

Royal Service

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AUGUST 1958





DEAR FRIENDS,

We do not know better how to say "thank you" to the dear women who shared in our Christmas with the Papagos than to say it through *Royal Service*.

Missionary L. E. Johns and I conducted services in fifteen villages during the last Christmas season. We wish that each of you could have been present to witness just what the gifts (from Christmas Tree in August boxes) meant to these dear people who received them. To have seen their happy faces would have been thank you enough.

On December 21, we were in the village of Kaka, sixty miles from Sells. About eight years ago on Christmas Day we were not permitted to get out of our car to tell of Jesus in this village. As God gave us patience and grace, we finally gained their confidence. Now

We All Say "Christmas Thanks"

they will gather at a home in the village each time we go there for a service. How it thrilled our hearts last Christmas to see the hearty response of the people. The leaders of the village slaughtered a cow and gave it for the Christmas dinner.

Brother and Mrs. L. E. Johns, who are now missionaries in the northern part of the Papago reservation transported the people from Ventana, a nearby village, to participate in this service. There were ninety present who listened attentively to the Christmas message. After the message quite a number of the Indians expressed appreciation for kindness and concern which the white man shows in their behalf.

Of course our Christmas would not be complete without a service at our home base in the church at Sells. On December 24, the Indians in this and the nearby villages gathered early for the evening program. Everyone joined heartily in singing Christmas carols, after which we gave a presentation of the birth of our Saviour. Each one present carried home with him a gift representing Christian love. Then on Christmas Day about one hundred came back for the turkey dinner which was made possible by Miss Irene Chambers, home missionary, who visited us during Christmas. However, before we partook of the physical food, we fed our souls on a message about Jesus, our Saviour.

We are so grateful to you for your love, prayers, and gifts

Marvin Sorrels and L. E. Johns

Christmas List for this year on page 12

If You Were A Believer in Spain

by Nella Dean Whitten,
missionary editor

Seldom does the two-letter word "if" present such a challenge as in the title of this article. This it probes to the depth of the Christian consciousness to ask, "How deep is your compassion for the less fortunate of the world? Can you for a fleeting moment put yourself in the place of Baptist believers in Spain who must pay a tremendous price for their faith? Do you experience the 'fellowship of their sufferings' to such an extent that you in a very real sense become a believer in Spain and suffer because members of the body of Christ are mistreated and oppressed?"

Even in 1958 many Spanish Christians will be called upon to suffer for Christ's sake. Glimpses into their lives will let you know what you would face if you were a believer in Spain.

Traditionally Gay and Colorful

Spain is traditionally a country of gaiety and colorful holiday dress. Her thirty million inhabitants seek to preserve the customs of the past, yet at the same time realize that Spain must progress along with the other countries of Europe. Within her borders there is a strange mixing of the ancient and the modern. In Barcelona, Spain's second city founded three centuries before



Senar Hombré, pastor Second Baptist Church, Barcelona witnessing in the shadow of Sacred Family Hospital

Christ, a seemingly carefree group of all ages gathers to dance the *Sardana*. This graceful two-step folk game speaks of gaiety and laughter, and the smiles on the faces of the participants seem to deny the problems that face modern-day Spaniards.

One of the most serious problems is the economic one, and the vast majority of the people in Spain belong to the working class. A factory worker with a family would consider himself lucky to earn 2,000 *pesetas* (\$45) a month, and to buy a pair of ladies' shoes of poor grade would cost him three days of labor. Most men are forced to accept two jobs, working from twelve to sixteen hours to support their families. Frequently every member of the family must



"And only a small beginning yet for Christ," Christian couples realize as they look out over Barcelona, Catholic stronghold

work to make ends meet. The young people of the country desire to study but often find doors closed because of social barriers and economic pressures.

Extra Burdens for New Testament Believers

Add to the economic struggle the extra burden of not being able to worship God according to the dictates of your own heart, and there you have the situation of New Testament believers in Spain in 1958.

Forty-two Baptist churches seek to carry out the Great Commission of Christ in an atmosphere of restrictions and outright persecution. Any public manifestation of a non-Catholic faith is against the law. One example of the pressure of public opinion is the fact that in some sections of Spain Christian people do not feel free to carry their Bibles and hymnbooks openly on the way to church. They are not ashamed of the gospel, but to avoid any public demonstration, they carry their Bibles and hymn

In so many European cities, everywhere one goes he sees the contrast of ancient customs and modern trends



books wrapped in newspaper until they get to the door of the church.

If you were a believer in Spain, you would face several of the following situations:

Case 1 You might ask for a Bible and find that none was available. Recently for the third time in its history the British Bible Society was the target of police action and all the Bibles were taken away and burned. Spain has experienced several "Bible famines."

Case 2 Senor X of Madrid made a profession of faith in Christ and immediately lost his job. He had to go to work as a common day laborer and his wife got a job in a factory.

Case 3 A 20-year-old boy of Barcelona went into military service and was stationed in south Spain. His parents sent him some devotional books to read and his commanding officer had him put in jail as a heretic. This young man is not eligible for a commission in the army because he is non-Catholic.

Case 4 A young Baptist pastor in Palamos requested permission of the civil authorities of his province to be married. Because of his faith, no reply has been given and he has waited for nine months not knowing when he can be married. He will feel fortunate to have to wait only a year. Some have to wait two or three!

Case 5 Elche and Elda have beautiful new church buildings which cannot be used because the government forbids it. These congregations continue to meet in private homes and they cannot expand because of lack of space.

Case 6 In Valencia Christian literature is often taken out of the mail before it reaches the hands of the person to whom it is sent. This is true all over Spain.

Case 7 A woman from the Valencia Province served 30 days in jail because she read the Bible with her neighbors and witnessed to them.

Case 8 Little Mary Louise was told not to return to school in Seville because her parents were "Protestants."

Case 9 A brilliant young ex-Catholic priest who is studying in our Baptist Seminary in Zurich, Switzerland fell in love with a Baptist university student in Barcelona. After extensive investigation they found that an ex-priest can never be married legally in Spain. They were married in England and their marriage will be recognized anywhere in the world except Spain.

Case 10 If you were a believer in Spain, you would know that the Spanish law says in theory and practice that "Protestants shall not be granted the full rights of Spanish citizens."

What Would You Do?

If you were a believer in Spain, what would be your attitude—your plan of action? Would you conclude that under such difficult circumstances, non-Catholic activities are impossible? Would you decide that growth is improbable in the soil of fanaticism and persecution and only strive to maintain the "status quo"? Would you allow the malignant growth of resentment and hate to take root in your heart in such alarming proportions that you could not possibly show forth the love of God?

Spanish Christians realize all too well that they are in the minority. They shine forth as lights in a land of darkness. They "are troubled on every side, yet not distressed; . . . perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4:8,9). They plant and water; God gives the increase.

Spanish Christians dare to dream of a better day. If you were a believer in Spain, you would dream as well as suffer for the cause of Christ. As our eyes sweep the barren hillsides and come to rest on the multitudes of the city, we dare to dream with optimism and faith. We know that we are dreaming God's dreams and that by His grace they will become reality.

AUGUST 1958

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ROYAL SERVICE

The Missions Magazine for Southern Baptist Women

This is our world. This is our day. It is the only one we actually know. It is the only one we can know. Whatever measure of Christian discipleship we achieve, we shall have to achieve it under the conditions in which we live in our day, in our world. This is a fearful realization. Our day is so brief!

Cluttered up with fear, hatred, prejudice, littleness of spirit, a woman's life is of little value. Her home, church, community suffer, because her life is not Christian in influence. Christ's way is that she shall by repentance, faith, prayer, Bible study put aside unholy living and bring to all her associations healing and peace in her day, in our world.

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August RS Cover—WMS fostering of Sunbeam Bands, GAs, YWAs logically includes providing adequate experiences for young people to grow in Christian understanding and missionary zeal. August is the month for getting missionary boxes packed. See page 22 for the list of missionaries and gift items. *Cover by London Hudson*

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Lawrence Snodden

At the April, 1958 meeting of the Foreign Mission Board missionary appointees were, front row, Joanna Maiden, Sistie Givens, Rev and Mrs R W Morris, Rev and Mrs Thurmon E Bryant, second row, Dr and Mrs L C Smith, Rev and Mrs T S Green, third row, Rev and Mrs J F McKinley, Jr, Rev and Mrs W E Verner, Dr and Mrs Hal Boone, fourth row, Rev and Mrs James C Ware.

by Alma Hunt, WMU Executive Secretary

IN THE APRIL MEETING of the Foreign Mission Board I wished for each WMS member as I sat and listened to the testimonies of eighteen candidates for service. Dr. Carben reminded the appointees that back of each one there were those who prayed in this hour of appointment. He mentioned parents, and I thought of you

and your husbands who exert tremendous influence in the lives of your own children. As he spoke of pastors, teachers, and leaders I thought of you and your husbands in your untiring efforts with young people in our churches.

And then I thought of you who have shared in other ways in shaping the life of

A Renewed Sense of Purpose

a missionary and wished that you could be in the meeting to experience the reward that comes *even in this life* to those who are willing to use whatever talents God has given them to lead young people. My sense of purpose in all we are doing in WMU was again deepened as I heard these young people speak. Out of the eighteen who were appointed eleven testified that WMU experiences had been turning points in their lives.

A doctor and his wife, L. C. and Emice Smith, are going to Nigeria. "I began working on my Forward Steps in Girls' Auxiliary and attended state GA camps for four summers," she said. "... As I memorized Scripture, read mission books and heard missionaries tell of their work, I was impressed with the need of the world for Christ and felt that He had a place of service for me. I felt very definitely led by the Holy Spirit to dedicate my life to full-time Christian work and did so at GA camp."

A year after her marriage to L. C. Smith they returned to their native North Carolina where he specialized in surgery. She there gave expression to her interest in missions by leading an Intermediate GA. Of her recent WMU activities she said, "Last year I was WMU president. I taught mission study books on Japan and Africa to many WMU organizations in our church and other churches. These increased my desire to serve Him in Nigeria."

L. C.'s mother gave him an early start for he said, "I cannot say for sure that any one phase of my church life played a greater role than the other, but it seems that I remember more of what was taught in Sunbeams and RAs..."

Going out to Nigeria with them is another doctor, Joanna Maiden of Virginia who spoke of attending regularly "my mother's WMS meetings and my own WMU organizations." Of college and medical school years she said, "My summers during these years were spent mostly at

home and in vacation Bible schools, in WMU camps..."

The influence of WMU is to reach far across the border and deep into Latin America through three recent appointees. T. S. Green of Texas testified, "It was while at summer associational WMU encampment that I felt God was calling me to special service." Woman's Missionary Union's influence in his life was no stronger in boyhood than in manhood. As pastor he attended the general meetings of his WMS and heard with profit the *Royal Service* programs. He testified that as the WMU president participated in one of these programs he felt the impact of her message and knew with certainty that God's place for him was on a mission field. He and his wife responded to the needs in Paraguay.

Doris Bryant, who along with her husband, Thurmon, was appointed to South Brazil, remembers that it was in GA that she "... heard for the first time about Lottie Moon. This was the beginning of my interest in missions..." As an adult she has not only held offices in WMU but she has told girls about Lottie Moon and other missionaries while serving as GA counselor in her native Texas.

Sistie Givens lived too far from her church to attend Sunbeam Band or Girls' Auxiliary, but when she grew up and went away to college, YWA was awaiting her. She recalled, "One afternoon a woman came to our meeting and taught our mission study book and I was deeply impressed by her spiritual depth. The next year she was our YWA counselor."

"When I was a junior in college I felt that I had to make a decision in relation to God's plan for my life. While I was at home during the Christmas holidays, the director of education talked to me about going into church-related work. The things she said to me were just what I needed. I went back to the college campus, and in April in my dormitory room one afternoon, I gave my

life to the Lord for foreign mission work..."

"In... Southwestern Baptist Theological Seminary... YWA again became a part of my life as I served as president of the organization on the campus."

"Tena" Morris, who with her husband, Richard, will go from Tennessee to join the staff of Orient missionaries, said, "My early impressions of missions came through WMU work. I attended Sunbeam meetings and later GA and YWA. I especially remember the vesper services in GA camp."

"I continued work on my Forward Steps and later went to GA camp and was crowned Queen. Later I led the Sunbeam Band."

"One of the great experiences of my life came the summer of 1949, when I went to YWA camp at Ridgecrest. At the close of the week I went down during the dedication service, surrendering my life for special service, not knowing what I would do, only that He called me. The first Sunday I was home, I made my dedication public."

After that came marriage, seminary, and then college and now it's Formosa for her family.

Do you see why I felt a deepening of my sense of purpose in all we are doing in WMU as I witnessed the miracle in the lives of these and the others who made up the eighteen appointed? I asked myself why there were not more young people like them ready for appointment.

Dr. Elmer West brought us face to face with stark facts. Movingly he concluded his report by saying, "There are still in the Orient only 392 missionaries representing Christ and Southern Baptists to 353 million people. Prospects for appointment to the Orient this year are alarmingly low. New advance in Central Africa is being delayed because the long-prayed-for reinforcements have not come in sufficient numbers to enable experienced missionaries to move out into Northern Rhodesia and Nyasaland."

"On last November 23, John Oliveira wrote a letter from Equatorial Brazil to a

promising missionary candidate. This was probably the last letter he wrote before his tragic death on November 30. He wrote with a burdened heart, "... we do pray that God will lead you here. How I do wish you were here now to take over for me because it is furlough time and there is no one to carry on this coming year. The northern part of our state has one million people, many of whom have never heard the gospel. I visited a town this spring where a missionary had never preached—(there is) a whole area half the size of South Carolina with no gospel witness."

"John's furlough to the States did not come but there came that summons to enjoy eternal furlough with the Father. There is still no appointed missionary to take his place."

"We have been given a mandate," Dr. West continued. "We are under orders from fellow Christians here at home, from our missionaries who painfully paint the picture of gnawing human need and from the living Christ himself who took that last long journey to the cross that every man's deepest hurt might be healed. By God's grace let us make the most of our opportunities."

Yes, by God's grace let us as Southern Baptists and as members of the missionary education organizations in Southern Baptist churches make the most of our opportunities. Having seen the rich dividends in missionary personnel our work produces, let us ask ourselves a question. Why were there not enough to fill the Foreign Mission Board's quota last year? The answer goes back to those Dr. Cauthen held up in his charge—to dedicated parents, pastors, teachers, leaders in church organizations.

There is yet time for you to plan adequately for 1958-59 that the young people in your church and those in neighboring unorganized churches can have the influence of Sunbeam Band, Girls' Auxiliary, Young Woman's Auxiliary which have proved so rewarding in the lives of others. "By God's grace let us make the most of our opportunities"—and now.

The Fruits of MISSION STUDY

by Dr. Guy A. Stoner, pastor, Holly Hill, Florida

"Whatsoever thy hand findeth to do, do it with thy might" has become much more than an inspired and inspiring text to the leaders of our Woman's Missionary Union auxiliaries. To them it has become a compelling command and a source of rich and rewarding experiences in their enthusiastic promotion of all mission causes through GA, YWA, Sunbeam and RA activities.

Having discovered that even the best mission study books can be made even more interesting and effective through the use of atmosphere creating backgrounds, our leaders do all they can to make every mission study a living experience. Our churchwide observance of the Week of Prayer for Foreign Missions last December stands out as one of our most effective efforts to promote a greater interest and spirit of participation in world missions. Our children, as is so often true, led the way.

Believing that "anything worth doing at all is certainly worth doing well" our WMU youth directors, assisted by the leaders of all eight auxiliaries prepared, promoted, and provided for the finest week of mission study I have ever witnessed.

Living, as we do, in a semi-tropical climate — Daytona Beach, Florida — made it comparatively easy for our leaders to simulate an African village. Tropical shrubs, plants, flowers, fruits, and foods were all used to good advantage. The presence of a pair of parakeets, a pet monkey, and a harmless four-foot King snake helped to bring the continent of Africa a little closer.

Having established a reputation for "doing things up right" we were not surprised when the Society Editor of the *Daytona News-Journal* sent a photographer to record the event. We were surprised, however, when the Sunday Edition came out with a "full-page spread," covering one of

the biggest and most rewarding events of our church year. This unusual and unexpected coverage in the local paper, coupled with the contagious and enthusiastic promotional activities of our Woman's Missionary Union president and her co-workers alerted our people to the importance of world missions at this strategic hour as nothing else could possibly have done. Even the age-old pattern of the Annual Christmas Sunday Morning Service gave way to a service emphasizing missions.

Naturally, our Lottie Moon Christmas Offering for Foreign Missions showed a decided increase, but the thing that impressed me most and continues to mean the most to the spiritual life of our church is the fact that our entire program has been revitalized. A growing consciousness of the "eternal lostness of souls without Christ" and our responsibility to win them, is evidenced by a greater interest in visioning, and the resultant week-by-week additions to our church by those coming on profession of faith in Christ.

We have also experienced an Association-wide School of Missions, and I have never seen such an enthusiastic and steady support of any study course program as we have just witnessed. On the closing night adults came saying, "I wish we could go on for another week." The spirit of our people was so apparent that every one of the visiting missionaries—five of them—remarked about both the attendance—we led the Association—and the response of our people.

A growing concern for a lost world and an increased concern for the lost of our own community have brought the dawn of a new day for our happy church family. The spirit, the fellowship and the interest of our people in every phase of our total program have never been better.

ROYAL SERVICE ★ AUGUST 1958

SOCIETY

The Sunday News-Journal

AMUSEMENTS

DAYTONA BEACH, FLORIDA, SUNDAY, DECEMBER 1, 1957

THIRD SECT.

African Supper



When the Holly Hill Baptist Church Sunbeams contribute to the work of missionaries in Africa, they'll know now where their money is going and what it's doing there. A study book, *The Lost Monkey*, has provided graphic descriptions for the youngsters. An African Supper added further realism. (Dr. Stoner, right)

Is Your Child Learning Missions?

by Elsie Rives, Sunbeam Band director

EIGHT YEAR-OLD Linda told of Adu and the hospital in Africa which his money helped to build. Scott reviewed the story of Jonathan Criss and the Negro church they needed so much. Jimmy remembered the Seminole Indians with their clothes of bright colors. All prayed for missionaries around the world. "I did not realize that boys and girls this age could know so much about missions," a mother remarked as she left the meeting of the Primary Sunbeam Band.

These experiences happened because a Woman's Missionary Society fostered the organization. They provided a capable, consecrated leader, assistant leaders, and a Sunbeam Band director whom they supported with prayer and effort. Events such as these are occurring wherever there is adequate fostering by a Woman's Missionary Society.

But what is fostering? Fostering means believing in the importance of educating youth in missions. It demands that attention and action be given to providing trained leadership with ability to guide children of the church to experience the reality of missionary activity. During these early years, prejudices are born. Beginning relationships are made with God, Jesus, the church, and people. Word symbols of the language which they speak acquire meanings in reference to each child's experiences. The process of human growth is slow and silent, a gift from God which when used according to the principles he has set forth results in life that is both useful and complete.

Leaders are needed who can create an environment for unprejudiced thinking and for seeking the truth so that boys and girls may become their best selves. Thus an effort in long-range planning of evangelism for the world is begun in the Sunbeam Nursery, extends through the Beginner Sunbeam Band, the Primary Sunbeam Band, and all organizations of Woman's Missionary Union.

Through her leaders the WMS teaches children that God loves them. In the familiar yellow flower, the sea shell, the falling rain are the wonders that speak to the young child of God who makes beautiful things. He is near and desires them to tell him of their needs.

Created with eyes that see, ears that hear, hands that touch, noses that smell, boys and girls find expressions of tangible evidence of God who loves and desires for people to be happy and useful. The world to a child is fresh, exciting, and filled with wonder. His abundant curiosity must be guided to discover God's plan for living in this age of atoms, jets, and satellites.

Through her leaders the WMS guides children to learn that God not only loves them, but he loves people everywhere. The natural, ego-centered child has a small world, but he can grow to understand some of the greatness of God's love. The Sunbeam Band curriculum introduces children to a world of people who are similar and different. Through missionary pictures, stories, songs, and example they learn that the Mexican, the Japanese, the Negro, Indians, or the girl who lives in the house

next door, are people who are important to God.

Through her leaders the WMS helps children to realize that God loves all people, but many of them do not know of this love.

Seven-year-old James expressed surprise when he found that ten of his school friends did not attend a church of any kind. Until children discover for themselves that millions of people throughout the world have never heard the story of Jesus, the concern needed for missionary-minded individuals cannot grow. Leaders must provide materials and activities that keep the minds of children refueled with facts which stimulate an awareness to their opportunities of knowing about God and

the responsibility of sharing this knowledge with others.

The young learners in the Sunbeam Bands find it difficult indeed to imagine the areas of the world in which people have never seen a Bible or heard of God. To understand that people do not accept God because they have not heard of him is a fact that must be taught. Joy found by children in their own worship gives a basis for them to realize what others miss who do not know this experience.

Through her leaders, WMS provides for children to share their knowledge of God with others. For as children experience God's love and his desire for all people to know, the Sunbeam Band gives opportunities for expression through helping others for Jesus' sake in their own community, giving love gifts of money to tell others of Jesus, studying to know about people of the world, and talking with God. These action features are the aims and fundamentals of Woman's Missionary Union. Activities are brought into focus when the children participate as missionaries in their own communities and give of their possessions.

The leaders elected by the WMU to guide children in the Sunbeam Bands become a link in a missionary endeavor. They will need curriculum materials, supplies, and equipment which are provided by fostering groups, the life line of the youth organizations in our churches. Adequate fostering is a necessity if we hope to educate our children to participate in the cause of missions around the world.



"Operation Understanding"

There is a movement to bring about a better understanding between Catholics and Protestants in this country through the printed page. Editors of Catholic publications have placed Protestant ministers on their mailing lists. These Catholic journals carry editorials stating frankly that the purpose of the endeavor is missionary.

Catholics not only have a right to worship as they please but along with every other religious and evangelical body they have the right to propagate their faith. But they do not have a right to interfere with Protestants and Baptists in the propagation of their beliefs here or elsewhere. A study of the persecution of evangelicals in South America, Italy, and Spain where the Catholic church is predominant is convincing proof of the purpose of the Church.

This may be a crucial time in the political life of our nation. At the risk of being labelled "bigoted" Baptists should look askance at a Catholic candidate for the presidency of the United States no matter how admirable a man he may be. It is common knowledge that the Catholic Church is seeking to obtain a change in the interpretation of the Constitution so that tax money can be granted to parochial schools and hospitals operated by religious organizations. It is a well known fact that a Catholic's primary loyalty is to the Hierarchy. Many non-Catholics fear that a Catholic president would appoint an ambassador to the Vatican. Citizens of the majority faith regard it as un-American for any church denomination to be recognized over another by this government.

The Bishop Was Held Guilty

A case which kept tongues wagging for more than a year ended in the conviction of a bishop of the Catholic Church by an Italian court. The facts are familiar. Young Mauro Bellandi and his sweetheart were married in the small town of Prato, Italy in a civil ceremony. Because they had not been married by a priest, the couple were condemned as "public sinners" by the Bishop in an open letter in the parish paper. Mr. Bellandi brought suit against the Bishop. The civil court found the churchman guilty and fined him for defamation of character. The Vatican protested that bishops are not subject to civil law and that the Roman Church has control over marriage.

The slander suit brought about worldwide reverberations. The American press covered the story "tactfully" not mentioning that canon law which decreed the excommunication of the Bellandis applies in the US also. In this country all marriages involving Catholics are condemned unless the ceremony is performed by a Roman Catholic priest.

There have been "Communist inspired" labels pinned on the Italian incident both in Catholic countries and in the United States. How-

ever, one may ponder the fact that no Protestant country has gone Communist, yet all of Catholic Europe has come under the sway of the Marx doctrine. The plain truth is the Vatican is not the bulwark against communism that it claims to be.

Cuba's Turmoil

In March the Roman Catholic Church of Cuba called for a speedy end to the deadlock between President Batista and the rebel leader Fidel Castro. Church leaders called for a neutral government to preside over free elections. Both Batista and Castro rejected the Church's pressure. The President stated that he would stay on until election time which can always be conveniently postponed. Castro would settle for nothing less than the removal of the president.

Cuba's revolt goes deep. Batista's rule has been opposed for years. The issue is said to be dictatorship versus democracy. Cubans demand free elections. Batista has always preferred the other way and he has had the army and police to back his preference. The election is now scheduled for November.

No sector of the populace has fought Batista's high-handed methods more vigorously than the students. In early April classrooms were empty from one end of the island to the other as 50,000 students struck to protest the reign of terror. The University of Havana has been closed for months. Baptist student work on the campus has been discontinued for the present.

The Catholic Church itself is divided over the national tragedy. One element favors Castro who is Jesuit-trained. Some people fear that if this element wins a Spanish type rule will be established under which the Church would gain advantages it has long sought in the public school system. In the midst of the fight last summer the Archbishop of Santiago who supports the rebel leader denounced the government. Batista's chief minister lost no time in denouncing not only the archbishop but the Church itself "as an organized force abetting rebellion against the constituted authorities."

Closed Doors in Spain

On July 17, 1954 the Spanish police placed a government seal on the double doors of the Second Baptist Church of Madrid. The reason stated by the police to the pastor was that they had orders because the church had been proselyting. No further reason has been given from that day to the present. The church sent four petitions to the police, two to the governor of Madrid who had granted the original permit to hold services, and two to Franco, the Chief of State. All petitions remain unanswered. There is a difference between what the law provides and what is actually granted. Religious freedom and separation of church and state were proclaimed when the republic was inaugurated in 1931. Under Franco religious intolerance returned to Spain.

For a further understanding of the ups and downs in Spain's struggle for religious freedom read *Religious Freedom in Spain* by Dr. J. D. Hughey, former Southern Baptist missionary to that country, now professor in the Seminary in Zurich, Switzerland. Some of the great exponents of religious freedom were Spaniards and many Roman Catholics disagree with the idea that to be a good Spaniard one has to be a good Catholic. Dr. Hughey states that throughout Spanish history those who have opposed freedom for all except Roman Catholics have had the support of the Vatican.

Many of Your Neighbors CANNOT READ

by Richard W. Cortright, Baylor University

A WMU leader in Texas wrote to the Baylor Literacy Center: "We want to reach out to our community; we want to help them; can you help us to help them to learn to read? Two women have been baptized into the membership of the First Baptist Church here, who are Spanish-speaking. They were saved through the ministry of a Spanish pastor in a town 50 miles distant. They attend our services regularly, but what education they had was in Mexico. Their knowledge of English is very limited.

"For some time our WMU has been wanting to start English classes for these women and others of similar background," she continued. "The chief deterrent has been a lack of knowledge of materials to use. We have an English-speaking college and Seminary graduate volunteer available, but she has only a limited knowledge of Spanish."

We can help them. And we did.

The next time you sit in a bus or a train or a plane, look around. If the group is representative of the world community, then 7 out of every 10 people around you cannot read! Many of your neighbors cannot read. The masses are illiterate! Ten million in the USA!

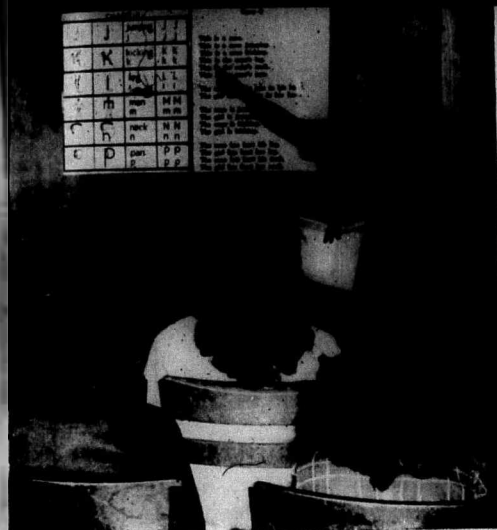
A literacy teacher in Texas wanted to help her neighbors, but she did not believe that adults could learn faster than children. In fact, she thought that adults were too tired or too bored to try. After surveying her community and learning to teach an illiterate she wrote the Baylor Literacy Center: "On Tuesday I went to W's house. We took lesson 5 which I had asked her to read

in the Reading Readiness Charts. She was able to read it with only a few minor errors. She also told me that now she is able to recognize all the words in our newspaper. She said that she usually picks an article to see how many words she can recognize. I know she is more interested now for she can see that she can do it."

Another literacy teacher heard that 800,000 functional illiterates (over 25 years of age with less than 5 years of school) live in Texas. She said that she believes this fact because her own grandfather could not read. "I tried lesson one on my grandfather and it worked very well. He hasn't ever been able to read because he had very little schooling. Since the books are available and will be in my hands from now on, I'm going to teach him because I think he can learn. Christmas Eve I came home from work and he was sitting up looking at the pictures and pointing to them. I asked him if he wanted any help and he said, 'No, I am doing OK.' Often I heard him saying the wrong thing, so I would say, 'That is good, but let us say it this way.'"

This is what happens when the concerned Christian attacks the blight of illiteracy. And the happy thing about it is that it costs very little money; it does cost time and devotion.

Let me tell you about the Literacy Workshop we held in Central Texas. Maybe you would like to have one in your own community. A devoted churchwoman knew about literacy because she knew about Mr. Literacy, Dr. Frank C. Laubach. So she drove up in the Baylor Literacy Center to see our regular literacy television program



Mrs. T. R. White, volunteer teacher from Waco, teaching an evening literacy class using the Reading Readiness Charts

Reading—the Easy TV Way. She thought literacy would meet a need in her area where a large number of the citizens are Spanish-speaking. She went back home and called her people together and told them we had an easy, effective means for lessening illiteracy.

The result was that 30 interested people gathered for a Friday afternoon workshop of 2 hours, a communal supper together, a Friday night Literacy Workshop for 2 more hours, and a Saturday morning Literacy Workshop for 3 hours during the heaviest rains in 8 years!

Who are these illiterates? What do they look like? Do they look like you and me who can read these marks called print? Here is a word-picture of an adult functional illiterate taken from the words of the teacher who helped bring him into the light of print.

"This man is about 35. He finished the second grade in a rural school. Now he holds a comfortable position with a large firm. He thought he didn't need to know how to read and write. But now it is catch-

ing up with him, and he is trying as hard as anyone can try. In 20 sessions we covered all the primer and 19 chapters of Streamlined English. He has also been reading The Story of Jesus."

So it is not only the people on the lower rungs of the economic ladder who are plagued with illiteracy. Even business leaders cannot read and write.

Seventy-five per cent of the Christians of India are illiterate. How can a church be a strong evangelical church when any member in that church cannot read? In the USA we are just keeping the literacy rate about even with the increase in population. The United States Office of Education reports:

"Practically every state in the Union has large numbers of illiterates. A high proportion of them are concentrated in the ages over 45, but every year about 60,000 functional illiterates reach age 14. Illiteracy is decreasing gradually, but not rapidly enough to meet increasing demands upon adults. No longer can we afford to wait upon time either to eliminate the adult il-

Many of Your Neighbors Cannot Read

literate or to bring us a generation of adults free from illiteracy. The nature of the problem is such that we must seek a solution now—and seek it in a co-ordinated nation-wide effort."

The problem of illiteracy is worldwide. Seventy per cent of the people of the world are functional illiterates. The Nigerian WMU attacked the problem a few years ago and taught about 8,000 Nigerians to read. That is an excellent beginning, but similar WMU literacy campaigns are needed in nearly every mission field. This is a wonderful way to make the world literate—to Jesus.

"Wherever there is a Baptist, there is a potential teacher of illiterates." This is the motto. This is the way to bring people to the reading knowledge of Jesus. This is the

way the WMU can reach out everywhere to help everyone who needs to learn to read.

Your church can start by calling together the WMS and forming a Literacy Coordination Committee. Let this committee initiate and publicize a Literacy Workshop (Baylor University, Waco, Texas will help you) in your church. In this workshop of 4 to 8 hours, every WMS member can learn how to teach another: **EACH ONE TEACHES ONE.**

From then on the illiterates can become New Readers. We like that term because the New Readers are on their way to a new life of print. Look at this wonderful story they will be able to read. It is Dr. Laubach's own *Story of Jesus*, Chapter One, and it is especially written for New Adult Readers:

Joseph takes Mary to Bethlehem



This is the story of Joseph.
This is the story of Mary.
This is the story of Bethlehem.
This is the story of the baby Jesus.

Joseph saw an angel.

The angel said:
"Joseph, take Mary to your home.
Mary will give birth to a baby.
Take her to your home."

"God will give Mary a baby.
God will give Mary his baby.
God will give Jesus to Mary."

Take her to your home.
Mary will give birth to the son of God.
Take her to your home."

Joseph said:
"I will take Mary to my home.
Mary will give birth to a baby.
God will give Mary his baby.
God will give Mary his baby.
I will take Mary to my home."

Joseph took Mary to his home.
Joseph said:
"Mary, we will go to Bethlehem.
We will go to Bethlehem to give our names.
We will give our names in Bethlehem."
Joseph took Mary to Bethlehem.

They went to Bethlehem to give their names.
They gave their names in Bethlehem.
Joseph found no house in Bethlehem.
He found no house to live in.
He found no house for Mary to live in.

Joseph found a stable.
He found a stable to live in.
He found no house to live in.
He found a stable to live in.
Joseph took Mary to the stable.
Mary lived in the stable.
Joseph lived in the stable.

In the stable Mary gave birth to a baby.
In the stable Mary gave birth to Jesus.
God gave Mary a son in the stable.
God gave Mary his son in the stable.

Fall Mission Study: Southeast Asia

Southern Baptist mission work in Southeast Asia is being greatly blessed of the Lord; yet, the challenges are unlimited in this area which we entered only eight years ago. In the fall you will study Thailand, Malaya, Indonesia, Philippines. The books, which you will order from your Baptist Book Store, are:

For Woman's Missionary Society

Into a New World by J. Winston Crowley, 85c

For Young Woman's Auxiliary

Echoes From Indonesia by Buford L. Nichols, 85c

For Girls' Auxiliary

Intermediates—Temples of the Dawn by Frances E. Hudgins, 50c
Juniors—Ming Li by Harriette King, 50c

For Sunbeam Band—Carlos and the Green Car

by Fern Harrington, 50c

Study guides on each book in the series are available for 25c, also from your Baptist Book Store.

AUGUST

by Kate Chenault Maddry

PROGRAM OUTLINE for Your Program Folders SOME BARRED DOORS

Hymn: "We Gather Together"
Scripture Reading: Philemon 10-21
Devotional Period: As a Christian
Prayer
Introduction
Christian Martyr
Out of Suffering—God's Word
Even in a New World
Baptist Statement on Religious Freedom
Modern Face of Persecution
Economic—Italy
Personal—Colombia
Southeastern USA
Martin Luther King
Sons Slain by Persecution—Victory
Barred Church Doors
Venezuela
Mal Ling of Malaysia
Do We Care?

Some Barred Doors

Hymn: "We Gather Together," 492 Baptist Hymnal

Read Philemon 10:21

Devotional Period

As a Christian

You have just heard a part read of a letter written by Paul to his friend Philemon on behalf of his runaway slave, Onesimus.

We do not know why Onesimus left his master or how he came to find Paul in prison in Rome. However, through Paul's efforts, Onesimus became a Christian.

Onesimus became attached to Paul and rendered acceptable service to him. In fact, Paul would have kept him, but he knew that this would not be right without the knowledge and consent of his master. He therefore persuaded Onesimus to return to his master.

It was not easy for Onesimus to go back, for he was aware of what punishment could be meted out to him as a runaway slave. And had he not been a Christian, it is

doubtful that Paul could ever have persuaded him to return. But Paul helped him to see his duty and further encouraged him by writing a personal letter to his friend back in Colosse.

In this letter to Philemon, Paul remembers that he had also won Philemon to Christ, and expresses joy over his faithfulness to Christ. Then he requested that he forgive Onesimus and receive him even as he would Paul himself. He offered to take care of any debt Onesimus owed. Now as a Christian, Onesimus is ready to go back, and Paul asks his Christian friend to receive him gladly.

Paul realizes that he may be considered bold to make such a request, yet his faith and confidence in the Christian character of Philemon give him hope that Onesimus will be forgiven and received gladly and that he will hold no resentment. And Paul dares to suggest a new relationship between master and slave—that of brotherly love! What would actually happen when Philemon saw Onesimus was left for Philemon to decide.

Suggestions for "Some Barred Doors"

BY KATE CHENAULT MADDRY

Interest Center: Place on a table an open Bible, miniature church and the Christian flag. Write on a streamer draped across the table, the words: "Ye shall know the truth, and the truth shall make you free."

Or, place dolls or flags representing different nations on a table. Behind and above the table use a poster with John 3:16 printed on it.

Pastor: A door with bars across it. Write on the bars the emphases of the program, "persecution," "imprisonment," "closed churches," etc. Come to our WMS meeting (time) (date).

At your meeting: For those who feature a door, write above the door "Barred Doors." On portions of poster board or streamers write the subjects to be given and let those giving the parts thumbtack these across the door to indicate some of the things which keep doors barred to the gospel.

For Variety: Let those on program dress to represent the different countries.

Or, for those who have time and talent, information could be given in the form of a playlet.

Because God has made man as he has, man can hate or man can love. Our wills are the determining factors. If we allow our wills to be controlled by the thinking of others or by prejudices, then we will find ourselves hating. On the other hand, if our wills are completely surrendered to the will of God, we cannot hate. Our relationships, as Christians, should reflect respect and brotherly love for all people.

Prayer that we may desire to witness as true Christians and for our missionaries on the "Call to Prayer."

Introduction

Barred doors found the world over may be explained by the presence of prejudice—prejudice concerning religion, race, or color.

A Canadian philosopher calls prejudice a "disease of the mind," and further states, "Prejudice is the life-blood, the spark, the very heart and core that keeps alive an inflammatory spirit and enriches a malignant intellectualism."

Perhaps this statement deserves repeat-

ing, for if we understand what he is really saying we will agree that the definition is profound.

While the conditions set forth in this program were brought about in most cases as a result of prejudice, it is not the purpose of this program to fan into flame any prejudice which may already exist, or to encourage prejudice in the minds of those who listen to or read this program.

Every Baptist has good friends among other religious groups. The writer of this program would not have you to think any less of those friends. The program is not an attack on individuals or on a religious group.

This program does give facts of what has happened and of what is happening in order:

To make us aware of the lack of religious liberty in the world

To help us understand the obstacles our missionaries encounter

To appreciate the religious liberty which we enjoy and guard that freedom for ourselves and for every other person, regardless of his religion

To think of race in terms of the human race which God created and to practice Christlike behavior in every relationship

To inform our youth and help them appreciate their Christian heritage and desire the same blessing for all people.

Christian Martyrs

Although his disciples had forsaken him and Jesus stood alone at the trial, the power of the Holy Spirit at Pentecost so emboldened them that they proclaimed his gospel in a manner that confused and amazed those who heard them. There was no longer any weakling among them, and the power of their preaching added daily to the membership of the church. When they were forbidden by the religious authorities to continue their preaching, they

(Continued, 2nd column, page 20)

Doorkeeper: Dr. Nannie Burroughs

Last November in Toronto when the Second Assembly of the North American Women's Union of BWA met, women—white and Negro—crowded into the conference led by Dr. Nannie Burroughs.

Not all of them had come for help in planning and presenting programs. They had heard of this "dreamer, the brilliant orator, indefatigable worker," and wanted first-hand contact with this dynamic spirit.

The world, especially the Baptist world, has known Miss Burroughs since the first Congress which met in London in 1905. As a young girl of about twenty she stirred the thinking and imaginations of those present.

Still, very young, she became corresponding secretary of the Woman's Convention of the National Convention (Negro) and served in this capacity for forty-five years. Since 1949 she has served as its president.

As a young girl, obsessed with the idea that Negro women could help themselves, she dreamed of establishing a training school for girls. Since 1907 approximately 1600 girls have attended The National Trade and Professional School for Women and Girls located in the capital city. Typists, beauty operators, domestic workers, and teachers have gone out from this school to achieve outstanding successes. Several have gone as missionaries to Africa and one each to South America, Jamaica, and Haiti.

Miss Burroughs dubbed the school "The School of the Three B's"—the Bible, the Bath, and the Broom—Clean lives, clean bodies, clean homes." She added to this her missionary zeal which has borne results.

She has great confidence in her race and its potential for achieving and contributing to our nation and the

(Continued on page 39)

fearlessly declared their intention to please God rather than man.

Imprisonment and beatings were inflicted upon them, but still they proclaimed the gospel. Then one day Stephen, a chosen leader of that first church was stoned to death, and became the first Christian martyr.

Persecution grew, for Luke says, "there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad." And "they that were scattered abroad went everywhere preaching the word." As the seed was sown, persecution mounted. As persecution mounted, the number of those believing increased. One by one tradition tells us the disciples became martyrs—James, Philip, Andrew, Matthew, Peter, John, Thomas, and so the list could grow, including Paul and Barnabas, and others. Some of these were crucified like Jesus, on the cross. Others were stoned, dragged to death, or killed by the spear.

And yet, notwithstanding all this, the church continued to increase. Indeed the blood of the saints "watered plentifully" the work of the Holy Spirit.

Beginning with Nero, who blamed the burning of Rome on them, Christians were so persecuted by Roman emperors that the period AD 67 to 303 has been commonly called the "Era of the Martyrs." But when Constantine, called the Great, came into power about AD 306, he embraced Christianity and from then until the time of John Wycliffe, a period of about a thousand years, there was no real persecution against the church, although persecutions of individuals continued.

However, during this period, something was happening to many who called themselves Christians. Priestcraft came into being, bishops gained power, attention was given to form rather than true worship and the worth of the individual, and suddenly the persecution which had been confined to the pagan world came under the guise of Christianity. And the punishment meted out by the Catholic Church in Europe sur-

passed anything the pagans had attempted. For approximately 700 years (450-1150) persecution was so strong and brutal that the period came to be called the "Dark Ages."

Papal authorities stationed inquisitors all over the Christian world to get rid of the "protestants." They resorted to such brutality and butchery as cutting off the nose or head, pulling all the hair off the head and body and tearing the arms from the body. In some instances troops entered cities with the sword and cried, "Die, or be Catholics!"

Thousands upon thousands were murdered, burned, condemned to penance, exiled, beaten, thrown in dungeons, tortured and abused.

Out of Suffering—God's Word

Timothy, a deacon in the church of Mauritania and his wife had been married only a few weeks when they were separated by persecution. It was learned that Timothy had in his possession the Holy Scriptures. He was taken before the governor and commanded to deliver the Scriptures to be burned. He refused and said, "Had I children, I would sooner deliver them up to be sacrificed, than part with the Word of God."

"The governor became so angry that he gave the command for his eyes to be put out with a red-hot iron. 'The books shall at least be useless to you, for you shall not see to read them,' he said. And as the Governor watched the patience and enduring spirit in face of this man, he became more incensed and ordered that he be hung by his feet with a gag in his mouth and a weight about his neck.

Still Timothy refused to renounce his faith, and although his wife momentarily urged him so to do because of his great suffering, his courage gave her such strength that she, too, fearlessly refused to recant. They were crucified near each other.

Several hundred years later, in England, John Wycliffe, English priest, Oxford

scholar and teacher, was called to account for attacking the papacy and for his ideas about the Scriptures. He contended that the Scriptures was of higher authority than the Catholic Church and that it was a message to individuals. He therefore set about to translate the Bible from the Latin into English so all could read it. The opposition of the bishops was strong—so strong that it greatly promoted the sale of the Bible. Difficulties connected with this undertaking and the efforts to distribute this English Bible could fill many pages. But so hated was Wycliffe that forty-one years after his death his body was dug up, his bones burned and his ashes thrown into the river. But the "Word of God and the truth of His doctrine" they could not burn!

Even in a New World

It is rather ironical that the Puritans, who themselves left Europe and came to this country seeking religious freedom, denied that same freedom to any who differed with their doctrines.

So it was that Roger Williams a Baptist was banished from Puritan-dominated Massachusetts. And in Rhode Island, in the town of Providence, he and his eleven followers organized the first Baptist church in America (1638). It was persecution which sent other Baptists into Pennsylvania where five churches were organized and later banded into an association.

Baptists have played a large part in establishing religious liberty in this country. Between 1766 and 1778 forty-two Baptist ministers were imprisoned in Virginia on the grounds that they were preaching the gospel contrary to the "Established Church."

But Baptists had some friends—great men who were anxious to see this new world practice the ideal of religious liberty. Many times Thomas Jefferson came to their defense, but it was James Madison who repeatedly appeared in the courts to defend Baptists, and it was through his efforts that our Bill of Rights came to be part of the law of the land.

Christmas List for Missionaries

Year after year members of Woman's Missionary Union have sent Christmas-tree-in-August boxes to our missionaries. You will be grateful that you shared as you read the letter on Cover 2.

This year there is great need. Choose from the list below if you must limit what your group sends.

Send all or some of these to missionaries named:

Here are the missionaries to whom you may send boxes:

Men		
T Shirts (all sizes)		
Shirts (Ages 5-18 years)		
Socks (Stretchies for all ages)		
Sweaters (Ages 5-18)		
Handkerchiefs (Small Bandana)		
Flashlights		
Toys		
Women		
Colored Shirts (not white)		
Sizes 15½, 16, 16½, 17		
Socks (Size 11, 11½)		
T Shirts (Large)		
Shorts (38-44)		
Miscellaneous Items:		
Pencils	New Testaments	Soap
Tablets	Bath cloths	Tooth paste
Crayons	Towels	Band aids
Coloring books	Good books for	
Bible story books	Juniors & Intermediates	

*Omit from the boxes to the Sorrells those items on the miscellaneous list

Baptist Statement on Religious Freedom

The following statement of religious freedom based on Scriptural references was adopted by the Southern Baptist Convention in Memphis, Tennessee, May 14, 1925:

"God alone is Lord of the conscience, and he has left it free from the doctrines and commandments of men which are contrary to his Word or not contained in it. Church and state should be separate. The state owes to the church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is

the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of

religion without interference by the civil power."

Modern Face of Persecution

Because we do have religious liberty in most of our country it is not easy to imagine what is happening in other parts of the world.

See "Did You Read It?" page 12

Economic—Italy

The strong feeling that "Protestants" are out to destroy all that is noble and good, that they "buy" converts, and burn their dead, continues to persist in Italy.

The people have been subservient to the priestly power for so long that they accept their condition and see no way of changing it. They know the pressures which are put on anyone who shows interest in what the "heretics" are teaching. They know that to become a believer is to risk the loss of job or to be thrown out of a rented apartment, to be disowned by family and rejected by friends.

Add to this the fact that very few of the people have ever seen a Bible, and it is not hard to understand what seems to be the inability of the people to conceive of a personal commitment of faith in Jesus Christ as Saviour. And without an understanding of a personal commitment, surely it would seem useless to them to have anything to do with a church, which is constantly under the control of police. Until just recently in Italy it has been necessary to notify police of all "religious" meetings, ceremonies or practices open to the public."

Although a new court order provides that no previous notice is required, it is still necessary to notify the Public Security police in the case of religious functions held in the open air. But there is strong opposition in high places to this restriction on freedom of worship.

Perhaps an injustice which seems hard on the defamations of character which follows one who is married by civil authority.

During the month of February a Cath-

olic priest and a bishop who had accused a couple of "living in concubinage," refused to appear before a criminal court. Their explanation for not appearing was that they were only doing their duty in spiritual matters. They further stated that this should be a "warning to the faithful."

The girl in the case had been urged by the bishop to change her mind and have a Catholic church wedding. When she ignored his appeal, the bishop sent a letter to the priest of the girl's parish instructing him to denounce the couple as public sinners. The letter was read at mass for several days and announcement made of their sinful living (see "Did You Read It?").

Personal—Colombia

In Colombia in 1956, after publicity in USA newspapers concerning the beating of a Presbyterian missionary from West Virginia, the Colombian Embassy declared that its government had taken "every possible measure" to protect Protestant churches and clergy.

However, Dr. Don Francisco Urrutia, the ambassador, pointed out that in a country where 99 per cent of the population is Roman Catholic, that Protestant pastors are bound to run into difficulties. He pointed out that his government placed no obstacle in the way for the free practice of religion so long as there were no attempts at proselytizing. Then he added: "The regrettable truth is that the majority of Protestant pastors dedicate themselves to winning Catholics which necessarily wounds the religious sentiments of an overwhelmingly Catholic population."

It can plainly be seen that the conversion of one Catholic to salvation in Christ Jesus alone could be construed as proselytizing.

However, in May of the same year, "The Protestant Peril," written by a Roman Bishop in Colombia, appeared in *La Aurora*, a Catholic publication. The following two paragraphs are taken from that article:

"It is well that you know dear readers, that you form part of this great Colombian nation which takes pride in being Catho-

lic; Protestants and evangelicals are dread enemies of public peace, breeders of communism, transgressors of private property. . . . Knowing that they are traitors to our religion and to our country and that they look upon you as benighted, do not admit them even to converse about matters of religion. . . . Colombian country-people, if you truly love Colombia, despise Protestant doctrines!

"It is hardly necessary to arouse interest in all our believers in committing 'pleasant' outrages on behalf of the Lord, in order that from this congress may issue ideas and practical resolutions that will quicken faith in God and charity toward one's neighbor and that will banish from the nation heresy."

In early fall of 1957, fifty Protestant churches were closed or forced to become inactive because of local opposition. And between forty and fifty churches have been burned in Colombia during the last ten years.

Even school children suffer injustices and persecution. Many of the Protestant schools have been closed, and none are allowed to open in what has been designated as Mission Territories, and this designation makes up about two-thirds of the area of Colombia. This means that hundreds of children of Protestants will never receive an education unless they attend government schools where they are required to take part in the Catholic ceremonies. At the same time, some government schools will not accept them.

Southeastern USA Parochial Schools Substitute for Public Schools

Last summer St. Francis High School, nominally a public school, in Marion County, Kentucky, was the scene of a typical picnic held on school grounds where Catholics are in control. Gambling devices were on hand; bingo, wheels of fortune, and other money-making devices were available; two beer trucks remained on the grounds all day to sell beer! The news-

paper reported the proceeds from the day's merry-making amounted to \$31,000.

Originally St. Francis was a parochial school, owned by the Roman Catholic Church. It was later rented to the Marion County School Board of Education for \$75.00 per room annually to be operated as a "public school at taxpayer's expense." But Roman Catholic nuns, wearing the garb of their religious order remained to teach most of the classes.

St. Charles High School is another "public" school in the western part of the county, which is predominately Catholic. The only other public school in the county was located in the eastern part, where the people are predominantly Protestant, but in 1954 the School Board closed this school. This means that some children are from fifteen to twenty-three miles from the nearest county school.

The periodicals in the school libraries of the Catholic operated schools are practically all Catholic. Also, those attending the schools are given an hour each week for "moral instruction" which for the most part is sectarian religious training. These schools are closed on religious holidays and the buses do not run.

The Kentucky Court of Appeals denounced both the sectarian teaching and the closing of the other school in the eastern part of the county without providing an efficient and uniform system of schools in the county. This was to be done either by re-establishing a school in the eastern part comparable to those in the western part or by the establishment of a centrally located school. When the circuit court ordered that the order of the high court should be carried out by the establishment of a system based on a centrally located school, the Board of Education appealed the case and at the beginning of the school term 1957-58, three years later, the people are still waiting.

What causes the delay? A Catholic dominated school board has successfully resisted. For not only are three of the five members of the Marion County Board of Education

Catholics, but also the superintendent.

One of the attorneys for the citizens in the community where the school was closed said, "They are continuing to persecute and help destroy the public school system in Marion County. This is an example of what happens when Roman Catholics get control of the public school system."

All of this is taking place not in Spain or South America, but in Kentucky where one out of every five persons is a Baptist.

"Martin Luther" Bon

Three days before the world premiere showing on television of the award-winning film "Martin Luther" was scheduled, WGN-TV in Chicago announced its cancellation. The reason given was "emotional reaction." This reaction, however, was an organized plan to keep the telephone wires of WGN humming with protests from individual Catholics.

Protestant leaders who met in Chicago to discuss the matter declared that this type censorship violated the principles of religious liberty as defined in the First Amendment to the Constitution of the United States.

Dr. Ralph M. Johnson, general director of the Council on Missionary Cooperation of the American Baptist Convention, wrote a letter to the television officials in which he said: "'Martin Luther' was not produced by my denomination. Not every idea

expressed would conform to Baptist beliefs. Nevertheless, I saw the film and was impressed by the authentic research that went into making it and the restraint with which the ideas were presented. It seems unfortunate that there should be any action to curtail the showing of the film through any form of religious intolerance."

Seeds Sown by Persecution— Victory

Barred Church Doors

Baptists in Spain can read Revelation 3:8, "Behold, I have set before thee an open door, and no man can shut it," and almost feel that Jesus is speaking those words directly to them. For some of the churches have been closed and opened and closed again. Such has been the fate of the Second Baptist Church of Madrid, and yet during the two years of persecution, the membership has increased from forty-two to fifty-three.

In 1954 the police simply announced to Pastor Jose Beltran that the church had engaged in proselyting. This was not the first such experience of Pastor Beltran, for the government had already terminated his ministry in Barcelona and Obesera.

Mr. Beltran did not wait for the church to open, but inasmuch as he felt God's call to go to the Canary Islands, he left almost immediately. He is now working with the only Baptist church there.

In October, 1957 it was discovered that the glued paper which had sealed the entrance to the door had deteriorated and dropped off. Since the church still had the permit granted back in 1949 to hold services in the building and nothing had been said about the matter, services were resumed. But after the third service, police returned and sealed the doors again. Legal action is pending against the pastor for breaking government seals.

One who has witnessed the results of persecution in Spain writes: "A great revival will come to each city because the people there and many other Baptists in Spain and elsewhere will be praying harder

Second Baptist Church, Madrid, Spain.
Government seal closes church building



than ever. The immediate effect of these Catholic persecutions is one of sorrow for closing the church; but the long range effect is that it produces more Christians who are stronger than if they had not had to undergo the persecution."

Certainly the ratio of baptisms in Spain which is one for every four Baptists could well be envied by most churches. For while the ratio is about one for every eight in young churches, it is about twenty-three or four in the old churches.

Perhaps a great indication of victory for the Second Baptist Church of Madrid is the fact that Lydia, the daughter of Jose Beltran, is studying at Baylor University now, preparing to return as a missionary to her people. Lydia shared the disappointments and discouragements of her pastor father and devoted mother. But Lydia shared something else which she has not been able to get away from—their spirit of self-sacrifice and dedication. Once she saw her father ministering to three churches and five missions at one time because the "laborers" were so few (see "Did You Read It?").

Tell "If You Were a Believer in Spain," page 1.

Venezuela Permit for Church Delayed

Some years ago the Baptists bought a building in a most desirable location in the city of Guanare in Venezuela. It was near the main square of the city. The building was adapted for a small church, but the membership grew so rapidly, that by 1953 a large building was needed. When plans were drawn up and submitted to proper authorities for approval, no answer was forthcoming.

In the meantime our Baptist friends learned that prior to their purchase of this property, a Catholic priest had tried to buy it but was unsuccessful.

Also, plans were drawn up to build a large government building on the entire block where the church property was lo-

cated. This meant that the church had to sell to the government and buy another lot.

Every effort has been made to get a permit to build. There have been interviews with the Minister of Justice, Minister of Interior, Director of Politics, and with the governor. Requests have been made to the President.

Through these interviews, it was learned that the Catholic bishops of the country had sent telegrams to the President, requesting that the permit be denied. They accused the Baptists of trying to build a "Cathedral" right in front of the Roman Catholic Basilica where the national patron saint is enthroned.

They have been working on the theory that since Guanare is the religious capital of the country, it would be absurd to permit the building of a Protestant chapel in the city. Said the governor in support of this idea, "Can you imagine a Protestant chapel by the side of the shrine of Lourdes of France?"

Although little hope had been offered, missionaries and nationals kept up the interviews. Five years is a long time to wait for a building permit! In spite of this there are victories in the witness of nationals. Mrs. Clyde Clark reported in May that a building permit has finally been granted to this church. She feels this is a direct answer to prayer.

Mei Ling of Malaya

There have been many heartaches over the closed doors in China. But as the Communists came in there was persecution and many nationals left. So did all Southern Baptist missionaries, at the request of the Foreign Mission Board.

These China missionaries were "scattered abroad," many of them in Southeast Asia. Until that time, about ten years ago, there were no Southern Baptist missionaries in the Philippines, Indonesia, Thailand, and Malaya. Now there are 135.

Because many Chinese live in all these countries, the missionaries were able to go

immediately to work among them. Work has also been started among the nationals. In these ten years we have been able to establish two hospitals and two seminaries along with churches in each country.

Mei Ling is a seventeen-year-old girl who lives in Malaya. Her parents are idol worshippers; one sister married a Moslem, another married a Roman Catholic. She is studying to become a teacher because she feels that is what God wants her to do. Mei Ling is already teaching a group of Primaries in her church.

It was out of curiosity that Mei Ling stopped by a little Baptist chapel in her city, and although what was being said was not in her dialect, she learned enough to begin to pray. When finally she accepted Christ and was baptized she was practically disowned by her parents. Her mother went two weeks without speaking to her, and for a young girl who loved her mother, that was about the worst thing that could happen. But Mei Ling remained faithful. She has two younger sisters who admired her for her courage as they watched her live for Christ, and finally her parents became reconciled to her.

It has not been easy for Mei Ling. But Mei Ling is happy. She has peace within and she is serving her Master. Her word to American young people is, "Be faithful and keep true to the Master."

Do We Care?

One cannot think about such persecutions as we have heard today without being reminded of what Jesus had to say in his Sermon on the Mount: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven."

Those who have suffered have learned that liberty is rooted in the very nature of God. "Ye shall know the truth and the truth shall make you free"—a declaration

of Jesus as he came teaching the way of life and liberating men from their sin.

"Deeds, not words—fact, not fiction—must be our emphasis as we inquire into the state of religious liberty in the world today." And deeds, not words will show our concern and love for a suffering, restless, corruptible world. The example of the Baptist Women's Union of Sweden is a noble one. They have written to the Secretary General of the United Nations, pointing out that in some countries the freedom of thought, conscience, and expression of religion have been suppressed because of racial tensions. The letter also expresses concern that tensions between nations of skin differences are preventing friendly relations between those nations.

What prevents our using our thoughts and energies to show our love to people? What prevents our Christian witness from being effective? Most of the time we are content to talk about what we "should" do. We forget "deed of love and mercy."

Race tensions need not disturb us as individuals if we will do our Father's will. Each individual must consider this problem and act as a Christian should act. That is all one needs to do. A Christian will respect all persons. A Christian will remember that God made all races, therefore loves them all and has commanded us to love one another. Our words should be as kind to a person whose skin is another color as to a person who has the same color of skin.

It is unjust, it seems, to be persecuted for the sake of religion. It is still unjust to persecute through attitudes, words, and actions those who are different from ourselves. So let us come back to the term Paul used and treat every person as "a brother beloved."

Prayer: For those who are persecuted and for ourselves that we may never be guilty of persecuting anyone in any way.

Continue in the attitude of prayer as together we sing "Make Me a Channel of Blessing," 438 Baptist Hymnal.

CALL TO PRAYER

First of all, then, I urge that supplications, prayers, intercessions and thanksgiving 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 Friday "Jesus, Lover of my soul"—Having loved his own which were in the world, he loved them unto the end John 13:1.

In Rio de Janeiro, Brazil, during the recent simultaneous evangelistic campaign, 15,000 Baptists and their friends filled the stadium. There was a magnificent outpouring of praise to God in song. The leader was Mr. Ilgonis Janait, a Rio seminary student with a consecrated talent for music.

Thank our Father for this distinctive way of worshiping him with our voices. Pray for our Seminary in Rio, for the minister of music in your church, and for Mr. Leon Sampson Craig, Birmingham, Ala., ev. among Negroes; Irene Chambers, Pocahontas, Ark., HMB field worker; Mrs. E. C. Branch, Warm Springs, Ore., ev. among Indians; Terry, M.F.; Rev. C. B. Melancon, Stowell, Tex., ev.

among French; Rev. Harold F. Hurst,* Tegucigalpa, Honduras; Mrs. W. H. Ichter, Rio de Janeiro, Brazil; Mrs. J. B. Durham,* Enugu, Nigeria, ev.

2 Saturday "Let me to Thy bosom fly"—Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved John 13:23.

Nearness to God! Miles distant from Rio, in the Brazilian state of Maranhao there stands a lonely tombstone. It is that of Noenia Campelo, Brazilian Baptists' first home missionary to the Krao tribe. Not yet 21 when she died, and leaving not one professed convert, nevertheless the dedication and courage of that young girl led to the opening of Brazilian home mission witness. The late beloved Dr. L. M. Bratcher de-

Beloved Hymn Featured This Month

We cherish our hymns. The most beloved ones are translated into all languages. For Australian fighting men, shipwrecked along the shores of New Guinea during World War II, hymn tunes were truly a life-saving factor. After each great naval disaster, the people came down from their hills, singing Christian hymns in their own tongue. Thus the wounded, battle-weary men knew that they were among friends. Often these songs were the only means of communication. The natives became known as "fuzzy wuzzy angels," and their kindnesses live on in the gratitude of many hearts.

"Jesus, Lover of My Soul" is one of the supreme hymns of the world. This month as we

go to prayer each day we shall think upon a phrase from this hymn.

How many of us ever stop to think
Of music as a wondrous magic link
With God, taking sometimes the place of
prayer

When words have failed us 'neath the weight
of care?

Music, that knows no country, race or creed,
But gives to each according to his need

—Author Unknown

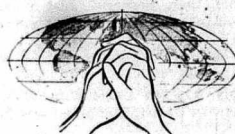
NOTE: Lines with their complimentary Bible verses adapted from Lyric Ballad by H. Augustine Smith. Fleming H. Revell Company, 1931 and used with permission.

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

veloped this work and opened the far inland places to the "Torch Bearers of the Light of Salvation." Now 150 missionaries are sent out by the Brazilian Baptist Home Mission Board.

Pray for each one of these missionaries and for Mrs. Francisco Rivero, Las Villas, Cuba, ev.; Rev. Calvin Sandlin, Mrs. Calvin Sandlin, Tuba City, Ariz., ev. among Indians; Rev. C. F. Landon, Tex., ev. among deaf; Jack, M.F.; Mrs. W. A. Cowley, Yaba, Nigeria, ed. ev.; Rev. Malcolm Stuart, Honolulu, Hawaii, ev.; Rev. S. L. Watson, Brazil, Mrs. Wilson Fielder, China, retired



3 Sunday "While the nearer waters roll"—I am come into deep waters, where the floods overflow me; Psalm 69:2.

Preaching in Italian, Spanish, or English is no problem to the Reverend A. Pucciarelli, of Tampa, Florida. Even winning converts is not unusual. The point for which he asks our most sincere praying is that he may be more able to interpret New Testament baptism to his hearers who are from a Catholic background. It is difficult for them to understand why one must experience New Testament baptism, and why by immersion. Whenever a missionary works among such a group he needs God's continual guidance as he faces this phase of his ministry.

Pray for Mr. Pucciarelli and for Mrs. Guillermo Godinez, Clovis, N. M., ev. among Spanish-speaking; Rev. Robert Falls, Stroud, Okla., ev. among Indians; Mrs. Carl Conrad, Alexandria, La., ev. among French; Mrs. J. A. Harrington, Belo Horizonte, Brazil, ed. ev.; Rev. Deaver M. Lawton, Bangkok, Thailand, ed. ev.

4 Monday "While the tempest still is high"—I would hasten my escape from the windy storm and tempest Psalm 55:8.

Mary and her three sons, out in Hawaii, attended the Baptist Sunday school and in time accepted Christ. Later the eldest son became seriously ill, but was spared. This experience of anxiety and trust deepened their spiritual life.

But for years the husband had been unstable, morally. His family prayed that their love and helpfulness might bring him to feel a need of God's grace. However, trouble poured upon them. One night the husband telephoned that he had just killed two people and was about to shoot himself. He asked Mary's forgiveness. Next morning the newspapers carried the tragic story.

In the days and weeks that followed, Mary and her boys stood the test. Their radiant testimony was a blessing throughout the islands, and continues so—GERTHIE THARPE.

Pray for this widow and her sons. Pray for all in your church family who are facing family crises and are calling on the Lord for strength and courage and poise, and pray for Rev. D. M. Regalado, Tex., ev. among Spanish-speaking; Domingo, M.F.; Rev. John N. Thomas, Barranquilla, Colombia, Rev. Malcolm O. Tolbert,* Sao Paulo, Brazil, ev.; Grace Wells, Bandung, Indonesia, ed. ev.; Mrs. K. J. Myers, Ogbomasha, Nigeria, M.D.; Mary Ruth Womack, Ogbomasha, Nigeria, RN

5 Tuesday "Hide me, O my Saviour, hide"—For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me Psalm 27:5.

"Mama, I took Jo Madeline and Buttruss outside the gate and we didn't get hit! Yes, we went out, and nobody shot us."

The speaker was Kay Young, four years old, daughter of Dr. and Mrs. James Young, our medical missionaries. The place was Gaza in the troubled Near East.

Pray today for the little children of our missionaries, for their physical safety and inner security, and pray for Rev. Gilbert Oakely, Trinidad, Cola, ev. among Spanish-speaking; Rev. Rodney B. Wolfard, Parana, Brazil, Mrs. Randall Stedje, Lima, Peru, James McKinley, Jr., East Pakistan, ev.; Mrs. J. W. McGavock, Chile, retired

6 Wednesday "Till the storm of life is past"—Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength Isa. 26:4.

The Home Mission Board Chaplains' Commission has endorsed 421 Baptist ministers of the gospel who are now in active service. They consider themselves missionaries in uniform. Annually there are thousands who claim no church affiliation, inducted into the armed forces. The spiritual ministry provided these young men and women during this period which they must give to their country will greatly influence their entire future.

Pray for those from your community who are in uniform, and for the chaplains who are so few for so many, and pray for Mrs. T. H. York, Canton, Okla., ev. among Indians; Mrs. Leland Harper, Arancion, Paraguay, RN; Mariam L. Mizer, Djakarta, Indonesia, Mr. Milton Murphy, Nazareth, Israel, Dr. Hoke Smith, Jr., Cali, Colombia, Rev. Jesse Earl Posey, Jr., Manila, Philippines, ev.

7 Thursday "Safe into the haven, guide"—Then are they glad because they be quiet; so he bringeth them into their desired haven Psalm 107:30.

When the new king of Ire, in Nigeria, was to have his first "outing"—a coming-out day when he appeared officially for the first time—he chose the Second Baptist Church as the place to go. The people who lived afar made it a homecoming day. Strangers walked for many miles just to look upon the king and the great event.

Miss Eva Saniters was on the program for "Words of Advice." As a gift, she presented the new king with a copy of her speech, written in gold ink on blue paper. She cut out her references from old Bibles, and pasted them on the paper. The night before the "outing" she and Barbara Epperson worked late, mounting the speech, and framing it with adhesive tape. Now these words from the Bible hang in a choice spot in the palace.

How glad the missionaries are that the king chose the church for this significant occasion. He made a powerful witness before his people, and brought many of them into God's house for the first time. Hearing God's Word read was also a "first."

Pray for this king in Ire, Nigeria, for Miss Sanders and other missionaries there. Pray for Ridgecrest WMU conference which opens tonight, and for Mrs. A. L. Jilestus, Panama,

ev. among San Blas Indians; Rev. A. Y. Pickens, Jr., Montegut, La., ev. among Indians; Elizabeth Lundy, Atlanta, Ga., GWC; Mr. L. A. Doyle, Jr., Manaus, Brazil, ed. or Mrs. Garreth Joiner, Quito, Ecuador, or Dr. William C. Gwenta, Eku, Nigeria, MD.

8 Friday "O receive my soul at last"—And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit Acts 7:59.

Paulo Martins lay dying in Aracaju, Sao Paulo, Brazil. He was a simple man, a Negro whose work had been to sweep out buildings at night. He had a great glory. Two weeks before, he had been converted and had received baptism.

Now the priest of his village came to his bedside, offering forgiveness and last rites according to the Catholic Church. Paulo Martins refused.

"A candle, then, perhaps? Just a candle to light you into the next world?" pleaded the priest.

"I don't need a candle. Jesus is my light and my salvation."

This reply was the single witness of the old man new in Christ. The priest was much impressed.

"What do you Baptists have? What?" he asked our missionary, Dr. Robert C. Bratcher. "What made that man so brave, even happy, in his last hour?"

Pray for that priest and for Mrs. J. A. Lunsford, Belo Horizonte, Brazil, Rev. Paul C. Bell, Jr., Guatemala City, Guatemala, Marian Sanders, Torreon, Mexico, Mrs. Troy Bennett, Dacca, East Pakistan, Rev. Tomoko Masaki, Tokyo, Japan, ev.; Sara Franco Taylor, Rosario, Argentina, ed. ev.

9 Saturday "Other refuge have I none"—God is our refuge and strength, a very present help in trouble Psalm 46:1.

It was the hunting season in Arizona, and a teen-age Navajo boy had been lost for four days. His tribesmen appealed to Missionary Calvin Sandlin for help. Quickly a search party of 35 was organized. At night fall, after a fruitless day, he and three others pitched camp in the woods, to be ready at daybreak to start again. They were snowed in. Wonderfully, the boy was found, thirty miles from home, weary and hungry, but alive.

His younger sister, in thanking Mrs. Sandlin, said "I believe the Lord was so good to us because we prayed." That same girl, now a GA president, observed the Lord's

Supper for the first time recently.

Pray that ~~the~~ firm young faith may continue to grow and shine, and pray for Mrs. B. Frank Belvin, Okmulgee, Okla., ev. among Indians; Edelma Robinson, Havana, Cuba, Mrs. R. L. West, Ogbomoso, Nigeria, Rev. John D. W. Watts, Ruschlikon-Zurich, Switzerland, ev.; Mrs. R. L. Dorrough, Pusan, Korea, MD; Rev. William Josh. Ferguson, Kaituma, Nigeria, ed. ev.; C. J. Lowe, China, retired.



10 Sunday "Hangs my helpless soul on Thee"—The Lord will not suffer the soul of the righteous to perish Prov. 10:3.

The Home Mission Board's motto, "Christ for All" extends certainly to the hundreds of migrant Mexican workers who harvested cotton last season in Arkansas. Migrant missionary Andrew Foster visited the men in the fields, in their bunk houses, in the streets. A team of pastors from Texas joined him. They invited the men into Baptist churches each night for song services and preaching.

The weather turned unseasonably cold. People in Gardendale, Alabama, gave warm clothing, and shoes to replace the open Mexican sandals. Accompanied by members of his church Mr. Howard Bryant, former missionary to Chile (and Spanish-speaking) drove over 700 miles without rest to distribute the things.

Now the workers have gone to their homes below the Rio Grande. Among each one's new possessions is a copy of God's Word in many a heart is a newfound Saviour.

"Sir, I have been looking for the joy that is in my heart for over twenty years," testified one bracero—HOME MISSIONS.

Pray for this group of migrants from South of the border and for Sunbeam Focus Week, 10-16; pray also for Mrs. Walter C. Blair, Bernalillo, N. M.; Mrs. J. E. Hubbard, Pawnee, Okla., ev. among Indians; Mrs. C. Hardy, Manaus, Brazil, RN; Dr. Robert Dorrough, Pusan, Korea, MD; Rev. W. H. Hearn, Ajloun, Jordan, Rev. Charles L. Haley, Jr., Yokohama, C. S. Boatwright, Japan, ev.; Mrs. D. L. Saunders, Nairobi, Kenya, RN; Mary K. Crawford, Hawaii, Mrs.

C. J. Lowe, China, retired.

11 Monday "Leave, O leave me not alone"—For he hath said, I will never leave thee, nor forsake thee Heb. 13:5.

In 1956 a mob of two thousand fanatical Catholics threatened the lives of those in one of our mission stations in Mexico. Yet one year later the pastor there was chosen to give the official address on the patriotic day celebrated in memory of the great Benito Juarez. This past fall the First Baptist Church there was formally organized. This falling off of persecution, and the local acceptance was a victory of prayer, a living testimony to God's promises—Orville W. Rem.

Pray for the Baptist churches and chapels in Mexico, and for their continued ministry, and for Rev. I. B. Williams, Williams, Ariz., ev. among Spanish-speaking, Rev. Filomeno Hernandez, Cuba, retired; Dr. A. R. Crabtree, Rio de Janeiro, Brazil, ed. ev.; Mrs. E. H. Crouch, Brazil, retired.

12 Tuesday "Still support and comfort me"—Thou shalt increase my greatness, and comfort me on every side Psalm 71:21.

The Baptist message reached Italy in 1803, through the private initiative of two Englishmen—Rev. James Wall and Rev. Edward Clark. Seven years later Southern Baptists sent Dr. George Broadman Taylor as their first representative. Today in the Baptist Union of Italy there are 58 Baptist churches, 42 outstations, 48 pastors and 10 Southern Baptist missionaries.

The recently instituted Italian Supreme Court promises more religious toleration and democratic freedom than was true in other years. And yet there is real weakness which prevents our making the utmost of this changed politically favorable outlook. It is the lack of pastors and the absence of qualified students ready for training in denominational leadership. Our Italian brothers urgently request more "partners in service."

The pressing need for 31 pastors in Italy is unmet. Pray that somehow they may be found, and pray for Rafael Fraguela, Placetas, Cuba, Mrs. Emanuel Rojas, Panama, ev.; Mrs. H. M. Harris, China, retired; May Perry, Abenakuta, Nigeria, ed. ev.; Rev. Albert B. Craighead, Rivoli, Italy, Mrs. R. H. Cuipepper, Fukuoka, Japan, Mrs. James Hampton, Mombasa, Kenya, Mrs. David Jester, Nigeria, Rev. Trueman Moore, Dacca, East Pakistan, Mrs. H. E. Spurgeon, Taipei, Taiwan, Rev. Ernest W. Glass, Singapore, Malaya, ev.

13 Wednesday "All my trust on thee is stayed"—They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever Psalm 125:1.

Every night in the little church in Sergipe, Brazil the few benches were packed full. Juniors and Intermediates had to stand as Miss Maye Bell Taylor taught Pilgrim's Progress during study course week. The night she showed her film of the story, parents came too, and there was not standing room. One young onlooker asked his father, aloud, if he knew that Jesus took the man's load from his shoulder because he was walking the right road.

"That made me think," says Miss Taylor. "Yes, if we are walking the right road He takes our burdens from us."

Pray for the members of this church, for the children of Brazil, that they may learn to walk in His way, trusting him completely, and pray for those women who attended Ridgecrest WMU conference as they return home today, and pray for Mrs. Eleuterio Figueredo, Vuelitas, David Torres, Havana, Cuba, ev.; Mrs. Ollie Blevins, Flagstaff, Ariz., ev. among Indians; Mrs. Andres Viera, Bakersfield, Calif., ev. among Spanish-speaking; Mrs. A. V. Pickern, Montegut, La., ev. among French; Mrs. A. Pereira, HMB, retired; Mrs. M. W. Stuart, Honolulu, Hawaii, Mrs. Gerald Fielder, Fukuoka, Mrs. D. R. Heiss, Tokyo, Japan, ev.; Mrs. W. C. Harrison, Rio Grande do Sul, Brazil, ed. ev.; Dr. A. W. Yocum, China-Korea, retired.

14 Thursday "All my help from Thee I bring"—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee Isa. 26:3.

The economic condition of the people on the Alamo Indian Reservation is probably as low as any in New Mexico. The mission home is isolated. But for one government teacher, Mr. and Mrs. Audley Hamrick serve on this field alone. Their rock house and the cinderblock church provide a haven of neatness and peace.

Few of the churchgoers live within walking distance or have their own means of transportation. Mr. Hamrick goes for them, over rough and narrow canyon-edge roads in the mission carryall. It understandably has a much-repaired, oft-welded frame. Some Sundays he drives as much as seven hours. Truly he is a messenger of the Lord.

Ask God's blessings on the message, on

these missionaries; pray also for Juana Garcia, Havana, Cuba, Mrs. C. L. Culpepper, Sr., Taipei, Rev. Harry L. Raley, Tainan, Taiwan, Rev. James A. Foster, Baguio City, Philippines, Mrs. G. C. Phillips, Shaboni So, Rhodesia, ev.; Jean Carlisle, Guadalupe, Mexico, Jazie Short, Kowloon, Hong Kong, ed. ev.

15 Friday "Cover my defenseless head"—O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle Psalm 140:7.

The tide of religious liberty has had its ebb and flow in Spain, from extreme persecution to tolerance. The tide now is out again. In perhaps no other country of the world are Protestants so openly discriminated against as in Spain. It teaches us one lesson—that religious liberty cannot be achieved once for all; it is ever in peril and can be maintained only at the cost of eternal vigilance—J. D. Muehry, Jr.

Pray for our Spanish Baptist brothers and for Mrs. D. R. Smith, Valencia, Venezuela, Mrs. R. E. Gordon, Luzon, Philippines, ev.; Rev. J. E. Jackson, Mindanao, Philippines, ed. ev.; Mrs. C. H. Westbrook, China, retired.

16 Saturday "With the shadow of Thy wing"—Be merciful unto me, O God, be merciful unto me for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast Psalm 57:1.

The Southern Baptist Tentmakers (HMB) are dedicated to making the shadow of His wings wider, more encompassing, as they go out into pioneer fields. Their goal is to help as we all seek to bring about the 30,000 new churches and missions by 1964.

The following testimony reflects the value of the program:

"Two of the four Furman Tentmakers had the opportunity of living with and counseling 20 juvenile delinquents at Life's Highway Ranch for Boys. The spirit of the Lord worked 18 miracles as He transformed the lives of 16 of the 20 at the ranch."

Pray for each personal contact and for Mrs. C. F. London, Los Angeles, Calif., ev. among deaf; Rev. Carrol F. Eaglesfield, Ibadan, Rev. Lloyd H. Neil, Ogbomoso, Nigeria, Mrs. Edwin Dozier, Tokyo, Japan, Rev. Robert L. Lindsey, Petach Tikva, Israel, ev.; Rev. Edgar L. Morgan, China, retired.



17 Sunday "Thou, O Christ, art all I want"—For it pleased the Father that in him should all fulness dwell Col. 1:19.

"As the hour of midnight drew near on January 28, 1885, a small group of believers gathered secretly on the coast near Havana, Cuba, to be immersed on profession of their faith in Christ."

The above compelling sentence was written by Rev. Herbert Caudill, who today is on our calendar of prayer. He traces the work in Cuba from that midnight. Now we find 85 Baptist churches with 189 additional preaching stations, and a membership of 8561 in Cuba.

Pray for missionaries still needed in the great task in Cuba, for teachers in seminary and training school, for someone to serve in the field of music, and pray for Rev. Herbert Caudill, Havana, Cuba, ev.; Mrs. W. C. Newton, China, retired.

18 Monday "More than all in Thee I find"—Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance Acts 3:28.

"Golden Sands" is the new retreat and assembly grounds in Malaya. The first Baptist Youth Camp was held there this year. Over ninety campers and workers had a time of great blessing. There were many professions of faith, and decisions to face whatever happened and follow the Lord in baptism. This public acceptance of discipleship is not simple when most of one's family and friends and schoolmates are Moslem.

Pray for each group in conferences this year at "Golden Sands," and for spiritual strength in commitments made during hours of experience there, and for Edna Ruth Wooster, Washington, D. C., GWC; Mrs. Carl A. Talley, St. Louis, Ill., Rescue Mission; Irene Branum, Pusan, Korea, Alice Miller, Shaki, Nigeria, RN; Martha Hairston, Recife, Brazil, ed. ev.; Mrs. W. C. Grant, Sendai, Japan, Rev. Thomas O. High, Ogbomoso, Nigeria, ev.; Mrs. P. H. Anderson, Mrs. L. W. Pierce, China, retired.

19 Tuesday "Raise the fallen, cheer the faint"—The Lord upholdeth all that fall, and raiseth up all those that be bowed down Psalm 145:14.

Dr. Courts Redford says that "Alaska is a land of mingled sorrow and enchantment, of lavish plenty and desperate need." Its religious development through churches and missions has not kept pace with material development. Approximately 200,000 people live in Alaska, plus a large number of temporary military personnel. Very few have been reached with the gospel.

Southern Baptists have 16 churches and 10 mission stations, an orphanage, a well-organized convention, and a monthly paper, *The Alaska Baptist Messenger* which has for its slogan "Alaska, a Great Frontier for Baptists."

Pray for ten localities in Alaska with over a thousand souls who need the gospel, a mobile mission unit for the interior, and a student mission center with a trained worker at the University of Alaska, at Fairbanks—all immediate needs, and pray for Mrs. Emiliano Miranda, Panama, Mr. S. P. Miralles, Crystal City, Tex., ev. among Spanish-speaking; Mrs. Morris Wright, Jr., Uraushashi, Japan, Rev. Garreth Joiner, Quito, Ecuador, Mrs. Gerald Harvey, Bulawayo, So. Rhodesia, ev.; Pearl Caldwell, Sophie Lanneau, China, retired.

20 Wednesday "Heal the sick, and lead the blind"—For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light Eph. 5:8.

The missionary is ever God's leader from spiritual darkness into His marvelous light. Miss Vera Campbell, seeing exceptional promise in a young Japanese Christian woman, helped to send her through high school, though she was thirty when she graduated. The girl's father was not a Christian, and bitterly opposed her attending a mission school. Such an investment of love and interest and money in his daughter, on the part of strangers to himself, was beyond his understanding.

To thank her courteously, he invited Miss Campbell to dinner. She told him how, in other years, someone had helped her with her education, that she might become a better servant for her Lord. Because of that she could now witness to him. Soon after the dinner, he attended a worship service at the school, and accepted a Bible as his own.

"I believe God will bring joy to his heart soon," says Miss Campbell. "You will pray for it, won't you?"

Pray for this Japanese and for Rev. Emanuel Rojas, Colon, Panama. Mrs. Rudolph Vidaurri, Roswell, N. M., ev. among Spanish-speaking; Mrs. J. D. W. Watts,* Ruschlikon-Zurich, Switzerland, ed. ev.; Mrs. J. J. Cowser,* Rio de Janeiro, Brazil, pub. ev.; Rev. Dewey E. Mercer, Takamatsu, Japan, Mrs. R. L. Kolb, Estado da Bahia, Brazil, Mrs. Roy Nicholas, Gaza, ev.; Rev. J. R. Allen, Brazil, retired

21 Thursday "Just and holy is Thy name"—Speak unto all the congregation of the children of Israel, and say unto them. Ye shall be holy: for I the Lord your God am holy. Lev. 19:2.

The following is an excerpt from a letter written by a Hindu student from India to Miss Eunice Parker, of the International Student Ministries, Austin, Texas:

"I have read your book (the New Testament) more and more. I have also read books of other religions. I have been continuously thinking seriously about the question of personal Saviour. That is who? Krishna? Buddha? Mohammed? Christ? I start my thinking every time with a prayer to God. Long hours have been spent, simply expressing my earnest desire to do His work."

Pray for this Hindu student, that the 40,000 foreign students now in the States may come into a sure knowledge of Christ, that we shall show them Jesus, and for Mr. Juan F. Naranjo, Colon, Cuba, Mrs. James Bartley, Jr., Montevideo, Uruguay, Mr. George B. Cowser,* Rio Grande, Brazil, Mrs. L. E. McCall, Bangkok, Mrs. Bobby Spear, Ayuthya, Thailand, Howard Hamrick, Indonesia, ev.; Minnie Landrum,* Rio de Janeiro, Brazil, pub. ev.

22 Friday "I am all unrighteousness"—For all have sinned, and come short of the glory of God. Rom. 3:23.

Ajahn Sauat Sarangun is 40, distinguished in appearance, a professor of English and French. One evening in Choburi, Thailand, he stopped outside the chapel as Rev. Daniel R. Cobb was telling about Christ. Though drunk at the time, Ajahn Sauat agreed to return the next morning to talk about the true God he claimed to be seeking.

Next morning he arrived with some of his teen-age students. There was dignified, simple conversation and prayer. He promised

to come again on Wednesday to prayer meeting.

His first words then on seeing Mr. Cobb, were "I am a very bad man." Then he confessed his sins, and acknowledged his newly-found Saviour to his students.

Ajahn Sauat still needs our prayers. The Christian life is not easy in Thailand—but the wonder-working power of prayer is unlimited—DANIEL R. COBB.

Pray for Ajahn Sauat, and for Julia Blanche Burdett, Savannah, Ga., GWC; Rev. Ted Trent, Shiprock, N. M., ev. among Indians; Rev. Bert D. Lewis, Charleston, S. C., ev. among Negroes; Mrs. Daniel Cante, Carrizo Springs, Tex., ev. among Spanish-speaking; Mr. Archie G. Dunaway, Jr., Okuta, Nigeria, ev.; Lenora C. Hudson, Kokura, Japan, ed. ev.; Dr. M. Giles Fort, Jr., Gatooma, So. Rhodesia, MD; Mrs. J. C. Charles, Argentina-Uruguay, retired

23 Saturday "False and full of sin I am" If we say that we have no sin, we deceive ourselves, and the truth is not in us. 1 John 1:8.

The night watchman at the Baptist school compound in Oshogbo, Nigeria, is a Moslem. Each night, just at sundown, Miss Marjorie Stephens sees him prostrate himself toward Mecca as he prays. When she or the students talk with him, he laughs and says "We worship and pray to the same God."

Moslems are strong in Oshogbo. As our students witness to their people they meet opposition and ridicule. Discouragement could easily enter one's heart. But God is able. Sometimes it is daily contact with Christians which brings them to know Christ.

Pray for the night watchman. Pray that the Christian teachers and girls may know how to witness aright, and for Mrs. W. L. Crumpler, Barstow, Calif., ev. among Spanish-speaking; Robert Falls, Stroud, Okla., ev. among Indians, Dr. C. Winfield Applewhite, Bandung, Indonesia, MD; Rev. James E. Lingerfelt,* Salvador, Bahia, Brazil, ed. ev.; Rev. Oswald J. Quick, Taichung, Taiwan, Mrs. Samuel Cannata, Jr., Salisbury, So. Rhodesia, Mrs. Richard Morris, Taiwan, ev.; Mrs. A. E. Hagen, Brazil, retired; James, MF



24 Sunday "Thou art full of truth and grace"—And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John 1:14.

How we long to live so close to God that our lives reflect His glory, and our deeds partake of His grace. Too often we fail. Yet sometimes we do realize the best that is within us and it is communicated to those around us.

Hannah Plowden, who has just returned to her work in Honolulu, writes encouragingly, "I had a good furlough with my family, my friends, and in many churches. I sensed a deepened consecration to our Lord and a renewed purpose to bring in His kingdom. For that I am so thankful."

Pray that our human inadequacies may be touched with divine grace, as we seek God's will, and pray for Mrs. Billy D. Allen, Weatherford, Okla., ev. among Indians; Mrs. Opal D. Walker, Westaco, Tex., ev. among Spanish-speaking; Allen Seaward, Va., GWC; Mrs. Magnus Gonnars, Dulce, N. M., ev. among Indians; Vera L. Campbell, Fukuoka, Mrs. Tomoko Masaki, Tokyo, Japan, Mrs. W. O. Harper,* Dar es Salaam, Tanganyika, ev.; Bertha Hunt, Brazil, retired

25 Monday "Plenteous grace with Thee is found"—I can do all things through Christ which strengtheneth me. Phil. 4:13.

In Peru, thousands await their portion of God's grace. An estimated 80 per cent of the population (over 7,000,000) have never heard the evangelical message.

Since a building was first rented in 1951 in Miraflores, the largest residential section of Lima, Southern Baptist work has grown providentially. Serious hardships and discouraging obstacles have been overcome. Three Baptist churches now stand in greater Lima. There are also established mission points at Arequipa and Trujillo.

Our deep gratitude for these evidences of advance must not blind us to the needs and calls of the unreached.

Pray for young leaders in Lima who may be trained and equipped, and pray for Mrs. Sam Morris, Tulsa, Okla., ev. among Indians; Mrs. O. C. Robinson, Jr., Benin City, Nigeria, RN; Dr. John A. Roper, Jr., Ajloun, Jordan, MD

26 Tuesday "Grace to cover all my sin"—But where sin abounded, grace did much more abound. Rom. 5:20.

"Eleven-year-old held in theft" was the newspaper headline. Julia Burdette, Good Will Center worker in Savannah, found that the lad was a member of her Junior Boys' Club, and that three others were implicated with him. They had been regular in attendance, though at times there were discipline problems.

She talked with the Juvenile Court officers. The boys were released on probation to their parents. Since the incident, the "gang leader" has been in the Center every day, just to "see" Miss Burdette. He spent three afternoons "fixing" a hinge on a screen for her and would accept no pay. The other boys have also responded to kindness. Will these four Junior boys be reached for Christ?

Pray for them, for Miss Burdette, and for Rev. J. D. Griffin, Cherokee, N. C., ev. among Indians; Rev. R. Elton Johnson,* Corrales, Brazil, ev.; Ernest, MF; Rev. Gene H. Wise, Rio de Janeiro, Brazil, ed. ev.

27 Wednesday "Let the healing streams abound" For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Isa. 41:13.

The Lord used an accident to lead Mr. and Mrs. Bertie Fair, missionaries to migrants, to a new place of need. As they rounded a curve, traveling north "as the Spirit led," they saw a tractor-trailer strike a truck filled with migrant workers. No one was hurt, but there was damage. Because Mr. Fair stated the case clearly to the highway patrolman, the migrant driver was not blamed. The migrants asked the Fairs to go along with them to their new assignment to harvest. There came exceptional opportunity to preach and distribute copies of the New Testament and tracts.

Mrs. Fair asks that we pray that every community using migrant labor may feel responsibility to minister to them spiritually. Also pray for Rev. Everett R. Lanham, Espanola, Rev. Rudolph Vidaurri, Roswell, N. M., Rev. Louis H. Saliz, Pomona, Calif., ev. among Spanish-speaking; Rev. G. O. Foulton, HMB retired; Mrs. Roy Remont, Moreauville, La., ev. among French; Mrs. Ruben Franka,* Santiago, Chile, ev.

28 Thursday "Make and keep me pure within"—Create in me a clean heart, O God, and renew a right spirit within me. Psalm 51:10.

The riverfront area in New Orleans is settled by people of many nations—French,

Italian, Spanish, Irish, German—with their old-world customs and faiths. Its special needs were recognized in 1919, and the Rachel Sims Memorial Mission began its ministry. It is now a Good Will Center, under the Home Mission Board, seeking to present Christ and His way of life to that complex neighborhood.

A preschool kindergarten, Bible and crafts classes, music, dramatics, homemaking, and recreation for all ages comprise its program. After 39 years, a succession of Christian men and women look to the mission as their spiritual birthplace.

Carolyn Evans, new director of the kindergarten, writes "It is proving a real adventure, though not an easy one. It is wonderful!"

Pray for the 300 now actively enrolled, and for the home visitation program, also for Patricia Barquez, New Orleans, La., GWC; Mrs. J. H. Benson, Mexico, Mrs. George Green, Nigeria, retired

29 Friday "Thou of life the fountain art"—In him was life; and the life was the light of men John 1:4.

When Jeanette and Carl Hunker returned to Taiwan after furlough, there were welcome parties at many churches and chapels. One was held in a little Japanese-style house. Its paper doors were removed to make room for the large crowd. The congregation sang. There were anthems, quartettes, trios, duets, solos.

As the crowning event, newly-baptized Christians were introduced to Dr. and Mrs. Hunker, "with the same joy that a new grandchild is presented to his grandfather." It was a heart-filling moment, proving to the missionaries who had been absent for a while that the Chinese Christians had been doing the Master's work, and well, while they were away.

Rejoice with them, and pray for Mrs. R. G. Von Royen, Balboa, Canal Zone, Rev. Boyd A. O'Neal, Alajaoas, Brazil, ev.

30 Saturday "Freely let me take of Thee"—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8:32.

Rev. J. G. Leigh Wedge, Dean of New South Wales Baptist College (their seminary) is currently in the United States studying our methods and program. He asks our thoughtful prayers for Australian Bap-

tists.

Since Australia became independent in 1953 there has been no established state church, but the predominant nominal preference is Anglican. The greatest problem, however, is widespread indifference.

The 40,000 Baptists themselves are earnestly evangelical and wholeheartedly missions-minded, supporting workers in India, Pakistan, New Guinea, Dutch New Guinea, and in central Australia among the aborigines.

Pray for the 44 students in the seminary in New South Wales, and for a spiritual awakening throughout the Commonwealth, also pray for Rev. Silvio A. Perez, Pinar del Rio, Cuba, Rev. A. P. Pierson, Torreon, Mexico, Mrs. C. E. Kratz, Gatooma, So. Rhodesia, ev.; Mrs. James J. Horton, Strathmore, Calif., ev. among migrants; Mrs. H. E. Hurst, Tegucigalpa, Honduras, RN

31 Sunday "Spring thou up within my heart, Rise to all eternity"—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.

Some of our most potent visual aids are words. Elizabeth Hale opens a window on Malaya: four literacy classes in the morning give many a chance to learn to read; in the clinic Dr. Jonas and Nurse Chen, Dispenser Singh and Helper Hsia work as a harmonious team; Mrs. Wong, the registrar's wife, talks with patients as they wait. Programs are planned and carried through in Chinese, Tamil, and English. There is much enthusiasm and work for the newly-organized Chinese church.

"We here," writes Miss Hale, "grateful for a place of service in His world-field are mindful of your part—and thank Him and you as we labor together—with each other, with you, and with Him."

Pray for Miss Hale and other workers, and for Rev. Walter C. Blair, Bernatillo, N. M., ev. among Indians; Mrs. George Bradley, Fresno, Calif., student worker; Dr. Charles G. Tabor, Korea, MD; Rev. Horace E. Buddin, Parnaiba, Brazil, Mrs. S. L. Jones, Salisbury, So. Rhodesia, ev.

* on furlough
ev. evangelist
ed. educational
NY nurse
Int. st. language study
GWC, Good Will Center
MF Margaret Fund member

HMB Home Mission Board
med. ev. medical evangelist
pub. ev. publication evangelist
ec. ev. secretarial evangelist
SBB Sellen Baptist Home
med. tech. medical technician

Only Your Circle

My Church Budget in Relation to World Need

by Hermione Dannelly Jackson

Send out formal invitations with an RSVP in lower left-hand corner; give telephone number of your circle hostess so she can be called.

Prayer: Read as a prayer the hymn "Open My Eyes, That I May See," then use Calendar of Prayer.

Bible Meditation: There is one command of Jesus we could all repeat from memory. We call it the Great Commission, and we find it in Matthew 28:18-20. This command to go into all the world could not be stated more clearly. We as Christians would be committed to the task if it were only stated once. The truth is that few messages are repeated more often. We find it stated differently, but with the same imperative in each of the Gospels and in Acts. Read Mark 16:15, Luke 24:46-48, John 20:21, Acts 1:8, Acts 13:47.

* A small boy sat on a stone holding a string. A man asked him what he was doing. The boy replied, "I'm flying my kite." The man could not see it. The boy remarked, "I can't see it either, but I know it's there. I can feel the pull."

As Christians and missionary-hearted women we should be able to feel the pull of the world about us and the necessity of our response to meet its needs.

Skit on Budget

Secure a copy of your church budget. Every church member should know how his contributions are spent. If you have failed to inform yourself, you have failed in part of your stewardship responsibility. Try an original skit with two women informally discussing the church budget. They point out major items of expense and what percentage is used for the local church and what goes through the Cooperative Program to home mission and world needs. They should tell when and how the

church budget is adopted and emphasize the responsibility of all church members for the allocation of tithes and offerings.

Leader's Introduction Whenever you get an invitation with the letters RSVP, you know that an answer is requested. The words are from the French "*Repondez, s'il vous plait*." If you wish to be socially correct, you must reply. To fail to do so would place you in a most embarrassing position. That is not true regarding your invitation to our circle today, of course!

As Christians we have been commissioned to take the gospel to all the world. My church budget is a reply of my church to this command. If it provides bountifully for home needs and gives only a pittance for world needs, it places me as a Christian steward in a most embarrassing position. To represent Christ as loving my part of the world best, is to misrepresent him.

My fellowship with Christ and my acceptable service to him depend on my use of the means he has provided. I cannot be a good steward of the gospel in my local community and turn my back on his church. Similarly, my world responsibilities require channels through which I can reach world needs. My church must join with other churches that we together may minister to the world.

Required: to be found faithful

Read 1 Corinthians 4:2. It is this logic of laboring together in a faithful witness that led Southern Baptists to project a Cooperative Program. Beginning thirty-three years ago, it is easy to chart the course of progress made under this plan.

Problems facing Southern Baptists in 1934 were graphically portrayed by Dr. Charles Maddox. That year only \$565,941.00 had been given through the Cooper-

ative Program. The income of the Foreign Mission Board had been constantly downward since 1927. The Board made a determined and heroic effort to save at least a semblance of organization and a remnant of its work on all the mission fields. Schools, seminaries, and hospitals had been closed, native workers discharged, chapels and preaching places abandoned, and everywhere there were retrenchment and curtailment until just about all we had left was the greatly reduced missionary personnel scattered through mission stations in some fourteen countries. During that year we lost eight missionaries by resignation and two by death. There was a net loss in missionary personnel of this Board of 147 in seven years. Many of our finest young people, trained in college and seminary, begged to be sent out but not a single recruit was sent in 1934.

These were depression days. Questions were raised as to whether the Cooperative Program would work. A contrast to this dark picture and the words of Dr. Baker James Cauthen: "Accelerated advance in world missions characterized 1956. One hundred twenty-one missionaries were appointed for service overseas. This represented the largest number of appointments ever made in a year of the Foreign Mission Board's history. At the close of 1956 there were 1,113 missionaries under appointment. Southern Baptists gave to foreign missions through the Cooperative Program in 1956 the sum of \$6,207,709." In 1957 the Lottie Moon Christmas Offering was \$6,121,585.14. Dr. Cauthen states, "The Lottie Moon Christmas Offering represents a gift not only of money but of mission study, prayer, and life dedication."

Saved: to bring glory and honor

Read Revelation 21:24. A preacher had pleaded with his Sunday morning congregation to share in the Lord's plan to "go . . . teach all nations." A well-groomed professional man approached him as the crowd left. "Preacher," he jested, "why do you get so 'het' up over the heathen?" He

saw how the words jarred the minister, so he hastened to say, "You don't really think God is going to send them to hell just because they never hear of Jesus?"

"Send them to hell!" the preacher replied. "They're in hell already and God is calling us to help them get out."

One of the greatest world needs is that of salvation. Only 12 out of every 100 people in the world are even classified as evangelical Christians. Optimistic church records in the United States claim only 60 per cent of the population, leaving 40 per cent with no church affiliation. There are thousands of people within a few air hours of our land who have never even heard the name of Jesus. In Arabia, a land of fifteen million people, there are less than two hundred Christians.

We live in a world that is filled with the lost. We have been saved "to bring glory and honor. It is a sacred trust. We need to ask ourselves how can the world 'believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach, except they be sent?"—Read Romans 10:14-15.

Visited: to redeem his people

Read Luke 1:68. A teacher wanted to impress upon her class members the importance of visitation. She quoted the first part of James 1:27, "Pure religion and undefiled before God and the Father is this, to visit."

Jesus set the example in visiting the world "to redeem his people." His first miracle was performed while visiting in a home. He sent his disciples into homes, instructing them to say "Peace be to this house" (Luke 10:5). Jesus made wayside visits, individual calls, and contacts in crowded places. The first century Christians followed his example. "And they continued daily with one accord in the temple and . . . from house to house . . . praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." Read Acts 2:46-47.

If your church is large, you may have a paid church visitor provided by your budget. Nothing, however, relieves the Christian of his individual responsibility to visit and to witness. "To go into all the world" means the world of the grocery store, the place of business, the friend's home, the underprivileged housing project. It involves sending substitutes to the "far places" and undergirding them with our prayers and financial resources.

Prepared: to every good work

Read 2 Timothy 2:21. There are many people who appear just for a moment in the gospels, have some contact with Jesus, and then pass off the stage. We never hear from them again.

Here is a man who has had a paralyzed hand healed by Jesus. He could go back to work as a normal person. Did he remember Jesus, did his life carry a note of gratitude and service, or was the great gift of healing forgotten, and life go on as though it had never happened?

Or consider the Gadarene demoniac who was restored to sanity by Jesus. Jesus told him to go back to his old home, and bear witness to him. Did he do it?

The man lame from birth who was healed at the Beautiful Gate of the Temple so that he was "walking and leaping and praising God"—how did he continue? What did he do with his restored powers?

This is more than just an exercise for the imagination. In each of these cases there were two possible ways to respond. One was the way of remembrance in which life would always have a new quality because of the great blessing which Jesus had brought. The other was the way of forgetfulness, by which the great mercy would fade, life would be pulled back into the old grooves, and go on as though Jesus had never lived.

Surely that is not a strange speculation to us. We too have had great blessings put into our lives. We have been called "out of our darkness into his marvelous light." Our hearts have been prepared "to every good

work." What has happened to us? Have we walked the way of remembrance—or have we forgotten?

A French novelist has put a terrifying picture of the possible relapse of life in a story about a man who had been healed by Jesus after which he was among the crowd shouting "Crucify Him!" And with the crowd, he was shouting too.

Directed Prayer:

Our Heavenly Father, give us responsive hearts, a faithful witness, a feeling of responsibility for the lost, and an attitude of thankfulness toward thee. Amen.

Doorkeeper: Dr. Nannie Burroughs

(Continued from page 20)

world. Through speaking and the printed page she has emphasized Christian living and true values in character building.

Her own patience and determination kept her believing in her dream for a school from 1907 when she asked for \$50,000.00 for a building until 1956 when her dream came true in the dedication of a wonderfully adequate building which cost over \$200,000.00.

A most fascinating biography, *The Dream and the Dreamer*, by Harrison tells of victories won in spite of opposition, criticism and hardships, and with sacrifice.

Dr. Nannie Burroughs



August Circle Mission Study

Continue study of *Soul Winning in Your Community*

by Mrs. John I. Alford

At this second period of study of the book *Soul Winning in Your Community* you will cover Chapter III.

Hold up the first chapter poster "PERSONAL PREPARATION FOR SOUL WINNING" and review the chapter. Bring out the requisites of a soul-winner.

1. First desires that others know Jesus as Saviour
2. Absolute surrender of the will to Christ as Lord and Master
3. A life wholly given over to God

Read Matthew 22:37, 38 and then ask the question, "Have I reserved some place in my heart for selfish desires?"

Read Matthew 6:33 and ask, "Have I placed my work, family, pleasures, self, ahead of God?"

Show "THE BIBLE IN SOUL WINNING" and as review present briefly the plan of salvation as given on pages 12-15. If there is time let each woman locate the passages which each marked in her Bible at the last meeting.

Now take up Chapter 3, displaying the title, "METHODS OF REACHING PEOPLE." Tell the opening paragraph on page 29.

In advance of meeting ask someone to study in *Guide for Community Missions* pages 46-53 and present the survey suggestions needed in your community. She will need to know how recently your church has made a survey and what information is available which would be most valuable in soul-winning visitation. Present only that which applies to needs in your situation. Suggest that follow-up plans be made with the pastor for a community survey. From this WMS study could come the stimulus for securing necessary information about the lost people in your community.

The leader will call to mind that in

1964 Baptists on this continent will observe the 150th anniversary of the organization of Baptists. One plan which Southern Baptists have in the 1959-1964 celebration is that we shall secure 30,000 more churches and missions.

The second method of reaching people is through new churches and missions. Your pastor, associational missionary may need your help in teaching in Sunday school, setting up missionary organizations, leading in Training Union. Give information about what your church is doing.

The third and vital part of soul-winning which we need to consider today is that of concerned prayer for the lost. At this time let all who will pray for a lost person by name, especially for those whose names have been given to your circle members.

Order from your state WMU office (if you do not have them already) the free leaflets: "And Ye Visited Me," "Distribution of Bibles and Religious Literature," "Ministry to Other Races and Nationalities," "Questions About Community Missions," "You Can Tell," "Soul-Winning Visitation." Mark in each of these passages which will help your members to understand the importance of witnessing. Ask five women to read the sentences you have marked and discuss them briefly.

Close with brief reports from those who have contacted one person about accepting Christ in the past month. Challenge for renewed effort in the days ahead.

Prayer for each member by name as she witnesses in Christ's name, closing with

Lead me to some soul today
Teach me Lord just what to say
Friends of mine are lost in sin
And cannot find their way.

—HOUGHTON

He Did Not Believe Us

by Lita Hopkins

About James Giles, new missionary to Colombia

This story has its beginning in a high school geometry class in Clovis, New Mexico, in the spring of 1948.

Among the students a serious, dark-haired young man sailed through the lessons with the ease of the daring young man on a flying trapeze.

James was a member of my church, but a full schedule of after-school hours as a soda jerk at Al's Drive Inn had restricted his social and church life. He seemed shy and lonely.

During the spring semester, however, he began to juggle his working hours to attend the young people's gatherings and Wednesday prayer meetings. By graduation he was knee deep in church activities.

And then the senior banquet at school. He was my escort and I was delighted. After the festivities we were joined by other young people on our front porch. As we sipped iced tea, we discussed our plans for the future with the zeal of youth. We all agreed that James would make a wonderful scientist with his steady patience and mathematical ability.

The lightness in our conversation died when James stammered, "No, I think God wants — me — to be a — preacher."

I believe everyone in the church discouraged him. That summer he went with a group of us to Inlow Youth Camp in New Mexico. There he made his point stronger by public declaration of his call to preach.

At home again he joined a half dozen of us in our plans to attend Hardin-Simmons University in Texas. One night, after a young people's picnic, James pulled

his second-hand car to the edge of our sidewalk.

"You don't think I can preach, do you?" he asked in his deep, quiet voice.

I don't know what spared him the cruel honesty of my youth, for I was certain he could not preach with any success. But, instead I replied, "Let's pray about it together, James."

We did. From that time on he never seemed to doubt that God wanted him to preach.

How I ached for him those first faltering, rambling attempts he made to deliver his sermons. Then, he left Hardin-Simmons to serve as BSU secretary at New Mexico Western College.

Just before graduation he returned to Hardin-Simmons for a visit and he spoke to our Life Service Band. Could this be James? He spoke without the monotone of stumbling hesitation. He preached with clarity and by God's Power.

James went on to Southwestern Seminary, earning his BD and Th.D. degrees. He also won the heart of a lovely classmate from Hardin-Simmons, Mary Nell Morrison.

May 9, 1957 they were appointed by the Foreign Mission Board to Colombia where he will teach in our seminary at Cali.

I opened our first letter from them from Language School in Costa Rica. Suddenly I was overcome with the thought, "What if he had believed us when we said he could not preach!"





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SESSIO