

Annie Armstrong Offering Goal for 1953 \$1,000,000

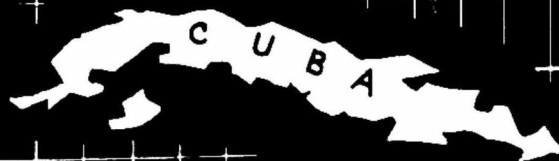
ROYAL SERVICE

MARCH 1953

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MISSOURI At the Kansas City Federation's quarterly meeting their guest speaker was a lovely Japanese girl, Miss Jitsuko Tanaka, whom the Federation sponsors. She is a student attending Ottawa University. They report that she is a charming, beautiful little lady and all that saw and heard her fell in love with her. The American name for Jitsuko is Doris!

MARYLAND "\$3,000 for a 3,000 Club." "Every BWC member a 3,000 Club member." These are the slogans adopted by the BWC Federation Executive Committee. What is the 3,000 Club? To be a member you agree to give a dollar a month for a year to the Maryland W.M.U. Camp Fund. The immediate needs are a swimming pool, an administration building, and a chapel, plus some miscellaneous equipment.

OKLAHOMA The BWC of Enid decided to meet with the Brotherhood to eat—for a change in their business meeting. It was also decided to bring copies of ROYAL SERVICE, The Commission, Southern Baptist Home Missions, the state paper, and other magazines and Baptist literature to the church to be given to the Negro churches for their programs. They also report that several women of the day circles have been visiting with them. It is so seldom that BWC members have the opportunity to know these women. The "Newsette" reports, "The more we know each other, the more we realize that we are just one organization and we will all feel closer to each other."

KENTUCKY "The Buzzer," newsheet of Highland Baptist Church, Louisville reported that some of the Training School girls were at some meetings for BWC observation, and that they added much by their presence.

Make America Beautiful

SINCE 1895 when Miss Annie Armstrong called for a week to be set aside to pray for our homeland, women and young people in W.M.U. organizations have turned their thoughts to home missions during the first week in March. This year we are to think about "America, the beautiful," to pray for the millions of lost people who live under her spacious skies, to give that the harvest of souls can be reaped from her vast uncivilized regions.

During the week all over our convention territory we will be singing

"America! America!"

God mend thine every flaw.

Through our prayers and our gifts we can help bring the answer to that petition for the greatest "flaw" in our land is her unbelieving millions. Only through making Jesus' name known can come the realization of the prayer

"America! America!"

*God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea."*

Many are reached each year through the preaching ministry of our missionaries. Some of these live in isolated sections and travel in all directions to spread the knowledge of Christ. We have a part in winning these people for through the Annie Armstrong Offering we pay the salaries of many missionary preachers.

Churches are being organized rapidly and the need for church buildings has become acute. If our goal of a million dollars is reached \$100,000 will go into the Church Building Loan Fund from which churches in the West and in border states can borrow for church buildings.

People not reached by the preaching ministry often find the Saviour through Good Will Centers. In one a Chinese young woman can be found telling her own people of the Saviour. In another a girl yielded to Christ through the ministry of a Good Will Center. Now, because of her own salvation she labors to win others. Through

the Annie Armstrong Offering we help to support fourteen Good Will Centers.

Lives are given new direction in the Rescue Home in New Orleans. Our offering will supply some of the operating expenses of these two institutions. If our million dollar goal is reached \$40,000 will go toward the erection of a badly needed building for the Emergency Home.

These misguided people are our responsibility as are also the migrants without the ministry of a church; the French in Louisiana who do not know Christ as personal Saviour. There are the Indians on desolate reservations who have never been reached for Christ; the Negroes who respond so readily to the gospel but who are in need of our help in training their leadership. There are foreign students who have come from non-Christian homes to study in our colleges and universities; and the ninety-five per cent of the foreign-speaking Americans who have not accepted Jesus as Saviour. We are called to pray March 2-6 for these fellow Americans and the missionaries who work among them. We are called to give—a full million dollars and more—that the good news of salvation may transform their lives.

In December I attended the annual meeting of the Home Mission Board. My heart thrilled as representatives of the various fields of work reported on the progress made. As each turned from the year passed to point out present needs and opportunities I found myself praying that Woman's Missionary Union would not fail in bringing in a million dollars in the 1953 Annie Armstrong Offering. Our Home Mission Board needs it. Lost Americans are waiting for it. In reaching a new level in our gifts to home missions, we will be doing more than in other years to make America beautiful.

Alma Hunt

SUNDAY finally came with its beautiful sunshine and blue, blue sky. This was it! The day we had looked forward to for a whole month. There had been a calendar of activities which filled the church life of our Pima Indian people in Southern Arizona. There had been visitation over dusty roads, new Sunday school classes, a new Woman's Missionary Union with Girls' Auxiliary and Royal Ambassador chapter, new officers and teachers to train, new records to begin.

We had holes in our fingertips because of cement plaster and weary backs from loading water in cans to be hauled a mile to fill our new big baptistry. It was not

Two trips, four trips, six trips. At last we were all there. The Thomases, the Azules, the Yasks, the Notahs, the Harvers, the Cawkers, Mrs. Peters and others. It took an hour and a half to get us all transported in our '46 Plymouth club coupe as most of our people do not have the luxury of an automobile, but that task was finally completed and our services were underway.

My preacher husband outdid himself this great day! We had a good sermon and then our oldest member, Mrs. Siepe Cawker, led Mr. Crews to one side and explained how the baptism should best be carried out in our Pima church.

"First," she said, "another sermon must

A Great Day

by Mrs. Bill Crews

From the oldest member
to the youngest convert

they crowded into our adobe church



quite full at seven a.m. but only nine more cans to fill and load in our newest convert's pickup truck and it would be full. We were not sure we could make it by ten o'clock with the people to transport and we did want to begin Sunday school on time with the new promptness that we had been promoting all month. But this was a very special day and the women had some cooking to do. We were certainly hoping someone would bring Pima tortillas and of course Indian beans and stew.

"Let's see now," I said. "Is everything ready? The Indian quartet has been invited to sing before the baptismal service. Mrs. Yask is making the coffee. The drinking water can is full. The paper cups must be picked up, the car is full of gasoline and oh, wonder of wonders, five souls have been saved this month and three of them are awaiting believer's baptism this day in a brand new baptistry."

be preached, then an invitation, then the candidates will leave the service to dress for the baptismal waters. Then you will baptize. Next, the candidates dress and reappear before the congregation where we will shake hands. Last, they will lead the procession to partake of the meal which will be on the table at the back of our one room church building."

We carried out the instructions to the letter. As I beheld a beautiful black-haired mother of five children and her husband step from the new baptistry still smelling of cement, on to a church bench which sufficed for steps, then behind a sheet which had been fastened from the back door to the adobe wall, I felt as though my heart would shout aloud, "Truly, this is a great day."

Six more now are ready for believer's baptism when the proper time comes and we look forward to reliving this experience many times here.

MARCH, 1953

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by Georgia Mae Ogburn

The Golden Shoestring

STRETCHED OUT down the west coast of South America is the long, narrow "shoestring country" of Chile. It could well be called the Golden Shoestring because it presents so many golden opportunities—geographically, economically, politically and most of all spiritually or religiously.

Because of its position below the equator, it feels a cool breeze brought up from the Antarctic by the Humboldt Current that offsets the intense heat of the direct rays of the sunshine. Forming its eastern boundary are the high Andes Mountains covered with eternal snow, making a natural air conditioning. If the sun is too hot one only needs to step over into the shade to be delightfully cool.

The Atacama Desert in the north is seemingly barren and unproductive. Yet, in natural resources, it is the richest part of the country, yielding from its sands and mountains copper, nitrate of soda, silver, gold, iodine, and other minerals and chemicals. This vast store of metals and minerals provides the government seventy five per cent of its income.

The central portion of the country known as the Central Valley, provides agricultural opportunities unlimited, producing fruits, grains and vegetables of all kinds, especially wheat and grapes. In Chile the winter months of June, July, and August bring the rains, usually beginning sometime in May and lasting until September. Then the dry season begins with the summer months. Although it gets very cold, it rarely ever actually freezes enough to cause damage.

For centuries much of this Central Valley has been covered with huge plantations which besides the crops, raise cattle and fine horses. Flowing down from the high Andes Mountains swift streams carry melted snows which furnish water for irrigating crops. During the past ten years this has been harnessed to provide electric current for farms and villages, and to turn the wheels of industry as factories are set up. So nature provides well for the economy of the country and for the welfare of its people.

The southern portion of Chile is known as the "Little Switzerland of South America." Here are found green forests, snow-covered volcanoes and lovely lakes with breath-taking colors. The rainfall is quite heavy so that moss grows on fences and posts. Sheep are raised in abundance, providing meat and wool for the inhabitants.

BEING a Popular Front government of the people, for the people and by the people, there are the opportunities of any democracy—free speech, free press, and freedom of worship. Since 1925 separation of church and state has been guaranteed by the Constitution. The people are happy by nature with a keen sense of humor and a love of freedom, which was inspired by the French and American Revolu-



Lovely mountains and beautiful lakes are among Chile's assets

tions. They patterned their Constitution after that of the United States. Chile is a very progressive nation rapidly growing modern but preserving meanwhile its Spanish heritage and influence.

IN SPITE of its beauty, its many economic opportunities, its hospitable and courteous people, it is still a nation of spiritual poverty, a nation ready and waiting for the gospel. Many times people ask, "Why send missionaries to South America? They have Christianity." Always that question needs to be answered in two ways.

First, according to government statistics, only twenty-five per cent of the people are Catholic. Less than five per cent are Protestant, so at least thirty per cent of the people are without any spiritual influence, any religion, unchurched, living, as we might say, in a spiritual void. As long as there are any—five per cent or even one per cent—we are obligated to carry the gospel to those who do not have it. There is indifference on the part of many, but many who have lost faith in the Catholic system still have a deep soul hunger for things spiritual.

A fine young Spanish teacher talked to an evangelical pupil. "I am a nominal Catholic, but I have lost faith in my church," she said. She asked to be told the evangelical belief about prayer, Christ, salvation and many other vital principles taught in God's Word. Would she read

the Bible in her own language if it were brought with passages marked that would help her know what God teaches about these things? Together both teacher and pupil read these great truths. As the teacher read about prayer she said, "Oh, that is what I've felt for so long it ought to be." There are many more like her, who need God's Word.

When introduced to a missionary, a certain young lawyer stated that he was an atheist. As questions were asked—interesting, intelligent questions—the missionary realized that what he meant to say was that he could not hold with Catholicism so he was without any religious faith. There are many in this same situation.

In the second place, as one looks at Catholicism, one has to admit that it is not the Christianity taught in the New Testament. In many of its practices it is little short of pagan. It has made Mary co-redeemer with Christ and in it Christ is a dead Christ hanging on the cross, and there is worship of saints.

A Catholic bishop writing in the *Catholic Journal* stated that they (the Catholic Church—the hierarchy) believe in religious freedom when they are in the minority but when they are in the majority all is different. They believe that they are the only true church and that outside of it there is no salvation and they alone are divinely commissioned to minister to the religious

(Continued on page 11)



Her Flame of Faith

by Mildred Dunn

PAULINE Cammack's thin figure has become a familiar sight in practically every Indian pueblo of northern and central New Mexico. Since that October day in 1934 when she was appointed a missionary she has blazed many a pioneer trail in publishing the glad tidings to the Indians of that state.

Miss Cammack was a popular teacher in Montezuma Baptist College near Las Vegas, New Mexico, when Rev. C. W. Stumph, then the Home Board's only missionary to the New Mexico Indians, challenged her to this mission work. She had volunteered as a medical missionary to China during her student days at Baylor University. Illness and economic pressure turned her toward teaching, and sadly she says she did not then realize that God expected her to be just as much a missionary in the homeland as she thought she had wanted to be on the foreign field.

At the time she was asked to work among the Indians she was also offered the place as BSU Secretary at Oklahoma A & M College. While teaching at Montezuma College and later at Normal University (now Highlands) in Las Vegas, she had become highly interested in BSU work.

"I had a struggle making the decision," she writes. "But an eye difficulty developed for which the doctor could find no cause. He prescribed a dark room. Through much prayer during that week of 'darkness' God led me to a decision to go to the Indian mission work."

From that day her life has been wholly dedicated to the Indians. Through snow and sleet, rain and hot desert sun she has gone many weary but rewarding miles in her effort to reach every Indian possible with the message of Christ.

At first she had no car, but needed one desperately. It seemed hopeless. But the Lord provided the money for a down pay-

ment on a second-hand car through some unexpected money from her father's estate. This began a long series of experiences in which she learned to lean heavily on the Lord for any need.

This woman who loves the beautiful, who used to say her three hobbies were students, music, and flowers, has had to see much of the unlovely in life in order to serve the Indians.

Her first work was in Albuquerque at the government Indian tubercular sanitarium and with the Indian students at Albuquerque and Santa Fe.

Miss Cammack quickly realized she must win the confidence of the Indians. Like Paul she had to become "all things to all people." While the wild prairie wind whipped her skirts she would call at the lowliest native hogan or visit with the Indian governors and leaders, always making friends.

Most of the Pueblo Indians already had two ceremonial religions of fear, the traditional Indian ways and Roman Catholicism which had been forced upon them without their understanding and against their wishes. There were also barriers of distrust toward white people in general. She had to convince those First Americans she was not there just to add a third religion to the two they already had.

"There is no joy comparable to that of seeing a lost soul find salvation in Christ Jesus, especially when evidences of spiritual growth appear," Miss Cammack declares with a light in her eyes that indicates she has had many such joys.

From the first she longed for at least one faithful Indian witness in each pueblo but she had to work eight years in diligent seed-planting without a single such active



Pauline Cammack

(ABOVE) Miss Cammack and kindergarten pupils. (BELOW) She plays the organ for group singing with these Indian students



Christian. Then in 1947 Edna Naranjo, a Junior girl at the Santa Clara Pueblo, became concerned about her people knowing Christ. When the Indian council forbade the missionary to come to the village to teach, Edna was distressed. Her mother invited the missionary to hold services in her home (mostly so her children wouldn't be disappointed). Six months later Edna's grandmother, mother, father, and brother had confessed Christ as Saviour.

The joy bells were ringing in the heart of this faithful missionary because at last the gospel had gained a "foothold" in the Santa Clara Pueblo. Edna's parents became active witnesses and eventually her father Mike Naranjo surrendered to the ministry. He is now a student-missionary of the Home Board.

In this experience, as in many others, Miss Cammack will tell you it was not all easy. There were many discouragements, but the flame of faith in the heart of the missionary was rewarded by God.

Untiring energy and a burning compassion for unsaved Indians drives her on. She is often seen speeding up the highways, bumping along a country road, or striking out across uncharted trails with a cloud of New Mexico dust trailing behind. She seems always pressed with the much to do and little time to do it. Many a seasoned traveler has found it difficult to keep up with this hard-driving missionary who wears out cars rapidly but seems to have limitless energy herself. Usually her car is packed full of Indians. She takes them to church services, camps, outstanding denominational meetings, even the Southern Baptist Convention.

Driving day and night, she took the governor of the Santa Clara Pueblo and others to the Southern Baptist Convention in Chicago. Although he has not yet accepted Christ as Saviour, he has been a much-needed friend, not only in Santa Clara but in other pueblos as well.

She still works with the Indian students in Santa Fe, often using her ability as a pianist and organist as a means of winning them.

So she works, from long before dawn until long after dark, and her piercing brown eyes look out on the world with compassion and love, especially for the American Indians.

This Training School in Rio de Janeiro continually receives support from your Lottie Moon Christmas Offering. So you go up the mountain as you contribute to it.

Witnessing on Rio's Mountains

by Dorine Hawkins

PRACTICE what you preach" and "It's easier said than done" are two expressions that make the difference between a study about missions and missions. In the Training School in Rio de Janeiro, forty-eight girls spend the whole year studying about missions: nine subjects on the Bible itself, and all the study courses in Sunday school, Training Union and Woman's Missionary Union. In all of these classes the chief aim is "spreading the gospel," which literally means "practicing what we preach."

First, we plan our work. Each semester we have a week of "preparation." All the teachers and girls decide on the theme for the four months. Last semester we used "Learning to Grow the Bible Way." The preceding semester we used "The Bible, the Word of God." Each day we had a student present one lesson in a series of twelve; we sang and memorized together verses from God's Word, and we prayed for the effectiveness of our work when presented to the people. After an hour's study we divided into groups and colored our figures for illustration, cut them out and put flannel on the back. Then with each lesson in an envelope, our plans were completed.

Next, we work our plans. Each Thursday after lunch, when the dishes are washed and the house is in order, with an assigned partner, we leave our lovely com-

fortable building to climb the eight mountainsides in the central district of the huge city of Rio de Janeiro, the most beautiful city in the world. Now the slums of this beautiful city are on the mountainsides, and we are glad they are for even the very poor can be rich in views of God's handiwork. The ocean laps the rocky feet of the huge sleeping giant mountain, and the peaks of the range rise higher than the tallest skyscrapers; the poorest live higher than the richest, and their humble shacks are surrounded by the beauties of nature. But they themselves have scarcely even the necessities of life. So far we have not been able to help them much with these necessities; but we have carried and are carrying them the words of life eternal.

Go with us to one of our eighteen points of community missions. This mountain is called Gamboa and is in the heart of Rio. Three of the girls and I start up the stairway just outside one of the city runnels. We have to walk through garbage, for the poor people have no garbage men to carry away the refuse; it just rolls down the mountainside or is dumped here for the city to carry away. The stairway soon stops and we climb from rock to rock until we have come almost to the top. There we find another stairway that has been built by the merchants of the little district.

We climb straight up 165 steps until we have reached the top and there see a

city of poor people. They have their own stores, barbershops, meat markets, etc., but they have no sewage system, no running water and no real streets. The conditions would be worse if they were not up on the mountain, where they do have fresh air, sunshine, and where the refuse does drain; but the smells are there, and the children literally play in germs.

The Catholic church has a tall steeped temple and the doors are constantly open, with candles burning day and night before different saints, for the poor people of the hills pray more fervently than the rich people down in the city. They give all they have to their favorite saint to heal their sick ones who are dying of tuberculosis and other such illnesses, but the saint never hears, and death is really a relief to their miserable lives.

The First Baptist Church of Rio has a little humble building which houses its mission on this mountain, and beside it is a small school building. This church has a woman who lives in the back of the little schoolhouse and takes care of the two buildings, teaches the children how to read and write and add and subtract and gives them the gospel. She dismisses school each Thursday afternoon when our girls go there to tell their illustrated Bible stories. The children are learning that God's Word is more valuable than candles lighted to saints; they are learning that "all have sinned, and come short of the glory of

God," and that "the blood of Jesus Christ his Son cleanseth us from all sin." They have told the stories of Moses and the children of Israel to their parents, and some of them have become interested until now we have one girl of each mountain group teaching a group of women about God's Word. And on one mountain we have a W.M.S. circle that meets regularly in connection with the W.M.S. of our college church.

ON THE way up the mountains we carry gospels and tracts from our own Baptist Publishing House and we give them out to the people going up or down the mountain. They always ask how much they cost, and are pleased to find that they are free. Some of the stronger Catholics do destroy them, but a large majority keep them, and read them. Many are becoming interested and many are following Christ.

In all of our eighteen points of service, we have enrolled more than one thousand children. There are three women's classes active in weekly study where we use Sunday school lessons and W.M.S. material. We have entered more than eight hundred homes where the parents want to know more about the Bible. Most important of all we have found joy in "practicing what we preach." Pray with us as we plan to open a Good Will Center in one of these most vital points. We could use eighteen Good Will Centers.



Boys and girls of the mountain-top—living in filth and poverty. What a contrast to one's usual thought of Rio—no beautiful streets or skyscrapers here. How much they need to know of God's love and to read his Word!

Our Rose Window Broken

by Dorothy Elam Dailey

THE Central Baptist Church in Bogotá, Colombia was all astir about six o'clock on that evening of December 22, 1951. The Christmas program, "The History of Bethlehem," was to be presented at seven and there were some thirty characters to have ready. Our national pastor, director of the drama, was doing hundreds of last minute jobs. In every corner you could see someone reciting his lines. Miss Elliott was making final arrangements for her music.

About six-fifty we heard that there was a group of people outside making trouble. We thought that they would pass on, for it would seem pure folly to do anything in the capital city in the way of attacking us!

In about ten minutes the crowd had become larger and much louder. We could see the priest who had led them down the street from his church; he was encouraging them to insult us, not trying to quiet the mob. Many people who attempted to enter our building for the program were not allowed to do so and some of them were treated roughly.

Inside all was astir. The congregation was becoming restless, wanting to know what was happening. Many who were visiting for the first time became quite excited. We tried to quiet them and tell them not to worry, but with a shouting mob outside, that was quite a difficult job. Presently rocks began to come through the windows and the sound of the rocks and shattering glass was too much. The whole congregation began to leave for rooms in

the back of our building. Everyone was quiet and orderly, and there we all stayed until things had quieted down.

We asked for police protection but they only came and talked to the priest and left. Immediately the mob shouted, "Viva la policia Catolica" (long live the Catholic police). We had to wait until the Ambassador of the United States arrived and got in touch with some important Colombian officials. After some time, help came and the mob was scattered. The Ambassador is a very fine Christian man and after a few words of consolation from him the drama began.

During this time you can imagine some of the characters wandering over the church in their costumes while others had discarded theirs to help in an emergency. The doors were barricaded and things put in readiness for an attack but nothing of that sort happened.

The drama that was to have begun at seven began at nine and we had a full house to see the production. A great spirit of unity was felt in the presentation that night and we are all sure that the Lord was present and the Holy Spirit was working in the hearts of many.

The conversion of a young girl, Mary Knobloch, was a direct result of the stoning. Mary is a very charming young woman of eighteen who had been coming to the services but though all of her family had accepted Christ she still went to mass every morning and was a devout Catholic. But when she saw the priest-led mob she

shaken and her sincere faith in her church and the priests was torn down. Within the next week she made a profession of faith and entered the baptismal class with the rest of her family.

There were many children in the service that night. My three were along with the rest. They took the stoning apparently calmly but the next day when two of them were present at the second stoning I could see that they were quite nervous.

The following day was Sunday and in the afternoon there was to be the dedication of the new building, though it did not look like a new building with half of the windows broken. Our service began but during our first special musical number a mob gathered again and stones began to come through the remaining windows. We went on with our service, though it was very difficult to sing and preach during the constant shouting and noise outside and the crash of falling glass.

One of the missionaries said the repeated cries of "Hail Mary" became so frenzied and the throwing of rocks and cement left from the construction of the building so contagious that they were almost hypnotic. By the time the second secretary of the embassy, who was present, could get help from the police, we had heard two sermons in a two and a half hour service.

When we were dismissed and hurried out of the building under police protection, the mob had dispersed but the people stood on the other side of the street and watched us leave. All the windows in the front of the building were broken. A beautiful rose window, which we had all admired and which gave a lovely glow in our new auditorium, was completely shattered. For weeks afterward the boarded-up windows gave mute but stark testimony to what happened.

But do not let this brief report of that shameful incident make you feel bitter toward these people. Many sturdy, cultured, and refined people of Bogotá came to us after the stoning, very much ashamed of what had happened, asking our pardon for their countrymen. We feel no ill toward those who did us this damage for we know they did not know what they were doing.

Pray with us that a great harvest of souls will come here in Colombia.

The Golden Shoestring

(Continued from page 5)

needs of man. In many places therefore, where the Catholic Church is dominant, there is persecution and intolerance of evangelicals and power is exerted in politics.

In certain sections of Chile, near the Bolivian border, Catholicism has accepted part of the pagan Indian festivals and worship.

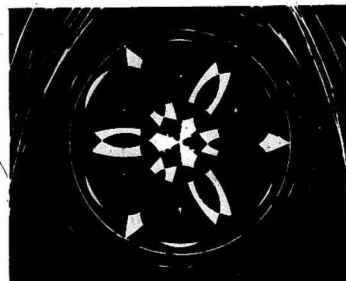
Though the Catholic Church maintains that outside of it there is no salvation, once in the Church there is no assurance of salvation, and one must pay for mass to be said over and over in the hope that the soul of the departed loved one will some day reach heaven.

Watching people crawl on their knees over rough cobblestones to some small statue of a virgin, sincerely, humbly seeking peace and assurance, one sees their look of sadness and hopelessness; and when they return, there is still the lack of satisfaction that the soul needs. Many are groping blindly for the truth and light, without the joy of reading God's Word and letting the Holy Spirit lead. God's Word is positive and when men read his powerful message for themselves, they will come to know this truth that makes them free.

ONE of the greatest ways of witnessing in South America is by putting the Bible into the hands of the people. Then there will be many like Don Pedro who read the Bible for himself and found the Lord. He broke away from his sin, placing his trust and his faith only in the Lord. Or, like Sra. Blanca, now a fine, radiant Christian, but who struggled to find the truth.

Unless you and I are faithful to God, Catholicism, communism, and other isms will take advantage of the opportunity that we throw away. This is no less true in our own nation where Catholicism seems to be fighting to gain control in every part of our country and every phase of our life. If that should come to pass we would no longer have the freedom to spread the gospel in our own or other nations.

The Golden Shoestring, with other nations, is waiting for the gospel of love and light. Let us pray, and work, and give, and go!





An Eskimo child of Nome. Notice the skin boats at right.

Exploring Uncle Sam's Attic!

by Ada M. Keck

IT WAS a dream come true. We didn't fly over the North Pole; but we did fly for miles beyond the Arctic Circle to spend three days in an Eskimo village—not too far from Russia.

We saw the beautiful Mendenhall glacier and other permanently frozen areas. And there were wicked looking canyons and dwarf-tree forests, fields of last year's snow, some beautiful new snow; rugged, isolated mountains, hanging lakes, small glacial streams tumbling out of narrow gorges! We saw rich red salmon drying in the sun, a young polar bear whose mother had been killed; and we rode in walrus skin *oomiaks*, ate reindeer meat, and flew over the unconquerable tundra, covered in summer with reindeer moss and bunch grass.

Approaching Juneau with our wing tips nearly touching the mountains on the left and the islands on the right, we were sure that we were in Alaska, almost "foreign country" to us, although a part of the United States. The capital city of Juneau is unique in its location on a narrow ledge at the foot of high mountains. Thelma Ireland has pictured it this way:

*"The mountains kneel down to the sea
That shines like a bright new dollar;
A fishing boat puts in to port;
She wears a white sail collar."*

The governor's beautiful mansion with its huge, colorful totem pole, the Territorial museum with its ancient treasures, and the new First Baptist Church were of special interest to us. Most of the Baptist pastors and their wives were attending the Alaska Baptist Convention at Ketchikan; the echo heard here and there over the Territory was most enthusiastic and forward-looking.

It took a global war and Southern soldiers to bring about the establishment of Alaska's First Southern Baptist Church—in Anchorage, September of 1943. Since then, that first, one little church with seventeen members, fifteen of them soldiers, has become five churches, two of them Negro. And there is a Baptist orphanage which cares for twelve or more native children. Our nine churches and four missions in the Alaskan Territory are like beacons of light to all the people including the Eskimos and the Indians.

A missionary-minded traveller saw more on her trip to Alaska than the ordinary tourist would

The church in Juneau began in the American Legion Hall six years ago. The pastor lived many steep steps up the mountain-side. When church property was acquired in the heart of the city, there were some citizens who said, "There are already too many churches in Juneau; we don't need another one." Noticing the number of saloons there, almost one to every corner, we wondered!

Fairbanks, in the heart of the Territory, was "built by hand in the tradition of the North" and still contains many of the old one room cabins of the sourdough. It is a busy, growing town, home of America's "coldest" university—football can never be great because the ground is always frozen. Many people find their way to Fairbanks at the end of the Alcan Highway. Two thousand unemployed were on the streets last August. A traveler who has seen the vice districts of Asia told us "the line" in Fairbanks was worse than anything he had seen in India or elsewhere. School children, they say, take the short cut through this section on their way to school.

The greatest joy of the Alaskan trip was the unexpected privilege of attending the dedication of the Native Baptist Mission one Sunday and meeting Mr. and Mrs. Tom Willock and Rev. and Mrs. C. O. Dunkin who started the mission. Mr. and Mrs. Willock, early converts of the mission, are Eskimos from Kotzebue. He is the only deacon at the mission and feels responsibility for everyone who enters its doors. Mrs. Willock and another Eskimo woman charmed us with singing in Eskimo language "When We All Get to Heaven" and "Heavenly Sunlight."

Kotzebue, largest Eskimo village in Alaska, lies north of the Arctic Circle, on the edge of the Arctic Ocean. About fifty of its four hundred people are white. Eskimos from Little Diomed Island come over in skin boats to spend the short summer trading and fishing for winter food. The once-a-year freight boat reaches Kotzebue in August with the year's supplies. The Friends and the Assembly of God people have es-

tablished two small churches there. The Catholic priest, whose church sends missionaries everywhere in the frozen North, returned to the village while we were there. A handsome young air pilot married an Eskimo girl next door to our airline hotel the night before we left. A number of very young soldiers are stationed there. We saw a lovely little four-year-old Eskimo girl come out of her cabin chewing contentedly on a large piece of blubber.

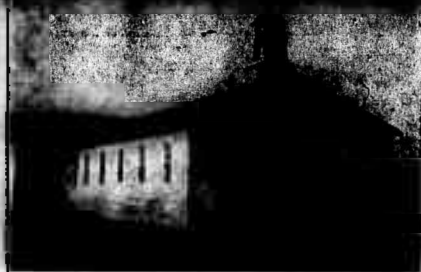
Robert Mayokok, an Eskimo artist of great ability, said, "The most wonderful thing the white man brought is the gospel of salvation through Jesus Christ. It gives the Eskimo assurance, and a sense of security in the hereafter, whereas all was gloom before."

The mayor of Nome met our plane when we landed at the Marks Air Force Base and conducted a group of passengers through the gold mine areas, the Perma Frost thawing project, the tent city of the King Island Eskimos who carve beautiful objects from ivory. There are eight or nine churches in the little town and a hospital supported by Methodists in the States.

Our Baptist people are going forward in Alaska in an amazing way. But we Southern Baptists in general are sleeping on our rights and opportunities. The far-flung places of the North are groping for something better. Will you pray for Alaska? For our Baptist missionaries there, for the many lost people? Pray that now as we study the needs and challenges of Alaska we will be uttering special prayers for the frozen North, and bringing a worthy gift that the goal of the Annie Armstrong Offering may be reached, that the \$25,000 included in the million be available for Alaska.

I thought of Dr. Redford's words at the dedication of the native mission. They could apply to all Alaska:

"What we have plus what God can do will be enough to make of (Alaska) a great lighthouse—a soul-saving center."



Barataria Baptist Church

A Little Late for our Wedding

by Mrs. Curran T. Gunn

"Right here! This is our destination," they replied to my "Where are you going?"

I looked at the thirteen people who had come two hundred miles from Barataria to Hesser, Louisiana. As their missionary I had worked with them for twenty-seven months a few years ago. In their pickup truck I saw a roll-away bed and was convinced they had come to "camp."

"This is our mission," they said but they must have noticed my puzzled expression as all fifteen of us tried to be seated in our small living room. "We have brought you some things for your house and for you, from the W.M.U. and from the church. We're a little late for your wedding, but we had not done anything for you and we wanted to show our love and appreciation."

They began to unpack the pickup. There was furniture—a china cabinet, bookcase, kitchen table, window shades, rocking chair, two straight chairs, two kitchen stools, and the roll-away bed.

My husband and I began to unwrap the packages—clothing, sugar, kitchen and dining room linens, sheets and pillowcases! We had not long passed our first wedding anniversary and this was just like another wedding shower.

Our Barataria friends did not stay long; they wanted to see other missionaries. Mr.

Berkman DeVille at Evergreen, Dr. L. C. Smith at Pineville, and Mr. Daniel Dufréne at Tioga. Mr. Smith did pioneer mission work among them about thirty years ago. Mr. DeVille led them in a building program six years ago, and Mr. Dufréne, one of their own members, dedicated his life to the Lord's work four years ago.

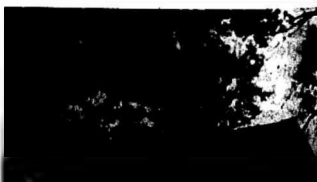
When they were gone that evening we looked at all the gifts again, then placed the furniture and stored the linens in the crowded three room house, which our Belledeau church rents for \$7 a month.

As I thought of the Barataria people, I thanked God for them and for the program they had made and for the encouragement they brought that day. We had had many happy experiences together as I had lived among them, organized their Sunday school, Training Union and Woman's Missionary Union. I had seen several accept Christ as Saviour, dedicate their lives to the Lord, grow into trained leaders in that church.

Five years after they started their building program, they became self-supporting, and paid back the loan from the Home Mission Board. They had equipped their building, built a parsonage, and now had almost completed their new educational building.

New hope came into my heart as I compared the Barataria of six years ago with the Belledeau of this year. Someday, it may not be many months, this weak, struggling Belledeau mission church will be an active missionary church, too.

Belledeau Baptist Church where Mrs. Gunn and her husband are now working



Your Circle Program

BWCs use program material starting on page 22

Women Evangelistic Missionaries

Devotional Scripture Reading: John 4:1-14. You may wish to tell through verse 42 if you have the time.

Sing hymns like "Rescue the Perishing" and "There Shall Be Showers of Blessing." Pray for our women evangelistic missionaries.

Have one of the women tell "Her Flame of Faith," page 6 of this ROYAL SERVICE. It may be more interesting if told in the first person. Other stories that tell of women serving on our mission fields are

"A Great Day," page 2 and "A Little Late for Our Wedding," page 14.

Have a member of the G.A., R.A., or Y.W.A. tell from their magazines the following: From February *Ambassador Life*, "Be a Soul-Winner"; from *The Window of YW.A.*, "Why Missionaries to the Catholics?"; and from *World Comrades*, "Not Changing Religions."

Southern Baptist Home Missions for March will have many articles and pictures that you will be able to use.

Is this your question?

When choosing name for circles is it all right to use the name of the pastor's wife, W.M.U. president, or young people's director?

Choose any name your circle agrees upon but since ours are missionary organizations there is value in naming circles for different missionaries that you may learn more about them, write to them, pray for them and know them especially well. It may be embarrassing to local leaders who are also busily working to have circles named for them. It might lead someone to remark that a person showed partiality, etc.

Is it correct to visit from one circle to another or to belong to a certain one?

A member belongs to the W.M.S. The W.M.S. membership is divided into circles to promote fellowship, more convenience in frequent meetings, development of leadership abilities, and so on. But a woman would stay with her circle throughout the year.

Is the new magazine we hear about to be for G.As. or Sunbeams?

World Comrades will stop publication with the April issue. The new G.A. magazine will begin with the May number. Sun-

beam Activities will appear at the same time with the new G.A. magazine. *Sunbeam Activities* will be only for Sunbeam Band leaders; it will appear quarterly, rate \$1 a year. Someday, not too far away, we hope to have a real mission magazine for Sunbeam-age children. Now we have the new G.A. magazine and the new Sunbeam Band leaders' quarterly.

Subscriptions to *World Comrades* will be transferred to the G.A. magazine except when Sunbeam leaders or members write us. Use the blank on cover 8 of March *World Comrades* to change to *Sunbeam Activities* or to ask for refund of your unused subscription money.

Isn't it splendid to have this progress in our magazines!

Can we have the study of "The West is Big" at the same time we observe the Week of Prayer for Home Missions?

You need time to study and time to pray. If you mean, meet over a long enough period to do both that would be all right, say in the morning for an hour of study and after lunch for an hour of prayer. But the danger will be in not planning enough time, just one hour a day for both study and prayer would hardly be adequate.

It's Happening Now

by Marjorie Moore Armstrong

If you are one of those who ignore radio commercials, you may some day wonder how your effort to teach total abstinence to your children was sabotaged.

The eight-year-old cherub in our pastor's home burst forth the other day with a jolly song about the merits of a certain beer. The seventh grade Christmas party at our suburban school featured impromptu dramatic skits; the first one played up bootleggers, the second advertised a lost dog which "drinks occasionally, sometimes staggers," and the last was a performance of drunkenness.

With devastating effect, the liquor interests use the radio and television to reach young America. The liquor industry is spending \$200,000,000 a year for advertising. Full-page ads in magazines and newspapers are aimed at adults; they feature gorgeous flowers, thoroughbred horses, sports, "distinction" and "hospitality." But the smacking of lips, the splash of liquid in a glass, the glitter and sparkle are designed to reach the young sports fan in our homes.

"Even parents who 'drink socially' themselves protest the liquor industry's efforts to exploit young people. The reply it makes is: 'We do not advertise to get people to drink; we just try to get them to change brands!'"

Have you noticed this propaganda line? All over the country, they are saying: If the tax on alcoholic beverages is too high, the nation will lose revenue needed for many noble purposes, and: "bigtime bootlegging will return!"

That bugaboo is a well-known propaganda technique. The new generation of Americans is being bombarded with scare words about what life was like when the alcoholic beverage business was under federal control.

Those of us who lived through that thirteen-year period, from the enactment of the Eighteenth Amendment, which went into effect in 1920, to the passage of the

Twenty-First, which repealed the Eighteenth, do not remember the Prohibition Years as unmitigated agony for every man, woman, and child in the U.S.A., but that is what we are being told now.

The staunch teetotalers in our congregation had a good pep talk from Pastor Clarence W. Cranford recently. To bolster our morale for counter-propaganda to the whiskey line, he reminded us that:

1. *The liquor traffic is not a legitimate business like the public utilities, transportation for hire, federal communications, and so forth. It is legalized but is not morally legitimate.*

2. *The liquor traffic is not an inherent right business, as are farming, doctoring, teaching, and the like. It is a special permit business.*

As a special-permit business, the liquor industry is required to operate within certain strict controls. It cannot sell to young people under twenty-one; it cannot sell on certain days, or after certain hours; or within certain distances of schools and churches. That it is a dangerous business which must be limited in the public interest is clearly shown by the people's insistence upon this control.

Now if the government can restrict the business, why can't the government also restrict liquor advertising? This question being asked around by the members of Calvary Baptist Church in Washington gave birth last summer to an organization known as the "Television and Radio Advisory Association."

Its object is "to induce advertisers, producers, authors, stars, and observers of television and radio plays to eliminate the display and use of alcohol as a beverage, or use of other objectionable and demoralizing references or displays, except in plays involving lines or parts used by the morally depraved, and where crime is being por-

trayed. . . ."

So eager was the response to this movement that it has now been expanded to national scope and is seeking members outside the city. Its president is Christian layman, O. K. Armstrong.

The dues are \$1 a year, and each applicant for membership receives an official membership card. The office is Suite 205, Dale Carnegie Building, Washington 4, District of Columbia.

At the December meeting of this association, members were urged to do two things: Protest and commend.

One member told of a telephone campaign conducted by a group of women when a certain editor announced a cooking school to teach the use of beverage alcohol in the menu. This effort to please

There are more deaths from alcoholism than from infantile paralysis—more than twice as many. Perhaps there should be a million times to fight alcoholism.

—Methodist Board of Temperance

his alcoholic beverage advertisers was called off when one day he got a very polite but firm request every five minutes for two hours—until he left town!

By way of commendation someone suggested that gift subscriptions be ordered from among the twenty or so national magazines which carry no liquor advertising as a matter of principle.

The association plans to "wait upon" a well-known Christian layman whose famous baseball team's sportscast is sponsored by beer, and lay on his heart the spiritual claims of the teenagers who see or hear every game.

This is an opportunity for service in home missions which any missionary-minded woman can use.

Our Young People

An Unfinished Task

by Margaret Bruce

EIGHTY-EIGHT years ago on March 4, 1865, Abraham Lincoln delivered his second inaugural address. His closing sentence is often quoted, and as we approach the Week of Prayer for Home Missions we realize its appropriateness for our day. "With malice toward none, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in. . . ."

Although Lincoln was speaking of the reconstruction days following the War between the States, his words are still timely. There is even yet the necessity for better understanding among the races—for further interpretation of Christ's love for all men. Our work is not finished.

The Week of Prayer for Home Missions, March 2-6, can help W.M.U. members have a better understanding of the many races here in our homeland. During this week learning will bring understanding, and caring will result in praying and sharing.

Anthropologist Margaret Mead says that a society in which women divorce their sense of values from the home, parenthood, and the care of children might lose its sensitivity to other people's needs. In every plan of Woman's Missionary Union, children and young people are carefully considered.

Fostering circles and committees on young people's work may care for their children by helping the organizations observe the Week of Prayer. Plan so that every member of your Sunbeam Band, Girls' Auxiliary, Royal Ambassador chapter, and Young Woman's Auxiliary will participate by learning about home missionaries, praying for them, and bringing an Annie Armstrong Offering.

May March 2-6 find us especially sensitive to others' needs. May it find us striving on "to finish the work we are in."

W.M.U. Training School

A Promise Kept

by Virginia Burke, Director

Training School Good Will Center

"I don't believe it. No one would fix a basketball court for us guys!"

"Yes, they will, they've promised," replied a fine-looking teen-age boy.

"Promises, promises, everyone always making promises, but that's as far as they ever get."

The following day a contractor began work on the back yard at Good Will Center. The asphalt surfacing was completed within three days, and a game of basketball was started before the first coat of paint was thoroughly dry on the backboard. The boys are proud of their new court, and proud of the quality basketball given by the W.M.S. of Walnut Street Baptist Church, of Louisville.

The lights over the back door furnish the only lighting for the court at night; still the boys play—play in rain or snow if it is not falling too rapidly.

Twenty-nine older teen-age boys who used to stand on the street corner, boys who set an unwholesome pace for their community, are now gathering at the ball court. Usually they play ball, but sometimes they discuss serious problems with their leaders, Stuart Kersey and Howard Hovde, two of our Seminary students.

Recently one of the members of the Mother's Club commented that the neighborhood is much better since Good Will Center is here. These mothers listened attentively to the excellent Bible instruction given by their leader, Mrs. Helen Biggs. They enjoy the social hour, too. After their first party of the year, one member said that she had not laughed so much in twenty years. Their enthusiasm is revealed in the one hundred per cent attendance at several of the meetings.

Twenty-four of our Training School students, including Lillian Lu, from China, and Yuriko Yagi, from Japan, lead groups at the Center. Miss Lu found an eager pupil when she taught Chinese words to a tractive, mischievous Wanda Wilt.

Once a week each of the twenty-five groups meets at Good Will Center. Every afternoon the playground is open for any child who wants to come out to play.

It is good that the people of this community have an opportunity to learn about abundant living. It is good to hear seven-year-old Bobby sing "Jesus loves me, this I know."

(ABOVE) Basketball at Good Will Center

(BELOW) Woodburning and sanding, each eleven-year-old boy is making a gift for his mother. Leader is Zeke Alford, student at Southern Seminary



from Josephine Jones
... Jacksonville, Florida

We actually lived with the Seminoles a week at Big Cypress. We slept in the church on the benches but ate most of our meals with the Indians. As you know, their houses (*chickee*) are open on all sides made up of a roof of palmetto and a raised platform on which they sleep. They cook over an open fire and such delicacies as fried heron and wild boar were on the menu. They gave us their best and were happy to have us. I had thought that Indians were not responsive but I was mistaken. They are a remarkable people and I really felt drawn to them.

It is a wonderful sight to see black-haired, black-eyed women, wearing long multi-colored dresses, many with little children in their arms or by their side, coming to church. In the Big Cypress Baptist Church I taught W.M.U. methods to the W.M.S. Eighteen came the first morning, twenty-one the next. Each class period was about two hours in time. How attentive and interested they were! They had to listen to me say it in English and an interpreter repeat it in their language and still they wanted to stay longer.

At Dania where I taught the W.M.S. of the First Seminole Baptist Church they actually asked for a third class period though each period was at least an hour and a half. The attendance grew from eight in the first class to thirteen in the third class.

Every member of both these societies is a tither. They asked questions about the Standard of Excellence and plan to reach it. They asked about sending coupons to the Children's Home and they knew about the Margaret Fund. All this knowledge they had in spite of the fact that none of the women in the Big Cypress W.M.S. and only two in the First Seminole Church at Dania can read.

Both societies have recently organized or have definite plans to organize all the young people's organizations except the Y.W.A. The few girls of Y.W.A. age are in the G.A.

The interest and zeal of these people thrilled my soul and I came away thankful for them. The offering of the Big Cypress W.M.S. for state missions was \$23.

These fine results are due to the efforts of the missionaries, Rev. and Mrs. Genus Crenshaw, who are working tirelessly, patiently and with self-abandonment. We must support them with our prayers and gifts through the Cooperative Program and Annie Armstrong Offering. They need baby clothes and men's clothes. Anyone having extra clothes of this kind send to Rev. Genus Crenshaw, Rt. 1, Box 384, Ft. Lauderdale, Florida.

from Roberta Ryan
... Temuco, Chile

I have had such a delightful visit to the W.M.U.'s of the desert section of Chile! Every time I see something of special interest or an especially beautiful scene of the Andes Mountains, I wish for all of you to share the joy with me. Chuquicamata is ten thousand feet above sea level and is the home of the world's second largest open-pit copper mine. The Howard Bryants have lived and worked there. Antofagasta, although a port city, is still arid because of no rainfall. The people are lovely, almost as fine as my fellow South-erners in Temuco!

The work here in the school goes about as usual. We had our annual spring evangelistic meetings in October with Senor Ricardo Alvarez coming from Montevideo, Uruguay to preach for us. They were high days of decision for many of our students. Pray for them.

Things for Committee Chairmen

To Mission Study Chairmen

It is altogether possible that you have not completed the study of your home mission books. If you have not, here are a few suggestions that may prove helpful.

From the *Resource Book, Spanish-Speaking Americans* by Thelma Brown Burland, I have picked out a number of ideas which may be used equally effectively in teaching *The West Is Big*, by McClellan, *Adventuring With God*, by Inlow, and *Lo, I Am With You*, by Moye, the books for adults, young people and intermediates, each 50c at your Baptist Book Store.

Perhaps many of the women and young people in these mission study classes have never seen or handled pictures of saints, charms of the virgin, a rosary, a crucifix or a piece of Catholic literature. All of these items may be bought at any Catholic bookstore. If there is not such a bookstore in your city write to the San Antonio Church Supply Co., 306 N. Main Ave., San Antonio, Texas for a catalogue or price list.

Try to learn at least one song, a few phrases, and the Lord's Prayer in Spanish. The easiest song to learn and sing (this is the hardest part!) is *A Mi Corazon* (Into My Heart), page 39 in the Junior study book *Americans, Too*, by Ellis, 50c at your Baptist Book Store. The Lord's Prayer, page 39, will take on added beauty and meaning if someone who understands Spanish will translate it literally from a black-board copy while the class follows it in their own Bibles. After they have been learned, make use of the song and prayer in a worship period.

Arrange a display of Spanish literature and Scriptures when teaching chapter III, *The West Is Big* and chapter II, *Adventuring With God*. See page 38 in the *Resource Book* for the address of the American Bible Society and the Baptist Spanish Publishing House where free and priced display material may be procured.

Consider the possibilities of the role-play,

an on-the-spot acting out of an incident or experience. There are many issues in all three books that can be spotlighted which is the purpose of the role-play. Further reference to this technique may be found on pages 29 and 38 of the *Resource Book*.

Make use of the piñata regardless of the ages of the class members. The young people will enjoy making one according to the directions given on page 58 of the *Resource Book*. Everybody will have fun during a refreshment hour scrambling for the tidbits that have fallen out of the broken piñata.

To follow Mrs. Burland's advice "Think yourself dry, then read yourself full" I suggest that as an exercise for the first part, the teacher prepare two parallel time-lines using dates that highlight history in the East beginning with the Plymouth and Jamestown settlements and in the West following the Spanish colonizers. For the second part of the advice read the book by Charles Lummis, *The Land of Poco Tempo*, a thrilling account of the aboriginal Indians, Spanish colonizers, and the lately-come Anglos of the Southwest, \$3.50 from your Baptist Book Store. The author treats the subject with the precision of a scientist and the charm of a novelist. Add to this the May 1951 issue of *Arizona Highway*, the finest single condensed piece of literature available on the civilization which flourished centuries ago in the Southwest before the coming of the first Spanish explorers.

Take time and make opportunity to read widely in order to increase your understanding of the people who live in this section of the United States—the home of us all whether our ancestors are Indian, Spanish or English.

Mrs. William H. McArthur

To Community Missions Chairmen

"Our women just don't want to do community missions." Could you have made

this statement? If so, you can do something about such a condition. The women need stimulation; they need information; they need facts. Make plans with your mission study chairman for a study related to community missions.

Look at your *The World in Books* catalogue, at the sections for both the women and young people. A book on soul-winning should lead to more participation in the soul-winning visitation plan. Or a study of the subject, "The Christian and Alcohol," should make it easy to follow through with activities designed to fight the alcohol problem. How long has it been since your whole society studied *The Guide for Community Missions*? A well-planned study of the Guide will open the eyes of your women to the spiritual needs of the community. Concerned Christians will do something about what they see.

David and Jane is a mission study book on community missions for Sunbeams. The boys and girls will love to read the stories about how David and Jane helped others for Jesus' sake. It is a good book for every child to own. The teacher's edition contains excellent teaching helps for each story. As the boys and girls learn about David and Jane, they will want to plan some of the same activities for their own Sunbeam Band. Order the books from your state Baptist Book Store. The pupil's edition is priced at 40c, and the teacher's edition at 60c.

Many churches are making preparation for spring revivals. Do not forget that helping with a census, soul-winning visitation, cottage prayer meetings, and visiting unenlisted Christians are all a part of community missions. Talk with your pastor and accept definite responsibilities to be carried out through your community missions program.

Edith Stokely

To Stewardship Chairmen

"We Have a Treasure" is the title of a booklet which many have found to be truly a stewardship treasure. It contains twelve brief stewardship messages, one for each month in the year which are ideal for de-

votional services in circle meetings. This is not a new booklet for it was published several years ago, so it may have been used in your missionary society. However, we have found many stewardship chairmen who have never seen a copy. So, we are telling about it again. It is too good for your society to miss.

Order a copy or, better still, order enough copies for the stewardship chairman in each of your circles to have one. In "We Have a Treasure" you have a treasure of good stewardship devotional material—and it costs only 10c a copy. Order from Woman's Missionary Union, Birmingham 3, Alabama.

With March, the W.M.U. year is half gone. It may be well for you to check on the progress of the stewardship education plans in the young people's organizations. Or, you may be such a good chairman that you are keeping up with the work done in each organization each month. You will remember that the leaders of Sunbeam Bands and counselors of Junior G.A. and Junior R.A. chapters have booklets giving stewardship programs for each month. Stewardship suggestions for Intermediate G.A. and Intermediate R.A. appear in their magazines every month and one program a quarter is given in *The Window of YWA*.

Each of these programs fits into a well-planned course of graded stewardship study. If an organization misses even one of the programs, just that much of the training is lost to the young people. You and the young people's leaders have a real stewardship in all of these splendid stewardship plans. Be sure that you are faithful to the trust.

You will be remembering that your special stewardship responsibility for March is the Annie Armstrong Offering for home missions. Co-operate with those planning the week's observance in setting a high goal for the offering, in seeing that the envelopes are distributed, and that every effort is made to assure a worthy gift from the W.M.U. of your church. Advance is the word for Southern Baptists! A substantial advance in the Annie Armstrong Offering will mean advance in all of our home mission work.

Mrs. C. W. Creamer

Preparation for Your Program this Month

Dr. J. F. Plainfield knows this subject from personal training and experience and his devotion to truth made him agree to write our program for us. Following each separate discussion the testimony sections in first person may well be read or quoted by the same woman throughout the program.

If in your membership there is an ex-Catholic, she would probably wish to give testimony of the joy of assured salvation.

To continue your study of this vital matter, secure free from our Home Mission Board enough copies of Mr. C. K. Rand's

leaflets on Catholicism to give one to each woman.

Write to POAU (Protestants and Other Americans United), 1633 Massachusetts Ave., N.W., Washington 6, D.C.; several of your women should enroll in this strategic organization and keep its work before your society in the future.

Have some of your women read Paul Blanshard's *Communism, Democracy and Catholic Power* (see *Missionary Round Table Booklist*).

For more about Dr. Plainfield's faithful life see *A Path of Light*, pa. 75c, cl. \$1.50 from your Baptist Book Store.

Make the Story of

HOME MISSIONS LIVE!

It's wonderful what these visual aids will do—bringing before your very eyes the home mission program of Southern Baptists. Most of these productions can be shown a number of times; many churches are buying them.

Your Beautiful America tells through the many phases of Home Mission Board work how the gospel can make beautiful the ugly spots in our America. Dedicated to Woman's Missionary Union, it can be adapted especially for use during March Week of Prayer for Home Missions.

Quenching the Thirst reveals that Southern Baptists can give spiritual water to the thirsty souls in the West. Can be used with Albert McClellan's book, *The West is Big*.

Children of Our Homeland shows how the Word is carried to the children of different races in our homeland.

Our Spanish Speaking Friends pictures the contribution of Latin Americans to America, their need for the gospel, and our task in giving it. Can be used with the book, *Adventuring with God* by Eva Inlow.

These color filmstrips come complete with program suggestions and manual. Each sells for \$5 or may be booked from the following Baptist Book Stores at \$1 service charge plus postage:



Scene from *Quenching the Thirst*

Albuquerque, N. Mex.; Atlanta, Ga.; Birmingham, Ala.; Charlotte, N.C.; Columbia S.C.; Dallas, Tex.; Fort Worth, Tex.; Houston, Tex.; Jackson, Miss.; Kansas City, Mo.; Little Rock, Ark.; Louisville, Ky.; Oklahoma City, Okla.

Program

Where Catholicism Misses the Way

Planned by Dr. J. F. Plainfield

Devotional

Song: "I Surrender All"

Scripture reading—Philippians 3:7-14

Brief talk pointing out:

The futility of human pride and gains
The supreme end of life and religion,
Jesus Christ

The necessity of pressing toward a greater participation in spreading the gospel of Christ

Prayer: of personal surrender to Christ in order to realize his kingdom in us fully, and in individual Catholics through our testimony and life

Song: "The Solid Rock"

Program Outline

The Pope's Invitation

Dr. Plainfield's Personal Testimony
Catholicism Misses the Way Concerning Christ

Dr. Plainfield's Testimony
Catholicism Ignorant of the New Birth

Dr. Plainfield's Testimony
Catholicism and the Bible

Dr. Plainfield's Testimony

Hymn: "The Church's One Foundation"
The Sacraments, Mass, and Indulgences
Outer Attitudes of Catholicism
The Power of the Catholic Hierarchy
What Can We Do?

Prayer

The Pope's Invitation

The Associated Press, in 1950, quoted Pope Pius XII as appealing "to all who believe in Jesus Christ to unite under the Roman Catholic Church." The pope continued: "Oh, that this holy year could welcome to the one true Church . . . so many who though believing in Jesus Christ, are for various reasons separated from her." This appeal is planned to fix in the minds of any people who may be wavering in their religious convictions, the thought that the Catholic Church is the only true, apostolic, Christian church, and that all outside of it, individuals and church groups, miss the way. Their idea is that others are false, insecure, and their return to the Catholic Church is the logical solution of all Christian and denominational problems.

But the statement of Pope Pius XII misses the point. Not all evangelical denominations left the Catholic Church and they cannot be said to have separated from something they have never been a part of. This is the way the Baptist churches feel. Through the centuries, from the apostles down to the present, Baptist churches, meaning New Testament churches which held to New Testament teaching and principles, have had a continuous existence apart from the Roman Catholic Church.

If the pope's invitation were based on truth people would not leave the Catholic Church, to seek the way to Christ.

The Converted Catholic Magazine is edited exclusively by converted ex-priests and is authority for the statement that "the exact number of those who leave the priesthood cannot be definitely determined.

However, from all the facts at hand, the mission estimates conservatively that at least seventy-five quit annually in the United States." We have no exact means of knowing how many more in all other countries but we know many do leave the priesthood.

The Converted Catholic Magazine also says: "The majority of converted Catholics become Baptists, according to one of the mission's questionnaires." Why? Because they found the true way with those who hold without apology to the principles of New Testament Christianity.

Dr. Plainfield's Personal Testimony

Years ago, while engaged in missionary work in Tampa, Florida, under the Home Mission Board, I received an invitation to an informal get-together at a Catholic school by a number of priests of the Salesian Order, of which I had once been a member. Some were schoolmates of mine in the days of my training for the Catholic ministry in Italy. The oldest one among them was the president of the Catholic novitiate and seminary where I spent the first year of preparation for the vows of the order and the priesthood. He had come with a message from my brother, the Archbishop and present envoy of the pope to Mexico. He argued, "I want you back in the Catholic Church, where you truly belong."

At this point I recounted the story of my conversion—the longing after peace, the search for light and life, the agonies before my new birth in Christ, the persecutions and trials following my conversion, and my joy in the service of Christ. I saw tears in the eyes of one priest and there was an undefinably tragic look on the faces of the others. Were they conscious of having missed the way?

Then I added, "If you can prove by the Bible that I am wrong, I promise you that I will reconsider my present position." To which the old priest replied: "I am not able to argue with you upon religion exclusively from the Bible. You know the Bible better than I do because I don't spend time reading it much less studying it. We Catholics believe that the Bible is not the only and all-sufficient revelation, and

therefore it ought to be supplemented by the writings of the early fathers, the oral traditions of the early Church, and the interpretations of the pope." To me and to all Baptists the Bible is the all-sufficient revelation of God, and Christ the all-sufficient high priest.

Catholicism Misses the Way Concerning Christ

Catholicism knows little or nothing of Christ as Saviour. The Christ of Catholicism is fashioned according to the notions of man, an imaginary, unreal Christ, wholly impersonal and ineffective except by the mediation of priests, sacraments and the intercession of saints and Mary. Their Christ is presented in the form of a water, which by the magic word of the priest, is changed into the flesh and soul, the humanity and divinity of Christ.

Again Catholicism shows a Christ fashioned by the skillful hand of an artist, painter or sculptor. He is worshiped by devout people as a dead man, hanging from the cross, still bleeding for the sins of the world. He who undertakes a reverent study of the New Testament will be led to know not a dead but a living Christ.

Dr. Plainfield's Testimony

I for one became convinced early in my life that the Catholic Church offered me only a form of religion, ceremonies, the husks instead of the kernel, images, statues and the word of the priest instead of Christ and the Word of God. When I finally appealed to God for help, Christ answered my cry and became my only Saviour and Lord. Neither the violent reactions of relatives, friends, classmates, nor the bitter persecuting spirit of reactionary Catholic public succeeded in shaking my faith in Christ.

A brother of mine, writing from Italy, assures me "that life has taken an entirely different look since I turned to Christ as my only Saviour, and I feel spiritually united with you, however I may be separated from you by distance." Yet years ago this same brother called me a traitor to family traditions and to God. Here and

there, at home and abroad, I heard the same story from the lips of men and women. Their customary expression is, "I passed from darkness into this marvelous light."

Catholics Ignorant of the New Birth

We may ask do most Catholics know the experience of being "born again"? Does Christ, the personal Saviour, enter into their lives as companion in all life's experiences, sympathizing friend in sorrows and tribulations, as gentle teacher?

Dr. Plainfield's Testimony

An Italian said to me, "I never really knew anything about Christ, till I read the Bible and accepted him as my personal Saviour." In all my years as a Baptist missionary, traveling in three continents in the interest of the gospel, I never yet met a single Catholic person, priest, layman or woman who knew the meaning of the "new birth" or who could say that he felt the joy and assurance of salvation through Christ. I have known a good many virtuous, saintly souls, deeply concerned over their salvation, but they never spoke of being saved, except by priestly forgiveness in confession, and by the intercession of Mary, the mother of Jesus, and the saints and the souls in purgatory.

Catholicism and the Bible

Catholicism misses the way by withholding the free use and knowledge of the Bible. The Catholic Church denies this and in recent years in some places has said it was urging the reading of "the Catholic Bible." But without exception all who leave Catholicism admit their previous ignorance of the Bible. "Stuffed with philosophy and expert in the mechanics of their religion, most of the priests know nothing of Christianity's real message," says *The Converted Catholic Magazine*.

A strict censorship is extended to cover the spread of what the priest calls "the

Protestant Bible." Such Bibles in any language are confiscated as soon as they appear in the hands and homes of Catholic families. Over 100,000 copies of the Bible sent by the British Bible Society into Spain in 1941, were turned over to a paper factory by Franco to be ground into pulp. The Catholic Church offers beautiful cathedrals, colorful processions which resemble extravagant carnivals, endless ceremonies, rites, signs, symbols and objects of adoration but these are stressed over and above the true worship of God and the simple teachings of the Bible. No people can be lifted to God if God is not made the high spot in their lives by the knowledge of the Bible.

In America now there is not only the threat of communism but the growing threat of a militant Catholic totalitarianism. This latter would destroy the evangelical forces which accept the finality of Christ and the authority of the Bible.

The evangelical churches in America seem indifferent to this danger to basic Biblical truths.

One of Italy's greatest patriots, a writer of distinction, was Silvio Pellico, a true Christian and a diligent student of the Bible. When in prison at Milan during Italy's wars of independence, he was seized by qualms of doubt. In his despondency he allowed his Bible to stay closed, trying to sing away his troubles in pretended merriment. One of the children of his Catholic jailer, seeing the closed Bible, spoke sneeringly, "It seems to me you are not so sad since you left off reading that villain of a book." That is what that child was taught by parents and priests.

Besides the essentials of external piety, the reading from the prayer book, learning the catechism, the priest's use of the Latin and pantomime in religious service, there is little suggestive of soundness of faith, of knowledge of the Bible, or the desire to read and understand it. And yet there could not be anything better fitted to lead the hearts of Catholics to God, than to put the Bible into their hands. They would then see that a system which pretends to take off the load of sin at the word of a priest cannot free them of moral responsibility and remove the burden of sin or the accusing finger of conscience. Sin stings until Christ himself takes it away.

Many young men and women shut them-

selves up in monastic institutions, decoyed by fear of hell and moved by the heart's desire to find peace, and live a life of purity and total separation from the world. As if anyone could purify himself and shut out depravity by locking himself into a monastery or in a cell!

Dr. Plainfield's Testimony

I found life there more barren than in a desert and the anaesthesia of long meditation, of fasting, of physical torture never brought peace to the soul. If only I had had the Bible! Once in the library of the monastery I found an old Bible buried among musty papers. I ran to the priest, my superior, to show him my good fortune. He wrenched the book from my hand and told me not to read it ever. "It is a forbidden book." Then he threw the Bible into the fire.

I remembered this in 1903 when I was teaching in a Catholic monastery and college in Pernambuco, Brazil. There had been a fearful persecution of Baptists there. Two missionaries, Solomon Ginsburg and William H. Cannada, were the target of the bitterest attacks by the Catholic bishop and monks. During that persecution a native Christian named Jose Antonio dos Santos was murdered; the Baptist church building in Recife was attacked, stoned and smeared as the Catholic procession passed in front of it. Later thousands of Bibles and New Testaments were burned by a monk in a great bonfire lighted in the town square while thousands of townspeople shouted, "Down with the 'Nova Seita' (new sect)."

That led me to seek an interview with Mr. Cannada. There followed several such interviews, and later, in the home of the missionary where I had taken refuge, by a careful study of the Bible, I accepted Christ as my Saviour and Lord. The glorious ministry of many years followed the glorious experience of that day.

Here in the United States we have freedom. We can take the Bible with us through the streets, read it, teach it unmolested, except where the priest rules. We are free to preach to as many as can assemble within the reach of our voices.

A Covered-Dish Luncheon

A PARABLE BY ALICE ROUTH

I went to a covered-dish luncheon the other day. Maybe the term is unfamiliar to you as it was to me a few years ago.

The ladies meet sometimes in a home but more often in the church dining room. There's a bustle and a hustle getting things in order; some curiosity, too. Will Mrs. A bring her pet salad? Did Mrs. B bake her wonderful cake? What will Mrs. X bring this time? On and on go conjecture and comment. Each person brings her specialty. Much thought and work is evident. There are delectable smells (later transformed into taste). Artistic fingers have added beauty in decoration and arrangement.

What could we do with a "covered-dish" program? If each member felt that her part must be a "special," perfect in content and expression, if each "dish" expressed loving interest and skill, wouldn't the "luncheon" be something out of this world?

Isn't there a line somewhere about workmen (workwomen, too) who need not be ashamed?

But in Catholic lands Bible teaching and preaching is met with derision, contempt, persecution, and may even take one to prison and death. American Christians seem not to value sufficiently the precious possession of their freedom.

Sacraments, Mass, Indulgences

The Roman Catholic Church has made salvation depend on sacraments, masses, indulgences and ceremonies.

Catholicism teaches that there are seven sacraments. They are baptism, confirma-

tion or christening, penance or confession, eucharist or communion, extreme unction, ordination, and matrimony. The Council of Trent adds: "If anyone declares that the sacraments are more or less than seven or that any one of the seven is not truly and properly a sacrament, let him be anathema (cursed)."

The Bible teaches nothing about sacraments, but there are two ordinances accepted or instituted by Christ—baptism and Lord's Supper. The word sacrament is meant to convey the idea that the sacraments confer and impart grace in themselves, when administered by the priest as representing the Roman Catholic Church.

Ordinances, in the sense taught by the Scriptures, are only symbols of truth and grace. Baptism, according to the Roman Catholic theology, is the sacrament which actually removes original sin and any other sin committed previous to the act of baptism. After centuries of practicing immersion the Catholic Church changed to aspersion or sprinkling, claiming it received from Christ the authority to do so. The Roman theology teaches that both unbaptized babes and adults, are eternally lost; also that babes should be baptized by force even when the parents are opposed to it.

Christening or confirmation is an act of sacrament performed upon a subject who reaches the age of reason, a child of seven or older. The youth is confirmed by the bishop who by the touch of his hand on the cheek and by anointing with oil imparts the power of the Holy Spirit. By this act the youth not only accepts and proclaims publicly the faith, but promises to promote it and fight for it till death.

Penance and confession is the sacrament by which the priest speaking the words, "I absolve thee from thy sins in the name of the Father, and of the Son and of the Holy Ghost," forgives sins of a repentant person who confesses sins and promises to do penance for his sins.

The eucharist or the Lord's Supper is the Sacrament by which the priest memorializes the death of Christ by crediting to himself the power to change the bread and wine into the body and blood of Jesus Christ. Bread and wine remain only as incidents but the substance is Christ himself.

Extreme unction is the sacrament by which through the anointing with the sacred oil by the priest, the prayer prescribed for such time and purpose, the sick person bedridden, deemed unable to recover and actually near death, receives from the priest the sanctifying grace, the forgiveness of sins without confession, the comforts of religion, and is exhorted to suffer with patience.

The ordination to priesthood is the sacrament conveying special power and grace for the office of priest. Through the bishop's words and external signs such as the laying on of hands, men receive the grace and authority for the exercise of the priestly office, such as the celebration of the mass and the hearing of confession. But such ordination contrasts with the teaching of the Scriptures. The priesthood of man was ended at Christ's death, all believers are now priests, that is, they have the right and power to come before God the Father through Jesus Christ. Christ commissioned chosen men, apostles, to go, preach, baptize and teach the gospel, but never to set up a hierarchial order of priests.

By the sacrament of matrimony the priest and he alone seals the contract of marriage before God and imparts the grace needed for the exercise of parental authority and the enjoyment of conjugal happiness. No other marriage contract is recognized by the Catholic Church.

Mass, Indulgences, Ceremonies

Roman Catholic theology teaches that in the mass the priest offers a true sacrifice of atonement for the remission of sins for the living and the dead, in the same manner and value as the sacrifice of Christ on the cross. And the eucharist, or the changing of bread and wine into the body and blood of Christ, is the core of the mass. Around this core are grouped a number of psalms, prayers, gospel passages, excerpts from the Epistles of the New Testament—all in Latin, and an acted ritual of walks, sign of cross, sound of bell, etc. The mass is the one celebration no Catholic can afford to miss except on penalty of mortal sin.

Indulgences represent a compilation of acts, prayers, offerings and penances to win

forgiveness of certain sins, and a limitation in the number of years one must spend in purgatory (i.e.—a sort of prison for those not ready for heaven, yet suffering like the lost in hell until they are lifted out of it and raised to heaven).

Outer Attitudes of Catholicism

We have been thinking about the inner manifestations of Catholicism as related to the worship of Christ, the study of the Bible, and the sacraments. Now let us look into some of the outer manifestations and attitudes of Catholicism.

Intolerance is unwillingness to grant to others the treatment one demands for himself. In religion it means unwillingness to act justly toward those who differ in matters of the Christian religion. It is a Christian duty "to contend for the faith once delivered to the saints" but that does not mean to contend without love or to resort to words and deeds of an intolerant spirit. Our missionaries and believers have prudently abstained from showing the spirit of intolerance.

But nothing seems to hinder the priests from going to all extremes of bitter words, scurrilous charges and deeds of violence. They stir the masses with tales of fearful disasters to be visited upon those Catholics who listen to the gospel preaching. They forbid the sale and distribution of Bibles and evangelical tracts. They enjoin their members to burn all such literature. They deeply resent the fact that so many Catholics, once they become acquainted with the gospel message, embrace the evangelical faith.

Therefore they forbid Catholics to read anything other than what has been approved by the priest, and to attend any gospel meetings under penalty of damnation. They incite their people to hatred, thoughts of hostility, deeds of persecution.

The *Catholic Encyclopedia* says: "The Church legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerant it is; in fact, its 'raison d'être' (reason for being) is intolerance of doctrines subversive of the faith." But intolerance of doctrines becomes intolerance of heretics anywhere within the territory of Catholic influence, and is vented against

them for no other reason than they hamper the domination of the Catholic priest. Roman Catholicism has been preponderantly associated with Latin countries and civilization. While it has been in some respects a force for good, it has failed to shape the life of its people in a distinctive Christian and spiritual way.

The spirit of intolerance cannot resort to open acts in most of the United States, because in most sections the influence of a Protestant majority and an enlightened society will not permit Catholicism to inflict physical and mental injury on any individual or group as in countries ruled by Catholicism.

Alexander Rudolph Vinet, Swiss historian, wrote, "One must have religion in order to respect the religion of others, and the more he has of religion, the more he will respect that of others." If Catholicism demands liberty and tolerance for itself, it must accord the same to all men under heaven. Someone may say, "But American Catholics are not intolerant; they make such good neighbors; they are so loyal and true, etc., etc." Yes, they make good neighbors, and are jolly, sociable, agreeable, friendly and all that, as long as the priest permits. But let the hierarchy command and there will be a complete change.

In Colombia, missionaries have been under constant pressure of varying degrees of persecution for the past four or five years

The late Arthur Brisbane once wrote: "What must the angels think of a race that shudders at a cock-fight and cannot make up its mind to stop wholesale murder in war?"

At one time or another they have been driven from their homes and forced to flee from their rural areas. Some were even compelled to leave Colombia. A Protestant church near Cali was dynamited, causing the death of at least three persons and injury to others.

El Nacional, a Colombia liberal party paper, published the photograph of two churches, one, a new brick and stone Baptist church in Bogotá, stoned by a mob assembled by a neighborhood Catholic priest by means of loudspeakers in his church, and

the other practically destroyed. A native evangelical preacher was bound to a tree and murdered. Another was crucified on the ground, and school children were compelled to walk over his body. Thousands of native Christians were attacked, beaten and slain.

El Nacional then exclaims, "We cannot imagine what the comments must be in the world press regarding this unfortunate land of the . . . thousands slain in the turmoil that began in 1948. In the United States they cannot understand how it is that in the twentieth century our religion wishes to impose itself by violence, as when the priest blesses the daggers as blessed weapons when drawn in defense of the Catholic religion."*

The Power of the Hierarchy

The Roman Catholic Church operates to control man in body, mind and spirit, in his temporal and religious affairs and life, for time and eternity, through the sacraments administered by the priest and the hierarchy. Both are necessary for salvation. But if the sacraments fail of persuasion, the stern, inflexible power of authority must be invoked. The authority of the parish priest over his parishioners is well known, but the supremacy of the pope is absolute in all matters of church jurisdiction and even reaches beyond the spiritual to dictate in temporal and political matters. The Catholic hierarchy claims:

1. That Christ transmitted all his powers to the apostles. Therefore they had full jurisdiction over the Church. The pope and bishops are the rightful successors and they interpret officially all revelation, and define articles of faith and legislate on morals, discipline and organization.

2. But the pope is the court of last resort on all questions, such as the form of church government, the relation between Church and state, liberty of conscience, etc. The result is exclusive despotism, absolute autocracy, humiliating tyranny. It defies public opinion, outrages and endangers all freedoms. The pope's pronouncements, when speaking on morals, doctrine and discipline are final and become the law of the

*From *New Age*, May 1952, p. 268.

Church. He declares himself infallible and must be obeyed as such, the same as one would obey Jesus Christ.

3. For practical purposes of organization, the pope, the papal secretary, the cardinals (princes of the Church), the archbishops, bishops, and lastly the priests constitute the hierarchy. But back of all these is the power of the (so-called) "Black Pope," who is the head of the Jesuit Order. His is the task of defending the Church.

FROM CHINA comes the word that this question was asked while Communists discussed remoulding Christian ideas:

"Which evil thoughts must Christians discard, and what true thoughts must they acquire?" This is a summary of their answers:

1. Discard the ideas that Christianity is above politics and above class, opposition to Soviet Russia and to communism, fear of and admiration for America, individualism.

2. Destroy the idea that Christians are on a different footing from the mass of the people. There is no such thing as a Christian standpoint.

3. Discard the idea that we do not recognize anyone as our enemy and that we have a universal love for all men.

The menace to individual and national security results from the use of political power by the hierarchy. It is well known and fully proved by cases without number that the hierarchy has used its power to force, when it could, states and civil authorities to surrender and bow to the demands of the Vatican. When the Church attempts to use the state to enforce its own edicts, and to support its own establishments, it becomes a despotism more dangerous than the despotism of the state when

it attempts to legislate for the church.

Where the spirit of the Lord is, there is true liberty. We should pray and work that interference of the Catholic Church in state matters, such as the demand for recognition of the Vatican State and for the exchange of envoys, will cease once and for all for the good of America. It is necessary frankly to recognize that the challenge and the defiance to the spiritual heritage of American democracy, seems to come more aggressively from elements in the nation which because of their particular faith put the authority of the Catholic Church above the interests of their country.

Meddling with the Public Schools

Just now, the country over, the Roman hierarchy is doubling its pressure to weaken and ultimately destroy our public schools, which are the bulwark of American democracy. The hierarchy is fighting to force or sustain the tax exemption law in several states of the Union, for the benefit of the parochial schools. Some legislatures controlled by Catholic forces have passed laws without public hearing to take tax supported money for the benefit of parochial schools.

The Roman Catholic parochial schools are a particularly divisive force in this land. Their existence is legal by a decision of the Supreme Court of the United States, but they must be maintained by the Church and not out of public tax money. State or federal aid to church schools violates the Constitution.

Moreover the Roman Catholic hierarchy does not give the Catholic parents the right

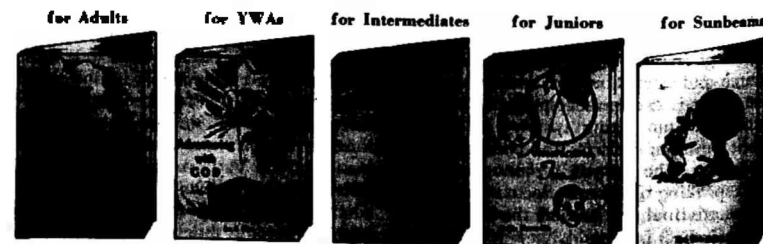
to choose whether their child should be educated in the public schools or in the religious school of his own faith. He must choose the parochial school. This is not freedom of conscience; that is not democracy. Forcing the child to enter the Church school violates his right and his conscience as well as the right and conscience of his parents. Both are contrary to American ideals and to the interests of the public schools.

What Can We Do?

Freedom - loving, Bible - reading Baptists and the Roman Catholic Church do not think alike. We must pray for a revival of Christian truth and life among the members of the Catholic Church. A rebirth of the Christian life based on the experience of grace through Jesus Christ, is the only way. Meanwhile all true Baptists must learn to approach the Catholic problem by the following steps:

1. By each sincere Baptist contacting a sincere Catholic and through love seeking to win his confidence.
2. By education; seeking to be well founded in Bible truth, well informed in our denominational program, so as to not misrepresent it when speaking to a Catholic person.
3. By giving money liberally to our mission causes, not only in proportion to temporal prosperity, but in proportion to our love for others and the needs of the world.
4. By prayer, and faithful witnessing.
5. By a life of service, sacrifice and consecration. The world's hope can be realized only through the open Bible and the cross of Jesus Christ.

Books for Home Mission Study



Order from your Baptist Book Store, 50c each



Missionaries only are listed on their birthdays

1 Sunday "The good seed are the children of the kingdom"—Matt. 13:38 *Miss Bernice Neel, ed. ev., Rio de Janeiro, Brazil, Rev. William Lockard, appointee for Nigeria, Rev. Albino Ortiz, ev. among Spanish-speaking, San Antonio, Tex.

2 Monday "Shew me now thy way, that I may know thee, that I may find grace in thy sight"—Ex. 33:13 Rev. Wyatt Lee, Guadalajara, Mexico, Mrs. J. E. Low, Ogbomoso, Nigeria, *Mrs. Nelson Bryan, Pusan, Korea, ev., Mrs. James Satterwhite, RN, language school, Tokyo, Japan, Rev. James Humphrey, ed. ev., Ede, Nigeria, Dr. A. Y. Napier, em., China; Week of Prayer for Home Missions and Annie Armstrong Offering March 2-6

3 Tuesday "My presence shall go with thee, and I will give thee rest"—Ex. 33:14 Dr. Jack Walker, med. ev., Shaki, Nigeria, Mrs. Charles Culpepper, Jr., ev., Taipei, Formosa, Mrs. A. B. Christie, em., Brazil, Rev. Lawrence Thibodeaux, Thibodeaux, La., French ev., Rev. Sam Mayo, migrant ev.

4 Wednesday "O thou of little faith, wherefore didst thou doubt?"—Matt. 14:31 Mrs. Joseph Underwood, ev., Regille, Rev. Alfred Major, language school, Sao Paulo, Brazil, Mrs. John Hughey, ed. ev., Zurich, Switzerland, Rev. E. O. Mills, em., Japan, Rev. L. D. Wood, ev. among Spanish-speaking, San Antonio, Tex., Mrs. E. L. Kelley, em., HMB

5 Thursday "Love worketh no ill to his neighbour"—Rom. 13:10 Mrs. E. C. MacLean, em., Nigeria; Dr. J. B. Lawrence, executive secretary-treasurer of the Home Mission Board, and his associates.

6 Friday "Then shall the righteous shine forth as the sun in the kingdom of their Father"—Matt. 13:43 *Mrs. Maurice Anderson, RN, China, Rev. George Cole, appointee for Colombia in language school, San Jose, Costa Rica, Rev. Charles Ford, ed. ev., Abeokuta, Nigeria, Mrs. J. R. Allen, ev., Belo Horizonte, Brazil, Miss Anna Hartwell, Mrs. T. C. Britton, em., China, Mrs. Frank Ramirez, Deming, Mrs. James Goodner, Raton, N.M., ev. among Spanish-speaking; Ingathering of the Annie Armstrong Offering

7 Saturday "In thy presence is fulness of joy"—Ps. 16:11 *Mrs. H. H. McMillan, Nassau, Bahama Islands, Mrs. Herbert Caudill, Havana, Cuba, ev., Miss Minnie Hatcher, Honolulu, T.H., ed. ev., Margaret Caudill, MF

by Mrs. W. B. Pittard, Jr., Virginia

8 Sunday "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage"—Ps. 16:6 Mrs. W. C. Taylor, ev., Rio de Janeiro, Rev. T. N. Clinkscales, ed. ev., Londrina, Brazil, Mrs. Merced Becerra, Devine, Tex., Mrs. Jose Enriquez, Roswell, N.M., ev. among Spanish-speaking, Mrs. Nemesio Garcia, ev., Havana, Cuba, Rev. Robert Pugh, Negro ed. ev., Harpers Ferry, W. Va.

9 Monday "I will praise thee; for I am fearfully and wonderfully made"—Ps. 139:14 Rev. Joshua Grijalva, ev. among Spanish-speaking, San Antonio, Tex., Dr. J. B. Round, em., HMB

10 Tuesday "But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth"—Isa. 11:4 Dr. C. L. Culpepper, Sr., ed. ev., Taipei, Formosa, Miss Vivian Nowell, sec. ev., Lagos, Nigeria, Rev. Charles Clark, ev., Maracaibo, Venezuela, Mrs. L. F. Maynard, Negro ev., Mobile, Ala., Mrs. B. D. Gray, em., HMB; annual meeting North Carolina W.M.U., Wilmington, March 10-12

11 Wednesday "And whosoever will, let him take the water of life freely"—Rev. 22:17 Rev. L. L. Lowry, ev. among Spanish-speaking, Beaumont, Tex.; Dr. T. L. Holcomb, executive secretary of the Sunday School Board, and his associates.

12 Thursday "Every plant, which my heavenly Father hath not planted, shall be rooted up"—Matt. 15:13 *Mrs. D. Rudolph Russell, Bangkok, Thailand, Rev. Manuel Quintana, Mariel, Rev. Luis Napoles, Marti, Cuba, ev., Miss Gladys Williams, New Orleans, La., emergency home

13 Friday "Those things which proceed out of the mouth come forth from the heart"—Matt. 15:18 Pray for Dr. Albert McClellan, associate secretary and director of publications, Executive Committee, SBC

14 Saturday "Lo, I am with you alway, even unto the end of the world."—Matt. 28:20 Pray for Dr. Walter Alexander, executive secretary of Relief and Annuity Board, SBC, and his associates

15 Sunday "Suffer little children, and forbid them not, to come unto me"—Matt. 19:14 Rev. William Haverfield, ed. ev., Guadalajara, Mexico, Miss Blanche Bradley, em., China, Miss Aldere Fox, ed. ev., Gatun, Canal Zone, Rev. Carlo Lima, ev., Remedios, Cuba, Rev. A. Walter Williams, Negro ev., Atlanta, Ga., Miss Evangelina Lopez, ed. ev. among Spanish-speaking, Alamo, Tex.

16 Monday "Whosoever shall receive one of such children in my name, receiveth me"—Mark 9:37 Mrs. Marion Oates, ev., Lima, Peru, Mrs. J. B. Hipps, em., China

17 Tuesday "And when the men of that place had knowledge of him they . . . brought unto him all that were diseased"—Matt. 14:35 Rev. William Walker, Oita, Japan, *Mrs. S. G. Rankin, China, ev., Rev. Abe Smith, ev. among Spanish-speaking, Ft. Worth, Tex.; state W.M.U. annual meetings, Montgomery, Ala., Rome, Ga., Richmond, Va., March 17-19

18 Wednesday "And Jesus advanced . . . in favor with God and men"—Luke 2:52 Mrs. Dan Sharpley, ev., Santa Maria, Brazil, Rev. H. E. Baer, Indian ev., Flagstaff, Ariz., Rev. James Goodner, ev. among Spanish-speaking, Raton, N.M., Rev. J. G. Sanchez, em., HMB

19 Thursday "Remove sorrow from thy heart, and put away evil from thy flesh"—Eccles. 11:10 Rev. Coleman Clarke, ed. ev., Kyoto, Japan, Mrs. W. L. Jester, RN, Ogbomoso, Nigeria, Mrs. E. M. Cross, ev., Wahiawa, Oahu, T.H., Mrs. W. W. Lawton, em., China, Rev. Diaz, ev. among Spanish-speaking, San Pablo, Calif., Rev. Robert Delaware, Indian ev., Shawnee, Okla.

20 Friday "Be thou an ensample to them that believe, . . . in manner and life"—1 Tim. 4:12 Miss Elizabeth Hale, Alor Star, Malaya, Rev. H. R. Littleton, Kumasi, Gold Coast, Africa, Rev. Marvin Lytle, Spenard, Alaska, ed. ev., Rev. Tom Gullatt, ev., Mito, Japan, Mrs. E. G. Wilcox, em., Brazil

21 Saturday "In every thing give thanks" 1 Thess. 5:18 *Miss Ruth Kersey, RN, Ogbomoso, Nigeria, Mrs. Lloyd Neil, RN, appointee for Columbia in language school, San Jose, Costa Rica, Rev. J. L. Galloway, em., China, Mrs. Filomeno Hernandez, ev., Catalina, Cuba, Rev. Benito Villarreal, Houston, Rev. Elias Delgado, LaFeria, Tex., ev. among Spanish-speaking

22 Sunday "My house shall be called the house of prayer"—Matt. 21:13 Miss Hazel Smith, ed. ev., Avellaneda, Argentina, Mr. H. W. Fite, special appointee, ag. ev., Corrente, Brazil, Rev. R. L. Bausum, ev., Keelung, Formosa, Mrs. L. Grace Thompson, em., HMB

23 Monday "For there is one God, and one mediator between God and men"—1 Tim. 2:5 Rev. Finlay Graham, ev., Beirut, Lebanon, Mrs. William Ferrell, appointee for Argentina in language school, San Jose, Costa Rica, Mrs. Ismael Negrin, ev. among Spanish-speaking, Key West, Fla.

24 Tuesday "Come, ye blessed of my Father, inherit the kingdom prepared for you"—Matt. 25:34 Mrs. Leonard Lane, ev., Lagos, Nigeria, *Dr. Ethel Pierce, med. ev., China, Rev. J. C. Jackson, Negro ev., Tulsa, Okla., Miss Grace Clifford, em., HMB; state W.M.U. annual meetings, Jacksonville, Fla., Knoxville, Tenn., March 24-26

25 Wednesday "Weeping may endure for a night, but joy cometh in the morning"—Ps. 30:5 Rev. Victor Koon, Honolulu, T.H., Rev. Roy Lyon, Torreon, Mexico, ev., Mr. W. H. Tipton, em., China, Mrs. Everett Gill, Sr., em., Europe, Mr. H. D. Stein, GWC New Orleans, La., Gwendolyn Koon, MF

26 Thursday "Wilt thou lay down thy life for my sake?"—John 13:38 Mrs. Tucker Calaway, Fukuoka, Japan, Mrs. Paul Sanderson, Belem, Brazil, ev., Rev. Burton Davis, ed. ev., Fortaleza, Brazil, Mrs. Sostenes Martinez, ev. among Spanish-speaking, Beeville, Tex., Mrs. C. W. Stumph, em., HMB

27 Friday "Blessed are the meek: for they shall inherit the earth"—Matt. 5:5 *Miss Frances Hudgins, Bangkok, Thailand, ev., Mrs. William Lockard, appointee for Nigeria, Mr. Robert Fielden, special appointee, aviator, Corrente, Brazil, Rev. Marvin Sorels, Indian ev., Sells, Ariz., Rev. J. J. Johnson, em., HMB

28 Saturday "Arise, therefore, and be doing, and the Lord be with thee"—1 Chron. 22:16 Miss Ray Buster, ed. ev., Rio de Janeiro, Brazil, Rev. Joe Carl Johnson, Sao Luiz, Brazil, *Miss Margie Shumate, Bangkok, Thailand, *Mrs. Clyde Dotson, Gatooma Southern Rhodesia, ev., Dr. Franklin Fowler, med. ev., Asuncion, Paraguay, Rev. Tochie Sakamoto, Japanese ed. ev., Los Angeles, Calif., Betty, John, Ruth and Lolete Dotson, MF

29 Sunday "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven"—Ezra 7:23 Pray for Dr. Porter Routh, executive secretary, Executive Committee, SRC, and his associates; Home and Foreign Missions Day in Sunday School and Offering

30 Monday "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ"—1 Pet. 1:18-19 Mrs. William Andrews, ev., Santiago, Chile, Rev. David Treviso, ev. among Spanish-speaking, El Paso, Tex.

31 Tuesday "Lord, who shall abide in thy tabernacle? . . . He that backbiteth not with his tongue"—Ps. 15:1,3 *Miss Ethel Fay Taylor, ed. ev., China, Mrs. A. Y. Napier, em., China, Mrs. Ima Boyd, ed. ev. among Spanish-speaking, Artesia, N.M.; state W.M.U. annual meetings, Shreveport, La., Jackson Miss., March 31-April 2; annual meeting Cuba W.M.U., March 31

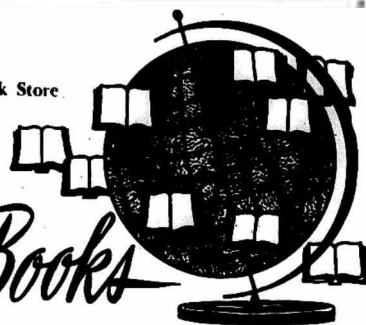
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Our World in Books



A Catholic Speaks His Mind by Thomas Sagre, Harper, \$1

This is an unusual book in that a Catholic rarely dares to speak his mind in criticism of the practices of the Catholic Church. Here the author contends that present day Catholic practices are particularly disturbing since it is becoming more and more difficult for a good Catholic also to be a good American.

The strict dictation of the Church in the political life of its members is evidenced in the growing "Catholic bloc" in our country. There is the financial side also as he points out that for the past thirty years support for the Holy See has come largely from the United States. Not only in these realms but in others, his analysis of America's religious conflict is clearly and forcefully presented.

The suggestion of imperfections in other religious bodies in our country will make the thoughtful reader re-examine his own religious practices.

Human Crisis in the Kingdom of Coal, by Richard C. Smith, Friendship Press, cl. \$2, pa. \$1.25

Briefly the author points out the unpredictable, unstable life of the American families engaged in work in the coal fields and considers the responsibility of Christians regarding the rights of individuals. He relates his experiences in a mining community as he faced the complex problems of broken homes, strikes and picket lines, bread lines, tavern brawls, and an empty chapel. He also relates the accomplishments and encouragements in meeting these problems through the chapel-community center with a program similar to our Good Will Center program. In this he offers stimulating suggestions that he has found workable and worth while.

The coal industry is but representative of numerous industrial areas in our country with similar problems and urgent appeal for help on the part of Christians.

The Land of Poco Tiempo by C. F. Lummis, University of New Mexico Press, \$3.50

The Southwest is a section of our country where peoples of three cultures have long lived side by side. This book deals especially with the Indian and the Spanish-speaking American. It is the story of their customs, their religions, their traditions, and their outlook on life.

The greater part of the book is devoted to the Pueblo Indians whom the author characterizes as peaceful, house-dwelling, home-loving tillers of the soil, good Catholics in their churches and good pagans everywhere else. There, too, are the Navaho Indians who are pictured in less favorable light. The Mexicans are referred to as a people unlearned and poor but more courteous than kings. This, too, is a large Catholic group.

Of particular interest is the author's discussion of the Penitentes with their strange and cruel ceremonies. In picturesque language he describes their practices as the heart of Africa beating against the ribs of our Rockies. In 1948, according to Erna Fergusson, the Penitentes were extended the blessings and protection of the Catholic Church.

The Southwest is a place of unusual natural beauty but also a place of extremes in economic and spiritual poverty. This informative book points up a challenging field for our Home Mission work.

The Peoples and Policies of South Africa, by Leo Marquard, Oxford University Press, \$2.50

This brief history of the Union of South Africa covers a period of three hundred years. It points out the complicated problems of that country with her society made up of many races leading to bitter interracial frictions.

The author pleads for a serious attempt at the only possible solution, as he sees it, to South Africa's troubles—a working partnership of all her races. This is a well-written book for the thoughtful reader interested in the problems of our world today.

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