

JULY 1958

ROYAL SERVICE



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a CALL to PRAYER for Moslems

ON THE SKYLINE of Beirut, Damascus, Amman, Cairo, all the great cities of the Near East, there rise like a forest the minarets, the prayer-towers of Islam. Their slender spires pierce the heavens in every Moslem village and hamlet across the vast areas of the Arab world. A minaret stands atop the Mount of Olives marking the place where Jesus is supposed to have stood when he said, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth."

From the minaret there goes forth five times every day the clear resounding call of the muezzin. It echoes among the hills or across the fields so that at times you can hear it from two or more villages at once. It fills the city streets borne along by radio and loud-speaker from dozens of mosques.

*"God is most great; God is most great:
I testify that there is no god but the God
And Muhammad is the Apostle of God.
Come ye to prayer; God is most great."*

This simple, oft-repeated "testimony," the creed of Islam, bears with it implications that are a constant challenge to Christianity. For this religion was born with a defiant attitude toward Christian teachings and has maintained that attitude through the centuries. The Koran is full of warnings to the "associators," those who associate others with God. Such are to be avoided and condemned. God is one. "Esa, son of Mary, did you tell the people to take you and your mother to other gods besides me?" God asks Jesus in the Koran. And he answers, "Lord, you know I only taught them what you commanded." The implication is that such blasphemy is unthinkable!

The Moslem worships the one, all-powerful God. He knows that God is most great, that God is everywhere present. The name of God is on his lips constantly. But God is to be feared, not one for fellow-

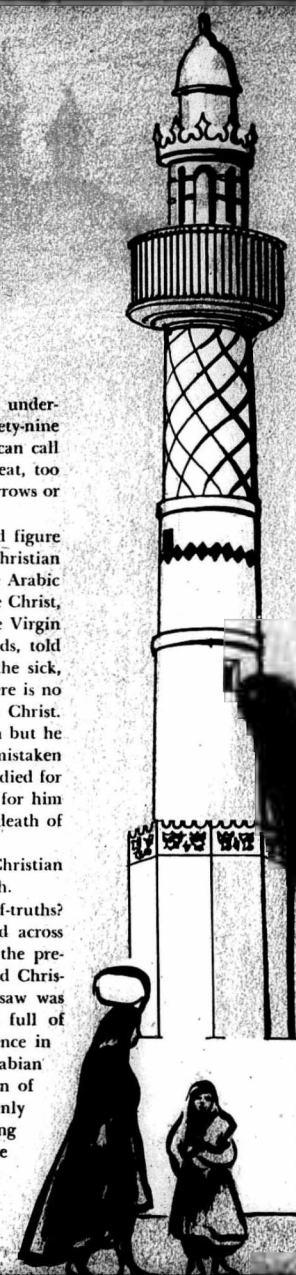
by Virginia Cobb, missionary in Lebanon

ship. The duty of the believer is to surrender to Islam, not understanding or comprehending the will of God. There are ninety-nine beautiful names by which the Moslem, the surrendered one, can call upon God, but not one of them is love. Yes, God is most great, too great to be concerned about man, too great to share in the sorrows or suffer for the sins of man.

The Moslem knows of Christ. But what a pale, distorted figure he is to the Moslem. Even his name is twisted. The Arab Christian calls Christ "Yasua'" (Ya-soo-a'). The Moslem, using the same Arabic letters in different order, calls him "Esa" (EE-sa). "Esa," the Christ, was a prophet, like Abraham and Moses. He was born of the Virgin Mary, and had miraculous powers. He gave life to clay birds, told children where their mothers hid things from them, healed the sick, and raised the dead. But he did these things to astound. There is no hint of compassion or love, nothing divine or tender in this Christ. Because of his preaching of Islam, the Jews sought to kill 'Esa but he was cleverer than they. He slipped away and let another be mistaken for him and die in his place. Someone died for Christ; Christ died for no one. Because he was a prophet of God it was impossible for him to be so humiliated and disgraced, to humble himself to the death of the cross, and so he was taken away to heaven.

Thus the Moslem's acquaintance with some facts of the Christian religion serves to alienate him, to blind his mind to the Truth.

From where did he get these distorted pictures and half-truths? Mohammed the caravan leader of the sixth century traveled across Arabia and up into the Holy Lands where Christianity was the prevailing religion. He had some familiarity with both Jews and Christians. But he rejected both religions. The Christianity he saw was already corrupt and decadent. Controlled by a hierarchy, full of images and pictures, it was without any transforming influence in the lives of its adherents. What a different story had this Arabian seen met a vital, living Christianity! For would not this man of great influence and courage to proclaim such a religion openly and to suffer for it, would he not have recognized in the living Christian faith, the fulness of that faint glimmer of light he had seen? But instead he rejected for himself and his follow-





Thousands of us go every year to visit the Holy Land, to see the places walked . . . but we hardly see the needs of the people living in darkness . . .

ers what he saw, denying the deity of Christ and the fact of his death and resurrection. And he has passed along to one seventh of the world's population today, 116 million Moslems, his misconceptions of Christ and Christianity, his picture of Christians as less rigid in their moral standards, and less faithful in their religious practice than Moslems. To be a Moslem is to be already rejecting Christ, and to be defiant to the gospel.

Sadly enough, we "Christians" through the ages have done little to correct these false ideas. We met the Moslems with fear and hatred in Europe. We tried to reclaim the "Holy Lands" from them by sword and spear in the Crusades. We have colonized and exploited their lands, we have made much of their oil, their military bases, their strategic location in the world conflict, but we have not shown them love or respect. To Moslems "Christian nations" have by their broken promises, false dealings, and selfish unconcern for the Arab people in this century, only darkened the name Christian for the inhabitants of the Near East.

Of the major religious populations of the world, Moslems have received the least of our missionary effort and concern. Chris-

tian people go by the thousands every year to visit the Holy Lands and see the place where Christ walked. But they hardly see the people living in darkness in and around the holy places. Many go to learn what the land and its ancient remains may reveal about the Word of God. But oh so few go to bear the Word and its life-giving message to the people.

The history of Christian missions in Arab lands is full of the stories of those who came and left, discouraged by the hard hearts and strong opposition of Islam, and of others who were expelled from the land as soon as their work began to bear fruit. Of those who remain many resign themselves to witnessing to the non-Moslem minorities scattered throughout the Near East. Even those who resolve to witness impartially to all, deal with the same groups. For the ones who will attend a meeting, listen to a message, or have any dealings with Christians are of these minorities. Thus the larger part of the total Christian effort in the Moslem Arab world today is being expended among the minorities, while the great Moslem majority goes on, lost, and unreached, and unsought.

What of the Arab Christians? Surely they are the key to winning their own

neighbors. But most of them have come from these minorities. They have learned through centuries of Moslem domination and discrimination to fear and hate them. They have very little association with Moslems. Two separate cultures having lived side by side in every city and town for centuries yet never intermingling. Many of these Christians, even some Baptists, hardly believe that a Moslem can be saved. Though they are zealous witnesses for Christ, their efforts are almost entirely confined to their own people.

Who then will bear the good news of salvation to the Moslem Arab people? Who will see these millions living in the dread death-grip of Islam and strive to free them? Who will see the black shadow that lies over the great heart-land of the world, the birthplace of Christian civilization, and give himself to lighten a little of that darkness? It can only be done by those who are willing to pay the price, to work long and patiently for little results, to love in spite of the hatred and opposition that must come, and to depend upon the Power of God that can bring sure victory.

Hospitals provide an entrance into Moslem lands as well as a means of witnessing to patients and their families. Schools, in

so far as they are free to teach what they will and can enroll Moslem students, are excellent means of reaching young lives before they are hardened and prejudiced. Printed materials can witness where an evangelist may not go, and may do so more precisely, at greater length and with no argument! But the greatest witness is the power of a transformed life. This has been demonstrated by the young Moslem who became interested when the partner on his workbench was converted. The young man came to the mission house asking "How does one join this church?" He had seen a wicked man changed by Christ.

The secret of success lies not in a particular method or a specialized approach. "For the weapons of our warfare are not worldly but have divine power" (2 Cor. 10:4 RSV). It lies in the utilizing of God's power by God's people through prayer. In this year of prayer for world evangelization, will you give these millions so hardened against the gospel a special place in your prayer and concern? Will you sacrifice a portion of your time and strength to pray for these millions dying without Christ who died for them? Will you hear the continual call from thousands of minarets as a call to you to pray?

JULY 1958

Volume 53, Number 1



The Missions Magazine for Southern Baptist Women

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Cover—The white heat of desert sands, a woman's eyes showing above a veiled face, a religion whose mosques are on the skyline in towns and villages—these are evidences of the Moslem's overwhelming presence in the Near East. As you read this magazine and study this month's missionary program you will sense anew the urgency of the need for larger witness in Moslem lands.

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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Address *Woman's Missionary Union, Birmingham 3, Alabama*. Subscription price \$1.50 a year; single copy, 15c; no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please remit by check or money-order or be payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. Allow four to six weeks for first copy to reach you. For change of address allow four to six weeks and send old address with age.

Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1938.



Ours and Ourselves

by Lon Woodrum

JESUS MAY HAVE neglected some of our pet themes, but he had much to say about money. He knew a man's attitude toward money reflected his character. Paul also knew the impact money made on a man's personality. He was always warning his followers against its dangers. Too, he kept telling them it could prove a mighty blessing.

The Apostle no doubt got a pleasant surprise when he was gathering funds for the needy in Jerusalem. The Macedonians (who were very poor and Paul expected little from them) came through with amazing generosity. Paul wrote of them in the eighth chapter of Second Corinthians, "They were willing to give to the limit of their means, yes, and beyond their means, without the slightest urging from me or anyone else. In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ" (Phillips). Church members begging to have part in the collection!

THERE is another amazing note in the Apostle's report. "In the most difficult circumstances, their joy and the fact of being down to their last penny produced a magnificent concern for other people." These people had a nobility. Being broke, they could understand poverty and its dreadful effects. But there was this other thing: they had joy. It might be that all things are

possible to men who have spiritual ecstasy. These Macedonians, empty of purse but not of spirit, grew reckless in their giving. This is a fine picture of the primitive church: poor men giving to other poor men for the sake of Christ. People like that are above defeat.

The Apostle did not say to the Macedonians, "Men, you are too poor to do this thing!" He knew that no man could out-give God! For though the old command is "Give," the old promise is, "It shall be given!"

This offering was not a mere routine affair. The gift came out of sacrifice; it evolved from heart-probings. Giving, especially when our own circumstances would hinder giving, opens gates that let in floods of unexpected grace. The Macedonian gift was not a "mere cash payment," says Paul. "Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers."

This giving out of poverty resulted in their all-out consecration to the church. Where a man's treasure is there will his heart be. We do not give what is "ours" without involving ourselves. Giving, we are identified with the Heavenly Giver, who also gave himself. "He became poor for your sakes so that poverty might make you rich," writes Paul. Being in right relation to God who gave his Son, we are not apt to turn misers!

"WHAT IS IT ALL ABOUT?" was the honest question from a confused woman. "The Baptist Jubilee Advance, the 30,000 Movement, the Third Jubilee Goals. Are these one and the same and what jubilee are we to celebrate?" These are part of the same, or I might say the three fit together into a pattern.

The Baptist Third Jubilee year is 1964. That year Baptists mark the 150th Anniversary of the organization of Baptist work on a national level in the United States.

With Luther Rice as one of the leading figures Baptists met in Philadelphia in 1814 to found The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, known as the Triennial Convention.

For the anniversary of this event the Southern Baptist Convention in 1955 voted "to confer with representatives of other Baptist Conventions in North America, looking toward a five-year program of advance which will culminate in 1964."

That conference brought a hearty response from the representatives of the various conventions and the proposal of the Baptist Jubilee Advance.

The Baptist Jubilee Advance is a movement in which the major Baptist fellowships of North America are co-operating to reach all the people with the full force of their Christian witness.

The purpose of the advance has been stated: "to work co-operatively, to witness effectively, to celebrate worthily. The advance is an attempt to quicken within all Baptist people a sense of responsibility for zealously carrying out the Great Commission. The attempt is to bring Baptists on this continent to look together at the task before us and to focus our efforts on com-

mon goals and objectives. The five annual emphases are:

- 1959 Evangelism through co-operative witness
- 1960 Evangelism through Bible teaching and training
- 1961 Evangelism through stewardship and enlistment
- 1962 Evangelism through church extension
- 1963 Evangelism through world missions
- 1964 3rd JUBILEE CELEBRATION

Woman's Missionary Union and Baptist Jubilee Advance Plans

by Alma Hunt, WMU executive secretary

Suggested Jubilees for Your WMU

Your executive committee present to the Society the figures for each year and adapt specific goals

The Five-Year Period (1959-1964) For 1958-1959

AN ERA OF PRAYER

1. Assist associational WMU in organizing WMU organizations in churches
2. Set a worthy goal for increasing membership
3. Increased gifts through Cooperative Program each year
4. Increased number of tithers each year
5. Increased Lottie Moon Christmas Offering each year
6. Increased Annie Armstrong Offering each year
7. Subscriptions to each monthly magazine equalling 75 per cent of membership of respective organization by 75th Anniversary in 1963
8. Support the SBC movement to organize 30,000 churches and missions
9. Work toward 75th Anniversary recognition by maintaining an Honor WMU for five years
1. Study book, *Christian Witnessing*
2. Promote soul-winning visitation program
3. Plan for pre-revival prayer meetings in homes
4. Assist associational WMU in organizing WMU organizations in churches
5. Set a worthy goal for increasing membership
6. Increased gifts through the Cooperative Program
7. Increased number of tithers
8. Increase of 11 per cent in Lottie Moon Christmas Offering
9. Increase of 11 per cent in Annie Armstrong Offering
10. Subscriptions to each monthly magazine equalling 55 per cent of members of respective organization
11. Co-operate in church plans for establishing missions
12. Work to be an Honor WMU

This co-operative planning is in no way a movement toward organic union. Each participating convention is to work out its own program for achieving the goals and objectives within its own convention framework. It is in this working out of our own Southern Baptist Convention program that the 30,000 Movement and the Third Jubilee Goals fit into the pattern.

In 1956 the Southern Baptist Convention accepted the challenge of its president, Dr. C. C. Warren, to organize 30,000 churches and missions by 1964. Thus began the 30,000 Movement, a gigantic un-

dertaking which calls for more than we have yet done in prayer preparation and active witnessing. It has been said that the challenge is "big enough to throw us back on the inexhaustible resources of Almighty God."

I dare say that not one of us lives in a community where there is not need for a mission of some kind within reach of the community. The need may be one which will require the leadership and financial support of your entire church. It may be one which could be delegated to the WMS such as regular Bible classes or prayer

meetings in a hospital, convalescent home, detention home, old folks' home or the women's ward in the jail. People in all these places are deprived of the privileges of worshiping in fellowship with other Christians in the church and they need for the church to reach its arm into their places of confinement. Their need then becomes our opportunity to have a vital part in the 30,000 Movement of this Southern Baptist Third Jubilee Advance program.

In order that all Southern Baptists might be brought actively into the Advance each organization has set up five-year goals. Woman's Missionary Union would have set up goals in preparation for our Diamond Jubilee in 1963 had not the Convention launched the Third Jubilee Advance program. Goals for both have been consolidated into five-year goals which could well prove to be the most far-reaching program ever presented to Woman's Missionary Union. (turn page, please)

WMU and Jubilee Advance Plans

The goals for WMU, SBC are:

The Five Year Period (1959-1964) An Era of Prayer

1. Net gain of 5,000 churches with a WMU organization
2. Net gain of 375,000 members
3. Support the SBC program to increase gifts through the Cooperative Program each year
4. Increased number of tithers each year
5. Increased Lottie Moon Christmas Offering each year
6. Increased Annie Armstrong Offering each year
7. Subscriptions to each monthly magazine equaling 75 per cent of membership of respective organization by 75th Anniversary in 1963
8. Support SBC movement to organize 30,000 churches and missions
9. Increased number of Honor WMUs each year
10. Feature emphases in Annual Meetings and summer conferences

1958-59—Christian Witnessing (A Year of Prayer)

1. Release book, Christian Witnessing, and promote study of it
2. Promote soul-winning, visitation program in co-operation with Evangelism Department, Home Mission Board
3. Produce plans for pre-revival prayer meetings in the homes in co-operation with Evangelism Department, Home Mission Board
4. Feature Christian Witnessing in Annual Meeting and summer conferences
5. Net gain of 1,000 churches with a WMU organization
6. Net gain of 75,000 in membership
7. Support the SBC program to increase gifts through the Cooperative Program
8. Increased number of tithers
9. Increase of 11 per cent in Lottie Moon Christmas Offering
10. Increase of 11 per cent in Annie Armstrong Offering
11. Subscriptions to each monthly magazine equaling 55 per cent of members of respective organization
12. Support the SBC movement to organize 30,000 churches and missions
13. Increased number of Honor WMUs

Goals have been adopted for each year through 1964 and are available in a leaflet "WMU Third Jubilee Advance Goals" free from your state WMU office.

Recognizing that these convention-wide goals can be accomplished only as state and church WMUs achieve their proportionate share the Executive Board of WMU recommended that the state Woman's Missionary Unions adopt goals in line with the convention-wide goals and suggested local WMU goals.

Local WMU goals for the years through 1964 are also in the leaflet "WMU Third Jubilee Advance Goals." In order to implement these goals it is recommended that the WMU in the church elect a Third Jubilee chairman and that the Associational WMU also have a chairman. The Jubilee chairman will guide and coordinate the efforts of the various directors and chairmen in their planning.

The ultimate purpose of the Third Jubilee Advance is to bring about by 1964 the greatest achievements in Baptist history. The joint celebration planned for that year should give the world a dramatic presentation of what we as Baptists stand for and give a mighty impetus for even greater efforts in carrying out the Great Commission.

This is the Year of Prayer and Preparation for the whole program, and especially for 1959 when our emphasis is Evangelism Through Christian Witnessing.

Because we know our goals can be attained only if undergirded by prayer, WMU has designated the five-year period as "An Era of Prayer." Let us pray, on the Day of Prayer on June 1 and at the New Year's Eve Watchnight Service when we shall come together to "ring in" the year of Christian Witnessing. Let us also form the habit of praying daily for the years of individual and co-operative effort for the Third Jubilee Advance.

by Cyril E. Bryant, Editorial Staff
Baptist World Alliance, Washington

Today

Education for Freedom—How?

Some wag has said, satirically of course, that July is the month that American mothers come to most appreciate American schools. With children underfoot and the thermometer setting new record highs, the exasperated woman of the house doubtless thinks vacation will never end.

Well, this frantic mother might soon get her way—kind of, that is. Several things have converged to make this nation conscious of the need for an accelerated educational program. And at the same time, the tremendous increase in school-age populations demands that school buildings be used to the maximum. Why, economists ask, should public school buildings stand idle three months of the year?

A proposal gaining considerable favor would divide the calendar year into quarters, with students attending any three of the four quarters and sitting one out—but one fourth of the students would be out all the time, spring, summer, fall or winter and a 25 per cent larger student body can be accommodated during the twelve-month period.

Of course, poor mother may be little better off. If she doesn't have the youngsters underfoot in humid July and August they doubtless will be cooped up around the fireplace during winter drizzles.

This is only a phase of the changing educational picture. Sputnik, the Russian satellite is to blame for a demand that American schools train more scientists. President Eisenhower named Dr. James R. Killian, president of the Massachusetts Institute of Technology, as his special advisor in scientific affairs, and Dr. Killian naturally is calling for education of more scientists. Interestingly however, Dr. Killian

says that scientific education must be balanced with the liberal arts, so that tomorrow's citizens will know how to live with one another as well.

One of the biggest shortages in today's education picture, the scientific advisor points out, is that yesterday's schools failed to major sufficiently on languages and that today's military leader cannot read Russian. America would have known in advance of the likelihood of intercontinental ballistic missiles (IBMs) and earth satellites if we had so much as taken the trouble to read the Russian science journals which come regularly to the Library of Congress and are neatly filed away, usually untranslated.

Another top scientist, Sir Robert Watson-Watt, a Britisher who is called the father of radar, has criticized America's dealing with its youth by declaring that our schools have put rock-and-roll ahead of reading, writing, and arithmetic. And Dr. George R. Harrison, dean of the MIT School of Science kept rolling the r's by saying that American education is "rotting at the roots" because of progressive methods.

It is in the face of this sort of comment that we can appreciate a pamphlet recently issued by the American Council on Education. Dr. Byron S. Hollinshead who has just returned from five years in Paris with the United Nations Educational, Scientific and Cultural Organization takes to task the folks who allege that American education is second rate to the schools of Europe and especially to those of Russia.

"Does anyone seriously contend that the almost amazing lack of development of the social sciences in European schools and uni-

(Continued on page 19)



Mrs. Carlos Paredes
Texas



Charles Whitton
Halla Dean Whitton
Spain



Dr. Kathleen Jones
Indiana



Amelia Eganoff
Louisiana



Alvin Baker
Nigeria



Each day of WMU Conferences will bring rich experiences in Christian fellowship, in worship, in study, in receiving instructions in methods, and in being with and hearing missionaries. Each morning and each evening of Glorieta, except Sunday, Dr. John L. Slaughter, pastor, First Baptist Church, Spartanburg, South Carolina, will lead in brief periods of worship and Bible study. At Ridgecrest these periods will be led by Dr. Leo Eddleman, president Georgetown College, Kentucky.

Plans have been made which will strengthen the methods conference periods. The directors and counselors of youth organizations will be together for two periods during the morning. In one they will have methods and in the other they will study the books for their respective organizations in the new foreign mission and home mission graded series.

The methods conference for WMU presidents will be more specialized with conferences for: Presidents of societies without circles.

Presidents of societies with a membership of 50 or less.

Presidents of societies with a membership of 50 to 100.

Presidents of societies with a membership of 100 or more.



Mr. and Mrs. Jack Combs
California

Bible Ho speakers



Dr. J. L. Slaughter
pastor, 1st Baptist Ch.
Spartanburg,
South Carolina



Dr. Leo Eddleman
President
Georgetown College
Kentucky

GLORIETA RIDGECREST
JULY 17-23 AUGUST 7-13



Dr. A. Jackson Roddy
Georgia



Mr. and Mrs.
Joe Mefford
Spain



Rev. J. V. James
Georgia



Rev. Bertie Fann
Migrants



Verna Agallert and niece
Louisiana



Full week conferences will also be offered for enlistment vice-presidents, program vice-presidents, circle chairmen, and chairmen of mission study, prayer, community missions, and stewardship. One day afternoon conferences will be held for recording secretaries and treasurers, and for publications, publicity and social chairmen.

Afternoon offerings will include four missionary periods—one of home missionaries, of missionaries for Europe, Africa, and the Near East, and one each of missionaries from the Orient and from Latin America. Those who wish to make the rounds in the afternoon can "cover the world" during the week.

In the evening assemblies missionaries will make more formal presentations of their work. Their messages will no doubt awaken within some of us interest which has been more or less dormant and which our Father wants alive.

If you haven't already, you should make your plans to attend either the WMU Conference at Glorieta, July 17-23, or at Ridgecrest, August 7-13. If you have thought about it and are still in a state of indecision, treat yourself to that satisfied feeling which comes with making a wise decision. Write to Mr. E. A. Herron, manager, Glorieta Assembly, or to Mr. Willard K. Weeks, manager, Ridgecrest Assembly, and ask for a room reservation.

Missionary Program Topics for 1958-1959

Watchword for Year—"Sing unto the Lord,
bless his name, shew forth his salvation
from day to day" Psalm 92:6.

Hymn—"O For a Thousand Tongues to Sing"

October—(Philippines) "O For a Thousand Tongues to Sing" (Psalm 92:6)
Introduction of watchword and hymn as a basis for the entire year. Presentation of our work in the Philippines, an example of what is happening in the world in telling the story. Beginning mission work among Chinese but later development of work with Filipinos.

November—(Taiwan)—The Ransomed Shall Come with Songs (Isa. 35:10)
Related Scripture references: Rev. 5:9-10; 15:3-4
Response and growing leadership of Chinese in Taiwan (Formosa), as in evangelistic campaigns, influences which have gone out from the seminary and the assembly, missionary outreach by Taiwanese Chinese.

December—(Week of Prayer for Foreign Missions)—And Yet Abideth HOPE
Monday—"Having no HOPE without God in the world"
Tuesday—"Begotten unto a lively HOPE"
Wednesday—"Ready to give an answer for the HOPE"
Thursday—"Rejoicing in the HOPE"
Friday—"Christ in you, the HOPE of glory"
(Day of Prayer Around the World)

January—(Foreign language missions in California)—The Lord's Song in a Strange Land (Psalm 137:4)
Testimonies of students reached through International Center, of nationals who are now serving under the Home Mission Board.

February—(Alaska)—The Mountains Break Forth Into Singing (Isa. 55:12)
Related Scripture reference: Isa. 55:8-13
Brief introduction of the people of Alaska and a brief history of Baptist work there, stressing Baptist witness among Anglos, as well as among Eskimos and Indians.

March—(Week of Prayer for Home Missions)—Tarry . . . Tell
Monday—Tell the Milling Multitudes
Tuesday—Tell the Isolated Inhabitants
Wednesday—Tell of His Wondrous Works
Thursday—Tell—Through Multiple Ministries
Friday—From Ocean Unto Ocean—Pray



April—(Special groups: Ranchers, Jews, Deaf)—The Song of the Lord Begun (2 Chron. 29:27)

Beginning of the songs of the Lord in the hearts of those who have been won among designated special groups. Experiences of individuals in each group. Ministry to these groups has only begun and presents a challenge of that yet to be done.

May—(Hawaii)—Praise from the Isles (Isa. 42:10)

Praise from many people, for Hawaii is really a crossroads of the world. New work in Pearl Harbor, indigenous witness as reflected in WMU work, national pastors, kindergartens in churches.

June—(Thailand)—The Sacrifice of Praise (Heb. 13:15)

Related Scripture reference: Psalm 107:22
The people of Thailand—a land of many idols and many sacrifices—who need to learn to bring sacrifices of praise to the Lord.

July—(French in Louisiana)—Songs of Deliverance (Psalm 32:7)

Related Scripture reference: Psalm 35:9
The Lord delivers us from evil and through forgiveness and cleansing makes us able to serve him. Means of deliverance of the French from ignorance of God's Word, and from the blight of sin through distribution of Bibles, radio ministry, personal witnessing.

August—(Mexico)—Songs in the Night (Job 35:9-10)

People oppressed by state religion need this song of gladness and deliverance. Opportunities for witness at field missionaries and student homes. Brief account of hospital work.

September—(Indians in Oklahoma)—Triumph in His Praise (Psalm 106:47)

Indians try to adopt ways of white man. In the midst of frustration, sorrow, oppression, and heartache, there are "triumphs in His grace." Close the year with a note of triumph.



Smokes, Cocktails, or a Child?

These words fitly written appeared in unrelated paragraphs but united in thought in the March issue of Christian Herald.

When Mohammed V. King of Morocco visited Washington earlier this year, he was royally entertained. A devout Moslem and a leader of Islam he posed a problem for some of his hosts and hostesses, for the king does not drink alcoholic beverages. At one reception the 1,700 guests received a shock. Stopping at the half-dozen bars placed around the ballroom they found only orange juice, tomato juice, and "rosy-pink" fruit punch.

But the full weight of the words in the heading is found in the question a writer asked editor Daniel Poling: "Don't you think it might help those who wish to quit smoking and drinking if they had a purpose outside themselves? I formerly spent \$7 a month on cigarettes, filters and holders, but now, look what I'm getting for only \$3 more a month."

And this is what she gets for her ten dollars: great joy and satisfaction in the support of a seven-year-old orphan in India.

There are many forgotten children in the United States and throughout the world: innocent victims of neglect and denial of opportunity. They deserve to live and become useful citizens. Many magazines both secular and Christian carry plans for succoring these waifs abroad.

"Yes indeed!" answered Dr. Poling. "This course of action would help others as well."

Would You Sign It?

"Sure, I'd sign it," said a chain store manager in Oregon. "I'm an American. It's a question of loyalty."

"I wouldn't sign it," said a farmer from Indiana. "I don't believe that all men are created equal."

"And neither did the signers," said the teacher from California.

"Not on your life," said a housewife in Trenton, New Jersey where the American Revolution reached a decisive point. "One revolution was enough. Peace and quiet for me."

And a preacher in Philadelphia where the American Revolution was declared, said, "I'd never sign anything that talked about 'self-evident truths,' because there aren't any."

Several years ago a well-known lecturer asked over 8,000 Americans if they would sign the Declaration of Independence. Of that number about 800 replied that they would sign the document in some form. There were those who suggested amending it. The above answers are a sample of the replies.

The Declaration expresses radical ideas of equality, human rights, and government by consent. These revolutionary assertions are the ideals upon which the American government is founded.

July 4 is a good day for the Christian to reread the Declaration. It is a good day for him to go shopping in the mart of the mind for a few homely virtues such as freedom and justice. They are less expensive when shared by all citizens.

Religious Liberty Stamp

A three-cent stamp honoring religious liberty was issued at the end of 1957. The stamp commemorates the 300th anniversary of the Flushing Remonstrance, a protest by citizens of Flushing, New York against Dutch Governor Peter Stuyvesant for his edict banning Quakers.

The new stamp has the Bible in the center. On one side of it is a Pilgrim hat and on the other an ink well with an upright quill pen symbolizing "man's determination to speak the truth through the written word." Stuyvesant angrily rejected the Remonstrance when it was first presented to him on December 29, 1657 and had Sheriff Tobias Feake put in jail for his daring. Later he permitted freedom of worship for all sects in the Dutch colony.

Postmaster Summerfield, who spoke on the occasion of the anniversary at Flushing, stated that 100,000,000 of the stamps would be put in circulation. Every time this stamp is used it is a tiny reminder of a colossal fact "that government has no authority over the realm of ideas"—the postmaster's words.

Union and Counter-Union in the Middle East

It was Islam's holy day in mid-February when two young kings signed a document, then kissed each other in the traditional Arab fashion. In this way King Faisal II of Iraq and his second cousin King Hussein of Jordan—both 22, small, British educated and crowned in 1953—joined their countries in an "Arab Federation."

The youthful kings had lost no time. On February 1 Egypt and Syria had proclaimed the United Arab Republic, a merger which had already strongly attracted other Arab states. With this counter-move the kings hoped to take the shine off President Nasser's Republic and save their thrones. There were other reasons too. Jordan is an "artificial" state, overpopulated and largely desert; Iraq is underpopulated and will one day be fertile. She is putting 70 per cent of her oil royalties into irrigation plans. Primarily, Iraq has oil and Jordan only pipelines.

According to the Manchester Guardian Weekly and Newsweek the "Republic" and the "Federation" hold in common these reasons for the mergers: hatred of Israel, the dream of Arab unity, and the desire to spread the benefits of Arab oil more evenly among the people of the Middle East. King Saud of Saudi Arabia has been courted by both unions, for he is the master of a 45 billion barrel oil reserve and guardian of Islam's holy places, Mecca and Medina. He violently opposed the Egypt-Syria union, but is considering joining the Federation if Iraq will quit the West's Baghdad Pact. Yemen, little kingdom, on the side of Arabia, has been taken into the Nasser fold.

Much editorial comment supported by foreign correspondents holds that Nasser has the loyalty of Arabs all over the Middle East. He embodies their aspirations for unity, expresses their defiance of the West and seems to them to be a reformer trying to create a rich, powerful, modern state to which many prefer to belong.

These changes and the reaction of the US government will affect the cause of missions in the Middle East. One needs only to remember that Sun Yat-sen of China begged for American aid only to be rebuffed. Reluctantly he turned to Russia. It is common knowledge that today no missionary with the gospel of Christ can enter that vast country.

JULY CIRCLE PROGRAM *God's Word of Stewardship*

Plan One: Mission Study, page 39

Plan Two: Program below

Program Presentation: Use labels from canned foods as invitations to your circle meeting. Type or print:

Can you tell

One Stewardship verse

At Circle meeting?

time place date

If you are not in the habit of sending invitations, make program folders from can labels. Number the cans, place on a tray, and see if members can guess the contents. Perhaps the one who guesses the greatest number could be given a can of juice or a potted plant in a can!

The program is divided into four parts. However, your stewardship chairman may present the entire program, calling for reading of the Scripture passages. At the conclusion ask for volunteers to repeat verses pertaining to stewardship. Personal testimonies would also be most effective. They would emphasize the good that comes from tithing both to the Christian himself and to God's kingdom. Devotional thought has not been included because Scripture is used throughout the program.

Leader's Introduction

It would be most confusing to have a kitchen cabinet full of cans without labels. An unbalanced meal would undoubtedly be the outcome. We can picture the despair of both the cook and those who eat the meal.

Many church members despair when "stewardship" is discussed. There is a lot of "stew" over the very mention of stewardship. People immediately think of their pocketbooks, and these are always close to their hearts. In recent years, we have stressed stewardship of all of life: time,

money, and personality, but in this program we are stressing stewardship of our possessions. We are emphasizing especially those Bible passages that deal with tithing.

Four hundred years before Moses and the Law, Abraham tithed (Gen. 14:20). In Leviticus 27:30, we read where the Jew was to tithe the fruit of the tree, the flock, and the field. Jesus noted that the Jews were tithing in his time, and he told them not to neglect it (Matt. 23:23). He enjoins us to put God first, being assured that necessary things will be added to us (Matt. 6:33).

A fundamental difference between the Jew and the Christian, between the Old Testament and the New, is that the Jew gave one-tenth and additional tithes on the principle that "the tithe is the Lord's." The Christian gives one-tenth and additional offerings on the basis of the principle that all we are and have is God's: "and ye are not your own; for ye are bought with a price."

A Southern Baptist engaged in a conversation with a Seventh Day Adventist heard him explain "the first tithe goes to the support of the ministry and work in the community and the second tithe goes to the support of the missionaries. There are special offerings to finance the schools, seminaries, medical colleges, and other denominational institutions." When asked if many ever gave a first and second tithe, the young man replied, "My father has done so for many years, and is one of the happiest Christians I know."

Paul tells us, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

Christians Are Labeled

We must remember that as Christians we are labeled. There should be no doubt in the mind of anyone with whom we come in contact that we are Christians. In ancient history days, a Persian king named Xerxes once wished that he had as many soldiers as he had men in his army. It would strengthen the church's witness today if all those labeled "Christians" could also be called "stewards."

Some of the greatest parables of Jesus were on stewardship. Jesus said more about this subject than any other one thing. The lesson from the parable of the talents is clear and simple (Matt. 25:14-30). The Lord was master of the servants. He could command and expect obedience. The goods belonged to him, and the servants realized they were using not their own but His. The Lord gave in proportion to ability. He expected the servants to be trustworthy. He also expected an increase. He commended the faithful. He punished the unfaithful.

Through this parable Jesus was saying that he was leaving the world for a little time. His servants were left to care for his interests. When he returns, he will call for an accounting. Stewardship is as definite a teaching of the Bible as the incarnation, the atonement, and the resurrection. One cannot be an orthodox Christian and reject it.

There is an old, heavily endowed church in Philadelphia that included in its financial report this statement: "The endowment funds created insure the existence of our church for all time." On Sunday nights in that church there are about twenty-five people present in an auditorium that seats

by *Hermione Dannelly Jackson*

a thousand. The church is failing in its stewardship responsibility. People who are not good stewards of their money are not good stewards of their time, their witness, or their labor.

In Berne, Switzerland, there is a replica of a mountain village with figures of an old woman at a washtub, a windmill, a mason with a trowel, a big rooster with his wings raised. If a coin is inserted, the mason begins to work, the windmill to turn, the woman to scrub, and the rooster to crow. Money "makes the wheels go round," but that is not the motive of Christian giving. Christians give as a demonstration of their love for Christ and an acknowledgment that they are stewards of what they hold.

Baptists Can Provide

When canned goods first became popular, it was believed that foods left in an opened can became poisoned. Food was always removed from the can before it was placed in the refrigerator. This idea has persisted to such an extent that most baby foods are now processed in glass jars. The fact remains, however, that canned goods are safe, wholesome, and pure.

A Christian steward keeps the church safe, wholesome and pure. To be a steward is a wonderful privilege. Good stewards enable the church to carry out its program efficiently and effectively. The church need never say, "I think I can" but "I know I can," if all members follow God's Word on stewardship.

The Foreign Mission Board reported that in 1956 Southern Baptists gave less than four cents out of each collection plate dollar for foreign missions. We have been praised for our orthodoxy as a denomina-

1958-1959 Circle Plans

A choice of mission study or a circle program; plans for both will be included monthly in *Royal Service*.

Plan One: Circle Mission Study

October-November-December

Mission Study Book: *Into a New World*, Crowley, 60c, a study of Southern Baptist mission work in Southeast Asia.

January-February-March

Mission Study Book: *Ways of Witnessing*, Caylor, 50c, a study of evangelism in home missions.

April-May-June

Mission Study Book: *Christian Witnessing* (not yet available), a WMU Jubilee Advance book on community missions.

July-August-September

Mission Study Book: *The Holy Spirit in Missions*, Lawrence, 50c.

Plan Two: Circle Program Topics

Theme: *Show Forth His Salvation*

October—Baptist Jubilee Advance

November—Baptist Missionary Beginnings in North America

December—The Lottie Moon Christmas Offering Advancing

January—Enlisting Women in Missions

February—The Cooperative Program Dollar Stretches For

March—The 30,000 Movement

April—Honoring the Lord's Day

May—Witnessing for Christ

June—Fostering Youth Organizations

July—Preserving Ideals of Patriotism

August—Combining Our Mission Gifts

September—North American Baptists Witness Around the World

tion; but can we rightfully lay claim to this commendation when we gave in 1956 only 17.5 per cent of our income to missions? In 1957 the total per capita gift for Southern Baptists was \$44.34. This includes our designated and undesignated gifts for all causes. Out of this \$44.34 we gave \$7.81 for mission causes which include all phases of our mission work—only \$1.43 went for foreign missions.

The estimated annual tithe of Southern Baptist income is 1 billion 181 million dollars. Think what it would mean if every Baptist tithed! Southern Baptists have the means, but are giving only \$72 million to all causes when potentially we could give more than 1 billion. We are like the Arkansas farmer who was being pressured into buying some books on scientific farming. He was told he could farm twice as well if he had those books. "Son," he told the salesman, "I'm not farming half as well as I know how now."

We need the vision of Zaccheus the day salvation came to his house: "Behold, Lord, the half of my goods I give."

Variety in Appeal

There are many attractive things that can be made from cans. Painted cans are sometimes used as flower pots, containers for kitchen ingredients, to hold baby equipment, as toys for children, as sand pails at the beach, as wastepaper containers.

As we study God's Word on stewardship, we are reminded of the great variety of activities made possible through our gifts. Hospitals, schools, literature, orphans homes; church buildings both at home and abroad are provided through the world mission plans of Southern Baptists.

These achievements only scratch the surface of what could be done if we really believed and practiced the words found in Malachi 3:7-10. Malachi was not the only prophet who observed the failure of

the people to pay their tithe. Nehemiah lists it in the reforms connected with Temple worship (Neh. 13:11-12).

A person who is stingy toward God is stunted in character development. This is true of all those who put money first. The story has been told about a man who found a five dollar bill on the street. From that time on he never lifted his eyes when walking. In the course of the years he accumulated 9,516 buttons, 4,172 pins, twelve pennies, eighteen nickels, nine dimes, a bent back and a nasty disposition. He never noticed the glory of the sunlight, the beauty of the stars, the smiles of friends, tree blossoms in the spring, the blue sky, or knew the joy of living.

A carpenter was asked by his employer to build a beautiful house. The man had been a faithful worker for many years, but he saw this as an opportunity to make money. He bought cheap lumber and built

the house in a slovenly way. When it was finished, the rich man said, "This is your house. You have worked many years for me. I want you to enjoy this home in your old age." The worker had deprived himself by being a poor steward of his opportunity.

It is that way with the opportunities of Southern Baptists in the world today. If we do not have the vision to build well, we will live to regret it. We have ample means, a well-planned program of advance, and consecrated missionaries on the field. God is awaiting an opportunity to open the windows of heaven and pour out blessings. God awaits our response to his words on stewardship.

Stewardship Verses

Give "Ours and Ourselves," page 5

Tithing Testimony

Prayer

TODAY . . . (from page 9)

versities, except the Scandinavian, is a good thing?" Dr. Hollinshead asks pointedly. He says further that the proportion of young people going to high school and college in this country was so much greater than in Europe that the fair comparison would be between the honor group here with the elite few educated there.

"We have almost as many students in the national honor societies in our high schools, and in Phi Beta Kappa, Sigma Xi, and Phi Kappa Phi in our colleges as Europe has in entire student bodies," he said.

He quoted an article published here: "When a Russian graduate from high school he has had five years of physics, four years of chemistry, one year of astronomy, five years of biology, ten years of mathematics and trigonometry, and five years of a foreign language."

His answer to it was: "If this is the educational diet of the Russian student I think we need have no

great worries. He will be a lopsided fellow indeed and I should think he would be consumed with irritation and frustration because of the imbalance of his studies."

And so it goes. The United States Congress meanwhile argues pro and con on its many bills for Federal Aid to Education, one group contending that federal funds should be extended to parochial schools as well as public, another group wanting to specify that federal funds can go only to racially integrated schools, others opposed to any federal allocations to church institutions, and others horrified at further references to the race problem. And there are those who want no federal aid at all.

Only one thing can be termed certain in the maze of statements on Capitol Hill and at the national education agencies housed here: America is determined to improve its schools and this improvement will be in education for freedom—a well-rounded alumnus, rather than a one-track-minded specialist.

But the question remains: How?

ON MARCH 1, WMU added to its staff Miss Elaine Dickson, promotion associate in the Woman's Missionary Society department.

Miss Dickson is a native of Grand Tower, Illinois, which is still "home" and where she lived until she entered Southern Illinois University in Carbondale. She says that the day-by-day concern of her mother a member of WMS, and her father a faithful witness, instilled in her heart from childhood the principles of care and love for all people.

In Sunbeam Band, and in Ann Hasseltine YWA experiences at the University Elaine's missionary interest was also nurtured. She was the first president of the state YWA Council, and for three years was a part-time employee of the Illinois Woman's Missionary Union while a University student.

She graduated from Southern Illinois University with a BS degree in Education and for three years taught speech in the high school and language arts in the junior

the Texas WMU, which position she held until her graduation from the seminary in January of this year.

Seeing in recent Texas YWA house parties fifty-three young women make decisions for Christ, eight of which were professions of faith, Miss Dickson affirms her conviction was deepened that WMU was God's channel of service for her life.



Introducing Elaine Dickson

high in Farmer City, Illinois. Graduate study in guidance and counseling and a year as associational Young People's leader afforded her invaluable experiences.

On being asked why she turned from teaching, which she admittedly likes, to WMU work Miss Dickson replied that Ridgcrest and Glorieta YWA Conferences were really turning points in her life. Then she added, "Probably I'd never have gone to the seminary but for those experiences."

As a student in the seminary she served effectively as program chairman of YWA and also as program director of the Seminary's Student Council.

Following her first year in Southwestern Seminary she spent the summer as Youth Secretary for Oklahoma WMU. On returning to Fort Worth in the fall of 1956 she was elected part-time YWA director for

In answer to my questions as to whether any person had influenced her life more than others, she thoughtfully replied, "Dr. Floy Barnard," who is Dean of Women and Professor of WMU and Educational Arts at Southwestern. Miss Dickson was grader for Dr. Barnard for one and one half years and was a student assistant in the drama department. Dr. Barnard wrote, "When I was away she taught my classes and was well received by the students. She was assistant director in drama productions. Whenever she had a task to do, I knew it would be done and done in the best way possible."

"Elaine is a young woman of deep convictions and real devotion to God. She longs to do God's will. And her first love in denominational work is Woman's Missionary Union."

JULY



by Kate Chenault Maddy

AN ANCIENT DOOR

Hymn: "Lead On, O King Eternal," 417
Baptist Hymnal

Read, Ephesians 1:15-23

Prayer

Challenges to Christian Witnessing

As Paul prayed for this church at Ephesus we also need to pray that Baptists in this day will be able to witness effectively for Christ. In our own country, Baptists are entering into the observance of a period of enlarged witness as we look toward our Third Jubilee in 1964. From 1959-1964 we are stressing soul-winning, the establishing of 30,000 churches and preaching points. We need to recognize that Christ's kingdom moves forward according to God's plan, not ours; that the Holy Spirit turns men to Christ, using God's Word, our witness, and many circumstances.

On every hand both in the USA and abroad there are many false religions which slow down missionary work. One gaining rapidly in adherents is Islam, the religion of Mohammed. Modern-day Christians awakened to the challenge of our day, depending on the Power of the Holy Spirit can accomplish God's tasks on schedule.

AN ANCIENT DOOR

Hymn: "Lead On, O King Eternal"

Scripture Reading

Prayer

Devotional Period: Challenges to Christian Witnessing

Beginning of Islam

The Burden-Bearers of Islam

Muslims Are Missionary Too

Lebanon, in the Near East

Jordan, A Land of Challenge

No Missionary in Egypt

Nigeria

Indonesia Opens Doors

America: An Open Door for Islam

Silent Prayer

Solo: "Jesus Shall Reign"

Program Chairman: As we consider the youngest of the world's religions, Islam, we look toward the ancient door where both Judaism and Christianity had their birth that we may

Learn something about the beginnings of the religion of Islam

Understand something of the appeal and strength of Islam

Learn what Southern Baptists are doing in what we call Moslem areas of the world

Become aware of the revival of Islam

Pray for the salvation of Moslems and pray for the missionaries who work among them.

Beginning of Islam

Islam, the predominant religion of the Near East, Indonesia, Pakistan, Egypt, Jordan, and Nigeria had its beginning with Mohammed, the prophet of Arabia.

With a cultural background like that of the Jews, there is some similarity between Islam and Judaism. Both venerate a single all-powerful God. Both are concerned with man's behavior now as well as his fate hereafter. There are other similarities. But Moslems do not believe that Jesus is God's Son, the Saviour of wayward, sinful man.

Islam came into being and spread with lightning speed within a few years after Mohammed's death in AD 632: It was only one year later that the armed forces of the followers of Mohammed burst out of the Arabian peninsula where it originated. Islam's marching armies under three generals, Abu Bakr, Omar, and Othman required less than twenty years to capture all the Near East: Syria, Iraq, Palestine, Egypt, the Persian Empire.

So swiftly did they move that there was neither time to convert nor govern their new domains. The Islamic armies exacted tribute in gold and materials, granted some freedom to those who could pay. With a nation the alternative was Islam or the sword and with an individual it was Islam or tribute. When people turned Moslem it was usually because of the economic pressure as well as for personal safety, for they came under Moslem protection with tribute paying. Into whatever country their armies poured and conquered, the people were claimed for Mohammed. There was no persuasion for personal belief.

And the Islamic armies moved into Asia, too, as far as India. The distance covered by these armies is amazing when one realizes that so long ago as AD 632-650 travel facilities were slow as the oxcart, indeed as slow as the marching footsteps of men. Eastward to India, westward to Spain, including northern Africa they claimed every man, woman, and child who inhabited any land they chose to acquire by conquest.

The Burden-Bearers of Islam

Perhaps through the centuries women have been the bearers of the greatest burden of this religion. They have been kept in seclusion and shrouded in heavy veils outside their homes. But today in some countries women are rebelling against their fetters and in scattered areas, notably Pakistan, higher education is now open to women. A growing number may vote also. As a sign of woman's emancipation, the veil is disappearing in Turkey and in Egypt, Syria, Lebanon, Iran, Iraq, and

Program Plans for "An Ancient Door" by Kate Chenault Maddy

For Variety in Presentation: Dress a woman as a Moslem (see cover) and pretend that you have invited this friend to share with the group the power of her former religion, Islam; use information from discussions 1, 2, 3 in your program. Follow with presentation of our work in Moslem countries.



"Allah" written in Arabic

Interest Center: Place on a table the July Royal Service cover mounted on cardboard. Behind and above, place a world map with Moslem areas mentioned in your program marked plainly. Mini-

ature camels and a small tent may be placed in front of cover.

Or, label a door "An Ancient Door." From cardboard cut large camels, veiled women and a mosque; place upright in front of door.

Vetel: Use the cover of July Royal Service, or mount on poster paper pictures on pages 2, 3 and write: Come to WMS and hear about those behind "An Ancient Door."

Or, make with black ink on poster paper the Arabic symbol for Allah (see left) and print in red letters: Allah written in Arabic. At right write or print:

416,000,000 people

Believe in the Prophet Mohammed

Come to WMS and

learn who they are.

Program Folder: Adapt poster ideas for a program folder.

Or fold 8 1/2"x11 1/2" paper from bottom to top, then from left to right. Print program on inside. On outside draw a door and cut paper so door will open to reveal a picture of a mosque or some other appropriate picture. Write on front, above or across the door, "An Ancient Door," and below the door, write the date of meeting.

Palestine. In Malaya the veil is seldom worn by Moslem women. But it still persists in parts of Arabia and North Africa as well as in Pakistan.

The Islamic religion allows for the sale of human beings. This is one of its great blights upon the lands it dominates. Subjugated people, especially in parts of the Near East are for sale. No single transaction between men carries with it such destruction to the human spirit, both of the conquered and the conqueror.

Moslems Are Missionary Too

It has been the Islamic belief in the past that every Moslem is a missionary, but only recently has there been an organized missionary movement as they have become more interested in the techniques of Christian missions. Al Azhar University in Cairo, Egypt, the intellectual center

which has resisted Western influences, now trains a few students annually for missionary work in the field. For obvious reasons Islam is spreading wherever the white man's prejudice about race and color seem to deny Christ's teachings. It is reported that in some backward areas where Christian and Moslem missionaries are in competition that Islam gains ten converts for every one who accepts Christianity. Indeed in North America there were only 1,400 Moslems in 1949 whereas now there is the alarming number, 33,000 followers of Mohammed.

In the high-tensioned conflicts smoldering between the East and West, democracy and communism, Islam holds a pivotal position. Islam is not East or West, but is some of both. It is Europe and Asia on one hand, and Europe and Africa on the other. All the straining of people to be

free of colonial rule, to govern themselves is a part of Islam's present resurgence. Some have felt that Islam is a barrier to communism, taking for granted that a country predominantly Moslem would spurn communism's bids. This has been proved a mistaken opinion. In the present crises of the Moslem spirit, communism may hold out to the Moslem the kind of totalitarian political doctrine which by its nature democracy cannot provide. In the present situation and condition of world conflict the new Islamic missionary zeal becomes more threatening.

Today Islam looms a religious-political-social giant in many countries where we have Southern Baptist work, for over 416 million of the world's two billion 800 million people are claimed by this fanatical religion which binds down the people and dooms its followers to eternal death.

With its new militant missionary vitality Islam is growing stronger. Missionaries working in Moslem countries find the Islamic doctrines and practices a challenge to the gospel of Jesus which has love and purity and chastity, honesty, integrity as virtues which are all foreign to the misled followers of this powerful religion.

Lebanon, in the Near East

Though some Baptist groups had previously gone into Moslem Lebanon, Southern Baptists did not begin work in this country until 1948. Dr. and Mrs. Finlay Graham have now served for two terms. Miss Mabel Summers, doing evangelistic and educational work, is in her second term. Other missionaries are: Rev. and Mrs. James Ragland, in charge of our day school in Beirut; Miss Virginia Cobb, in charge of Arabic literature; Rev. and Mrs. John Turner, now in language school in Beirut, who will do evangelistic work in Tripoli; and Rev. and Mrs. Russell Morris, in full-time language study.

Baptists in Lebanon come from many religious backgrounds: Moslems, Roman Catholic and Orthodox. People with their background, steeped in prejudice are hard

DOORKEEPER—Lillie Nasrallah

When Lillie Nasrallah thinks of her grandfather, Saleem Sharouk, she feels like holding her head just a little higher. She is proud of her shoemaker grandfather who for years held together a little group of Baptists in Beirut. Rev. and Mrs. Finlay Graham, Southern Baptists' missionaries to Lebanon found him and his wife working and witnessing for Christ.

Miss Nasrallah graduated from Baylor in 1956 with a degree in Home Economics. When she returned to Beirut in the summer, she went right to work in Vacation Bible school and later started teaching in the Baptist School in that city. Here she installed a Home Economics Department.

In the fall of 1956 Lillie was elected

president of the YWA and counselor of the Intermediate Girls' Auxiliary. And when Mrs. Finlay Graham left for furlough that year, it was Lillie who took over the teaching of her adult women's class.

Her stay in the United States acquainted Lillie with the way Americans do things, and she has the ability to take the best that Southern Baptists have to offer and adapt them to the Arab churches. Mr. Graham said of her: "She has gone beyond even our highest expectations for her. She is excellent at promotion and inspiring in her leadership of young people. She is an ardent soul-winner, active in every phase of the church life, and has been instrumental in organizing new YWAs."

to win to Christ. However, most of those who are won through the power of the spoken word backed by the testimony of a changed life consistently witness for the Master.

A Moslem convert to Christianity was won in just that way. He worked at the same work bench in a furniture factory with a convert of the Beirut church. For more than a year he watched him, listened to him, and observed that what he said and did were consistent. This caused him to desire what this Christian had and after reading the New Testament through three times he accepted Christ and became a member of the Beirut Baptist Church.

Only recently the Lebanon Convention held its first meeting since its organization. A letter was read from Dr. Theodore F. Adams, president of the Baptist World Alliance, welcoming Lebanon into the Alliance. The pastors of the churches challenged the missionaries with their enthusiasm and within a few weeks after this meeting sixteen persons were baptized. This is a large number considering the

difficulties under which the people of Lebanon accept Christ.

Dr. Finlay Graham has long dreamed of a seminary in Lebanon to serve the Arab world. From 1953-55 he taught a two-year theological course to several pastors and other students. As Dr. Cornell Goerner, newly-elected secretary to Africa, Europe, and the Near East, met with the missionaries in Lebanon last February, he discussed with them the possibility of opening such a seminary. But property must be bought, and property is expensive in Beirut.

Lebanon has been known as the country that allows more religious freedom than other countries in the Near East. It is a wide-open door, and if this center can provide training, it will be possible to send out dedicated nationals as missionaries to other Arab countries.

Jordan, a Land of Challenge

In spite of political tensions, the live coals of evangelism which the missionaries

have patiently fanned, have resulted in more than one hundred professions of faith during the past year in Jordan.

Five Vacation Bible schools were held in five different cities. Out of these schools came over thirty professions of faith.

The Ajloun Baptist Church is the only organized Southern Baptist church in Jordan at the present time, though there are preaching stations, Sunday schools, and women's meetings in seven other cities and villages. Also, an evangelist is giving full time in the city of Irbid, a city of 90,000 where 90 per cent of the people are Moslem. It is hoped that a church will be organized here by the end of 1958.

The Ajloun Baptist Church has adopted a budget and has become self-supporting. This church has also been recognized by the Jordanian government as being an official religious group. This means that its members may preach and teach wherever they feel led of God to do so.

The Baptist School enrolled 203 last year, with a teaching staff of twelve. Those who finished the school in 1957 were the first to receive certificates signed by the district school inspector. This greatly enhanced the prestige of the school.

Last year a new school wall and a watchman's house were completed and work begun on a chapel and a new third floor auditorium.

The Hospital in Ajloun continues to be recognized for its high quality of medical service. Dr. Lorne Brown says: "The aim for the medical work, in addition to the important task of carrying out Christ's command to heal the sick, has been threefold: to maintain a center of evangelism by word and deed to the patients; to be a place of training for young Christians as nurses, technicians, and just plain consecrated Christian laymen; and to be a means of holding open doors of evangelism in a land where the preaching of the gospel is not done easily."

For those who have been concerned about the riot against the hospital two years ago, Dr. Brown says that it was a

highly organized affair in an over-all plan of nationalist forces to drive out all foreign influences, especially western. He feels that those who did it held no ill will toward the hospital.

Certainly the forgiving spirit of those connected with the hospital, which was in contrast to that in some foreign institutions, has caused the people to feel that the hospital is a real expression of love and not government sponsored.

The Nursing School connected with the hospital provides a great opportunity for witnessing to Moslem girls and others who attend. Only a few Moslem girls have remained in the hospital to work and not many take the training. However, if a Moslem girl desires such training, her parents will send her to the mission hospital in spite of the religious emphasis because they know she will be well guarded and supervised.

Miss Violet Popp, missionary nurse in the hospital in Ajloun, now on furlough, has a special interest in the only Moslem student nurse in training this year. She was greatly discouraged and disappointed with her second year of work. However, she did remain in the hospital. Liking to sing and teach she took special care of a little burned patient, teaching her some choruses and

Going home from hospital in Gaza where Dr. James Young is located (see Cover 3). She had lost both legs in a train accident



John 3:16. She has shown an interest in all religious activities, taking part whenever she is able. Attending a series of prayer meetings last summer, she even prayed publicly at one of them. No, she has not made a profession of faith in Jesus Christ. But when she marries, her husband no doubt will be a Moslem. Will her interest continue? If she still desires, will she be able to attend Christian meetings? These are problems which confront Christian young women in a Moslem country (See "A Call to Prayer for Moslems," cover 2).

No Missionary in Egypt

Southern Baptists have no missionary resident in Egypt proper, where 90 per cent of the people claim to be Moslems. The work is carried on by national pastors with periodic visits from missionaries and nationals in other Arab countries. In 1955 a young evangelist trained by Dr. Finlay Graham went to Egypt to aid in the Baptist work there.

Baptist work was started in 1931, when a young Egyptian, Seddik Wasily Girgis, returned from America, where he had attended Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Seddik Girgis was a young Moslem when he visited the Garden of Gethsemane. But as he visited in the garden, he made the decision that he would become a Christian. He walked to Jerusalem, came in contact with Baptists, and was later converted.

He went back to his native village of Sinnuris, some seventy miles from Cairo and began to witness among his people. He held Sunday schools and testimony meetings in his own and surrounding villages. He attended a mission school in Alexandria and graduated with a certificate in commercial subjects. Later, he became secretary of the Young Men's Christian Association in Jerusalem. While in this work he expressed his desire to prepare himself to preach the gospel. Our missionaries in Jerusalem and Nazareth encouraged him to come to Southwestern Seminary.

Before his return to Egypt, he was authorized by the Calvary Baptist Church in Hannibal, Missouri to establish Baptist churches in Egypt. He is pastor of a small church in Cairo which had a membership of sixteen as of June, 1957, and serves as the leader of the 150 or more Baptists in Egypt. This includes five churches (Cairo, Fayoum, Benimazar, Sinarieh, Mished Abdullah) and three mission stations.

Four of these churches have been organized since 1955, when the Baptist work in Egypt became associated with the Baptist Foreign Mission Board. Since that time the work in Egypt has been supported by this board.

Nigeria

Although Nigeria considers itself a nation which allows religious freedom, the Northern Region, which is almost entirely Moslem permits no churches to be built within the city walls. In fact, the Northern Region had been considered almost completely Moslem. But Southern Baptists established work in Kaduna in 1952. Upon the return of Dr. George W. Sadler from a visit in 1956, he recommended the establishment of a hospital and a secondary school there.

In 1957 the East and West Regions elected a Prime Minister who is a Moslem. This naturally gave our missionaries reason for concern. With the national independence of Nigeria expected in 1960, the North under Moslem control, and now East and West regions under Moslem rule, how long will the doors be open to Baptists? Miss Ernelle Brooks, teacher and nurse at Women's Teacher-Training College, Abeokuta, feels that we need to accelerate our work greatly in the next few years.

While Moslems have been eager for education for some years, they have made no effort to establish schools until recently. Before 1954 there were no public schools, but during that year the government opened a primary school in Abeokuta. Now schools may be seen under trees, behind reed groves, under sheds—anywhere

a group can get together to study. The new Moslem school in Abeokuta is large, beautiful, and well equipped. The grounds are beautiful and spacious. The Moslem students therefore take pride in inviting all sorts of meetings, literary, social, sports, to this school.

Our Primary School in Abeokuta accepts Moslem children, though the Teacher-Training College does not. This is because the purpose of the college is to train Baptist girls to take places of church and community leadership in their home villages, or wherever they find work when they leave school.

The Moslems generally do not worry about sending their children to our Primary School. They are confident that their children will not become Christians. If they show interest they are usually punished or taken from the school. This is what happened to a very young Moslem girl. The teachers learned that her father beat her because she sang songs and talked about Jesus. This happened often during her first year in school. When she was ready for the second grade, her father was informed that she could continue her studies only if she entered as a boarding student. But during the year he discovered that she was still interested in Christianity and took her out of school. When the missionary teacher went to the village she was not allowed to see the daughter. Once after the passing of several years this young woman was seen working as a "carrier," which means that since she has no education her means of livelihood is to carry heavy loads the rest of her life.

Missionary nurse Lolete Dotson tells of how Raimi was treated for anemia in the dispensary at Iwo, Nigeria. All who had any contact with him tried to win him to Christ. Even his little seven-year-old son read the Bible to him.

One night he changed his belief and accepted Christ, asserting that he did not care how much he was abused back home now that he was a Christian.

Two weeks after he was dismissed from

the hospital he came back with a list of twenty-five names. He had spoken to these people about Jesus and taught each of them John 3:16.

Miss Dotson says, "I wish I could tell you a similar story of all of our patients, but I cannot. It is very difficult to reach a Moslem, for even when he learns the truth he will often not accept it for fear of persecution by his family. Your continued prayers can help to change this picture."

Indonesia Opens Doors

Indonesia is an island country with more than three thousand islands in all—four main islands and two important island groups. It is the sixth largest country of the world in population.

Troubled and War-Scarred Gaza . . . (continued from Cover 3)

serves as Gaza's airport. At one edge of the pasture there is a long ditch which marks the boundary between the Gaza Strip and Israel. Twice a week a white DC-3, marked with "UN" in large black letters, lands at the airport from Beirut, Lebanon. This airplane serves as our main connection with the outside world.

A leisurely fifteen-minute drive to the north, past green fields and flourishing orange groves, brings us to a barricade in the road. At this barricade flies the light blue flag of the United Nations whose Emergency Force patrols night and day the boundary between Gaza and Israel. To the south is a stretch of highway about twenty miles long, and we have to stop only two or three times at police check points before arriving at the southern boundary of the Gaza Strip. It is ten hours from here by dusty train across the Sinai desert to Cairo, the other and more difficult route to the outside world.

Our work is centered around a ninety-bed surgical hospital whose gates are opened early each morning. We have

The country declared its independence in 1945, but it was not until 1949 that the Netherlands recognized the new republic. Although this independence has created a great deal of enthusiasm and brought about progress among its people, it has likewise created many political problems.

More than 90 per cent of the people of Indonesia are of Moslem background, which makes it the largest Moslem population of any country in the world.

In 1951 three Southern Baptist missionaries, Charles Cowherd, William Johnson and Stockwell Sears, formerly in China, visited Indonesia to look into the possibilities of establishing work. To their delight their temporary visitor permits were exchanged for permanent residence visas, and

the Indonesian government gave approval for work to begin.

All our work is on the island of Java, the most thickly-populated area of the country. Baptists began in the large cities. Here rather than in the rural areas were large numbers of Chinese and Indonesian young people with a great interest in the English language. The first services were conducted in English in the hope of appealing to both groups. Now forty-six of our Baptist missionaries serve in these cities: Djakarta, Bandung, Semarang, Kediri, and Surabaya.

Djakarta is the capital and main port city of Indonesia. We have only six missionaries in this city and these do evangelistic work as well as manage our mission

headquarters which is located here.

The work started in the city of Bandung. In 1952 the First Baptist Church was organized, just a few months after the first missionaries entered the country. This church now has a building and a membership of over a hundred.

Bandung is also the center for our publication and youth work. The publication work began in the garage of Mr. and Mrs. Stockwell Sears. Mrs. Sears saw the need for Sunday school lessons and began to mimeograph Indonesian translations of the lessons. The demand grew and grew until Grace Wells and Fay Taylor assumed the responsibility for the materials. More and better equipment was ordered and plans made to enlarge this service. Even with

an increase in staff, it is hard to supply the demands of the churches. Not only are Sunday school lessons needed, but all kinds of programs and tracts for promotion and strengthening the faith.

In 1954 a permanent seminary building, including offices, classrooms, library, and a chapel was dedicated. Eighteen students attended last year. This building will serve also as a meeting place for leadership conferences and other important gatherings. Through the witness of these students, work has already been started in a nearby village where more than thirty people come regularly to worship.

The outstanding witness of Southern Baptists in Kediri is the hospital and two clinics. The lovely new hospital amid a

Gaza . . .

seen patients come in by ambulance, taxi, push cart, walking, donkey back, camel back, and even piggy back. We have treated patients with all the maladies one finds at home, plus others which are peculiar to this area of the world, among them camel bites!

We have seen patients come in with diseases so far advanced that little or nothing could be done, and their invariable expression is "Hada min Allah" (this is from God). We've seen children come in so undernourished that a three-year-old looks no bigger than a normal three- or six-month-old child. We have also seen the joyful expression on a mother's face and heard her heartfelt thanks when a child like this goes home fat, healthy, and smiling. And we can never forget the pitiful ignorance of the mother who came bringing her two-year-old daughter along with her arm and leg which had been cut off in a train accident, asking if we would put them back on.

We have seen Gaza on a sunny, spring afternoon turned into a nightmare, as mortar shells suddenly began falling along the main street during a busy

shopping hour. Our hospital became so crowded with the injured patients that even our church benches were put together and used as beds. Only a few months later, during the recent war between Israel and Egypt, our wards were again filled to overflowing with casualties, mainly civilian. Both Gamal Abdel Nasser, President of Egypt, and the Governor General of the Gaza Strip came to thank the hospital personnel for their help in caring for the wounded.

We have seen a need for the gospel, perhaps as great as that anywhere in the world. Try to imagine living in a community where not more than one out of five thousand people walking down the street has ever accepted Christ as his personal Saviour. Try to picture a place where not more than one or two out of a hundred have ever heard the gospel message in any form. Consider what it would be like if you were in that small minority classed as infidels by the majority because you dared claim Jesus the Son of God. This is Gaza standing in so great a need.

But, fortunately, our picture does not end here. We see every Sunday a small group of believers meeting for worship

and with them a larger group who show an interest in the gospel message. We see several hundred children coming every Sunday afternoon to a Sunday school desperately in need of more teachers, but nevertheless a Sunday school where they can learn of Jesus and his love. We see every Wednesday evening

a group of young people, many of them from our hospital staff, meeting together for Bible study. And within days of the time this is being written we have seen an answer to the prayers of more than three years when the government finally gave permission for an evangelistic missionary to come as pastor of our small congregation.

No one knows what the future holds for Gaza. Many plans have been set forth to settle the political and economic problems of this troubled area, and yet those who are best acquainted with these problems say that they see no hope for a peaceful solution. Sometimes, the outlook for Christianity in Gaza appears equally as gloomy. However, it is our constant prayer that we may see Gaza not through our own eyes, but through the eyes of God as a place of opportunity to sow the seed of the Word. For has not God said, "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."



NOTE: Dr. James Young is in charge of our hospital at Gaza. On the staff are Mrs. Young, Jean Dickman, Anne Heyer, Carolyn Case, Frances Crawford, and Rev. and Mrs. R. E. Nicholas. Dr. and Mrs. J. T. McRae were also working at the hospital before their furlough.

coconut grove is an expression of love to the Indonesian people. (See *Royal Service*, November, 1957. "Medical Work in Indonesia.")

Missionaries in Surabaya have organized a church and are looking toward the organization of another. Several Sunday schools have been organized, one of the latest meets in the home of a Moslem who has made a pilgrimage to Mecca.

We have five missionaries in this city carrying on evangelistic work in three languages—Indonesian, English, and Chinese.

America: An Open Door for Islam

"Even if you call yourself a Christian, you may also qualify as a good Moslem," was the beginning of a newspaper article. The spiritual leader of the Islamic Mission of America, Sheikh Dawud Ahmed Faisel, continued: "Millions of Christians in this country are true Moslems. They just don't know it. Prejudice, egotism, and ignorance have robbed many of the truth about Islam."

In discussing the growth of Islam he pointed out that people were being converted at the rate of ten thousand a year and that the group in North America now numbers about 33,000. He stated, however, that the main advance had been through colleges, universities, and theological schools, many of which had begun to include courses on Islam. He predicted that Islam would eventually be a factor in government in America and added, "The great hope of our mission is the unification of worship of all people of this country in Islam. The United States would then be the greatest nation that has ever been on the face of the earth."

This leader pointed to the growth of mosques in this country and also to the growth of Moslem communities, particularly in the large cities. According to Moslem count there are ten large mosques and at least ten other congregations meeting in "temples" scattered throughout the northern states and in Georgia, Mississippi,

Tennessee, Kentucky, and North Carolina.

Perhaps most Baptists would be surprised to know that a magazine, *Moslem World & The U. S. A.* is published right here in our own country. The first issue, January 1955, carried on its front cover a picture of the Islamic Center (mosque) in Washington, D. C. The second issue carried a picture of President and Mrs. Eisenhower greeting the Moslem Shah of Iran and his wife.

On the inside cover of the first issue, the editor's note read: "As implied by its name, it (the magazine) has been founded to serve as a bridge between America and the far-flung 500-million strong world of Islam, spread from Algeria on the shores of the Atlantic to Indonesia in the Far East, and will endeavor to bring about a better understanding between Islam and the West" (note his 500 million as against other estimates of 416 million followers of Mohammed).

This is an expensive magazine, costing \$4.25 per year. It is a most attractive magazine, well edited, and presents Islam so like we present Christianity, that those who do not have a strong, confident Christian background would be strongly attracted to this religion.

Program Chairman: In the light of the alarming advance of Islam and its avowed missionary plans, its false presentation of God and his love for man we need to remind ourselves daily to pray for our missionaries who are working among Moslems. This study today will strengthen our conviction that only Christ can bring eternal life to lost men and help them to live as brothers. We are challenged anew with the realization that the job of bringing in Christ's kingdom is tremendous. We need to be stronger witnesses for Christ in our own communities. Let us pray for ourselves that we may remain true to the teachings of Jesus Christ and witness to others by word and deed.

Silent Prayer

Solo: "Jesus Shall Reign"

CALL TO PRAYER

First of all, then, I urge that supplications, prayers, intercessions and thanksgivings be made for all men. . . . This is good, and it is acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth—1 Timothy 2:1, 3-4.

Prepared by Saxon Rowe Carver

1 Tuesday This day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength Neh. 8:10.

"Joy is the gigantic secret of the Christian"—G. K. Chesterton.

Juliette Mather, teaching in Fukuoka, Japan, is finding that every missionary is something of a Lottie Moon. All carry such heavy loads that they live on the very edge of breakdown, saved only by His strength. Always the needs so apparent take every spare moment or yen (Japanese money). Salaries are so small there is never any margin. But on they go, gladly for His sake.

Pray today for the comfort of joy in every sacrificial heart on the mission field, and for Mrs. Benito Villarreal, Houston, Mrs. A. V. Alvarado, San Antonio, Tex., ev. among Spanish-speaking; Sylvia, MF; Rev. Earl Parker, Pusan, Korea, ev.

2 Wednesday And the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also 2 Tim. 2:2.

Some churches have unique beginnings. Waianae Baptist Church on Oahu Island in Hawaii is an example. A group of boys began to play every day on the Puu Kahua Baptist Assembly property, and to climb the mango trees. Mrs. R. E. Peterson invited them in, gave them refreshments, and started a Bible class with them. From this grew a Sunday school, and now—a church.

Pray for this newly-formed church, its 135 charter members, its necessary building pro-

gram, for Mrs. Peterson, and pray for Mrs. Epifanio Salazar, Waco, Tex., ev. among Spanish-speaking; Rev. George H. Clark, Ipoh, Malaya, Mr. Chester R. Young, Honolulu, Hawaii, Mr. Davis L. Saunders, Nairobi, Kenya, Gilbert Ross, Mexico, ev.

3 Thursday Willt thou not revive us again: that thy people may rejoice in thee? Psalm 85:6.

Consider a startling equation! Rogers M. Smith, associate secretary for Promotion for the Foreign Mission Board has figured out that it took about 80,000 Southern Baptists, in 1937, to produce one missionary. The Board had hoped to appoint 136 persons, but fell 20 short of this goal. Will the impetus and influence of World Missions Year, by the calendar closed, survive?

The foreign missionaries must come largely from homes, churches, colleges, and seminaries of Southern Baptists. Will you pray for volunteers from your church, your home? Will you reduce the equation?

Pray for your own children, other young people, pray for Rev. William L. Clinton, Sao Paulo, Brazil, Clayton Bond, Africa, ev.

4 Friday Righteousness exalteth a nation; but sin is a reproach to any people Prov. 14:34.

"We, the people. . ." are the opening words, not only of America's Constitution, but of the constitutions of many of Asia's new republics. They, too, affirm that all men are created equal. They seek justice, liberty of

MISSIONARIES ARE LISTED ON THEIR BIRTHDAYS

Addresses in *Directory of Missionary Personnel*, free from Foreign Mission Board, Box 5148, Richmond 20, Virginia, and in *Home Missions*

thought, speech and worship. All are based on the individual's dignity and integrity.

Asia is old in culture; we are young. We are old in self-government; they are young. Geographical and historical differences cause Asians and Americans to define freedom differently, to see threats to human liberty in different things.

As we pray today for our own land, our chosen leaders, our citizens, let us pray, too, for all the new republics of Asia. Pray for the United Nations. Pray for our President, your governor, your mayor, for all men in places of authority, and pray for Rev. George T. Martin, Tampa, Fla., ev. among Negroes: Rosa Lee Franks, Miami, Fla., GWC; Rev. Richard A. Miller, Kotzebue, Alaska, ev.; Mr. Billy Osceola, Oketchobee, Fla., ev. among Indians: Rev. John E. Mills, Ibadan, Nigeria, ed. ev.; Mary Alice Dittsworth, Java, Indonesia, Rev. Theron V. Farris, Tokyo, Japan, Mrs. Ronald Fuller, Hong Kong, Mrs. Cecil F. Robertson,* Rabba, Mrs. J. N. Patterson, Ibadan, Mrs. L. C. Smith, Nigeria, ev.

5 Saturday Who then is willing to consecrate his service this day unto the Lord? 1 Chron. 29:5.

Many of our college students are now in the midst of their ten-week employment by the Home Mission Board, as members of the Student Summer Missionary Program. They are serving widely—among Mexicans, Indians, Italians, French, Chinese, Japanese, Jews, Negroes, Spanish, in city missions and rural missions, on pioneer fields and in mountain areas. Is there a young person from your church, your association, among them?

Pray individually for those you know, and then for every student who is spending this summer thus serving the Lord, pray for all students in your church and pray for Mrs. Jose Corrales, Las Villas, Cuba, Mrs. W. M. Haverfield, Mexico City, Mexico, ev.; Rev. Paul C. Porter, São Paulo, Brazil, Mrs. Cecil L. Thompson, Buenos Aires, Argentina, ed. ev.; Mrs. T. C. Bagby, Brazil, Anne Laseter, Chile, em.



6 Sunday Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent John 6:29.

Dr. Baker James Cauthen announces that plans are being made for a large-scale crusade in Tokyo in 1959, in connection with the worldwide year of evangelism. Hong Kong, Taiwan, Mexico, Nigeria have all seen splendid results from such campaigns. Detailed advance planning and careful follow-up techniques are vital in this kind of bold venture for the Lord.

Tokyo is the third largest city in the world, the educational and cultural center of Japan. There, thousands of pilgrims bow daily at the Tasukuni shrine of famous Emperor Mutsuhito. Let us begin to pray now for the Crusade to come, that Japanese may go as willingly to hear the Word of God preached as they do to the shrines. Mention this prayer need in your Sunday school class and Training Union today.

Pray for this crusade and for all evangelistic crusades this year, and for Mrs. J. E. Timmons, Cuero, Tex., ev. among Spanish-speaking: Bertha Wallis, HMB, field worker; Rev. Frank W. Patterson, El Paso, Tex., pub. ev.; Blanche Groves, North Point, Hong Kong, pub. ev.; Mr. John C. Raborn, Kowloon, Hong Kong, Mrs. R. M. Willocks, Taejon, Korea, Sistine Givens, Brazil, ev.

7 Monday The grass withereth, the flower fadeth: but the word of our God shall stand for ever Isa. 40:8.

Eight appointed missionaries serve with forty other full-time workers in the Spanish Publishing House, El Paso, Texas. This is a long step from the hand-turned printing press set up in the kitchen of Dr. and Mrs. J. E. Davis in Toluca, Mexico, in 1905 which was the beginning of this fine publishing work.

This ministry has an international outreach. The present plant is equipped for all phases of magazine and book printing and binding. From El Paso the gospel is sent to remote places to all Spanish-speaking countries. As one Peruvian put it, "Since the Good News has come to us, it is as though Jesus Christ were living in our villages."

Pray for all writers, translators, and ter-

minical workers who contribute to the spread of God's Word from this publishing house in El Paso, pray for Rev. David Jemmett, Panama, Mrs. Milton Murphey,* Haifa, Israel, ev.; Alda Grayson, Maui, Hawaii, RN; Dr. A. E. Hayes, Brazil, em.

8 Tuesday But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life John 4:14.

Certain parts of Africa suffer acutely in the hot dry season. Last spring was especially difficult. One morning about six the women from a village near Oyo left in search of water. (Note who looked for water!) That evening the men were much concerned because they had waited all day and the women had not returned. That night the children were awake, fretful, and crying with thirst.

"What an illustration, also, of the spiritual thirst of the people," exclaims one missionary who shared the experience.

Pray for those in Africa who long to quench this thirst, that they may be shown how to approach the village, and for Rev. Job Maldonado, Carlsbad, N. M., ev. among Spanish-speaking; Mrs. Abbie Thibodeaux, Gray, La., ev. among French; Mrs. Marvin Sorrels, Selts, Ariz., ev. among Indians; Mrs. G. E. Robinson, Benin City, Nigeria, Rev. Harlson H. Pike, Espírito Santo, Brazil, Mrs. Ross B. Fryer, Jr., Djakarta, Indonesia, Rev. John W. Turner, Beirut, Lebanon, ev.; Anne Dwyer, Gazo, RN; Mrs. John Mein, Brazil, em.

9 Wednesday And a man's foes shall be they of his own household Matt. 10:36.

In Thailand, there are 140 more Christians than missionaries, and Mr. and Mrs. P. A. Cline believe that their lot is even needier. Missionaries live in an alien environment, it is true, but the national finds that he is more than an alien. He is an outcast when he becomes a Christian. The Buddhist custom is to deny the child or relative any access to the household as long as he continues in his Christian faith.

Recently a young girl urgently pled to be allowed to enter our seminary, though she had not met all the entrance requirements. Her father had forbidden her to live at home any longer since she planned to attend a Christian school.

Pray that God will give hope and courage to this and other young people of Thailand, and pray for Mrs. Miguel Lopez, Santa Fe, N. M., Rev. Enoch Ortega, Alton Rock, Calif.,

ev. among Spanish-speaking; Mr. Leonardo Misceli, San Blas, Panama, ev. among Indians; Cirilo Mogena, Matanzas, Cuba, Mrs. Ted O. Badger,* Manila, Philippines, Rev. Charles E. Compton, Jr., Mato Grosso, Mrs. James E. Musgrave, Jr., Golas, Brazil, Mrs. A. H. Dyson, Jr.,* Iwo, Nigeria, ev.

10 Thursday And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee Psalm 9:10.

Mrs. Mary Dirteater is seventy. She is a faithful member of the New Hope Cherokee Indian Baptist Church, in Oklahoma. Her way leads across a stream, where often the footlog is washed away. Seldom does she start to a service without carrying a flashlight and a long stick.

In her heart she believes that if her own resources are not equal to the crossing of the stream, someone will surely come and "put her across." Passers-by are accustomed to finding her waiting on the bank. Going to church is too important to her to let mere physical obstacles prevent her getting there.

Pray for Mrs. Dirteater as with her presence she witnesses in her church and her community and pray for Arnulfo Lopez, Tex., ev. among Spanish-speaking; J. B. Lawrence, HMB, em.; Fabian H. Walters, Paraíso, Brazil,* Rev. Isaac Perez, Balboa, Canal Zone, Rev. Tom Laro, Jr., Havana, Cuba, Mrs. M. W. Rankin,* Ipoh, Malaya, Rev. John A. Tumblin, Sr.,* Rio Grande do Norte, Brazil, ev.

11 Friday For thou art my hope, O Lord God: thou art my trust from my youth Psalm 71:5.

Sadler Baptist College, in Ghana, is now in its second year and has already confirmed the judgment of those who felt a need for it. Also, on its 53-acre compound are a pastor's school, a large dormitory, and two missionary residences.

Ghana's over three million people are filled with pride in their newly-free country, the 81st member of the United Nations. She has rich resources, materially—manganese, bauxite, gold, diamonds, cacao, cotton, and spices. But her young men and women are her greatest treasure and surest hope. Christian education for them is a must.

Pray for Rev. William A. Poe, principal of the college, for its faculty and students, and for a curriculum that teaches freedom of the spirit through Jesus Christ. Pray for Eleuterio Figueredo, Vueltas, Cuba, ev.; Dr.

Milton S. Leach, Sr., Kingeville, Tex., *ev. among Spanish-speaking.*

12 Saturday The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee Psalm 20:1.

Baptists in Hungary number close to 20,000 in nearly 100 churches. They have freedom to preach the gospel and to organize so as to promote fellowship between these churches. They publish a denominational paper, and have a hymnbook in preparation.

Dr. Josef Nordenhaug, president of the European Baptist Theological Seminary, visited Budapest, Domsod, and Kiskoros recently. He found a living witness of God's people. Hungarian Baptists do not lack courage or hope, but they need our support and our unforgetting prayer.

Pray for Baptists of Hungary and for Marie Conner, Taipei, Taiwan, Rev. W. J. Webb, Caracas, Venezuela, Mrs. V. Lavell Seatz,* Nigeria, *ev.*; Lavell Paige, MF

13 Sunday Then will I go unto the altar of God, unto God my exceeding joy Psalm 43:4.

From a hill outside Abeokuta, Nigeria many stone structures overlook the city. In one wide crevice in the rock there is a crude altar. Once this was a refuge for people who sought to escape from being caught and carried away as slaves.

As Lolete Dotson first stood on this hilltop, she thanked God that the African is no longer slave to the white man. Yet, the house-idol, the juju, even human sacrifice at this same rock altar are not completely or far removed. The slavery of superstition still binds millions of Nigerians.

Pray for the overcoming of superstition and fear in that land, and for Mrs. E. Fred Vickers, San Pablo, Calif., Mrs. Celso Villarreal, Albuquerque, N. M., *ev. among Spanish-speaking*; Ambiro, MF; Mrs. John A. Parker, Santiago, Chile, Rev. Howard D. Olive, Baguio, Philippines, *ev.*

14 Monday Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it Isa. 34:1.

On July 14, 1853 Commodore Perry opened Japan to commerce and communication with other countries. And just this year a new Japanese Christian prayed, "Father, forgive me because I didn't know about you before." Forgive him? When we never had more than 20 missionaries in Japan before World War II?

That prayer was offered in Sakai Baptist Mission, the first Southern Baptist witness in a city of 300,000.

Despite our slowness, however, Sakai represents the lengthened arm of our missionary endeavor, for it is a mission of Osaka Baptist Church, which itself was until six years ago a mission of Hiroshima. Only as we keep doubling the number of churches in this way will we be able to reach the goal of the Japan Baptist Convention—a thousand churches in the next twenty years.

Let us pray with Japanese Christians that their goal may be gloriously achieved, give thanks for the group of Japanese Baptist leaders and their fine vision, pray for Rev. A. V. Alvarado, San Antonio, Rev. Emmett Rodriguez, Kerrville, Tex., *ev. among Spanish-speaking*; Dr. W. Dewey Moore,* Rome, Italy, *ed. rev.*; Mrs. A. W. Gammage, Jr.,* Korea, Rev. Roy E. Nicholas, Gaza, *ev.*; Mrs. W. W. Adams, China-Manchuria, *em.*

15 Tuesday And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people Isa. 51:8.

First-term missionaries in any Oriental city are overwhelmed by the tremendous masses of people who throng through the streets and markets from dawn to midnight. And yet each one is a human soul, with its own griefs and glories, and its own deep needs. The continued cry for "more workers" is heard from the ends of the earth. No field can ever feel that it has sufficient personnel for the task it faces. Even the Advance program will not be enough to fill all the blank spaces of urgency. But it will be a glorious step forward.

Pray for sacrificial giving in a constant measure, through the Cooperative Program, that our representatives may not feel discouraged to be so few among the millions waiting, and pray for Jean Stamper, New Orleans, La., GWC; Rev. Ernest E. Atkinson, Mission, Tex., *ev. among Spanish-speaking*; Thelma Williams; Kowloon, Hong Kong, Rev. Mrs. William A. Poe, Kumasi, Ghana, Evelyn Wood Owen, Tokyo, Japan, Mr. John B. Hill,

Igede, Nigeria, Mrs. L. G. McKinney, Jr., Kowloon, Hong Kong, *ev.*

16 Wednesday If any of you lack wisdom, let him ask of God, that giveth to all men liberally James 1:5.

How to reach the homes? How to overcome the prevailing indifference to religion of any kind? Should something new and untried be started? These questions troubled Gertrude Tharpe, in Kaneohe, Hawaii, as she directed the Nursery school and kindergarten.

She began an eight-week Mothers' meeting, a course on understanding the young child, especially his spiritual needs. With films, questions and answers, and concluding with a study of Trent's *Your Child and God*, she got over her message. The women responded.

Mrs. Tharpe asks for prayer day by day, to sustain and encourage her to attempt things in His name. Pray for her and for Lelia Jackson, Dallas, Tex., *ev. among Spanish-speaking*; Mrs. Jose Lopez, Guanabacoa, Mrs. Romelio Gonzalez, Candelaria, Cuba, *ev.*; Dr. Walter M. Moore, Joinkrama, Nigeria, MD; Bonnie Jean Ray, China-Hawaii, *em.*; Neale C. Young, Ide, Nigeria, *ev.*

17 Thursday Whatsoever thy hand findeth to do, do it with thy might Eccles. 9:10.

The island of Mulatuppu, in the Caribbean Sea, once the abode of the legendary Achu Dragon, hums now with the progress of Christian civilization. Where pirates held their rendezvous there is a mission preaching station. Most important, a two-story cement block Baptist church is under construction. Everybody works. The watchword is "Co-operation." The men bring sand and gravel, and mix concrete. The older boys make blocks. Women and girls carry fresh water. Small children do errands.

When the building is finished, it will seat three hundred, and have space for twelve Sunday school classes. There will be three small upstairs apartments for missionaries.

This is a remarkable achievement for the people of Mulatuppu. It has been but six years since pagan rites dominated this near-by island.

Pray for these Christian workers, and the church of their hands as well as their hearts, and pray for WMU Conference, Glorieta, N. M., and for Mrs. Edgar F. Hallock, Jr., Rio de Janeiro, Brazil, Mrs. R. H. Lloyd, Argentina, Mrs. J. C. Pool,* Ogbomoshoh, Nigeria, Ruth Pettigrew, Hong Kong, *ev.*

18 Friday And he sent them to preach the kingdom of God, and to heal the sick Luke 9:2.

Bombs and mortar shells have fallen around our Baptist Hospital in Gaza, Egypt and the surgery has been that of wartime. Every bed was full. As many as seven patients at one time lay on blankets on the floor. God guided the skill of the doctors and the hands of the staff. Many of our workers gave blood, saving precious lives.

Carolyn Cate writes of these desperate times, "We do not know what the future has for us here in Gaza. We do know that the God who led us here, who has protected and cared for us so faithfully thus far, will continue to guide and bless us. Pray that we may be willing and obedient children of God."

Pray for missionaries in this hospital in Gaza and for Rev. Sinforoso Barrera, Gonzales, Tex., *ev. among Spanish-speaking*; Evangelina, MF; Rev. J. R. Saunders, China, *em.*

19 Saturday Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever Psalm 93:5.

Southern Baptists are the only evangelicals on the east coast of Mindanao in the Philippine Islands. The Catholic church there is more intolerant than average. People are warned by the priests not to attend our services.

"She is evil. She reads the Bible," they say of missionary nurse Victoria Parsons, who is a nurse in Mati Baptist Hospital. And yet they go gladly to the ten-bed hospital for care—over 800 inpatients and 2,602 outpatients last year. There, they hear the Bible read at morning watch and evening vespers, and Mrs. Pada, our evangelistic worker, contacts each patient personally.

Pray for every witness to Jesus Christ as Lord and Saviour in this difficult field, and for Amos Mascarenas, Raton, N. M., *ev. among Spanish-speaking*; Ben Canoe, Locust Grove, Okla., *ev. among Indians*; Mrs. R. L. Lindsey, Petach Tikva, Israel, Nita Ruth McCullough, Abeokuta, Nigeria, Rev. W. A. Hickman, Jr., Frances E. Roberts, Asuncion, Paraguay, Rev. Page H. Kelley,* Rio de Janeiro, Rev. Jerry P. Smyth,* Bahia, Brazil, *ev.*





20 Sunday And they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths Ezek 44:24.

Even on Sundays the "harmattan," a red dust-laden wind, blows in Nigeria, and the heavy sun bears down. But the Melvin Wassons get into their car early in the morning to spend the day preaching, teaching, visiting, and baptizing in the small villages in the bush. After the worship services, children gather under a big tree for a flannelgraph story. Their eager, enchanted, faces would delight any teacher.

The presence of the Wassons is heralded by a drum-chant, "Bow down for Christ." An old pastor hurries to their car saying, "Ah, ah, you have come."

We thank God that the pastor's words are a true fulfilment of His plan, and pray that others may go, and pray for Mrs. William Russell, Redlands, Calif., ev. among Spanish-speaking; Mrs. Charles D. Mullins,* Oahu, Hawaii, Mr. Maurice J. Anderson, Kowloon, Hong Kong, Rev. Glenn Bridges, Mato Grosso, Brazil, Ethel R. Harmon,* Ibadan, Nigeria, ev.

21 Monday He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire Psalm 46:9.

Today is the anniversary of the first battle of Bull Run, that tragic day when over five thousand Americans were killed by each other. Shortly after, when he had suffered a psychological blow by shooting at a man, Samuel Clemens (Mark Twain) declared war a wanton thing, and resigned from the Marion Rangers. "It is the killing of strangers," he said, "whom in other circumstances you would help if you found them in trouble."

In many countries of our world there is still civil strife.

Pray for these restless areas, for our missionaries there who bear the message of the Prince of peace, and pray for Pauline Cammack, Fairview, N. M., ev. among Indians; Mrs. L. D. Wood, San Antonio, Tex., ev. among Spanish-speaking; Dr. H. H. McMill-

lan, China-Bahamas, em.; Mrs. D. Curtis Askew, Tokyo, Rev. John W. Shepard, Jr., Paikoku City, Japan, Mrs. Donald Orr, Cali, Colombia, Mrs. J. W. Smith, Jerusalem, Israel, ev.

22 Tuesday The Lord is nigh unto all them that call upon him, to all that call upon him in truth Psalm 145:18.

When white explorers discovered the Hawaiian Islands in the late 1700's, they brought with them diseases that killed thousands. As the sugar cane and pineapple industries developed, laborers were increasingly necessary. People were imported from many nations to work on the huge plantations. Now the population is, in order of density, Japanese, part-Hawaiian, Caucasian, Filipino, Chinese, full Hawaiian, Puerto Rican, Korean, Samoan, Far East Indian, and Negro. In such a mixture of cultures the religious background consists of pagan superstitions, Buddhism, and a few Christian customs mixed into one brew. Mrs. Edgar Tharpe says it is sometimes difficult to know if your professing Christian will stand when the trials come. If he does, it is a great spiritual victory, and the way is opened for the evangelizing of others.

Specific prayer is needed that the gospel may be presented in the power of the Spirit, and that converts may be strong in the Lord, also pray that strength will be given for the times of special testing. Pray for Jose Corrales, Las Villas, Cuba, ev.; Rev. Raymond Jee, New Orleans, La., Rescue Home; Mrs. Jose Moreno, Raymondville, Tex., ev. among Spanish-speaking; Mrs. M. D. Garbarino, Grand Isle, La., ev. among French

23 Wednesday Every good gift and every perfect gift is from above, and cometh down from the Father James 1:17.

Indonesia is one of the restless areas of the South Pacific. It is a young republic, admitted to the United Nations in 1950. The political parties are divided into many small and splinter groups, of which the Moslem Party, called "Masjumi" is the largest.

"Djakarta" means important city. It is the capital and chief port of Indonesia, a center of railroad and air lines. With its wide paved streets and modern buildings, its 2 million people of whom seven out of every eight are Moslems, it is a center of direct challenge to our missionaries.

Sue Meuth, in her first term, is happy to be there. She works in our mission her-

quarters, leads young people in the church, and teaches a Bible class in "broken Indonesian" in the Johnson's home. Her house, two doors from the church, is one that "Lottie Moon built," and she is wonderfully grateful for such an offering.

Watch your papers for news of Indonesia, and remember in prayer those who seek to make Jesus known among her people, and pray for Rev. Silverio Linarez, Tucuman, N. M., ev. among Spanish-speaking; Rev. R. L. Carpenter, Morgan City, La., ev. among French; Dr. E. Lamar Cole, Gundalajara, Mexico, MD; Dr. Charles L. Culpepper, Jr., Taiwan, ed. ev.; Mrs. W. C. Gaventa, Eku, Nigeria, Mr. Alvin E. Spencer, Jr., Shimonake, Japan, ev.

24 Thursday Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you Matt. 7:7.

Exciting preparations for a wedding at the Welfare Center took simply everybody, so Barbara Epperson had to go across the mountain Olan (in Nigeria) for a village Bible class, without an interpreter. For the first time, language-wise, she was on her own. And for the first time, men wanted to ask questions.

As they discussed our verse for today one old gentleman kept trying to say something. Finally he expressed himself, "Please, ma, I understand how to ask; but I don't know where to knock!"

Pray that God will place good and right answers in the mouths of young missionaries at all times, pray for the YWA Conference at Gloria, 24-30, and for Enrique Vazquez, Pinar del Rio, Cuba, ev.; Rev. Jesus Rios, Los Angeles, Calif., ev. among Spanish-speaking; Dr. William R. Norman, Jr., Joinkrama, Nigeria, MD; Martha Jean Capshaw,* Barranquilla, Colombia, RN

25 Friday For he will give his angels charge over thee, to keep thee in all thy ways Psalm 91:11.

With a knowing pen and understanding heart, Dr. John R. Sampey, Jr. did and does conduct a personal crusade against drinking in the armed forces. He has seen the havoc it can bring, from individual incapacity to public disgrace. Dr. Sampey is completely aware of the pressures on our young men to "celebrate" an event or period of training, to get ready for an affair of tomorrow, to stave loneliness or strangeness for a little while. He senses the constant battle between

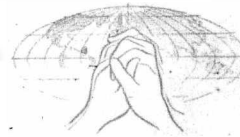
the hard right and the easy wrong for any young man.

Pray for our sons in uniform, and for our churches' sons that in all times of trial they may feel the nearness of the Saviour, and pray for Mrs. Carlos Perez, Mrs. Peter Miller, Panama, ev.; Rev. Leonard C. Guillott, Redell, La., ev. among French; Mrs. Melvin Torstrick, Chile, Jean Bach, Abeokuta, Nigeria, ev.; Floryne Miller, Kokura, Japan, Mrs. C. F. Whitley, Iwo, Nigeria, ed. ev.

26 Saturday God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him Acts 10:34, 35.

A missionary representing Christ on a foreign field inevitably represents his homeland. Too often he finds that our fads, our extremes in styles and behaviour, many of our vulgarities have preceded him and been accepted by the people to whom he yearns to proclaim a Saviour. Howard Olive is particularly conscious of these conflicts in the Philippines. He has a dream, were it possible, to "capture the sweet and simple devotion expressed in the family group here, couple it with the educational and cultural advantages here, and bind them all together with the scarlet cord of spiritual birth."

Pray that our mission influence abroad may not be belittled by our own deeds, attitudes, indifference, and pray for Alma Oates, Sao Paulo, Rev. Edgar F. Hallock, Jr., Rio de Janeiro, Brazil, ev.; Mr. A. I. Bagby, Rio Grande do Sul, Brazil, ed. ev.; Albert Ian, MF; Dr. George Green, Nigeria, em.; Mary Aileen Brooner, Gatooma, So. Rhodesia, Pearl Johnson, Taiwan, Taiwan, ev.



27 Sunday Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you 1 Sam. 12:23.

The first Atlantic cable, which linked Newfoundland and Ireland, was completed 92 years ago today. If it had been in operation in 1815, the Battle of New Orleans might never have been fought. The Treaty of Ghent ending the War of 1812 had been signed in Belgium fifteen days before, but then it took

twenty days to send a letter from Europe to the United States.

Improved communications in all fields have blessed the modern missionary enterprise immeasurably. Read the section "Epistles from Today's Apostles" in this month's Commission. Their news is recent, their problems immediate. But our prayers make a faster journey than any letter. How can we leave them unaided, or wait too many days to lift these "apostles" to God's throne?

Pray for all missionaries, their work, schools, hospitals, pastors, for Mrs. R. L. Carpenter, Morgan City, La., ev. among French; Mary Etheridge, Tucson, Ariz., ev. among Chinese; Mrs. Richard Sanchez, Phoenix, Ariz., Rev. Pantaleon Molina, Weslaco, Tex., ev. among Spanish-speaking; Mr. William H. Berry, Rio de Janeiro, Brazil, Rev. Gerald W. Pinkston, Bandung, Indonesia, Mrs. J. D. McMurray, Paysandu, Uruguay, Rev. S. Judson Lennon, Bangkok, Thailand, ev.; Hannah Fair Saltee, China, em.

28 Monday Let him ask in faith James 1:6

It was an 18-mile walk home from the Bible Conference in Cheng Chow, China for young Peter (Hsing Hsien) Lee. He had to cross two flooded streams. One he made safely. In the second, he came upon quicksand, fifteen feet across. He began to sink, quickly, deeply. He asked God to tell him what to do. The thought came to him to jump, pull both feet out at once, then lie down and roll. He rolled until he could grasp some sorghum on the bank; then he was out of danger. Since that day he has felt that prayer is not simply a way of getting something from God, but a means by which one can do things under the guidance of God. His Christian life has not been an idle waiting to receive, but vigorous activity under divine direction.

Through crises, wars, separations, illness, Dr. Peter Lee has proved his faith. His motto has been "Never doubt in the dark what God has shown you in the light." Now he ministers to thousands of Chinese in Washington, D. C. We thank God for his example and leadership.

Pray for Dr. Lee, and for Rev. E. C. Branch, Warm Springs, Oregon, ev. among Indians; Terry, MF; Rev. Moises Gonzalez, Santa Clara, Cuba, Mrs. W. E. Hutton, Honolulu, Hawaii, Rev. Carlton F. Whitley, Iwo, Nigeria, Mrs. John R. Cheyne, Shaboni, So. Rhodesia, Sarah Wilson, Argentina, ev.

29 Tuesday So then every one of us shall give account of himself to God Rom. 14:12

For twenty-five years the Reverend Indalecio Bustabad, president of the Baptist Seminary of Costa Rica, had not seen the many Cuban members of his family. Recently he was invited to preach in Havana, and there was a heart-warming reunion. He asked his relatives, all Catholics, to attend services with him. Some went; some declined. "For our joy and the glory of God one of my cousins was saved. We are still praying for the rest," wrote his daughter.

This daughter, Martha, is a student at Georgetown College, where she is sponsored by Kentucky WMU as she prepares for mission service in her homeland, Costa Rica.

Pray for Martha, for her father in his strategic position, and for members of the family still in Cuba who need a living Christ, and pray for Kathleen Manley, Joinkrama, Nigeria, Amy Ann Snelling, Asuncion, Paraguay, RN; Rev. James M. Short, Jr., Chihuahua, Mexico, Rev. Clyde J. Daiton, Umatali, So. Rhodesia, ev.; John, MF; Reba Stewart, China-Manchuria, em.

30 Wednesday And how shall they believe in him of whom they have not heard? Rom. 10:14

Taiwan (Formosa) has had another "first"—its Week of Prayer for Home Missions, sponsored by its own Convention. There are ten million people on this island which is one third the size of Kentucky. They are in three groups—Mandarin-speaking Chinese from the mainland, Taiwanese-speaking Chinese who have lived there for three centuries, and eight tribes of mountain people.

Mr. Yang Hsu works as an evangelist among the tribes. The tribesmen who attend his services want to know why the people of the lowlands do not go up into the mountains and tell the story of Jesus in their villages.

Remember the Christians in Taiwan, praying that they share with increasing zeal the light which has come to them, and pray for Mrs. L. O. Cotey, HMB, em.; Rudolph Rengell, Los Angeles, Calif., ev. among Spanish-speaking; Aletha Fuller, Joinkrama, Nigeria, RN; Rev. Francis P. Lide, Baguio, Philippines, ed. ev.

31 Thursday For we are labourers together with God: ye are God's husbandry, ye are God's building 1 Cor. 3:9

The Reverend Benilton C. Bezerra, himself a teacher in North Brazil Theological Seminary, cites the plight of most native Brazilian ministers. They struggle for training, then face a rugged time, economically. The churches with their membership largely of factory workers, and other low-income families, cannot pay an adequate salary. The pastor must supplement his income by hard labor or a profession. The great majority of these pastors have small jobs as well as heavy church responsibilities. Only a very few have fulltime pastorates. Parsonages do not exist; refrigerators and cars are unthinkable luxuries.

Pray for this group of consecrated men

who have made a full-hearted commitment but are prevented by necessity from giving fulltime service, and pray for Minnell Graves, Miami, Fla., GWC; Rev. Antonio Castillo, Del Rio, Tex., ev. among Spanish-speaking; Leoncio Vega, Tapaste, Cuba, Rev. Ronald C. Hill, Chotburi, Thailand, Mrs. James E. Giles, Colombia, Mrs. Earl M. Fine, Oyo, Nigeria, ev.; Mrs. W. W. Enete, Sao Paulo, Brazil, ed. ev.

cm. american	MF Margaret Fand Student
ev. evangelism	HMB Honor Mission Board
ed. educational	med. ev. medical evangelism
RN nurse	pub. ev. publication evangelism
lan. st. language study	sec. ev. secretarial evangelism
GWC Good Will Center	SBH Sellers Baptist Home
	med. tech. medical technician

CIRCLE MISSION STUDY

Preparation for Three-Month Circle Study by Mrs. J. I. Alford, Atlanta

Soul Winning in Your Community by Maude W. Hathaway, 40¢ from your Baptist Book Store, is suggested for study in circles July, August, and September.

The Sunday school lessons for the first quarter of 1958 planted seed for this searching follow-up study. Review the lesson for March 16, 1958, "The Church and Community Evangelism" in the Teacher.

Many hours of prayer by circle and program chairmen will be necessary to realize the purpose of this three-month study.

Each member should have with her at circle meetings the textbook, the Bible, a pencil and notebook.

Issue personal invitations, circle and program chairmen, for this is a personal matter—a gracious oral request to attend and a follow-up reminder close to the date; a personal visit, a telephone call, or a plain postal card with date, time, and place.

Collect newspaper or magazine clippings, statistics about broken homes, the unchurched, juvenile delinquency in your town or neighborhood.

Bulletin Board in room where you teach: display clippings and pictures so those who come early or late may have access to them. Make your own board by carefully cutting out one side of a large box. Around edges paste construction paper to cover rough edges.

Make posters or a flip chart for each chapter heading: "Personal Preparation for Soul Winning," "The Bible in Soul Winning," "Methods of Reaching People," "Some Do's and Don'ts in Soul Winning," "The Cost of Soul Winning."

Or make poster showing your WMU local goals for the Third Jubilee Advance (see page 6).

Film—"Lift Up Your Eyes," 15 minutes, sound. A visualized concept of the mission opportunities which are at hand on every side. Available at Baptist Book Stores. Rental \$4.00.

Arrange for fellowship period.

There are 50 pages in our book for study. As a basis for three class periods, divide study: July session Chapters I and II
August session Chapter III
September session Chapters IV and V

For the Teachers:

1. Prepare your heart as well as your mind—"Pray Ye."
2. Begin your study and preparation far in advance.
Read the book carefully, underlining impressive phrases.
Read other books, available from your Baptist Book Store:
Talks on Soul Winning, by E. Y. Mullins, 30¢

Circle Mission Study . . . (from page 39)

Helping Others to Become Christians by
R. Q. Leavell, 50¢

How to Win to Christ by P. E. Burroughs,
60¢

Christian: Commit Yourself by Paul S.
Rees, \$2.00

Reread Soul Winning in Your Community.

3. Make use of available helps:

Free tracts from your state WMU office:
"And Ye Visited Me," "Soul-Winning Visitation," "You Can Tell."

Free tracts from your state Department of
Evangelism: "You Can Win Others," "The Art of
Soul Winning," "What Must I Do to be Saved?"
"Are You a Christian?" "Saved and Sure," "God's
Word to the Lost—God's Word to the Saved."

At Your July Circle Study

Show your poster *Personal Preparation* saying you will first consider this. Ask beforehand a WMS circle member of spiritual maturity to discuss the truths included in pages 1-8, using no more than five minutes.

Have ready for each person a copy of the questions at top of page 9. Read or present the thought at bottom of page 8, then give out the list of questions. Let this be a time of soul-searching when each looks at her own life in preparation for telling others about Christ. Have ready the Bible references to be read after you read aloud each question. Omit discussion at this point.

Teacher then presents "A Pentecost," page 9.

Prayer—let everyone who will pray do so briefly.

Show your second poster *The Bible in Soul Winning*.

Discuss briefly the fact that the Holy Spirit uses the Word, he uses us, but that it is the Holy Spirit who convicts the lost of his sinful condition.

Let two women be prepared to dramatize the last paragraph on page 11.

Emphasize that the sinner needs to be

led into God's way of salvation. At this point have Bible study of "What the Bible Says" about the way of salvation. As you present the seven steps (pages 12-15) write them on a chalk board or on posterboard. Ask the members to turn first to John 14:6 and read together, and underline it with pencil. In the margin by this verse write Acts 4:12. You will all then turn to this passage and read it, then underline. One woman reads from the book the suggested comment under "Show Them Jesus As the Way." Continue in the same manner with remaining six steps. When you have finished each woman will have her Bible marked and ready to present Christ to the lost.

The WMS Community Missions chairman will have ready for you names of lost people. At this time pray for them specifically by name. Decide on who will go to contact each lost one (go by twos), and who will pray as these go. Let each couple have a third woman who is a prayer partner and will pray for them at the very time the two go to contact the lost one.

Discuss the first visit to the lost. You need to become friends first. She needs to feel that you genuinely are interested in her. It may mean several visits before you are able to present Christ to her. However, keep the conversation on church activities, blessings of Christian fellowship, of what Christ means to you. Take care to keep the conversation normal. Remember that the Holy Spirit convicts. You must keep within his plans. God will undergird you—and bless your every effort.

Prayer—For each woman you are to contact, for yourselves.

Note: If the WMS community missions chairman does not have names available, the circle community missions chairman will secure names from the church office.

Ask every woman to read chapters I and II before next circle meeting.



Troubled and War-Scarred Gaza

by James and June Young

A FEW YEARS ago Gaza was nothing more to us than a biblical name. We knew only that it was in this place that Samson had pulled down the temple of the Philistines, and that it was near here Philip spoke with the Ethiopian eunuch. Only three years have passed to make Gaza become real to us. We came here to work in a hospital recently taken over by Southern Baptists.

In recent years this tiny part of southern Palestine, only five miles wide and twenty-five miles long, has been isolated

for almost ten years by a type of cold war between the Arabs and the Jews which at times has waxed more hot than cold. From our home in the compound of the Baptist Hospital it is only a five-minute drive west through a rapidly growing new residential area to a sandy beach on the shore of the lovely Mediterranean Sea.

If we should drive eastward through the crowded streets of the old city it would require not more than ten minutes slow driving to reach the pasture which

(Continued on page 27)



On the Gaza Strip
Southern Baptists
maintain a
90-bed hospital
in the heart of
the Moslem Near East

Dr. Young in white coat (above)

