



THE

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Commission

Southern Baptist World Journal



ECUADORIANS

Not Savages, But Sinners

Evangelical Marvel

An Italian village is becoming evangelical, something unprecedented in this land where a Baptist (or any other evangelical) church with more than a hundred members is considered quite large.

By Virginia Wingo

"ON what is your faith based? On a building? What will you do if you have to leave this place?"

The questions were asked by Pastor Graziano Cannito to his congregation which had already been turned out of one building. The answer came from a joyous, energetic, gray-haired woman: "We will take our sheets and make a tent!"

The setting was Sant'Angelo in Villa, an evangelical marvel in Italy—an entire village which asked for the gospel and is now receiving it.

The occasion was the regular morning service on November 27, 1955, in this small community some sixty-five miles southeast of Rome near the picturesque city of Frosinone. More than 150 people were crowded into a ground-floor room, not more than forty of them seated and the rest standing in every available space.

The bright sunshine of the cloudless, cold morning flooded the countryside but scarcely touched the unheated room on the northwest corner of the house. But the Italian countryside and the seven visitors from Rome were unused to heated churches, anyway. All had come to church in their heav-

Ten of the fifteen citizens of Sant'Angelo in Villa who spent eleven days in jail for "disturbing the peace" when their beloved priest was transferred to another village. The man on the left did not go to jail. The woman second from right is the one who exclaimed, "We will take our sheets and make a tent!"

iest clothes; so no one suffered real discomfort. They listened absorbedly to the sermon, every now and then punctuating it with exclamations of approval.

After the service, Pastor Cannito hurriedly left in his battered midge car for the morning service at Isola del Liri and the people obligingly congregated outdoors to have pictures taken before time for Sunday school. Seventy-five children are enrolled in the Sunday school; but grown-ups, as well as the boys and girls, returned to the room for the hour's lesson, most of them to stand again. Everybody, from the three-year-olds to the elderly, heard the same lesson because there is no space for separate classes.

After the lesson, the group headed again for the sunshine and stayed and talked till it seemed as if no one

would eat dinner. But finally, of course, all did.

The meeting of the Youth Movement, one of the organizations of the church, was scheduled for four o'clock that afternoon, but by three people were already gathering for it—not only the members, all the unmarried folk from fifteen years of age on up, but younger and older folk also came.

The women used to have their special meeting on Sunday afternoons, too; but, seeing no point in missing the joy of extra fellowship, they now attend the Youth Movement on Sundays and hold their own meeting, usually with all forty-two members present, on Tuesday evenings. In that cold, inadequate room, with its many standing people, one felt again the warm, vital spirit of fellowship and devotion.



Part of the congregation at the morning service of the church in Sant'Angelo in Villa on November 27, 1955. The pointed plot of land next to the road in the right rear is the lot purchased for the church.

The story of this evangelical marvel began slightly more than a year ago when the townspeople became much disturbed by the news that their local priest, to whom they were deeply devoted, was to be transferred to another parish. They begged him to stay and they sent a petition to the bishop imploring him not to send away their padre. They were joyful when assurances came that the priest might stay and when he himself promised not to leave them.

Then at two o'clock the morning of January 2, 1955, a car carrying the bishop, another priest, and two military policemen entered the sleeping village silently. Nobody would have seen it gliding to a stop in front of the local priest's door had not two laboring men been going to their work at that early hour.

As the door to the house opened quietly and the beloved priest came out, the suspicions of the two villagers were confirmed and they began yelling to awake the others in the community. One ran to ring the church bell.

Bedlam broke out in the little community as parishioners, angry and hurt at their betrayal by the priest, rushed into the street. The mob blocked the retreat of the car; and some of them, in a vain effort to get the papers formally transferring their priest to another parish, pulled the bishop and priests out onto the street.

As the excited parishioners shouted that their padre had not kept his promise to them, the priest completed their disillusionment by protesting that he did not know what they were talking about. The town police finally arrived to stop the demonstrations. Fifteen people, more than half of them women, were arrested and spent eleven days in jail for "disturbing the peace."

Their former padre began his work elsewhere, not at all concerned for the fifteen faithful who were put in jail. But the people had lost more than a priest; they had lost their faith in the whole system that had deceived their simple trust. Yet they felt more than ever their need of God and wanted someone to teach them more about him. They prayed that they might find someone to lead them, for they were a flock abandoned by their shepherd. They knew a little about evangelical believers, but there had been no evangelical services in their village.

One day one of the former faithfuls of Sant'Angelo met an elderly Baptist deacon from Isola del Liri, some nine miles away. The deacon, slight of stature, poorly dressed, his smiling face as shiny as his bald head with its fringe of white hair, was a familiar figure in that region. A man of little schooling who always said, "I can't make a talk," he was respected as an earnest Christian even by nonbelievers and was known by his fellow evangelicals as one of the strongest Christians among them.

TO THIS deacon the citizen of Sant'Angelo made his plea: "Why doesn't your pastor come to Sant'Angelo in Villa to preach to us?" But young Pastor Cannito was already busier than it seemed possible for one man to be, with several services each Sunday and with numbers of communities to visit during the week. (He is the only full-time Baptist pastor within a radius of more than thirty miles.)

The deacon could only suggest that the people at Sant'Angelo invite the pastor directly. So a special delegation was sent to ask Pastor Cannito to come and help them. Knowing the situation, he could not refuse.

On his first Sunday there, April 3, Palm Sunday, the main street of the little town was filled with some two hundred eager people waiting for him. It was a strangely thrilling experience for the Baptist pastor, so often greeted with scorn or diffidence, to find so enthusiastic a reception.

The people jammed into a big room in a home for the service, and Cannito preached to as eager a group as ever he had seen in his life. They were hungry for the gospel he had to proclaim. Remembering their recent disillusionment, he preached that they should not base their faith on any person—priest or pastor—but on Christ alone.

Soon more than a hundred were eagerly asking for baptism, but it was necessary to wait awhile to see whether or not their initial interest was due just to a rebound from the formal Church. The interest continued steadily; so a church was organized, and the man chosen to be head of its council was the former president of the town's Catholic Action Society.

There was need for a Sunday school, but there was no one to come and teach regularly. Pastor Cannito organized the school and sent an urgent plea to the Italian Baptist Union for a worker. But no pastor was available, and many other communities had been asking for months or years for full-time pastors. So the request was made for two young women, graduates of Armstrong Memorial Training School, to come live in the town and work especially with the women and young people.

Meanwhile, when the pastor could not get to Sant'Angelo in Villa, there were three laymen who could always be depended on. All three, according

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The Armstrong Memorial Training School for Girls in Rome, Italy, was organized in 1949. Miss Virginia Wingo is principal and Miss Grace Tyler is missionary co-worker.

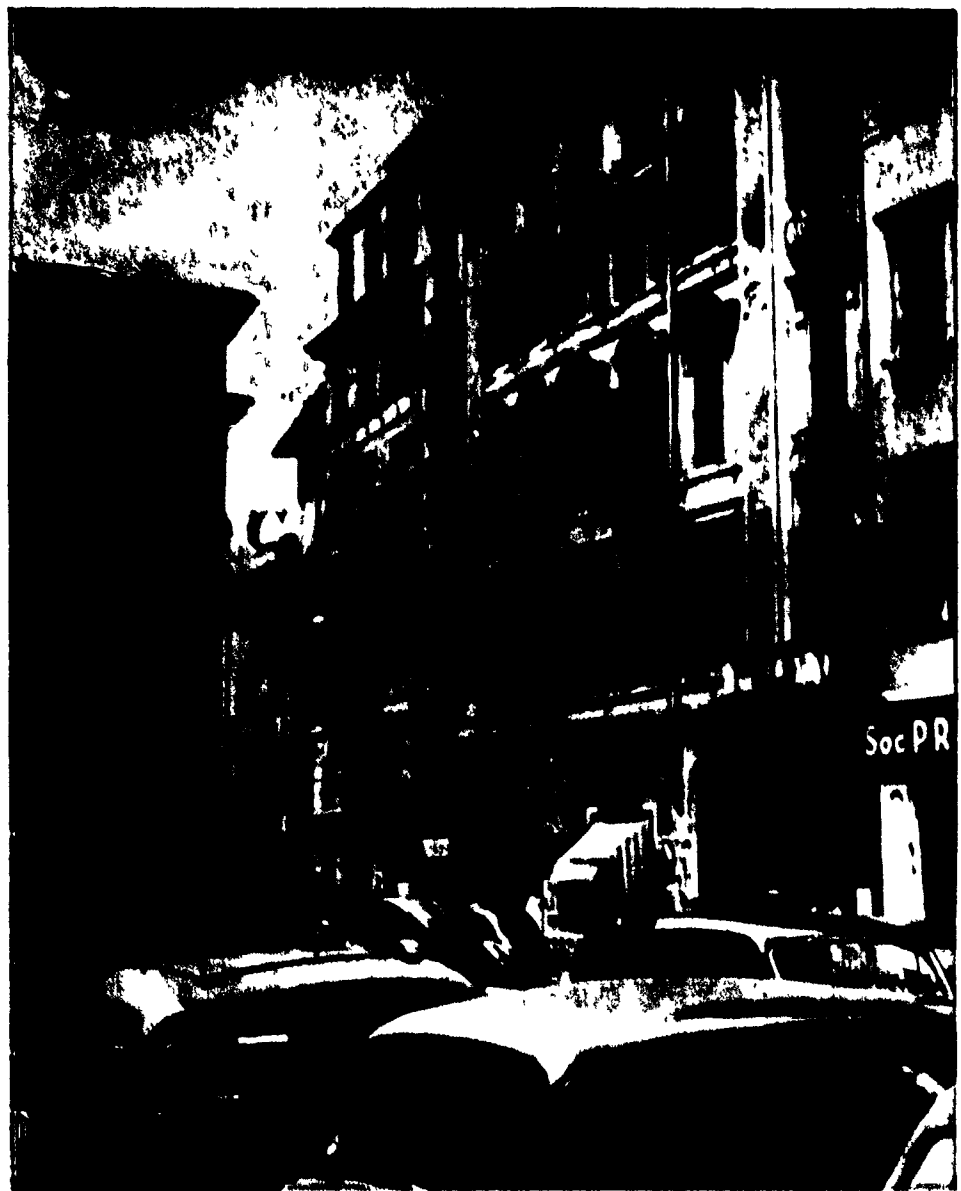


Alice (Mrs. W. Dewey) Moore with a class at the Armstrong Memorial Training School which is dedicated to preparing young Italian girls of high school age for Christian service in the home, school, office, church, or wherever the Lord might lead them.

Strengthening the Base in Italy

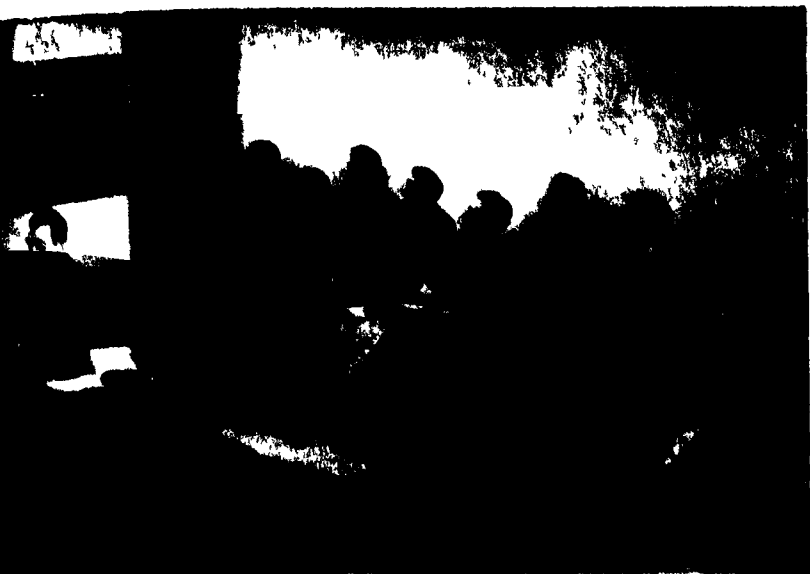
Southern Baptists began work in Italy in 1870 and at present have ten missionaries stationed in Rome and Rivoli. The fifty-six churches have more than four thousand members, but the actual "population" in Baptist families is about twelve thousand. For these churches and the forty-eight outstations, there are only forty-eight Italian pastors and evangelists. In addition to the institutions pictured on these pages, Baptists in Italy sponsor a Baptist Youth Movement, which is growing in influence; a Woman's Missionary Union with its auxiliaries; and a Good Samaritan Clinic directed by an Italian doctor. A publication department produces literature.

Baptist good will center in Ribolla, Italy, operated by graduates of Armstrong Memorial Training School.



The Baptist Union of Italy has headquarters in this building in Rome. In the headquarters are the offices of Dr. Manfredi Ronchi, executive secretary of Italian Baptists; Dr. W. Dewey Moore, Foreign Board representative; and Dr. Roy F. Starmer, publications director.

THE COMMISSION



In the main classroom of the Baptist seminary. The seminary now has sixteen students, nine of whom are preparing for the ministry. Besides offering theological courses, the school serves as a hostel for Baptist students attending secular schools.



Istituto Filadelfia is the Italian name for the seminary. Founded in 1901, it was closed during the Fascist regime. It was reopened at Rivoli-Turin in 1948.



First students accepted on the seminary's hostel plan. These boys are also taught basic seminary courses.



The four men responsible for the Baptist seminary: Signor Giuseppe Clampa, professor of theology; Signor Vincenzo Veneziano, rector-administrator; Dr. Benjamin R. Lawton, president; Rev. Albert B. Craighead, professor of church history.



Historical Baptist church at Mesna at the mouth of the Susa Valley on the highway of the conquerors.

for April 1956

Buildings and grounds of the George B. Taylor Orphanage for boys and girls and Rest Home for old folk, which houses about 130 people. This institution is maintained by Italian Baptists. Alice (Mrs. W. Dewey) Moore is director.





Zeal and Faith Build a Church

The people wanted a church, but there was no money. Therefore, they carried logs fifteen miles over burnt, broken countryside and built it themselves.

By John R. Cheyne

GO with me on an adventure in Southern Rhodesia—over the eroded valleys, past the sun-scorched plain where blades of green bring a magiclike transformation to the whole land each year. We will go out through Que Que, down along and across the Sebakwe River, and up the trail to the small group of mines dotting the hillsides.

Here we will find a church and a people. The church house is not one that most people would rave about. The walls are made of poles and mud. There are no panes in the window frames. The drab floor is only a mixture of native ingenuity and smoothed-over mud. There are no benches nor seats inside, except for those which are carried to and from the houses of the members for Sunday services.

There is no pulpit, nor do electric
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THE COMMISSION



Covering the church with a clay mixture.



Missionary John R. Cheyne and two villagers nail the sign over the door of the finished church.

The 350 logs put into the church building were cut and carried fifteen miles. They are approximately four inches in diameter and nine feet long.





LEFT: Villager heads for his work in the Sebakwe gold mine. CENTER: Missionary Cheyne leads children from the village in singing familiar hymns in their language. RIGHT: Cheyne visits at a village home.

Zeal and Faith

Build a Church

(Continued)



LEFT: An old piece of scrap metal sounds its peal to call the villagers to worship. RIGHT: Cheyne greets the congregation at the door after the service.

lights adorn the ceiling which represents the tedious cutting and carving of loving hands. There is no bell tower, but rather an old piece of scrap metal sounds its peal, calling men to God. And yet, this building stands proudly among the hundreds of thatched huts which surround it.

The people are those who have come out from the reserves and backlands where they have been steeped in a godless darkness. It is their church, and they have shown their love for it in erecting a building.

Let me tell you their story. It all began about a year ago when Pastor Samuel Ngoma, now promoted to a place of eternal reward, came to tell me about a group of Christians some twelve miles away from our church in Que Que. Two of our faithful members had moved back into this territory to work at the Sebakwe gold mine. Looking out over a place where satanic influence had gone unchal-

lenged and unhampered, they caught a vision of the need for a light to shine amidst the darkness.

There was little to inspire hope for a church except the faith of these two men who believed it could be done. At their persuasion Pastor Ngoma traveled the twenty-four miles round trip on his bicycle each week to preach. On my next monthly visit we went together. I was introduced to the vision of a church by the radiant smiles and earnest expectation in the faces of these two men.

We walked through a myriad of folk. Some smiled and greeted; some scowled; others turned away in disinterested apathy. The children followed, and we gathered together under a tree and sang the old familiar hymns in the language of the Zizuru and the Inyanga. Soon the people came. First one, then another; finally a large group stood with us and we began our message.

Who could blame these men when they asked for a church? The rains were coming! Many people had been saved! They wanted a place of worship! I knew there was no money available, and there were places with much larger concentrations of people where funds would have to be directed. But they pleaded that they would build their own church if only we could provide tin for a roof. I prayed and then said, "Yes, God will provide."

Little did I realize the price they would have to pay in order to build their own church. Since no logs big enough could be found anywhere near, these two men walked back through broken, burnt countryside fifteen miles to a place where they could cut the 350 logs which would be necessary to complete the structure they had planned. Each log was to be at least four inches in diameter

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Looking Ahead in World Missions

By Baker James Cauthen

ANY forward look in world missions is taken with gratitude for what lies behind. We build upon the foundations laid by heroic men and women through prayer, vision, faith, and sacrifice.

No enterprise could present a greater array of dedication to high purpose than that of world missions. Those who visit mission fields where pioneers endured hardships, overcame almost insurmountable obstacles, and sometimes were called upon to lay down their lives feel themselves to be on sacred ground.

Many missionaries have been called upon to endure long separation from loved ones, loss of earthly possessions, and weary months in concentration camps for the sake of the Lord we love.

With no less dedication do missionaries today go to their fields of service. Distance has been shortened by air travel, medical progress has reduced many of the hazards of disease, and articles can be purchased to make the strain of mission-field life less pressing; but the same high dedication which characterized the early pioneer is found in missionaries today.

Members of the Foreign Mission Board find a distinct personal blessing in their service. They are constantly challenged to new personal dedication by the many examples of selfless devotion on the part of young missionaries as they give their testimonies during appointment.

In thinking of what has been accomplished, one is made aware of how much has been achieved by so few and with so little. In thirty-five countries today missionaries represent Southern Baptists with far-reaching programs of evangelism, church development, leadership training, Christian education, medical and benevolent work.

The durability of what has been accomplished is evidenced in China where amid the chaos of long years of war, military occupation, and Communist domination the cause of Christ still moves forward with power and courage.



Baker James Cauthen

There is real ground for encouragement as we look ahead. The task of world missions is coming into its rightful place in the hearts of Southern Baptists. It is not regarded as a worthy activity in which to engage at our option or convenience, but rather as a mandate of our Master which we must obey.

Baptists are people who are willing to follow conviction at the cost of suffering and hardship. The history of the struggles for religious freedom adequately demonstrates this fact.

As the time comes when the thirty thousand churches co-operating in the Southern Baptist Convention recognize our high obligation to our Lord to obey his Great Commission, we will see a new day come in world missions.

WE ARE beginning to measure the true accomplishments of a church, not only by what is done locally, but in terms of the whole world. Ministers regard their task, regardless of the geographical location, in terms of world need.

The thought of thirty thousand pulpits dedicated to a world ministry is thrilling! Think of the prayer for world missions which must result! Think of the harnessing of resources! Think of the supply of mission volunteers!

Churches rightly recognize the Foreign Mission Board to be but the

channel through which flows their missionary compassion for a lost world. Each church thinks in terms of its own world ministry projected in co-operation with other like churches.

The growing conviction of Southern Baptists about world missions is reflected in larger stewardship. Because of growing support of the Co-operative Program, it was possible in 1955 to provide more than \$1,800,000 for foreign missions beyond the Southwide budget.

In the 1956 budget of the Co-operative Program \$325,000 more is being provided for foreign missions, and an increase of \$750,000 is being recommended for 1957.

Heart-warming reports of the recent Lottie Moon Christmas Offering give further evidence of growing concern for world missions. Soon after these words are read, the full amount of the offering will be known. We are confident it will exceed by far the amount of any previous year. The largest amount reported from a single church up to this point is \$32,000.

We are able to look ahead with expectation of a greatly increased missionary staff. More young people are volunteering for missionary service than ever in our history. It is our firm expectation that before the 1964 celebration of the triennial convention organization, we will have passed the objective of 1,750 missionaries.

Of special importance in enlarging the number of missionaries is the fact that many pastors and others who have completed their training and are in vital positions of service are volunteering to go.

Many are discovering that the years of service following seminary study have provided invaluable experience for missionary service.

All trained workers would do well to hold open in prayer the question of going personally to the mission field until they are well beyond the normal appointment age of thirty-two or have been disqualified by ill-health. It is with this group of God's servants that advance can most rapidly and successfully be attained.

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In Every Nation

"God is no respecter of persons . . . in every nation the man who reverences Him and does what is right is acceptable to Him! . . . Every man who believes in Him may receive forgiveness of sins in His Name."*

Changed Lives

By Agustina Varetto Canclini

A YOUNG land surveyor went to the Chaco in north Argentina and soon found he needed some helpers. He didn't trust any of the people he could hire there; so he decided to return to Buenos Aires, the capital of Argentina, to hire some men.

The owner of the ranch where he was living persuaded him not to do that, telling him that he would find a special kind of Indian to work for him.

The Indians came to work and only one could speak Spanish well. He told the surveyor that they couldn't work on Sunday. "Nor Monday either," thought the young surveyor. "On Monday you'll be sobering up from Sunday."

But on the Monday after the first Sunday, the Indians came to the job rested and ready to work. They were humbly dressed but clean; and at the noon hour they read from a black book in their own Indian dialect, sang together, and seemed to be praying. Immediately the young surveyor noted that they didn't drink, smoke, or swear.

Because of their attitudes and unusual actions, the young surveyor from Buenos Aires became curious as to what book the Indians read during the noon hour. He was told that it was a Bible.

After several months, when he returned to his home in the capital city, he secured a Bible and began to read it. Before, he had thought that the Bible was only interesting to those who liked that kind of history; but

now he read it with a different motive—he had seen it change the lives of Indians in the Chaco.

(The above is a free translation, by Nella Dean [Mrs. Charles W.] Whitten, of a story published in Spanish in the study course book, *Me Seréis Testigos* [Ye Shall Be My Witnesses], by Agustina Varetto [Mrs. Santiago] Canclini, wife of the pastor of Central Baptist Church, Buenos Aires, Argentina, and professor in the International Baptist Theological Seminary in Buenos Aires.)

Pickle Barrel Baptism

By W. H. (Dub) Jackson, Jr.

THERE is much done out of necessity on a mission field that is not necessarily what the missionary or the people desire to do. It is a matter of doing the best you can with what is available. For example, certainly no church would ever purchase a huge pickle barrel, seven feet in diameter and five feet deep, for the

Some time ago when one of our language-school teachers announced that he was going to resign in order to study for the ministry, the students gave him a gift of money. In his thank-you speech he said, "I've been teaching you the tools whereby you can lead Japanese to know Jesus Christ, but you have taught me how to use these tools." Many of our language teachers are still without the Saviour—pray especially for them. Many of them are radiant Christians—pray that they may be faithful.—Dorothy (Dottie) Lane, missionary to Japan

purpose of baptism if there were any other possibilities at all.

Some time ago when we held our first service in the city of Asahigawa, located on the northernmost island of Japan, we began to see wonderful results and, of course, rejoiced over the prospects of baptizing large numbers into our new church.

We were fortunate, in a way, to have been able to baptize our first thirteen members in August just before the heavy snows and long, cold winter set in. Even so, that first baptism was marked by cold winds and heavy rain which were a part of the typhoon that claimed the lives of some fourteen hundred people in a ferryboat disaster that night.

The candidates, for lack of changing facilities, were forced to wear their wet clothing for over an hour out in the storm until we could get back to our meeting place—that is, all except one who resorted to the good Japanese custom of changing clothes in public and did so right there on the beach in full view of all as we finished singing our closing hymn.

We began to think about our baptismal problem right then; but after the next baptism in which seven were baptized in a Japanese public bath at "one hundred yen a head, as the hotel manager put it, we began to move a little faster in finding suitable facilities.

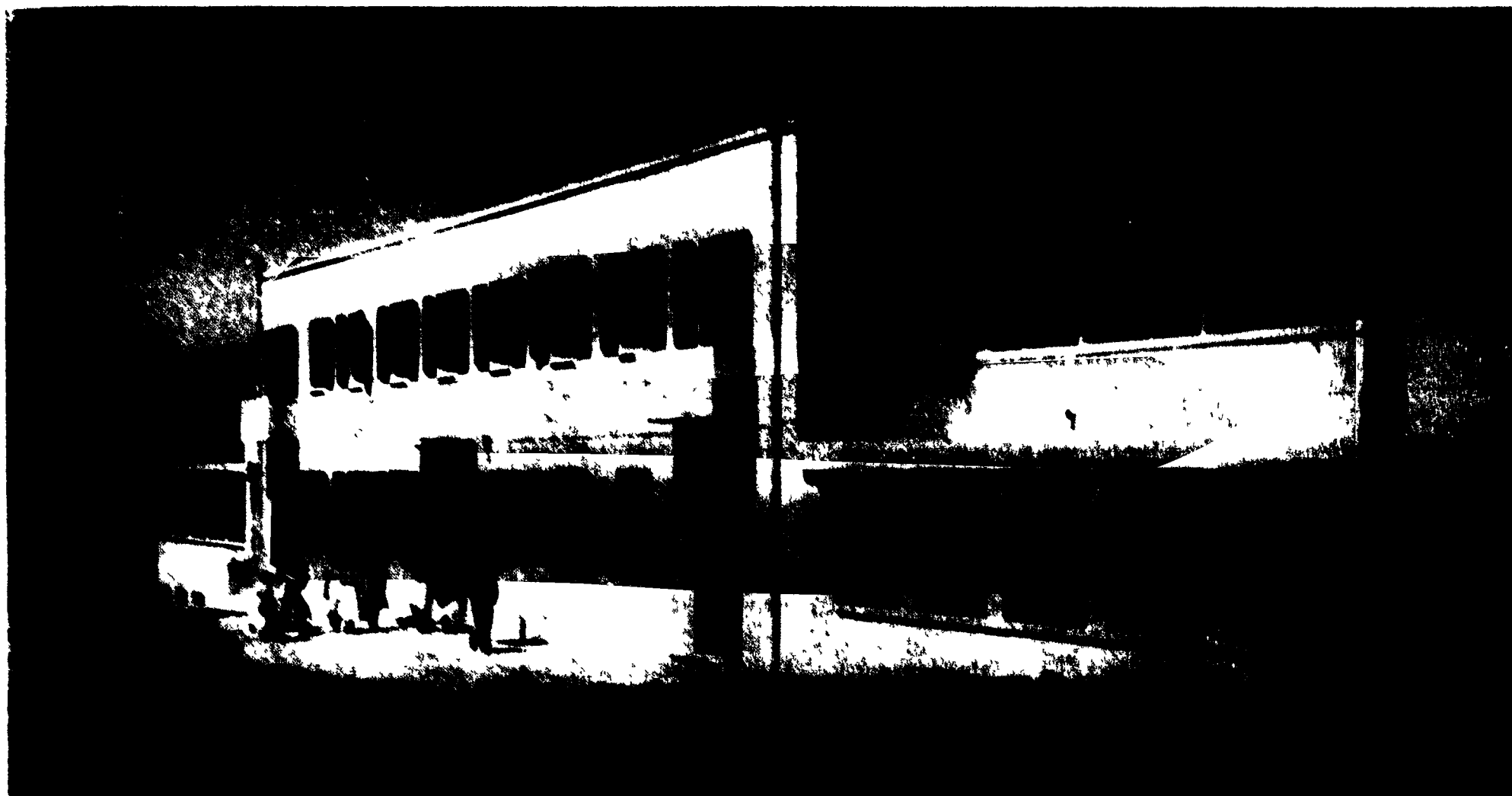
With snow and ice piled high six and seven months out of each year and outdoor activities banned a good eight months, we had to try to make some arrangements to baptize in the missionary residence.

While we continued our search through this cold city for some answer to our frozen problem, we were

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* Acts 10:34, 43 (Phillips).

More Than Life: Eternal Life



Baptist Hospital, Ajloun, Jordan

By Alta Lee Lovegren

She was brought into the hospital nearly dead, her body filled with horrible gashes caused by deep thrusts of a long-bladed knife in the hands of her angry brother.

She cannot live, thought some who saw her.

"But how can she die?" asked the Christian nurses as they prepared her for surgery under the watchful eye of the local police.

As the missionary doctor arrived, the mother of the injured young woman came to him with her plea: "Leave her alone, Doctor. Let her die. She's not worth your trouble. Just don't bother about her. Let her die. She's too mean to live." Others added their opinions, all agreeing with the mother. This wicked woman deserved only to die, they said.

The missionary doctor had a different idea. He entered the operating room and prayed with his co-workers for God to save this life through their efforts. They worked long and tediously and God worked through them.

Miraculously, the woman lived. Her recovery took

time, but she lived. The crushed, bruised, cut up, bleeding, aching body of that sinful woman was saved from death.

During the time of her recovery in the hospital bed, she heard the story of Jesus. She made new friends who were kind and gentle and who told her that the love of Jesus made them want to be good. Gradually their kindness became contagious. The nurses noticed that when the mother came to visit there were no more shouts, cruel threats, and cursings from their patient. She was learning the way of loving-kindness.

The time for her dismissal from the hospital drew near. When the mother heard of it, she paid a last visit to the missionary doctor, saying, "You brought her back from death. That's what everybody is saying. You saved her life, now you have to take care of her. I don't want her any more. She must never come back to her home again."

"Let me stay here," the young woman pleaded, for she had learned to love the hospital and the atmosphere of happiness and kindness. Work was

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FOREIGN MISSION NEWS

General

Haystack Sesquicentennial

Twenty Protestant clergymen from eight overseas areas visited Williams-town, Mass., in February in connection with the 150th anniversary of the beginnings of the American foreign mission movement.

The visiting ministers, all students at Union Theological Seminary in New York, attended a portion of the Haystack Monument Sesquicentennial Celebration, which began January 1 and will continue throughout 1956.

The celebration derives its name from a 12-foot monument on the Williams College campus which marks the site of a haystack under which five students sought shelter from a sudden shower in 1806 and, while waiting out the storm, dedicated their lives to "the service and well-being of people in foreign lands across the seas."

In 1810 these five men and six others formed the first American foreign mission agency—the American Board of Commissioners for Foreign Missions, under which Adoniram Judson and Luther Rice were appointed foreign missionaries.

Scholarship Fund

A missionary scholarship fund of \$26,000 from the estate of the late Mr. and Mrs. J. F. Tompkins of Blytheville, Ark., will be set up at Southeastern Baptist Theological Seminary, Wake Forest, N. C.

This fund represents a portion of

the Tompkins' estate set aside for the propagation of the gospel in missionary endeavor.

Mr. and Mrs. Tompkins were active in many religious enterprises and were especially interested in Christian missions. Mr. Tompkins was a layman in the Blytheville First Baptist Church, where he served for many years as deacon and as teacher of the men's Bible class.

Interest from the Tompkins' fund will be used to establish three scholarships of approximately \$250 each, to be awarded men or women students who are preparing themselves for foreign mission service. Recipients will be selected from the middler and senior classes or from the graduate group.

"Many of our young missionaries go out to foreign fields with schooling debts still to pay," commented Dr. Sydnor L. Stealey, president of the seminary. "This fund . . . will prevent such trouble for many in the years ahead."

Colombia

Building Inaugurated

A new building for the First Baptist Church, Cali, Colombia, was inaugurated last December. More than 1,000 people attended Sunday school and over 1,300 were present at the evening service on the inauguration day.

Growth

Sixty-four people were baptized into two Baptist churches of Bogotá,

Colombia, during 1955. A new center has been opened in the suburb of "Sears."

A congregation of 27 baptized persons in the city of Ibagué may soon be organized into a church.

Indonesia

Construction has begun on the Baptist hospital, Kediri, Java, Indonesia, and the first unit of 40 beds may be ready before the end of this summer. Two clinics are now in operation, one at the hospital site.

A missionary doctor, two missionary nurses, and six untrained helpers have seen more than 9,200 patients with a total of 16,000 visits since the first clinic was opened in February, 1955.

"We have seen that the reported physical need was no exaggeration," writes Missionary Nurse Ruth Ford. "Pray for us as we try to equip the hospital, organize a school of nursing and one of midwifery, and find the needed staff. Our main need is nurses."

There are now two Sunday schools in Kediri, with more than 220 attending each week, and a worship service led by a student from the Baptist seminary in Semarang who rides nine hours by train to help in the evangelistic work.

Japan

Translation Honored

The new Kogotai (colloquial) Bible in Japanese has been awarded special
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The five American Protestant missionaries who were killed in the Amazonian rain forest in January by the savage Auca Indians exchanged gifts with this village on the Curaray River for several months before personal contact was attempted.

Pete Fleming, one of the martyrs, explains the model plane, dropped by the missionaries in their friendship campaign, to an Auca Indian man they nicknamed "George." These pictures were made by Nate Saint, another martyr. (See story on page 14.)





This small church is one of ten represented at the meeting of the Cotabato Baptist Association, on the island of Mindanao, in the Philippines. The church, located a two-hour trek through rice fields from M'lang, was built entirely by local members.

Association Sets Pattern of Co-operation in the Philippines

By Ted O. Badgor

WHEN twenty-five messengers from ten Baptist churches and several mission points in the Southern Philippines recently assembled at Cotabato, they marked their first year of associational organization. There was a feeling of satisfaction in the hearts of Missionaries W. A. Solesbee, Walter T. Hunt, and J. E. Jackson, for they had witnessed the birth and growth of many of the churches and mission points and had offered guidance as the new churches established themselves.

They had counseled with the national pastors and the laymen concerning the problems in their churches. They had rejoiced in the conversions which had been reported from every area. And, now at last, they saw these Filipino leaders coming together in co-operation to advance for Christ.

Remarkable progress was reported by the churches, and a fine spirit was felt throughout the four sessions of the meeting. As prayer requests were

made known by the messengers, the moderator called for translation into both the local dialect and English so that all might share the burden. Over and over the request was made to pray for a spiritual strengthening of the members. Especially were the messengers concerned that believers might grow in faithful stewardship of all that God had given them. The missionaries were deeply challenged by this earnestness of the nationals.

Between sessions, the messengers gathered for their meal in the best of Baptist tradition, discussing their work and rejoicing in growth. They discussed the open opposition of some religious groups and the tragic idolatry that grips the land in the name of Christianity. As the meeting drew to a close, all felt strengthened by the fellowship and the sharing of problems. They knew that the work of God was advancing over all the Philippines, for in 1955 the Southern Baptist Mission reports enumerated 17 churches, 37 outstations, 50 Sunday schools, and 63 Vacation Bible schools.



Rev. John Emplig (center), association moderator, and two other national pastors discuss the meeting agenda.



Missionary W. A. Solesbee addresses the pastors and messengers.



Messengers eat together. The white streak on the left is a "fly chaser."



Ecuadorian Indians serve as trucks.



Women carry loads, also, and do unskilled construction work.



Garreth E. Joiner (center photo) buys gasoline brought to his home.



Ecuadorian Indian with donkey.

FROM the publicity that was given to the slaying of the five evangelical missionaries by the savage Auca Indians, in which these five soldiers of the cross valiantly gave their lives, and from some statements that have been received in letters written to the missionaries after this event, there seems to be a prevalent idea that Ecuador is completely inhabited by savage Indians. Actually, in comparison with the total population of the country, over three million, the number of savage Indians is relatively small.

Since they are savages, it is impossible to know just how many there actually are. It is estimated, however, that the number of Aucas would not be over two thousand; the Tetetes, another savage tribe, is no larger; and the Jivaros (pronounced he'-vah-rows), the famous head-shrinkers, probably would not have over one thousand who are still considered savages since many of them have re-

Ecuadorians: Not Savages,

ceived the gospel and are faithful Christians. So, in all, there are an estimated five thousand savage Indians in a population of over three million, or approximately 1/6 of 1 per cent.

On the other hand, there are only approximately two thousand evangelical church members in Ecuador. If we assume that all of these are genuine Christians and allow for the possibility of an additional three thousand people who know the Lord but are not members of an evangelical church, there would be approximately the same number of saints as there are

savages. Therefore, the large majority of Ecuadorians are not savages, but neither have they had a saving experience with the Lord. They have, a form of godliness, but their hearts have never been touched by the regenerating power of the Holy Spirit.

In order to try to reach a part of this large number of sinners, a Baptist center, Bethel Baptist Temple, was inaugurated on November 13, 1955, in the city of Quito. During the slightly more than five years of Baptist work in Ecuador, your missionaries have experienced the beginning of six new centers—three in the capital city of Quito and three in the large coastal city of Guayaquil.

The preparations for the opening of this new center were no different from the others. There had to be months of praying and searching for a suitable location; struggles with carpenters, painters, electricians, et cetera, to get the building and furnishings ready on time; and advertising to let people know about the Temple. However, neither was the thrill of the first service, with visitors from other churches and newly invited people

But Sinners

crowding in to fill the room, any different from the opening services of the other Baptist centers.

Nor are our daily prayers and toils to get people interested, and to keep them interested, in hearing the gospel any different from those of missionaries and national pastors concerned with other congregations. Each time one of this large number of unsaved people comes to know our Saviour there is much rejoicing among those who already know him.

Such a time of rejoicing was afforded the congregation at the Bethel Baptist Temple one Sunday night recently when five men walked down the aisle accepting the Lord as their Saviour. The pastor received a special thrill when he and two of the men who are members of the Central Baptist Church, but who are now attending and helping at the new center, talked with this group.

At the close of the conference, one of these new converts asked if he might give his testimony. Among other things, he said: "Before I became a Christian, I had a great fear of hell, but no fear of offending God.

Now, I have no fear of hell, but much fear that I will do something to offend my God."

With a Christian conception like that, even though he has Indian blood in his veins, this man is far from being a savage—he is a saint. With him and others coming to know and serve our Lord and with the help of other missionaries who will be coming to Ecuador, we trust that soon there will be no savages in this country and all the sinners will be sinners saved by grace.

In the Forests Of Fear

"HERE comes a group of Aucas we have not known before." That was the last radio message from five young North American missionaries slaughtered by Auca Indians in the Amazonian rain forest of eastern Ecuador on January 9. We may never know just what happened. . . .

The rivers rule the Amazon region, and man is here on sufferance. Towns and little cities cling like fungus to high spots on the banks hundreds of miles apart. They cannot grow for lack of land. Land in Iquitos, Peru, two thousand miles up the Amazon, costs as much as land in some parts of Long Island because the city covers the only spot for many miles that is above water during the rainy season.

(Continued on next page)



Guayaquil, Ecuador, a seaport, is one of the centers of Baptist work.



This Equator marker is located near Quito, Ecuador, another center for mission work.

THE COMMISSION

for April 1956



Central Baptist Church, Quito, is located downtown. Missionary Garreth E. Joiner crosses the street.



Missionary Joiner points toward property for a Baptist student center across from the Central University of Ecuador, in Quito.



A new convert is baptized by Missionary Howard L. Shoemaker in the Central Baptist Church, located in Guayaquil, Ecuador.



A new convert leads the music at a mission preaching station in Guayaquil.

Ecuadorians: Not Sages, But Sinners *Continued*

son. Except for the small volume of air traffic, all travel and commerce is by water, and the only directions are upstream and downstream.

In this immense area and around its fringes live hundreds of forest tribes, and subtribes, usually in small groups ranging from one or two families to one hundred or more people. The best available estimates give the region's population as about one and a half persons per square mile, one of the earth's lowest population densities.

The names of these tribes are a barbaric litany: Machinguenga, Campa, Caiapó, Nhambiquara, Bororo, Paritintin, Jívaro, Cashibó, Mundurucú; these are only a few. Some share the same language, some speak apparently unique tongues. What is taboo for some is routine for others. Some wear

clothes, others go naked or none. Some have a complex tribal ritual, others are aggressive to their Indian neighbors, others only to be left alone. Many are well known to scientists, others are an almost complete mystery.

Three of the tribes are feared and shunned above all others. They are the Aucas, who killed American missionaries; the Motilon of western Venezuela; and the Chavantes of central Mato Grosso.

The Aucas, perhaps the least known of the three, live in the Ecuadorian oriente, near the western edge of the Amazon Basin. Less than a hundred miles from their range, the snow-capped volcano Tungurahua stands over the pleasant little resort town of Baños. The only road into the region for the canyon-chiseled

by the Pastaza River in its foaming descent from the sierra. Below Baños the river drops from the last Andean shelf in a series of spectacular leaps. The forest closes in suddenly, blotting out the sky. The oil town of Shell Mera lies some thirty miles farther. . . .

By its unchanging nature the jungle will remain a place of fear and stealth, of half-light by day and eerie violence by night. But man can change, and it may be that some day the Aucas will be pacified by the gentleness that won the Chavantes. If so, the five young American missionaries will not have died in vain.

—SCOTT SEEGER
The New York Times Magazine
(Used by permission)



Library, Central Baptist Church, Guayaquil.



Playground, Central Baptist Church, Quito.

Ecuadorian Indian woman and baby attend church services in Quito.



Barrio in Guayaquil, where poor people live in more or less squalid circumstances.



The Baptist church in Barrio Garay, Guayaquil, is meeting here while erecting a new building.



Members are doing most of the work on the new Garay Baptist Church.



EDITORIALS

Called to Be a Missionary

The great Dr. Richard Fuller of Baltimore had finished his morning sermon and was fervently engaged in a long benedictory prayer. Because of the unexpected shuffle of feet immediately in front of him, his eyes opened even in the midst of his earnest prayer. As soon as the amen was said, an outstretched hand met Dr. Fuller's. "While you prayed, God called me to go to China and I am here in response to that call," were the forthright words of a young man whose name was Rosewell H. Graves.

Long before this dedicated young man had any idea of being a missionary, God was preparing him for such service. At twenty-three he was both a medical doctor and an ordained preacher. For young Dr. Graves, the path to missionary service began almost immediately after his public commitment; therefore, in 1856, at twenty-three years of age he set sail for Canton, China.

For fifty-six years he gave his all in response to the wholehearted commitment he made to his Lord that morning in Baltimore. There were times when a price was put on his head by the officials in Canton; but, speaking excellent Chinese and wearing native dress, he merely took a Chinese rowboat up one of the many streams into new missionary territory and to parts where news of his "nuisance" had not gone. The time of his extremity actually became God's opportunity to open up other preaching stations and make new disciples of many who would never have heard had Dr. Graves not been temporarily driven out of Canton.

One day during the later years of his long missionary career of fifty-six years, Dr. Graves was sharing some of his experiences with a group of Chinese Christian leaders. All were profoundly impressed that he had left America to come to China and even more so that after so many dangers he had elected to stay on in China. In an attempt to know the reason for this, one was bold enough to ask, "Dr. Graves, why did you come and why are you still here?" "Because God called me to China and the only thing for God's servant to do is to obey."

God's calling Rosewell Graves to be a missionary meant that a young and well-trained life was offered in response for missionary service in South China. Because he was a medical doctor he was able to minister to the needs of sick people almost immediately upon his arrival there. This gave him an entree into homes and hearts that otherwise he should have had to wait years to realize. Moreover, his youth and good mind enabled him to learn the Chinese language as only few foreigners have been able to do. His

Chinese associates reported he knew more Chinese than any of them and that he became a Chinese scholar. Dr. Graves was always humbly grateful for this gift and attainment and used the Chinese language to its greatest advantage when preaching on the "good news."

God's call to Dr. Graves also meant that in 1868—just nine years after the Southern Baptist Theological Seminary was founded at Greenville, South Carolina—the first theological school on Southern Baptist mission fields was begun. He taught in this school and was its guiding hand until the last days of his long fruitful life which came to an end in 1912.

Then again the call of Rosewell H. Graves to missionary service meant that most of the later designated stations of the South China Mission were early opened as preaching points. It is reported that by 1868 he had visited all of them except one; and countless other cities and villages in South China had heard the voice of this evangel.

Just as God called Dr. Graves into missionary service, so has he called thousands of others. Moreover, he is continuing to call other well-trained and deeply consecrated people to be missionaries.

Many of the world's people are sick; and God's best way to meet their critical need is to call a missionary doctor or nurse and lead him or her to some needy field.

Millions of earth's population are unlettered and so many nationals whom He has called into full-time service need Christian training. And God's quickest way to answer this need is to place a missionary in the midst of it.

Approximately two billion of the world's peoples are without knowledge of the Christian gospel. They have not believed because they have not heard, and they have not heard because they have had no preacher; and yet we know "whosoever shall call upon the name of the Lord shall be saved." God's only way to meet this appalling situation is to call a missionary and place him in some village or city in order that these may hear and therefore believe.

This is the time of the year when several hundred of the choicest young people, dedicated to do God's will, will be graduating from our seminaries. Many prayers have been made and hopes cherished that from these graduates God will call many to foreign missionary service.

The Southern Baptist Press

Time was when there were few Baptist papers and magazines, but that time is long past. Now, in addition to the publications of Woman's Missionary

Union, *Southern Baptist Home Missions*, and *The Commission*, every Southern Baptist state convention has its own paper. The function and importance of these state papers cannot be overestimated. They promote the work of Sunday school, Training Union, Baptist Student Union, Woman's Missionary Union, Baptist Brotherhood, Southern Baptist Foundation, evangelism, Christian education, children's homes, home and foreign missions, and just about any other enterprise Baptists seek to project.

Moreover, they carry articles on Baptist history, doctrine, ecclesiology, and other special themes needing the attention of our Baptist constituencies.

They also seek through their editorials and special features to inform Baptists of the issues demanding consideration, and to interpret these and point out possible solutions to them.

The editors of these papers are men of unrestrained dedication and unremitting diligence. They shoulder heavy responsibilities and are keenly aware of this fact. In order to cope with the incomparable task committed to them these editors must be "all things to all men" and this entails much study, planning, public relations, patience, wisdom, and determination.

They attend many meetings and conferences related to their field. They also hold one very significant meeting of their own once each year. This year's annual meeting was held in lovely Mobile, Alabama. Special lecturers are invited to speak to these editors and evaluate the state of the papers and suggest ways of improving them. One special lecturer at the 1956 meeting was Mr. Purser Hewitt, whose messages proved to be both encouraging and frightening. The editor, according to Mr. Hewitt, the son of a great pastor, is to be:

1. A thinker in his state.
2. An irritator—he has a perspective above the level of most of the people of his state.
3. A manager. "Schoolmaster of the people."
4. A public relations expert.
5. The intelligence man in his state.
6. A shock absorber.
7. A debtor to lots of people, who give him news and apprise him of much that is going on.
8. The Lord's evangel. Above everything else at all times he must recognize that he is the Lord's messenger doing that which the Lord has commanded him to do without fear and with great wisdom.

Everyone who attended this meeting came away feeling that the time spent there was profitable indeed.

The Post of Duty, the Place of Service

A China missionary once remonstrated with the late Dr. M. Theron Rankin for not commanding a fellow missionary to leave a city made dangerous by

constant air raids. Dr. Rankin's immediate and wise reply was, "I've discussed the dangers with him and he feels that he's at the post of duty. If that be true, no other spot is his place of service now."

Recently riots raged in Jordan and Southern Baptists had missionaries at our hospital in Ajloun. Although dangers were real—even death loomed a probability—our missionaries felt duty bound to remain, and their post of duty was their place of great service. During the very height of the attack on our hospital and school a mother went into labor and Dr. L. August Lovegren delivered her baby. Of this experience Mrs. Lovegren wrote her anxious mother, "I'd rather die in my place than live a million years with the memory that I had run away."

This is the very principle and formula for success in God's service. We are his, therefore, we serve him (see Acts 27:23); but we can only serve him at the post to which he has called us. Whether that post be dangerous or safe does not condition our ability to succeed there. If it is the post of duty, it will be our only place of service at that time.

Ought We to Be Missionary?

In 1791 William Carey published his now long-famous missionary *Enquiry*. In this significant document he raised four questions, the first of which was: "Ought we to be missionary?" This one, as well as the remaining three, Carey answered in the affirmative. And we must so answer it today and be able to state some good reasons.

We ought to be missionary because Jesus so commanded his first and all succeeding disciples. Did he not say, "Go ye therefore, and make disciples of all the nations" (ASV)? The responsibility incumbent upon all of us who are his, therefore, is to bear such certain witness that men will come to believe upon him. And this is ours by virtue of his command.

Moreover, we ought to be missionary because we are empowered to be. Jesus' very last words given to his disciples before his ascension constitute a promise of great significance. "But ye shall receive power, when the Holy Spirit is come upon you" (ASV) conveyed this promise, and the purpose of that certain endowment of power was to enable them to be his witnesses in Jerusalem, Judea, Samaria, and in "the uttermost part of the earth."

Third, we are impelled to be missionary and that which impels us is love. Jesus has given us the best statement on the principle involved here. "If ye love me, keep my commandments," said he. The commandment is plain, the promise of power for the task is definite; but many have failed to be very missionary in any aggressive fashion. Could it be that their love for our Lord has been so little that the response to his command and this endowment has not been forthcoming?



Some 30,000 persons, most of them sitting on the field, jammed the Doughton-Corrie College Stadium in Madras, India, to hear Billy Graham. More than 180,000 Indians—Christians, Hindus, and Moslems—attended his six meetings in the stadium. Dr. Graham said the enthusiastic reaction to his preaching there was "as exhilarating as it was surprising." After each meeting scores of Indians swarmed around to hug and kiss the evangelist. During his campaign in the Orient, Dr. Graham held meetings with missionaries and encouraged them in their work in the different countries.

Foreign Mission News

(Continued from page 12)

first-place recognition in a contest sponsored by Japan's *Mainichi Shimbun* (*The Daily*), one of the world's largest newspapers.

Over 20,000 books covering almost every phase of the life of Japan were submitted for the contest, which was judged by more than 50 leaders from every walk of life, including some of the best-known men in science, education, art, drama, and literary criticism. The winning Kogotai translation was submitted by the Japan Bible Society.

This special recognition of the Kogotai Bible is a great forward step for the Bible and evangelism in Japan, said Laton E. Holmgren, of the Foreign Department of the American Bible Society, formerly a missionary to Japan.

"The value of this award will be tremendous," reported Tsunetaro Miyakoda, general secretary of the Japan Bible Society. "Imagine the effect it will have on missionary distribution for the colporteurs to be offering a book judged 'the best of the year.'"

The book awards of the *Mainichi Shimbun* are similar to Pulitzer prizes in the United States. The award to the best book of the year is announced each November 3—Japan's "Culture Day"—and is given on the book's merits as the best reading in its class. Points are also given for excellence of manufacture.

The first prize in the contest carried with it 50,000 yen (\$150 U. S.) and a bronze tablet, the cash to go to the author and the tablet to the publisher. In the case of the Bible the cash prize could not go to the author so a special category was created. The author of the book judged next best received the cash award and the Japan

Bible Society received the bronze tablet.

Mr. Miyakoda said, "One morning after the award was presented, it was like an answer to prayer to stand on the pavement near the Bible House in Tokyo and watch the passers-by stop and scrutinize the certificate of merit



This building is the home of the only Korean Baptist church in the United States. Located in the nation's capital, the church hopes to become, in time, the Korean Community Center of America. Koreans in this country number more than 15,000. In South Korea there are now 146 Baptist churches connected with Southern Baptist work. These churches have 5,489 members.

and the first-prize bronze plaque which were on display."

Last spring the new translation of the Bible was selected by the National Library Association of Japan as one of its "recommended books," which means that the 3,000 member libraries all over the nation are urged to put this edition of the Bible along with other books for special display and recommended reading.

International Good Will

Good will between Japan and America was strengthened in February in Aomori, Japan, at a banquet for the city's civic leaders and visiting Southern Baptists, reports Missionary Carl M. Halvarson.

Honored at the banquet were three American visitors: Pastor and Mrs. Carl J. Giers of the First Baptist Church, Chattanooga, Tenn., who are touring mission fields in Asia, and Dr. J. Winston Crawley, the Foreign Mission Board's secretary for the Orient.

At the banquet Dr. Giers read a good-will message from P. R. Olgiati, mayor of Chattanooga, who is a Baptist. Mayor Yokohama of Aomori stressed closer relations between Japan and America and expressed gratitude that Baptists chose to enter Aomori.

Baptists began work in this seaport city of 150,000 on the island of Honshu last November when missionaries and national Baptist leaders launched a city-wide campaign. A missionary residence, now occupied by Mr. and Mrs. Halvarson, was recently completed in the city and a church and kindergarten building is to be erected this year.

Briefly

Jordan: The Baptist hospital, Ajloun, Jordan, ministered to 6,341 outpatients and 1,011 inpatients during 1955. There were 308 operations performed during the year. The hospital served approximately 900 more patients in 1955 than in 1954.

Korea: Korean Baptists in Taejon and Pusan have sent a gift of 31,500 hwan (\$63 U. S.) for the Lottie Moon Christmas Offering.

Southern Rhodesia: At the end of 1955 Southern Rhodesian Baptists reported 11 churches with a total membership of 682, an increase over 1954 of two churches and 186 members. Six national pastors serve these churches.

Queen Elizabeth Presents Award To Missionary Josephine Scaggs

MISS JOSEPHINE SCAGGS, Southern Baptist missionary to Nigeria, received the Member of the British Empire award from Her Majesty Queen Elizabeth II of England in ceremonies at Enugu, Nigeria, on February 7.

Miss Scaggs is the first Southern Baptist missionary to Nigeria to be presented an award by a reigning sovereign of Britain in person. Her award was presented during the Queen's recent three weeks' tour of Nigeria.

The Member of the British Empire (M.B.E.) award, bestowed upon persons who have rendered outstanding service to God and to the British Empire, has been given to three Southern Baptist missionaries to Nigeria. The late Mrs. Carrie G. Lumbley, founder of the Baptist Girls' School of Abeokuta, received the M.B.E. when she retired in 1928 after 29 years of service. Miss Eva Sanders was given the same award on New Year's Day, 1954, for her infant and maternity work at Ire.

Other Southern Baptist missionaries to Nigeria who have been honored by the British Empire are Dr. and Mrs. George Green and the late Mrs. E. G.

MacLean, who received medals for service in 1935 in connection with the Silver Anniversary of King George V's accession to the throne; and Dr. I. N. Patterson, who was made an officer of the Order of the British Empire on New Year's Day, 1952.

Miss Scaggs, a native of Stigler, Okla., has served in Nigeria for 17 years and for 11 years has done educational and evangelistic work in the Niger Delta region, with headquarters in Joinkrama.

Miss Scaggs first visited this region in 1942 on a river trip with Dr. and Mrs. William H. Carson, pioneer Southern Baptist missionaries to the area. At that time Miss Scaggs was impressed by the great need of the river people to have a missionary live and work among them.

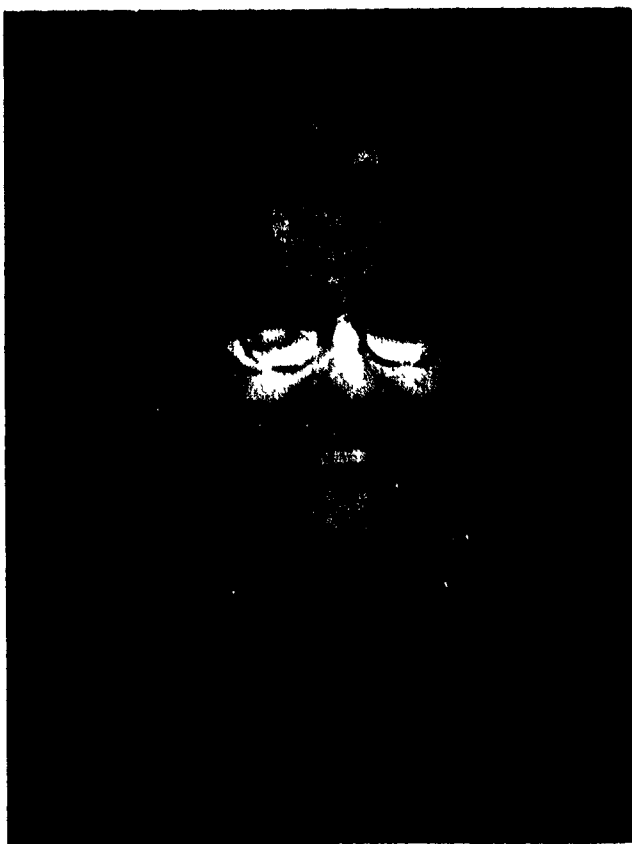
In 1943 she went to Joinkrama for a few weeks to hold a Bible school for children. As she made ready to leave, several national pastors pleaded with her, "Please, mah, if only we could have someone just to sit down with us and teach us the Bible as you have taught these little children. We know so little, and we have so little wisdom in leading the people."

Miss Scaggs could not forget that plea; and in 1945 she went to live in Joinkrama.

As missionary adviser for a large river area, she often travels several days at a time by canoe to reach some of the 42 churches and preaching stations. She is manager of seven day schools.

Six months each year she conducts a Bible school, teaching English, Bible, theology, and music to young preachers who have not had opportunity for formal education. Many of these young men go on for further study.

When Miss Scaggs first went to Joinkrama she found great need for medical work as well as for a teaching ministry. She held an unofficial clinic for the sick who flocked to her door. Later Southern Baptist medical missionary personnel came to the area. Today six cement-block buildings compose the American Baptist Hospital in Joinkrama.



Josephine Scaggs

Agbor's First Honor Graduate Speaks

By Jolade Ojeleye

ANYONE who has left home for a distant place, either to work or to do as we have done, will look forward to a time of leaving that place. In particular, it is true of us who have longed for a day like this when we would have finished our secondary education. At first we looked forward to it with joy and gladness; but, now that the hour is come, we are thrown into a confused state of feeling that makes us reluctant to say good-by.

Before we say adieu, we must express our appreciation to those who have contributed to our welfare during these past six years. Most of our parents are not here; nevertheless, we put them first on our appreciation list. To them I say: "We thank you. Thank you for bringing us up to see this day; thank you for taking pains to send us to school; thank you for sustaining us even when it meant denying yourselves some necessities. May heaven reward you through us!"

A large percentage of us have received help from those whom we call guardians. Again, most of these are miles away, but shall we omit them from our list? No. Rather we shall invoke God's blessings on them. I am particularly inspired by the spirit of generosity shown by those who sent me to school. They are a group of women in a Woman's Missionary Union circle in Nashville, Tennessee. Minus one, none of them have ever seen me; but, because the love of God constrained them, they sent me to school and thereby put me under influences that have made me what I am today.

Then come you, patient staff members. We have been fortunate to have one of the best staffs that a school can provide. I termed you patient and I sincerely term you so. You know how argumentative I in particular have been in your classes. I am fond of "whys" and "hows" and "whens," but these have been patiently dealt with so that I can see and understand. You have given us privileges that other staff members in other schools have not given their students—privileges of

DEAR EDITOR:

Enclosed is a copy of the eulogistic address delivered by Jolade Ojeleye, at one time one of the children in the Kersy Children's Home in Ogbomosho, at the first graduation exercises of the Agbor Baptist Girls' Secondary School, December 8, 1955.

This school is the first Baptist girls' high school in Nigeria to reach the status of a full secondary school; thus, the five graduates are the first to graduate from a Baptist girls' high school in this country.

Sincerely,
MARGARET LAMBERTH,
Missionary

having you help us with our problems, of joking with you freely. Believe me, you are a rare set of friendly tutors!

Then you, jolly students, worthy companions, and sympathetic friends: You are a group of girls from about ten tribes in Nigeria yet with no racial dispute. I have known other schools, with students from three or four tribes, where the racial problem is so serious that even young girls know what it means to be a Yoruba instead of another tribe. But God has planned it so that that idea should be changed for good when I came to this school. With the rest, I am sure that we can live among myriads of tribes with little or no difficulty. We all have learned that the same God is Lord of all and nothing can be a better challenge than this. Let sisterly love continue!

I have put the principal, Miss Mildred Crabtree, last because the last and best of our gratitude goes to you, who are to us all that those mentioned above are. You have been a mother whose care is unceasing toward her chil-

dren; a guardian who leads us with her love and example; a tutor whose artistic hands can never be forgotten; and a friend whose fellowship will remain ever green in our memories! Thank you.

We have been challenged tonight just as we were last Sunday morning. For the other members of our class, I say that we shall try to build our lives with Christ as our foundation and use those materials which shall endure any test. We shall do all in our power to live up to your expectations. But remember that we can do nothing except you keep us up with your prayers. Pray for us as you have never before, even more than you have prayed for us during our examination week. We thank the speaker of tonight for his message.

Soon the parting bell will ring and we shall say good-by. But as day follows the night, so a happy reunion shall follow this solemn adieu. So I say, farewell, not forever, but farewell till we meet again.

Thank you, everyone!



First graduation class of Agbor Baptist Girls' Secondary School: (left to right) Henrietta Onosode, Jolade Ojeleye, Eunice Onyelea, Kanwulia Ohwumabua, and Eyo Ohodi.

THE WORLD IN BOOKS

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

Pacific Islands

In *Pacific Islands Speaking* (Macmillan, \$3.00), a book for young people, Armstrong Sperry swings around the circle (10,000 miles) of Pacific islands. Introducing the islands that at this stage of history seem closer to America than ever before, he begins at the Aleutians, advances to Hawaii, Polynesia, New Zealand and Australia, Melanesia, Indonesia, and Micronesia, and ends with the Philippines. He tells something of the history, the products, people, and culture of each group of islands.

As leaders of America in the years to come, young people of today will inherit a responsibility toward the island people. They should benefit from this revelation that the islands speak "a universal language of the hopes and fears, the dreams and aspirations shared by us all." James Cook and other island explorers appear in the pages of the book. Many writers who have used the area as background for adventure stories are mentioned.

Seagrave's Burma Hospital

Gordon S. Seagrave, the "Burma Surgeon," brings his readers up to date on his experiences in *My Hospital in the Hills* (IV, IV, Norton and Company, \$3.75).

In *Burma Surgeon* he told of the Japanese war years when he and his nurses were driven out of Burma. In *Burma Surgeon Returns* he told of their return step by step as the allied army fought its way back. In this third in the series he tells of beginning the hospital work again and of his imprisonment on charges of aiding the rebel nationalists.

The greater part of the book deals with the events leading up to his imprisonment and his detention in Rangoon. In one chapter he traces his family's missionary connection with Burma through three generations, giving that country twenty-eight missionaries.

Missionary Career

Young people who are looking for a worthy career to follow will welcome *It's Worth Your Life*, by Erma Ferrari (Friendship Press, 50 cents). The author discusses the call to service, Christian vocation and what is meant by the term "missionary," the work of a missionary and his opportunities, the talents and training needed, the physical and mental and spiritual qualifications a missionary needs, how to get started on a missionary career.

Under God's direction, the author says, your job "can be worth your life." A specialist in the field of vocational education, she is a free-lance writer and editor of textbooks in social studies.

In Red China

Mandarin Red (Rinehart and Company, \$3.50) is the result of a two months' tour of Communist China made in the fall of 1954 by its author, James Cameron, of *The London News Chronicle*. The book is not an analysis of Red China, but a lively and intimate report of contacts in Canton, Mukden, Hankow, Peiping, Shanghai, and Hunan, birthplace of Mao Tse-tung.

For an understanding of the political situation in Communist China, the book has little value, because much of what is discussed has changed since 1954 and the author was unable to plumb the depths of many of the most baffling questions.

Much in the book seems contradictory; but that could indicate accurate reporting. It is too early to see fruits of the revolution in China or the results of Communist rule. The book does hold back the Iron Curtain enough to reveal an old country newly awakened to its potentiality in a world revolution.

Dog's-eye View of India

Stringfellow Barr, author of *Let's Join the Human Race* and *Citizens of the World*, has written a book for children with the same theme or idea.

Copydog in India (Viking, \$2.75) is a delightful story of a dog (called Copydog because he was a copycat) who went to India because he heard his master say something about India's wise men, and he wanted to learn from them. Amazingly, the dog found that he could talk—no more amazing though, as he told the airplane pilot, than that men can fly.

Copydog did learn—"to serve patiently like the water buffalo . . . be humble like the donkey . . . do without food and water like the camel . . . walk with dignity like the elephant."

Young "citizens of the world" will like this.

White South Africa

D. Marquard's *South Africa* (Macmillan, \$1.50), one in a "Lands and Peoples" series, is concerned chiefly, as he says, with the Africans of European descent, although he has included something of other Africans, too. He presents the topo-

graphy and history of the country, its industries—diamonds, gold, railways, farming—main cities, reserves, sports, education.

The book has fifteen pages of photographs, an informative appendix, and an index.

Sentence Reviews

Prayers for Living, by Hazel T. Wilson (Abingdon Press, \$2.95 and \$1.00), an anthology of 120 prayers arranged for use as inspirational aids in morning and evening devotions, contains well-known prayers from the past as well as prayers by Christian leaders of today.

In *Marriage Happiness or Unhappiness* (Dorrance and Company, \$2.50), Tom R. Blaine, a trial judge for more than 10,000 divorce cases, discusses the marriage relationship honestly and frankly, emphasizing the Christian aspect of family life.

"The misery of man when separated from God, and the grandeur of man when restored to God" is the theme of *The Grandeur and Misery of Man* (Oxford, \$3.00), a book of sermons by David E. Roberts.

High Is the Wall, by Ruth Muirhead Berry (Muhlenberg Press, \$3.50), a novel about a Protestant-Catholic marriage, points up the necessity for young people to study their religious background thoroughly before depending on love alone to make a marriage work.

Designed to help Intermediates get ready for life in a difficult period of development, *Blueprint for Tomorrow*, by Ralph A. Phelps, Jr. (Convention Press, 35 cents), has eight chapters dealing with planning one's life, understanding parental and family relationships, making enduring friendships, dating, and the leadership of God in making life choices.

In *Young People in the Sunday School* (Convention Press, 60 cents), A. V. Washburn discusses youth and the future, goals, qualifications of leaders, class organization and procedure, and Sunday and weekday activities.

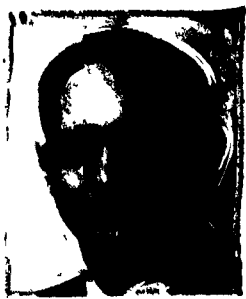
George Burnham's *Billy Graham: A Mission Accomplished* (Fleming H. Revell, \$2.00), an eyewitness account of the evangelist's campaigns in Scotland, England, and the Continent, abounds in warmth, human interest, and penetrating thought; its author, a newspaper staff writer, gives it the freshness of a news report.

The themes and objects discussed in *A Book of Dedications*, by C. L. McGinty (Broadman Press, \$2.00), are so varied that the book covers almost any possible dedication service in the average church.

Teachings of Jesus in Matthew 5-7, by H. Leo Eddleman (Convention Press, 60 cents), dealing with the teachings of Jesus in the Sermon on the Mount, outlines and explains their significance for our lives.

EPISTLES

FROM TODAY'S APOSTLES ALL OVER THE WORLD



**Missionaries Trust Grief to God
For Spiritual Forging of Lives**

Donald E. McDowell
Asunción, Paraguay

MRS. McDowell and I, and with us many others, have passed through one of life's great trials. Little Heather, just sixteen months old and the jewel of our home, died by drowning in the small pool behind our house about 5:30 p.m. on Saturday, December 10.

On Sunday at 3:00 p.m. we had a funeral service in the hospital chapel with our pastor, Dr. Cabrera, in charge. It was a beautiful service. Dr. Cabrera read from 1 Corinthians 15 and 2 Corinthians 1 and spoke briefly. Pastor Ruiz Diaz prayed. Southern Baptist Missionary Leland J. Harper spoke briefly in English for those of the English-speaking colony. Miss Soar, an independent Baptist missionary, sang a beautiful solo. The congregation sang "Face to Face" and "Close to Thee."

Between three and four hundred people were present, half of them standing outside in the patio. The Ambassador, the First Secretary, and the director of the Point Four Program were present. Many national doctors and the entire missionary group of Asunción were there.

For many it was the first time they had ever attended a Protestant church or a Protestant funeral. Thus, the gospel reached many. After the service, we went to the Protestant cemetery established nearly one hundred years ago for the English colony in Paraguay.

Pastor Cabrera read from Matthew: "Suffer little children . . . to come unto me," and from Revelation 7. Then he prayed. Heather was buried in a little corner plot in a section where other children are buried. There were bouquets and huge wreaths from many people and organizations.

Saturday night we could not sleep at all; but Sunday night we felt protected and comforted as by a multitude of prayers and we both slept well.

At times we try to reason the whole thing out with a thousand "whys" and "ifs," but I know we cannot and should not. We can only fall back on the great promises of Scripture. A note from the wife of a New Zealand missionary physician here quotes Dr. Northcote Deck: "It is well to look past all 'second causes' back to the First Cause, God, and to know that nothing comes to us but through the hands of love."

Everyone has been so kind and so good to us in this time of grief. As Missionary Franklin T. Fowler said, "Joys are wonderful, but it takes grief to really draw the missionaries together in Christian love."

Life for us has been a struggle, but with every struggle

there have been the joys of a triumph. Perhaps our lives needed the temper that comes with grief, just as Job needed that form of spiritual forging which grief alone can bring. Pray that little Heather might not have died in vain but that our lives and the lives of others may be blessed in some way because of this loss.

Heather was just developing her own sweet little personality. She was the best baby we ever had. She cried so little and smiled and teased so much. Her very blond hair was beginning to curl a little. She was so tiny and light like a little fairy. She went to anyone and everywhere attracted friends. One can hardly believe the number of friends she had for a baby of sixteen months. She was a real missionary because she touched so many Paraguayan hearts.

She went on the Sunday school picnic on Thursday and spent about half the day in the arms of our pastor, who showed her to everyone and called her his little "daughter-in-law." Little did he realize that in three days he would be preaching her funeral sermon. She was very active, running everywhere; but about the only words she could say were, "See, Daddy," which she repeated a hundred times a day. Heaven seems closer and more real now that she has gone there.



**People Are Hungry for Truth; Some
Even Dare Read the Forbidden Book**

Wanda (Mrs. Hoke, Jr.) Smith
Cali, Colombia

EACH day brings new and wonderful opportunities of service. Just this afternoon Arleigh, our three-year-old, was doing her part. Sometimes it is rather difficult to keep track of all she does, but apparently she showed her Bible to the gardener today. It really was not a Bible; Hoke had given her a Gospel of John in Spanish with a pretty cover and pictures. But she treasured it and carried it to Sunday school.

When the gardener was paid this afternoon, he asked Hoke if it would be possible to buy a book like the one Arleigh had shown him. Arleigh decided she would give him hers, with the promise from her daddy that he would buy her a real little Bible. How grateful the gardener was as he left carrying his precious treasure.

Every few months we have a beautiful stalk of bananas in our back yard. Since it is impossible for our family to eat all of these bananas before they spoil, I have decided to use them as a means of getting acquainted with my neighbors. We live in a lovely section of Cali and most of our neighbors are quite well off financially. I must look a little silly carrying a stem of bananas into a strang-

er's home, but you cannot imagine the warm welcome I have received each time. A priest and his sisters live next door, and we have always wondered how he must feel toward us. I was warmly received and heartily flattered on that first visit with his sisters. One sister has even visited in our home.

Another acquaintance sent us grapes and other fruit and visited us one afternoon. The conversation turned to spiritual things. "Do you Baptists believe in God?" was one sincere question. It was a thrill to tell her just what we do believe. I promised to give her the forbidden Book. When I carried her a New Testament, she promised to go to church with us the following Sunday. She went and carried her Testament, telling us that all five of her children constantly try to borrow it to read. She was interested in everything we did that night. We are hoping and praying that God's Word will find lodgment in her heart.

This past Sunday I was thrilled to see in my Sunday school class for the first time a beautiful young lady, whom I had met by chance some time ago. When I was out visiting one Saturday afternoon, I passed the former home of a class member. Remembering that the owner of the house had just undergone surgery, I decided to pay her a visit, knowing that she refused to let her daughter go to our church. I was warmly received and served *tinto* (black coffee).

Her room was full of visitors. They noticed the Bible I carried and asked many questions. One of the most interested was this lovely young woman, Carmen. Outside I invited her and her friend to our church, but at that time they were living in a convent and such a visit would be impossible.

Carmen soon left the convent where she worked as a secretary and almost immediately sought out our beautiful First Baptist Church. She found it one afternoon and left her card for me. Then last Wednesday night during the closing hymn she entered the church. I visited her Saturday and found her very interested in what we teach and believe. One of her first questions was, "Where can I get a Bible?" I was thrilled when she walked into the class Sunday morning. What an opportunity!

The people here are hungry to know the truth. Poor gardeners, charming housewives, and beautiful young women—all are hungry. Our hearts long to see them know the only Saviour of the world.



Couple Rejoice in Visible Growth During 36 Years' Service in Chile

R. Cecil Moore
Santiago, Chile

THE Chileans are a graceful and friendly people and it is good to have more and more friends among them, within and without the churches.

Chile is struggling with a whirligig inflation, and no ceiling is in sight. The poorer people are the hardest hit.

Yet on the whole there seems to be more prosperity and a better standard of living than ever before.

Our Baptist work has developed amazingly since we arrived thirty-six years ago—from some six hundred or eight hundred unorganized members and no property to seventy churches, several of them good strong ones, seven thousand members, and a total of about one hundred pieces of property. God has blessed us. We still have lots to do.

The Woman's Missionary Union publications have gone from strength to strength with a total of sixteen thousand pieces each quarter now, including *La Ventana*, a monthly; *La Estrella*, a quarterly; and *Epocas de Oración*, also a quarterly, which serves our Chilean societies in their weeks of prayer. Besides, forty-four thousand sheets of handwork are sold each quarter for the children. We believe that our Sunbeams lead the world in faithfulness and enthusiasm due to the handwork.

The radio work is always a test of faith with some rewarding and revealing bits. Recently we heard of an army sergeant four hundred miles from here who strictly charged his family that Sunday morning he was not to be bothered. He happened to catch our eight-thirty broadcast and liked it; the next Sunday he sought it. After a few weeks he got up and went to church and made a profession of faith. He has since won his Catholic wife, his children, and his nephews and in-laws; now a numerous family is about to be baptized as a result of his hearing our broadcasts.

Frequently we hear from faraway places of people who listen attentively. The Bible correspondence study course has held up well. Most of the seven hundred enrolled are still with us as we draw near the finish of the course in the four Gospels.



Indonesian Ministry of Health Now Favorable to Baptist Medical Plans

Everley Hayes
Kediri, Java, Indonesia

ON February 28, 1955, we opened our clinic here in Kediri. We had ten patients that first day; but we worked as hard that day as we have worked since with one hundred patients. We expected things to be quiet at first; but as soon as people learned the clinic was open they started coming, and they are still coming. Our five helpers have developed from awkward, uncertain workers to a fairly smooth-working unit; and they enjoy the prestige they have from serving at the clinic.

I wish you could see all the people who have come to us. We have not been able to help all; some have waited too long. However, they are learning to come early in sickness. We have registered over seventy-five hundred patients.

We have a large group of tuberculosis patients. This is the first time they have been able to get examination and treatment at a reasonable cost, and they are grateful.

for the progress they have made toward recovery.

We have had babies brought in who were dirty and very much undernourished and have seen many of them get well. It is well worth any effort on our part to see the happiness of the parents when their children get well. When you realize that the death rate of children and small babies is nearly 50 per cent, you can understand. You have only to go to the cemeteries and see the large percentage of small graves to realize the great need for medical help here.

Certainly the Lord has blessed us. We have seen the head of the Hospital Division of the Ministry of Health change from being openly opposed to being favorable and even encouraging to our medical plans. The Lord has done this.

We plan to open a clinic and a Sunday school out at the hospital property, which is on the other side of town. We also hope to begin building the hospital by the end of the year.

Now we need some more nurses and a laboratory technician. I have been serving as laboratory and X-ray technician and will continue to do so until we can get someone. I do enjoy the work; but, as soon as the hospital program gets under way, we will need all the nurses free for nursing work.

Pray that this will be a good year for us and that we may see many people not only receive healing from sickness but also come to know Jesus Christ as Saviour.



**Teen-Age Nigerian Boy Teaches Bible
In Three Languages to Four Tribes**

Sarah Lou Henley
Oyo, Nigeria, West Africa

ALTHOUGH I have been in Nigeria for only a short time, I have had many new and interesting experiences. One of these was a visit to the Baptist church at Ilesia in the northern region of Nigeria. It was a small, one-room mud hut. In the absence of the pastor, the Baptist day school teacher, a boy of about fifteen with the equivalent of an eighth-grade education, presided. He taught the Sunday school lesson in three languages to the four tribes present (the Africans said five, counting Americans).

We thanked God that all those present could understand one of the three languages used in the service. It was the first time some had heard the Word of God, for they had just followed the white people or the motorcar to the church.

When some of the men began to question the young teacher, we found that he knew the Bible truths quite well. Probably he knows them better than most boys in Baptist churches in the United States.

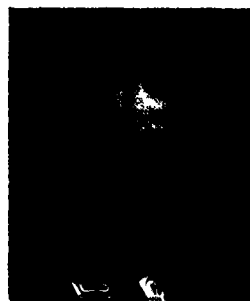
As a part of our language and orientation study we took a trip to Ogbomosho. I knew that Ogbomosho was one of our largest stations and I knew the different institutions we have there, but I did not realize the tre-

mendous amount of work that is being done there by Baptists. We visited these Baptist institutions: the Kersey Children's Home, the Nigerian Baptist Theological Seminary, the Baptist Hospital and School of Nursing, and the leprosy settlement.

I particularly enjoyed our visit to the Children's Home. As we arrived, the two- and three-year-olds came out to meet us and clung to us as we went to the different rooms. They were most co-operative when we asked for a photo; they all went out and sat down on the steps in front of the building without instructions.

We were amazed to watch three women care for more than twenty babies that could not walk or feed themselves. One baby was only three days old.

In this country it is very hard for a motherless baby to be cared for outside such an institution. But, after the babies are able to walk around and take care of themselves, they go into homes, sometimes those of relatives.



**Rare Spirit of Co-operation Seen
Among Members as Church Is Built**

Jack J. Cowser
Rio de Janeiro, Brazil

LET me tell you about the bucket brigade.

In May I was called as interim pastor of a little church just outside the Federal District. At the time I did not see how I could pastor a full-time church that was in the midst of a building program.

The church called a pastor, but he could not come. Then another pastor came to visit. But the church members said they didn't want another pastor as long as I could stay. I told them I had been trapped!

The people were building. The walls for the church auditorium were nearly up.

November 2 was a holiday, so sixty-two men went to the church to pour concrete for the ceiling; but the concrete had to be lifted to the top of the building by buckets with rope and pulley. From 6:30 a.m. until 5:45 p.m. they worked to finish the ceiling. The women of the church prepared dinner and made coffee several times during the day. It was a real picnic for them!

November 15 was another holiday. So the men went back to the church to pour concrete in the beams to support the roof. This, too, was done by means of the bucket brigade. Now we are putting the tiles on the roof on Saturday afternoons.

Since I am a missionary, the church members do not pay me a salary; but we set aside the monthly amount they had been paying the former pastor. This goes into the building fund at my request.

Such a spirit of co-operation as these people have is seldom seen.

Even with this building campaign, the church members have not curbed their contributions to denominational causes; in fact, they have increased their gifts.

And people continue to accept Christ as Saviour and to be baptized.

How can I say no to people like this? These last years of service will be happily spent working with them, even though I can't give them much of my time except for Sundays.



Largest Enrolment, Erection of Building Mark Institute's Year

Elizabeth (Mrs. R. Elton) Johnson
Corrente, Piauí, Brazil

THE enrolment in the Baptist Industrial Institute in Corrente, Brazil, has reached 460. Of these, 320 are in the primary grades and 140 are in high school. This is an increase of ninety-three over last year and the largest enrolment ever attained—despite the fact that the local priest opened a school three years ago (supported by the Government) which also has a good enrolment.

One hundred and fourteen of our students work on the school farms, in the shops, with the building program, in the kitchen, store, and dormitories or wash clothes to help pay board or tuition. About fifty others live in the eight homes on the campus and work as water and fuel boys or launder, cook, sew, et cetera, in order to study.

Construction on the new building proceeds slowly. Our hearts overflow with gratitude to Southern Baptist women who lovingly provided this urgently needed building out of the Lottie Moon Christmas Offerings, and we confidently look to them for the funds with which to complete it and to add the primary wing. This building will greatly contribute to the increased efficiency in teaching and discipline and make possible the addition of the religious and normal courses already authorized by the North Brazil Mission.

Beautiful and impressive graduation exercises were held last December in the Corrente Baptist Church, which fortunately has a spacious auditorium even though it is unfinished. Twenty-six young people, capable and idealistic, received their diplomas and were given New Testaments. One thousand people attended.

We are most thankful to our Heavenly Father for the wonderful rains for almost two months last fall, the best pre-Christmas since 1950! We do appreciate them in spite of their making preparations for Christmas at the Institute and church a bit difficult.

Missionary Horace W. Fite, Jr., has had a tough time keeping our Institute family in food these five years of drought; but we're thankful the thirty families and 130 boarders have been fed through these years, though with mineral and vitamin deficiency. For these more than thirty years since the A. J. Terrys started out here, the missionaries have done their best to instruct in and promote better nutrition and hygiene; but the emigration of our best, the increase of population in the town from the

stricken areas about us, and five years of drought find us still with a scarcity of milk and eggs, fruits, and vegetables; and this year our cattle have been threatened with hoof-and-mouth disease, and vaccine is scarce.



Missionary Seeks to Train Leaders And to Build Indigenous Churches

James E. Lingerfelt
Salvador, Bala, Brazil

MISSION work is complex—just as complex as church work in the homeland. I have been finding this out more and more since I became the mission secretary of our Bala State Convention in Brazil. I accepted this work in August, 1954. At that time there were seventy-six churches, scattered over this state about the size of Texas, co-operating with us. Now, at the end of 1955, we have eighty-six churches, all of which need training and development. There are forty-two national pastors and three missionary pastors for this state of over five million people. What are these among so many?

What is a missionary's task in this setup? It can be very varied. Some tasks are essentially evangelistic, others educational, et cetera. My job is more administrative. I have chances to evangelize—on a recent evangelistic trip there were over twenty conversions—but my main task is the development of these eighty-six churches in co-operation, spirit, and knowledge, leading them to evangelize and to organize new churches.

Recently we had a district associational meeting in Muritiba in a church which is only one year old. The people came from far and near—some spent over two days in travel. We had three days of informative, inspiring, and evangelistic meetings. The Brazilian pastors are doing a good job, but they need missionary leadership in the work now and probably will for some time to come.

There are nine associations in the state, giving great strength to the over-all evangelistic efforts. It is no easy task to guide these pastors and associations into larger and more comprehensive service for Christ among so many people.

Our state, as well as some of the others, sponsors a type of co-operative program. Since there is no nation-wide program of this nature, we make our own division of funds for nation-wide objects. For 1956 the division is 60 per cent for state objects and 40 per cent for national objects. During 1955, sixty-one of the churches gave 10 per cent of their tithes and offerings to the program, sixteen gave something, and nine gave nothing. We are working toward the goal of each church giving at least a tithe of its income and some giving a great deal more.

This is one of the greatest of missionary tasks—to build indigenous, self-sustaining, and self-propagating evangelistic and spiritual churches.



MISSIONS VISUALIZED

Fon H Scofield Jr



New Visuals:

Picture Packet on Japan

ONE of the most consistent demands from the churches is for large pictures that can be used to supplement the mission study materials. A picture packet will be available (75 cents) for the 1956 mission study material on Japan.

Projected pictures will continue to be the most effective method of illustrating the program material, but the picture packet will make high-quality, pertinent pictures available for smaller groups and for those groups without access to projection equipment.

The picture packet is made up of twenty sheets, eight and a half by eleven inches in size. The paper is one-hundred-pound enamel stock and will stand against a background for display. It will stand readily when held in the hands for illustrative purposes.

Single pictures are on ten sheets. These are equally divided to present missionary projects and typical background subjects. The other ten sheets contain key pictures in fairly large dimensions; they also contain from one to three smaller pictures to tell the story effectively.

The study of the Japan mission books will demand illustrative material. You will need pictures of Mount Fuji, the Great Buddha of Kamakura, shoes outside the church doors, the storyteller of Japan, artisans, typical characters, customs, churches, schools, and missionary activities. All these and more are at your finger tips in the picture packet.

The sheets in the packet will fit standard file drawers and should go into the church libraries. Ample space is reserved on each sheet for library notations.

Any one of the pictures in these packets may be used effectively in opaque projectors purchased in the last two or three years. If such projectors are used, the pictures will supplement programs presented in large auditoriums.

The new mission study books on Japan were studied carefully before the selection of the pictures. As an additional aid in effective utilization, each sheet in the packet contains descriptive material concerning each picture. These pictures will be useful in every age group.

As a convenience to the churches, these picture packets will be distributed through the Baptist Book Stores, along with the mission study books. They will sell at 75 cents per packet, including a re-usable envelope. They are now available. Do not order these packets from the Foreign Mission Board.

Looking Ahead

(Continued from page 9)

Enlargement of the missionary staff opens the door for many new opportunities. The priority need is for ministers of the gospel: preachers who will win to Christ, develop churches, teach in seminaries, and organize conventions. There is an expanding need for men trained in religious education and sacred music. Missionaries for medical, educational, and publishing work are vitally needed. There will be developing needs for agricultural missionaries and other fields of specialization.

In the days ahead, we must find ways to share more extensively the know-how of the home base with the mission fields. Conferences on evangelism, simultaneous crusades, Sunday school clinics, and Christian life conferences can bring to the mission fields the same blessings they have brought to our work at home.

With the development of worldwide air travel, we have a strategic opportunity for world missions unknown before.

Plans are being studied whereby the best we have learned in evangelism

and church development can be shared with emerging Baptist work throughout the world.

We look ahead in world missions with a high sense of urgency and responsibility.

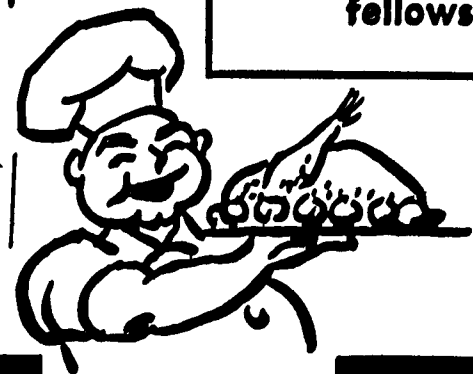
MK's Marry

Miss Doreen Elizabeth Margrett and Bailey Hafford Berry were married February 8 in Chattanooga, Tenn. Both are MK's ("missionary kids").

Mrs. Berry is a daughter, a granddaughter, and a great-granddaughter of Southern Baptist missionaries. Her mother, Mrs. Anne Sowell Margrett, serves in Argentina. Her grandparents, the late Dr. and Mrs. Sidney M. Sowell, were pioneer missionaries to Argentina. The late Dr. and Mrs. William B. Bagby, her great-grandparents, pioneered in Brazil.

Mr. Berry is a son of Rev. and Mrs. William H. Berry and a brother of Edward G. Berry, all Southern Baptist missionaries to South Brazil.

Good food,
fun, and
fellowship



ABINGDON PARTY AND BANQUET BOOK

by Clyde Merrill Maguire

Complete party plans for those who need more than just a cookbook! These versatile, easy-to-follow, "table-tested" ideas come from the pen of an experienced recreation leader. Special section on Cooking for "Eating Meetings."

Illustrated. \$1.95

At all bookstores

Abingdon Press

Missionary Family Album

Arrivals from the Field

KRATZ, Mr. and Mrs. C. Eugene (Southern Rhodesia), 1919 Dartmouth Ave., Bessemer, Ala.
PORTER, Ruth (Paraguay), 3425 Gibson-dell Ave., Dallas, Tex.
SEATS, Dr. and Mrs. V. Lavell (Nigeria).
WEBB, Rev. and Mrs. William J. (Guatemala), 721 S. Gilpin, Dallas 11, Tex.

Births

BROTHERS, Rev. and Mrs. L. Raymon (Nigeria), daughter, Catherine May.
BROWN, Dr. and Mrs. Lorne E. (Jordan), daughter, Dorothy Ann.
LONGBOTTOM, Rev. and Mrs. Samuel F., Jr. (Hawaii), son, James Robert.
SPENCER, Rev. and Mrs. Alvin E., Jr. (Japan), son, Samuel Alvin.

Deaths

BOSTON, W. M., father of Mrs. George H. Kollmar (Colombia), Feb., Good-night, Tex.
PATTERSON, Mrs. Otis Harvey, mother of Rev. Frank W. Patterson (Spanish Baptist Publishing House), Jan. 21, Tulsa, Okla.

Departures to the Field

FENDERSON, Eunice, Box 154, Jerusalem, Israel.
GRAYSON, Alda, Box 2869, Wailuku, Maui, T. H.
HALBROOKS, Rev. and Mrs. Fred E., Jr., Caixa Postal 552, Campinas, Estado do São Paulo, Brazil.
KIRK, Rev. and Mrs. James P., Caixa Postal 606, Vitória, Espírito Santo, Brazil.
MARGRETT, Mrs. Anne Sowell, Ramon L. Falcon 4080, Buenos Aires, Argentina.

MARLER, Rev. and Mrs. L. Parkes, Baptist Headquarters, 55-5 Ka Choong Moo Ro, Seoul, Korea.
SNELL, Oleta, Casilla 9796, Santiago, Chile.
WALKER, Dr. and Mrs. Jack E., Shaki Baptist Hospital, Shaki, via Oyo, Nigeria, West Africa.
WHIRLEY, Rev. and Mrs. Carlton F., Baptist College, Iwo, Nigeria, West Africa.
WOLLERMAN, Anna, Caixa 196, Culabá, Mato Grosso, Brazil.

Marriage

MARGRETT, Doreen Elizabeth, daughter of Mrs. Anne Sowell Margrett (Argentina), to Bailey Hafford Berry, son of Rev. and Mrs. William H. Berry (South Brazil), Feb. 8, Chattanooga.

New Addresses

BADGER, Rev. and Mrs. Ted O., 101 Einstein St., Makati, Rizal, Philippines.
BAUSUM, Rev. and Mrs. Robert L. (Formosa), 204 E. Ellis St., Jefferson City, Tenn.
BELL, Rev. and Mrs. Lester C. (South Brazil), 2950 W. Butler, Ft. Worth, Tex.
BUDDIN, Rev. and Mrs. Horace E., Praça Sto Antonio, 742, Parnaíba, Piauí, Brazil.
CAMPBELL, Rev. and Mrs. Charles W., Casilla 39, Rosario, Santa Fe, Argentina.
CAMPBELL, Vera (Japan), Box 6973, Seminary Hill, Ft. Worth, Tex.
CLARK, Rev. and Mrs. Charles B. (Venezuela), 4273 Athlone Ave., St. Louis, Mo.
CLAWSON, Rev. and Mrs. William M., Apartado 204, Morelia, Michoacán, Mexico.

GRAVES, Rev. and Mrs. William W. (Argentina), 405 Camino Real, El Paso, Tex.

HINES, Ruby (North Brazil), 2404 Simmons Ave., Abilene, Tex.

KNOX, Martha (Japan), William Carey Hall, New Orleans Baptist Theological Seminary, New Orleans, La.

LOCKE, Rev. and Mrs. Russell L., Box 197, Baptist Mission, Port Harcourt, Nigeria, West Africa.

MOORE, Rev. and Mrs. Elton, Box 6, Kediri, Indonesia.

MULLER, Rev. and Mrs. Alfred C. (Mexico), 4424 Wayside, Ft. Worth 15, Tex.

TISDALE, Rev. and Mrs. Billy B., Southern Baptist Mission, Dagupan City, Philippines.

WRIGHT, Rev. and Mrs. Morris J., Jr. (Japan), 2000 Broadus St., Ft. Worth, Tex.

Retirements

BICE, Rev. and Mrs. John L. (North Brazil), March 31.

Missionary Quotes

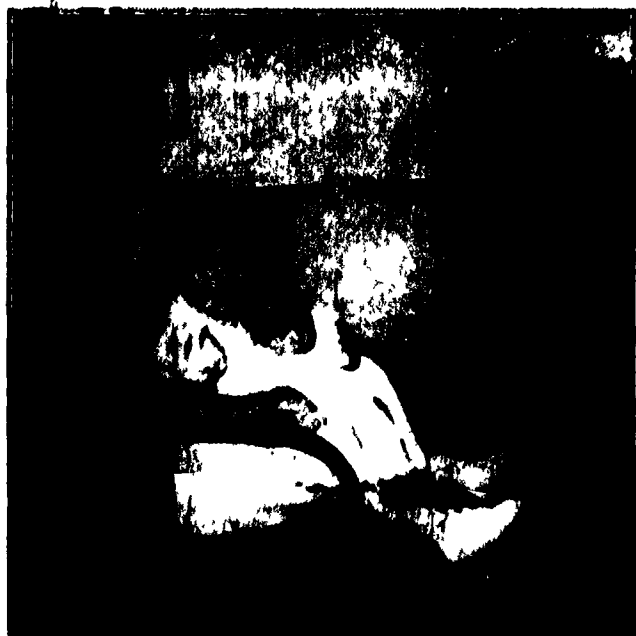
I had heard of Jesus before; but I didn't know he was so *bacan* (so out of this world)! Kneeling is not low enough to thank him for the depths from which he lifted me to the joy that only he can give.—*Newly converted Brazilian*

☆☆☆

We will never get used to seeing thousands of people who have never heard the gospel. We wish we had ten lives to give in service.—Ross B. FRYER, JR., *missionary to Indonesia*



Rev. and Mrs. Minor Davidson and Phillip. The Davidsons were appointed for Malaya in October.



Judy Carol and Janet Sue Harvey, daughters of Rev. and Mrs. Gerald S. Harvey, of Southern Rhodesia.



Glenn Edward Kendall at three months. He is the son of Rev. and Mrs. Douglas E. Kendall, Java.

In Every Nation

(Continued from page 10)

forced to have one more baptism in another public bathhouse. This time the proprietor failed to follow our very strange instructions, according to his way of thinking, and he had the bath filled with the usual "red-hot" steaming bath water.

With everything announced and the hymn already sung, there was nothing to do but grit our teeth and wade in. The Japanese made it just fine; but, not being accustomed to bathing in "scalding" hot water, I lit up like a barber pole and was thankful for the steam that hid my thermometer-red face from the small congregation that had crowded into the bathhouse for the service.

This time the proprietor was truly confused and hesitated to take any money at all, for he felt that we had not truly received full value for money charged since we had entered the tub fully clothed!

After a brief explanation I left the startled hotel manager with a firm resolve that our next baptism would be different. It was! We purchased our huge pickle barrel for about thirty dollars and had it set up in the garage just in time for the Christmas baptismal service. On the birthday of our Saviour, in the privacy of our own garage and with heat provided by two kerosene stoves, some seventy people sang and gave thanks as we baptized seven more.

We used our pickle barrel several times and were grateful each time for a place in which to baptize in the midst of this land of snow and ice. However, our real joy comes now in the realization of a beautiful new church building, complete with baptistry, provided by the gifts and love of you people at home. We thank you so much and you can be sure that we will ever be grateful to you for the wonderful way in which you are providing for the work out here.

No Other Gods

By Alex F. Garner

ELDERLY Mr. and Mrs. Arguero found themselves in an evangelical service listening for the first time

to the plan of salvation through faith in the living Christ. For more than half an hour they had been listening to gospel music which originated from a vacant lot near by.

By loud-speaker they had been invited to see some religious filmstrips and to hear God's Word explained. The same invitation, borne aloft on airy wings, was carried into every home in the neighborhood.

The evening was cool and the night was just approaching as the aged couple left their humble home, crossed the dusty road, and drew near the rows of hard, backless benches. Up front, some children were being directed in the singing of a chorus as people of the neighborhood approached and found seats in God's open-air tabernacle, above which shone his night lights. This was one of several such open-air meetings being conducted during the summer in various parts of the city by a group of men from the local Baptist church.

There was no congregational singing of hymns because the majority of the people present were not Christians and were not accustomed to singing. Bible filmstrips, projected on a bed sheet hung from two poles, had attracted the crowd. An evangelistic message by a humble servant of God

At the forty-seventh Evangelical Baptist Convention of Argentina and Paraguay, Dr. Carlos De La Torre, pastor of the host church, called to the attention of the Convention the Baptist youth and children in public schools who for so long had had to suffer ridicule for not desiring to have Roman Catholic religion taught to them. As a medical doctor, he said that he had been to see a little boy who, because he had had to go out in the cold while the others were having the class in religion, got a severe case of influenza and congested lungs. But that little fellow was cheerful that he could be worthy to claim the promise, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

was climaxed with a simple invitation to shake off the shackles of sin and receive God's eternal grace through faith in the resurrected Christ.

The invitation was directed to Mr. and Mrs. Arguero, as well as to all the others who were walking in the darkness of partial truths. As the challenge of the cross went out, they, in simple faith, responded. Their upraised hands indicated a new light in their hearts. Their manifestation signified they were changing highways in life. A filmstrip had attracted their attention, but Christ captured their hearts.

Though they had previously lived near an evangelical church for several years, they had until now felt no need of something different from the religion they had known for so long. Things are different now because something happened to them that night in the service under the stars.

SHORTLY afterward, Mr. and Mrs. Arguero attended the Sunday night service in the church and made known publicly their acceptance of Christ as Saviour. Though poor, they bought a Bible and began to read it. With their conversion experience they did not receive full knowledge of the Christian life; but, as the Bible was opened before their eyes, its message entered their hearts.

One day as they read a particular part of the Old Testament, a passage caught their eye and made them stop, back up, and retrace their vision along the same lines. The words they read were, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

With a flash their minds raced to two glass cases sitting on top of the dresser. Inside these cases were three silent, lifeless images which had been in the family for years, as had other paraphernalia which were used as aids in prayers to the saints.

The Word working in their hearts showed the Argueros that not only were these images not essential to their approach to God but they were prohibited by him. The question now was not whether to get rid of them but, rather, how to get rid of them. A neighbor, who knew of the change that had been brought about in the old folks' lives, offered to buy the images. No doubt they would have

brought a good price, and the money could well be used.

But in spite of the need for the money, there was no sale. A deacon of the local Baptist church, while visiting in the home of the Arguceros, was shown the images. "What should we do with them?" he was asked. In addition to his advice to destroy them, he suggested a visit from the pastor.

The pastor and his wife soon made the requested visit and were quickly shown to the room where the images stood, silent and motionless in their glass houses. Advice sought was quickly given. Later the pastor returned to the home with a camera.

The little glass houses with their occupants were taken to the back yard and placed facing the sun to have their picture taken. The picture was snapped, and a fire was built while the images were removed from their houses. Placed on top of the fire, they were soon enveloped in the flames and that which was inflammable disappeared in smoke.

The Arguceros were obeying God's Word—"Thou shalt have no other gods before me." The old couple continue to grow in grace as they advance in years. They have joined the throng who have been washed as white as snow in the blood of the Lamb.

Theirs is the story that is being reenacted all over Latin America as God's messengers sow the precious seed. Each Southern Baptist bears a vital part in preaching the message of the living Christ to Arguceros the world over.

Won "Over the Air"

By R. Cecil Moore ✓

SEÑORITA Aurora, one of three spinster sisters, owns and manages a woman's apparel store in Temuco, Chile. Her younger sister, Julia, joined our Baptist church there some years ago. But Julia's efforts to win Aurora were met with stony hostility and active opposition; Aurora wanted no part of these heretics called Baptists—no thanks. Another sister is a nun.

So when I was holding a meeting recently in our Colegio Bautista in Temuco, I was greatly astonished to see Señorita Aurora there with Julia. At the invitation to accept Christ, she was the first person on her feet. The next day at the Woman's Missionary

In an obscure corner in Thomas J. Bowen's journal I recently saw this notation, "Today a woman, Offki, asked to be baptized." This small glimpse of an otherwise insignificant woman could and would be forgotten by all if we did not now know that this same woman was the mother of John Agbeola, a ministerial giant of last century, who was the father of Mrs. J. Tanimola Ayerinde, present president of the Nigerian Baptist Women's Missionary Union, and of Pastor E. O. Agbeola, who was a student in America for the 1952-53 school year and for many years has been pastor at Jos, at one of the mightiest churches in Nigeria.—Cecil F. Roberson, missionary to Nigeria

Union meeting she gave a radiant testimony as a happy Christian. She said she had been listening to our Baptist Radio Hour for two years. Her opposition melted away and she was won "over the air."

Let us hope and pray that now the two sisters may be able to penetrate the purple curtain and somehow win the other sister.

Huarpe Indian Convert

By James C. Quarles

HOW we wish all Southern Baptists could know some of those precious souls, plucked as brands from the burning, on our mission fields! These miracles of grace would warm your hearts and strengthen your faith in the great work of Christ's kingdom. Those of us who have given our lives to the cause like to remember certain persons who seem to irradiate God's love and the power of his gospel.

Don Pascual Zalazar, a faithful member of the Baptist church at Caucete, in San Juan Province, Argentina, has always been a source of joy to my heart. This brother is a full-blood descendant of the Huarpe Indians who once covered the plains of western Argentina. He does not know the date of his birth, but our best calculations would make him at least ninety-five years old. He never learned to read and write, but as a farmer and cattle raiser he has been successful. I dare say that of all the members of that humble Baptist church, Don Pascual is just about the most prosperous.

He loves the Lord and His work. He always goes about with a supply of gospel tracts, which he distributes with real tact. He never hesitates to tell in his simple way of the working of grace in his own life. He is generous in giving to the church work, and whenever there is a district association meeting, or any other meeting of importance, he contributes a young steer to be barbecued for the occasion.

He is fervent in prayer. Whenever he is called on to lead in public prayer, he tries to include all the people in any way connected with his church. He prays for the little children of the Sunday school; then he mentions the young people who are taking part in the work of the Lord; and he always ends with: "And, O Lord, bless the adulterers, too." The pastor has explained to him a number of times that the words "adult" and "adulterer" do not mean the same thing. But still Don Pascual continues to pray to God to bless the *adúteros*.

I sometimes think that Don Pascual is not far wrong, even if he is not familiar with the dictionary; for in that town, and perhaps in many others, there is little difference between *adulto* and *adúltero*, for moral conditions are far from perfect.

In recent years he has taken up land rather far from his church in a little valley of the Pie de Palo Mountains. With his own hands, this old man of nearly one hundred years has cleared the ground and worked out his own irrigation system with a reservoir fed from the mountain springs. His new farm is producing abundantly. The provincial authorities, admiring the splendid work of Don Pascual, have given him a clear title to his farm. Today, as he hauls his vegetables to the nearest towns, he goes preaching the gospel in his simple, earnest way.

We could wish, too, that there were more consecrated believers like Don Pascual here in our homeland.

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Evangelical Marvel

(Continued from page 3)

to Pastor Cannito's description, are "evangelical preachers though not evangelical pastors."

In June Maria Pia Ferrari, a young woman from Isola del Liri, finished her studies at Armstrong Memorial Training School. For some time she had felt God calling her to special mission service; and, as she visited Sant'Angelo with her pastor and his wife, she had the desire to go and serve there.

In Ribolla, a mining town not far from Florence, were two young women who had pioneered in a tiny good will center there. A new girl was sent to work with one of these. The other, Concetta Cerreta, was to pioneer again; both she and Maria Pia were asked to work in the new field.

Their small salaries were to be paid through part of the Love Offering which the Italian Woman's Missionary Union and all the Baptist churches give for missions in early December. By November 1, Concetta and Maria Pia had moved into a rented room at Sant'Angelo in Villa and had started their work.

Concetta and Maria Pia, real home missionaries, work closely with the pastor, who still comes at least once a week. They depend on his counsel, but they are greatly helped by their own training and sustained by their definite call to service. Concetta's previous experience at Ribolla has proved invaluable, especially in organizing the groups. Maria Pia provides, free, a coaching class for children who need extra help in their public school studies. Both give many injections and do other special services for the townspeople.

The crowd at Sunday school and Youth Movement on the day mentioned above is typical of the good attendance at all the organizations these young women began immediately after they settled in the town. In addition to these groups, every Thursday night the regular midweek Bible study group meets in the big, though inadequate, room rented for the services.

And some twenty-five of the members of the Youth Movement, not satisfied with just assembling and discussing their faith, have begun hold-

ing cottage prayer meetings every night except Thursday in an effort to evangelize. From seven o'clock until past nine the group is together. They walk to the house where the prayer meeting is to be held, often from one and a half to two and a half miles away, singing hymns. On the return hike they do not sing, lest early sleepers in the largely farming community be disturbed.

Every week several New Testaments are given to additional people who show interest in the gospel. Nearly two hundred persons are asking for baptism, something unprecedented for a land where a Baptist (or any other evangelical) church with more than a hundred members is considered quite large!

Pastor Cannito says, "It is a village that, little by little, will become completely evangelical." And he adds, "The priest who replaced the beloved padre is planning to leave because so few people attend Mass any more."

Opposition has been found there, of course. The first room used for the Baptist meetings was closed to them when the owner of the house was threatened with dire consequences if it continued to be used for an evangelical church. Threats also came to the woman who rented the little room to the young missionaries; so they had to find another place. Now they have a better room, in the same house where the church holds its services.

While the young women are comfortable enough, difficulties have arisen about the services. The house-

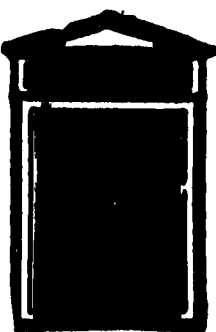
owners object that people always come an hour early for any meeting and that there is disturbance all the time! A lot has been bought in an ideal location, but as yet there is no money for a building.

The church at Sant'Angelo in Villa will go forward, however, for the believers have found something more precious than any building: a faith that responds to their needs, that is founded not on a particular ecclesiastical system nor on the blind following of a particular priest or preacher, but on the living Son of God, Jesus Christ.

They want an adequate building; they did not want to leave the first location, and they are sorry that their frequent, lengthy meetings of prayer, song, and testimony have raised objections where they are now. But they have the zeal of people who have at last found the good news and want to share it.

Their willingness to give of their substance and service and their cheerful readiness to face adverse circumstances are symbolized by the woman's enthusiastic reply, "We will take our sheets and make a tent!" when the pastor asked, "If you must leave this place, what will you do?"

"No one can prevent our serving God if we are willing!" is the message of these new believers, the Baptists of Sant'Angelo in Villa, to their Christian brothers and sisters in America.



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More Than Life

(Continued from page 11)

found for her—cleaning the very rooms in which her life was saved, the operating rooms.

A few weeks ago our now-recovered patient said, "I want to be saved." This simple, uneducated village girl cannot read a Bible nor explain in glowing terms deep theological questions. But she can tell you that, though she bears in her body the scars of a sinful past, there is One who has erased the scars of sin from her soul; that, though she passed "through the valley of the shadow of death," there is One who went all the way for her sake; and, as her injured body was saved from deathly blows, so her soul has been saved from the destruction of sin. She has passed from death unto life. She will not die. She will live forever.

Stewardship

Twenty-four of the twenty-five members of a new church in Alberdi, Argentina, pledged to tithe after a three-day study. Their pledges came to 805 pesos a month. In Venado Tuerto, the stewardship study brought on a revival which has had its effect on every aspect of the church.

At Distrito Sud, the people are amazed at what they have been able to do. Last year they raised forty-five thousand pesos, and they have a similar budget for this year with 10 per cent going to missions. They have spent 115,000 pesos on building and equipment and hope to complete payment this year by making a special effort.—A. BENJAMIN AND LA NELL BEDFORD, *missionaries to Argentina*

Missionary Quote

We still have churches closed and sealed; we still have chapels awaiting permission to be opened; we still have unjust fines pending. But we still have the blessing of seeing people come to Christ, of seeing Christians grow in grace, of seeing the matter of stewardship and self-support take on new importance in the minds of our fellow Christians.—JOSEPH W. MEFFORD, JR., *missionary to Spain*

Zeal and Faith

(Continued from page 8)

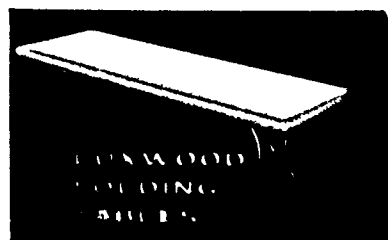
and eight or nine feet long. They were hand cut with the crude native *demo* and carried on the men's shoulders back to the church site.

The women dug the holes in which to plant the logs and then tied the logs firmly with stripped bark until they housed an area forty by sixteen feet. The windows were hewed out and braced while discarded wooden window frames were fitted into place. Clay mud was pasted over the outside and inside. Soon the building began to take on the form of a church house.

In answer to prayer, an unsolicited gift from our sponsoring church came to pay for the roofing. Before the dedication we nailed a sign across the door, "Sebakwe Baptist Church," which marked another step for Baptists in answer to the Lord's command that we go into *all* the world.

I'm quite sure that in the ledger of great churches around the world, Sebakwe Baptist will not be mentioned; but it shall ever remain a bright spot in my memory, for here

is a people with a great zeal and a great faith. Already we have baptized fourteen following their decisions for Christ. Others are coming, more shall be saved. I feel that Southern Baptists may well be proud that their vision for a lost world is shared by these.



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