



Cambodia

Gulf of Thailand

Chonburi
Faknam
Rangsit
Ayutthaya

Thailand



JUNE 1959

104153RUC

Buddhism

past and present



A visitor to Buddhist lands is impressed by the numerous temples with their many-storied pagodas, the shaven monks, and the sitting and reclining Buddha images whose postures suggest meditation and peace. He will likely see many evidences of gross superstition as well, for Buddhism covers a multitude of beliefs and practices.

Buddha images line pavilion of the Marble Temple in Bangkok, Thailand.

by E. Luther Copeland, Professor of Missions
Southeastern Baptist Theological Seminary

BUDDHISM is the religion of some 150,000,000 of the world's people. Being practically extinguished in India, the land of its birth, it spread and took root in almost all of Asia east of India. This early missionary movement made Buddhism the predominant faith of Ceylon, Burma, Thailand, French Indo-China and Tibet, and to lesser extent the prevailing religion of China, Japan, and Korea.

This faith, along with Hinduism and Islam, is of special interest to us, not only because our missionaries are face to face with it in the countries of Asia, but also because it is beginning to confront us here in America. Many people of Asiatic ancestry in Hawaii and the continental United States are Buddhists, and increasingly Buddhist missionaries are coming from Asia (especially from Japan) to work among our people. This may possibly be the beginning of a new wave of Buddhist world missions which will give further geographic extension to this faith.

The Buddhist religion is more ancient than Christianity. Just three years ago Buddhists finished celebration of what they reckoned to be the 2500th anniversary of their faith.

THE FOUNDER of Buddhism was a man named Siddhartha Gautama who was born in North India nearly 600 years before Christ. He was later called "Buddha" or "Enlightened One," to indicate his experience of illumination. Being reared in the most comfortable and even luxurious circumstances, as son of a king or prince, Gautama became disillusioned, according to traditional accounts, by observing the "Four Passing Sights." These were

a decrepit old man, the sight of whom acquainted Gautama with the fact of old age; a diseased man with running sores, confronted him with the reality of disease; a corpse, making him aware of the fact of death; and an Indian holy man in yellow robes, indicating that peace from these human miseries is to be had through renunciation or asceticism.

The thought of the suffering and tragedy of life weighed upon Gautama's soul so that he could find no satisfaction in his luxurious circumstances and in his seemingly ideal married life. So at the age of 29 he left his wife and small son and took up the life of an ascetic or monk, wandering in the forest and trying various means to a solution of the problem of human misery. Eventually, as he sat meditating beneath a Bodhi tree, he had an experience of "enlightenment." Having overcome temptations to proceed in solitude to the full enjoyment of his new-found bliss, he began a ministry of trying to point others the way. His preaching won converts, and thus was born the religion of Buddhism.

The essential teaching of the Buddha was a simple though difficult way of salvation by human efforts. He renounced faith in the Hindu deities known to him and thus became atheistic. Man must look for no help from the gods, he taught, but must work out his own salvation. The enlightenment experience, Buddha believed, conveyed to him "Four Noble Truths": (1) Existence is suffering, (2) Suffering is caused by selfish desire, (3) Selfish desire can be destroyed, and (4) The way to destroy desire is by following the "Noble Eightfold Path." This path consisted of right belief, right aspiration, right speech,

Buddhism

past and present

right conduct, right means of livelihood, right effort, right mindfulness and right meditation. Negatively, right conduct is indicated by the "Five Precepts": Do not kill, Do not steal, Do not lie, Do not be unchaste, and Do not drink intoxicants. Positively, it expressed the obligation of kindness to all living things. The following of the eightfold path was supposed to result in salvation. And this deliverance was Nirvana, a rather indefinable state of bliss beyond consciousness in which all desire is extinguished.

TWO GREAT BRANCHES of Buddhism have developed from the Buddha's life and teachings. One of these is the Hinayana or Theravada Buddhism, which is also called "Southern Buddhism," and is found principally in Ceylon, Burma and Thailand. It is conservative and takes its cue from the atheistic, non-philosophic and sternly world-renouncing aspect of Gautama. It tries to retain original Buddhism as unchanged as possible. It centers around the saffron-robed monks with their begging bowls and ritualistic prayers. Its ideal is the Arhat, the monk who, wandering like the lone rhinoceros, makes his way unswervingly toward the goal of Nirvana. In spite of its avowal of atheism, in Theravada Buddhism the common folk are given to idolatry or the worship of Buddha himself.

The other great division of Buddhism is called Mahayana or "Northern Buddhism." It prevails in Indo-China, China and Japan. It is highly philosophic, tends to be polytheistic, and is divided into many denominations or sects. It takes its departure from the unselfish ministry of Buddha in the instruction of others in the way of self-

salvation. Thus Mahayana has as its ideal the Bodhisattva, a kind of heavenly being who refuses to enter final salvation until he has led others with him.

Both branches of Buddhism, along with their founder, retained from their Hindu heritage the doctrine of transmigration or reincarnation of the soul and Karma, the belief that what one is in this life is determined by his attitudes and conduct in a previous existence. However, Gautama broke with the caste system of Hinduism and was to that extent democratic, though he never admitted the equality of women with men. Grudgingly, he was persuaded to admit women to his monastic Order, but with the wry remark that their admission would shorten the life of the Order by five hundred years!

It might be expected that since the Buddha himself renounced family life never to resume it, Buddhism would tend to degrade domestic life. And it is true that Theravada Buddhism exalts the ascetic, celibate life as the goal toward which all, even the married, are to strive. But some of the Mahayana sects look upon the world-renouncing monk as spiritually inferior to the man who lives with his family and expresses the ideal of love in his home.

At any rate, Gautama, like the Hinduism against which he rebelled, made woman's destiny dependent upon her future incarnation as a man. This is one more reminder that the relatively advantageous position of woman in the western world is the unique gift of Jesus Christ to womanhood.

For all the noble ethics of its founder, original Buddhism was an atheistic humanism. At worst, Buddhism as it exists today is a degraded idolatry. At best it is a lofty and profound system of philosophy, ethics and religion. In any case, it is no more than a dim shadow in one who has seen the full "light of the knowledge of the glory of God in the face of Jesus Christ," who is "the way, the truth, and the life."

ROYAL SERVICE

Royal Service

The Missions Magazine for Southern Baptist Women

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June RS Cover Story

Visitors to Thailand report overwhelming evidence of the strong grip of Buddhism on that country. Buddhism is the official national religion. The king must be Buddhist. Ceremonies and festivals make the Buddhist monastery a social as well as a religious center. Most of the Thai children go to elementary schools in Buddhist temples and monasteries. Postage stamps bear strong witness to the importance of this religion in the lives of the people.

Many Thais find the idea that they accept Christianity to be absolutely unthinkable. But the "gleam" (see article page 8) can be overtaken through a strong witness for Christ. Your missionary program in this month is informative and fascinating.

CONTENTS

Cover 2 • Buddhism, Past and Present

• E. Luther Copeland

4 • The Demon Within

8 • Giants in the Land • Polly Morris

12 • Youth in Our Baptist Churches

15 • Have You Bought Your Ticket? • Alma Hunt

16 • Did You Read It? • Mrs. William McMurry

18 • Call to Prayer • Gwynn McLendon Day

26 • Today • Cyril E. Bryant

27 • In Your Circle • Mrs. Lamar Jackson

30 • Missionary Program • Mrs. James Stertz

Cover 3 • Circle Mission Study • Gaines S. Dobbins

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JUNE 1959



The Demon Within

Name Withheld

Alcoholism has become a national calamity. An increasing number of people—including Christians—are being caught in the web of suffering it creates. It is a frightening problem—but there is an answer

ROYAL SERVICE

IS THERE REALLY ANY HOPE for the alcoholic? If this question isn't important to you, you haven't seen the awful collapse and decay of a brother or a father, sister or aunt, mother or cousin. You don't know the horrors of alcoholism, the suffering, humiliation and despair it brings to all those whose lives it touches.

But I know. I know in agonizing detail the living death of alcoholism. I know because I was an alcoholic.

Alcoholism is now generally regarded as a disease. The old-fashioned drunk, the weakling or the roisterer are classified today as sick men. Unfortunately, there is often a sort of perverted glory in the term "alcoholic" which makes it easy to lose sight of the fact that drinking is basically a gratification of self. As such it is sin. No more, no less.

Whatever you call him, however, the alcoholic must be helped, because he cannot help himself. He is indeed a sick man, sick in body, sick in mind and worst of all, sick in soul.

How can you tell when a man is an alcoholic? The simplest definition of alcoholism is this: when a man's life becomes unmanageable because of alcohol, he then is an alcoholic.

How alcoholism develops, how it is "caught," is not known. Is it the result of a form of allergy or an endocrine imbalance? Possibly. Is it the symptom of a neurosis or a psychosis? Some alcoholics are undoubtedly neurotic, but others seemingly have no hidden compulsions. No one knows either why it takes one man less than a year of drinking to find himself in moral and physical and spiritual ruin, while another can go 20 or 30 years before his daily drinking catches up with him.

The plain fact is that even after years of research science doesn't know why a person becomes an alcoholic. What it does know is that the disease seems to be impossible to stop short of insanity, suicide or death. Merciful death, often.

More and more is being done in study and research, in factory and hospital, and at national, state and local levels for the alcoholic. Theories, methods, treatments and skills are continually being improved to combat alcoholism. What are these methods? How effective are they? They fall into four general classifications.

1. Medicine and medication

Great strides have been made by medical men. Ever so often you read in the newspapers that a new drug or regimen has been developed. Vitamin B is used to alleviate the alcoholic's nervousness and neuritis and to build up his damaged system. Injections of adrenal cortex, or cortizone, are an assist. The new tranquilizers are helpful—reserpine and others even newer, all derived from Hindu pharmacology. Intravenous feeding, sedation, hospitalization and public and private alcoholic wards and sanitariums are used in the battle.

All these things have helped to save the lives of alcoholics—temporarily. The truth is that all that modern medicine and care seems to be able to do is to take the shattered man and patch him up so that he can get well enough to go out and get drunk again.

Medicine is not the answer.

2. Psychiatry

Psychoanalysis, psychiatric counsel, psychology and psychotherapy are all accepted methods of treatment. The stigma formerly attached to them is vanishing today. People do not fear them as much as they once did. A man who has had psychiatric treatment is no longer branded as "crazy" by his friends and neighbors. Often four or five private sessions a week over a period of years is required before the patient begins to show signs of conquering his drinking habits. This obviously calls for a great deal of trained personnel, time and money—something that few individuals or municipalities can afford.

All that psychiatry hopes to do is to help

JUNE 1959

5

the individual unearth his own weaknesses, examine them and learn how to exercise the normal, adult judgment with which he can conquer and control them. But this is far more easily said than done. And even under ideal circumstances, nothing is sure. Some isolated patients may make the grade, but most do not. People are still getting drunk even though they've been psycho-analyzed by experts.

As to medicine, much good is being done through psychiatry, but the answer is not here.

3. Confinement

Enforced withdrawal from alcohol will cure the drunkard, some believe. Jails, prisons, health farms, honor camps, rest homes, mental hospitals and specialized wards are jammed with the suffering. The waiting lists are long, the same people return again and again. Many such institutions offer the best of modern treatments, but to no avail.

Of all the accepted forms of therapy involuntary, or even voluntary incarceration is the most futile.

4. Alcoholics Anonymous

A.A. is thought by many to be the best answer to alcoholism yet discovered. Judges, law enforcement officers, social agencies, and big business rely on it. Tens of thousands of ex-drinkers attest to its worth.

Yet alcoholism is on the increase. It is significant that A.A. has persistently refused to release figures on the permanence of its arrested cases, or on the percentage of its permanently arrested cases.

Most laymen are somewhat familiar with A.A. beliefs. The member must admit, to others, that he is an alcoholic and that his life is past control. He must turn himself over "in a power greater than himself" and then pray for daily help.

This is fine, as far as it goes, but it does not go far enough. A.A. has sobered up many thousands, certainly more than all the other methods put together, and it deserves great credit.

Making a fetish of sobriety is an unstable

rock upon which to try and build a new life, however. The clenched fist of fierce determination grows weary.

As laudable as it is, Alcoholics Anonymous does not offer the true solution.

Conclusions

Medicine, psychiatry, confinement, and A.A.—each is hard working and well meant, each is good in its own way, each is necessary. Each fills a dreadful need, each is successful in varying but small percentages. But the drunks, like the poor, are always with us. Why have all these systems failed? What do they lack? Is there one sure way?

Yes! I know there is.

Why do I, as the writer of this article, set myself up as a species of expert, a pundit qualified to offer an opinion on such a vast and awesome enigma? I do so because I was an alcoholic.

I tried all the sobering-up methods I mentioned earlier, not once, but over and over. They all failed. Over and over, I was a slave in a terrible Kingdom of Fear. Only too sane, nevertheless I was driven inexorably and reawakened by the lust, the necessity for alcohol. Alone and frightened I could only seek more of the monster that was my murderer. I was truly a lost soul.

I was possessed by a demon! I can find no other explanation, I seek no other. I am sure, now, that I, along with all alcoholics, was a man haunted, owned and controlled by a demon.

I fought my personal demon for 32 years, the last 12 with only token resistance. Like many another bonzefighter, I gave up. Then, apparently by the very wildest mischance, my path crossed that of a valued friend who had become a born-again Christian, and with what a heavenly newness!

I was intrigued, and because I was intellectually challenged I was willing to listen while we discussed Jesus. This was the beginning. I know now that no one finds Christ by cerebral gymnastics, but our talks were for me the first glimmering of light.

A month later a rending industrial accident shattered my body. No one could be



lieve I was alive. But I was. I survived, convinced at last in my own mind that Christ can and does save our lives for His sake!

Why had He done this for me? Me, the apathetic, hopeless drunk. Because he loved me, and He took this way to make me see for myself that He can and does work miracles. Then it was, out loud in prayer, friend by my side, I told Him I believed in Him, and that I needed Him.

And when I finally went to Him, He chased away my demon when all the forces of human effort had failed. I "felt different" at once, and that was how I knew my own devil was gone, driven back to hell. He was there, that was all. I could say with Paul, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Since that day I threw myself at the foot of the cross and found Him, I have not looked back. I have been a Christian for two and a half years, and in all that time I have not had the slightest desire to drink.

Of course it is nothing I have done, or do. Christ does it all. Because I have yielded to Him, the Holy Spirit is present with me at all times. He keeps me from falling. How? It is a mystery. I only know that as

long as I allow Him to possess me, my demon cannot return to oppress me.

With alcoholism—as with any problem, any sin—He is there, waiting, with the power to heal, completely and utterly, surely and positively. I can say flatly and unequivocally, "I know there is an answer for the alcoholic. The answer is the new life that only Jesus Christ can give."

To anyone who is struggling with this demon of alcoholism, I say, go to Christ, confess your sins, ask for His help and accept his forgiveness. If you do this—honestly, sincerely with no reservations—then his glorious promise comes true, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

To Christians, I say, present Jesus Christ to the alcoholic. Do not merely try to "help him out" with good deeds, with wise counsel. Do not give up until there is a total surrender and a complete trust in Christ. Then you will see a marvelous transformation.

Is there hope for the alcoholic? Yes. Is there a sure answer? Yes. What is the answer? Faith in Jesus Christ.

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GIANTS in the Land

Challenges to Mission Progress in Thailand

by Polly Morris, missionary

WHEN men were sent to search out the Promised Land they brought back fruits to show, and reported a land flowing with milk and honey. But they said, "Nevertheless the people be strong . . . And there we saw the giants . . . and we were in our own sight as grasshoppers, so we were in their sight." But Caleb, one of the spies, urged, "Let us go up at once, and possess it; for we are well able!"

In Southeast Asia there is a country much like Canaan of old. It is the small Kingdom of Thailand, shaped like a delicate orchid between Indo-China on the east and Burma on the west. In 1950 Southern Baptists first entered to search out the land for Christ and found it held in the idolatrous grip of Buddhism. Truly there are giants in this land.

Tallest looms the giant of Buddhism, casting its dark shadow.

Thailand is said to be the strongest Buddhist country in the world. Twenty thousand Buddhist temples, splendid beyond description, minister to a people fanatically loyal to this State religion. There is strong patriotism tied in with the practice of Buddhism and the Thai government seeks to make the two synonymous.

The King is the head of the religion, the high government officials its promoters, its insinuations, its protectors.

But we have seen the power of the gospel of Jesus Christ at work in Thailand. We know that there is a consciousness of sin in some hearts and many do come seeking peace and find life eternal in Jesus as Saviour. Paradoxically there is no hindrance to the preaching of the gospel in Buddhist Thailand today except that caused by the lack of preachers.

Then, there are the giants of Pride and Plenty. Like the Promised Land, Thailand is literally a land flowing with milk and honey, rice enough for all, other food abundant, no beggars, no unemployment, no overpopulation. The government has more than an adequate amount of money. There is a substantial middle class. There is beauty and graciousness in Thai life; gentleness is the quality most admired. These are a complacent, satisfied people, free from haste and pressure, a people proud of a heritage of centuries of independence, of never being ruled by a foreign power. Therefore there is no eager fawning to please Americans, no race to court foreign favor. In pride they hold their name Thai,

meaning "free."

This fat giant of Plenty has many faces: complacency, self-indulgence, laziness, indifference to change, a lack of concern. Plenty is a blessing in any land, but it leaves men indifferent to spiritual needs.

There is also in Thailand the giant of Discouragement. Tropic heat takes heavy toll of missionary strength and health. Depression and frustration result from the slowness of response, from physical limitations, from difficulty in expressing abstract and spiritual ideas in a new and different language. Satan uses all these to beset our days with discouragement, tensions, and weariness. So easily we become as grasshoppers in our own sight and perhaps in moments of spiritual defeat, in the sight of the Thai people.

History itself brings discouragement as we read of missionary experiences of the past. First opened by Protestant missionaries in 1828 the work in Thailand has grown slowly. The first Thai church was not organized until 1861—an endeavor of 32 years. Entering in 1840 the American Presbyterian Church baptized its first Thai convert in 1859, nineteen years later. The Congregational Mission Board withdrew from Thailand after 18 years of work without a single Thai convert. "Few individuals were inclined to study Christianity seriously, and fewer still were willing to accept it and in so doing break with the traditions of their Buddhist society."

But problems which seem insurmountable dissolve in the power of prayer. In



Giants of Foreign Enterprise and Materialism become monsters. If you were a mother in Thailand would these movie advertisements give you a distorted picture of our country?

this present day the floods in Thailand stand open more widely than ever before in history. God has given the command to preach the gospel to every creature and he has sent us to Thailand. Of this we are certain.

The young giants of Foreign Enterprise and Materialism stand tall in Thailand today. Basically, an agricultural country with over 85 per cent of its 20 million people living on rice farms, Thailand has little industrialization of its own. Now in actuality as well as figuratively American Business looms as a giant among them. Pan American Airways is building Thailand's largest luxury hotel to accommodate thousands of tourists. American government aid helps to unswart the traffic jams caused by imported American cars, to construct new highways to the interior, to improve farming methods, to fight disease. Some American products are commonplace in isolated grass hut stores in remote villages where

the people have never yet heard the name of Jesus. American movies and American filmed TV, from "I Love Lucy" to "The Lone Ranger," introduce the Thai to everything American, but not to God. America's magazines and comics and mystery novels fill the store shelves and impress the minds of this book-hungry people.

Here stands one of the biggest challenges yet to missions. We are late with the message of Jesus. The Thais are well aware that increasing numbers of Americans among them are committed to sell air conditioning, ice cream, cake mix, to promote hula hoops and any other fad of the moment. But there is slight increase in the number committed to preach the gospel. Whether the challenge presented to Christianity in all this is adverse or favorable depends on how well missions keeps pace in the developing political and economic awakening, oh how fast we move to enlarge our forces, improve our methods, and con-

GIANTS IN THE LAND

solidate our gains. We still stand on the threshold of our opportunity.

If we do not possess the land another will. Communism is the most fearful giant of all. Communism is an ideology, fighting for possession of men's minds and souls, and having secured them, it degrades man to the level of animals, herds him into "communes," destroys his home, family relationships, and all his dignity. Communism based on atheism possesses a land to close the door to missions as it did in China. The Communists would possess Thailand. The only way to meet this most threatening of all challenges, this admitted foe, is with haste. In so new a field as this, time is precious.

There are many evidences that God is blessing the work of Southern Baptists in Thailand, where in only ten years of work four churches have been established. In addition there are five other mission chapels, and altogether four towns in Thailand have been entered by Southern Baptists. We have seen eight stalwart Christians graduated from our Baptist Theol-



Mrs. Timothy Chao and Mr. Khun Soweik, typical fine Thai young people, leaders of today and tomorrow

ogical Center which was started in 1952. Today they fill places of service in Christian work. We have witnessed the establishment of Baptist Thai publication work and its growth. We see a Baptist Book Store and a Baptist Student Center.

This is the time for Southern Baptists to be in Thailand with a great missionary force. This is the time for a strong voice to sound for God above the confusion that is rapidly changing Thailand. Let us redouble our efforts and in spite of the giants "go up at once, and possess it: for we are well able" through the unlimited power of the Holy Spirit. By prayer, gifts of money, dedicated young lives, we shall do so. Let us haste!

Fruit markets are filled with tropical fruits—bananas, mangoes, pineapples.



MISSIONARY EDUCATION OF

Youth in Our Baptist Churches

WOMAN'S MISSIONARY UNION in your church has as a primary aim the enlistment of youth in missions. It provides Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band as means through which your youth are led to see the plight of lost mankind. In these organizations youth is awakened to realize themselves as channels through whom God's love is made known. They are impelled by the working of God's Holy Spirit to give themselves in service, with their money and life.

YOUNG WOMAN'S AUXILIARY is for single girls

between the ages of sixteen and twenty-five.

As a young woman studies, prays, gives, and serves,

she grows in this organization to a realization

of God's claims on her life as

expressed in this part of

the YWA Dedication:

"In loyal devotion to Christ I dedicate myself:

"To pray and to study God's Word

"To study about God's work in his world and the advance of his kingdom

"To give thought, time, and money to hasten the day when all men shall know Christ

"To total abstinence personally and to interest others in the promotion of the great cause of total abstinence

"To Christian abstinence of Sunday

"To consideration, gentleness, and Christian responsibility for the other young women with whom I come in contact in my home, my community, and to the ends of the earth."



What is

GIRLS' AUXILIARY?

It is a missions organization

for all girls nine through

fifteen years of age.

Its basic purposes are

expressed in the

GA Allegiance:



"Knowing that countless people grope in darkness

And giving attention to his commands,

I assert my allegiance to Jesus Christ,

to his church and its activities,

Attempting with God's help

... to abide in him through prayer,

... to advance in wisdom by Bible study,

... to acknowledge my stewardship of time, money, and personality,

... to adorn myself with good works,

... and to accept the challenge of the Great Commission."

The SUNBEAM BAND is for boys and girls four through eight years of age,

and Sunbeam Nursery is planned for children, birth through three, who come with

their mothers to WMS meetings.

The purpose of Sunbeam Band is to teach mis-

sions. Missions for a child of this age involves:

Helping the child learn of God's love for him

Guiding him to know that God loves all children

in the world

Teaching him to know that all children do not

know of God's love

Leading him to find ways of expressing himself

through prayer, giving money, helping others for

Jesus' sake, and studying about people of the

world





Sunbeams at work

Youth...

Woman's Missionary Union responsibility is to nurture these organizations, providing adequate and trained leadership, materials, and keen interest



YWAs help foster a Girls' Auxiliary



WMS fostering GAs—members of reviewing council

Have You Bought

by Alma Hunt

Your Ticket?

Have you bought your ticket—and have you made your reservation? If not it is time you were doing both. WMU Conference at Glorieta is scheduled for July 16-22. You don't want to be left out—that is unless you've decided that August 6-12 are better dates for you. In that case, no doubt you have purchased your ticket in Ridgecrest and have a reservation in hand from Mr. Willard K. Weeks, manager of that Baptist Assembly.

Do you prefer July? Look toward Glorieta, New Mexico situated in a land of Spanish and Indian traditions. Write to Mr. E. A. Herron, manager of the assembly, asking for a reservation. And then, don't be discouraged when you buy your ticket if you are told that the train doesn't stop at Glorieta but at Lamy. They'll tell you also that there is no airport at Glorieta and you'll have to go to Santa Fe. Meeting people at the Lamy railroad station and the Santa Fe airport is routine at Glorieta. Just write a card to Mr. Herron giving the time and place of your arrival and requesting that you be met—and it will be done.

The schedule for our WMU Conferences this year will bring a change. To keep the methods and the missionary conferences small enough and so no woman misses a thing, we are running a double-header. While half of you go to a methods conference the other half will be in missionary conferences. During the recess period following, missionaries and methods conference leaders will stay where they are and you will get mail and ice cream cones. Then you will come back and go to the one you missed before recess. Youth organization leaders will be in YWA, GA, or Sunbeam Band conferences for both periods.

The watchword and hymn for 1959-60 will be presented. "Not by might, nor by power, but by my spirit, saith the Lord of hosts," is the theme. The hymn is "The Woman's Hymn," from the pen of the beloved former president of Woman's Missionary Union, Miss Fannie E. S. Heck.

The new book *Christian Witnessing* will be used in presenting the Jubilee Advance emphasis for the year. As a basis for wor-



Baptist Assembly at Glorieta

ship periods each evening. Roy Ward, the author, will use *Her Book*. This is the first in a series of books and is to be released during the Jubilee Advance years.

Leadership Training, our Jubilee Advance major emphasis for the coming year, is vital to life and growth in Woman's Missionary Union. In preparation the class leadership training plans and new courses designed for individual study will be introduced.

(Turn to page 25)

DID YOU READ IT?

MRS. WILLIAM McMURRY



News from Amman, Jordan

Bitterness between Arab and Jew in the countries of Jordan and Israel is a well-known fact. How far racial hatred and prejudice can be carried is illustrated by this story from The Jerusalem Post: Government schools in Jordan using the Golden Encyclopedia as an expensive English primer discovered that the illustration for the letter "I" is a long story about Israel. The page giving offense is now being torn out and destroyed in the presence of the inspectors and school headmasters. A columnist for the paper made this "Judy O'Grady and the Colonel's lady" observation on the small fry level: "If Amman children are like those we know, this anachronistic little piece of symbolism is going to send whole classes scurrying off to read one hidden, inviolate copy, and find out what the grown-ups are keeping from them."

Asian Baptist Women Unite

Some were afraid of the long plane ride. Others wondered if such a meeting was possible. But none could resist the unheard-of opportunity. So by train and plane 35 Baptist women from eight Asian countries traveled to Calcutta, India last November to form the Asian Baptist Women's Union. Here in the land famous with the missionary history of Carey these women from different countries and cultures found kinship in a like faith. "We are one in Christ," they said over and over.

Under the leadership of Mrs. George R. Martin, chairman of the Women's Department of the Baptist World Alliance, these women had been brought together to forge this "last link around the world in the Baptist fellowship." Mrs. Ayako Hino of Japan, a fourth generation Christian, was elected chairman of the new Union. The next meeting is scheduled for the Philippines in 1963.

The Baptist World gave a dramatic report of this thrilling meeting.



Officers of Asian Baptist Women's Union—l to r:
Mrs. Louise Paw, Secretary
Mrs. Ayako Hino, Chairman
Miss Marcy Jeyaretnam,
Co-Chairman
Mrs. Lillian Wong, Treasurer

Italian Baptist Painter Honored

Those Baptists who passed through Rome on their way to London in 1955 more than likely visited the Armstrong Memorial Training School. They saw in the foyer a symbolic painting of a beautiful girl by Paolo Paschetto. This 73-year-old Baptist deacon recently was given the title, Officer of Order of Merit of the Italian Republic. The honor was presented by the president of Italy "in recognition of his contribution in the field of art and education, especially because of his publications that are used as textbooks in Italian Schools."

A retired professor from the Academy of Art at Rome, Mr. Paschetto is the son of the pioneer Baptist preacher, editor and scholar, Enrico Paschetto, who died in 1906. While a student in college, the artist's design for a five-lire bill won in an open national competition.

Mr. Paschetto has designed public buildings and four Baptist chapels in Rome. His paintings and woodcuts of the beautiful and historic Waldensian valleys adorn walls on three continents. He has designed nine postage stamps for the Italian government. A calendar issued recently by the Baptist Union of Italy carries twelve of his paintings. He designed the cover of our Royal Service for August 1957.

His equally famous brother, Dr. Lodovico Paschetto, collaborated with their father in writing They of Italy, now out of print.

Recognize Red China?

Both secular and religious news services have released to their papers the story of the nation-wide poll of 8,752 Protestant clergymen who were asked if Red China should be granted diplomatic recognition by the United States and admitted to the UN. Eighty-seven per cent of the clergymen said they opposed both moves. Eleven per cent said they approved. Two per cent had no opinion or failed to answer both questions.

The poll was taken by the Committee of One Million Against the Admission of Communist China to the United Nations to offset the widely circulated resolution sponsored last November by the National Council of Churches. The resolution proposed that Red China be given diplomatic recognition and admitted to the United Nations. The resolution was not unanimously passed by the 600 delegates and "does not represent the thinking of the overwhelming majority of American Protestants," said Representative Walter Judd, one of the sponsors of the poll.

The Insight of a Mohammedan Judge

Here is a choice story from the files of the American Bible Society:

Some time ago a Bible seller in Syria was dragged off to the local police for selling what appeared to be highly inflammatory political propaganda. The judge examined these strange books carefully and then demanded "Where is that man Paul who wrote this book to the Romans? Bring him into this court!"

The Bible seller did his best to explain to the judge that the Apostle Paul died almost two thousand years ago. The judge was slow to be convinced, but finally he said to the Bible seller, "Here, you sign a statement declaring that you will be personally responsible for everything written in this book to the Romans. This document is too contemporary and its significance too timely not to have someone personally responsible for its contents."



1959 Prayer Motto: Day by Day for the World I Pray

"Your prayers are worth more than ten thousand sermons preached"—Billy Graham. This month our Scripture readings are precepts from the Bible, by which we shall do well to examine our lives as we come daily to God's Throne of Grace.

Prepared by Gwynn McLendon Day

1 Monday Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord Col. 3:16. (Read Psalm 119:97-105.)

"Here in the Philippines, the people are notably indifferent to opinions," says Mrs. Bryant Hicks. "What they want is to know what the Bible says about every situation. As a result, they study God's Word assiduously to find out what He has to say to them."

Sword drills rate high with young people. A pastor, visiting his congregation before the Luzon Island Youth Conference, found Pedro Marson and his father in the field. The boy was planting with one hand and held an open Bible in the other, reviewing the Sword drill questions. The father laughingly complained, "I'll be glad when this youth conference is over. Maybe then I can get some work out of Pedro." Lift these young Philippine Christians to God, asking that they shall ever be true to the Word.

PRAY for Miss Theresa Anderson, Manila, Philippines, ed. ev.; Miss Olive Riddell, China, retired.

2 Tuesday Bear ye one another's burdens, and so fulfil the law of Christ Gal. 6:2. (Read Gal. 6:1-10.)

Our work in Southern Rhodesia has advanced amazingly since its beginning in 1950. In addition to a growing evangelistic

and educational program, the medical hospital at Sanyati has far-reaching effect. Missionary Pauline Jackson writes that she feels sorry for those who cannot share in the joys of its great ministry! Opportunities of the hospital are twofold: the salvation of lives and souls. Recently a baby weighing three pounds was born in the hospital. Had she been born at home she could not have lived. Several weeks later the mother who had never heard the gospel until she went to the hospital accepted Christ as Saviour. Pray for the double ministry of the hospital at Sanyati, for the doctors and nurses, and for every patient who enters.

PRAY for Miss Pauline Jackson, Gatooma, So Rhodesia, RN; Rev. B. F. Fail, Redlands, Calif., ev. among Spanish-speaking Mrs. Andrew H. Foster, Pollack, La., ev. among migrants; Miss Cornelia Leavell, Honolulu, Hawaii; Mrs. Jerry B. Gaultney, Eku, Nigeria, ev.

3 Wednesday Pray without ceasing 1 Thess. 5:17. (Read Luke 18:1-8.)

Robert Mackett is a dynamic demonstration of the power of persevering prayer. For years he would have nothing to do with Christianity or the little Baptist church at Sells, Arizona, which his mother loved and served so well. Mrs. Emma Mackett continued to pray and to believe; the Christian Papagos prayed; the missionaries prayed. At last Robert walked down the little church aisle and said, "I've come to surrender my life to Jesus." For an entire year he studied

the Bible. Then he presented himself for baptism. Today he is the invaluable assistant to our missionaries on the Papago reservation serving as interpreter, evangelist, personal worker, and helper in many ways, a tremendous power for Christ. Pray for the 7,000 Indians on the Papago Reservation, for the church at Sells.

PRAY for Mr. Robert Mackett, Sells, Ariz., ev. among Indians; Rev. Bibiano Molina, Pinar del Rio, Cuba; Mrs. Frank Woodward, Honolulu, Hawaii; Mrs. P. C. Mosteller, Bangkok, Thailand; Rev. Ross B. Fryer, Jr., Indonesia, ev.

4 Thursday Bring ye all the tithes into the storehouse, that there may be meat in mine house. . . saith the Lord Mal. 3:10. (Read Mal. 3:1-10.)

"I just wish there were fifty men," says Missionary L. Parkes Marler in telling of the wonderful response of the Korean people to the gospel. After preaching one night in a remote village, more than one hundred people made a first profession of faith. Two services were held in a factory where women work, and of the forty-four who attended, twenty-one accepted Christ. In a three-day revival at Kongju, twenty-seven high school boys and four adults professed faith. Oh, for fifty more missionaries to send to this war-torn, impoverished country! Pray for more missionaries to Korea and to "the uttermost part of the earth." Pray for increase in tithes and offerings among Southern Baptists.

PRAY for Rev. L. Parkes Marler, Korea; Mrs. David Mein, Pernambuco, Rev. Claud R. Bumpas, Brazil, ev.; Mrs. D. Bajarana, HMB, retired; Mrs. Louis H. Soliz, Pomona, Calif.; Mrs. Carlos Pierson, San Antonio, Tex., ev. among Spanish-speaking.

5 Friday Humble yourselves therefore under the mighty hand of God 1 Peter 5:6. (Read 1 Peter 5:1-11.)

Italy is nominally Catholic, but Mrs. Dewey Moore tells us that not half the people are active Catholics. Many have become disillusioned by a religion that does not meet spiritual needs; millions have no use for the Catholic Church. At our Baptist Home for the Aged a man said to Dr. Moore, "Something is wrong with me. I don't know what. You'll have to tell me." Later he made a full surrender to Christ.

In a church near Rome Dr. Moore preached to a capacity congregation with many people standing. An aggressive Cath-

olic youth leader stood in the rear and listened. After the service she said, "For many years I have been seeking something, and I haven't found it. I am interested in all you said. It's new to me." Pray that this leader may find Christ as Saviour; pray for the disillusioned people in Italy, for the 58 Baptist churches and the pastors there.

PRAY for Mrs. W. Dewey Moore, Rome, Italy; Mrs. Ray Crowder, Keffi, Nigeria; Mrs. A. J. Glaze, Jr., Buenos Aires, Argentina; Mrs. W. H. Matthews, Cotabato, Philippines, ev.; William, Marple, and Charlotte Ann Moore, MF; Miss Virginia C. Ogletree, St. Louis, Mo., GWC; Miss Stella Austin, Oshogbo, Nigeria, ed. ev.

6 Saturday Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven Matt. 5:16. (Read Matt. 5:13-14.)

A soccer ball was the key to the hearts and souls of 125 boys and girls in Tanganyika. When Carlos Owens saw six boys playing soccer with a tennis ball on a vacant lot leased to Southern Baptists, he promised them a soccer ball if they would return the next day with their friends. The boys returned—with ten others. The second day there were forty-two. In six months 125 boys and girls were enlisted in a recreational program and Sunday school that promises to grow into a full church program. Completed buildings for church and good will center are the pride and joy of hundreds living in the community of Dar es Salaam. Lift to God this new mission area, those who are hearing the gospel for the first time.

PRAY for Rev. Carlos Owens, Mbeya, Tanganyika; Rev. J. W. H. Richardson, Jr., Shaki, Nigeria; Rev. Thomas E. Halsell, Belem, Brazil; Rev. Clyde Jowers, Davao City, Philippines, ev.



7 Sunday A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another John 13:34. (Read 1 Cor. 13.)

"The greatest problem of the Christian missionary in Nigeria today," says Marie Van Lear, "is not the language, the climate, or disease, for we are able to overcome these to an extent. The greatest problem is the

Missionaries are listed on their birthdays. Addresses in *Directory of Missionary Personnel*, free from Foreign Mission Board, Box 6597, Richmond 20, Virginia, and in *Home Missions*

newspaper and the radio." Headlines and broadcasts carry the tragic story of our racial tensions, and are often distorted. This has an adverse effect upon our mission work, particularly in Africa. One cultured Nigerian woman said to Miss Van Lear, "Why don't you go home and become a missionary to your own people?"

Take the problem of race relations to God in humble prayer. Pray that those of us who bear the name of Christ shall have Christian attitudes and set Christian examples; that Christian principles shall determine policies and actions. Ask God to give a special blessing to all missionaries overseas who are faced with the ill effects of our problem.

PRAY for Mrs. W. H. Congdon,* Nigeria, ed. ev.; Miss Eunice Parker, Austin, Tex.; inter.; Rev. William H. Ferrell,* Argentina, Mrs. Donald Spiegel, Sao Paulo, Brazil, ev.; Mrs. H. P. McCormick, Honolulu, Hawaii, RN

8 Monday Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Cor. 15:58. (Read John 15:1-17.)

Many people in Mexico have turned against religion because of centuries of oppression by the Catholic church. A small minority are evangelicals, and that minority is growing. "I feel very happy because my eyes have been opened and the black bondage of superstition has been lifted," a Mexican convert declared after the simultaneous evangelistic campaign in 1957.

A group of barefoot Indians from the Jalisco Mountains in Mexico attended the Baptist Convention in 1957. One of the number had suffered greatly from the hands of his tribe because of his Christian faith. A love offering was taken at the Convention for these Indians to carry back to their people. Pray for these Christian Indians.

PRAY for Mrs. Orvil W. Reid,* Mexico, Mrs. Thomas W. Hill, San Jose, Costa Rica, Miss Nadyne Brewer, Rio de Janeiro, Brazil, ev.; Miss Martha Bell, Bandung, Indonesia, RN; Miss Callie Brown, New Orleans, La., GWC; Mrs. Reynaldo Guricle, Phoenix, Ariz., Mrs. Rudolph Rangeli, Whittier, Calif., ev. among Spanish-speaking

9 Tuesday Rejoice in the Lord always; and again I say, Rejoice. Phil. 4:4. (Read Phil. 4.)

Joy Russell writes of visiting a Buddhist temple in Sara Buri, Thailand, which housed the "Holy Footprint" allegedly made by Buddha. "The sight of all this crawling humanity blindly searching creates in me an indescribable anguish," she says. Countless people were prostrate on the floor around the shrine in a futile hope of gaining Buddha's favor. Coins jingled in heaps upon the floor, and paper bills piled up in the shallow pit which is the "footprint."

Thailand is a Buddhist stronghold. About one person in every 1,300 is a Christian. Before Southern Baptists entered in 1949, other missions had worked in this country for twenty years without winning a single convert. Our work there is difficult, but encouraging. Remember these benighted millions and our 33 missionaries in Thailand.

PRAY for Miss Mary Frances Gould, Bangkok, Thailand, ed. ev.

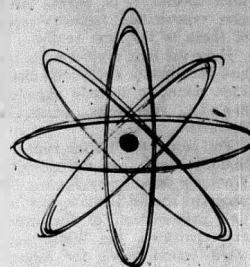
10 Wednesday Be ye doers of the word, and not hearers only, deceiving your own selves. James 1:22. (Read Matt. 7:24-28.)

In Kobuk Village, Alaska, a native was given a New Testament. He read it, discovered his need for a Saviour, accepted Christ, and began to seek someone to baptize him. The Fairbanks Baptist Church, 700 miles away, was the nearest point. He took a plane to Fairbanks and was baptized. Returning to his village, he read his Testament to others. Many believed, a mission was organized, and this man became the pastor. Pray for a wider distribution of God's Word in the many dialects of the Eskimos.

PRAY for Mrs. G. O. Foulton, HMB, Rev. L. E. Blackman, Hawaii, retired; Mr. Frank H. Ossa, San Blas, Pangloss, Rev. J. H. Ware, Honolulu, Mrs. R. C. Davis, Jr., Hilo, Hawaii, ev.; Miss Annie Hagstrom,* Jordan, RN

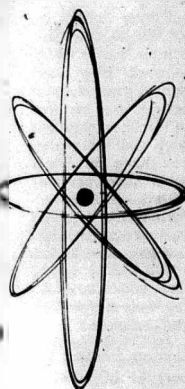
11 Thursday In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6 ASV. (Read Isaiah 26:3-8.)

Formosa (Taiwan) is in the eyes of the world today. Of all our work in the Orient, it is most open to the gospel, probably because many of its inhabitants are Chinese refugees who feel so desperately the need for security. One of these refugees, formerly a wealthy man, told Missionary H. L. Riley that he was ready to commit suicide when



FORECASTER

Prepared by Margaret Bruce, WMS director



"Project Plowshare" is an effort to change nuclear power from a weapon of war to a tool of peace. This geographical engineering feat of setting off A-bombs underground may mean increasing the world's facilities for water transportation, freeing oil and mineral reserves, conserving water supply, building underground power plants, controlling weather, and other benefits for people all over the world.

There is hope in this Project Plowshare but there is greater hope in life commitment to the One who said "In me ye might have peace" John 16:33.

June is Life Commitment month; make it more than an emphasis—urge young people, men and women to commit themselves to Christ Jesus and to follow his will. Then there will be real hope that "they shall beat their swords into plowshares and . . . nation shall not lift up sword against nation, neither shall they learn war any more" Isa. 2:4.

JUNE 1959 Volume 2 Number 9

THIS MONTH

President—What to Do in June
Have a "WMS Teaching"
From "Dazz" to "Dazz"

To Those Just Elected to Office
Stewardship—What's Your Time
Worth?

Mission Study—Add a 6th E
Prayer—More Effective Praying

Community Missions—Let's Visit

People-centered? Self-centered?

Publications Chairman—B You Take

Youth

Jubilee Chairman—A 7-letter Word

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blessing and healing power upon Miss Coleman.

PRAY for Miss Inabelle Coleman,* Taiwan, ev.

for preaching the gospel. Pray for this devoted young Mexican Baptist.

PRAY for Mrs. Albino G. Ortiz, San Antonio, Tex., Rev. Frank Browder, III, Tucson,

30

What to Do in June

Assist with Gift Bible Presentation for YWA June brides. Make definite efforts to enlist young brides in WMS. Send a note of welcome and tell them that the WMS is providing a gift subscription to *Royal Service* for a year.

Have a
"WMS Tasting..."

What's a "WMS tasting?" It's an opportunity for good cooks to put

The enrollment of Woman's Missionary Union climbed 5.4 per cent in 1958 to 1,395,974 members in 80,106 organizations—Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band.

Following the buffet supper or midday meal have a "tasting" of Woman's Missionary Society. The program should include an attractive presentation of the officers and chairmen, the WMSU watchword, hymn, Aims for Advancement, and Royal Service.

From Doxy to Proxy

running for one year. How many basic objectives have you achieved? How many electives? Are you well on your way to Honor recognition? What about your youth organizations? Will you have an Honor W&U? Remember there are only three months left to go from "orthodoxy" to "orthopraxy." It isn't enough to have right opinions about the aims—they must lead to right doing.

refugees who feel so desperately the need for security. One of these refugees, formerly a wealthy man, told Missionary H. L. Holey that he was ready to commit suicide when



"Ah!" said Moody, "Honestly say you have not got the heart; for if the heart is loyal, God can use you. It is really all a matter of heart. It does not take God a great while to qualify a man for His work, if he only has the heart for it."

What's Your
Time
Worth?

Luke 12:13-20 reveals a rich man's attitude toward material

PRAY for Miss Inabelle Coleman,* Tai-

Stewardship Chairman

Generous gifts to Woman's Missionary Union offerings for foreign, home, and state missions

PRAY for Mrs. Albina G. Ortiz, San Antonio, Tex., Rev. Frank Browder, III, Tucson.

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ev. among Spanish-speaking

Mission Study Chairmen

Add a 6th E

This month WMS circles will complete the study of the book, *The Holy Spirit in Missions* by Dr. J. B. Lawrence, 75c from Baptist Book Stores. Consider the following E's and then add a 6th one to make this mission study more meaningful to every WMS member through:

1. Efficient planning

The efficient mission study committee plans far in advance for mission study classes. The time must be decided upon, the place, and the teacher. All plans must be cleared through the WMS executive committee and then carried through by the mission study committee.

2. Excellent preparation

Great care must be given to the selection of the teacher. Encourage her to attend Mission Study Institute if one is being held. Provide materials for her preparation. Help create the right atmosphere for the class.

3. Effective publicity

The mission study committee will seek the co-operation of the publicity committee in making attractive posters, sending invitations, telephoning, and giving the most effective publicity possible. Communication lines should be set up so that every WMS member will know of the mission study plans.

4. Enthusiastic participation

The teacher should make assignments and plan ways to secure class participation. She should encourage those in the class to talk, to give their opinions, and to feel a vital part of the discussion.

5. Enlightened people

After the study of *The Holy Spirit in Missions* WMS members should be enlightened and have greater understanding of the work of the Holy Spirit. They should be willing to yield themselves more completely to Him and become more powerful in their Christian witness.

Add a 6th E to those listed above.

Every WMS member attending the class and reading the book!



Prayer Chairmen

More Effective
Praying

A poll was taken in which 5,000 people replied—Pick the Sermon You'd Like to Hear. Of the 11 suggested topics the number one choice was "How Can I Make Prayer More Effective?" Following close were "How to Increase Religious Faith" and "How Can I Make the Greatest Contribution in Life."

WMS members need to know how to be more effective in prayer. Prayer chairmen, suggest the following books for summer reading:

Lord, Teach Us to Pray is an interpretation of Jesus' teachings about prayer. Its author is F. V. McFetridge and the cost is \$1.75.

How to Pray, cloth \$1.00, paper, 35c, by R. A. Torrey, is one of the best to be found on the subject.

refugees who feel so desperately the need for security. One of these refugees, formerly a wealthy man, told Missionary H. L. Haley that he was ready to commit suicide when

Prayer: The Mightiest Force in the World, by Frank C. Laubach, price \$1.00, answers the inquiry "How Can I Make the Greatest Contribution in Life."

All of these books and others on prayer may be secured from your nearest Baptist Book Store.

Continue to promote the use of calendar of prayer in RE's homes and in meetings. At circle meetings opportunities may be given to share experiences of how the calendar of prayer is used in homes. In some homes it is posted in the kitchen, in the den or some place where everyone can see it easily. In others it is used with a map to locate the places where missionaries are serving. A rotating plan may be used whereby different members of the family give the illustrations and lead in prayer on certain days.

Following the calendar of prayer makes intercession for missionaries more effective. Use and promote it!

Community Missions Chairman

People-centered?
Self-centered?

"The pastor of a five-year-old church in Savannah, Ga., may have set the best baptism record for any church in the world. Rev. Gredy L. Glaze, pastor of the Riverside Baptist Church, Savannah, baptized 175 converts last year or one for every three members. "His secret: visitation. He gives a minimum of 2 1/2 days a week to visiting. When he exhausts the use of prospect cards, he makes his

blessing and healing power upon Miss Coleman.

PRAY for Miss Inabelle Coleman,* Tucson, Ariz.

own home-to-home canvass. There were additions to the church every Sunday except two during 1955—"The Baptist World."

WMS members should help pastors with soul-winning visitation. Designate a day or two each week for visitation and see people come into the Kingdom.

Mrs. Dorothy Scheer was recently honored by thousands of prisoners she had helped as they elected her Mrs. Public Relations of the Penal Press. She seems to be one of those who is "people-centered" not "self-centered." She is a friend to the friendless.

Prison authorities state that most prisoners make good when there is someone who believes in them, encourages them, and helps them find a job. Interest in prisoners and prison reform is one way of becoming "people-centered" and less "self-centered."

"I was in prison, and ye came unto me" Matt. 25:36.

Publications Chairmen

R X You Take

As far back as the fifteenth century the symbol R has been used as an emblem of pharmacy. The letter R is from the Latin word "Recipe" which means "you take."

The mark across the tail of the letter R dates back to the days when an abbreviation representing a prayer to a favorite god was placed at the top of the prescription—usually the sign of Jupiter. The letter R was substituted for

for preaching the gospel. Pray for this devoted young Mexican Baptist.

PRAY for Mrs. Albino G. Ortiz, San Antonio, Tex., Rev. Frank Browder, III, Tucson,



PRAYER

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Ariz.; Mrs. Rudolph Rangel, Whittier, Calif.,
ev. among Spanish-speaking

the sign Jupiter but the last stroke of the sign continued to be used and remains today as a symbol of "a science dedicated to a better, healthier community and nation."

Publications chairman, we are prescribing for you! Convince WMS that they need to "take" Royal Service. They will be better WMS members and your WMS will be a healthier organization. At Glorieta and Ridgcrest WMU Conferences and at state WMS house

parties and conferences there will be a summer sale—15 copies of Royal Service for the price of 13—just \$1.50. Be sure to take this extra amount with you so you can take advantage of this bargain. Take this prescription for more world awareness, deeper spiritual life development, greater Christian witnessing, larger sharing of possessions, wider leadership training, extended enlistment, and expanded missionary education of youth.



SUNBEAM SLANTS

Director, it is your privilege and responsibility in your church to lead the Sunbeam Band committee and the fostering groups toward providing the best environment possible for guiding children in missions. If you cannot get all the suggested items, do not let discouragement defeat you. Do the best you can with what you have. A room can be made attractive for learning without too much expense. Clean and uncluttered, it should be free from old literature, unused pictures on the wall, broken furniture. A clean, orderly room gives to boys and girls a feeling of being wanted and expected.

Make equipment from scraps of lumber. Provide brushes and paint in pastel shades and parents will co-operate by helping to paint.

Study the suggestions below; look at your rooms; make plans for your needs.

Primary Equipment

Primary Sunbeam Band Manual for Leaders, Chapter 5, price 80c; Sunbeam Activities, January, February, March, 1959, page 48; October, November, December, 1957, page 6; look for July, August, September, 1959, in which equipment diagrams will appear.

Beginner Equipment

Beginner Sunbeam Band Manual for Leaders, Chapter 8, price 80c; Sunbeam Activities, January, February, March, 1959, pages 6-7.

Nursery Equipment

Plan Book for Sunbeam Nursery Leaders, pages 22-32, price 10c; Sunbeam Activities, October, November, December, 1958, pages 88, 91, 78; January, February, March, 1959, pages 80-81.

—Erlie Rives, Sunbeam Band director

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refugees who feel so desperately the need for security. One of these refugees, formerly a wealthy man, told Missionary H. L. Raley that he was ready to commit suicide when

Parents Are Important!

Surely a parents meeting would help fathers and mothers feel responsibility for the missionary education of Girls' Auxiliary. Do parents know what you're trying to do? Do you know the parents? Parents are interested in the best for their children. A meeting would give better understanding to all and strengthen the ties with home, church, girl, and Girls' Auxiliary. A discussion, a panel, a question-and-answer program could be effectively planned to help parents know they're important in our program and how they can carry out their part in the missionary education of their daughters.

Only by training your present and prospective leadership can the healthy future of Girls' Auxiliary be assured for girls in your church. An excellent time to get this training is at WMU Conferences either at Glorieta, July 16-22, or at Ridgcrest, August 6-12.

Summer affords a matchless opportunity for experiences the winter months exclude: camping, mission study, and missionary program meetings out-of-doors. Plans for utilizing vacation hours in missionary reading and Forward Step work might call for more books and extra Adult help and supervision. The hours of summer vacation will be squandered unless they are wisely planned for by GA leadership and parents.

—Betty Brewer, GA director

Directives for YWA Director and Committee

Time Yet to Plan for YWA Conferences:

This is the last opportunity to remind you of the importance of YWA Conferences in the lives of your YWA girls. (Leaders too will derive great benefits.) Remember,

June 11-17, Ridgcrest, N. C.

July 23-29, Glorieta, N. Mex.

Your YWAs who fail to attend in 1959 will probably never attend. You've the opportunity now to plan for your girls to attend.

The Plan of Summer:

Ann Hasseltine YWA members will be home! Welcome them. Pro-

vide for them in a YWA. See May "Idea Notebook" for "My Promise to Share." Plan with your WMU executive committee regarding this "summer service" challenge for college YWAs.

YWA Committee Members:

Although "Idea Notebook" gives directives to the local YWA officers, committees and counselors, remember—it is also an indispensable for the director and YWA Committee. Each month you need to read it and glean information for your committee meeting.

—Doris DeVault, YWA director

blessing and healing power upon Miss Coleman.

PRAY for Miss Inabella Coleman,* Taiwan, ev.

for preaching the gospel. PRAY for this devoted young Mexican Baptist.

PRAY for Mrs. Albino G. Ortiz, San Antonio, Tex., Rev. Frank Browder, III, Tucson,



PRAY

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Ariz., Mrs. Rudolph Rangell, Whittier, Calif.,

ev. among Spanish-speaking



JUBILEE CHAIRMAN

A 7-
Letter Word

"Jubilee" is just a 7-letter word but to WMS members it has real meaning. It says:

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

Has your WMS attained all these 1958-59 Jubilee goals? Remember, Christian witnessing is the emphasis for this year. It is a Year of Prayer and our motto is "Day by Day for the World I Pray."

*Prior to Jan 65; release date is scheduled as July 1 from your Baptist Book Store.

refugees who feel so desperately the need for security. One of these refugees, formerly a wealthy man, told Missionary H. L. Haley that he was ready to commit suicide when

a Baptist missionary told him about Jesus. He is typical of two million Chinese who are seeking a faith to live by in these critical days for Free China. Mr. Haley sends a solemn warning: "Now is the time to preach the gospel to the people of Taiwan. We may have only a few years or even a few months." Ask the Lord to send needed recruits to Taiwan and to call many young Chinese there into service for Him.

PRAY for Mrs. H. L. Haley, Taiwan, Taiwan. Mrs. Robert D. Hardy,* Japan, ev.; Mrs. Oscar Hill, Roswell, N. Mex., ev. among Spanish-speaking

12 Friday Judge not, that ye be not judged Matt. 7:1. (Read Matt. 7:1-5; James 4:11-12.)

In many pagan villages of Nigeria it is thought that a witch is the cause of death. When Odele, an African woman, accepted Christ the juju priest declared her a witch, and she was held responsible for every death in the village. Rejected by family and friends, she fled to the Baptist hospital for protection. When she died, her people planned to cast her body into the bush. Baptists intervened, and she was buried in the churchyard. Mildred Crabtree writes: "Such experiences make us realize that our task is by no means complete where we are now. Pray for our effective faithfulness to these people so near to us."

PRAY for Miss Mildred Crabtree,* Nigeria, Mrs. W. L. Walker, Oita, Japan, ed. ev.; Mrs. Francisco Diaz, San Blas, Panama, ev.; Mrs. M. G. White, Brazil, retired

13 Saturday And Jesus answering saith unto them, Have faith in God Mark 11:22. (Read Heb. 11:1-6.)

One year ago today Inabelle Coleman lay in Duke Hospital, Durham, N. C., critically ill and suffering great pain. She had been ill for weeks, her condition apparently growing more critical as the days passed. The Foreign Mission Board, in session on June 13, knelt in prayer for her, joining the countless WMU women and young people that day. Sixteen friends from Formosa, many of whom she had won to Christ, visited her and prayed. Miraculously, her pain was relieved and her condition improved. She left the hospital later in the summer. Thank God; ask his continued blessing and healing power upon Miss Coleman.

PRAY for Miss Inabelle Coleman,* Taiwan, ev.



14 Sunday But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you Matt. 5:44. (Read Romans 12:9-21.)

"Come over . . . and help us," a group of Christians in Western Venezuela called to Baptists in Colombia in 1950, and our mission work in Venezuela was born. Many are being won in spite of strong Catholic opposition to evangelical faith, and priests are among the number. An ex-priest is a faithful member of the Central Baptist Church and attends regularly with his family. Another ex-priest, a Spaniard, was threatened with extradition to Spain because he joined the Baptists. He fled to the interior of the country to escape persecution, and is there now preaching the gospel. Pray for converted priests, not only in Venezuela, but in many countries of the world, including the United States.

PRAY for Rev. Charles W. Davis,* Venezuela, Mrs. A. T. Bequer, Cienfuegos, Mrs. Raul Gonzalez, Havana, Cuba, ev.; Mr. John W. Beom, E. St. Louis, Ill., GWC; Mrs. B. F. Fail, Redlands, Calif., ev. among Spanish-speaking

15 Monday But seek ye first the kingdom of God, and his righteousness Matt. 6:33. (Read Matt. 10:37-39.)

"Home and Foreign missions are the alternate beat of the same heart." Many who are won to Christ through our Home Mission program become foreign missionaries. Julian Mendoza was one of these.

After crossing the border into Texas seeking work, Julian heard the beautiful singing at Hale Center and, drawn by the music, heard the gospel for the first time. The following Sunday he accepted Christ and was baptized. He was so eager to share his joy with his family that he returned to Mexico, began to preach and teach, and was used of God in winning many to the Lord. He is back in Texas now, but plans to return to Mexico when he has fully prepared himself for preaching the gospel. Pray for this devoted young Mexican Baptist.

PRAY for Mrs. Albino G. Ortiz, San Antonio, Tex., Rev. Frank Browder, III, Tucson,

23

About 600 people, adults and children, participate regularly in the well-planned program of this Center, a department of the North Brazil Women's Missionary Union Training School. Countless others are reached as workers visit in homes. "The sowing is done at the Good Will Center," says Miss Edith Vaughan, "but most of the harvest is seen in the local Baptist church." Thank God for the ministry of this Center and pray for it.

PRAY for Rev. Fausto Morales, Palmira, Rev. Juan Perez, Los Palacios, Cuba, ev.; Mrs. Don M. Kim, Los Angeles, Calif., ev. among Koreans; Mrs. James Huse, Albuquerque, N. Mex., ev. among Indians; Mrs. W. H. Sears, China, retired; Dr. Joanna Maiden, Ogbomoso, Nigeria, med. ev.

25 Thursday Love not the world, neither the things that are in the world 1 John 2:15. (Read Matt 6:19-24.)

Cameron Valley, Cuba, did not have a place of worship until a chapel was built in 1955. About 1,000 people in the valley. Catholic by tradition, had never attended a religious service, and most of them had never heard of Jesus. When a pastor who had visited this field presented the need of the Valley to a church in Louisiana, God put it into the hearts of a couple to give the \$500 needed for a chapel. When it was dedicated, an overflow crowd stood in the aisles and about the door, and twenty people gave their hearts to Christ. People continue to be saved because of this love gift. Pray for more gifts to meet tragic and critical needs throughout the world.

PRAY for Rev. Miguel Angel Calleiro, Jr., Havana, Cuba, ev.; Rev. Thomas J. Wamego, Okla., ev. among Indians.

26 Friday Be kindly affectioned one to another with brotherly love; in honour preferring one another Rom. 12:10. (Read Rom. 12:1-16.)

Of the more than 18,700,000 Negroes in the United States, over 8 million are Baptists. Their great need, and the chief objective of our Home Mission Board in its Negro ministry, is trained leadership. The Board has 34 teachers in Negro colleges, universities, and seminaries, and 19 in Baptist educational centers. In co-operation with state conventions it has numerous extension schools for working pastors. When the Arkansas Baptist Convention gave \$100,000 to the Arkansas Negro Baptist College, Clyde Hart, director of Negro work in the state,

said: "We believe this to be a part of world missions just as much as building a school in Africa." Pray for God's blessings upon all Negro Baptist pastors and leaders, and for God's guidance in efforts to strengthen and train leaders. Pray for unsaved and unchurched Negroes of our nation.

PRAY for Mr. Nathan M. Carter, Selma, Ala., ev. among Negroes; Mrs. T. C. Hollingsworth, Buenos Aires, Argentina, Mrs. Cato Lima, Remedios, Cuba, ev.; Mrs. Pedro Hernandez, Tucson, Ariz., ev. among Spanish-speaking; Dr. W. W. Logan (DDS), Eugu, Nigeria, med. ev.; Rev. Charles A. Leonard, Hawaii, retired.

27 Saturday Put on the whole armour of God, that ye may be able to stand against the wiles of the devil Eph. 6:11. (Read Eph. 6:10-18.)

Haskell Indian Institute, Lawrence, Kansas, is called "the Red Man's Harvard." Here 1,000 students from more than 80 tribes, from the tip of Florida to the coast of California, prepare themselves for a place of economic security in today's world. Many have never heard the gospel. Mrs. L. W. Crews writes: "Our place as missionaries at Haskell is to bridge the gap between the pagan; and often neglected spiritual needs of young Indians to an acceptance of Christ as Saviour." Bible classes, evangelistic services, and counseling are bearing fruit: 45 young people were baptized during school last spring. Pray for these new Christians and others among the students.

PRAY for Mrs. L. W. Crews, Lawrence, Kansas, ev. among Indians; Mrs. Charles Ford, Ogoja, Nigeria, Mrs. H. H. Pike, Victoria, Brazil, ev.



28 Sunday If any man will come after me, let him deny himself, and take up his cross, and follow me Matt. 16:24. (Read Mark 8:27-38.)

Ruth Walden is engaged in a rural training program among illiterate Christian women and girls in Nigeria. She spends three weeks in a village, teaching Bible, home crafts, child welfare, reading, writing, and evangelism. In the past year she has visited 14 villages and taught more than 300 women and girls. Men and boys are not ex-

cluded from her ministry. In one village an old man pled, "Please, Ma, I have a Bible, but I know so little that is in it. Will you, please, start at the very beginning and teach all that is in it?" For three or more hours every day of her visit in this village, the people listen hungrily. Pray for these listeners, for the Christians in Nigeria, for Christian homes.

PRAY for Miss Ruth Walden, Asagba, Nigeria, ed. ev.; Miss Violet Popp, Asloun, Jordan, RN; Rev. Robert Stewart, Bangkok, Thailand, Rev. Luther B. Akins, Chiyai, Taiwan, Mrs. W. P. Carter, Jr., Santiago, Chile, Mrs. Charles Bryan, Lima, Peru, ev.; Mrs. L. H. Gunn, Jones City, Okla., ev. among deaf; Rev. W. L. Crumpler, Barstow, Calif., ev. among Spanish-speaking.

29 Monday Abstain from all appearance of evil 1 Thess. 5:22. (Read 1 Thess. 5.)

About 7 per cent of Hawaii's people are evangelical Christians. Baptists, numbering almost 5,000 in 21 churches, have doubled in the last five years and give promise of steady growth.

A university student who found Christ in the Kahului Baptist Church on the island of Maui, wrote: "When I first set foot in Kahului Baptist Church, I came in contact with a new and different kind of people. These Christians had something that I had not seen in anyone else, and I wanted that something. That is how, in July of 1954, God was kind enough to call me into his fold." Ask God's blessings upon young Christians of Hawaii.

PRAY for Rev. Robert C. Davis, Jr., Hilo, Hawaii, ev.; Mrs. Gilbert Nichols, Costa Rica, lam. st.; Miss Evelyn Epps, Tampa, Fla., GWC; Mrs. W. M. Gilliland (MD), Ogbomoso, Nigeria, med. ev.

30 Tuesday Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God 1 Cor. 10:31. (Read 1 Cor. 10:23-33.)

Many Japanese in our western states are potential missionaries to Japan. A Japanese Buddhist, Lt. Col. Jiro Ogawa, studying English at the language school in San Antonio, was invited to an International Day luncheon at the First Baptist Church. After the service he remarked: "I like the atmosphere of your church. It makes me feel good. I want what you have!" Three months later he accepted Christ and was baptized. He wrote his wife to get a Bible and read it. This officer has now returned to Japan.

Pray that he shall be faithful and shall be used to win not only his family, but many others. Pray for the salvation of the Japanese in this country; for the effective witness of churches, missionaries, and laymen who have contact with them.

PRAY for Mrs. James L. Nollette, Richmond, Calif., ev. among Japanese; Rev. Delbert Fann, Brigham City, Utah, ev. among Indians; Rev. Harlan E. Spurgeon, Taipei, Taiwan, ev.; Mrs. P. W. Hamlett, China, retired; Miss Katherine Cozens, Rio de Janeiro, Brazil, ed. ev.

Study these abbreviations:

DDS dentist
ev. evangelism
ed. educational
GWC Good Will Center
HMB Home Mission Board
int. international student worker
lan. st. language study
MF Margaret Fund student
med. ex. medical evangelism
on furlough
RN nurse
MD doctor

Have You Bought Your Ticket?

(continued from page 15)

You could never make your choice between Ridgecrest and Glorieta on the basis of personalities. Choice persons will be at both conferences. At Glorieta Dr. Hugh Petersen is the Bible teacher; at Ridgecrest Dr. Clyde T. Francisco. Both are from Southern Seminary. At Glorieta Dr. Millard T. Berquist, president of the new Midwestern Seminary will be the pastor for Sunday, and Dr. Luther Copeland, former missionary to Japan and currently on the faculty of Southeastern Seminary, at Ridgecrest. Missionaries from foreign areas and from representative home mission fields will be in the morning missions conferences and on morning and evening programs. Experienced people have been secured to lead methods conferences. Sunday afternoon glimpse our world in The World at Vespers.

All plans are designed to help everyone "cover the world" so that she may return home with more of the world in her heart and with more "know-how" in leading others into a growing world concern for bringing the world to Christ.



Today

from Washington

Mr. Kennedy and the Democrats

by Cyril E. Bryant
Editorial Staff
Baptist World Alliance

John F. Kennedy, the Massachusetts Senator with a charming manner, is the most outstanding Catholic possibility for the US presidency since Alfred E. Smith was nominated by the Democrats in 1928. Some factors to be considered regarding a Catholic for president will be pointed out in *Royal Service* next month.

Consideration is given now to Senator Kennedy's chances of winning the nomination of his party—a requisite to getting on the ticket. The Democrats showed amazing political popularity in the Congressional elections last fall. Will they stake their chances for returning to the White House on a man whose religion might cause a landslide against him?

Even some Catholic politicians are opposed to Kennedy's nomination—and for obvious reason. One of the major reasons for regional political leaders to get on the hand wagon of a successful presidential candidate is that they might be in line for good appointments in the office-holding shakeup that accompanies every change of administration. City and state political bosses are in line for these jobs if they swing the votes in their area to the winner.

But, the Catholic politicians in these strategic places muse, Mr. Kennedy's every appointment is likely to be scrutinized on religious lines. Protestants would yell loudly if a new president, the first Catholic in the White House, named many Catholics to cabinet posts. In self-defense, a president who is a Catholic would necessarily have to lean over backward and make his appointments predominantly Protestant.

Catholic politicians feel that they would have less chance for personal gain under a Catholic president than under a Protestant.

The biggest problem to be considered by the Democrats of course is which Democratic hopeful would have the best chance for victory at the polls. They must examine carefully the question of whether the nomination of a Northern Catholic would alienate the predominantly non-Catholic South as was the case in the nomination of Al Smith. The Democrats cannot afford this. It is doubtful that even a combination ticket, such as one listing Kennedy, a Catholic, for president, and Brooks Hays, an outstanding Baptist lay leader, for vice president, would be completely effective in gaining a Southern sweep for Mr. Kennedy.

James Reston, writer for *The New York Times*, points out that the picture is further clouded by the fact that Kennedy's Catholic faith is likely to become more and more an issue. And in the process, Reston says, Mr. Kennedy will become not just a political candidate but a symbol and center of political and religious controversy.

"Nobody likes this in Washington, Catholic or non-Catholic," Reston reports. Professional politicians usually operate on the principle of rejecting any candidate who might antagonize a large bloc of voters.

But, says Reston, Mr. Kennedy is an even more complex problem: "For if he is nominated, he may antagonize many Protestant votes; and if he is rejected after a couple of years of debate on the religious controversy, many Catholics may feel he was spurned on religious grounds."



Fostering Youth Organizations

by Mrs. Lamar Jackson

School's out! Young people from your youth organizations could meet with you and give information about their organizations. Have a GA tell her Watchword and Allegiance. The YWA could give the Dedication. And just looking at a boy or girl in Sunbeams Band would kindle another heart's present!

Secure copies of the youth magazines: *Sunbeam Activities*, *Tell*, and *The Window*. Point out sections of *Royal Service* that relate to fostering. Give pertinent facts from each magazine as you show it to the group. These leaflets may be ordered from your state WMU office: "Fostering Plans of WMU," "How to Organize Your YWA," "Your Girls . . . And You" (GAs), and "Let's Start a Sunbeam Band." (See page 12.)

Order Sunbeam Band, GA and YWA seals, small size packages for each organization, 25 seals for 10c, from Woman's Missionary Union, Birmingham 3, Alabama. These have the colors and monogram of each organization. Use these on invitations and program folders. Explain symbolism or have the young people do this.

Honor a counselor or director at your meeting.

The program features nursery rhymes to emphasize the relationship of the WMS organization as that of a mother in rearing her children. Use dolls, blocks, story books, etc. to carry out this idea.

Devotions Time

Today we think of the obligation of the mother organization, the WMS, in her relationship to our WMU youth organizations. We are reminded of the Bible's instruction to parents regarding the rearing of children:

- To teach (Deut. 6:7)
- To train (Prov. 22:6)
- To provide for (2 Cor. 12:14)
- To nurture (Eph. 6:4)
- To control (1 Tim. 3:4)
- To love (Titus 2:4)

Directed Prayer

That your church will provide vital missionary organizations for all youth.

That mothers will be inspired to greater interest in the Christian development of their children, will dedicate them to God.

Close with these words from William Cullen Bryant:

"All-Gracious! grant to those who bear

A mother's charge, the strength and light

To guide the feet that own their care

In ways of Love and Truth and Right."

Calendar of Prayer

Leader's Introduction

There are many Woman's Missionary Societies like the

"old woman who lived in a shoe,
She had so many children she didn't know
what to do."

It might be more realistic to say, however, that they probably know what to do, but are like Margery Daw's see-saw partner who just "can't work any faster." You recall,

"See-saw, Margery Daw.

Johnny shall have a new master;
Johnny shall have but a penny a day,
Because he can't work any faster."

Our problem is sometimes similar to



Misses Elsie Rives, Betty Brewer, Doris DeVault
Convention-wide Directors of WMU youth work

that of the black sheep. He had some wool. In fact, there were three bags full, but someone had spoken for all of them. WMS nominating committees must not fill all the offices in their own organization first, and forget the importance of giving youth organizations the very best leadership.

Each year we lay plans with high resolve to enlist more youth for missions. We often end up like the pussy-cat who was asked a searching question about a recent visit to London. You recall it.

"Pussy-cat, pussy-cat, where have you been?
I've been to London to look at the Queen.
Pussy-cat, pussy-cat, what did you there?
I frightened a little mouse under the chair."

What became of his ambition? He did nothing he could not have done at home. His reply was, "I frightened a little mouse under the chair." His intentions were good just as were Jack and Jill's.

"Jack and Jill went up the hill
To fetch a pail of water;
Jack fell down and broke his crown
And Jill came tumbling after."

What happened to them? They felt flat.

Most of us engage in so many activities that we become confused as to our main mission. Too often we are caught napping like Little Boy Blue who was asleep when he should have been blowing his horn. The object of a Woman's Missionary So-

ciety is stated in our Year Book: it "shall be to promote Christian missions through a program of mission study, prayer, community missions, stewardship, and missionary education of youth."

The purpose of this program is to underscore the importance of this last object: the missionary education of youth.

The Sunbeam Band:

Before Luther Rice returned to the states from Burma to arouse Baptists for the support of foreign missions, there were organizations for young people interested in giving to work among the Indians and home mission efforts. These had interesting names: Juvenile Cent Society, The Pearl Gatherers, Violets, Love Working Society.

The first Sunbeam Band was organized in April, 1886, two years before Woman's Missionary Union. Miss Anna Flom in Fairmont, Virginia, taught a group of children called "The Sunbeam Class." Her young missionary pastor, Rev. George Braxton Taylor, realized the importance of teaching children in missions. He led in organizing this class into a separate group whose purpose was to learn facts about missions and memorize Bible verses.

The Sunbeam Band caught the interest of others in Virginia and throughout the South. Dr. Taylor, under the name, "Cousin George," wrote a column in *The*

Foreign Mission Journal to outline the work of these groups. The Home Mission Board became interested in this organization too. In 1896, it was requested that Woman's Missionary Union adopt them.

Today Miss Elsie Rives is Convention-wide director of Sunbeam Band work. Their work is divided into three groups: the Sunbeam Nursery (birth through three), Beginner Sunbeam Bands (four and five), and Primary Sunbeam Bands (six through eight).

See WMU Year Book, pages 124-132 to familiarize yourself with the Sunbeam Plan of Work. Tell about your own local Sunbeam Band: number, activities, leaders. Consult Miss Rives' column in *Royal Service*, Fore-caster section. Recall testimonies of missionaries or Christian leaders in regard to the influence of this organization in their lives. For instance, one missionary stated that he felt the call to China when five years of age. His Sunbeam Band leader stated one December that there were thousands of boys and girls in China who had never had Christmas because they did not know about Christ. He could think of nothing more distressing than never having Christmas. In his own heart, he resolved to go to China and tell them about Christ.

The Girls' Auxiliary:

The Girls' Auxiliary was organized in 1913. At first, it was called Junior YWA, but in 1914 took its present name. It was not until 1924 that it was divided into Junior and Intermediate GA. Since 1955, Miss Betty Brewer has been director of Girls' Auxiliary work.

The colors of this organization are the same as for the YWA: green for spiritual and mental growth and white for purity. The GAs, however, add gold for sincerity. Their emblem is shaped like a star, and its five points symbolize the five star ideals included in the GA Allegiance (see page 13 and use it here). Their watchword is taken from Isaiah 60:1, "Arise, shine; for thy light is come."

The GA magazine is called *Tell*. The name was inspired from their song, "We've a story to Tell to the Nations." WMS members would stand in awe of a GA's knowl-

edge as she recites Bible verses and missionary information before a reviewing council. (Have a girl do this for your Circle, if possible.) They progress in Forward Steps from Maiden to Lady in Waiting, to Princess, to Queen, to Queen with Scepter, and then Queen Regent.

(Consult WMU Year book, pages 105-121, for detailed information about the GA Plan of Work. Find out about the leaders, number of girls enlisted and activities of your local GA. Are there definite needs that your circle can fill?)

The Young Women's Auxiliary:

The YWA watchword is taken from Daniel 12:3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

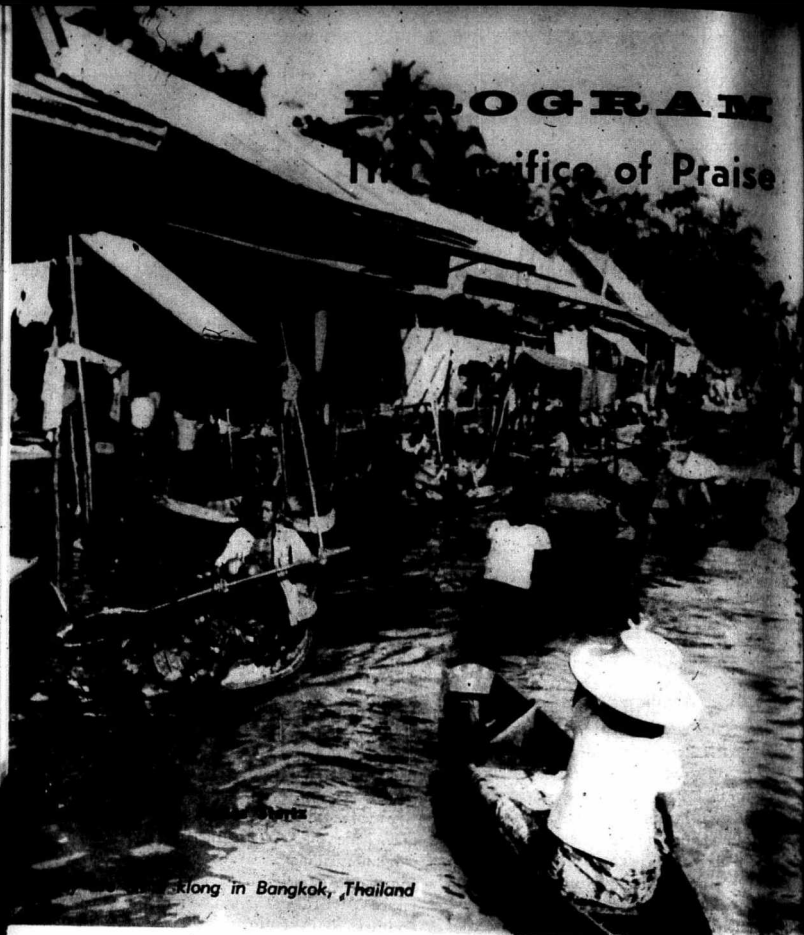
Their hymn, "O Zion, Haste," was written by Mrs. Mary Ann Thomson after a night of fear at the bedside of a feverish child. Because the presence of the Holy Spirit had brought comfort to her, she wrote about the need of "haste" to "publish glad tidings" to the "many thousands still . . . lying, bound in the dark some prison house of sin."

The dedication is full of meaning (read it from page 12).

In addition to High School and Business YWAs in the local church, there are Ann Hasseltine YWAs for college girls and Grace McBride YWAs for nurses. The Ann Hasseltine YWAs honor the first American woman missionary and was founded at Judson College in Marion, Alabama. The Grace McBride YWAs honor the first Southern Baptist nurse to give her life in foreign mission service.

Miss Doris DeVault has been director of YWAs since 1955. (See Year Book, pages 84-104 for details on YWA Plan of Work. Check on your local YWAs as to membership, activities and leadership. In what ways can your circle help?)

Pray by name for these directors, the directors, counselors, and leaders in your church.



Long in Bangkok, Thailand

Devotional Thoughts: The Sacrifice of Praise

Introduction

If I Were a Thai—I Might Live in Bangkok
 If I Were a Thai—I Might Be a Farmer's Wife
 If I Were a Thai—Buddhism Would Be My Religion
 But Since I Am Not a Thai
 Tell, "Ghosts in the Land"
 Prayer
 Sing, "O Zion, Haste"

PROGRAM OUTLINE

ROYAL SERVICE

Devotional Thoughts: The Sacrifice of Praise

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

"And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107:22).

Each morning in countless Thai homes the family first places a bowl of rice and perhaps some flowers on the Buddha shelf on the porch before sitting down to eat. Or perhaps during the day a family will take some such offering to the spirit house in the yard or add flowers or bits of gold leaf to one of the scores of images of Buddha nearby. But these charming people have not found the way to their Heavenly Father or learned that the only worthy sacrifice is a song of praise to God for his Son, the Saviour and a life lived in his service.

In 1828 when Protestant missionaries came first to Thailand to tell the people of the one true God, they found life extremely difficult. Disease and the tropical climate brought severe illness and even death to some missionaries and their families. Others faced heartbreak in the seeming impossibility of winning the Thais to Christ. Baptists, though successful in starting a church among the Chinese in Bangkok, worked twenty years without winning a single dependable Thai convert. The Presbyterians worked for nineteen years before they had one convert to show for their labors. The missionaries had come to teach the Thais of the "sacrifice of praise" but the Thais were not ready to learn. When China opened her doors to the gospel, the Baptist missionaries, many of whom had wanted to go there originally, transferred to that country.

It was not until 1949 that Baptists came again to Thailand as missionaries. The Ed Galloways, forced to leave China by advancing Communists, entered Thailand and were soon followed by the Rudolph

Russells. Because they had already learned to speak Chinese, work was begun in Thailand among the Chinese. In 1953 the Harold Reeveses working with Mary Gould and Frances Hudgins organized the first Southern Baptist church for the Thais.

Other denominations have entered Thailand. Presbyterians have remained, establishing hospitals and schools. But from the first effort begun in 1828 until now, Thailand has seen no great movement toward God. Thailand remains the world's strongest citadel of Buddhism.

Does the difficulty of the task lessen our interest or our responsibility? Quite the contrary. The commission of Christ to tell the whole world includes all peoples: it does not exclude the hard to win.

Certainly there is reason for hope today. We have more missionaries in Thailand than ever before, and more physical resources. More people are praying for this land than ever before. First missionaries worked about twenty years for a single convert, but the Thai church begun in 1953 reported more than forty Thai members in three years.

God will honor earnest persistent witnessing as the Holy Spirit brings people to a knowledge of Christ as Saviour. Thailand will yet "offer the sacrifice of praise to God . . . giving thanks to his name." (See "Ghosts in the Land" by Pally Morris for one missionary's evaluation of today's possibilities. Give information from her article and close with prayer.)

Introduction:

Among world travelers the ancient kingdom of Siam, now called Thailand (Siam), rates high on the list of must-see countries.

Bangkok, her capital city, is described by Dr. Jacques May as "the most glittering, charming, mysterious, thrilling city in the world . . . emerging from the chocolate colored waters, the city of Bangkok, flat and, it seems, limitless, studded with shining spires and gleaming roofs. Modern white buildings emerge from square mile

JUNE 1959

31

PROGRAM HELPS

Have on display the map "Southern Baptist Missions in the Orient" (which will show Thailand in relation to other countries) and the smaller map "Southern Baptist Missions in Thailand" both from the Foreign Mission Board, Box 6597, Richmond 30, Virginia. These should be used by the speaker who introduces the program and the one presenting the last discussion.

Arrange a table of curios from Thailand if you can find some, or arrange a display of Thailand's products: rice, tin, rubber, grapefruit, bananas, cotton, pineapple, etc. Check with your mission study chairman to see what she has saved from last year's study on Southeast Asia.

The speaker with the discussion "I Might Live in Bangkok" could carry a poster featuring colorful pictures of the temples and idols in that city or of life on the klongs (canals). Or a replica of the front of the pamphlet "Thailand: Land of Unreached Millions" available from the Foreign Mission Board, enlarged and in bright colors would make a distinctive poster. The speaker telling "I Might Be a Farmer's Wife" could dress the part. She could wear a sleeveless blouse, wrap a colored sheet around her waist and fasten it with a belt, and a farmer's wife probably would be barefooted. The speaker discussing "Buddhism Would Be My Religion" could drape around her shoulders a yellow sheet or a large yellow shawl and carry a small bowl.

A "split house" may be made from cardboard and used by the person discussing, "Buddhism Would Be My Religion." See picture on page 37.

PROGRAM PRESENTATION:

Use a panel of "experts" on Thailand and ask two or three women to present the information in "Introduction" down to "But Since I Am Not a Thai," and from these articles: "Giants in the Land," page 8, "Buddhism, Past and Present," cover 2.

The meeting can be "open" for questions and you can have women read two or three prepared questions which you have given to them previously.

Or you may show illustrative, colored slides, "Life in Thailand" \$3.50, from your Baptist Book Store.

Close with "But Since I Am Not a Thai" and the remaining program.

You will need to give a time limit to each person or your program may run overtime.

If you need additional information on Thailand, order from Foreign Mission Board, Box 6597, Richmond 30, Virginia, these two leaflets: "Thailand: Land of Unreached Millions," and "Horizons of Expansion in the Orient."

upon square mile of brown wooden huts built on piles. . . . The multicolored temples, four hundred of them, glitter side by side with the impeccable whiteness of the Siriraj and Chulalongkorn hospitals and many other modern buildings."

But Bangkok is not Thailand. Forested mountains rib northern Thailand along the Burma border. Here in the heart of the teak country lies her second largest city Chiangmai. In these forests elephants push the teak logs from felling grounds to the grooves where gravity carries them thundering into the mountain rivers.

A narrow, high mountain chain runs down the western border into the Malay peninsula. In these mountains, charcoal is made and rubber plantations flourish. Along the coast and on the Chao Phraya River the people ply the fisherman's trade.

Northeast Thailand is a low, flat plateau. Much of this area is dry and not very productive of anything.

Central Thailand is a vast alluvial plain threaded by four main rivers and many other waterways. This fertile area, largely under rice cultivation, is where most of the Thais live. Thailand's rice farmers grow one out of every three bowls of rice in the world.

The population of Thailand is made up of approximately 17,000,000 Thais, some 3,000,000 Chinese, 500,000 Malays, 100,000 Vietnamese, and 30,000 Indians. The great bulk of the Thais are rice farmers, the other groups work in the lumber industries, tin mines, on the rubber plantations, or form the merchant group. The Chinese control much of the business of Thailand. Socially and culturally these minority groups live quite differently from the Thai farmer.

The people of Thailand love and revere their young king, Phumiphoon Aduldet. He rules with the aid of a premier, cabinet and parliament, each having some members elected by the people.

Let us walk in Thai ways for a time now, and see if we can better understand

this nation which as a non-Christian country, is at the same time our friend and our challenge.

If I Were a Thai— I Might Live in Bangkok

If I lived in Bangkok my home might hang over one of the canals called klongs that still serve as streets in much of the city. My front porch would barely clear the water in the klong and in it I could wash my hair or the vegetables for dinner. I could buy a cup of coffee from a coffee woman going by in her boat, and I could do my shopping at a floating super market which would offer bananas, hot peppers, garlic, and an array of other items.

If I lived in Bangkok I might be a Chinese shopkeeper. I would sell you sausages, smoked bats, eggs, incense batons, or electric light bulbs. Chinese drug stores sell everything from poisons based on arsenic

and mercury to powdered stag horns supposed to restore manly strength.

If I lived in Bangkok I might be a khaki dressed schoolteacher, paid by the government. Like the other government workers of Bangkok—doctors, nurses, postal officials, and railroad personnel—I would enjoy a certain amount of prestige among my people.

If I lived in Bangkok I might be a child—Hindu, Thai, Chinese, or Indian. I would be friendly and smiling and probably smeared with chalk-like bath powder to help in keeping me cool.

If I lived in Bangkok I might be a Buddhist monk. You would see many like me wearing a yellow robe walking the streets carrying a begging bowl. I would perform funerals and educate the young in religious principles. I might be serving temporarily as a monk to gain merit or I might dedicate my life to this service.

What will you have for dinner? Thai woman selling delicious food from her portable restaurant

Morris Wright



If I Were a Thai— I Might Be a Farmer's Wife

Most of the people of Thailand are rice farmers, working their own small plots of land, living on individual farms or in small villages.

The village might string along a waterway or cluster in a group among fruit trees, coconut palms or rice fields, near a waterway or road. Villages vary in size from fifty to a hundred families. The basic social structure of the village is the individual family made up of mother, father, children, sons-in-law and perhaps a parent or two. Children in Thailand usually are wanted and adored. The strict authoritarian spirit typical of Japan or China is missing in Thailand.

Building material for the Thai farmhouse is usually bamboo thatch, heavy teakwood and tile. The farmer raises his house on posts to avoid the dampness of the ground and high waters of nearby streams. He may build from one to three

rooms but he always includes a porch. If the house has only one room, the wife, with net, screens off the sleeping area. The open space under the house furnishes shelter for pigs and the water buffalo, and storage area for farm cart and primitive plow. This open area makes a wonderful playroom for children when it's raining. The important porch serves as outdoor dining room, a place to entertain guests, and sleeping quarters for older boys.

An open kitchen allows smoke to escape from a chimneyless stove or fireplace, and the floor's widely spaced planks offer a very convenient garbage disposal.

Furnishings are simple. The family sleeps on mattresses or mats which are folded away each morning. Most farmers own a few sitting mats or pillows, eating trays, and spittoons. A wealthier family might possess such luxuries as a sewing machine, mirrors, and a cupboard or two. For decoration the housewife pastes pictures of Buddha, the king or premier, lottery tickets or pictures from newspapers

All over Southeast Asia, women in picturesque settings plant rice sprouts in flooded paddy fields



Broiled bananas are delicious when cooked over charcoal. Try it, leaving the skins on

on the wall. Since there are no closets the family hangs its clothes on nails and string, or stores them in cupboards or boxes.

A farmer may cultivate a small vegetable patch in his yard. Coconut or betel palms, banana trees, shrubs and flowers make the yard attractive as well as practical in the food supply. A farmer may have a well, a bathing enclosure or a granary for rice storage, but he will almost certainly have a spirit house. The Thai hopes the evil spirits will be so pleased with the little house that they will move in and leave the farmer's family alone.

At meals the family sits in a circle around the ever present rice pot and the side dishes of curry and vegetables. Each person has a bowl, plate, fork, and spoon. The side dishes vary with the family's fortunes and the season. The farm wife might

let down a basket into a nearby klong and catch a fish or on special occasions she might cook pork, shrimp, or chicken. Seasonal delicacies include roast frogs, fried grasshoppers, and baked grubs or other larvae. Fruit is dessert, and after the meal the older members of the family relax with pipes or betel chews.

The people of Thailand enjoy life with a certain carefree spirit not typical of the orient in general. This peaceful spirit may be due in part to the fact that they are and have always been a free nation, never having been occupied or conquered by another nation. Thais are not faced with daily hunger as are their Asian brothers. Thailand has had no major famine in many years. She grows enough rice for her own people and exports one and a half million tons yearly. Certainly a contributing factor

lies in the Buddhist religion which teaches that calm contentment is a virtue.

If I Were a Thai— Buddhism Would Be My Religion

If I were a Thai Buddhism would be so much a part of my life that you would find it hard to convince me Christianity had something better to offer. My king, my ancestors, my family, my friends would all be Buddhists. There is only one Christian to every 1900 Buddhists. Much of my social life would revolve around the temple as I enjoyed age-old ceremonies and festivals. I would listen, perhaps, to your gospel, but you would not really expect me to go against my country's established religion or desert my family traditions to follow your God, would you?

The founder of Buddhism was born the

son of a wealthy Hindu in India in 563 B.C. Gautama grew up in luxury and ease, protected by servants from ever seeing anything of life's misery. He married and had a son. One day, spurred by curiosity, he slipped beyond the palace walls and for the first time saw the old, the sick, and the dead in the city streets. Deeply troubled, Gautama set out to discover the mystery of suffering. After wandering six years as a beggar he decided physical suffering could not give him the answer to his questions. He sat under a Bodhi tree to wait for enlightenment. He envisioned armies of Mara, "the evil tempter of the world of passions," fighting him with storm, rain, rocks, and weapons of fire. Failing to move him, Mara tried to bribe Gautama to abandon his quest. Finally Gautama found what he was seeking. He arose to preach

This offering to a new priest is made by attaching money to thin decorated sticks which are stuck into a huge candle. The new priest will in turn give it to the temple where he will reside and study



Spirit houses. Right: Sacred Bodhi tree in Chonburi, Thailand.

(for forty-five years his new religion of "enlightenment.")

In studying his teachings we remember that his Hindu background greatly influenced Gautama, now called the Buddha. He believed that all human beings go through a cycle of many deaths and rebirths and that virtue in life brings rebirth into a higher form of life. Buddha believed that suffering, the universal lot of man, is caused by cravings or fleshy desires and can be cured only by the elimination of these desires through self-discipline and good works. Increasing goodness will finally reward the man with enlightenment and he will escape the wheel of rebirth into Nirvana.

Through the years the religion of Buddha has acquired new features and taken different forms among various peoples. To the Thai, Buddhism is a religion of works, teaching that each man must earn his own salvation. He may help himself along by giving rice to the priests, by praying in front of Buddhist images, by tolerance of his fellows, by taking part in public religious ceremonies and other similar acts.

If I were a Thai I would hope earnestly that my acts of devotion were piling up credit for me. I would go on working, and hoping, and waiting for someone to convince me of a better way.

But Since I Am Not a Thai

But since I am not a Thai, as an American woman, I see life in Thailand quite differently. Some of the things in Thailand I like: the simplicity of life on the farms, and the calm quiet of the people. But I am greatly saddened when I think of this lovely and attractive people blinded by a religion that teaches them nothing of the one true God or of the Saviour who died to save them from their sins, fears of evil spirits, vain working to pile up good works toward salvation.

Even though I am blessed by the radiant witness of many Christians in my church and community, situated thousands of miles from Thailand, these people are my responsibility as a Christian woman. Therefore I must ask myself some searching questions. What am I doing to show them the Saviour? What is my denomination doing to win Thailand to Christ?

Actually, we are still "beginning" in Thailand. We have 83 missionaries working out of four stations: Bangkok (*bang-cock*), Ayuthya (*ah-yoot-thah-yah*), Chonburi (*chon-boo-re*), and Paknam (*pack-nahm*).

Lest we think of these stations as just foreign names let missionary Frances Hudgins paint word pictures for us. The Chapel in Bean Curd Alley among the Chinese in Bangkok was our first work. The alley

STRANGE-SOUNDING WORDS

Thailand (tie-land)
 Thai (tie)
 Chiangmai (che-ang-my)
 Ayuthya (ah-yoot-thah-yah)
 Chonburi (chon-boo-re)
 Paknam (pack-nahm)
 Bangkok (bang-cock)
 Siriraj Hospital (si-ri-raj)
 Chulalongkorn Hospital
 (chu-la-long-korn)
 the king, Phumiphon Aduldet
 (Phum-mi-phon a-dul-det)
 Phaulcon (faul-kon)
 Chao Phraya (chou frah-yah)

"was a filthy, garbage-paved, dead end street just off a crowded business district. The Cantonese lived at the far end. Shop joined shop, each one crammed with people. The incense that drifted from all the spirit-shelves was only slightly less sickening than the garbage heaped in the middle of the street."

Southern Baptist missionaries began to preach in the open because they had no meeting place. Picking their way across the puddles and the garbage, careful not to step into the open sewers, these first missionaries put up song sheets and pictures and told the story of Jesus to those who gathered. The children who came to listen soon learned to recognize the mission car.

As it turned into their street they would run alongside and shout, "Yeso lai" (Jesus has come).

In 1952 Deaver and Dorothy Lawton opened a chapel in Ayuthya. "Ayuthya, the ancient capital . . . little more than a river village now, was once the great capital of a proud people. There the Greek explorer, Constantine Phaulcon (faul-kon), had become the chief minister. There the first European merchants made their way to the court of Siam. Now, dusty ruins of ancient Buddhas and crumbling piles of masonry remind one of the city's former glory." The missionary in Ayuthya uses a rented boat and a public address system to preach in the villages along the river and canals. From the boat he visits and gives religious

tracts to people who have never heard the gospel message.

Miss Hudgins describes the opening of Chonburi by the missionaries. "Down past the salt fields, the tapioca plantations, and into the sugar cane and pineapple country they went. Out of the flatness that is central Thailand rose mountains to greet them. And by some miracle a beautiful three-story concrete building in the heart of the city was waiting to be claimed as the Baptist chapel."

Paknam lies at the mouth of the mighty Chao Phraya (chou frah-yah) River. It is the capital city of a province of 200,000 people. This multitude of people is totally unevangelized.

Workers at the Baptist Student Center

Ronald and Evelyn Hill conduct street services



Floating markets on Bangkok klang provide vegetables for housewives



in Bangkok seek to witness to the more than twenty thousand students of that city. Various classes in English attract young people and once a week they enjoy fellowship and a brief evangelistic service. Though many come through curiosity some have gone on to attend the Baptist church and to accept Christ as Saviour.

The Baptist Theological Center in Bangkok trains young men to witness to their own people.

All the work is strengthened by the publication of religious materials in the Thai language. Mary Gould who started this work in 1954 now supervises the publication of Sunday school and Bible school lessons, gospel tracts, and other materials.

In a land of so many people, with a religion so firmly entrenched our work is indeed small. Our immediate goal is to increase our 33 missionary staff to 50. We hope to establish medical work, believing the hard-to-win Buddhists may respond to such a ministry.

Dr. Winston Crawley, area secretary for the orient, has said, "We are encouraged to

believe that the old wall of firm resistance to the gospel among the Thai people is beginning to crack. We would not say that the wall is crumbling, but we do say that this is the most encouraging day that Christian work has ever seen in Thailand. What a challenge it offers us to multiply the number of missionaries and give the tremendous push that will open a wide door for the gospel!"

Tell "Giants in the Land," page 8.

Prayer

for the Thai people who are showing some interest in Christianity
for Thai Christians that they may be strengthened in their witness to family and neighbors

for all work where Christ is the center
for our missionaries in Thailand
for Southern Baptists that we shall pray more and give more money, and prepare our sons and daughters for missionary work.

Sing verses one and four of "O Zion, Haste."

How to Prepare for Your Circle Mission Study This Month

Announcement Poster

Design an attractive poster advertising the meeting. At the top print the words: **SAVED TO SERVE**. At the bottom: **EMPOWERED FOR WITNESS**. In between paste the cover page of *Royal Service*, March, 1958; or *The Commission*, February, 1958. Below, announce time and place of meeting.

Background Reading

Supplement the book by reading: *God Being My Witness*, by Ralph A. Herring, \$2.00, *The Spirit of God*, by G. Campbell Morgan, \$2.50, both from your Baptist Book Store; the booklet—"The Spirit-Filled Life," by John MacNell, Moody Press, Chicago, 35c.

See file copies of *The Commission*: November, 1956; "Used by God," February, 1956; "What Do We Get?" January, 1958; "You Cried, God Answered," June and September, 1958; "A Record of Answered Prayer."

On poster paper (a cleaning bag, neatly lettered, will suffice), print the outline of the three chapters:

VI. Power for Service Power Within Power From Above Power to Serve

VII. "Filled With the Spirit" What It Does Not Mean What It Means What It Does

VIII. The Holy Spirit in Acts The Divine Record The Missionary Strategy The Unfinished Task

CIRCLE MISSION STUDY

by Gaines S. Dobbins

The Holy Spirit in Missions

Theme: "Seal Us for Service"

Remind each circle member, by note or telephone call, that Chapters V-VIII of *The Holy Spirit in Missions* will be studied.

TO GAIN ATTENTION and illustrate the theme of the study: place on the table an electric appliance—fan or mixer or lamp. Speak of how useless it is when the power is off. Then turn on the power and note the difference! Is not this like our lives without the power of the Holy Spirit?

Call for the reading of John 14:15-17; Luke 24:49; Acts 1:8; Galatians 4:6,7; Acts 14:27.

Use poster described at left.

Develop the outlines, using the recurrent theme, "Seal Us for Service!" Explain that a seal in ancient times was the impression of the king's signet ring on soft wax to insure the genuineness of the document; so it is that the Holy Spirit's presence in our lives assures us and the world of genuineness of our faith and witness.

To secure participation, ask such questions as these: Why are the lives of many Christians apparently cold and powerless? What more do we need than salvation? Point out how our need of the Holy Spirit's indwelling is indicated by indifference, unrest, failure. Ask: What are the progressive steps by which the Holy Spirit enters more fully and richly into the life of the believer? What are some evidences of such infilling? From *Royal Service* or *The Commission* give an instance of the power of the Holy Spirit to supply the need of power at a critical moment. (See "Call to Prayer," page 23, Tuesday, June 23.)

Point out that to be "filled with the Spirit" is not an extraordinary experience reserved for a favored few but is possible for every Christian. Discuss mistaken ideas of this experience. Ask: What then does it mean to be "filled with the Spirit"? How deeply do we feel the need of such infilling? Are we willing to meet the conditions? Read Acts 1:1,2,8. Note that Acts is a continuation of the Gospel record by Luke. Emphasize especially the purpose of the book to give us the strategy of missions under the Holy Spirit's guidance, in the beginning and the continuance of the missionary enterprise. Call attention to the story as "to be continued"—the continuation to be written century after century until at length it has become our privilege to add the chapter for our generation.

Ask: To how many who have never heard the gospel must we take it if they are not to go to Christless graves? The appalling answer is almost two billion! Human power and wisdom are insufficient—we must have divine power and wisdom for the unfinished task! Such resources are available in and through the Holy Spirit; but we must claim and use them. Close the study by having the circle stand, read in unison John 14:15-17, and then sing, "Seal Us, O Holy Spirit" (*Baptist Hymnal*, No. 175). Pray that the Holy Spirit will lead all the churches in a mighty missionary advance, "from Jerusalem . . . unto the uttermost part."

June

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IS AS MUCH TO THAILAND
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ed, but on this day 27 years
nd Thailand became the scene
ical change in the history of
the country. It was the day that a Constitution was
granted by the King and adapted for the country.

By virtue of this Constitution the supreme power
rests with the nation, and the King at its head. . . .
Nowadays the Thai people enjoy all the principal fea-
tures of democratic government including elections, a
Constitution, and a legislative body.

By virtue of the Constitution the rights of the citi-
zen are guaranteed and set out in detail. Some out-
standing clauses are:

The sovereign power emanates for the people.

The person of the King is sacred and inviolable.

The King professes the Buddhist faith and up-
holds all religions.

All persons are equal before the law.

A person enjoys full liberty to profess any reli-
gion, religious sect or creed and to exer-
cise the form of worship in accordance
with his own belief.

—From The Royal Thai Embassy, Washington, D. C.