

ROYAL SERVICE

AUGUST
1949

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Someone Gave Me A Bible

by Gina Bassi

I DID not want to write this little story. I am Italian and I have been a Catholic. I know how dangerous it is to put too much faith in little men and little women, instead of our beloved, sweet Saviour, Jesus Christ, the only one who died for us on the cross, so that we could have eternal life. I do it only thinking that perhaps it may help someone to find Jesus.

Never admire too much men and women but remember that only the grace of God can do something beautiful and useful through them, for the advancement of the Kingdom of God on earth.

I have been born a Catholic and at eighteen years of age I had not yet read the Bible. I think I did not even know there was a letter written by God to men which all men should read. I have always believed that a God existed, because I could admire all his works, but I was not particularly interested in him, as then I was not at all sure that he was particularly interested in me.

I had been much loved. I had a lot of people around me who loved me and I was almost happy.

At eighteen years of age I met with my first great sorrow. Death brought away from me suddenly someone very dear to me. I was surprised that after such a thing the sun could still shine. I was no more interested in life and immediately decided that I had to find what life really meant. I must know if God existed, if there was such a thing as eternal life; I decided I would continue to live and accept life only if I could find the real meaning of it and this meaning would satisfy me.

I prayed God and asked him that if he really existed and was in some way interested in me, he would make himself known

My prayer was at once answered. Someone gave me a Bible.

I remember I shut myself in my room and read it from the first to the last page, interrupting the reading only to eat and sleep. After this reading I was no more the same woman. I had met Jesus. I knew God loved me. Life could still be a sad business, but it had meaning. I was not alone. A Father, powerful, wise, good, cared for me. I could say, knowing what I said, "Father, who art in heaven . . ."

Then I longed to find a church who preached the gospel. I had almost become a Baptist with the reading of the Bible alone. It would be too long to tell all the miracles God did for me at that time of my life. I will only say that through the testimony of a sister I was brought to the Baptist church of my city, Florence, and after a few days I was baptised.

God says: "Believe in the Lord Jesus Christ and thou shalt be saved and thy house."

Everything the Word of God says has become a reality in my life. All my family was converted and through my testimony and the testimony of my family many other people were converted, friends and also workers in our small factory.

I want to add that from the moment I found Jesus, I was no more able to be un-
(Please turn to page 13)

Mrs. Dewey Moore says: "Miss Bassi is one of the finest Christians I have ever known. Always wide-awake to every opportunity of testifying and always with the desire to evangelize, she has led uncounted numbers to Christ. Recently her pastor asked if he couldn't make her a 'Pastress' which of course is impossible but was a compliment to her. She is the president of our Italian National W.M.U. and also secretary of the newly formed Baptist European Woman's Union."



GINA BASSI

AUGUST 1949

ROYAL SERVICE

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COVER It makes such a difference which saint you pray to in South America! This little family travelled for five weeks in Brazil. When they reached the church of the saint to whom they had made their vows, they put on these self-made white gowns and went slowly in on their knees to pray.

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THE BLUE VIRGIN

by Hazel Craighead

WHILE the Roman Catholic authorities deny any worship of the virgin, Mary is given a higher place than Christ in their teachings. It does not seem illogical to them that churches and cities should have their own virgins, to whom are given special days of honor.

We were privileged to be in Encarnacion, Paraguay, on the twenty-fifth of March, the special day of the Virgin of Encarnacion. At eight o'clock in the morning a crowd of about 1000 persons from the city and surroundings had gathered in the street, facing the large, brick Roman Catholic church. A procession was forming. Presently boys

in robes came out of the church, carrying large banners on high staffs, bearing inscriptions of tribute to the Virgin of Encarnacion. Young women followed with banners representing various organizations of the church.

Presently an atmosphere of expectancy prevailed. Then in silence and awe the crowd watched the image of the virgin herself, standing on a small platform, carried upon poles over the shoulders of four men. They slowly descended the broad church steps, and carried her to the front of the procession. What would happen if she should fall, we wondered. Her serene smile

seemed to scatter blessings upon the crowd. Her clothing was beautiful, and upon her head rested a golden crown. Over her erect figure was a high arch, covered with artificial flowers and ribbon streamers.

After being carried around the block once, during which each group sang the song to the virgin, she was returned to her accustomed place inside the church. How empty the hearts of this crowd must have been, as they turned away to the ordinary business of the day!

In Paraguay, the "Blue Virgin of Caacupe" holds a very important place of honor. Each year on December 8th, pilgrims arrive from miles around Caacupe, to celebrate

the "Blue Virgin's" special day. The poorest devotees walk, ride on donkeys, or travel in oxcarts. Many sick and afflicted are brought to be blessed or healed by the virgin. More affluent worshippers arrive in carriages or automobiles. All have the same purpose—to honor the virgin.

There are, of course, vendors of all sorts of goods, including crucifixes, crosses, books, images and other Catholic symbols. It is a day of reunion for friends and relatives, but also one of keen disappointment for those who cannot get near enough to see the "Blue Virgin," because of the crowd.

She stands exalted upon a large globe, a metal serpent under her feet, and a jewelled crown upon her head. Long, richly brocaded robes adorn her form, and in her folded hands she holds a cross. She is reputed to have disappeared for a time during the Paraguayan war in its Chaco (jungle), and it was rumoured that she, herself, went out to fight for Paraguay on the field of battle. Her jewels were sold for the benefit of the army.

The virgins are ageless, yet ever youthful in appearance. Like the "saints" they are supposed to perform miracles. Yet the heartaches of penitents get no relief from the virgins—no balm for their souls! Only the peace that God gives through faith in his Son can meet their hearts' need.



The Blue Virgin of Caacupe stands on the globe, crushing the serpent beneath her heel. She holds a small cross in her doll hands.

On the Streets of Guadalajara

by Mrs. Olivia de Lerin

MEXICO has been dominated by Catholicism for centuries. This is the reason why my beloved country has not progressed as it should. It is hard to spread the gospel in Mexico, because most people are afraid of the priests. The priests teach the people that if they read the Bible or any kind of evangelical literature (they call it Protestant), they will be condemned and go to hell. They also teach them that it is a mortal sin to attend the evangelical churches. So many times, when we try to talk to people about the salvation of their souls, they do not even want to listen.

In the windows of many a home in Mex-

ico, they display a sign that reads:

"THIS IS A CATHOLIC HOME AND WE WILL NOT RECEIVE ANY PROTESTANT PAMPHLETS," OF "IN THIS HOME WE WORSHIP THE VIRGIN OF GUADALUPE, AND WE DO NOT WANT ANYTHING TO DO WITH THE PROTESTANTS." Many times in homes like these, they do not even want to touch the Christian literature for fear the priest will excommunicate them.

Some time ago, my husband was conducting evangelistic services in the Baptist church in Guadalajara, a city in the heart of Mexico. We decided to go out on the streets and distribute Christian literature. One Sunday, after Sunday school, we were

MARY

by Andrew Newfold

The Catholic Church assigns an exalted position to the Blessed Virgin Mary, so exalted that there are those who affect to be scandalized by the extravagance of what they term Catholic Mariolatry.

And in truth it can scarcely be denied that in enthusiastic outbursts of admiration for Mary individual members of the Church have at times allowed themselves expressions which may justly be termed extravagant if not heretical, when taken literally. But the language of enthusiasm should not be taken literally, any more than we require of an ardent lover that he always speak in cold, matter of fact terms.

Again, individual members of the Church are not the Church, hence, the Church should not be held responsible for their extravagance.

MOTHER OF GOD

The first prerogative is undoubtedly her divine maternity. Mary was truly the Mother of God.

HER IMMACULATE CONCEPTION

From the fact of her divine maternity flow other singular privileges which Mary alone of all mankind enjoyed.

There is her Immaculate Conception, by which we mean that in the first instant of her conception in the womb of her mother, St. Anne, she was preserved from the stain of original sin.

MOTHER, YET A VIRGIN

Not only was Mary conceived without sin, but she remained without sin throughout life, "our tainted nature's solitary boast."

MARY'S UNPARALLELED POSITION

Now with these facts before us, viz: Mary's divine maternity, her Immaculate Conception, her perfect sinlessness throughout life and her perpetual virginity, can we hesitate in claiming for her a dignity surpassing that of all the rest of a mankind?

From a leaflet published by the Catholic Information Society

Mrs. de Lerin is president of the Union Nacional Feminil Bautista Misionera in Mexico

distributing tracts in one of the main avenues. Some people took the tracts. Others received them, but as soon as they found out that they were evangelical, they threw them away, or turned to us and tore them to pieces in our faces. Through previous experiences we knew that this would happen, but in spite of it we went on with our work.

After a while, we gave some tracts to a woman who was accompanied by a young girl, evidently her daughter. The older woman received the pamphlets in a gracious manner and thanked us. As they started to go, the woman happened to see in one of the pamphlets this inscription: "Sembradores del Rey" (Sowers of the King). She knew immediately that the pamphlets were evangelical. She turned to us, threw away the pamphlets as if they were poisonous serpents and started cursing. She said: "The nerve of these people, giving me, a faithful Catholic, those condemned papers. And I took them with the same hand in which I was holding my rosary; this is unthinkable!" She shook her hand as if she had touched something that had contaminated her.

It is useless to argue with such people, because they will not listen to reason, and it is awfully hard to reach them and win them for the Lord. The only thing one can do is pray for them, because when they are converted, they become faithful Christians.

On another occasion, in the same city, Guadalajara, we were having revival services, conducted by several preachers. One night, the preacher was giving the message, when we heard a man cursing and making too much noise. The man was standing by the window, and some of the brethren were trying to quiet him. This only made it worse. My husband decided to go out and see if he could help.

As soon as he approached the man, he noticed that the man was drunk. My husband stopped at the window by the drunkard, as if he were another passerby. Then he started to talk in a low voice, giving him

his opinion of the message the preacher was giving.

The drunkard became interested in my husband's opinion and quieted down. My husband suggested that in order to be able to give any opinion about the message, both of them had to listen carefully. The drunkard agreed, and remained quiet for the rest of the service.

After the service was over, my husband asked the man if he would let us visit him and his family. He consented and gave his address.

The next day we went to visit him in his home. He was sober and ashamed of what had happened the night before. We talked to him about Christ, and about what Jesus would do for him if only he would let him do it. He listened carefully and said that he liked the message very much.

When we were ready to leave he asked us to go with him to his vegetable stand in the market. We went with him and he chose some of the best and biggest avocados he had, and presented them to us. When we left Guadalajara, the pastor of the church was already in contact with this man.

We know that our country needs Christ in order to be a better country, so we ask you to pray for it and for our people. They need to come out of darkness into the light of Christ, to accept him, and serve him as their Saviour and Master.

Word from an Ex-Catholic

Cornelius K. Rand was born and raised a Roman Catholic. But now he knows the freedom and release from sin that comes from accepting Jesus Christ as Saviour. He is a Baptist minister and a missionary of our Home Mission Board.

He has written several leaflets quietly explaining errors in Catholic teachings. These you can read, can show to your Catholic friends.

Order from Mr. Rand at 240 Esplanade Ave., New Orleans, Louisiana: "Is Mary The Mother Of God?" (price 20c). "Roman Catholics and the Bible." (price 5c). and "Purgatory . . . Fact or Fable?" (price 10c).

Called Out Through God's Word

by Hazel Craighead

JESUIT ruins, modern cathedrals, roadside oratorios and shrines, all point up the fact that Catholicism is a religion of externalities. Whether in Europe or in South America, the manifestations of Catholicism are essentially the same—magnificent edifices to impress the worshippers, the attire of priests and nuns, and the observing of the many church holidays. All these speak of a religious system filled with ritual and ceremonies, not intended to be understood. Whatever meaning they may have had originally has been lost in the mass of traditions, which have taken the place of the Bible. The result of such a system is an impoverished, groping and ignorant people.

In all Catholic countries thousands of sincere seekers after God still cling to "the Church," hoping to find salvation in it. Many others have turned from it in disgust, knowing its deception and evil practices. A few, praise God, have found Christ as their Saviour, even within the walls of Roman Catholic monasteries and seminaries through stealthily reading Bibles that have been secretly given to them.

We have met two such converts from Catholicism in our short experience in the city of Encarnacion in Southeastern Paraguay.

One of these is an evangelical pastor, Ramon Stawinsky. With intense sincerity, much fasting and study, he spent several years in a monastery. On the day when he received his monk's habit, a visitor to the monastery handed him a New Testament, saying, "You will find your religion in this book." Although it was strictly forbidden, Stawinsky began reading the precious Testament in his room. He carried it in his pocket constantly. As he discovered more and more of the deception and evil in the monastery, he became most unhappy. He could not fit Catholic theology into the New Testament pattern.

At length he left the monastery against protests, returned to his home, and was

afterward converted in an evangelical meeting. For the past six years he and his wife have been missionaries in Argentina and Paraguay.

The other convert is an ex-theological student, and at present our Spanish teacher. Evodio Flores spent nine years in Catholic seminaries in Montevideo and Buenos Aires. Then Flores became interested in



Paula Horn for Monkmeier

A glimpse of Catholic work in Italy, large schools, playgrounds, nuns to supervise the play. Our Baptist work needs equipment for Christ.

reading the Bible. In order to study the Bible diligently, he left the seminary and returned to his home in Montevideo. During three months of careful study, the light of the gospel broke upon him.

One day he passed a Salvation Army service and listened to the singing. Entering the hall he was touched by the sermon, which corresponded to his study of the Bible. Upon his third visit to these meetings, the sermon was preached from the marvelous fifty-third chapter of Isaiah, and he saw Christ as his sin-bearer. Then and

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A Business Woman in Brazil

by Ida Freitas

EVER SINCE my father died when I was five years of age my life has been a series of battles for a home, for an education and for the necessities of life. I was the ninth of ten children and my mother had to work hard to support her family. My home was Christian, and I began at an early age to work in the church as organist. I was baptized when I was fourteen.

Two of my sisters were teachers and because I enjoyed that type of work so much and because it helped me learn more too, I helped them with their school work.

We lived in the city of Floriano, Piau,



Dona Ida is employed in the W.M.U. Literature Department, Rio de Janeiro. She is 33 years of age. Her son, Albano, is an efficient violinist and plays frequently at our services in the college church. The Lottie Moon Christmas Offering makes it possible for Dona Ida to render this valuable service to Brazilian Baptists. She is constantly in demand by the more than sixty churches in Rio as an inspirational speaker and teacher. She is very thin and requires frequent medical attention. This, too, works a hardship on her financially for the small salary she receives from the W.M.U. does not go far toward paying large medical bills in addition to the expenses of her home.

where there were only primary schools. When the first high school was established there, I was one of the first pupils. My brother-in-law helped pay my tuition so that it was possible for me to attend this school. In the by-laws of this new school there was an article stating that the pupil who received the highest marks should study free of charge. That was my opportunity to help make my own way and to relieve the heavy expenses of my aging mother.

Among the more than 100 students I won first place during my three years of the fundamental course. There were other expenses such as books and uniforms. All students in Brazil are required to wear uniforms to school—usually, for girls, a Navy-blue pleated skirt and white middie blouse. In order to supply these needs, I began coaching other students in my own class and in the lower classes.

I was able to pay my way through the state university, being graduated as a normal school teacher and winning the highest honors in my class.

During these years of study and training I continued to work in my local church either as organist or Sunday school teacher. I held various offices in the other organizations of the church.

Upon finishing my teacher training course I was at once made a teacher and principal of a primary school in my home town, and also taught in the normal school there.

Soon, I married. As with many girls who do not understand life well enough, it was a mixed marriage. This prov-

ed to be a disaster for after four months we separated though I was already expecting a baby. My young Catholic husband was as proud as I and it was a difficult ordeal for both of us.

No one had greater ideals for her marriage than I. I was excessively sentimental and had reared many beautiful dream castles but they were built on a false conception of life and crashed noisily. My mixed marriage was the beginning of a series of terrible disasters.

After the birth of my little son, I moved to Teresina, the capital of the state. There I worked for eleven years, in order to support myself, my mother and youngest sister who had come to live with me to care for my child while I worked. Those were difficult days, with moral battles and overwork. Life was demanding and the needs grew. It was necessary to put forth more effort until I was exhausted since my body was already weak and spent through sufferings.

Upon moving to Teresina I worked in the First Baptist Church where I was organist, secretary, Sunday school teacher, president of the Woman's Missionary Society. Yet I was cold, indifferent to the salvation of souls and attracted to the world and its comforts. There was one period of such great spiritual lethargy, indifference and revolt in my life that I was almost defeated. I almost asked for exclusion from the church, but I kept myself from doing this only for the sake of my mother and my young son.

Then God who loves us and censures us made me pass through an incident so terrible that I was obliged to return to my Father. What a patient Father is our God! In my anguish I called to the Lord and he heard me. There was truly a re-birth in my life. Now I know the suffering that God had permitted me to have was nothing more than a proof of his love, calling me for a life of true submission and consecration.

Thank God, I succeeded in understanding, returning before it was too late. My faith was crystallized. Bible study, forsaken for many years, now became my favorite study and I learned to find comfort, enjoyment, peace and happiness in the practice of prayer.

Some months after my first experience of returning to God he sent another blessing to my life. This was our home missionary, Beatriz Silva. She has spent more than ten years in the valley of the Tocantins and her life has been a source of great inspiration for the women and girls of Brazil. It was not my practice to invite the church visitors to be guests in my home, but somehow I felt that I should invite her to stay with me when she was in our city. I soon saw that her visit was God's planning, not mine. Together we had unforgettable moments of prayer and study.

A little while before her visit in November 1946, I had felt it was the Lord's will for me to work with our home missionaries in the interior. But I had felt it would be horrible to separate from my aging mother and my little son. A complete surrender was necessary and after a great struggle in prayer, the unforgettable moment came when I could no longer fight back. Then I said to God: "Here I am, Lord, do with me what you will. Send me wherever my place is." When only one door opened to me and when love for the lost souls was real in my life I wrote to our Home Mission Board offering myself for work in the *sertao* (beyond the mountains in the far interior). With this resolution peace came to my heart, filling it and running over in such a way that my joy was unspeakable.

While the Home Mission Board was deciding my case, there came a great surprise to me. The corresponding secretary of the Woman's Missionary Union of Brazil, Miss Minnie Landrum, invited me to go to Rio and work in the Department of Literature. When the Board decided they could not accept me as a missionary, I became very sad and worried. After much prayer I accepted the invitation of the W.M.U.

At the beginning of this year when I was on my way to Rio to assume my new responsibilities, another great blessing was in store for me. For two months I visited among the missionaries of our Brazilian Home Mission Board. I hope to go back there some day for a longer visit. I also hope to write a book on "Pioneers of the Tocantins and the Dawn of Opportunity."

My son, Albano, is now twelve years of age.
(Please turn to page 28)

Experiences of A Missionary in Colombia

by one of your missionaries

A MISSIONARY?" say many people I meet. "To Colombia, in South America? Aren't people in Catholic countries like Colombia already Christian? Why go there?"

Missionaries go to Colombia, as to many parts of our own United States because there are millions of people there who do not know Christ as Saviour. Over the evangelical core of Catholic doctrine is laid so much tradition and so many beliefs contrary to the gospel that it is very difficult for the individual Catholic to know Christ as personal Saviour.

He is taught that the Bible is not the final standard of faith and practice. He does not study the Scriptures; he might misinterpret them. He must have the explanation of their meaning given by the Church.

In Colombian public and parochial schools children study a list of the Ten Commandments from which the second is entirely omitted: "Thou shalt not make unto thee any graven image."

Elementary schools are carried on in connection with each Baptist church in order that the children may receive the teachings of the One who commanded, "Search the Scriptures." In addition to a regular chapel service led by pastor or missionary, a course in Bible is taught to all of the students.

In Colombia it is believed that merit is obtained through taking part in religious processions, through burning candles to statues of the virgin or of the saints and reverencing them, through giving alms and doing good works. This merit will help atone for the sins committed or to be committed and will shorten the stay of the soul in purgatory.

On a mountain above the city of Bogota, capital of Colombia, stands a beautiful church. It is approached along a rocky road, called the Way of the Cross, bordered by large statues representing the twelve stations of the cross. Each year thousands of pilgrims make their way up that road, some on bleeding knees, praying, burning

candles.

In the church itself is a reclining image of Christ, wearing a silver crown. It is called "the Black Christ" because of its color, and is considered to have miraculous powers. At the back of the church hang testimonials of answers to prayers made to the Black Christ: the child who swallowed a nail and lived, the man who prayed for work and found it after eight days, the cripple healed.

They do not know that Christ is not an image wearing a silver crown, nor a tiny babe in the arms of a virgin mother. They do not know that he lives and is powerful in the hearts and lives of those who accept him as Savior and Lord.

Music on Christmas Eve

On Christmas Eve in the city of Barranquilla, Colombia, Senora Anna and her husband were building a little house by the light of a full moon. As they worked they could hear music, not the chants heard in the church, nor the rhythm of a dance, but different music, hymns.

She turned to her husband and said, "I wonder what kind of mass is being said at the Baptist temple?"

At the next service she was there to see. Anna accepted the preached word with joy. She had each day spent twenty centavos of her husband's small wages for candles to be burned as she prayed. She had done good works, had solicited money for the church, but never before had she felt the assurance nor the happiness that she now had.

One day she went to a missionary.

"My mother does not know the gospel," she said. "She doesn't have what I have. But I don't know enough to explain it to her. Won't you go with me and tell her of the Christ who saves?"

The missionary went gladly, and one by one the other members of her family became believers.

To us it seems strange that a devout Catholic in Colombia believes that, being sinful, he has no right to approach God

directly. He prays to the saints and to "the Holy Virgin" that they in turn may pray to God for him. He may say prayers to certain virgins or saints for special blessings: safety in journeys, protection against storms and animals, and so on.

In many Colombian hotel rooms hangs a picture of the virgin Mary, queen of heaven, seated on a cloud and wearing a golden crown. Beneath it is written, "Mary, mother of God, pray for us, now and in the hour of our death."

But in Baptist churches believers are taught that they can pray directly to God. Each Wednesday night there is a special service of prayer. For thirty minutes one person after another rises, praising God, making requests, interceding for the many who do not know Christ. It is a season of great reverence and of real comfort for the presence of God's Holy Spirit is felt.

No Assurance of Life Eternal

If a loved one dies, the Catholic must pay for special masses so that the soul of that person may leave purgatory, where the sins of the flesh are expiated, and reach final glory. Since there is no assurance of the time of this translation, he pays and prays for years.

On All Souls' Day each year the cemeteries of Colombia are crowded. Many people, dressed in deep mourning, come to the graves of loved ones, and have prayers said for the rest of their souls. A funeral in Colombia is a sad occasion, not only because of separation, but because there is no assurance that the loved one is with Christ.

Senor Santiago was a member of a Baptist Church in Barranquilla, Colombia. He was afflicted with tuberculosis, which in Colombia means death very quickly.

One day he showed a missionary a picture of Christ healing the paralytic.

"Wouldn't it be joy," he said, "if Christ could be here beside me, as you are? He could heal my body, as he has healed my soul."

It was too late for the body of Santiago. He died, giving a testimony of what Christ

had done for him and of his assurance of the eternal life.

His funeral was a triumphant occasion. There was the sadness of separation, but there was confidence in the promise of One who said, "He that believeth in me, though he were dead, yet shall he live." The wife and family were comforted, for death was swallowed up in victory through Christ, and Santiago had only gone to be with him.

Many Colombians, particularly the better educated group, are breaking away from the traditional forms of religion. They find them empty, and have no satisfaction for the heart hunger which they, in common with all men, experience.

Commercialized and superstitious practices are distrusted, and they become either nominal Catholics for the sake of their social standing, agnostics or communists. This group can be reached only through a positive, aggressive, evangelical Christianity.

Southern Baptists, through their eighty-year-old mission in Colombia, are committed to such a program. More and more the people of Colombia are seeing the difference between the ritual of outward religion which has no bearing on conduct and life, and the heart-felt experience of salvation through Christ. Only through the gospel can Colombia, or any other nation, become truly Christian.

A Woman On Her Knees

(Continued from page 1)

where he works and said, "Mother, take these thirty-five dollars. It is what they owed me and they have just paid me."

What did Emelia do then? First, she told her son of the prayer that she had prayed, and talked to him of the love and power of Jesus. Then she went to her room, and, on her knees again, she gave thanks to God for this wonderful blessing.

Emelia says that each day her faith increases. She laments very much that her vision is so poor that she cannot read her Bible that she might know more of the great promises and teachings that it holds.

I am praying that some day Emelia may have the joy of reading a Bible with large print.

Indian Way or White Way?

from Doris Roebuck

Here at Bernalillo, New Mexico we have recently had the joy of seeing three adult Indians publicly signify their desire to walk "the Jesus Way." For some time we have sought to make plain to these that Jesus alone is the Way, that he alone can save, and that he saves when we simply trust our souls to him believing that he, the Son of God, died for our sins, rose again from the dead, and is able to save and keep—all "according to the Scriptures." Will you pray earnestly for these three that they may go all the way for the Lord, and live courageously for him before their people? Pray also that members of their families may come to the Lord.

Attendance at the services at the Mission here is steadily growing. The average attendance at Sunday school and morning worship has risen to twenty-eight. The attendance at the evening service is slightly smaller.

Not long ago the Indian Congress met at Phoenix, Arizona. We read in the newspaper that they desired the repeal of the "antiquated" law that prohibited the Indians' drinking. Yet one of the men who attended the Congress said that approximately 85 per cent of the Indians were opposed to liquor. Several older Indian men, and those of the "Indian Way" are opposed to liquor for the Indian. We are ashamed that the white man has taught the Indian to drink, and continues to work to keep him drinking.

The delegate we know who went to the Indian Congress was pleased with the fact that the Indians are becoming more independent and are standing up for their rights.

We are grateful to have received boxes of used clothing to be given to our Indian friends. These contributions fill the needs of some of the Indians, and help win and hold their friendship, making the way more open for the gospel.

We are also grateful for the offers of food and money to buy food for the All-Indian Camp. Please continue to pray that many shall come to know the Saviour, and learn more of what it means to walk the Jesus Way.

Elephants and Mahogany

from Mary Ellen Wooten

Everyone knew I wanted to go places between New Years and January 17. I had to be back at Idi-Aba then in time to start school on the twenty-fourth. Late Tuesday night Dr. Pool said that he had room in his car if I could be ready to go to Sapele the next morning at six. I assured him I was ready to go then. Dr. Williams was the third one in the car and we had a wonderful trip. It was my first time to go to Eastern Nigeria and the territory is entirely different.

Instead of great open spaces where the people burn the brush every year there was dense foliage with tall, tall palms and many vines and thick growth just like the geography book pictures of the African jungle. At one place along the road there was a large sign, "Beware—Elephant Crossing." Someone with a sense of humor had drawn a picture of an elephant on a bicycle underneath the sign.

The villages would change from section to section—still mud walls and thatched roof but different construction. There were not the large compounds as we have in Yoruba land but more separate houses. We had a nice lunch along the roadside and reached the ferry by five. What a surprise to come out of the dense foliage and find real ocean liners on the river. The United Africa Company almost owns the city of Sapele now. They bring their ships right to the saw mills for lumber and plywood. We had plenty of time to view the sights as we were pulled across the river on a cable ferry. That night ten of us had supper with the Howells after we visited churches, schools, proposed sites of mission work.

The next day we went through the brand-new plywood factory and I don't know when I have seen anything more interesting. Twelve thousand mahogany logs were floating in the river—the crane would pick them up—put them on a little cable

car—take them through the saws to have them cut a certain length—then onto the peeling machine. In less than five minutes the huge log would be peeled and then cut into thin layers and rewound like the roll of a player piano. Just to think how long the Lord has taken to make that tree, layer by layer, and now man was cutting it up in five minutes.

We watched the whole process and saw the long pieces 6 ft. by 4 ft. come out—three ply—to be sent to England. The manager said it would take five years to pay for all the machines but in England it would take ten years to pay for such equipment. They will be working two shifts pretty soon. They have twenty-seven English engineers and seventy Africans working in the big plant. There was one African in our sightseeing party and his only remark was—why can't this beautiful wood bring some benefit to Africa instead of it all being shipped abroad and all the profits going into foreign pockets? It did seem a crime. The wood was beautiful.

That evening, rather afternoon, we drove on until we reached Eku. Dr. and Mrs. Canning are doing such a fine work. There has been no medical work until they came. The ju-ju priests have the people very fearful. But our new hospital in that neglected area will be wonderful. Ethel Harmon and Mary Catherine Adams happened to be there also leading in Bible school work. We were so glad to see them.

A Dream Realized

from Loyd Corder

In June I attended the graduation exercises of the Mexican Baptist Training School at San Antonio, Texas. One feature of the program was a number of testimonies from students. Among those who spoke was Rev. Albino Ortiz, a man of about fifty years of age. He has been serving as missionary under the Home Mission

Board at Hondo, Texas for several years. Here is the story he gave:

"Father and mother were rural residents in the State of Coahuila in Mexico. I was eight years old and never heard of a school. Some cousins of mine came to visit and told me about the school. My parents were not sympathetic to my going to school so I slipped off and ran away to school. I was able to finish four years' work before my parents both became ill. When I had to go back and turn in my books to leave school and support my family both the teacher and I wept.

I came to the United States to work. I was not able to go to school because I had to send money back to my parents. In 1931, in Uvalde, Texas I was converted. I felt the call to preach immediately. My pastor gave me opportunities to witness. In 1933 I took up a correspondence course from the Seminary in Saltillo. When the Seminary left Saltillo, my training was discontinued.

In 1940, Mr. Corder was pastor of the Mexican Baptist Church in Uvalde for three months. I was then a deacon in the church and very active. Mr. Corder got me located in the work. I became pastor at Hondo, Texas. The school in San Antonio opened in 1947. I was one of the first enrolled. I have driven back and forth this distance of forty miles in order to attend."

Here is a man who has seen his dream of getting an education come true after forty odd years of waiting.

Someone Gave Me A Bible

(Continued from page 2)

happy. With other sorrows I have met in these long years, I know that everything is well for my soul. Dear friends who read this little story, if you are happy seek the Saviour, because there will come a time you will find life unbearable without him. If you are unhappy seek him and he will bear your sorrow with you and, what is more important, he will give you eternal life, and you will know that you have become a child of God. It is easy to find the Saviour. He is just near you and is only waiting that you open the door of your heart to enter in and dwell with you.

IT'S HAPPENING NOW!

by Mattie Leila Watts

Some of the missionaries who decided to remain in Chinese Communist-conquered territory have found it difficult to make the Communists understand why they regard religious work as a full-time proposition. Not wishing to antagonize the Communists, some missionaries have made plans to take jobs as university teachers, and carry on such religious activities as are permitted in their spare time.

A Communist officer told a missionary that everyone should work eight hours a day. The missionary agreed, saying that he wanted to work that way at his profession as a clergyman. "Well, then," the Communist said, "You must preach eight hours every day."

As one president of a Christian college in China wrote in April, "Adaption is the order of the day, but we shall stand firmly on our Christian and educational principles with the conviction that we are going to survive. We shall put Christian principles before human lives and human lives before material property."

A new China Emergency Committee has been set up in Philadelphia. Its leaders are pastors, business men and interested members of congress. They remember that we have been China's friend traditionally. They are grateful that through eight long years of struggle with Japan, China remained our loyal and faithful ally, and refused to accept all the glowing terms that the Japanese offered, because she did not wish to betray the interests of the democratic world.

Now if China falls to Communism by default on our part to give her timely aid, such as we gave Greece and Turkey, the whole of Asia may become a series of Red satellite states. In that case, as General Marshall once stated, "The United States position in Japan and Korea will not be tenable, and our security in Alaska will be precarious."

We know that the church people will

be among the first victims of the forces of Godless Atheism. Evidence of this fact has already been produced in the Hungarian and Bulgarian clergymen's trials!

It is therefore to our self interest that we do all we can immediately to prevent the Red enslavement of China's 500,000,000 people. One thing all can do is pray.

The latest Communist drive in Italy is for youth. A new youth federation is to be formed to counteract the successful Catholic youth drive, which set up 51,000 groups with almost 1,300,000 members. Should we not have large young people's activities for Baptist young people? But our missionary force in Italy is how big?

Father Max Pribilla, a German Jesuit, has written an article pointing out that state protection really hinders the free development of the Roman Catholic Church. He condemns the use of outward compulsion to gain converts. He feels that force in this respect "is fit only for that barbarian system against which the peoples of western civilization are gathering together."

It is his idea that it would be a blessing to the Roman Church "if she too subscribes to freedom of conscience and religion, and rejects the use of force by the State against adherents of other faiths, even where such means are at her own disposal. The Church cannot well demand religious freedom for herself as a right in one State and refuse it in another, according as Catholics there are in a minority or a majority."

American Protestants contributed over \$83,000,000 more to their churches in 1948 than they did the year before.

Figures released at meetings of the Stewardship Council, representing 26 major denominations, revealed that Protestants gave \$839,915,228 in 1948 as compared to \$756,126,123 the previous year.

The average giver donated \$23.71. Of this amount, the per capita giving to foreign missions was \$1.22. Southern Baptist gave \$.80 per capita

"Just Past Twenty-five"

The Inabelle Coleman B. W. C. is made up of the "just past twenty-five" young women in Temple Baptist Church, Memphis, Tennessee. We decided to organize a circle of our own rather than go in with the other circle at Temple because it is very large.

For several months we couldn't seem to get started, to stir interest, to catch fire. But last December we decided to really "do business" for our church and for our Saviour. At that time we had nine on roll. We have more than doubled that number with an enrollment of twenty-one. Our average attendance is eighteen.

Of our own accord we decided to have two meetings a month instead of the required one. This creates and holds a better interest. All of our members wholeheartedly agreed so we meet every second and fourth Tuesday. On the fourth Tuesday our meeting is held at the church with supper and program from the ROYAL SERVICE. On the second Tuesday we meet in someone's home, study one chapter in a mission book, then have a social hour and refreshments. Sometimes the hostess serves supper to the circle.

In the beginning some of us had to accept more than one office because there were more offices than members. Sometimes it is difficult to get girls to function properly in just one office, but we can proudly report that every office is filled to the very best ability of the girl who has accepted it, even though she had two offices to fill.

Our Vice Chairman has a committee to help with the phoning, card and letter writing, and personal contacts with prospective members. Each month we invite, and try to have present, at least five visitors.

Our programs are always interestingly presented, supplemented by posters or program favors.

There is publicity in the church paper, and posters announcing every meeting.

Each month we do community missions. We visit the children's ward in the Baptist Hospital here. We put on song-fests at the homes for aged women and men. We visit and take fruit to the Home for Incurables. One month we had charge of the song service during a regular Sunday afternoon program for the blind sponsored by a group of businessmen here in Memphis. One month we gave a party at the Home for Crippled Children.

About 85 per cent of us are subscribers to ROYAL SERVICE. We have reached the Standard of Excellence increase in tithers but we realize that the ideal is 100 per cent tithers and we strive for this goal.

We are sending a Junior G. A. to camp this summer. The G. A. Counselor is to select a worthy girl.

We feel we are really doing something for the Master. Isn't that the aim of all Business Woman's Circles?

Twice A Month In Homes

The Martha Ellis B. W. C. of the First Baptist Church in Beaumont, Texas has a faithful group who believe in missions. We meet twice a month in the homes.

Most of our members subscribe to ROYAL SERVICE and enjoy it so much. I especially enjoy the B. W. C. Exchange, seeing what circles similar to ours are doing.

Semi-Annual Federation Dinner

The Federation of Business Woman's Circles of the Baltimore District held its semi-annual dinner meeting in May at First Baptist Church. There was a large and enthusiastic gathering, with delegations from Annapolis and Havre de Grace. A delicious dinner was served, there was special music. The guest speaker for the evening was Dr. Randolph Howard, Coordinator of the Department of Displaced Persons of the Baptist World Alliance. Dr. Howard gave a most informing and intensely interesting talk, and his genial personality warmed the hearts of his hearers.

The object of these Federation meetings is to promote unity of purpose and a closer fellowship among the business women of the Baltimore District in their missionary endeavors, as well as to bring first hand information from the various mission fields through visiting speakers at these functions.

Democracy for the Pre-Schooler

by Ruth LaTuille Matthews

DEMOCRACY does not begin at 21 with the legal right of voting. Instead, democratic attitudes are begun in early childhood. Children learn by doing, even as James cautioned us "Be ye doers of the Word, and not hearers only" (James 1:22). Unless they have the experience of democracy early in life, it will be difficult for them to learn it at maturity. A democratic culture must have methods of child-rearing that will fit the growing child to live in a free society. The child with the "broken

to achieve results they want.

The parent who ignores individual differences may be the one who insists that his child follow a rigid predetermined schedule, regardless of the child's own particular needs. Trying to "train" a hungry two-months-old infant to sleep through the night by refusing to feed him is really a forceful, dictatorial approach. An enlightened, democratic method is to fit the schedule to the child's own needs. A wise parent uses this method in all the toddler's development, even in weaning and toilet-training. Instead of forcing young children to conform to a superimposed pattern, the democratic parent will be a guide and counselor.

The parent who growls, "Because I say so," to a child who asks why he has to go to bed early, or why he can't have candy before supper, is behaving like a petty tyrant.

The parent who says, "Because children need more sleep than grownups," or "Because it's too close to supper time," is giving his pre-schooler the sense of being a person entitled to a fair explanation.

A democratic approach to family living does not mean letting children run wild. Life without some rules in a family group certainly would not be a democracy. Gradually, youngsters learn consideration for the rights of others. "Be ye kind one to another," and "Do unto others even as ye would have them do unto you," often come to have more meaning for tiny tots

through trial and error. Taking turns with play equipment is thoroughly democratic. Even very simple voting can be understood by quite young children. One mother was planning to take her own two children along with some neighborhood pre-schoolers on an afternoon outing. One strong-minded little boy of five wanted to go to the zoo. All the other children wanted to take a bus ride to a big playground.

"I think we ought to go where the most people choose," a four-year-old said.

"What about you, Tommy?" the grown-up asked. "Don't you think that's a fair way to decide?"

Tommy looked puzzled. "It's fair," he said. "But I'd still like to go to the zoo." He went along, though, without further protest. He got the point.

Within bounds of reason, young children need to exercise freedom of choice. For instance, children often have very definite opinions about the clothes they want to wear. Usually, it makes little difference if Junior wears the red polo shirt or the green one but sometimes he cares. The six-year-old who has an allowance of ten cents a week likes to be able to choose how he'll spend it. If he buys a flimsy toy, the result will probably be that the toy will fall apart. Here again, democratic parents are guides, rather than dictators.

Joshua advised "Choose you this day whom ye will serve" (Joshua 24:15). When we, as parents and teachers, have encouraged young children to make wise choices in minor matters, they will be more resourceful and independent to make the Great Choice.

YWA ON DISPLAY

—during Young Woman's Auxiliary Focus Week, August 7-13

YOU CAN DISPLAY the missionary organization for young women in your church as you help them with their Focus Week, August 7-13 this year.

There will be special Y.W.A. programs, community missions projects, mission study classes, magazine campaigns, stewardship activities, enlistment plans, parties and many, many other attractive features. See the August issue of *The Window of Y.W.A.* for ideas from A to Z for displaying Young Woman's Auxiliary.

Some young women may be leaving your church going to college or to a nurses' training school in August and September. Your young people's director will want to give their names to the student secretary in that college or hospital and to the pastor of the church to which the student expects to go. This will enable them to help enlist those from your church in the Y.W.A. and other religious organizations on the campus.

There may be a college or a hospital in your community or your city. If so, is there an Ann Hasseltine Y.W.A. in the college and a Grace McBride Y.W.A. in the hospital? If not, organize one and learn the joy of helping young women who are away from home and from their home church. Four years away from any Y.W.A. will retard the missionary development of young women, therefore it is essential that you enlist them in an Ann Hasseltine or Grace McBride Y.W.A.

Your missionary society will want to entertain for the young women at the

opening of school. If it's a banquet let each table represent a different country and have a plane trip around the world in one evening; stop in each country long enough to learn the last word concerning Baptist mission work there.

Every W.M.S. member would love having an adopted daughter and the girls need mothering while away from their real homes.

All of these things and many more will help to foster Young Woman's Auxiliary and to increase the missionary interest and activity of young women.

Recently 1,500 children around the age of thirteen in Massachusetts schools were asked to name a person whom they wanted to be like ten years from now. Only twelve children named a religious leader. The survey showed twenty-three per cent wanted to be like some figure in sports, fourteen per cent selected one from the movies or radio as their ideal, and ten per cent wanted to be like their dads. A similar study fifty years ago found seventy-eight per cent of the children naming historical characters, twelve per cent figures from literature, and the same ten per cent wanting to be like their fathers.

Whom do the young people in your church have as their ideals? Whom do they want to become like? Movie star, radio character, athlete, historical character? Or do they have as their ideal Jesus and the great heralds of his cross?

It is quite natural for young people to want to become like those they know and admire. Many young

people have never been challenged to become like Ann Hasseltine, Adoniram Judson, Henrietta Hall Shuck or J. Lewis Shuck. They have never been thrilled by the stories of David Livingstone, Nannie Bland David, Albert Schweitzer and hundreds of others who have given their lives for the cause of Christ.

Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Woman's Auxiliaries help young people know missionaries. Many a Sunbeam Band member has dreamed

of being a missionary and has grown up to make that dream real. Through the influence of our missionary organizations young people have felt impressed to become missionaries. We have a great responsibility for fostering organizations which will help young people want to be like Christ and those who have gone into all the world to make him known. We want them to do far more for missions than we have done.

Focus week with its display of the wonders of Young Woman's Auxiliary will increase the enthusiasm of its members, those who should be members and the entire church and community. Put Y.W.A. on display August 7-13.



spirit" so popular a century ago may do well under a "fuehrer" but he will not be a resourceful or independent member of an adult democratic community. The United Nations' deliberations have made us all quite conscious of this fact.

An important aspect of any democracy is respect for individual differences. No two things are exactly alike, not even snowflakes. Nor are identical twins harmonious in all their opinions and attitudes. That is one of the amazing phenomena of this universe, and evidently our Creator considered it "good." Any program of child training that ignores such differences is arbitrary and authoritarian. Parents who set themselves up as dictators eventually are bound to use force in order



IS THIS YOUR QUESTION?

by Josephine Jones, Florida

Our W.M.S. hopes to organize a missionary society in one of the Negro Baptist churches. What literature do we use and where do we get it?

The Negro Baptist women have a methods book called "How" (price 35c) and a monthly publication "The Worker," (price 50c) carrying program material. Order from Miss Nannie Burroughs, Lincoln Heights, Washington, D. C.

Perhaps, your state Guide Book carries this list. If not, see "Missionary Family Album," ordered from Foreign Mission Board for \$2.00. It carries the complete list of foreign missionaries, tells where they were born, went to school, where they work and what they do.

What is required of an individual in mission study, other than reading a book?

You will find the answer to this question on page 16 of the 1949 W.M.U. Year Book (i under (b)). Every member of the class is urged to complete the study by: attending the class more than half the teaching time; reading the book; reporting, either orally or in writing, new facts learned.

What books should we give our Young People's Director to help her do her work well?

"Telling you How," 35c, and "The Way of Missionary Education," 60c, both by Mather will give information on the work and inspiration to lead in missionary education. The "Manual of Woman's Missionary Union" will give her a good background for W.M.U. work—also see the W.M.U. Year Book and leaflet "A Letter for the Young People's Director," free from state W.M.U. office.

Please give some suggestions for Stewardship night.

Church Night of Stewardship is a recital of the year's stewardship education achievements. As a pianist gives a recital so the young people of the church give a public demonstration of

their achievements in stewardship education. This educational program is outlined in a leaflet, "1949 Stewardship Plans" ordered from state W.M.U. office. If you have not had a copy, it would be well to request it now, use as much as you can and plan for a Church Night of Stewardship. See the 1949 W.M.U. Year Book, pages 62, 63 for further help.

What can we do to promote the Advance Program of the Foreign Mission Board, and the two slogans, "Every Baptist a Tither," and "Fifty fifty by 1950"?

In our state a pageant has done much to put these aims of Southern Baptists across. It is "We Dare Not Fail" by Mrs. John Maguire. In one church after its presentation a man gave \$1,000 as an "extra" offering for missions. This pageant is simple, easy to present and really very effective. It is free from the Foreign Mission Board, Box 5148, Richmond, Virginia.

Where do we find a list of plays that Junior and Intermediate G. A.'s. can use?

See the 1949 W.M.U. Year Book, pages 86, 87.

Have we answered your question? Send it in and we will try to.

SOME HAVE COME

A few families are breathing free air with hope for a new life. They have come U.S.A. out of Displaced Persons camps. The drab years are over for them. Hands wanted to work, can toil. Minds that asked to be are busy again. Life is re-

A New and Living Way

Luke 23:45; Hebrews 9:3-8, 11, 12; Hebrews 10:19-22

According to the ceremonial law, entrance into the Holiest Place of the temple signified direct access to God and the way in to his presence. There was a graduated sanctity in the Tabernacle and in the temple. In the temple any one might go into the Outer Court or Court of the Gentiles: the Jews only were allowed in the Second Court; men only in the Third Court; priests, in their holy robes, were the only ones allowed in the Holy Place; and only the High Priest himself could enter the innermost shrine—the Holy of Holies. One day a year, the Day of Atonement, he went into the Holy of Holies. In the temple two veils hung before that entrance. The second veil hung between the Holy Place and the Holy of Holies. This veil was heavy with splendid embroidery. It gave a sense of awe and reverence.

Entrance into the presence of God was made by the High Priest as he went into the Holy of Holies. But at the death of Jesus Christ the veil was rent from top to bottom because henceforth forever more Jesus is the way to God. At the time of the evening sacrifice the veil of the

temple was rent even as the body of Christ and at the same instant. The rending of the veil gave the people a view of the Holy of Holies which they had never seen before, even as Christ's death opens the way to God.

The ceremonial law and all other difficulties or discouragements in our approaches to God were taken away. When Jesus was giving up his life on the cross for us with his last words he called God "Father," so that we might, through Christ, become God's sons. He became our Mediator, our great High Priest. Christ is our Priest who makes intercession for us. No one else is needed between mortals and God. Any religious organization which says otherwise is wrong.

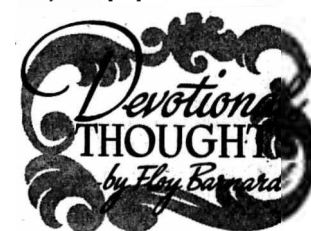
The way to God is opened and we may draw near to him in full assurance and faith that when we come to God by Christ we shall be heard and received.

Christ is the only way to God. There is no other way. Those who will not enter through Christ exclude themselves from God forever. We come to God through a living Savior, Jesus Christ.

Christ, our High Priest, has entered into heaven, not as the High Priests entered into the Holy of Holies with the blood of bulls and goats, but by his own precious blood. He became Sacrifice as well as High Priest. He did this once for all. The blood of Christ saves us from all unrighteousness. His blood is sufficient to purge away the guilt which separates God

and sinners. In him we may enter the holy presence of God continually and fearlessly. Jesus is the new and living way to God.

We should praise God for the honors and privileges that Christ has won for all believers. The most glorious of all privileges is boldness to enter into God's very presence. All believers in Christ have access to God, light to direct them and liberty to follow his direction through Christ. They may enter the gracious presence of God and commune with him until they are prepared to serve



him and finally live forever with him in heaven.

Fallen man cannot come to God without a Mediator. Christ purchased for all who believe in him free access to God.

The writer of Hebrews urges us to hold fast to this blessed truth without wavering, doubting or disputing. We must be steadfast concerning this truth. Many about us and in lands afar still do not know that the only access we have to God is through Christ. They seek a priest to intercede for them. They ask Mary the Mother of Jesus to seek the face of God for them. As we praise and thank God that we have access to him through Christ, let us not forget the many who are not aware of this glorious unsearchable truth. Christ is the answer to the errors of Catholicism. Make this known abroad!

MORE COULD COME

There are 6000 Baptists waiting. Numb feelings struggle against wasted hope. All life be more than existence for them? That depends on you. Write Mr. R. Gage, 601 S. Olympia St., New Orleans 19, and help buried families to life.

Christ the Answer for Errors of Catholicism

Program Plans for your W.M.S. and B.W.C.

August heat will not bother your meeting if you plan prayerfully well. Gather on a shady lawn or porch, or in a cool downstairs room of your church. Outdoor meetings are delightful these days but if indoors is better for you, decorate with flowers and greenery to gain a fiesta air. Serving ice cold chocolate would be in keeping with thought of Latin America; see "Fun and Festival in Latin America" (price 35c) from your Baptist Book Store if you wish more appropriate refreshments and some games or other features.

G. A's working on high Forward Steps will have maps you can borrow and perhaps dolls in Latin American or European dress.

Provide music of Latin American origin on records or by skilled musicians. Any one can do "Rolling Down to Rio," or "Down Mexico Way," for instance, but musicians will look up the beautiful Brazilian national hymn and other similar selections.

Your large poster "Christ the Answer" is still useful. Put it with "to Errors of Catholicism" in the front. On a blackboard or second poster print

Spiritual Reality, not sacramental magic
New Testament democracy, not medieval autocracy

Simplicity of worship, not meaningless ritual

For hymns of worship and challenge choose "Amazing Grace," "Majestic Sweetness Sits Enthroned," "Holy Spirit, Faithful Guide."

Your devotional topic is "A New and Living Way" see page 19.

Your program talks run like this:

Character of Our Latin American Friends

Catholicism versus Democracy

Spiritual Revival Seen

Mexico's Need

The Ministry of Suffering

Experiences of a Colombia Missionary

Music on Christmas Eve

No Assurance of Life Eternal

Village Work in Cuba

Our Baptist Schools Serve

Look Across the Atlantic
The Task of Protestantism
Do You Know What Catholics Believe?
What about your own Neighbors?

Encourage everyone to read over her assignment and tell it. Do not read from ROYAL SERVICE. It will be effective to speak in first person in some cases, you see. The names of missionaries in "Experiences from Colombia," "Baptist Schools Serve," and "Look across the Atlantic" are not given because such information might make their positions more difficult on their fields of service.



Characteristics of our Latin American Friends

WE NORTH AMERICANS ARE IMPATIENT. We want something to happen quickly. The South American can wait. He believes nothing can be gained by quick action; it will all come about, if we wait for the "fullness of time."

Anglo-Saxons are slaves to a watch. There are other things more important to the Latin American than time—friends, conversation, the plaza, the races, perhaps a poem.

When discussing the time of a meeting, the people will ask "Shall it be *hora inglesa* (English hour)?" If the answer is "Yes" the meeting may begin on time. But if some guest is not present at that time, kindness and consideration will probably lead them to wait. Brusqueness is to be avoided at all costs. One's first duty is to the person to whom you now speak.

Students in Latin America find their greatest pleasure in discussing scholarly subjects and world events while North American students watch the football scores. Those who know the incurably in-

Program Material Prepared by Mrs. Peter Trutza

tellectual Latin American think it would be a great loss to the world to try to make our neighbors into athletes or efficiency experts. That would deprive the world of some very charming companions and brilliant minds.

In the religious realm, missionaries from Anglo-Saxon strains would do well to allow the Latin evangelical to express his love for the Master in his own sweet, charming way—even if it seems more vivacious than the stolid, phlegmatic North American can understand.

Some of the qualities the South American has to offer an industrialized and mechanistic world are: the value of the individual, the place of friendship, the use of leisure, the art of conversation, the attractions of the intellectual, the equality of the races, the value of the impractical (like Mary wasting the ointment) and the importance of people over things (man was not made for the Sabbath, but the Sabbath was made for man).

Catholicism versus Democracy

Catholicism through the centuries has combined ecclesiastical machinery with governmental, usually to maintain a dictatorship in favor of the landed classes. No wonder the road toward democracy has been slow and painful.

Most Latin Americans are as careful to keep out of politics as to keep religion out of their private lives. The dictators take care of the government; the priests say mass and the people feel no responsibility for either the general welfare or their own salvation.

Through the centuries the Catholic Church has combined with the landed interests to oppose republican government and public education. Whenever liberals have tried to put into effect their ideas on popular education, suffrage, social and economic equality, liberty of conscience and of the press, the church has challenged them. Many have been the battles between liberals trying to raise the intellectual and physical standards of the people, and the clericals, refusing education or social uplift to the masses, seeking always to maintain power.

Benito Juarez of Mexico in 1857 said, "It is impossible to conduct a democracy in the presence of a state church that owns a large part of the real estate, conducts a considerable part of the banking, and controls the thinking of most of the inhabitants of the country."

Spiritual Revival Seen

Protestantism began activities in South America in the early part of the nineteenth century. But since the First World War there has been among the leaders a movement toward religion which some call a spiritual revival. Fresh judgment was made on all moral and religious values as men saw the collapse of European culture. The Mexican poet and diplomat, Martinez said, "Peoples, like individuals do not live by bread alone."

There is a revival in energy and enterprise of the Roman Catholic Church in several countries. Great evangelical leaders have stirred the churches and universities as they have traveled in Latin American countries on lecture and preaching tours.

Sadly enough, theosophy and spiritualism have grown more rapidly than either Roman Catholicism or Protestantism. After a hundred years of bleak materialism an awakened spirit does not want organization and ritual and ecclesiastical form. The deep heart is seeking new springs of reality and power.

All religions in Latin America now are challenged by secularism in the garbs of Marxism and totalitarianism. The new immigrants from Europe entering the wide expanses of the interior of South America bring still more and more ideas and forms of religion today.

Mexico

As in all the other countries south of the United States, Mexico has for two centuries been struggling for independence. Gradually the caste system is breaking down and the new age will come as the peasants are emancipated. Rural schools are being built; rural credit is granted; irrigation, tools, machinery and special technical assistance are moving Mexico for-

ward.

Today we see there the slow rise of the *mestizo* (mixed people—Spanish and Indian) and middle class into control of the state as contrasted with the former rule of the nobility. The culture of the Indian is recognized as having some value and he is participating in the political life of the nation. There is a growing freedom of women. We observe the breakdown of the political and economic power of the Catholic Church. In spite of Catholicism there is expansion of popular education.

Yet we must not be too optimistic for the missionaries of Mexico continuously speak of their country as a land of contrasts, especially between the very rich and the very poor. They speak of the ignorant, impoverished, underprivileged Indians. They write of restraints, even persecutions. There is a crying need for Christian agriculturists in the poverty-stricken rural areas. There are very low standards of living, lack of hygiene, disease and suffering. The appalling scarcity of doctors and the prevalence of many tropical diseases call for medical missionaries and nurses.

Poor, unattractive schools cry out against our lack of love and our selfishness, and call for new classrooms, dormitories, books, teachers, rural-life centers and decent homes for the Christian leaders.

One missionary said, "Living in Mexico City for one year has opened my eyes as never before to the problems existing in the Mexican churches. Persecution of the Christians, the low economic standards of living, the lack of education among the laity, the inadequate preparation of leaders, the scarcity of pastors make the task tremendous."

Opposition to evangelical Christianity reached its height in the assassination of various brethren, in the looting of other's goods and setting fire to believers' homes.

But the evangelical churches are overflowing with gratitude and enthusiasm for they know that this open hostility has come about because of the great success of the evangelical movement which caused such intense reaction from the Roman Catholic Church.

The Ministry of Suffering

At an annual meeting in one field it was noted that all the ministers finished the

Additional Material

Write to our Foreign Mission Board, Box 5148, Richmond, Virginia, for Foreign Mission Board report; also leaflets on Latin American and Catholic countries as:

"As A Baptist What Do You Know About Roman Catholic World Missions?" by Frank K. Means

"International Seminary" by John Allen Moore

"The Ronchis of Rome" by Marjorie E. Moore

Write to our Home Mission Board, 161 Spring Street, NW, Atlanta 3, Georgia, for Home Mission Board Report, including Cuba.

See copies of *The Commission, World Comrades, The Window of Y.W.A., Ambassador Life.*

Write to Joint Conference Committee on Public Relations, 1628 Sixteenth Street NW, Washington 9, D. C., for Report on Religious Liberty.

Write to Protestants and Others United for Separation of Church and State, 1633 Massachusetts Avenue, Washington, D. C., for material.

Write to the Baptist Publishing House, El Paso, Texas for facts about Spanish American literature to now the Word.

year ill and exhausted because of their heavy duties, constant travel, and frequent opposition. In the ordination of the new minister, there was real point in another's welcoming him into what he called "the ministry of suffering." The young pastor is beginning his new duties at a salary of about \$450 a year, hardly sufficient to "keep him free from worldly cares and avocations." Certainly all these limitations and hardships would scarcely attract a young minister from a material viewpoint, yet there are young men who are eager to train for the Lord's work. Surely the ways of the Lord are past finding out!

One of the impressive highlights of an annual meeting was the moment in which the moderator took time to embrace the clerk because of his thorough work, although the latter maintained that his labor was "completely incomplete." "We

shall never forget the dramatic report of Ezequiel Canul. Ezequiel, a lay-worker, related an experience which moved us all. One evening, in a village where the gospel is little known, he was conducting a worship service among a few friends. Suddenly they were interrupted by a group of fanatics who were storming the house. Amid an outcry, they were hurling stones on the place of meeting. Soon the roof and walls were actually tumbling in over the worshippers' heads.

Ezequiel, knowing that the mob was seeking his life, removed his sandals that he might run more quietly. He leaped the back wall, was shortly discovered and pursued, and in order to escape, was obliged to plunge into the blackness of the jungle. There he lost his way and wandered all night, with his clothes torn and his bare feet bleeding from the myriad thorns. Not until the light of morning could he find a road which led to the safety of another village. A season of thankful prayer was offered for Ezequiel's deliverance from death. In his own prayer he acknowledged before his Lord his duty and willingness to return to that same post of danger and challenge.

"In the presence of such faith and such testimony, human words fail us."

Experiences of a Missionary To Colombia, see page 10

Village Work in Cuba

A Christian visitor to an outlying village describes it this way:

There was nothing for the people to do outside of a little house work and visiting with neighbors. There was no place for the young people to go for anything constructive. Everyone sat or stood around. There was no inspiration whatsoever, just a dull existence as far as I could see, and yet the missionary said it was not a poor community. Most everyone is employed in the sugar business.

In the streets there are pigs, goats and tiny youngsters. The side streets are merely runs or paths from one hut-lined street to another. A mother and baby appeared in the door of each hut to see any passerby.

It is hard to believe that the town has so many people, but there is a hut under every banana tree and in every clump of

trees all through the country outside the town. The church will be filled before long.

In this town, during a revival meeting the mayor joined the church and his testimony to the congregation warmed our hearts. The village blacksmith and his sister became Christians, along with a young man and his sister who walked each night through mud and darkness to attend the services. They were radiantly converted. One prominent man of the village and his family were converted. A young engaged couple became Christians as did many mothers and young people.

Our Baptist Schools Serve

The purpose of our schools is not to proselyte, but to give a true, liberal approach to education—training in how to think, not simply regimentation in what to believe. The educational enterprise has been the liberalizing influence which has slowly but surely moulded public opinion to accept if not openly endorse our work.

We cannot judge the work of missions by statistics alone. Figures which show growth and extent are important, but those things which are intangible and unreportable are more valuable—the warmth and friendliness of the Christian teachers and professors; the glad hand one extends and the kindness one shows. What joy when a student gives compensation by a simple, heartfelt "thank you."

What a glad day for our missionaries in educational work when a business man or a government official drops by the school, walks in the office and says, "I am a product of your work. What I am I owe to you."

When Helen Bagby Harrison was taking her mother by plane from North Brazil to South Brazil, they found that their pilot was a former student of hers. This young pilot said his "thank you" by turning the plane around and flying back to the take-off port when Mrs. Bagby was taken critically ill shortly after they started their flight.

Many friendly, Christian contacts and inestimable influences on youth and so on a nation are the contributions of missions to Latin American countries. But all these you will not find in annual reports, for instance:

A chunky, bright-eyed little girl, perfectly white, and about ten years old, came to our little school, the Instituto Batista Industrial at Corrente, Brazil, a few years ago. Instructions from her parents said that she must not listen to what might be said in our daily chapel services about religion. For weeks it was easy to note that she was trying dutifully to keep her promise. But in time she began to weaken. She would raise her eyes and listen, just like the others.

But, though this girl attended Sunday school, young people's meetings, and preaching services, as all the boarding students do, she kept an aloof attitude. She let it be understood always that she was a Catholic. A few found out that her parents had given her to understand that if she accepted this new religion, she would not be permitted to continue in the home as their daughter.

Over a period of some eight years, she maintained this aloof attitude, though a good student, well-behaved, and generally well liked by her teachers and her companions. Her parents being poor, she was not able to attend the school every year.

During the last year or two, she would sing in special numbers with the other girls and even sang solos occasionally for she had a beautiful voice.

One day last year this girl came to my office. After a word or two about other things, she told me that she had come to talk with me about becoming a believer ("crente," or believer, is the general term used for Christians there). I expressed my joy that she should have this desire and asked her how she came to be interested after so many years. She replied:

"For years I have observed something in you and in my teachers and companions who are believers, that I have not and that I desire very much. I want you to tell me how to become a believer."

I reached for my New Testament. I breathed a prayer that I might present Christ to this one who was seeking after so many years of observation. I read to her carefully some ten or more brief passages: John 3:14-18, John 3:36, John 5:24, Acts 16:30, 31, Romans 6:23, Revelation 3:20 and Revelation 22:17, trying to show how they were meant for her personally. After perhaps twenty minutes, during which

time she asked a question occasionally, and answered seriously my questions, I asked her if she understood what she had heard read. She replied that she thought she did. Then I suggested that we bow and tell Christ about it, and ask him to come into her heart. I led a prayer, presenting the girl to Christ as earnestly as I knew how, and asking him to help her to trust him completely and open her heart for him to come in.

When I closed the prayer and opened my eyes, she raised wet eyes and cheeks and smiled. I suggested that she write to her parents. She at first objected, but agreed to do so, after I promised to pray much to her new Saviour. Later she showed me a letter from her parents, rescinding their threat to disown her, and saying that they felt that she now knew enough to judge for herself about the matter. Pray with us that Christ may be found to be the Saviour they need, even as he proved himself to be their daughter's Saviour.

The priest has only come to Corrente from time to time, through the years. But when he belittles the Baptists in a sermon to his people, his own members will take him off to the side and explain to him that they have known these Baptists, some of them all their lives. They have attended their school, heard them teach and preach their beliefs. They had lived by them and done business with them, and what he said about them just wasn't true.

Brazil is ready to accept Christ as the answer to their every need, as never before. At least I found this to be true at Corrente, and along the way as I came out on my way to the U.S.A. While waiting in a far interior town for the plane to bring me home, I preached three nights, and visited and talked with many peoples who were not Christians. At the close of the message the last night, eight grown people, including at least four married men and women,

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Why not a summer mission study course with one of these books as basis?

George P. Howard, "Religious Liberty in Latin America" (Price \$2.00)

Joseph Martin Dawson, "Separate Church and State Now" (Price \$2.50)

W. Stanley Kivcroft, "On This Foundation," (Price .50c)

Agnes Graham, "Pioneering With Christ in Chile" (Price 75c)

came to shake my hand and ask me to pray for them that they might become Christians. One of these, in an after-service in the home of the pastor, accepted Christ as his Saviour. The pastor has written that others have told him that they are convinced that what we preach is true, and are seeking Christ.

Looking Across the Atlantic

Our work in Italy goes forward quietly and persistently. There is a small force of three missionary couples and one single young woman, Miss Virginia Wingo, going out this summer to start a W.M.U. Training School in Rome. But now we have the best chance we have ever had to preach the gospel. This opportunity may continue a few years; or may change to persecution at any time. We ought to be telling the story as fast as we can now.

In Spain there is grievous persecution. There is a determined effort to reduce religious liberty and eliminate Protestant growth. After the severe penalties for those who were evangelicals during the Civil War, the Charter of the Spanish People proclaimed on July 17, 1945, gave great hope. Article 6 declares: "The profession and practice of the Catholic religion, which is that of the Spanish State, will enjoy official protection. No one will be molested for his religious beliefs nor the private practice of his cult. There will not be permitted other external ceremonies or manifestations than those of the Catholic religion."

The Minister of the Government, in a circular letter of November 12, 1945, gave the following interpretation of the law: "The confessions dissident from the Catholic will be able to exercise their peculiar cults in all Spanish territory, provided that these are limited to the interior of the respective temples, without manifestation or outward show in the public street. The representatives of these or the people in charge will be able to discharge their religious functions so long as they do not mix them with political purposes of propaganda or other things which are not purely religious or which in general do not pertain to cult. The opening of such temples will be solicited in each case from the Civil Governor of the Province in which they are located, who, having received the

necessary documents, will be able to give authorization in conformity with the given norms and with notification to this ministry. He will also communicate the authorization to the one who has solicited it."

Most established evangelical churches applied for and received permission for their services. Some groups meeting in homes did not apply.

There was a mild but perceptible revival taking place in Spain. More people were in services than the membership of the churches. Though there could be no sign marking the place of worship, people came and were converted. Several denominations began publishing magazines. Worship services expanded into opened homes. But there was no open flaunting of non-Catholic beliefs or practices.

Presently a bitter campaign of anti-Protestant activity began. Leaflets were circulated. Stones were thrown wrapped in papers on which was written "Blessed be the Virgin!", "Down with Luther," "Down with the Protestants." They said the Protestants had taken advantage of the tolerance granted and their activities must stop. "The Catholic Church is the only true church and therefore, the only one entitled to liberty. Freedom of religion is an evil to be tolerated only when necessary to prevent greater evils."

Raids on churches were begun. Usually only the furnishings were destroyed. Then people were beaten up. For instance, "last June thirty or forty people, some of them well known as prominent members of the Falange and Catholic Action, entered the Evangelical chapel of Linares . . . conducting themselves in a very incorrect manner, talking out loud and smoking, in order to provoke a rebuke. Since no one said anything to them about their disrespectful attitude, after ten minutes one of them pounded on a bench three times. This served as a signal for all to rise and shout, 'Long live the most holy virgin.' Immediately they distributed themselves over the chapel armed with clubs like those the police carry, iron rods, and pistols. With these instruments, after making the sign of the cross, they broke the lights, chandelier, wall clock, pulpit, book case, and benches, and struck the wounded and defenseless and peaceful Christians . . . Almost all present at the service were terribly beaten.

Twelve had to be taken to a clinic for attention . . . All commentaries agree in declaring that the major responsibility for these acts falls upon the Bishops of the Catholic Church in Spain, for their constant incitements in the press against the Protestants . . .

The Bishops counsel that Protestantism must be eliminated but by other means than violence. The government has shown disposition to offer protection and has sometimes provided guards for protection of property and people yet at the same time denies permits for chapels to be open.

Prayer has opened closed doors before.

The Catholic Church in Spain is sensitive to foreign opinion and may be led to a more moderate stand. The government doubtless wishes to gain or retain favor among the democracies and that should help bring true freedom of religion in Spain. In praying and forming public opinion women can be most influential.

The Task of Protestantism

Dr. Latourette in "Tomorrow is Here" says: "In spite of a history longer than that of the United States, Latin America has an air of youth. Violent ferment is working.

"Traditionally Latin America is Roman Catholic, but for the majority of the people the connection with that church is either slight or non-existent. The Roman Catholic Church claims the region as its own and in most countries, in an effort to make itself secure, enters actively into politics . . . It is woefully deficient in clergy, both in numbers and in quality. To give even the minimum of pastoral oversight to its flock it should have at least three times the number of priests that now serve it, and the character of many of those it has leaves a great deal to be desired. For these and other reasons the church displays much of corruption, and thousands of the masses and of the high-minded, intelligent folk will have nothing to do with it. If these groups are to be reached by the gospel, it must be through Protestantism."

What About Your Own Neighbor?

How Protestant is America? In 1800 approximately ninety per cent of the 5,000,000 Americans were Protestants.

"During the following century, Roman Catholic immigrants poured into our land

Of course you will follow these programs with prayerful, tactful effort to win Catholic friends to Christ.

If there are Mexican or Italian settlements near you, what can you do for the children this summer? Could you have a Vacation Bible School? A regular story hour with games and handicraft? Is there someone from Cuba, Mexico, Europe who needs to learn the English language? A veteran's wife? These would be opening channels for telling the gospel in its simple beauty.

by the millions. They were humble, lonely, somewhat uprooted men and women and because of circumstances were forced to huddle in the ugly parts of rather ugly cities. They worked long hours in mines, mills, slaughter houses; many were without families, while others were packed into drab tenements overflowing with children. All craved a better life and strove to 'belong' to be accepted as Americans. It was a rare chance for us Protestants. Roman Catholics in an especially receptive mood pushed against our Protestant doors; they swarmed about our churches . . . They yearned for what America had to give. But what happened? You may see it with your own eyes. In many cases we simply got up and moved into the suburbs to enjoy nice Protestant communities of our own. Instead of bringing non-Protestants into our churches in many cases we sold our churches to them, especially to the Eastern Orthodox."

"Many of our larger cities are predominantly Roman Catholic. In our Protestant country with not one legal or governmental obstacle, and with everything in our favor, we failed to win this multitude for our free spiritual religion" ("Protestants Awake," R. H. Markham, former missionary to Bulgaria).

How we need to reaffirm our faith, to work for Christ and his cause tirelessly and devotedly. We must love our neighbors and go to them with the message of Christ's love and offered redemption. You say, "My Catholic neighbor is a good woman." No doubt she is but does that mean she is saved? We must by the power of the Holy Spirit make ourselves living demonstrations of God's grace. It is still required

of a Christian that he be humble, simple in his desires, generous towards all, eager that Christ's Kingdom come. Are we too easy going for this age of extreme strain? We truly must awake to our privilege and obligation of witnessing for Christ in this momentous age.

Do You Know What Catholics Believe?

As you have looked at Mexico, at Colombia, Brazil, at Spain, at Cuba, have you been realizing the errors of Catholicism?

Do you see that the Bible is a forbidden book where people will listen to the priest's warning that he alone read and explain it?

Do you note that Catholics believe the symbolic bread and wine actually become the broken body and shed blood of our Lord? Looking in their publication, *Our Sunday Visitor*, The Popular National Catholic Action Weekly, it said: "Our people approach the railing at Communion time. They open their mouths and put out their tongues and receive the Blessed Sacrament, the Treasure of the Faithful, the King of Infinite Majesty . . . Each takes Our Lord back to his seat with him. The Blessed Sacrament is with each one just as really as He is in the priest's pocket when he goes on a sick call. And Our Lord stays with us in Holy Communion until the Host is no longer recognizable as bread, i.e., until it is assimilated. They say that takes about fifteen minutes."

Do you see the difference between a Lord present for fifteen minutes and the continual presence of the living Lord through the Holy Spirit?

The idea of penance, of paying to receive forgiveness or of doing something to earn forgiveness hardly fits the fact of the gift of salvation through Christ Jesus. "Not works, lest any man should boast."

There is the evident worship of the virgin Mary. As Christians we believe in the virgin birth of our Lord and rejoice that Mary, blessed among women, was willing to reply to Gabriel, "Behold the handmaid of the Lord; be it unto me according to thy word." But Catholicism decreed that Mary herself was born without sin and proclaimed the Immaculate Conception. Misquoting scripture they read "Come unto Mary, all ye that labor and

are heavy laden and she will give you rest." God's Word teaches us to pray to God in the name of Jesus. Catholicism urges prayers to Mary.

Referring to the same magazine we read the story of Jacinta, "The Flower of Fatima," which illustrates the exaltation of Mary. Mary is the one who chooses "Her apostles and messengers . . . to communicate to the whole Catholic world her pressing call to penance and reparation." "Unless you do penance you shall all be lost." Jacinta dying, tells her cousin, "You will remain on earth to spread the news that our Lord wants the whole world to have devotion to the Immaculate Heart of Mary . . . tell the whole world that God wants to grant His graces through the Immaculate Heart of Mary; that we must not hesitate to ask them through her: that the Heart of Jesus wants to be venerated along with Immaculate Heart, and that men must ask that Immaculate Heart for peace, because God has confided it to her . . . Love Jesus, and the Immaculate Heart of Mary, and make sacrifices for sinners."

Nor must we fail to see that where it can, Catholicism plans to rule with power.

In New Mexico and in Ohio recently Catholics gained a majority on school boards and the public schools quietly became Catholic schools. Nuns were the teachers. Catholic doctrines and catechism were taught all children. A girl who would not take part in the Catholic sacrament of mass was shut out in the snow until it was over. Schools lost their accrediting with the National Education Association because the standard courses were poorly taught.

Catholics have used pressure to get bus service for their parochial schools from tax funds. Free textbooks have been paid for from state tax funds. They do not want to maintain our constitutional separation of church and state. They do not believe in religious liberty as we interpret religious freedom. *La Civiltà Cattolica* in Rome, June, 1948, is quoted as saying, "The Roman Catholic Church, convinced, through its divine prerogatives, of being the only true Church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but

she will require that by legitimate means they shall not be allowed to propagate false doctrine.

"Consequently, in a state where the majority of the people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence, without opportunity to spread their beliefs. If, however, actual circumstances, either due to government hostility or the strength of the dissenting groups, make the complete application of this principle impossible, then the Catholic Church will require for herself all possible concessions, limiting herself to accept, as a minor evil, the *de jure* toleration of other forms of worship. In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis . . . but merely adapts herself . . . Hence arises the great scandal among Protestants . . . We ask Protestants to understand that the Catholic Church would betray her trust if she were to proclaim that error can have the same rights as truth . . . The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Regarding her position in our country, it is said: "While the above is true in logic and theory," application "toward non-Catholics in the United States is so improbable and so far in the future that it should not occupy their time or attention."

Too many babies in Europe are still wearily undernourished. This wee mite was 28 months old. Hunger and cold will stalk again this winter. Send relief now. Keep clothes going to our New Orleans Relief Center.

UNRRA from Mookmeyer



We must wake up and witness to all people, the true way of life. We will move not in intolerance, not in defence but at the bidding of our Lord and because of our love for him.

Called Out Through God's Word (Continued from page 7)

there, Evodio Flores surrendered his heart and life to God and to his service. Having recently come to Encarnacion with his young wife, he came to our home to request baptism. He desires to study in the Baptist Seminary at Buenos Aires, the city where he had formerly been preparing himself for the priesthood.

There are such jewels within the highest orders of Catholicism. God is calling them out through his Word, as they seek to know him.

A Business Woman in Brazil (Continued from page 9)

age. In addition to my work with the W.M.U., his life and education are my greatest responsibility. My mother is now seventy nine years of age. She and my father, a sister and aunt were the first four to be baptized in Florianopolis, by that pioneer missionary, Dr. E. A. Nelson. The faith of my mother during the years of struggle was an inspiration to me. I give thanks to God for all who helped me during the dark years. I pray that I may be able to rear my son in the fear of the Lord and that he will be used in Christian service with his musical talents consecrated to God.

THE WILL OF GOD

"Thy will be done . . ." Matthew 6:10

God's Will Is His Eternal Purpose

The will of God governs all things whether we realize it or not. His will is operative in this world. God has a purpose for our individual lives, and yearns over us as he plans for each one. The recognition of this fact is essential if we carry out God's purpose for us.

Missionaries on furlough

MONDAY, August 1
John 1:6-13

Rev. and Mrs. W. J. Blair, Ft. Worth, Rev. and Mrs. F. Chavarria, Rev. and Mrs. Jose Acosta, Brownsville, Texas, evangelism among Spanish-speaking

TUESDAY, August 2
Esther 4:10-17

Ruth Ford, Canton, Irene Branum, Kweilin, medical evangelism, Irene Jeffers, Shanghai, China, educational evangelism

WEDNESDAY, August 3
Romans 1:1-10

Dr. and Mrs. R. F. Goldie, Frances Bell, Ogbomosh, Nigeria, medical evangelism

THURSDAY, August 4
Colossians 1:1-17

Pray for those who attend W.M.U. Week at Ridgecrest, August 4-10; Rev. and Mrs. J. L. Galloway, Dr. J. V. Dawes, Rev. and Mrs. L. B. Olive, China, emeritus, Bruce Olive, Margaret Fund student

FRIDAY, August 5
Romans 15:28-33

Rev. Guy Bellamy, Atlanta, Georgia, superintendent of Negro work for Home Mission Board; Rev. and Mrs. L. F. Maynard, Mobile, Alabama, Negro educational evangelism

SATURDAY, August 6
Galatians 1:1-7

Pray for complete peace on this fourth anniversary of bombing Hiroshima; Pray for glorious results from Y.W.A. Focus Week, August 7-13; Rev. and Mrs. Eduardo Gomez, Guaymas, Cuba, evangelism, Israel Gomez, Margaret Fund student

God's Will Can Be Known

It is possible for us to know God's will for our lives. The Holy Spirit makes intercession for us as we pray, and God will teach us and lead us to find his will if we desire earnestly to know it. A close study of God's Word will place us in the right relationship with God and will help us find his will.

SUNDAY, August 7
Romans 8:18-27

Rev. Powell Lee, Home Mission Board, evangelism, Rev. and Mrs. L. A. Brown, field secretary in the direct missions department of the Home Mission Board

MONDAY, August 8
Psalms 143:1-10

Pray for all W.M.U. young people's organizations; Dr. and Mrs. Edward L. Cole, Guadalajara, medical evangelism, Rev. and Mrs. N. H. Eudaly, Morelia, Mexico, evangelism

TUESDAY, August 9
John 7:11-18

Dr. and Mrs. R. E. Beddoe, China, Dr. and Mrs. C. A. Leonard, Hawaii, emeritus

WEDNESDAY, August 10
Acts 22:11-21

Lillie Hernandez, Waco, Texas, Mexican educational evangelism; Rev. R. T. Bridges, Basile, Louisiana, French evangelism

THURSDAY, August 11
1 Thessalonians 5:12-18

Rev. and Mrs. W. H. Bryant, Antofagasta, Rev. and Mrs. E. F. Holmes, evangelism, Rebecca Eddinger, Temuco, Chile, educational evangelism

FRIDAY, August 12
Ephesians 1:1-12

Pray for Baptist believers in Romania; Elizabeth H. Lee, Nazareth, State of Israel, medical evangelism, Rev. and Mrs. Robert L. Lindsey, Jerusalem, Palestine, educational evangelism

SATURDAY, August 13
Romans 12:1-5

Rev. and Mrs. Sam A. Bonetati, Berkeley, California, Italian evangelism, Martha Knox, Ensley, Alabama, Italian Good Will Center

God's Will Should Be My Will

Since God has a purpose for my life, and since that purpose is the best plan for me, there should be no question about my carrying out that plan. Jesus set the example for us in perfect surrender to the will of God. He taught us to pray "Thy will be done." We cannot live the abundant life apart from a complete surrender to God's will.

- SUNDAY, August 14** Rev. and Mrs. J. E. Lingenfelt, Jaguaquara, Minnie Landrum, Minnie Lou Lanier, Rio de Janeiro, Brazil, educational evangelism
John 5:25-30
- MONDAY, August 15** *Emily Crea Ridenour, Dr. and Mrs. R. C. McClainery, Barranquilla, *Rev. and Mrs. J. U. Moss, Cali, Colombia, educational evangelism
John 12:23-27
- TUESDAY, August 16** Rev. and Mrs. George T. Lewis, Houston, Rev. and Mrs. Silverio Linares, Taft, Rev. and Mrs. S. P. Mireles, Del Rio, Texas, Mexican evangelism
John 6:35-40
- WEDNESDAY, August 17** Pray for All-China W.M.U., Mrs. S. U. Zau, president; Dr. and Mrs. Everett Gill, Dr. and Mrs. D. G. Whittinghill, Europe, emeritus
Ephesians 6:1-8
- THURSDAY, August 18** Rev. and Mrs. W. W. Adams, Rev. and Mrs. A. R. Gallimore, China, emeritus
1 Peter 4:1-6
- FRIDAY, August 19** Rev. Charles H. Brown, Columbia, South Carolina, Rev. W. H. Perry, Fitzgerald, Georgia, educational evangelism among their own Negro race
1 Peter 2:9-16
- SATURDAY, August 20** Rev. and Mrs. D. Levy, Batabano, Rev. and Mrs. Agustin Lopez, Caibarien, Rev. and Mrs. Alejandro Percira, Alves, Cumanayagua, Rev. and Mrs. Napoles Leon, Marti, Cuba, evangelism
Acts 21:8-15

Obedying the Will of God Brings Rewards

Doing the will of God brings delight to our hearts. It sustains our very souls. Doing God's will delights the heart of God. Jesus says we are the same as his mother, brother or sister if we do the will of his father.

- SUNDAY, August 21** Rev. I. B. Williams, Tucson, Arizona, Rev. David Trevizo, Brownwood, Texas, Mexican evangelism
Psalms 40:1-8
- MONDAY, August 22** Rev. J. W. H. and Dr. Margaret Richardson, Shaki, Mary H. Powell, Oghomoshio, medical evangelism, Mr. and Mrs. Buford Cockrum, Jr., Abeokuta, Nigeria, contract workers
Luke 22:39-43
- TUESDAY, August 23** Rev. and Mrs. Antonio Santana, Bejucal, Rev. and Mrs. Hilario Valdes, Cruces, Rev. and Mrs. M. Vasquez, San Antonio de Rio Blanco, Cuba, evangelism
John 4:27-34
- WEDNESDAY, August 24** *Anna F. Todd, Cartagena, Rev. and Mrs. H. L. Shoemaker, Barranquilla, Colombia, evangelism, Frances Roberts, Buenos Aires, Argentina, educational evangelism
Psalms 119:41-48
- THURSDAY, August 25** Rev. and Mrs. J. G. Sanchez, Roswell, Rev. and Mrs. D. Bejarano, Artesia, New Mexico, evangelism among Spanish-speaking, Elizabeth Taylor, Harrison, Arkansas, serving in Schools of Missions
Hebrews 10:1-10
- FRIDAY, August 26** Rev. and Mrs. Oscar Hill, Alamogordo, Rev. and Mrs. Benito M. Villarreal, Albuquerque, New Mexico, Spanish-American evangelism
Matthew 7:13-21
- SATURDAY, August 27** Rev. and Mrs. Erhardt Swenson, Buenos Aires, publication evangelism, Vada Waldron, Mendoza, Good Will Center, Sara F. Taylor, Rosario, Argentina, educational evangelism
Hebrews 10:30-39
- SUNDAY, August 28** Rev. and Mrs. C. F. Stapp, Maceio, Rev. and Mrs. J. L. Riffey, Rev. and Mrs. Robert G. Bratcher, Rio de Janeiro, Brazil, educational evangelism, John L. Riffey, Margaret Fund student
Acts 13:17-24

READY TO TELL

by Maria Inguante

The wife of the pastor of the Baptist church at Cagliari, Sardinia, writes winsomely the victorious experience of a couple in her church

I am glad to tell you about one of the brethren of our church, Fais Guiseppe. For several years he has frequented our church. With great joy he gave his testimony in baptism a year or so ago.

His wife at that time was a fervent Catholic. She hoped desperately for the conversion of her husband. She says that it seemed to her that the devil had entered in her house because her husband was a member of the Baptist church. Many times she had the desire to fight with him and argue with him.

The young husband supported it all and continued to be patient. He prayed that the Lord would illumine his wife. Every evening he read the Bible out loud and sang hymns.

Little by little the wife began to listen

to the reading and would ask for explanation of various passages. At length every fear and anxiety of criticism from neighbors and relatives was lifted and the wife began to go to church.

From that time on she has never stopped coming to the services. After having asked pardon of the Lord for having so long resisted, she gave her testimony on the eighteenth of September, 1948. This was the evening before the Youth Convention and in the presence of Missionary W. D. Moore, then with us.

I have been pleased to tell of this experience because it is about a young married couple. Almost illiterate, they, with great difficulty, could have written of this experience, but, with great ease and readiness, never hesitate to tell of it. I hope it may help someone.



One Life Plus God

The suggested Scripture reading is John 15:1-16.

For your August circle meeting ask each member to be ready to tell the life story of a favorite missionary who has impressed her very much, or assign the privilege to four or five selected members.

In keeping with the Catholic theme of the general missionary topic "The Apostle

of the Chilean Frontier" (price, 40c) could well be retold. Or stories from "Makers of South America" (price 50c) would be appropriate.

In each of our young people's magazines there is a brief biographical story.

In *World Comrades* see "A Mexican Garden." In *The Window of Y. W. A.*, "Martha of Mexico." In *Ambassador Life*, "Can God Heal?" In July-August *The Commission* an article by C. Dewitt Matthews, "What do Roman Catholics Believe About Salvation Now?" will help clarify your thinking, as will his article in August *Southern Baptist Home Missions*, "Religious Reality versus Religious Relics." In the home mission magazine also is a story "Cuban Preacher and Writer," which you will want to retell.

MONDAY, August 29
1 Peter 3:10-17

Rev. J. C. Reed, McIntosh, Mabel Malone, Rev. and Mrs. R. M. Averitt, Calvert, Alabama, Indian evangelism, Jane Averitt, Margaret Fund student

TUESDAY, August 30
Mark 3:28-35

*Rev. and Mrs. Ralph L. West, Okeho, Mary Ellen Wooten, Abeokuta, Rev. and Mrs. J. E. Mills, Lagos, Nigeria, educational evangelism

WEDNESDAY, August 31
1 John 2:12-17

Rev. and Mrs. Heriberto Rodriguez, Ranchuelo, Rev. and Mrs. Casto Lima, Remedios, Rev. and Mrs. Bibiano Molina, Pouterillo, Cuba, evangelism, Samuel Lima, Claudio Molina, Margaret Fund students

Our Training School Y. W. A.

by Virginia Highfill, president, class of 1948-49

Programs! Teas! Fellowship! Letters! Relief drives! The Young Woman's Auxiliary of the Training School was busily engaged in many activities.

The programs throughout the year, both the circle programs and the general meetings, opened our eyes to new facts about our mission work here in the homeland and in lands across the sea. Our horizons were en-



larged to include greater channels of service. In addition to the vast store of material found in our mission magazines, we found on our campus rich resources for programs. Among our own students there were young women from Japan, China, and Hawaii. They clearly painted existing conditions in their countries and pointed out the opportunities now open for young people to publish glad tidings to their people. Some of our members have worked with the Home Mission Board and brought us interesting accounts of the fruitful mission program here in America. They also revealed appalling needs which have not yet been met. Missionaries who are home on furlough and studying with us for short periods of time gave to our Auxiliary firsthand information concerning their various fields of service. Faculty members strengthened our programs by sharing some of their experiences in working with

needy groups. As Christ was exalted in our programs, we saw him as the only answer to the cries of our suffering neighbors.

Early in the year the new members of Y.W.A. were welcomed at a tea on the Armstrong Terrace. The different circles held other social affairs, such as Valentine parties. One of the most outstanding social features of the year was the Associational Y.W.A. supper meeting. At this time a large number of our members joined other Y.W.A.'s for an evening of inspiration and fellowship.

For the Home and Foreign Mission Weeks of Prayer, a different phase of work was presented each morning during the week at the regular chapel hour. A chalk talk, plays, colored slides, seminary professors and other speakers were used to acquaint us with the present mission work as well as to make an appeal for help. The members of the Y.W.A. responded to these calls by giving liberally. The Lottie Moon offering amounted to \$700.16, the Annie Armstrong offering to \$254.55. Both of these amounts showed an increase over the gifts of last year. A dedication service closed the Weeks of Prayer. During this hour the members dedicated their gifts, their prayers, and themselves, that Christ's Light might shine to people now living in darkness.

Our Y.W.A. kept in close contact with missionaries who have recently gone to foreign lands by corresponding with them. Each of our seven circles was named for one of the 1948 Training School graduate

appointees. These new workers went to their fields of service filled with enthusiasm. From Africa, Hawaii, China, and South America letters have come back with thrilling accounts of the response of the people to the message of love which they are teaching.

In keeping with our purpose in Y.W.A. we tried to reach people for Christ by ministering to their material needs. In the early part of the year clothing was collected for needy Europeans. A dozen duffel bags were sent to our distribution center in New Orleans. At Christmas time socks were provided for the children in the Sunday school of the Mejirogaoka Baptist Church, Tokyo, Japan. Later clothes were sent to a Japanese friend who had been robbed. Our members are now writing to German Baptist students hoping to establish better relationships between Christian young people in other parts of the world. In cooperation with the campus-wide relief plans, the Y.W.A. promoted a second clothing drive during April.

Our service activities in the community included making tray cards for the patients at the General Hospital. Every month one of our circles gave a program for the women in jail. Our attention turned to the teenage boys and girls in one of the Baptist missions, and assistance was given them in a program of activities in their neighborhood.

"And I, if I be lifted up, will draw all men unto me." With that Scripture passage before us as a challenge, the Training School Y.W.A. endeavored during this past year to glorify Christ in all our activities that people in different parts of the world might be drawn to him.

OUR WORLD IN BOOKS

by Una Roberts Lawrence

ORDER THESE BOOKS FROM YOUR BAPTIST BOOK STORE

Speaking to the report on Public Relations at the Southern Baptist Convention in May, Dr. J. M. Dawson called attention to a critical new aspect of the changing world scene in these words:

"The Roman Catholic Church is tottering in Europe. In such a crisis the Vatican turns to America in the hope of capturing this country as a base for its world operations."

He went on to say that this situation "calls for a candid, firm notification by the American people that in allowing Catholics the same religious freedom which we ourselves enjoy and under which they have so signally prospered here, we do not intend to exchange our free American life for a totalitarian dictatorship from the Vatican."

RELIGIOUS LIBERTY IN LATIN AMERICA?

by Howard, Westminster, \$2.00

Here's a thorough study of Catholicism and Evangelical missions in these lands, by a missionary statesman.

AMERICAN FREEDOM AND CATHOLIC POWER

by Blanshard, Beacon Press \$3.50

Here are the facts, well documented with ample quotations of Catholic policies and views from their own official sources. It covers more ground than Dr. Dawson's *Separate Church and State Now* (price, \$2.50), and is necessary for complete understanding of the special problem discussed in that book.

The author has a rich

background of scholarship and experience. He clearly draws a fair line between the right to attack the political system and plans of the Catholic hierarchy, and the obligation to respect the religious beliefs of Catholics.

One by one he takes up the attack of the Catholic hierarchy upon free, public schools; its inroads upon public, government funds for support of its charitable educational institutions; its assertion of exclusive rights over marriage and divorce, the home and children; and the inherent intolerance of its claim that the Roman Catholic Church is the voice of God on earth, and sole repository of truth, and the absolute authority over temporal and spiritual matters.

The influence of powerful Catholic leadership, committed to the furtherance of this system, reaches deep into American life with divisive results. It affects greatly our relations with many nations. At times it threatens to drag us into war, in support of the Church's so-called "rights" in other lands. Just now it is making a mighty effort to line up all anti-communist people with the Catholic church. Here is a trap into which unwary Baptists must not fall.

This book is so well authenticated and so true that the Catholic leaders did everything they could to prevent its publication. After publication, they did succeed in preventing the Beacon Press from listing it in paid advertising in the *New York Times*.

Baptists should read this book and think through its facts. Our young people should know them. Pastors

might even use it for a series of prayer-meeting doctrinal talks, or draw upon it for group discussions. This issue we must meet fairly and intelligently. And this book will help greatly.

ROVING SOUTH

by Price, John Day Publishers, \$5.00

Another five dollar book? There's a reason. Here's an almost ideal travel book, with amusing drawings and well chosen photographs by the author. Plus history of the "other Americas," fascinatingly told. Plus romance in spots, and such descriptions! Plus wit and humor, wisely balanced with discernment and understanding of people and their ways of life. You get your money's worth!

Sometimes we forget that all the rest of the American countries, except Canada and ourselves, are traditionally Catholic. And there's lots of Catholicism in Canada! So while we are thinking about democracy and Catholic power, let us go on down the curve of Central and South America and see how these neighbors are getting along. This lively, eventful *Roving South*, tells what the Prices saw and felt from the Rio Grande to Patagonia, and back again.

IN THE GOOD OLD SUMMERTIME

Many churches look more attractive because men and women and young people repaired, painted or landscaped. Such working-together builds good fellowship.

In reading what others have done, see what you can do.

Order "Men Working," *A Study of Voluntary Labor Gifts* by Ralph A. Felton, Drew Seminary, Madison, New Jersey, price 30c.



MISS ALMA HUNT
Conference Director

Now it's your time—

Y.W.As. had their camp in June,

Young Men's Mission Conference is coming soon;

But August fourth to tenth is for W.M.U.—

And most heartily we do mean YOU.

*Come up to Ridgecrest
for W.M.U. Conference*

It will be more wonderful than you think, to—

Leave your home (the family deserves a vacation from you)

Leave your Sunday school class (let another teach one time)

Leave your pastor (hear how another preaches)

Leave your church (it will welcome you back).

YOU will be stimulated for your particular task

YOU will hear experts discuss your own W.M.U. or B.W.C. problems

YOU will thrill with new missionary messages and friendships

YOU will come to know our W.M.U. and denominational leaders

YOU will go home refreshed in body, mind and spirit



**Because you came
to Ridgecrest**

W.M.U. Conference

August 4-10, 1949

Write for reservations immediately.
Address: Mr. Robert Guy, Manager
of Baptist Assembly, Ridgecrest,
North Carolina.

*Left—Spilman Auditorium at
Ridgecrest, where the confer-
ences and meetings are held*