposed Science Building
3. Library, now under construction
4. Men's Dormitory
4A. Proposed Additional Units Men's Dormitory
5-7. Concrete Tennis Courts
6. Dining Hall
8. Women's Dormitory
8A. Proposed Additional Units Women's Dormitory
9. Site for Student Union Building
10. Site for Fine Arts Building
11. Site for Engineering Building
12. Site for Auditorium
13. Gymnasium
14. President's Residence
15. Concrete Tennis Court
16. Athletic Field
17. Site for proposed Stadium.

Over Thirty Acres of Land—Ample Room For Expansion
An Ox Trip—
Twenty-One Baptized—
Faithful Siamate

BY
A. B. REECE
Abilene, Texas

For sometime one village, Kanchele, had been hearing and obeying the Gospel. When the old headman, Kanchele, died some dissention arose and the village divided, one part going to the west taking the name, Kanchele, with them. They were active workers in the Cause and had been preaching to their neighbors. They asked us to come visit them as several were asking to be baptized. So we laid off from work, inspanded six head of oxen to the wagon, and set out Saturday morning for the new village. We camped early that evening so the oxen could graze. While the head boy herded the oxen we all fished. The night passed without incident. Starting early next morning we reached the village just at noon; held our services and at the close I baptized twenty one men, women and children. We took two days to return. All the way we followed a native path through the forest and not being able to go as crooked as the path we broke the top off the wagon.

FAITHFUL SIAMATE

Siamate is a member of a very good family. Converted while young, he grew steadily in spirit and zeal, walking twenty miles to church every week for years until he established the Cause in his own village. His village breaking up, he moved to Kanchele, where he became the leading spirit. There he was put to a severe test of his faith by a witch doctor. It was on this wise:

There were two or three persons whom the headman wanted to get rid of but he was not man enough to go to them and tell them to get out. He resorted to the old native custom of calling in the witch doctor to smell them out. The terms agreed upon were as follows: each member of his village must be tested and each pay his fee in money; make a contribution of grain (for he had to have two 200 pound sacks of grain), and give toward buying an ox for a feast afterward. To smell them out he used a rawhide slip loop which he put over each one’s head and if he wore a witch or had any witch’s medicine, the loop automatically tightened around the one’s neck.

(Continued on page 21)

Ready to Start to Siakbene

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After Twenty Years

During the twenty years that we have been in Japan, many things have happened to the furtherance of the Gospel and the salvation of be­nighted souls. Missionary efforts both abroad and in the United States have increased surprisingly and other foundational work in the Kingdom of the Lord has gone forward. We have seen several hundred baptized in Japan. Several new congregations, though small, are worshipping our Lord in Japan. All these things are definitely encouraging.

Upon my arrival from Japan, November 29, I was met by Brother H. R. Fox, given the welcome word that Mrs. Bixler was improving, and escorted to the hospitable home of Brother and Sister Godfrey of Central church in Los Angeles.

May I name a few experiences since arriving that seem to me to show the great awakening that is coming to pass among the churches of the United States? First, the growing work and new congregations on the West Coast. Again, it was joy to my soul to visit the new school in Los Angeles that Brother Pepperdine has given to our country's young people. A noble group of men and women make up the family. It promises to do great good.

My next stop at Abilene Christian College, where my daughter has been received so kindly and was attending school. It was a great pleasure to meet old friends and teachers. We are always glad to meet Sister Bishop. The work that Brother and Sister Bishop did in Japan still goes on in an important way.

C. Roy Bixler began work with the church at 39th and Flora (then 33rd and Benton) in Kansas City, Missouri about the time we began our rural work in Japan. At this time I find the work grown to a large congregation active in many important phases of church work. The other congregations in Kansas City are likewise going forward—a great contrast to the size of the work in 1918.

Brother George Benson, in cooper-

A group of Japanese young people who were baptized in a recent meeting.

BY
O. D. BIXLER
Ibaraki Ken
Ota, Japan

20 WORLD VISION
ation with the splendid faculty, tried and true through the years, is making Harding College to be felt both in and out of the church throughout the land.

The visit in Nashville revealed that greater activity than ever is being manifest in spreading the Kingdom of our Lord. Special mission plans are being developed for both home and foreign work. Watch WORLD VISION for reports on these efforts.

The homecoming and meeting at Martinsburg, Indiana, was a real treat mingled with joy and sadness, for several have gone on ahead and we can see them no more here. The church there and at Borden and other points nearby—all together push forward for their Lord.

Meeting old friends and kin and brethren in Louisville and central Kentucky was greatly encouraging. Time prevented me from getting around to all, but special efforts to proclaim the Gospel seems manifest by all churches, including those I did not get to visit.

Brother Harding McCaleb and the church at Cornell Avenue invited me to come to Chicago. Again activity was an impressing quality there. Brother John Allen Hudson's work is highly spoken of. The whole church plans on a real program for missions. They are still set on supplying Brother J. M. McCaleb with the needed couple for the work there. Brother Harding McCaleb's and Brother Rowland's visit to Japan in July, 1938 greatly encouraged them to try to supply the need. Incidentally, Brother Harding McCaleb is surely a son that any parent might thank God for in his zeal and selfless efforts in behalf of perishing pagans. No other man has more interest in missions or is sacrificing more time in behalf of the missionaries than Brother Harding McCaleb. We thank the Lord for him. Brother Craddock invited me to Northwest congregation but I could only promise to visit them later.

Brother Morehead called by Searcy (where we are to live until May, D. V.) and allowed me to accompany him down through Arkansas, Mississippi and Louisiana. It has been a delightful trip. We have visited many congregations and mission points. Everyone is awake and up and doing.

I must mention Brother J. P. Boyd at Ruston, Louisiana. He is not well but the first year the original 15 Christians doubled to 30 and the second year the 30 doubled to 60 or thereabouts.

And now I am in the home of Brother and Sister R. B. Sweet. His valuable work as editor of WORLD VISION has made me anxious to meet them. They are lovely folk. Again he is giving of himself from an already full program for this work. The magazine is growing amazingly and doing great. WORLD VISION to my mind is one of the greatest new additions to the benefit of missions that has been made. The Lord is blessing it. And so we thank the Father for him and that indefatigable B. D. Morehead who is always bounding in the work of the Lord unselfishly and untiringly, assisted by his zealous wife.
Announcements

To supporters of World Vision—we call your attention to our co-operative plans.

B. D. Morehead continues as publisher and R. B. Sweat as editor. Its cost of printing is to be secured as in the past—by gifts, subscriptions, sale of the magazine in bundles, and ad sales. World Vision mailing list is not combined with Christian Leader list, but all subscribers of Christian Leader are to receive World Vision. It is hoped that all who have been supporting World Vision will continue.

Christian Leader is printed twenty times a year. Quarterly World Vision is sent to the entire mailing list of Christian Leader. This gives the readers twenty-four papers a year.

The above arrangement does not assist World Vision with its printing cost for Christian Leader pays only the printer’s cost for copies needed for its mailing list. This arrangement about doubles the single copy circulation of the World Vision.

The editor of the World Vision is staff writer and the publisher is circulation manager of Christian Leader. We are pleased with the co-operative arrangement.

Earthen Vessels

Earthen Vessels, you and I,
Wondrous treasure we embrace,
Riches that no king can buy,
Free to all, by heaven’s grace.

Earthen Vessels, made of dust,
That the power in all its might
May be God’s, enough, our trust
To be bearers of the light.

Earthen Vessels, God-designed
For good works, and ’tis His will
That His workmanship shall find
Paths of usefulness to fill.

Earthen Vessels, sanctified,
Meet, for our dear Master’s use,
All our lack He hath supplied
Plenteous for the universe.

Earthen Vessels, in our hands
Doth the world’s one hope remain
“Go ye therefore”—Christ commands,
May His trust be not in vain.
—Nellie Hertzka Morehead.

Sister McCaleb’s Passing

Dorothy Bentley was born in Mason County, Kentucky, on January 10, 1869, and was married to John Moody McCaleb about a year before they entered Japan in Spring, 1892.

Fifteen years later she returned to the States with their three children that they might have advantage of an American education.

Sister McCaleb, after an extended illness departed this life on January 30, at the age of 70 years and 20 days.

To Brother McCaleb, and children, Mrs. John T. Glenn of Louisville, Ky., Mrs. Dr. F. E. Williams of Wakonda, S. Dakota, and J. Harding McCaleb of Chicago, Ill., we express sincere sympathy.

A David Lipscomb College student heard an inspirational speech by Brother Merritt, missionary from Africa. She immediately decided to give ten per cent of her salary when employed to mission work. We understand she has just sent $50.00 to Africa.

Some of our workers in destitute fields write that encouraging letters and contributions are coming as result of brethren reading World Vision.

The publisher is grateful to his friends and co-workers who are helping to maintain the magazine.

WORLD VISION
Something to Think About

The thing about which I desire to write has been on my mind for some time. To me, it is an urgent need, for every teacher of the word of God to prayerfully and earnestly consider. In Billings, Montana, I distributed thousands of pieces of literature, written by myself and others, with seemingly very little results. I have asked myself many times, why did not these articles get greater results? One is inclined to satisfy himself my saying, "Oh! the people are just indifferent." But, is not that just salving one's conscience? That does not get results, and results are what we want.

Many denominational preachers resort to entertainment, politics, and current events to get the attention of the people. I am sure they do it because that is what the people are interested in. But the Bible says, "The gospel is the power of God unto salvation." Rom. 1:16. To me, resorting to these things in either the pulpit or press, is but hoisting the white flag.

Viewpoint of the Reader

The man on the mission field has no crowd to draw a crowd. His enthusiasm must come from the word of God, prayer, and the longing of his heart to see souls saved. Sometimes, I fear, we write articles for promiscuous distribution among sinners, just in the same manner that a teacher talks to his class. If he should think about it for just one minute, he should know that his article will not be read by very many. The student is anxious to learn what the teacher has to teach him. That is why he is in the class. But I am sure that the average home where the literature is left does not want the literature and many of them will let you know in no uncertain terms.

By W. Don Hockaday

2750 Taylor St., N. E.
Minneapolis, Minnesota

The apostles could so present the gospel that sinners would cry out, "What must we do?" To me, the trouble is not, what is the matter with the people, but what is the matter with us?

Jesus Moved With Compassion

Jesus was moved with compassion because the multitudes were scattered as sheep having no shepherd. (Mark 6:34.) The Pharisees were blind guides leading the multitudes away from Jesus. (Matt. 15:14.) There is no doubt that the teachers of denominationalism today are blind guides because they have lead the people into the divided condition of Christendom that exists in the world today. The teaching of one church will not produce another one, neither will the teaching of the New Testament produce more churches today than it produced in New Testament times. It produced only one church then. (Eph. 4:4-6; 1:22-23.)

Many of the people today are bewildered because of the many conflicting doctrines they hear and because of the sinfulness they see in the lives of many professed Christians. This has developed in the hearts of some a positive disrespect for professed religion. Others are positively set in the religion of their fathers and like Saul of Tarsus, Gamaliel was right, even though he could not answer Stephen. Should not these bewildered people have our utmost sympathy?

Winning Attention

When Jesus sent the twelve on the first commission, he said, "Behold, I send you forth as sheep in the midst of wolves: be ye wise as serpents, and harmless as doves." (Matt. 10:16.) The apostle Paul said, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4:6.) He was a wonder at practicing this thing. He stood on Mars Hill before the heathen philosophers and said, "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along and perceived the ob-
jects of your worship, I found also an altar with this inscription, To an unknown God. What therefore ye worship in ignorance, this I set forth unto you." (Acts 17:22-23.) With this opening, he proceeded into his address on the Unknown God. Before King Agrippa, he said, "I think myself happy, King Agrippa, that I am to make my defence before thee this day, touching all the things whereof I am accused of the Jews: especially because thou art expert in all customs and questions which are among the Jews." (Acts 26:2-3.) He stood before the mob in Jerusalem that had been trying to beat him to death and so won the attention of his persecutors that there was a profound silence. (Acts 22:1.) Jesus talked about a sower going forth to sow and about a man sowing good seed in his field and an enemy sowing tares among the wheat. From these things that his hearers well understood, he drew the great lessons of the kingdom of heaven.

**Convicting Men of Sin**

John the Baptist and Jesus came preaching, "Repent ye; for the kingdom of heaven is at hand." (Matt. 3:2; 4:17.) The Pharisees were proud and haughty teachers of the people, but the publicans were humble and penitent. "And the publicans justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of him." (Luke 7:29-30.) Jesus said to the Pharisaical class of people, "Verily I say unto you, that the publicans and harlots go into the kingdom of God before you." (Matt. 21:31.) To the Pharisees, he said, "Ye blind guides, that strain out the gnat and swallow a camel!" "Woe unto you, scribes, Pharisee, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess." "Woe unto you, scribes and Pharisees, hypocrites! which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness." (Matt. 23.) They could indeed and in truth see themselves as they really were in the sight of God. But it seems in the same speech, he said, "O Jerusalem, Jerusalem, that killest the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.) They could not answer him, so they crucified him.

Most everywhere the apostle Paul went, he so spoke, that he brought conviction to many of his hearers and persecution upon himself. But his love for his hearers was shown to such an extent that he lead thousands to Christ amidst the greatest opposition and persecution. His enemies recognized the greatness of his success, and they were so aroused in their opposition against him that they cried out, "These that have turned the world upside down are come hither also." (Acts 17:7.)

I would not advocate calling people hypocrites as Jesus did, because we might misjudge hearts. But let us pray earnestly that God will keep us humble, that we may have more love for the lost, that we may have the wisdom and courage to so speak and write that we may lead thousands to Christ.

**Regarding Our Return to Africa**

(Continued from page 16) brick. Yes, and it is within our ability to keep any and all denominations out by taking possession of what has been offered to us. Would you like to have fellowship with such workers? Would you like to help give the gospel to the people of 100,000 square miles who are constantly asking to be taught? Who beg with such earnestness that they get down on their knees and pray to us to be taught? Or for a teacher? Whom we have to refuse because we have done all we could and who start away and stop out a short distance, turn and tell us they will tell God on us if we don't give them a teacher?

**At Work in Africa**

(Continued from page 16) or transferred there a short time ago.

Such accomplishments give us much hope and encouragement and strengthens our faith in the efforts that are being made. Surely, the field here is "white unto harvest"; and every good Christian should pray for the success of the work and that the "Lord of the harvest" may "send forth laborers into his harvest."
Southwest Colorado Plans to Evangelize Central Western Slope

Our Southwestern Colorado field is strictly bounded by the physical geography of the region. In this area, enclosed by the Continental Divide on the east, the great New Mexico-Arizona Navajo Reservation to the south, the Colorado River on the west, and sparsely-populated mountains to the north, are three congregations of the New Testament Church.

By comparative population, and recent influx of “Dust Bowl” immigrants from across the Divide, there is ripe opportunity for building congregations at each of the towns in the San Juan Basin. These churches should then spread out toward Arizona, Northwestern Colorado, and Utah.

History of the churches in this area revolves around the names of half a dozen young preachers, who have had real missionary spirit, and a few brethren who want Churches of Christ here.

There is a small active congregation at Bayfield, near the Divide and the New Mexico-Colorado line, which location is separated from the Montezuma Valley by the La Plata Mountains. Durango, the largest city in the region, has no congregation, and we should back up from the general direction of expansion to build a church there.

Fifty miles west of Durango is Cortez, the county seat of Montezuma County, where the principal highway from the centers of Colorado diverges into the Salt Lake City route, and the Arizona-California highway. The year-old congregation at Cortez, of thirty members, has purchased lots at the exact junction of these highways, on the main street of the town, where, by the labor of our brethren, and financial aid of other Christians and congregations, we will erect a church building immediately, the Lord willing.

Because of the cooperation of the Lebanon and Cahone congregations, and the growing spiritual enthusiasm of the Cortez Church, it appears that the gospel will most effectively grow out from this Valley to cover the central western slope of the “Rockies.”

Lebanon is nine miles north and some thousand feet higher than Cortez, off the main highways. This is the oldest congregation in the Montezuma Valley, and the one which called me here for continuous work in the summer of 1937. At Cahone, 35 miles northwest of Cortez, on the Utah highway, is a group of 20 faithful brethren, meeting regularly; and in Utah about 20 miles west-by-north from Cahone is a family of six members, one of which was baptized in the Cahone, Colorado meeting last November, which was held by Brother Fred Conner, of Palacios, Texas.

In a year of difficult progress in this county I was able to get Brother C. Roy Bixler of Kansas City for a meeting at Lebanon (supported by that congregation and Kansas City), and Brother Conner for two meetings. The latter gave six weeks of his time to this work at the close of 1938, and will return this year, still without promise of support, for three meetings. He baptized twelve at Cortez, and seven at Cahone, last year. Brother Conner will also assist Brother Carl Burcham of Albuquerque, in three mission meetings in northern New Mexico this year.

Since obtaining substitute work in the Cortez post office for my living, since January 1938, I have worked principally with the new group at Cortez; before that at Lebanon, and a little at Cahone. We trust we may have a good building—the first owned by the Churches in this area—at Cortez within this season. And it is hoped that in another year two or three of these congregations may be able to support preaching for the greater growth of the Kingdom in this vast and fruitful region.
Canada is a country larger than the United States, including Alaska, but with a population of just a little less than eleven million.

There are many commendable things about Canada. There are no movies open on Sunday. There are no Sunday newspapers published in Canada. Murder is not so prevalent according to population as in the United States, and divorce, though a growing evil, according to law can only be obtained on the ground of infidelity.

Canada has a good public school system, and has legislation to provide for the blind, infirm and aged. However, most of these things are no doubt known to the readers I am addressing, but do you know that Canada presents a vast mission field with the exception of the older part of Ontario and a few of the larger cities?

The eastern province is Prince Edward Island and there is no church contending for New Testament Christianity known to the writer. Nova Scotia has one small band that meets and a man and his wife who have set up the Lord's table in their own home. No effort at evangelizing is being made so far as the writer knows. The next province is New Brunswick and my information is not certain but there are not more than two places after the New Testament order to let their light shine and possibly only one. Quebec is the largest province of the Dominion which stretches from sea to sea and to the Arctic on the north. It is mostly French and Roman Catholic in faith but there is a little congregation in Montreal and at another place a man and his wife and family keep house for the Lord.

Ontario is the second largest province and the greatest population and a number of strong congregations are found here. Also a number of good and faithful preachers of the Gospel live here. However, even here there are vast territories that know nothing of the New Testament Church. All the counties east of Toronto have no churches. In the northern part of the province there are only three or four congregations.

Manitoba is part of the "West." There are two congregations in Winnipeg and there is a keen interest in mission work. A new church was recently started at Lac Du Bonnet through the effort of one of these congregations. Carman is a congregation about forty years old. Then away out on the western border is Manson. This congregation was started by one of our greatest pioneer workers, H. A. Rogers. Then in the northern part of the province are four Indian congregations. While in Winnipeg this fall I took part in the funeral service for Brother Trindle, the founder of this work, a pure blooded Indian and true born Christian. I trust that other workers will be able to continue this excellent work. This province lies to the north of Minnesota and North Dakota and while presently still a vast mission field it is far ahead of the two states to the south. The best part of it is: Manitoba is distinctly mission minded and expects to have a full-time worker in the field this coming summer. There are a few isolated brethren beside the congregations mentioned.

The next stop west brings us to Saskatchewan. Here the writer labors most of his time and in his humble opinion presents one of the greatest missionary possibilities we have. I have labored some in Ontario, Manitoba, North Dakota, Montana and Idaho. I have preached also in Missouri, Iowa and Michigan. I moved to Saskatchewan in 1928 and that year and 1929 were both fruitful in winning souls to Christ. Since 1930 when the depression started, and we have suffered from drought ever since, more or less, yet since that time we have doubled the number of members and the number of congregations. These congregations are all small, meeting in houses, school-houses, and halls, only two have their own meeting houses but the faith and zeal of most of these Christians is
commendable. There are about 35 places where the Lord's table is spread on the first day of the week. Saskatchewan lies to the north of North Dakota and Montana and presents a brighter picture than either of those states. I do not wish anyone to think that the writer has done all the work that has been done in the last ten years to say nothing of pioneer work done by such men as H. A. Rogers, C. W. Petch and others. We have some fine workers today. Most of them earning most of their own living. The writer has baptized nearly two hundred since moving here in 1928. I have also baptized some in Montana, North Dakota, Manitoba, Idaho and Ontario in that time. We have started new work in several new places and revived the work in several others. Several open doors are waiting for us as soon as we can enter. We had a Gospel paper published at Wishart for several years by one of our Saskatchewan preachers. It is now published at Carman, Manitoba.

Saskatchewan is still a vast mission field but it has demonstrated that it is a field ripe unto harvest. We could use many workers of the right kind. Yes, it is cold by times. I have seen it 54 degrees below zero. I drove five miles that day to baptize a young man. I have seen it 114 above. That is extreme in both cases for most of our weather is fine.

At the present time nearly all these little bands are co-operating in an effort to preach the Gospel by radio. This broadcast will go forth in March and we trust shall reach thousands.

Next to the west in Alberta. All have heard of this province with the only Social Credit government in the world. There is something that Alberta needs worse than Social Credit and that is the Gospel. There is only one small church in the province and a few isolated members. The people are not so different from those in Saskatchewan but the Gospel has never been taken to them. I want to tell you something that might help you to take even a deeper interest in the provinces of Alberta and Saskatchewan. When the country was open for homestead, thousands of Americans moved in and homesteaded. So some of these who are dying for the bread of life are your own countrymen. We have baptized people here

Born in several states of the Union. I recall these, Iowa, North Dakota, Missouri, Indiana, Minnesota. We have also baptized people born in the following countries, England, Scotland, Canada, Sweden, Denmark, Sweden, Germany, Ireland and Syria and possibly others.

On the west coast is British Columbia. There are only four churches in the province so far as I know and of

(Continued on page 29)

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WORLD VISION 27
A Splendid Service
Rendered by the Ladies

In the May, 1937 issue of WORLD VISION was a short article by Sister B. D. Morehead, suggesting that the ladies of a congregation might adopt for the purpose of clothing a child of one of the missionaries. In two or three issues since then, she has renewed the appeal, giving the ages and locations of children who were still not provided for in this manner. The ladies of several congregations have followed the suggestion so that a number of the missionary children are being clothed by this method. One little girl was asked for by six different groups.

Believing that it will be of interest to our readers, particularly to the ladies, we cull a few extracts from a number of reports that have been received from the groups who are engaged in this work. These reports were made by Sister Morehead.

From Greenwood, Tennessee, Mrs. Henry Waters writes, "Little Paul has more than twenty mothers—though at least nineteen of them have never seen him. When he was just a tiny little bit of a baby we were told about him by Mrs. B. D. Morehead who was guest teacher of our Sunday School class at Greenwood one Sunday. She told about how some churches or Sunday School classes "adopted" missionary children, and when we heard of Brother Herman Fox's brand new little son, Paul, the women of the class were anxious to adopt him as ours.

"Little Paul is now past two years old—a fine, sturdy, healthy little boy—and we have just lately mailed his fifth package of clothing in accordance with his needs as stated by his mother. We feel almost as if he really were ours, and are always so interested in Mrs. Fox's letters telling of his developments and accomplishments, his first step or new teeth, etc. It has been such fun shopping for his little garments, or making them, and packing the boxes of clothing or Christmas presents for him and his older brothers and sisters."

From Kansas City comes the report that, "For ten years the ladies of our church at 39th and Flora have been sewing for orphan and missionary children. We commenced with two children from Tipton Orphan home. At present we have five children, one in Tipton Orphan Home, three in Southern Christian Home and Dean Bixler, son of Brother and Sister O. D. Bixler in Japan. We spend about $100 a year actual cash. The work is enjoyable and profitable to all who help."

Ruth Alexander of Ft. Worth, Texas, writes: "Last June a group of about thirty women of the Central congregation in Ft. Worth, Texas desired to clothe one of our missionaries' children. After writing to Sister Morehead we selected five-year old Verna Mae Garrett, daughter of Brother and Sister Garrett of Salisbury, Southern Rhodesia, South Africa. They have been living in Japan for nine years without a visit home. Little Verna Mae has never seen the homeland of her parents. We prepared a box of clothing with great joy as we felt we were ministering unto Christ with every stitch that was placed in the garments. Never have I seen a group of women so eager and willing to help. This personal contact with the missionary is what we need to awaken our zeal. Last week we had our first letter from Sister Garrett since receiving the box... The doll with her wardrobe, brought untold pleasure to little Verna Mae but the greatest pleasure was ours for indeed we have proved that "it is more blessed to give than to receive."

From Valdosta, Georgia, Mrs. F. W. Fogg reports that they are clothing Thelma and Arleta Oldham besides two orphan girls in Fanning home. They have been doing this for the Oldham's for about five years.

Mrs. O. D. Cooper of Sistersville, West Virginia, says, "Our adopted boy is David Brown, son of Brother and Sister Brown, missionaries to Africa... We have never missed a time, twice a year, in sending and in addition we sent him a toy or candy and her print for a dress. We have enjoyed the work immensely. We of the women's Bible class by voluntary giving do this work. We have
never needed help from the church treasury except the postage is paid from it. I am sure it has never cut down our regular giving. It has stimulated the missionary interest. We work for our own poor and are now helping to outfit five school children. We began to clothe David Brown when he was about six months old.

Muriel Poe Hinckley, of San Gabriel, California, reports, “Before the birth of the first Rodman baby in the Philippines we, the sisters of the Alhambra congregation, made its layette, in the summer of nineteen thirty five. The next spring we started taking up a monthly collection among a few of us to furnish needed clothing, extra food and medicines for little Virginia Gayle Rodman. Since that time one hundred-nine dollars have been turned into that fund ... You may be sure that we all feel that we are closely related to her and are enjoying knowing her in person for as you know they returned to us this summer and Virginia is now receiving treatment for her leg which we all hope will result in much benefit for her.” (Note: little Virginia Rodman was stricken with infantile paralysis while in the Philippines.)

Sister Myrtle I. Gill writes from Allensville, Kentucky: “We are so glad to tell about “our little girl,” Betty Brown is the eleven year old, very attractive daughter of Dr. and Mrs. W. L. Brown who have recently returned to Africa. We have not seen her but we have a kodak picture of her wearing the first clothes we sent. We have had Betty only a year, but it has been a great joy for us to feel that we were really doing something and while our boxes have been nice, and I feel sure have made Betty happy, one of the men in our congregation remarked that our sewing for her and sending the things helped us far more than it did Betty.”

Mrs. T. S. McDaniel writes for the ladies class of the Houston Heights church of Houston, Texas, “About three years ago our class adopted Frances Oldham who at that time resided in Canton, China ... Frances is now twelve years old and I must say our class really derive a lot of pleasure in caring for this child. Her mother keeps us informed as to her growth and needs and twice a year we send her a nice large box of clothing, then, at Christmas time we send her an extra box of gifts which mean so much to a child at Christmas time.”

The ladies of the church at Thompson Station, Tennessee, are clothing Evelyn Fox, 13, in Japan. Mrs. Derryberry says in that connection, “It furnishes one with many hours of pleasure, knowing that while we work we are in a very humble way carrying out our Lord’s command of sending the Gospel to the whole world ... We hope others may soon help in this work for the enjoyment received from it far outweighs the sacrifices that it takes in helping.”

Sister J. T. Locke of Lawrenceburg, Tennessee reports in connection with their clothing Logan and Ramona Fox in Japan, “It has indeed been a great pleasure ... When I think of the great work Brother and Sister Fox and others are doing and the many sacrifices they have made, it seems so little we have done and are doing.”

Mrs. L. H. Dasher, writing for the ladies of the Miami, Florida church tells of their clothing Robert Leon Garrett of Salisbury, Southern Rhodesia and adds, “We have enjoyed this work as a group very much, each feeling a keener interest in the foreign fields since we keep in touch with Mrs. Garrett and receiving most interesting letters from her at least twice a year.”

Sister Emma S. Yeager writes for the Ormsby congregation of Louisville, Kentucky, reporting on their caring for Dewitt Garrett in South Africa.

The St. Marys, West Virginia ladies clothe Herman Fox, Jr., in Japan.

If you are getting this paper, but have not subscribed someone has paid for you.

**Highlights of the Work in Canada**

(Continued from page 27)
Our Decision

The Church, meeting at D. L. C., with the cooperation of other churches, has decided to conduct a meeting during the entire month this year in Winnfield, La. The nearest established congregation to Winnfield is 50 miles away. Alexandria Church numbering about 25 members is fifty miles south of Winnfield, and Ruston Church of about 60 members is fifty miles north. Brethren from both congregations promise cooperation by attendance. Brother Sudbury, a school teacher, 32 miles west of Winnfield can be depended upon for some assistance.

Brother and Sister Claude Brock, who live in Winnfield, have been driving fifty miles each Lord's Day to worship. These good people have opened their home to the workers we propose to send.

Details are being worked out whereby two young preachers are to be sent into the community a month before the meeting is to begin to go from house to house personally distributing well-written tracts on gospel subjects and do personal work, thus preparing the people for the meeting.

The preacher with the song leader will then begin the public meetings, using a tent, to continue one month; but the two young men doing personal work will be retained.

After closing the meeting arrangements will be made to keep a man on the field until the work is developed to a self-supporting basis.

The young men who are to do the personal work are to be picked from the student body of David Lipscomb College and will be acceptable preachers, having had some experience.

The plan is to use the minister of the college congregation, Charles R. Brewer, who is well known to the brotherhood, as the preacher for the meeting which is planned for the summer of 1939. The song leader will be Robert Neil, a well-known man and professor at David Lipscomb College.

The funds for this effort are to come from free-will offerings. D. L. C. Church has already proposed giving one hundred dollars and an individual fifty.

We believe such an effort will produce permanent results, and will not be a spasmodic attempt by sending a preacher into a community for a week or ten days and leave the work to die due to lack of spiritual nourishment.

If you are interested in an effort of this kind, will you not give us encouragement with an offering? Please make checks payable to R. S. King, Tr., Morrow Avenue, Nashville, Tenn. If you cannot send your contribution now, please let us know what you purpose to do.

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<th>Location</th>
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<td>PEKIN, NEW YORK</td>
<td>15 Miles From Niagara Falls</td>
<td>Worship, Breaking of Bread, 11 A.M.</td>
</tr>
<tr>
<td></td>
<td>S. B. Hughes, Sec., 1277 Military Rd., Niagara Falls</td>
<td></td>
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<tr>
<td>WASHINGTON, D. C.</td>
<td>15400—14th St., N.W. at Meridian Pl.</td>
<td>Sunday School, 10:00; Preaching, Communion, 11:00; Preaching at 8:00 P.M.</td>
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<td></td>
<td>S. B. Hughes, Sec., 1277 Military Rd., Niagara Falls</td>
<td>Wednesday, Bible Study at 1:30 P.M.</td>
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<tr>
<td>MINNEAPOLIS, MINN.</td>
<td>L.O.G.T. Hall, 5314 Lincoln St., N.E.</td>
<td>Bible Study, 10 A.M.; Preaching and Communion, 11 A.M.</td>
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<tr>
<td></td>
<td>W. Don Mockaday, Evangelist, 2750 Taylor St., N.E.</td>
<td>Wednesday, Bible Study at 7:30 P.M.</td>
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<td></td>
<td>Hugo McCord, 1732 Irving St., N.W.</td>
<td>Phone Adams 7751-J</td>
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<tr>
<td>SUNBURY, PA.</td>
<td>Fourth and Arch Streets</td>
<td>Bible Study, 9:45; Sermon, 10:30; Communion, 11:30; Ev'g Service, 7:30 P.M.</td>
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<td></td>
<td>Lewis F. Mills, Minister, 11 Haas Ave.</td>
<td>J. Harrison Daniels, 609 Tremont Ave.</td>
</tr>
<tr>
<td>CHARLOTTE, NORTH CAROLINA</td>
<td>Y.M.C.A. Building, Second and South Tryon St.</td>
<td>Bible Study, 10:00; Worship, Communion, 11:00; Evangelistic Service, 7:30 P.M.</td>
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<tr>
<td></td>
<td>J. Harrison Daniels, 609 Tremont Ave.</td>
<td>Phone Trinity 18-23</td>
</tr>
<tr>
<td>BALTIMORE, MARYLAND</td>
<td>Odd Fellows Hall, 330 S. Highland Avenue.</td>
<td>Bible Study, 10:15; Preaching and Communion, 11:00.</td>
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<tr>
<td></td>
<td>C. D. Gilbert, 2446 Linden Ave.</td>
<td>Phone Lat. 4618</td>
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<tr>
<td>JERSEY CITY, NEW JERSEY</td>
<td>880 Bergen Avenue, 2 Blocks from Journal Square Station</td>
<td>Bible Study, 10:30; Communion and Preaching, 11:00.</td>
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<tr>
<td></td>
<td>A. W. Hastings, Evangelist, 28 Romaine Ave., Ph. Bergen 3-5324-J</td>
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<tr>
<td>WILMINGTON, NORTH CAROLINA</td>
<td>Church of Christ</td>
<td>Bible Study, 10:15; Preaching and Communion, 11:00.</td>
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<td>O. F. Baird, Minister, Phone 2672-M</td>
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<tr>
<td>MANHATTAN, NEW YORK CITY</td>
<td>239 W. Sixty-Ninth St.—Take I. R. T. Subway to West 72nd Street.</td>
<td>Bible Study, 10:15; Preaching and Communion, 11:00.</td>
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<tr>
<td></td>
<td>A. K. Gardner, Minister, 9 W. 60th St.</td>
<td>Phone: Susquehanna 7-6907</td>
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<tr>
<td>CAMBRIDGE, MASSACHUSETTS</td>
<td>(Meetings in Phillips Brooks House)</td>
<td>Bible Study, 2:15; Preaching and Communion, 3:00 and 7:00.</td>
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<tr>
<td></td>
<td>Arthur Graham, Minister, 25 Irving Terrace.</td>
<td>Wednesday, Bible Study at 1:30 P.M.</td>
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<td>PHILADELPHIA, PA.</td>
<td>Fifty-sixth St. and Warrington Ave.</td>
<td>Bible School, 9:45; Worship, 10:45; Young People’s Class, 7:45; Preach­ling, 7:45; Wednesday Prayer and Bible Study, 8:00.</td>
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<tr>
<td></td>
<td>A. Drinkerwater, 5113 Brown St.</td>
<td>Phone Trinity 18-23</td>
</tr>
<tr>
<td>BRENTWOOD, MARYLAND</td>
<td>4443 Holladay Street</td>
<td>Singing, 10:00; Bible Classes, 10:30; Communion, 11:00; Worship, Preach­ing, 7:45; Tues. &amp; Thurs. Singing, Prayer, Bible Study, 7:45.</td>
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<td>A. Stone, Preacher, Phone Greenwood 3053-W</td>
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<tr>
<td>CHICAGO, ILLINOIS</td>
<td>Seventy-second and Cornell Avenue</td>
<td>Bible Class, 10 A.M.; Worship and Preaching, 11 A.M. and 3 P.M.</td>
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<td>John Allen Hudson, Minister.</td>
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<tr>
<td>PORTLAND, MAINE</td>
<td>867 Congress Street</td>
<td>Bible Study, 12:00; Worship at 10:30; Bible Study, 12:00.</td>
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<td></td>
<td>W. H. Galtey, 238 Spring Street.</td>
<td>J. F. Fulford, Minister. Tel. 228-M</td>
</tr>
<tr>
<td>TRION, GA.</td>
<td>Bible School, 10 A.M.; Worship, 11 A.M., 7 P.M.; Prayer Meeting, Wednesday, 7 P.M.</td>
<td>Chester Honeycut, Minister. Tel. 3237</td>
</tr>
<tr>
<td>FENSACOLA, FLA.</td>
<td>12th Ave. Church of Christ</td>
<td>Bible Study, 9:45 A.M.; Worship, 11 A.M., 7 P.M.; Prayer Meeting, 7:30 P.M.</td>
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<td></td>
<td>Chester Honeycut, Minister. Tel. 3237</td>
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<tr>
<td>LONG BEACH, CALIF.</td>
<td>Ninth and Lime</td>
<td>Bible Classes, 10 A.M.; Preaching, 11 A.M. and 7:20 P.M.</td>
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<td>Jas. A. Scott, Minister Telephone, 31276</td>
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<tr>
<td>COLUMBIA, SOUTH CAROLINA</td>
<td>Moore and Duncan Streets</td>
<td>Bible Classes, 10 A.M.; Preaching, 11 A.M. and 7:20 P.M.</td>
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<td></td>
<td>L. Daniel Harless, Minister Telephone 5927</td>
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OUR PRAYER

Our Father in Heaven, we thank Thee for Thy great love which embraced all the world, and that Thou hast revealed Thyself to us in Thy word.

We pray for all who do not pray, and for all those for whom no one prays. Let Thy love be their intercessor, and give Thy word success to the end that all men may hear.

We pray for all who know Thee not, and for all who are breaking the bread of life to them; for all who spend their days in good work to help others, and to glorify Thy name.

Help us to serve Thee with all our strength. Help us to love Thee as we ought to love Thee. Help us to love our neighbor as we ought to love him.

Help us to be diligent in making use of all the means Thou hast provided for our growth in grace and knowledge of the truth. Help us to hear Thy voice when Thou dost speak to us, and may we be ready to say, "Here am I, Lord, send me."

Fill our hearts with love for Thee and for our fellow men, to the end that Thy Kingdom may spread and cover the earth, as the waters cover the sea. In His name. Amen.
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TO THE READERS OF THE

“CHRISTIAN LEADER”

Greetings:

WORLD VISION gives you cordial greetings and a hearty welcome into the circle of its readers. Arrangements were made by the publishers of the two papers that WORLD VISION would be sent to all regular subscribers of the “Christian Leader,” in lieu of the “Leader” on the dates that WORLD VISION is published. As you may know WORLD VISION is issued only once each quarter, on the first of January, April, July, and October. Therefore you will miss only four issues of the “Leader” hereafter—but you will not miss receiving a paper for WORLD VISION will come in its place on those four dates.

Elsewhere in this issue you will find something of the history of WORLD VISION and will get glimpses of the various mission fields that have been reported more in detail in past issues.

We are glad to be given entrance to your homes at the first of each three months and hope that you will enjoy and profit from reading our missionary magazine. We shall be glad to have suggestions, criticisms, comments or compliments from anyone of you at any time. Here’s hoping that we may enjoy a long association and a pleasant friendship together.
Four years—sixteen issues. With the ending of four years in the field WORLD VISION sort of pauses in this issue to look back over the road it has travelled and prepare for what we hope will be greater accomplishment in the future in carrying the message of our Lord to the four corners of the world.

In 1935 only two issues of the little magazine appeared. They were hardly more than pamphlets and made their appearance without advance advertising. They were the humble beginning in getting under way a magazine with a definite purpose and a high ideal. That purpose, expressed as a hope just above, has appeared in the masthead of every issue. We do constantly hope and pray that it may be effective in creating a more active missionary conscience in the church that will result in a constantly increasing stream of money and men to carry the Gospel to the whole creation.

Brother Robert S. King of Nashville edited those first two issues then the present editor took over the task, issuing three numbers in 1936 and four numbers each in 1937 and 1938 with this the third one for 1939 and a fourth to follow. Only 5,000 copies of the first issue were printed but the volume has increased to 15,000 copies of this issue, a total of 180,000 copies of WORLD VISION distributed during its four years.

The influence of WORLD VISION has greatly increasing during 1939 by reason of its being sent to all the subscribers. For the new Christian Leader. We welcome into our circles of readers all of you “Leader” subscribers and hope you will consider it as much your magazine as you do the “Leader.” As the “Leader’s” circulation increases, and it is doing that very rapidly, the circulation of WORLD VISION increases also. We feel that in this combination we have two very excellent magazines that should become constantly more powerful for good in the Cause of the Master.

During all of this time Brother B. D. Morehead, of Nashville, has been (Continued on Page 8)
Japan

The missionary who has had more years of service in a foreign country than any other living man in the brotherhood is Brother J. M. McCaleb who went there in 1892—47 years ago! Here is the picture of Brother McCaleb. Following are pictures of people and places from the Japanese field.

J. M. McCaleb

68 Zoshigaya, Tokyo, Japan—Born September 25, 1861. Write him a letter of appreciation on his birthday! (Use five cents postage.)
THE CHURCH IN SAWARA, JAPAN
Established by Otoshige Fujimori. This picture was made May 3, 1936.

E. A. RHODES
26 Karasawa
Naka-Ku, Yokohama,
Japan

HERMAN FOX
Diago Machi
Ibaraki Ken, Japan

O. D. BIXLER
Ibaraki Ken
Ota, Japan
At present, Chicago, Ill.

These men with Brother McCaleb, whose picture is on page 4, are our present men in Japan. In writing to any of our missionaries in China or Japan use a five-cent stamp.

WORLD VISION
A Group of Japanese Christian Families at Hitachi Omiya.

A Group of Japanese Young People who were baptized in a recent meeting.

Life Insurance for Every Member of the Family

THE
NATIONAL LIFE AND ACCIDENT INSURANCE COMPANY, Inc.
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The above is the likeness of Sister Taichi of Ota, Japan, baptized in 1931, died in 1932, who was a very zealous Christian. She worshiped idols before one of our missionaries took her the “Bread of Life.” Four members of her immediate family, due to her influence, obeyed the Gospel during her two years service in the Master’s Vineyard.

Miss Hettie Lee Ewing, above, whose address is: Mabuchi Honcho 177, Shizuoka-Shi, Japan.

Below is Brother Harry R. Fox, now in California, who has done some good work in Japan.

HARRY R. FOX
At Present
Fullerton, Calif.

In addition to the above are also: Miss Lillie Cypert who is now in Japan but whose picture we do not have; Brother B. D. Morehead, our business manager who gave five years of excellent service in Japan. There is also Brother Wm. J. Bishop, deceased, who did service for the Master in Japan, and his wife, Sister Clara Bishop, now registrar of Abilene Christian College.

WORLD VISION
A group of Japanese Christians with their American visitors and Brother McCaleb, made in the summer of 1938. Brother Harding McCaleb of Chicago is in the front row, center. Note the happy smile on his father’s face, sitting to his right.

Editorial

(Continued from page 3)

the publisher and business manager of WORLD VISION and it is to his unceasing energy, devotion to the Cause of Christianity, and his dream of a great magazine that it owes its success thus far.

With 1939 came also the use of colors on the front cover of the magazine which has given it a decidedly dressed-up appearance. We have used pictures all along as freely as we could considering the cost. WORLD VISION is the first magazine of the brotherhood to use pictures so freely as part of its regular policy. The late additions to the group of readers have missed a lot of the pictures appearing earlier. Many of them are still up-to-date in giving the readers an idea of just what some places and people look like. We are therefore making this largely a “pictorial issue.” Herein you will find pictures that have been run before but are still interesting and will be new to many of our readers.

Enjoy the “pictorial issue,” but do not stop with merely enjoying it yourself—do something to help one or more of the evangelistic efforts that are represented, or some other that we may not know about. The point is: let your missionary impulse run out into actual participation in carrying the message to others.

OUR PURPOSE

1. To call the Church of Christ to remembrance that the Lord’s Great Commission is to PREACH THE GOSPEL to EVERY CREATURE has not been WITHDRAWN.

2. To encourage EVERY CHRISTIAN to do something DAILY to preach the Gospel to the WHOLE CREATION in our generation.

3. To urge Evangelists, Sunday School Teachers and Elders to TRAIN THE CHURCHES for THIS WORK.

WORLD VISION
Munitions of War

The mission of WORLD VISION, as I understand it, is to foster evangelism by arousing the enthusiasm of Christians. That is fine. But it is well for us to remember that religious enthusiasm, apart from specific sacrifices, is no more conducive to extending the kingdom of God than is mere flag waving, apart from specific sacrifices, conducive to the preservation of a country during a time of national crisis.

The Russian army cut a sorry figure in the military activities of Europe during the World War. Why? It was not because they were physically or mentally inferior. It was not so much on account of inadequate training, though it is admitted that in that respect they were not equal to the Western Powers. The reason they made such a poor showing was that they were not backed up by an economic organization that could provide them with those things necessary to win battles.

By way of contrast we might say that the reason, the dominant reason, Americans made such a good showing in the same war was that the American people provided them with everything needful, lavishing billions of dollars in the process. American success was not due to superior brains or physique, much as we would like to think so.

In the New Testament the church is called a kingdom and is considered to be at war. Just as an earthly kingdom sends picked and trained men to the battle front and backs them up by the resources of the nation, if it would succeed, so must it be with the church of the living God. I am not complaining that evangelists are inadequately supported, though that is often true; the burden of my complaint is that we do not send more picked and trained men to the battle front to do service for the King of Kings.

The United Stewardship Council Statistics, 1932, lists the twenty-five leading religious groups of the United States with the amount of money they contributed, per capita, for all purposes. It is interesting to note that the Disciples of Christ, for the year ending June 30, 1932, stood twenty-fourth in the list of twenty-five. More specifically they gave, for all purposes, $8.99 per capita, slightly more than seventeen cents per week.

If my observations have not deceived me into the wrong calculations, I would say that the contributions of the churches of Christ have been even less than those of the Disciples. That is an embarrassing conclusion. We have betrayed ourselves into the position of the flag waving patriot who gets a political friend to help him evade payment of his taxes.

It is well for us to be enthusiastic for the extension of God’s kingdom; but an enthusiasm that exhausts itself in uttering great swelling words is a wasted enthusiasm. By the study of God’s word we have settled the problems of salvation, worship, and morality. Until we go to the same source and settle the problems of financing the kingdom evangelism will be, to a large degree, stalemated. Brethren, let us study the New Testament with a view to ascertaining if there is any possibility of our being saved in our penuriousness. And let us be so enthusiastic about evangelism that we will adequately finance the work, and save our own souls in the process.

ISM AND SCHISM

Ism and Schism were two little cats; Because of their creeds they got into spats.
They fought for the word, and not for the spirit,
And as for the truth, they never got near it.
Said one to the other, “You never are right!”
And so they fought on from morning till night.
They fought and they fought, as well they knew how—
But neither remembered what started the row!

—Selected.
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WORLD VISION
P. O. BOX 173
NASHVILLE, TENNESSEE
WORLD VISION
From the Philippines

BY ORVILLE T. RODMAN

Here are the introductory facts concerning our work, in brief, for readers who have not been reading our Philippine Mission News. My term of service in the Islands has been about five years, we being called home a year ahead of our proposed furlough, for reasons of health. Our old station of Misamis has no dependable doctors or drug stores or dentists—only the poorest kind that might do more harm than good. When our year-old Virginia had infantile paralysis in December, 1936, there was no adequate treatment for it even in Manila, and we were too hard up to pay fares to go there, anyway.

I was sent out by the church at Graton, California, and Mrs. Rodman from Alhambra. In addition to our home churches, several churches and scattered individuals in many states have helped some. Counting by years after I left Mindoro, our support has averaged for each month: (1) $60.07, (2) $76.82, (3) $91.01, and (4) $108.64, to June 1, 1938. Brother Benson and others of Oriental experience can testify that each family needs $100 for personal support and an additional $50 each month for travel, printing and native helper, if best results are to be attained.

On our meagre subsistence we did what we could, finding Brother Macario Pones with a list of 44 members around Kolambungan, Lanao province, and now leaving with a list of 224 names with one more month yet to go. Of course, some of these have died physically and others spiritually, but regular communion services have been held for over a year at Kolambungan, Misamis, Tayasan, and Antequera, with less regular meetings and Bible teaching at several other places on the three islands of Mindanao, Negros, and Bohol. Three churches have meeting houses either in use or under construction.

Among the chief problems and burdens that consume our strength in this tropical heat are: the dire poverty of the people, which makes it almost impossible to assemble a class of local leaders for Bible study, but rather it must be given to them one by one, in tracts, personal visits, etc.; the difficulty of finding dependable leaders, since capable men are almost 100 per cent proud, worldly and mercenary in character; the well-known deceptiveness and double-dealing that make it hard to be sure a man is really sincere, much worse than in America; the childish sensitivity of the people, which causes many to turn away from the Truth on account of petty slights or fusses with other disciples; and, hardest of all for us to bear, continual begging, begging, begging for money and even for our most necessary tools for service—which shows how hard it is for us to get the converts to give themselves wholeheartedly to Christ and contribute materially as the Lord has prospered them.

We found many of the members living in fornication (common-law marriage, which is no more marriage than a pair of rabbits breeding) and got every couple legally married. Such immorality is countenanced by the Protestants and Catholics and Moros and Pagans all alike. There are 300,000 illegitimate children born in the Philippines every year. These distressing conditions should not discourage real Christians, even though there are many adversaries at this open door for Gospel work. The lower the spiritual conditions, the greater the need of the cleansing blood of Christ. This is a challenge of difficulty.

Who will come and help us snatch some of these dying souls as brands from the burning fire of hell to come? By only a little compromising and wrong use of money (if we had it) we could have had thousands “converted,” but we have tried and will continue to try to preach the whole gospel without compromise and without fear of ridicule for lack of numbers due to our scaring away most of the carnal-minded self-seekers. Pray for our little bands to remain faithful while I am teaching and advising them by mail from America.

(EDITOR'S NOTE: The Rodmans are now in America and may be addressed at Box 214, Chowchilla, California.)
The Philippine Islands

From Korea, west of Japan, we turn southwestward to the Philippine Islands. We are sorry that we have no scenes from this missionary field, but we have pictures of the two men who are laboring there. On the preceding page is an excellent article from Brother Rodman and below is a poem from him.

On the Left is:
BROTHER O. T. RODMAN
Box 15 Misamis,
Occidental Misamis, P. I.

On the Right is:
BROTHER H. G. CASSELL
Box 1981
Manila, P. I.

SUCH AS I HAVE

Peter and John, upon their way to prayer,
Approached the temple's beautiful entrance, where
A beggar hailed them with outreaching hand
Above lame feet on which he could not stand.
He hoped for money, or perchance for bread;
But Peter gave him Heaven’s grace instead:
“No money have I; look and see;
Such as I have give I unto thee.”
The beggar, long a vile and helpless thing,
In Christ's name stood and, leaping, praised the King.

Now, many of us seeking Heaven's throne
To make our wants and thanks and praises known,
Pass by our feeble, pleading fellowmen
And, all relentless, hear their cries again;
Our selfish cares obscure Christ's yearning plea,
“As unto these, you've done it unto Me.”
In idle pleasures, time and gold we spend—

Not “such as I have,” poor sin-sick souls to mend,
But in Christ's Church we do the sin of theft
By giving only “such as I have—left.”

—O. C. RODMAN,
Philippine Islands.

THROUGH THE PROVING

Are we that city, on a hill
Whom Christ hath called the Light,
While souls know nothing of his will
And wander in the night?

Are we indeed the salt of earth
With millions yet untaught?
Or has our savor lost its worth—
And thenceforth good for naught?

Are we cleansed branches bearing fruit
That God be glorified?
Or do we wither, lacking root?
We must in Christ abide.

Are we disciples of the Lord?
Christ said: “Come follow me—
To all the nations preach my word,
And lo, I am with thee.”

—Nellie Hertzka Morehead.

WORLD VISION
In September of 1909 a few brethren from Forestville began meeting in Graton, California. Peace and goodwill have ever prevailed between the two congregations, consequently the new work has grown and prospered. Graton has never been an extremely large congregation in numbers. Nevertheless it has been, and is, an outstanding congregation in several respects. Missionary activity is one of these.

Several of our missionaries to foreign fields have lived here. Among them are: Brother George Scott and family, A. B. Reese and family, and Orville Brittell all in South Africa. Sister Ruth Whitfield, China, and Brother O. T. Rodman, Philippine Islands, also have lived here, and perhaps others. The Graton church has been, and is, sponsoring Brother Rodman's work in the Islands.

From October 1, 1937 to October 1, 1938, a total of four hundred forty-six dollars and eighty cents ($446.80) was contributed to missionaries, divided as follows: George Scott, Africa, $162.32; Orville Rodman, Philippine Islands, $206.61; other missionaries, $71.87. This total is an average of $37.23 per month from this group for missionary work. Some might say that this is not remarkable, several congregations do more! Possibly so, and we hope so. However, the Graton church is composed of only about one hundred forty members; of that number only about four or five have steady jobs with definite incomes. The rest are poor farmers and farm laborers in an apple belt that has received poor prices for crops the past several years.

In addition to the above missionary program the brethren for the past twenty years have maintained the Pacific Christian Academy, a school in which the Bible is taught daily. A full program of local work is also supported. Two mission meetings have been sponsored in Sebastopol, within the past year, in an effort to reach people of that community. The leaders also have expressed willingness to support the

writer in a mission meeting in Arizona this year.

Why write of what this group has done? Surely not to boast of the efforts put forth in an effort to gain praise of men. But in hope that it may inspire others to "Greater Things for the Master" are these things written. (2 Cor. 9:2).

That there is a decided laxness among the church, regarding missionary work, none can deny. That this is contrary to God's will the Scriptures abundantly teach. Jesus said: "Go ye into all the world, and preach the Gospel to the whole creation." (Mk. 16:15). Paul said: "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3:10). What could be clearer? But we hear this argument from many: "We have erected a meetinghouse, which must be paid for, and employed a local minister, who must be paid, therefore we can't do missionary work. In other words, Jesus said 'Go' but we 'can't go.'" This argument is false in every sense of the word. Those who make it usually find enough money for shows, tobacco, gasoline for joy-rides, etc.

It is reported that one religious organization whose total membership numbers only about two-thirds of our membership spends over two hundred times as much as we in foreign missionary work. Is false doctrine worth that much more than the pure truth? We should be spending two hundred times as much as they, and would be if we were as concerned in getting the truth before the people as they are in getting their doctrines before the world.

It has been calculated that a penny a day from each member of the church of Christ in America would support two thousand missionaries. It is a fact, brethren, it will! Think of the satisfaction and thrill we would get from such a program, also of the

(Continued on page 28)
China

Swinging into China in our pictorial journey around the mission fields we find deplorable conditions because of the undeclared war that Japan is waging against China. Before the outbreak of hostilities was even foreseen Brother George S. Benson left the Canton Bible School which he had built at Canton, to assume the presidency of Harding College, Searcy, Arkansas. Canton is one of the Chinese cities that suffered heavily from the Japanese war of conquest. Conditions were such that Brother Roy Whitfield, who succeeded Brother Benson in charge of the Canton Bible School, and Brother Lowell Davis returned to the United States.

Brother Roy Whitfield, 2701 Donner Way, Sacramento, Calif., is doing temporary work in the states, and expects to return to China soon as war conditions justify.

Brother Lowell Davis, Harding College, Searcy, Ark., has just graduated from Harding College. He is planning on going to China in October.

There is also Brother Lewis T. Oldham, whose picture we do not have, who returned at about the same time from China and is now doing good work in the missionary field of the State of Washington. These last named three plan to return to the work in China as soon as conditions will permit, we understand.

Remaining in China are Brother E. L. Broaddus and Sister Elizabeth C. Bernard. Below is Miss Bernard. Of the little Chinese girl shown with Miss Bernard she says: “A tiny war refugee from Canton. She was four and a half months old and very sick but is doing fine at nine months. I care for her myself, so am pretty well occupied. Wish I could have taken all the children who came to me but just one more is stretching my income.”

MISS ETHERLE MATTLEY
P. O. Box 692
Hong Kong, China

MISS ELIZABETH C. BERNARD
P. O. Box 1622, Kowloon
Hong Kong, China

E. L. BROADDUS
P. O. Box 699
Hong Kong, China
A Junior College with a Complete Program of Education

Sound Curricula

Lipscomb's courses are in step with the best in the leading colleges. They incorporate the latest materials in research and study. So well do these courses stand up that when Lipscomb graduates transfer to senior college, they make as high, or higher, grades in their fields of specialization as in their foundation subjects.

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Few small colleges have as broad and rich a general program as Lipscomb. Curricula include Home Economics, Liberal Arts, Pre-Engineering, Pre-Nursing, Pre-Medical, Pre-Agriculture, Commerce, Education, Pre-Law Pre-Journalism, Ministerial, and Music.

Laboratories are provided in education, printing, biology, home economics, chemistry, physics, botany, bacteriology, and mechanical drawing.

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Bible

The study of the Bible as the textbook of God's Will is Lipscomb's most important claim as a school of distinction. More time is given to Bible than anything else. Every student every day (five days) each week studies the Book. The college strives to have the principles of the Book permeate the whole of school life as indicated in the pictures here—classwork, campus jobs, social life, and play life.

Christian Education Educates the Whole Personality
The Conspiracy Against Christian Education

As a Christian parent you should know that there is a widespread movement to destroy Christianity as a moral and spiritual power.

There is a hellish conspiracy to prevent young people from getting the kind of education which continues the work of the Christian home.

More and more effort is exerted to make smokers, whiskey drinkers and dance fanatics of your sons and daughters.

Public high schools and colleges are less and less inclined to accept responsibility for decent moral standards.

Your Children... "Unequally Yoked with Unbelievers"?

"What fellowship have righteousness and iniquity? Or what communion hath light with darkness?"

None!

Yet thousands of students from Christian homes are today yoked with atheistic teachers.

Christian students, anti-Christian teachers!
Astounding Inconsistency!

In college classrooms today, there is an undeclared war on New Testament faith and morals. Yet there are five Church of Christ members in state and denominational colleges for every three in schools taught by Christians.

Many who go from Christian homes to pagan schools return to their homes with a thoroughly un-Christian, immoral "education."

Tragic inconsistency! Irreparable loss!

Lipscomb Educates for Decent and Happy Living

Lipscomb fearlessly meets the challenge of the new paganism masked as "education." It educates for decent and happy living in a world flooded with indecency. It supports the home in inculcating moral ideals and un-faltering loyalty to the church of God.

This steadfastness in faith and purpose has brought constantly increasing enrollment. Lipscomb is meeting a great moral need in education.

Limited Number of Students to Be Admitted

Boarding facilities were taxed to capacity during 1938-39. Indications point to an overflow for 1939-40. Applications should be made at once. Write for information and forms today. The fall quarter begins September 18.

CHOOSE TODAY!

... Send your children to a school where they will grow in faith, build Christian character, and adequately fit themselves for constructive places in society.
LIPSCOMB'S FIRST SUMMER SESSION

HIGH SCHOOL. Special opportunity for high school students to make up or gain extra units. Opens June 5 and closes July 28. Students may board in beautiful dormitories and have access to college equipment.

COLLEGE. Six weeks session opening June 5, closing July 15. Maximum of 10 hours credit. Unusual advantages on cool, beautiful campus for teachers and students who need to distribute their load over seven or eight quarters. Fall quarter begins September 18.
Above is a group of students of the Canton Bible School of the year 1936-1937. Not the least tragic effects of war is that such groups of young people as this one engaged in studying and practising Christianity that would lead to world brotherhood had to be disbanded and many of its members turned into soldiers, fighting fellow men like wild beasts.

On the left is Leung Hoi Kit and family, formerly dean of the Canton Bible School. Don't this family and the people above impress you as people worth saving?

Below, left, R. S. King, first editor of World Vision, and, right, H. L. Schug, Abilene Christian College; both staunch missionary workers.
Africa

From China with its ancient civilization we turn to Africa that presents entirely different problems with its population that was savage until recent times when missionaries penetrated the dark reaches of its mysterious interior.

Besides the missionaries whose pictures appear here there are in Africa: Mrs. Myrtle Rowe, Orville Brittell, W. N. Short and family, Mrs. John Sheriff, George M. Scott and family, DeWitt Garrett and family.

Brother Merritt treating a severely burned native woman at the Kabanga mission. The woman recovered completely and soon went back to her village. Notice the brass rings on her leg and ankle.

J. D. MERRITT
Kalomo, No. Rhodesia

A Native Village Near Sinde Mission, Africa.
The pioneer work in Africa was done by Brother John Sheriff who died in July 1935. Sister Sheriff carries on the work. He is shown above with his first African convert, Brother Frederick, "The Mustard Seed."

Ready to start to Siakhene, the sort of transportation used by Brother A. B. Reese.

WORLD VISION

W. L. BROWN
Balmoral Road
Lansdowne, Cape Town

ALVIN HOBBY
Kalomo
Northern Rhodesia.
One of the new recruits who, with Sister Hobbby, went to Africa last year.

BRO. A. B. REESE
On furlough at Abilene, Texas, but returning to Africa immediately.

YOUR BOOKS
World Vision is prepared to supply your Bible, book, communion ware, map, and song book needs.
A Day At School

For the sake of convenience the school day is divided into two parts. All the boys on the mission go to school half of the day and during the other half work to pay for their board. My classes are all with the higher standards (grades) which have their school work in the morning, leaving the boys free to work in the afternoon and giving me time to prepare lessons, study the language, write letters, garden, etc.

The regular school day starts at sun-up when the boys are called out for their exercise drills which last about thirty minutes. Native teachers conduct these drills. At 6:45 the boys are all assembled in the main building for chapel. One of the native teachers leads a song in the native language and calls on one of the boys to lead the prayer. Most of "our" boys are Christians and there is scarcely one that will not make a talk or pray publicly. Next, the missionary may read and comment on a selection from the Bible or talk on any subject he may see fit. This talk is generally made in English and interpreted by a native teacher. This is necessary as the lower standards do not understand English as the others do. The missionary and the interpreter stand side by side; and as the missionary gives his talk sentence by sentence the interpreter gives it in the native language. This is a little awkward at first. There is a tendency to try to notice how the interpreter is saying a thing and then forget what is to be said next. However, after a little practice this difficulty is overcome.

The roll call closes the chapel period. The lower standard boys are released for their work, the rest being retained for their classes. Bible comes first, and of course is the subject that is stressed above all others. This year, two classes have been offered in the regular school work. One of these is for the more advanced students who are interested in teaching and preaching. Bible subjects are studied in simple form and outlines are given to help the boys prepare for their work in the villages. The other class includes all the boys in Standards III, IV, and V. First, Matthew was studied; then, Acts, and last, some of the shorter and simpler epistles.

Native boys here take much interest in the study of the Bible as well as in other subjects. It is not an uncommon thing to see a boy walking along the road with his testament open studying or going about his work with an open Bible nearby utilizing any time he may have for memorizing an extra verse for the next lesson. One day, the names of the books of the New Testament were written on the board in the hope that the boys might memorize a few that day and a few more in a week or two until all were memorized. The next morning they were able to repeat all twenty-seven books in their proper order. Such things make the teacher enjoy his work.

Bible is followed by arithmetic, singing, (taught by a native teacher or by Sister Rowe), reading, English, writing and drawing, (taught by Sister Rowe), history, geography, cattle management, hygiene, nature study, etc., one after the other with the exception of a short recess until 12:30 p.m. At this time classes are over for the "morning boys." They eat their first meal for the day and start to work. Classes for the lower standards start at 1:00 p.m.

Each day at school is a pleasure for several reasons: the boys are respectful and obedient, and are interested in learning. Each day brings them closer to the goal of being useful, happy citizens, in their own communities. And above all, each day makes more and better Christians.

We only hope that those who are supporting this work in any way may get as much joy out of it as do those who are working here on the field.
Why I Believe in Foreign Missions

It would be just as logical to ask the question, "Do you believe in the Lord's Supper?" or, "Do you believe in baptism?" as it would be to ask, "Do you believe in foreign missionary work?" One is just as much a part of the program of the church as another.

My reason for giving special attention to foreign missionary work is not because it is any more important than preaching the gospel at home, but because the foreign work has been more neglected by our people, generally, than the work at home. I wish it were possible to get the members in every congregation to realize that the spread of the gospel in foreign fields is a definite part of their duty, the same as communion on Lord's Day. If this consciousness could be created in the members of every congregation, there would be no question about support for the missionaries. Contributions would be made regularly, and even if they were very small in amount in proportion to the financial ability of the members, still, there would be ample funds for a much larger program than is being handled by the churches of Christ at the present time. Many of the larger congregations could furnish the entire support for a missionary, and by the cooperation of several small churches a missionary could be supported.

May I suggest that if all the preachers would give foreign missionary work its rightful place and preach on the subject occasionally, this work would soon become recognized as an essential part of the program of the church. It need not be stressed as something more important than other parts of the program, but merely stress it as one of the "must" items on the program.

Orville Brittell on the African Field

Some of the other journals carried the announcement that Brother and Sister Brittell had gone to Africa. The part about Sister Brittell is a mistake for Orville Brittell is not married. He is single and only eighteen years of age.

Brother Paul M. Tucker, the minister of the church at Santa Rosa, California, reports concerning him as follows:

"He had one year of college work at Harding, 1937-1938 term of nine months. He arrived in Africa about Thanksgiving of last year, and is taking up work with the Scotts in Northern Rhodesia.

"Brother Orville had not anticipated going this early in life, although he has been planning for some time to go in the next few years. Because of the illness of Brother Scott, and as Sister Scott suggested that he come immediately, he decided to go immediately. He feels that an early start in the language and customs of the natives may be of valuable help to him in later years in his work there.

"Brother Orville has gone out from the church at Santa Rosa where his father and mother are members. Brother Franklin K. Blackwell, treasurer of the local church, has been appointed Brother Orville's treasurer, and contributions for this fund should be mailed to Franklin K. Blackwell, 1543 Leonard Avenue, Santa Rosa, California."

WORLD VISION wishes Brother Brittell the truest success in his great undertaking. It is inspiring to know that at his age he has given his life into the service of the Master; at a time in life when most young people have quite different aspirations!

"It's not what you'd do with a million riches should ere be your lot, But what are you doing at present With the dollar and a quarter you've got?"
Cuba and Mexico

Getting closer home we take a look in at two young men who are rendering valuable service for the Cause of Christ in Cuba; the two whose pictures appear below, with their names and addresses opposite them. Then we see the picture of a group of Christians in Havana. Most anyone should be glad to work with this fine looking group of people.

Still closer home, brings us to a consideration of Mexico. It is tragic neglect that has kept us from having many mission points in the heart of Mexico but at the present we can speak only of the work that is being done among the Mexicans on this side the Rio Grande. There is the incomplete house of worship in El Paso and our own Brother Wolfe who would accomplish a work of incalculable value if we would furnish him the tools to work with. Along with his picture we wanted to show that of Brother Hilario R. Zamorano, the splendid Mexican preacher who is now working among his people in Los Angeles, but we do not have one at hand.

J. R. Jimenez
264 Concepcion Street
Lawton, Havana, Cuba

Emilio Prieto
Of the Cuban Church

A small group from the Havana, Cuba, church. Not all the members could be present when the picture was made. Brother and Sister Jimenez are in the third row from the front, fourth and fifth from the left.
BROTHER JOHN F. WOLFE

Route 2, Box 62-E, El Paso, Texas, who is one of our most faithful American workers among the Mexicans. Brother Wolfe has been in El Paso about ten years and has done evangelical work of incalculable value. He speaks the language fluently and seems to understand the psychology of the Mexican almost perfectly.

The incomplete structure being built for a meeting place of the Mexican Christians in El Paso, Texas—a symbol of the aspirations of these Latin-American Christians for a comfortable and dignified place of worship: an evidence of the hard work and sacrifice of John Wolfe to establish the Cause among the Mexicans: a monument to the indifference and lethargy of white Christians throughout the South.
In Our Own Country

Many splendid pieces of missionary work are being done in our own country in neglected places; but far too little of it. There are for example Brother Arthur Graham in Cambridge, Mass.; Brother A. K. Gardner in New York City; Brother A. W. Hastings in Jersey City; Brother J. D. Boyd in Ruston, La.; Brother J. C. Bunn and others in the great Northwest and Brother W. Don Hockaday whose picture is below, left, and Brother O. P. Baird of Wilmington, N. C.

PRAYER OF A MISSIONARY HEART

Lord, help me know the urgent need
For reapers in the field today;
To gather grain or sow the seed;
Lord, help me kneel and pray.

When others with thy word depart,
That dying souls may learn and live,
Help me with them to bear a part—
Lord, help me give and give.

And as I see with vision clear,
Where fields of white are bending low—
At home, abroad, or far or near,
Lord, help me rise and go.

O, touch my lips with cleansing flame,
And my humbled heart reply
With faith and love in Jesus’ name,
"O, Master, here am I."
—CHAS. R. BREWER.

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Take your WORLD VISION to Sunday School. Ask your teacher for permission to talk to the class about it, or have the teacher to recommend the magazine and ask for subscriptions.

A David Lipscomb College student wrote letters asking for subscriptions. Result: a list of seventeen names and eight dollars and fifty cents came in. He is entitled to books amounting to four dollars and twenty-five cents, or fifty per cent of amount collected.

You will find it easy to secure subscriptions by asking for them. One man thought enough of the magazine to send in one hundred names at his expense.

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YOUR SUBSCRIPTION

If you have never subscribed, someone has done so for you. Will you not kindly send one dollar, which will renew your subscription for two years?

Among the colored people are such great preachers as Luke Miller and B. C. Hogan; Marshall Keeble whose picture is next on the left and W. M. Whitaker next on the right.
At Work . . .

● Brethren Bennie Lee Fudge and Elbert Young began the preparatory work June 7th in Winnfield, La., for a tent meeting.

● Brethren Charles R. Brewer and Robert Neil are to arrive July 1st for a month’s meeting.

● All four of the brethren are to work together through July and Brother Young plans on working in the town for a year following the meeting.

● Anyone desiring to fellowship this work may send checks to

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WORLD VISION

WORLD VISION
Sharing Christ
with Others

When we think of missions why do we always think of money? Are we Christians in danger of becoming obsessed with the idea that money is the essential thing in Christian service, and if we have no money there is nothing we can do?

Money has its place and value but should not be overrated. This world is in need of many things that money cannot buy. One of these is Christ, and to have Christ in our lives, and not share Him with others is a sad and painful lack.

If Christ is a joy and solace in our lives is there anything wrong in telling others about it? We tell people of other things we find satisfactory. Why not tell them of Christ?

Why do we always think of money? Peter said, "Silver and gold have I none but such as I have give I unto you." And he wrote to Christians to "Give all diligence to make your calling and election sure," and again: "Giving all diligence add to you! faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity." Give all diligence in the Christian life. Why do we diligently give heed to baptism when the same sentence urges that we "Go tell all nations"? Why do we give attention to the Lord's Day communion and fail to pass the cup to others? Why give heed to our prayers and then hoard the gospel?

"Give diligence to add to your faith ..."

One of the grave dangers of Christians is lack of development. There are stunted Christians who should be growing; little Christians who should be big Christians; feeble believers who should be strong and rugged. There are babes in Christ who should not remain babes.

Someone has said, "When development stops, decline begins." That is true of Christians and churches. It is true physically, when development stops decline begins. When an athlete ceases training, when he ceases to exercise self-control and self-denial, he soon becomes a "has-been", a back number.

The same is true mentally, "when development stops, decline begins." It is also true spiritually. Yes, this truth is even more evident in the spiritual realm. "When development stops, decline begins." When we cease to grow in grace, we begin to backslide. So many of us are at ease in Zion, and so few of us are living diligently the Christian life. "Give diligence to make your calling and election sure."

The preacher who quits studying ceases to grow as flowers that are allowed to go to seed quit blooming. The Christian that quits doing, going, and giving soon goes to seed.

Be a learner, a thinker, and a doer. Success and rewards always come to the person who continues to grow.

Give diligence, proper heed or attention to make your calling sure.

A Missionary Congregation
(Continued from page 13)

multitude of souls, now lost, who would enjoy with us the glories and joys of heaven. Be not deceived, we can do missionary work. Will we accept the challenge to service?

It has been refreshing to notice the upward trend of interest and activity in taking the Gospel to the lost, both at home and abroad. "Wherefore, beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58).

This is our sixteenth edition, fifteen thousand copies. Total number of copies printed to date, including this issue, one hundred and eighty thousand.

If you are getting this paper, but have not subscribed, someone has paid for you. Why not subscribe for a friend.
Found in Our Correspondence

From Wesley Mickey, Brooklyn Heights Church, Ft. Worth: "We received our bundle of WORLD VISIONS recently and have most of them placed in homes already. I have read mine through and think it is fine."

Mrs. M. B. Harwell, Ft. Sumner, New Mexico, writes: "... it has a lot of good things we should all know. We don't want to miss a copy."

G. S. Westbrook, Mercedes, Texas: "They are the best to create a desire for the saving of the world that I have ever seen. May the Lord ever bless you and increase your good work."

Mrs. Lizzie Roney, Fountain Head, Tenn.: "At first the copies were given them with request that they all read it and become acquainted with the work of our missionaries. Now they are anxious to receive them, and because of the good accomplished by the reading of the religious literature every congregation ought to follow some plan along this line."

Lewis F. Mills, Sunbury, Pa.: "Personally I esteem the WORLD VISION as one of the very best papers put out by our brethren today. I say this by virtue of its spirit, need and the actual concrete good it is doing. More power to it."

Aaron A. Stone, Brentwood, Md.: "I find your paper very interesting and hope it will be the means of many brethren awakening to the opportunity of taking the Gospel to places where it is not known in its purity."

Mrs. J. F. Atchley, Chattanooga, Tenn.: "I think the work you are doing and the paper itself are fine."

Since only 1% of our preachers are in foreign lands, we conclude that 99% of our talent and energy is used in the homeland, where only 10% of humanity lives.

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The Purpose of the Christian Life

“Ye are the light of the world.”

“Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.” (Matthew 5:14, 16).

No one who believes in Christianity will deny that it is necessary for us to obey certain commandments to bring us to the point where we are in covenant relationship with God and that obedience to these commandments entitles us to wear the name Christian. But many who have complied with these ordinances act as if they thought this is all there is to the Christian life.

It was Jesus who uttered the words quoted from Matthew 5:14, 16. We are to live the Christian life to glorify God as well as to prepare us for the life beyond the grave. Again Peter said that Christ left us an example that we should follow in His steps. (1 Peter 2:21). In 1 Timothy 4:12, we find Timothy was told by the Apostle Paul to be an example, in word, in manner of life, in love, in spirit, in faith and in purity. From these statements it is very evident that we who have named the name of Christ are entitled to salvation only when we have lived such lives, such Christ-like lives, that they will influence those who are out of Christ to become his followers.

How many of us live such lives that we may be distinguished thereby as followers of the lowly Nazarene? Do we not act, do we not conduct our business, do we not in fact live like those with whom we associate and who make no pretense of Christianity? How many of us professed Christians in our daily lives as carpenters on some building, as clergymen in some department store, as employers of labor, or as lawyers or doctors practicing our professions would be pointed out among our fellows as Christians? Unless we are living such daily lives that those with whom we come in contact may know thereby that we are Christians, we are falling short of the command to “let your lights so shine that others see-


Indeed we should be the happiest people of all. Did not Jesus say “I came that you might have the more abundant life?” Fleeting pleasures are not true happiness, nor do they bring a happy life. Happiness comes from within, entwined with unselfishness and the consciousness of having followed God’s commandments, coupled with a disposition to help our fellowmen. Thus if we keep the commandments of God and live such lives as to emulate the life of Christ we are of all the most blessed.

Christianity is not something by which to measure the conduct of our neighbors, not something that makes us go about with a long face or sanctimonious look as if we were better than our fellowman, but is rather a standard by which we may try our daily lives and toward which we may strive in our effort to glorify God and prepare for the life beyond.

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## Church Directory

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Corner Cobb and Bates Sts.
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Bible Study, 10 A. M.; Preaching and Communion, 11 A. M.; Preaching, 7:45 P. M.; Prayer Meeting 7:45 P. M. Wednesday; Bible Study, 7:45 P. M. Saturday.
W. E. Waldrum, Minister
105 Cobb St., Judson.

### WASHINGTON, D. C.
3400—14th St., N. W. at Meridian Pl.
Sunday School, 10:00; Preaching, Communion, 11:00; Preaching, 8:00 P. M. Thursday, Prayer and Bible Study, 8:00 P. M.
Hugo McCord, 1732 Irving St., N. E.
Phone Adams 7751-J

### MINNEAPOLIS, MINN.
Church of Christ
1.O.G.T. Hall, 2514 Lincoln St., N. E.
Bible Study, 10 A. M.; Preaching and Communion, 11 A. M.
W. Don Hockaday, Evangelist.
2750 Taylor St., N. E.
Phone Granite 7519

### SUNBURY, PA.
Fourth and Arch Streets
Bible Study, 9:45; Sermon, 10:30; Communion, 11:30; Ev'g Service, 7:30
Lewis F. Mills, Minister, 11 Rains Ave.

### CHARLOTTE, NORTH CAROLINA
Y.M.C.A. Building, Second and South Tryon St.
Bible Study, 10:00; Worship, 11:00; Evangelistic Service, 7:30 P. M.
J. Harrison Daniels, 696 Tremont Ave.

### DALTON, GA.
3 West Gordon
Bible Study, 10 A. M.; Worship, 11 A. M.; Bible Study, 7:30 P. M.; Evening Service, 7:45 P. M.; Bible Study, 7:30 P. M. Wednesday.
R. C. Walker, Minister
Camn Heights.

### JERSEY CITY, NEW JERSEY
880 Bergen Avenue, 2 Blocks from Journal Square Station.
Bible Study, 10 A. M.; Communion and Preaching, 11:00.
A. W. Hastings, Evangelist.
23 Romaine Ave., Ph. Bergen 3-6324-J

### WILMINGTON, NORTH CAROLINA
Church of Christ
1013 South Fourth St.
O. P. Baird, Minister, Phone 2372-M

### PORTLAND, MAINE
99 Congress Street
Worship at 10:30; Bible Study, 12:00.
W. H. Gailey, 288 Spring Street.

### CAMBRIDGE, MASSACHUSETTS
(Meetings in Phillips Brooks House)
Bible Study, 2:15; Preaching and Communion, 3:30 and 7:30.
Wednesday, Bible Study at 7:30 P. M.
Arthur Graham, Minister

### PHILADELPHIA, PA.
Fifty-sixth St. and Warrington Ave.
Bible School, 9:15; Worship, 10:45; Young People's Class, 1:00; Preaching, 7:45; Wednesday Prayer and Bible Study, 8:00.
A. Drinkwater, 5113 Brown St.
Phone Trinity 18-23

### BRAINTWOOD, MARYLAND
4433 Holliday Street
Singing, 10:00; Bible Classes, 10:20; Communion, Preaching, 11:00; Worship, Preaching, 7:45; Tues. & Thurs.
Singing, Prayer, Bible Study, 7:45.
Aaron A. Stone, Preacher
Phone Greenwood 3053-W

### SARNIA, ONTARIO, CANADA
Orange Hall, Geo. & Christina Sts.
Bible Class, 10 A. M.; Worship and Communion, 11 A. M.; Preaching, 7 P. M.
L. D. La Course, Minister.

### TRION, GA.
Bible School, 10 A. M.; Worship, 11 A. M., 7 P. M.; Prayer Meeting.
J. F. Fulford, Minister, Tel. 228-M

### PENSACOLA, FLA.
12th Ave. Church of Christ
Bible Study, 9:45 A. M.; Worship, 11 A. M.; Evangelistic Service, 7:30 P. M.; Prayer Meeting, 7:30 P. M.
Chester Honeycut, Minister, Tel. 5237

### LONG BEACH, CALIF.
Ninth and Lime
Jan. A. Scott, Minister
Phone, 31378

### COLUMBIA, SOUTH CAROLINA
Moore and Duncan Streets
Bible Classes, 10 A. M.; Preaching, 11 A. M. and 7:30 P. M.
L. Daniel Harless, Minister
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MAP OF PAUL’S TRAVELS

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Editorial

We are glad to present to our readers the above group of contributing editors, eight of whose names appear for the first time in this issue. Brothers Bell, Benson, King, and Pittman have been serving for a long time but the other eight listed above are newcomers into our family of contributing editors. We believe it would be impossible to find a dozen men more capable or more interested in the progress of the church than these are.

Brothers Brewer, Pittman, Treat and Williams have articles in this issue and the others will contribute to future issues.

* * *

We call especial attention to a study of the support given to missionaries which appears in this issue. It is not pleasant to publish a report that shows such a woeful lack of interest in and support of missionary work but it is done with the hope that it will arouse many to doing something when they see how very inadequate our work is in this respect. There may be some who imagine that the work is going all right without their bothering about it; that there are plenty who are contributing. Christians who may have that attitude should be shocked by this into activity until there will be none who is not doing his part toward carrying the Gospel to every part of the earth.

* * *

"Consider one another to provoke unto love and good works," we read in Hebrews 10:24. It is the purpose of WORLD VISION to stir the conscious-

(Continued on page 5)
Evangelism Through the Individual

A great part of the missionary work done during the New Testament period was accomplished by individuals, rather than by congregations, as such. The command to preach the gospel to the whole world was given to individuals, the eleven apostles. Jesus said, “Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world.” (Matt. 28:19, 20.) A careful study of this language reveals that, although addressing the eleven collectively, Jesus obligated them individually. Each one of the eleven was individually and independently commissioned. Not a one of them was excused of his personal responsibility should the group, as such, refuse or fail to act upon the given orders. They were to “go”, “make disciples”, “baptizing them” and “teaching them” by individual effort. It was to be a campaign of personal evangelism. They were individually as well as collectively bound to that task.

Jesus intended that personal evangelism should continue to the end of time. “Teaching them to observe all things whatsoever I command you” shows that Jesus expected each baptized disciple to work individually in saving others. Not unmindful of the church as a body, and the apostles as an aggregation scripturally working for the promulgation of the gospel, emphasis is herein laid upon the scriptural provision whereby each child of God is made responsible for an individual and independent effort to evangelize the world.

Suppose that you are the only Christian in your community. Should you defer teaching others, or contributing to those who are teaching others, until you can work through some congregation? Or should you as an independent Christian, a single member of the body of Christ, teach or support teachers of the gospel? “They therefore that were scattered abroad went about preaching the word. And Philip went down to Samaria, and proclaimed unto them the Christ.” (Acts 8:4, 5.) Those early Christians who had been driven from their homes by persecution “went” to preach and teach of their own accord without being sent by any congregation. Independent of any congregation, they taught as members of the body of Christ. Philip was not sent by, and did not work through, any congregation when he converted the eunuch on the highway. (Acts 8:26-40.) Peter was asserting his rights under the Great Commission when he went from Joppa to Caesarea where he converted Cornelius and his household. (Acts 10.) Titus “went forth unto you of his own accord.” (2 Cor. 8:11.)

Every congregation should have a program of evangelism. The church at Philippi had “fellowship in furtherance of the gospel from the first day until now.” (Philip. 1:5.) The New Testament churches were primarily missionary churches. Churches and individual members everywhere felt the weight of the Great Commission and preached its terms to every nation, and, through it all, there was never a murmur or complaint about the financial cost, the necessary self-denials or the personal hardships and sufferings.

If you are a lone Christian in your community, or if you are a member of a congregation which is not supporting the gospel outside of its community, or if for any reason you are forced to act individually and independently, it is your privilege and duty to support some scriptural evangelistic endeavor on the basis of divine truth which Jesus announced to the eleven apostles in the Great Commission.

FOR YOU MISSIONARIES

An African missionary writes, “I answer every letter I get and acknowledge every cent I receive, also endeavor to give them all the news of this part of the country by return of post, even if I have to sit up half of the night to do it.”

WORLD VISION
Plans for China

Present conditions in China cannot be good. As long as war is being waged in any country, conditions are decidedly bad, but not at all without remedy. Neither do they get to the point where all hearts are immune to the better sentiments and sensibilities. Therefore it is not useless to appeal to any nation in its crises. Men of all faiths are propagating their teaching in China today, and are finding an open door. There is an open door for the gospel when the gospel is presented to them.

Having carefully studied the question, we are convinced that we should be in China at the earliest possible date. The churches of Christ have no man in China at the present, and the church is too young to be left without some kind of oversight. With all of us away, it is likely that we will lose much of the ground that has been so hardly gained in the past work there. God’s work can ill afford a loss that we are entirely able to prevent. Indeed, some are finding this the most fruitful period of work they have had in China, and if this be true with regard to an impure form of Christianity, why should it not be true of the true teachings of Christ?

We now lack about $200 having the needed amount for taking us to China. Response to the call for this fund has been liberal and we are much encouraged with it. Your help in securing the remainder of the fund will be appreciated.

Promises for monthly support in the work after we reach China are not quite sufficient to enable us to carry on the work that we have planned. To keep us and five or six Chinese families busy preaching the gospel it is going to require about $200 monthly. We feel that this is the least amount that will enable us to do our best work, and we are anxious to make time count all it will while we are working. Write me that you will send some definite amount each month, and thereby enable us to go back to our work assured that the financial part of the work will be cared for while we preach the gospel to China.

Our present plans are to remain in Wichita, with a few short visits to nearby places, until the last part of September. We will then start to the Coast, visiting friends on the way, and will sail from Vancouver, B. C., Canada, on October 28 and arrive in Hong Kong, China, on November 17 or 18.

Until we start for the Coast we will receive mail at 126 S. Minneapolis Avenue, Wichita, Kansas.

Editorial

(Continued from page 3)

ness of the church to do its duty in carrying the Gospel into unreached places; to provoke all Christians unto this good work. This evangelizing, or carrying the Good News, we call missionary work for want of a better word.

We are not a missionary society, nor agency. We are soliciting no money for missionaries to be sent to us, but that you become acquainted with the work of some missionary and correspond and send your money direct to him. As every preacher has the right—the duty—to preach on the subject, so the magazine has the right to promote such work, each issue carrying several sermons on missionary work.

As Titus traveled among the churches for the specific purpose of raising funds for work that the church has a right to engage in, so has any Christian the right to raise funds similarly. Select a missionary and support him, or help support him. A CHURCH WHICH DOES NOT DO SO IS NOT A LOYAL CHURCH!

1939 WORLD VISION BOUND VOLUMES

Two hundred volumes 1939 issues of World Vision are to be bound. We endeavor to give publicity to the chief mission activities supported by the Church of Christ during the year.

The cost of printing, binding and postage is about $1.00 per volume. Please give us your order. 1938 bound volume is also available.
Report of Missionary
Activities at Valdosta,
Georgia

BY
A. B. LIPSCOMB

Following the withdrawal of American missionaries from China on account of the exigencies of cruel war, we have been sending monthly contributions to the support of Brother J. R. Jiminez, missionary at Havana, Cuba. This work is sponsored by the Nebraska Avenue congregation in Tampa, Florida, and is supported chiefly by churches in the Southern states. We highly commend the work of Brother Jiminez and rejoice in the progress he has made in a comparatively short period of time. Monthly reports indicate that evangelistic services are being held not only in Havana but in populous districts outside the city. The Havana congregation, which meets at 117 Estevez Street, has been scripturally organized under the leadership of well-qualified elders and deacons. Much credit is due Brother W. L. Wilson, a member of the Nebraska Avenue congregation in Tampa, for the business-like way in which he keeps the various contributors informed of the Havana mission. Every dollar is reported and accounted for and the news reports are stimulating.

Recently the Valdosta church welcomed the Shoemakers, who are bound for Africa with the Reeses, and also Lowell Davis, who is pledged to revive the work in war-torn China. Substantial contributions were made to both parties.

For the extension of work in South Georgia and Florida the Valdosta church is cooperating with the Dasher church in conducting tent meetings in nearby destitute fields. The extra copies of WORLD VISION furnished the Valdosta church are appreciated.

MISSION WORK BY MAIL

Editors and friends of WORLD VISION are writing a series of twelve tracts, each complete in itself but the entire series will cover the highlights of the whole Bible. They are being prepared with the non-church member in mind.

We would like to secure ten thousand names, friends of church members, and mail each of them a tract each month for a year. Someone will then be encouraged to get in touch with them personally in an effort to lead them to Christ.

Please let us have a list of your friends, to put on the mailing list. Cost of printing and mailing the twelve tracts, one a month for a year, will be about 50 cents for each name.

Please send us at least $1.00, which will pay your subscription to WORLD VISION for a year and the tracts to a friend. Be sure to give us his name and address.

THEN AND NOW

There came unto the Lord one day
One begging to be fed
With only crumbs which chanced to fall
From those who had the bread.

And did our Lord send her away
With empty, longing hands?
Ah, no, he richly satisfied
Her hungry heart's demands.

Today are millions perishing
Amidst sad famine's dearth
While Christ says, "Give ye them to eat,"
To us, the salt of earth.

To us, who are to light the world
With good news, as he said,
But, oh, how slow we are to share
With them the Living Bread.

—Nellie H. Morehead.
Philippine Mission Work

Where there is poor vision multitudes live about us without our ever seeing them. I have been astonished, again and again, in the last eleven years, as I learn how many Americans do not know the location of the Philippines. When seven to sixteen million people can live under the American flag for forty years and the number of Americans not know their geographical location which we have found to be the rule, surely there is poor vision.

And it is not at all surprising when so many do not know where these people live, that many others should not know much about them and how they live. We found all kinds of erroneous ideas about the Filipinos on a twelve thousand mile trip through the States in 1936. One is almost convinced sometimes that these erroneous ideas must be due, in part, to the fact that so many people's minds are like moles burrowing in the earth for grubs. If their vision were not so poor they would have seen God in this part of his field long ago.

Then, again, it is easy to perpetuate those ideas by bringing them into the focus of poor visioned people, instead of focusing their view upon the more worth-while characteristics of the Filipinos. It is important, in the beginning, to understand that Filipinos are men and women, just the same as Americans are. The implications growing out from this fact are many. The human heart is susceptible to temptation and sin, without any regard to race or color. This susceptibility can be intensified or diminished according to circumstances over long periods of time.

If the missionary follows closely in the steps of his Teacher he will pray that a double portion of his spirit might rest upon himself. He will not wrangle nor cry out the weaknesses and defects of the people among whom he seeks to work, nor will his voice utter these things in the broadways. A bruised reed he will not break by loading it down with guilt, nor will he quench the smouldering wick of goodness in a man or woman by blowing strongly against their sins, until he has led justice to victory. And on his name will the nationals among whom he works rest their hopes without fear of humiliation.

In our more than ten years mission work among the Filipinos we have been touched with pity for them, suffering as they do, every kind of disease and infirmity, because they are distracted and dejected like sheep without a shepherd. Our greatest joys have come in sharing their hardships and in communicating to them of our greater fullness. The light in their eyes, the windows of their souls, has flowed brightly more than once, causing us to forget all our sufferings.

We have found men with large families to support and educate, going bare-handed and bare-footed into the thorns and briers of the forests to hew out fields to plant and cultivate. We have seen them wait patiently for the harvests which were never enough. We have seen their children drop out of school one by one because there was no means to secure books and pay tuition. Under similar circumstances we should probably have whimpered and begged and cajoled our brethren into supporting us.

At the end of three and a third centuries of poor administration in the Philippines by the Spanish it had become their fixed course to heap blame and censures upon the Filipinos. In the measure that their own conduct grew less efficient, in that measure they charged the Filipinos with incapacity, indolence, dishonesty, and every vice and sinful propensity. Personalities, like plants, are influenced by the atmosphere in which they are compelled to live. Let that atmosphere remain 90 percent poisonous to the personality, and it is too much to expect it to show the same reactions as if it were 90 percent favorable. All of which is but to say that the moral, social and spiritual atmosphere of the Philippines has been dominantly Roman Catholic through the centuries, and still remains so.

It is as impossible for a missionary to give himself to the work and at (Continued on Page 8)
Mission Work Among the Colored People

Nearly forty years I have been preaching the Gospel of Jesus Christ. I have gone barefoot, or with shoes in such condition that people would laugh at my naked feet and my clothes so ragged that most men would have turned back but I meant to preach and suffer and I had a wife that never complained. She wanted me to preach. She was the daughter of that dear old saint S. W. Womack who preached the Gospel nearly fifty years.

Finally Brother A. M. Burton became interested in my work and he sent me thousands of miles all over this country to preach to my race. No doubt he could see more in me than I could and from the day that he came to assist me, my work began to create great interest everywhere I went. Thousands of my race became members of the Church of Christ.

During these many years that Brother Burton fellowshipped me, he never once said anything to me about my manner of preaching, or ever told me that I was too hard. He has told me many times that he has never regretted a nickel that he gave to help me preach to a misled people.

About twenty years ago, Brother N. B. Hardeman called me to Henderson, Tennessee, and a large number were baptized and today the Church of Christ is the largest church in Chester County and Brother Hardeman from that day until now has recommended me to white churches all over this country. He has been a blessing to me and he is still endorsing my work and I thank God for such friends.

Seven or eight years ago Brother B. C. Goodpasture decided that a book of my sermons would help me in my work and he talked with men like Brother Caihoun, Brother Boles, Brother Burton and Brother Hardeman and they all agreed with him and he soon got the book out and today 14,000 copies have been published. For all of this we thank God. Just as soon as Brother Goodpasture became editor of the Gospel Advocate, in a few months we have a colored paper with all colored writers, containing news reports and articles from all over the brotherhood.

The white churches all over the brotherhood are anxious that the colored people hear the pure Gospel.

I am sending this article to the World Vision because Brother Moorehead is so greatly interested in mission work among the colored people. Everywhere he can speak a word to encourage mission work among us he does. He has proven to be one of my best friends. Let us all live so we can be worthy of such friendship.

PHILIPPINE MISSION WORK

(Continued from page 7)

the same time keep most, or even some, of the national comforts and conveniences which sets his nation apart from the one he has chosen for his field of labor, as it is for a person to eat his cake and still have it. If one's field be the Philippines, then he needs to learn how, to the Filipinos to become like a Filipino in order to win Filipinos; to men under the Law as if he were under the Law—although himself not—in order to win those who are under the Law; to men without Law as if he were without Law—although not without God's Law—being subject to Christ's law—in order to win those who are without Law. To all men he must become all things, in the hope that by all possible means he may save some. It is not everyone who can make these adjustments; only some have received a measure of this grace. He who is able to do this, let him do it.

“What I spent I had; what I saved I lost; what I gave I have.”—An Ancient Epitaph.

WORLD VISION
Some African Opportunities

Since most of Africa is still untouched by us, we do rejoice that prospects for growth of work in Northern Rhodesia are brightening. We should hurry along getting these points stabilized and then from here give heed to urgent calls beyond. Yes, touching calls, from the Zambesi Valley not far from us, and in Barotseland which is also near. Both are populous places.

The Zambesi is off our plateau and being so much lower is not very healthful. Our native men who spent a few months down the valley tell us that no one at all is doing any religious work there. They said that even though the masses were steeped in sins and superstitions, yet, many followed them from place to place to hear the Gospel story. Their pathetic stories touched our hearts but we have never been able since to send even these teachers back.

In Barotseland the king heard from some of his subjects that sprinkling was not Bible baptism. He began to study about it and must have been convinced for he called for some mission to be established in his territory which practiced true baptism, because he wanted his people to have it. That call is still unanswered.

In other publications there will likely be note made of how the native chiefs, in Livingstone District, are standing defiant against the Catholics and waiting for us. This is largely in an educational sense and the government is preparing and offering to pay much of the educational expense. It wants qualified teachers, who are also missionaries. How can we afford to be slow in this opportune time? We have many stalwart Christians in many congregations there who could move forward in a very telling way here, once we get the few missions we have here going in a good way again. We might have to support them for a while but the government has given and still plans to give help to certificated European teachers. This help would go far toward full support of self-sacrificing workers. In other words teaching could be his trade while he worked to his heart's desire of spreading the Gospel to those who have no light at all until he brings it to them. Very few non-Christian Europeans care for this work, so missions are asked to carry it forward. A rare opportunity!

There is much more territory even in Northern Rhodesia and we should augment the Southern Rhodesian work as well, not only native work but work among the white population should go forward in the towns there, and on throughout the Union.

We hear of a number, who were baptized by the Kellem's party who are scattered about wondering where to cast their lot. All cities like Cape Town, Johannesburg, Durban, Bulawayo and Salisbury have real need of able proclaimers of the word as well as parties of stalwart workers to accompany and some to remain and nurture after the newly planted seeds take root. Shepherds of the native work in Nyassaland are badly needed. There has been some turmoil among Christians there and it seems that the native brethren, trained by our beloved Brother Sherriff, are standing fast against many odds.

There is no doubt but that we Christians should scatter about with our King's message and be the salt of the earth—yes, the earth remember, and not just America. Leave the salt from seven-eighths of your food for a few weeks to impress the lesson, then resolve to be "salt of the earth," with vigor. Make it real.

"The most fatal result from any line of action is no result. That is what is wrong with the church today. It ought to cost more to get into it, to stay in it, and there ought to be more difference between church members and others. Every member, for example, should give more money to the church than he gives to all his clubs put together. Then men and women who do the most for religion are not its advocates, but its witnesses. Religion is best expressed in lives."—Dr. William Lyon Phelps in 20th Century Christian.
An Actively Missionary Church

From an issue of the "Broadway Bulletin" published weekly by the Broadway Church of Christ, Lubbock, Texas, where Brother G. C. Brewer ministers, we quote the following:

"Perhaps you do not know what your money is doing in the name of the Lord. Well, here are some items that we support regularly:

FOR MISSIONS AND BENEVOLENCE
Otis Gatewood $100.00 per month
Brother Dias (Mexican) $26.00 per month
Negroes (Lubbock) $25.00 per month
El Paso (Mexican) $10.00 per month
Japan $15.00 per month
The Tipton Home $40.00 per month
The Boles Home $40.00 per month

Total $255.00 per month"

"Then in addition to this we make frequent and sometimes very liberal special gifts in response to calls. Then there are the home expenses: Preacher, janitor, radio, bulletin, telephone, lights, water, gas, insurance, upkeep, etc. Are you doing your part?"

Brother Otis Gatewood worked for something over a year at Las Vegas, New Mexico, but is now in Salt Lake City to stay there indefinitely—until he establishes a church there.

A Searching Question and a Definite Challenge

The following article, entitled "What Shall I Answer Her?" was received along with a letter from Mrs. J. A. Brittell of Santa Rosa, California. Sister Brittell is the mother of Orville Brittell, the eighteen-year-old youth who went to Africa recently as a missionary. Orville's going was reported in the last issue of WORLD VISION. In her letter of transmittal Sister Brittell says in part:

"Orville likes his work exceedingly. He baptized two more last month. He has had attacks of malaria lately. The Scotts are so good to him. Orville was quite young to go but he had planned to go since about ten years old. I had prayed to God since before he was born to let him go."

How does that last sentence strike you parents who are afraid to have your children consider going to a foreign field? But to her question:

WHAT SHALL I ANSWER HER?

Some time ago I studied two hours a day, twice a week for nearly six months with a Catholic and an Advent lady. We had taken up the plan of salvation, the old and new law, and the work and worship of the church. I felt that I had made plain the principles for which the early church stood. I believe the lady that asked me the following questions was just as conscientious and sincere as I was in our study. After we had finished she asked me the following questions:

"Just what would it profit me, spiritually, to leave the Advent church to work with the Church of Christ as it now exists? I believe that in many points of practice I would have to
tended in the mornings, but now the cold winter nights are here the natives do not attend so well. We have good meetings in the village. Brother Peter and I visited over forty families last Saturday and gave the folk a shaking up. So on the Lord's day we had a splendid gathering. This we have to do every now and again. I can't do it as well now, like I used to do. I'm sixty-four years old and no longer a spring chicken but I guess I have as much go in me as many thirty years younger. (I'm not boasting either.)"
retrograde. As to the 'First Principles' we are agreed, but there is a vast difference as to our teaching and practice of 'Christian living.' For example, we teach our members to spend their time and money in missionary activities to save souls, rather than to spend it for picture shows, skating-rinks, lipstick, paint, etc.; to use their cars and gas to carry literature to souls who know not Christ, rather than to spend it for joy-rides. In our Bible College at St. Helena, we teach our young people to spend their money to preach 'Christ', rather than to spend it for class rings, cigarettes, and at the beauty parlor—for we believe if when one is tempted to spend their money or time in worldly amusement or outward adornment he uses it for the spread of the kingdom, that he will soon become one of the happiest and most beautiful of God's creatures. As a result of this teaching, not one pupil (not even one of the workmen in the shops) in the entire school (above 350) smokes or chews, or wears jewelry, and none of the girls paint their face or fingernails, or patronize the beauty parlor.

"But I have come into your church and seen, not only your young people, but even your preacher in the pulpit with a ring on his finger, and your preacher's wife with rings, ear-rings, and paint and finger-nail polish, and necklace. This convinced me that you must teach that such practices are right (at least you teach that by your practice), in face of (I Tim. 2:9) and (I Pet. 3:3).

"The result of the two kinds of teaching is demonstrated in the fact that in the ninety years (the time that you say that we have been in existence) we have about five hundred times as many missionaries, Bible schools, hospitals, and translations of the Bible, in the foreign lands, to say nothing of those in the home-land, as the Church of Christ has in nearly two thousand years (the time you say you have been in existence). Too, the members of the Advent church give on an average to home and foreign missions, $75 yearly, per member; while the average of your giving is less than 20 cents per member. What could I gain in making the change?

"Then too, I feel that the Church of Christ as it now exists is very inconsistent (there are excepted members). You say, 'We speak where the Bible speaks', and 'We practice pure New Testament Christianity.' You condemn the various preachers for saying that one can be saved without being baptized; yet, teach by your actions that one can be saved without 'going'. While Christ put the 'going' first: 'Go into all the world and preach the gospel...baptizing them...

"True, the church at Graton during the twenty years that I have known of it has maintained a Bible school, and produced two missionaries—Helen Pearl Scott and Boyd Reese—besides a number of adult missionaries have gone out from there; and Santa Rosa church has produced two missionaries—Ruth Gardner and Orville (who plans to sail soon)—also two preachers, Ralph Wilburn and Sherman Lanier; besides maintaining a Bible school for ten years, and establishing a church at Healdsburg, without either congregation having a pastor at any period of these years; yet not withstanding this, I believe from the investigations that I have made that the Church of Christ is spending 98% of its money to hire pastors to preach to its members; salaries ranging from $100 to $500, while the very few missionaries that it has on the home and foreign fields are living on salaries ranging from $10 to $50—and many pay a native preacher out of that meager salary.

"Another inconsistency is that you wouldn't dare to 'Brother' one who is a 'goer' but not a 'baptizer' or even a 'goer' and a 'baptizer' but who keeps a different day, but you will take one of your members by the hand and 'Brother' him when perhaps he comes to church only once or twice a month and has never given a cent to 'send' the gospel. Do you really think he is one who is more nearly doing the will of our Father, or is it because he is one of your party? I believe you people 'tith mint and cummin and leave undone the weightier matters of the law.' I repeat I just can't see where I will be profited by making the change."

Brethren, frankly I do not know how to answer her question. Do you? If you do I will surely appreciate your writing me at 3274 Wilson Avenue, Santa Rosa, California.

May God help us all to walk circumspectly as children of Light that we may not cause any to stumble, is my prayer.
Work Among the Mexicans

The first item of interest in our work for the past month was our meeting in which Brother Pedro Rivas did the preaching. Two were baptized and the congregation was edified. Brother Rivas went back to his home in Torreon with a new determination to preach the gospel to his people in Mexico. A plan was worked out for opening a new field down there, and it is my intention to go to Torreon in the near future and help get the work started. I found Brother Rivas to be a man of strong character, humble and earnest. His experience as a teacher and newspaper editor has given him a broad outlook, and it is the earnest hope of the brethren here that he will make a useful servant of the Lord in his own country. More about this in my next report.

Second, my trip to Mexico City, which required two weeks including the time taken to go and come. This trip was made chiefly to spy out the land and to gain information regarding conditions under which the gospel may be preached in Mexico. The party included Brother and Sister Horace Teddie, Sister Barnes, Kenneth Kirby and myself. We made the journey by auto, entering Mexico at Laredo and driving along the international highway. We found the highway in excellent condition and the country beautiful. The mountains were especially inspiring in their grandeur. Mexico City is a great metropolis of upwards of a million inhabitants. It lies on Mexico's high central plateau with a cool, stimulating climate. Never, so far as is known, has the gospel in its purity been preached in this great city. Everywhere are signs of a decaying Catholicism — slowly disintegrating church buildings and deserted mansions of worship which even yet attest to the misguided zeal of their builders. In a room of the Hotel Avenida our small group met for worship on Lord's Day morning and sent up prayers to God that workers might be raised up to carry the message of salvation to those millions who have never heard it, and that the churches back home might be stirred with a new realization of duty. Numerous private conversations with individual Mexicans revealed the fact that Mexico is ready to receive the gospel. In the towns without priests the door is wide open, and everywhere the signs are abundant that the people are ready for a new spiritual movement. We returned home with a determination to do everything in our power to give Mexico the gospel.

The final item of this report consists of a great piece of good news. During my absence a check for $300 was received from Brother John Dreghorn of Vinemont, Ala., for our building fund. The brethren here immediately got busy with the result that on next Lord's Day morning we will have our first service in the new building. This is a victory for which we have prayed and labored and we earnestly thank God for it. We also want to express our deep appreciation to all who have helped to bring about this consummation of our hopes and plans. Let our battle cry be "Onward!"

YOUR CHRISTMAS GIFT

WANTED—A thousand active Christians now readers of WORLD VISION, to send the magazine as a Christmas gift to a friend who might become more active in mission work by reading the paper. Hundreds of Christians have become stimulated to become more active in the spread of the gospel by having their attention called to the work of missionaries through WORLD VISION.

"The Lord's commandments are not grievous." Sewing gospel seed in virgin soil gives joy and peace to the supporter, the sower and the one in whose heart the seed is sown if he allows it to grow.

APPRECIATED COOPERATION

"I have been able to get you two subscriptions for WORLD VISION from neighbors who can read English."—Emma Sherriff, South Africa.

WORLD VISION
Planting and Watering

Those who recognize the text alluded to in the heading of this article will recall that there is another part to it—“God gave the increase.” That is the true order of the process; planting, watering, and waiting for the harvest. Our work is to sow and water, the rest we must leave with God. Sometimes the harvest may be long in coming; sometimes there may be no reaping at all.

The condition of the soil is a determining factor. According to the parable, the seed in the rocky places, or among the thorns, or by the wayside, never came to a ripened harvest. But it is imperative that we as Christians sow the seed. Are we doing our part? How many congregations are making any planned effort to establish the cause of our Lord in places where the seed has not been planted? Can we claim to be “the church of the living God” if we are not functioning as “the pillar and stay (marginal reading) of the truth”? A group of Christians in any locality have a collective duty to perform, it is their mission to send the gospel to other places where Christ is not known. A church that is not doing this either has not been taught, or it is failing to carry out what it knows to be a God-given work.

A Case History

I give now a brief report of an effort made by one congregation to plant the seed of the Kingdom in virgin soil, in which effort it was my privilege to have a small part. The church meeting at David Lipscomb College in Nashville purposed that with the cooperation of others and the blessing of God, they would try to establish a new congregation each year over a period of years. After much consideration and prayer the field selected for the effort this year was Winnfield, Louisiana. Winnfield is in the north-central part of the state, in Winn Parish. It has a population of about forty-five hundred, approximately half of this number being of the colored race. Two faithful Christians were living there, Brother and Sister C. R. Brock, and they were calling us to “come over and help” them. The nearest congregation was fifty miles away. Brother and Sister Brock with their two children drove to Alexandria each Lord’s Day to worship. They longed to see the day when there would be a congregation in their own town. The David Lipscomb church determined to help them.

The Method

Two young men of the graduating class of David Lipscomb College were chosen to go before and prepare for the meeting. They were Bennie Lee Fudge of Athens, Alabama, and Elbert M. Young of Brush Creek, Tennessee. During the month of June they labored faithfully in Winnfield, visiting from house to house and distributing literature. More than five hundred homes were visited, and more than five thousand tracts and periodicals were given away. On the five highways leading into the city they placed announcements of the meeting, and more permanent signs welcoming all to the services of the Church of Christ in Winnfield. A tent was placed on a prominent corner in the heart of the town. On the first day of July, Brother Robert G. Neil and I (accompanied by Brother B. D. Morehead who remained a few days) arrived in Winnfield, and the meeting began that night. I did the preaching for twenty-six nights. Brother Neil led the singing and conducted a class for young people. Brother Fudge taught a children’s class each evening. All of us continued the work from house to house. Brother Young continued the meeting for four nights after the rest of us left.

I could not praise these brethren too highly for their earnest, untiring work; Brother Fudge for his zeal and splendid ability as a preacher and teacher; Brother Young for his sin-
cerity and consecration to the Lord. Brother Neil, with his pleasing personality, his ability to make friends, and his power as a song leader, is, I think, the finest helper I ever had in meeting work.

THE RESULT

The results were not what we had hoped for, but the work was not by any means in vain. Four were baptized, three living some distance away placed membership, and one erring brother was found and restored to the fellowship. In all a membership of eleven was left to meet regularly and carry on for the Lord. A hall was rented for a meeting place, and Brother Young is to remain with them for one year, perhaps longer. Arrangements have already been made for other meetings to be held. Brother Frank Young is to be there this fall, and Brother Emmett Wainwright in the spring.

The cost of the meeting, counting the support of all workers, the tent, song books, and literature, amounted to several hundred dollars. The Nashville congregation sponsored the work, but many other churches and individuals contributed to it. Others helped through prayer and encouragement. We give thanks to all and to God for every act of cooperation. Some may be inclined to think that the outcome was out of proportion with the effort and expense put forth, but that would surely be a shortsighted conclusion. At least four souls were saved, a church was established, the seed was planted and provision is made for continued watering. God has given, and will give the increase. His word shall not return void.

I pray that God may bless the David Lipscomb College church in carrying on such a program, that they may not be "weary in well doing." And I hope that other churches may set themselves some such task. How can we stand before our Master in the last day without having at least tried to gather sheaves for His harvest?

"Sowing the precious seed, doubting never, Trusting the Lord for growth and for yield."

From China

Miss Elizabeth C. Bernard, P. O. Box 1682, Hong Kong, remains at her post in China. She sends the picture on the front cover of two children she has rescued and is training in the nurture and admonition of the Lord. From a very interesting letter we take the following:

"We live beyond the outskirts of the planned city in what is called a village here but it is really only the overflow from the crowded city. There are no streets and the huts just sit at any angle. The favorite building material seems to be kerosene tins. Factories, dwellings, pig houses, etc., all jumbled up together. No sanitary arrangements except a scavenger man who collects or burns trash dumped in open spaces. A few weeks ago as I was on my way to the chapel where there is an afternoon meeting, I saw a baby's dead body on a trash heap waiting to be collected by the scavenger. It didn't shock me as it would have when I first came but it was just about the age of our dear Stella Mei whose little body would surely have landed in a similar place if I had not saved her precious little life. A far more terrible thought is of all the souls that are being carelessly left to the scavenger, the devil, to take to the dump heap, hell, which was prepared for him and his followers. The awful condition of poverty in which these people live is an outward symbol of the poverty of soul which is eternal!"

When here recently Brother Lowell Davis told us a similar story of seeing a baby's body thrown out because its parents did not want it or could not care for it. How China needs Christianity!

BROTHER ALVIN HOBBY NEEDS

A set of World Books.
A Bible Dictionary.
Medium-size Webster Dictionary.
Bible Reference Books.
Bible Story Books.
If you have some of these to donate, or care to make a contribution that we may buy them, let WORLD VISION hear from you.

WORLD VISION
It Might Have Been

About fifty years ago there came a married couple from England to Japan, Dr. and Mrs. Coleburn. He came as a medical missionary, but has been dead about twenty-five years; maybe it was because he didn’t take his own medicine; or maybe it was because he did. The widow still lives and not only lives but lives in Japan.

From the 5th to the 8th of June, I was in the mountain resort of Karuizawa and ate at the Fujiya Hotel. When I got ready to pay my bill I was going to follow the custom and give the keeper, also a widow, the usual tea money. “No,” she said, “I can’t receive any tea money from you. You have been sending me the Michishirube for a long time free of charge and I accept no extra gift from you.” “Then I will count it as a yearly subscription,” I said.

Again I spent from the 5th to the 10th of July eating at the same hotel. It is strictly Japanese, but I like a change of diet now and then. It seems to encourage my appetite. During this time Sunday morning came around and the weekly edition of the Japan Times, an English daily published in Japan. The widow, that is, the keeper of the hotel, now about sixty, brought the paper around to where I was eating and showed me a picture, and pointing to an old lady in the midst of a group of little kindergarten children, said, “That is my mother in the faith. She was the first to teach me about Christ. Her hotel is known as a Christian hotel and there is no drinking and rowdiness going on. The girls who serve the guests are all decent girls. One is her own daughter. She was happy to point out the one who first taught her about a Saviour. I looked on and listened to her story and rejoiced with her, but all the time deep down in my heart I was thinking what a pity this good woman had not been started right.

And the question still burns within me: Why was she not started right? Because there was no one there to give her the right start. People in Japan have a great admiration for their teachers and once taught by them they find it hard to change.

Another case in point. A Finnish missionary and his wife came to Japan about thirty years ago from Finland. They are members of the Lutheran church. It so chanced that a few weeks ago this Finnish missionary met in a Bible class I was teaching in my home. At the close I introduced him and an elderly lady, also a widow, and to her astonishment as well as his, she had been “baptized” by him about twenty years ago. On the 21st of June I baptized her oldest daughter. The following Sunday I asked her if she was ready to be baptized the scriptural way, saying there is only one baptism. But her heart was not yet convinced. She was present at the baptism of her daughter and for the first time no doubt saw the ordinance performed in the way the scriptures teach. Will she ever come to it? She may, but unfortunately there stands her false teacher in the way.

These two examples represent thousands the world over. They are where they are because they did not in the first place have a Philip to “guide” them. The lesson of it all is: A host of more missionaries for these foreign fields, who will teach the whole truth concerning the way of salvation.

WORLD VISION
For a long time we have wondered just what is the financial condition of our missionaries and the missionary work. The desire to have something first-hand and accurate finally took shape in 1938 by our writing every missionary of whose work we had any information to ask him how he was faring. We planned to give a resume of the work of 1938 in the second issue of World Vision for 1939. But we overlooked the slowness of exchanging correspondence with far-away places and the changing addresses of some of the addressees. We did not have enough information at hand to make a report in the April 1 issue, nor even for the July 1 issue. Although it is still somewhat incomplete we are giving you herewith the result of a study we have made on figures which are now in hand.

A careful search was made through every issue of the Firm Foundation, the Gospel Advocate, the Christian Leader, and the Apostolic Review for the years 1937 and 1938 to find all reports that had been made of missionary work. It is possible that we may have overlooked some of them, but from those papers and other sources we secured the names of forty-four individuals who are doing missionary work either in the United States or foreign countries. We then wrote a letter to everyone of them asking that he give us a full report of his finances for the year 1938, showing the names of the churches and individuals who contributed to his support and the amounts given.

Unfortunately, some of them seemed to misunderstand our purpose for a few answered that they did not care to make public the names of those who had given. We appreciate their desire to protect their donors from possible solicitation of others, but we had distinctly emphasized that we did not mean to publish the name of a single contributor. It was necessary to have the names so that we could identify those who were giving to more than one missionary. Others seemed not to have kept a record of their receipts and could give us only estimates, while still others did not give us any sort of a report. It was with the sole desire of helping the missionaries that we wanted the church at large to know how meager their support is, that we started the study and we hope that all missionaries will now understand our motive.

From the papers we learned of a good many missionary projects such as the Sears and Summit church of Dallas keeping Brother Roy Cogdill in the Northwest for several meetings; the Columbus Avenue church of Waco sending Brother W. D. Bills to Wyoming; the Johnson Street church of Greenville, Texas, sending Brother F. L. Paisley to Montana, and the North Side church of Fort Worth sending Brother Roy Lanier to Salt Lake City. There was a number of such splendid projects reported which are not included in the study for, obviously, we could not learn of all of them. In most such cases the men who were preaching in the mission meetings were being supported by their regular income from their home congregations. We believe that it is part of the regular ongo of the work of every loyal church to be doing that sort of work all along. It might be said that every dollar that every church spends for preaching is money spent for missionary work. What we are after, however, is the money that is spent to support men who give their full time to work away from their home congregations in strictly missionary fields.

We secured reports gladly given from the following missionaries, to whom we give our thanks for their co-operation:

**IN AFRICA**

J. D. Merritt, Mrs. Emma Sherriff, A. B. Reese, W. N. Short, Mrs. Myrtle Rowe, Ottis Scott.

**IN CHINA**

Miss Elizabeth C. Bernard, Lowell B. Davis, Miss Ethel Mattley, Lewis T. Oldham. (Brothers Davis and Oldham are now in the United States but the report covered money sent for their Chinese work or for work in missionary fields in America.)

WORLD VISION
IN CUBA
J. R. Jiminez.

IN JAPAN
O. D. Bixler, Miss Hettie Lee Ewing; J. M. McCaleb.

IN KOREA
S. K. Dong, Moonsuck Kang.

IN THE PHILIPPINES
O. T. Rodman, H. G. Cassell.

IN THE UNITED STATES
James E. White, among the Indians; O. P. Baird, in Wilmington, North Carolina; J. D. Boyd, in Ruston, Louisiana; J. C. Bunn, in Washington and Oregon; E. G. Couch, in State College, Pennsylvania; Otis Gatewood, in New Mexico; Joe Dias, among the Mexicans in New Mexico; Arthur Graham, in Boston; A. W. Hastings, in Jersey City; W. Don Hockaday, in the Northwest; P. D. Wilmeth, in New York City.

Here are twenty-nine missionaries out of forty-four and possibly a few more. We believe that no full-time missionary has escaped our attention but suppose we did miss a few and that there are fifty of them in the field. What an appallingly small number! Fifty missionaries for five hundred thousand Christians in America! One missionary for every 50,000 Christians!

How much did they receive for their work in 1938? $31,268.63 is reported. Surely that is far more than half of what was spent for missionary work, but to be liberal, let's double it: $65,000 by half a million Christians; twelve and one-half cents per Christian per year! It will be less than that, for not that much money was sent and there are doubtless many more than the 500,000 Christians now for that was the 1926 U. S. Census figures. It will be less than ten cents per capita, if all the figures were in, we believe.

Truly, it is no wild statement that we could evangelize the world if we had as much money for evangelization as Christians (?) spend for gum, cosmetics, tobacco, soft drinks, picture shows, etc. We are wasting more money on our fleshly lusts than we are spending for missionary work! The situation is really startling.

But to the actual figures in hand: 29 missionaries receiving an average of only $1,078.23 for a year's activity. Out of that total reported the missionaries had to pay for printing their literature, where they had enough to publish literature, they had to hire native helpers, they had to build places of worship, some of them bought steamship tickets to foreign lands. Not all of it, by any means, was kept by the missionaries for salaries, although they should have had much more than the total for salaries alone.

In the list of donors there are shown 341 congregations, 263 individual contributors and 13 classes. More than two-thirds as many individuals as congregations are giving in their own names. What is wrong with the congregations where these people are members that they are not taught to give through the church?

We know of some instances where the church, as a congregation, will not send to missionaries so that the individuals are forced to give in their own names if they give anything at all to missionaries! If one's home congregation will not send it, what can the individual do but give in his own name and direct to the missionary? But if the church will and does give in the name of the church, what is wrong with its teaching that its members are not willing to give through that channel? This, too, happens.

Three hundred forty-one congregations out of 6,226 (U. S. Census figure for 1926; there must be many more now) giving to missionaries!

Of course, to be liberal, let's double it: nearly 6,000 churches, according to these figures are not giving anything toward the support of a missionary beyond their own neighborhood.

Thank God there are some which are doing something toward carrying the Gospel to every nation. Read for example the report of the Lubbock,
Texas, church in this issue which preaches to its own community then sends the Gospel to at least three other nationalities; see what some of the congregations in Nashville are doing, and other such splendid churches. There are many others almost as well able as Lubbock who are conspicuous by their absence in the reports of the missionaries.

Please, notice that our study does not concern foreign missionary work only, but we have included a number of such places right in our own United States. If you do not believe in preaching to the heathen until our own country is converted, why are you not having part in spreading the Gospel in our own country?

Henry Ford did not wait until every family in America drove a flivver before he sold them in every nation on the globe!

A newscast the other day reported that the Mormon people were evacuating their missionaries from European nations because of the threat of war: 600 of them were being called home. Six hundred missionaries in Europe alone from a people about the size numerically that we are. Shame on those who call themselves a "peculiar people." In just what way are we peculiar?

Preaching brethren, consider these facts carefully and arouse your people to doing something to help those who are willing to "Go," as well as to "baptize." Elders, if your preacher will not arouse such a consciousness of a world to be saved, why not get one who will? Christians, if you cannot persuade the leaders of your congregation to have part in this vital work of the church, will you not do it individually?

Young people, read the calls like that one from Africa, in Brother Scott's report in this issue, and determine that you will prepare yourself to carry the Good News to those who are perishing without it.

Such is the woefully inadequate work we are doing as reflected by these reports for the year 1938. 1939 is almost gone now but we can do better next year. Let's make 1940 a year that will show much more done for the Lord's work, for the saving of those in dark places, than any previous year has. May the Lord strengthen us to that end!

THE JONES FAMILY

John said there was plenty to do here without anyone getting sea sick going to the heathen. Are you John? Bill Jones said we are not able to help and rode on in his Buick car. Is your name Bill?

George indicated that there were some opposed to mission work abroad though there was no opposition to big Sunday dinners, rabbit hunting, tobacco using, expensive dress and cosmetics.

Luther Jones wrote the church had decided that all expenses shall be paid here before anything is sent to the missionaries, but he didn’t say whether they considered how the missionary could be kept alive on that plan.

Tom spoke up and said it took so long to learn the language—he didn't know how long, but it was "too long." When a returned business man said there were many heathen cities where the missionary could begin work the day he stepped from the ship, Tom didn't change his mind.

Martin remarked that he thought some of them were out to see the world at the expense of the church. Somebody said he had heard of them going on freight boats, of paying their own expenses to the field, riding third class on trains, eating native food because it was cheaper, though it made them sick, and that one family had been found starving. Still Martin thought they better stay at home.

Jesus was eager to get into the meeting, but was not invited. However, he left a note in their Book, "Go ye into all the world and preach the gospel to the whole creation."
I Saw the Torture of the Penitentes

Upon coming to New Mexico I was informed of the Penitents of northern New Mexico and little did I realize that in moving to Las Vegas I would be in the midst of them. I had heard by many of their weird services and of how dangerous it was to try to spy upon them. Several of my personal friends had tried to visit their rites only to be warned in solemn words and sometimes with bullets that they were not welcome.

At every Eastertide the Penitentes, a sect of the Catholic Church, enact in the hills of New Mexico a primitive Passion play—a bloody demonstration practiced nowhere else in the United States. The seeds of this order were brought to New Mexico by the San Franciscan friars, the first demonstration being held in the year 1594. Since that date the Mexicans in the mountainous settlements have held these barbarous rites every Good Friday. Today it is estimated that there are some 35,000 members of Los Hermanos Penitentes or Los Hermanos De Luz in Taos, Mora, Rio Arribe, Santa Fe, and San Miguel counties.

I baptized a Mexican who had been a Penitente, immediately after coming here, and a little later baptized a Mexican girl whose father and grandfather were members of this band. They told me much about the Penitentes and we would go out into the woods here near Las Vegas each Friday night during Lent and could hear their doleful chant. Their crucifixion day was Good Friday so I decided that I was going to see that ritual if at all possible.

We went just west of Mora and saw a group on the hills marching. With caution I proceeded to them. A young man met me and I asked for admission, but was refused and told to leave. We then went to a group east of Mora. We were warned that they were dangerous and not to bother them. We then went back to La Cueva where we saw a group about one-half mile from the road, marching. Two were bearing crosses, and about six were stripped to the waist and were beating themselves. I went out to their service and to my surprise I was met and admitted. I followed them up the mountains through what they called the fourteen stations of the cross. Everyone but me bowed and kissed the images and immediately they stationed a young man by me to watch. They only chanted, read, and prayed on this journey and then we returned to the morado and went inside for a short service and I was told to leave.

The morado is their place of worship. It is a low adobe building with only one door and a small window in it. It has two rooms—one in a primitive way is arranged similar to a Catholic Church except it has no seats, and the other is the secret chamber where are stored the different whips of torture and the death cart. Outside and immediately in front of the building there is a large cross standing upright with a life size image of Christ nailed to it. By the side of the building there were crosses on the ground from ten to twenty feet long, each representing a member of their local group. These crosses were to be borne up calvary—some crosses are even five times the weight of the one that bears it.

Actual crucifixion by nails is no longer tolerated, except, perhaps, in remote sections, and has not been practiced for some fifty years, but at the close of the day each Good Friday one is selected from each cult to be tied to the cross and left until he is unconscious. If he revives when they take him down, he is almost a god among them. They usually select the best one in their group to be crucified and each lives in the hope that he will be chosen. It is a great honor among them to be crucified. Many say that death does not now result from these services, but I have a good friend who is a funeral director that states he had to help bury two last year that he knew died as a result of this practice. Perhaps there were many more who died that we knew not of.

The whippers at Easter lay the lash heavily upon their backs, and an attendant uses a flint knife or a piece of glass to gash great crosses so the blood may flow freely. These sufferers
climb the mountains in their bare feet through thorn and briar and occasionally they will throw themselves into a bed of cacti and wallow. This is done that they might punish the flesh and put it to death for the sins that it has committed. On the trip to Calvary one of their number is made to pull the death cart. It is a cart with wheels that do not turn, and on it is a life-sized death angel.

Someone asks why this heathenistic religion is not stopped. You must remember that this is a land of freedom of worship, and too, many of the officials of the state are members of this band for political purposes. The Catholic Church says they do not sanction such actions and teach against it, but at the same time they recognize the Penitentes as part of their order and have made laws governing them.

We have heathens in foreign countries that need to be converted, but here at our back door we have many that are just as bad. These poor people are just as sincere as you or I, but many of them cannot even read and write. They therefore carry on as best they know in their ignorance. It is a queer thing to me that we as Christians are so unconcerned about their souls. The Catholic Church is training hundreds of native workers to go among them and keep them in the faith while the church of the Lord is not putting forth any effort to train or support even one to bring them the bread of life. We have a great heathen population in our land that is yet untouched by the gospel of the Lord.

If you desire more information concerning the Penitentes, you may write me or order the book, “Brothers of Light,” by Alice Carbon Henderson, from the Santa Fe Book Store in Santa Fe, New Mexico.

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**OUR EASTERN TRIP**

August 2nd, Mrs. Morehead and I, with our friend, Miss Opha Bixler, of Madison, Tenn., left on a 24 days’ journey of three thousand miles. We traveled in ten states in behalf of mission work.

Six of the eight churches visited during the regular hours of worship gave me speaking opportunities. Each time I endeavor to show the brethren the joys of doing mission work and the world would be evangelized each generation if God had His way.

During the trip more than two hundred names, including about fifty names of dentist’s and doctor’s offices were put on Christian Leader mailing list.

More than two hundred non-church members were put on our monthly tract mailing list, a Home Mission effort. Five individuals agreed to give $10.00 a year each on the support of WORLD VISION. The next trip we think will be through Georgia, Florida, and Alabama in October. — B. D. MOREHEAD.

**SISTER H. HIRATSUKA OF JAPAN**

Word from her husband states that she is suffering from cancer of the stomach and asks his American brethren to pray for her. Those of us who know this Godly woman are grieved to hear of her condition.

* * *

**BROTHER J. M. McCaleb,**

68 ZOSHIGAYA, TOKYO, JAPAN

Upon being asked what he needed responded by requesting the Lipscomb-Shepperd Commentaries now being printed by the Gospel Advocate. Will not some friend of Brother McCaleb supply them?

* * *

**BROTHER O. FUJIMORI OF SAWARA, CHIBAKEN, JAPAN**

Manifests in a letter a keen desire for the Japanese-Chinese war to cease. You probably know that Brother Fujimori has been preaching the gospel in Japan more than forty years during which time he has received most of his support from Detroit.

* * *

**BROTHER ALVIN HOBBY OF AFRICA**

Reports the return of Sister J. D. Merritt from the hospital and states that she will be about a year becoming normal. For the readers’ information, Sister Merritt underwent an operation for cancer of the breast in May.

WORLD VISION
Tipton Orphan Home

The main building of Tipton Orphans Home, Tipton, Oklahoma, in which besides administrative, hospital, and storage facilities, 250 children find eating, sleeping, living accommodations. It has been called the largest single-unit orphans home in the world.

Longest established of the Church's homes in the Southwest, and largest in the nation, Tipton Orphans Home was begun at Canadian, Texas, in 1921 and moved to its present quarters at Tipton in 1924. The 80-acre tract of rich farming land on which the plant is built was deeded to the eldership of the Tipton Church of Christ and their successors forever by Brother and Sister Sol Tipton with no other restrictions than that it always be used as a home for destitute children and that it be operated under the pure New Testament Church. Since 1925 Brother R. E. Chitwood, an elder in the Tipton congregation, and Sister Chitwood have supervised the work. The remaining four elders with Brother Chitwood serve as a board of trustees.

With a close personal interest exercised by the local congregation, free-will donations from the brotherhood throughout the nation have maintained the Home so that today 1,035 children have passed through its doors. Living examples of clean upright young manhood and young womanhood of former Tipton Orphans Home children are already filling places of responsibility in the world of men and women.

A generation ago these same children were being taken out of sordid circumstances into which they had been thrown—80 per cent of them from sectarian and non-religious backgrounds. Of the children who have attained the age of responsibility in the Home, 99.8 per cent have become members of the New Testament Church. Today their number includes preachers of the gospel, preachers' wives, song directors, active workers in local congregations of the Church of Christ. Today, friends throughout these years who have given of their abundance or of their want to Tipton Orphans Home, can show the lives of these salvaged young souls to the glory of Him who said, "Suffer the little ones to come unto me..."
A unique characteristic of Christianity is its saving power (Acts 4:12). The universality of the Gospel and doing good to one’s neighbor (the Golden Rule, Matt. 7:12) are distinctive doctrines of Jesus the Christ. Jesus also taught that a vital principle in religion is the attitude of the Christian. All acts of worship or of service are judged by the Lord on the basis of the motivation, the attitude, the “heart-push” that leads to those activities.

A definite barrier to the fulfillment of Jesus’ commands to “go into all the world and preach the gospel . . .,” and to “Go, teach all nations . . .” is the attitude of Christians toward peoples of other nationalities—the attitude of racial prejudice. It is common for each nationality to think itself superior to others. This principle applies in individuals and in families, as well as in nations. It is also a common practice of those of one nationality to exalt themselves by disparaging or under-evaluating those of another race. This attitude is illustrated in the reply of a little boy whose father was scolding him for fighting and quarreling with a neighboring negro boy: “Oh! I thought I was supposed to fight him!” There are professed Christians who do not believe a negro has a soul, who think that Germans are all bad (World War influence), and who think that the Mexican is merely a menace, just waiting for a chance to stick a knife in someone’s back! There are others who say that they won’t do those of another race any harm as long as the foreigner keeps his place, and it is evident that “his place” is that of a servant, of a social outcast, of a nobody. Christians with such an attitude would never be moved to make a sacrifice to carry the Gospel “to all nations.”

Why does this attitude exist? Two answers are here suggested: selfishness, and lack of understanding. It requires a constant struggle to be Christ-like and put self into the background and avoid the feeling that the Gospel is for “Me and my wife, my son, John, and his wife—us four and no more.” Christianity is severely handicapped when those who claim to be Christians fail to make an effort to practise the Golden Rule.

Lack of understanding, as an explanation of racial prejudice, is twofold. In the first place people fail to get acquainted with those of other races because of distance, of language barriers, etc., and consequently, are unaware of the mutual or common desires, heart-throbs and aches, and spiritual yearnings that are to be found in the “neighbor.” A second cause of this un-christian attitude is lack of knowledge of God’s teachings and designs. “God so loved the world . . . that whosoever believeth . . .”; “. . . God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him”; “. . . the Gospel . . . the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.” Such teachings as these, coupled with the desire to do good to others (even to our enemies!) should move Christians to exert every influence to make effective the true spirit of the Christ: the ideal of the brotherhood of man.

As a citizen of the United States I believe in the principles which govern the nation; I respect the “powers that be” to which I am subject; I am patriotic toward the flag, Old Glory, and always lift my hat and experience a thrill when it passes by. However, I am a citizen of a far greater nation—a universal one—the Kingdom of God; its principles have world-wide application and are of divine origin; the Banner of Prince Immanuel flies over all nations with equal blessing to the faithful. “Whosoever will may come!”

Fools can find faults. The loose character gets into many tight places. Be friendly and you will find yourself in a friendly church. “Christ is not valued at all unless he is valued above all.” The color that is in your soul gives to the world a corresponding tint.

—Selected.

WORLD VISION
"Eureka"

To the Greek-speaking man or woman this word Eureka, used frequently by us as a motto, is perfectly familiar. It is, in reality, a Greek verb of the first person, singular number, present perfect tense, and means: I have found.

To find has even been regarded as a triumph. The thing found may be of no more value than a four-leaf clover; and to keep and to hold, after finding, may be a disappointment; but somehow to look for with anticipation and then to find is a joy to old and young. Whether it be a new world or a planet, a solution to a problem or a scientific truth, or whether it be the true and living God that is discovered, there comes a thrill to the discoverer at the moment of discovery.

Many of the things that each one of us discovers are really not discoveries at all—we are just re-discovering. Like the little child hunting for Easter eggs that have been hidden away in tufts of grass and shrubs and tree-stumps, who, having found them, dances for glee, we are constantly stumbling upon things that have been known for ages. These truths have been tucked away waiting for us to find or re-find them. The matter of discovery should halt us when we are inclined to boast of what we have found and yet it should encourage us to keep on searching; for there is no limit to the number of "Easter eggs" that God has hidden in earth and sky and sea, and it is the Book of books, for mankind.

God, himself, must be found. He is not playing hide-and-seek with us, nor is He trying to dodge us, and yet He wants us to look for Him. He cannot be far from us for "in Him we live and move and have our being"; yet the apostle who told the Athenians that we are "His offspring" and that He "giveth to all life, and breath, and all things," said that Providence had so arranged that the nations "should seek God, if haply they might feel after Him and find Him." It is a paradox that God is to be felt after and found and yet He is everywhere—"is not far from each one of us." It is Isaiah who urges men to seek "Jehovah while He may be found," adding: "Call ye upon Him while He is near." It should be as joyful for us to seek for God and find Him as for the child to find the Easter egg; and it should be more easily and quickly done by us.

The truth of God, as well as the truth about God, must be sought. The law was written plainly upon tables of stone and upon scrolls, yet its meaning had to be sought out. In the reconstruction period of Israel's history it was Ezra the priest who opened "the book of the law of Moses" and read "from early morning until midday, in the presence of the men and the women, and of those that could understand." Ezra, who "stood up on a pulpit of wood" surrounded by the Levites, headed by twelve or thirteen outstanding men, who was in position to enlighten the Jews who stood by. These teachers "caused the people to understand the law." They read "distinctly," and "gave the sense, so that they understood the reading." The marginal reading for "distinctly," is "with an interpretation."

If God wrote the scriptures—and He did, why are they not so plain as to need no interpreting, no scrutinizing? The obscurity of the scriptures, some at least, serves two purposes. First, it proves to us that they are divine in origin. Man's writings need not baffle us as the scriptures often do. In the second place, were the scriptures as plain as A B C's, as is sometimes carelessly asserted of them, it would not be necessary to exert one's power of intellect, one's reasoning faculty, or one's memory. We would be deprived of the strength and dignity that come from digging into God's old mine of truth. When Isaiah calls to the spiritually hungry and thirsty to come "buy and eat," to "buy wine and milk without money and without price," he did not mean that it would cost them no effort. His invitation did not obviate the necessity of seeking for truth. Jesus did not condemn the Jews for searching the scriptures, although he did condemn them for concluding that in them (the Old Testament Scriptures) they had eternal life. Rather, he pronounced a
blessing upon those who hungered and thirsted after righteousness. He urges his disciples to seek in order to find, to ask in order to receive, and to knock in order to be admitted.

The reward for seeking is finding. The ardent seeker has always been able after rational search to exclaim, Eureka. The same is true of those who have delved into the mysteries of science. The botanist looks and looks into the microscope, and finally says, Eureka. The astronomer, after peering untiringly into his telescope, says at last, Eureka.

Jesus was a gift to earth. God so loved the world that He gave him to the world. And yet he had to be found by his immediate disciples. In the first chapter of John we are informed of a “lot” of seeking and finding. Two of John the Baptist’s disciples heard their master call Jesus the Lamb of God and they sought him and found him, found his temporary abiding place and no doubt their searching expedition brought returns in truth. One of the two inquirers remarked to his brother Simon, we have found the Messiah. Shortly after this Jesus found Philip and called him to discipleship. Philip in turn found Nathanael and said: “We have found... Jesus of Nazareth the Son of Joseph.” So Andrew, Peter, Philip and Nathanael could all exclaim, Eureka!

These findings in the introductory period of the ministry of Jesus open up to us the program of Christianity. There may arise many perplexing problems, but the program is a simple one, after all. First, find the Christ; then find someone who has not found him and help that one in darkness to find the Light. This is the process of missions. The trouble is in our selfishness—rather, our self-satisfaction. We find the light and rejoice that we are not in darkness, without feeling the obligation to bring others into the light or so take the light to them that sit in darkness. We claim in our country to have found the Christ long ago. Then, so long as there are those who have not found him, should we be content until we have helped them to find the Christ, the source of life and light and remission and salvation? Should the members of Christ’s church fold their arms and rest in peace so long as there is one on earth who has not had an opportunity of saying Eureka?

A group of Japanese Christians and children in Los Angeles. Brother H. Ishiguro has developed this Japanese church by working among his own people in California. He says, “Our church is getting along fine with students from George Pepperdine College teaching several of our Sunday School classes.
A Wide-awake Program
for Churches of Christ

Is the Church of Christ on earth today handicapped because it lacks an efficient centralized board of governors to exercise control on a universal scale? There are many intelligent people in and out of the church who have wondered about this matter. Especially are there numerous people outside the Church of Christ today who would hold that the church is thus handicapped. They regard the plan and system of the original New Testament churches not as a blueprint for the Church of Christ in modern twentieth century civilization, but the opposite. They reason that no doubt conditions when the Lord and the Apostles were establishing the first congregations were such that independent congregational government was best suited to their needs.

I wonder why Jesus did not see fit to require a centralized governing body for his church in its infancy if, as thinking people feel today, the church seems to lack a competent guiding agency for providing effective leadership, supervision and discipline? If there ever would be a time when the church of the living God would require such an arrangement, it certainly could never be more urgent than in the beginning. Surely such a system could never work better than then, when it was so difficult to find talent and material which could be trained quickly for localized control.

The Church of Christ in the world today is not handicapped for lack of such a system of seeming efficiency. We have the best plan today the same as the first churches had the best plan. There is nothing that will choke and limit local initiative like remote control from a “home office” far removed from the community. Men say that this plan of concentrated power works all right for business concerns and thus why not for the church? Yes, but we must not forget big business is formed upon human conceptions in a purely capitalistic society with no motive other than making money.

The church was not designed to make money. It was to be a collective mass of human beings who would pool their resources to save themselves and as many others as possible for eternal life. There are informed persons who know there is evidence that even large national business organizations are finding it more and more profitable to institute as much localized control as is possible because in this way only can they capitalize local initiative and talent to the fullest extent, and create the greatest amount of good-will in local public opinion.

Jesus planned and started his church without centralized human control to give it the fullest opportunity to develop local initiative and to keep it free of the harmful effects of a “home office” hierarchy. Time and space will not permit to discuss the tremendous importance of the spiritual control which Christ reserved for himself. You may turn to your New Testaments and observe many passages showing that without the prayerful close contact between the members of the church and the Lord, this very necessary spiritual guidance will not operate in the lives of men. There are no mysterious, invisible agents which live and move among men to prod, inspire and motivate human beings.

Any loyal church member can contemplate the manifold wisdom of God in leaving the management of his church to the local units which make up the whole. Not one of the least of the advantages is the need for authority to be on hand to visualize and deal quickly with local conditions, issues, problems, needs, etc. The prime principle for the life of any Christian was to be self-discipline and self-willed motivation rather than these things from remote control. We are benefited the utmost from these virtues only if they spring from within us or from our hearts as a result of the effects of the word of God in our hearts, not as a result of the words of a human hierarchy. It was to be the job of the Elders and Deacons, or those acting properly as such, to meet these requirements in every congregation in the supreme task of evangelizing the world (see 1 Pet. 5:1-3 and 1 Tim. 3:1, 13). If, then the current
system of control in the churches of Christ is correct and the only plan authorized by divine will, what is the matter with us? Why then is our system of missionary work so inadequately organized and so ineffectively administered?

I suggest therefore, a WIDE-AWAKE program for churches or congregations of Christ would be the selection and distribution in all mission fields of the United States first, and secondly all foreign lands during the next generation every evangelist it is possible to find of the Paul type. Just imagine what a few dozen real Pauls could do for this country during the next two decades. This I think, after much diligent deliberation and study of the original success of the churches of Christ in the first century after Christ appeared on earth, is the key to the matter. It would be no trouble for the capable evangelical material we have now to go about the country according to the Paul pattern and by constantly doing so, and by self-initiated co-ordination and cooperation such as Paul impelled from those in the field in his day, persuade the churches which are already established in the nation to support them permanently as travelling ambassadors of Jesus. It would of course be futile to fail to continue following up effectively such efforts.

If we had this ideal set-up functioning as it should we would see the greatest mass saving of lost souls ever witnessed. There would not be millions of folks in New England and the middle and great northwest who never heard of the Church of Christ. The next step would be to put inviting reading rooms for the public in all our congregations and provide where possible competent instructors to coach and teach the public about the Church of Christ by inspiring them to want the Gospel.

It seems to me we are missing one of our greatest opportunities to save people by not in this way attracting a large percentage of the population which has long been disgusted with and deserted the traditional methods of trying to "snare" them into a church "house" to convert them. If it is true, and psychologists and analytical experts say it is, that the best time to try to attract people to the church is in their youth and early adult life, is it not also true that this

is the best age to appeal to them through the establishment of a free and public Bible “school” department in every congregation? Why not a real promotional program along this line and push it with plenty of advertising. It certainly would be in harmony with the plan of the Savior of the world. Of course it would not do to try this idea in small congregations who lack competent teachers who must know how to make people like them, until such material could be developed through the work of these Pauls I have been talking about, whose support would be supplied by the stronger churches.

We might sum the matter up by saying it is the inspired plan of God that his church function with and through the original New Testament blueprint of co-operation and co-ordination between every congregation and every individual member no matter where they may be located, supplemented by efficient and unselfish evangelists like the great Paul of the first century. It is a case of every member joining and pooling their resources and money to make this possible. This is God's plan rather than an all-powerful centralized control through hierarchy. It is up to the members of every congregation to make it function with full effect. What will you do to induce your congregation to live up to the blueprint?

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A Discussion of the Organization of the Church Along With Its Officers, Their Duties, Choosing, and Appointment.

By

M. C. FRANKLIN

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The fact that churches employ a variety of methods for selecting and appointing officers proves that the problem needs to be re-studied. Not more than one way can be right. To a great extent the problem has been ignored, or comments have been confined to fault-finding. That is an inconsistent attitude for those who claim to "speak where the Scriptures speak."

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