



FEBRUARY 1962

**Home missionaries
to migrants travel
by trailer, following
the families who
harvest crops and
those who are
industrial workers**

by MRS. R. L. MATHIS

DO MORE *than talk*

Women make up more than 50 per cent of Southern Baptist church membership and have the ability within their hands to make the churches to which they belong more missionary.

It is not enough for Southern Baptist women to talk about where the world is going. They must become active in this matter of changing the world for Christ.

The best place and time to begin is with the Week of Prayer for Home Missions. For this is now! And now is the time to do more than talk!

For a long time many of us have talked glibly of our weeks of prayer. Most of us probably have agreed that a week of prayer is a marvelous thing. Most of us dutifully have gone a part of the week each year to pray with other women.

But the plain fact is that we never have taken the matter seriously or as seriously as we ought!

Let us ask ourselves some pointed questions and demand honest answers. Are we really having a week of prayer—Sunday to Sunday—in every church? Have we in truth surrendered our own time for the week? Have we made an honest effort to put this matter of prayer for our beloved country to every member? Does He exercise lordship over our aspirations, attitudes, and conduct during this week?

If all your answers are yes, what a power this week will be for your church! Think about it . . . pray about it . . . do more than talk about it . . . and the Lord will surely bless you in your giving to the Annie Armstrong Offering as a result of the Week of Prayer for Home Missions which is March 5-9 this year.



MIGRANTS

And Baptist Witness to Them Along the Mississippi Delta

YOU may think I am not much of a Christian for I have only won 17 people to the Lord since my return home," wrote a Mexican migrant after accepting Christ during a brief stay in Arkansas.

The number of professions of faith in Christ as Saviour made by migrant workers in Arkansas usually runs from 1,000 to 1,500 says C. W. Caldwell. "How genuine their professions are we do not know," he adds.

"We are . . . but hearers of the message of salvation. This is an opportunity which we may not have in a few years when machinery takes the place of imported labor."

An agreement between the United States and Mexican governments brings 20,000 *braceros* to the cotton fields of Arkansas each year. Their stay is limited, but the opportunities for witnessing are unlimited.

Since associational missionary H. S. Coleman first ignored the language barrier he faced and began finding ways to witness to



MIGRANTS

(And Witness to Them Along the Mississippi Delta)

migrant workers in 1931, interest has spread to other individuals and churches along the Mississippi Delta.

Now, the well-organized plan for witnessing to the braceros gets everyone in on the project—church members, churches, associations, state missions department, Texas churches (who loan the Spanish-speaking preachers), and the Home Mission Board.

The superintendent of associational missions directs the work of Spanish-speaking preachers who are borrowed for two-week periods. Literature is secured from the Spanish Publishing House in El Paso, Texas. Laymen assist in witnessing.

Workers go to migrant camps for services and occasionally transport the migrants to churches for larger or special services.

Mr. Coleman who spearheaded the interest, reports "our very best season of work with Mexican laborers." He says the work done in his association, Arkansas Valley, this year came nearer being the type work they have tried to perform.

We had four Spanish preachers from Texas and home missionaries to migrants, Rev. and Mrs. Andrew Foster, to help and advise us.

We selected five farms where the largest number of Mexican men were located; these were designated to the pastors. Pastors or laymen contacted each farm and told the laborers of the coming services.

The visiting preacher and one or more laymen from each church, went out each evening for religious services. While the laborers were cooking, eating, preparing food for the next day, the workers distributed tracts and gospel portions and got acquainted with the men. They played Spanish music, showed a religious film, and preached. Many of the braceros heard as many as five messages this year.

On Sunday afternoons, the laymen carried cars, trucks, station wagons to the farms and brought the laborers into the churches for worship. When we began this work in

1931, only one or two per cent had ever heard the gospel before; now the percentage runs from five to 15 per cent.

We had 150 Mexicans at a Spanish supper at the West Helena Church. The men of the church brought the braceros, the Woman's Missionary Society prepared the meal, and the Young Woman's Auxiliary served. Then we had singing of gospel hymns in Spanish and preaching. Eighty-nine men accepted Christ.

After the service the rain was coming down so hard many of the men had to wait for transportation. While they waited, they asked, "Why not give another one of those sermons. We like that kind of preaching."

In three weeks our work read like this: 7,000 tracts, 1,100 gospel portions, 500 New Testaments, and 90 Bibles distributed; 582 migrants signed cards stating acceptance of Christ, and 87 were baptized by local churches.

How do the Arkansas associations follow up their work?

Mr. Caldwell answers, "When proper instruction is given and the profession seems genuine; the convert is received by a local church for baptism if he desires. The church gives him a baptismal certificate and a letter which he may place in a Baptist church upon returning to Mexico."

Mr. Caldwell sends the complete list to the Foreign Mission Board which forwards names to foreign missionaries in Mexico.

At a School of Missions with a foreign missionary to Mexico, an Arkansas associational missionary gave him a stack of 400 cards bearing the names of braceros making professions of faith in recent services.

Thumbing through them, the foreign missionary said, "I know this man, he lives on my street. I know this man, too."

So, some of the people who could not be reached in Mexico, have been won in a strange land through the concern and Work of Christians in Arkansas.—Reprinted with permission from *Home Missions*

COVER

Mrs. Robb and her husband Mr. James H. Robb, Jr., are industrial migrants living in Pittsburgh, Pennsylvania. Mr. Robb is an engineer and they are members of the First Southern Baptist Church of Pittsburgh. Southern Baptist have no minorities among industrial migrants. Our missionaries are at work with agricultural migrants and travel across country as the seasons change.

LIBRARY

Royal Service

The Missions Magazine for Southern Baptist Women

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Help Us, God!

by Courts Redford

Executive Secretary
Home Mission Board, Atlanta

PULL up your chair and let us talk a few minutes about the Week of Prayer for Home Missions next month.

First, I want to thank you for what you did last year. That was a marvelous week we had. From all quarters there came reports that your periods of meditation and prayer were unusually good. Meetings were well attended, finances ran high, and the Annie Armstrong Offering was wonderful. You exclaimed your glad. There was money for every corner in the goals and some beyond the goal for Church work in new mission areas. You can readily see why I have been living on the mountain top. God has been good to us.

But, like the disciples of old, we must leave the mountain top to face the stark realities of life in the valley below. There are suffering bodies and aching hearts and anxious lips crying out, "I believe; help thou mine unbelief."

Jesus helped. He healed the boy. He brought courage and peace to a father's heart. He gave help. Even when the task seems impossible, God has the answer. We can never stand our own beyond His power. But we can feel so miserable when we leave Him out.

That is why, I am so glad to hear that you have the year selected as your theme, "Help Us, O God." Our stories depend upon God's help, and what a marvelous

program you have developed about the theme. My heart is filled with overflowing with hope, and courage, and anticipation as I envision Sunday, G.A. YWA's and the mighty host of those belonging to the 21,500 societies scattered all across this land as they meet our staffs and testimonies and prayer and giving. Only God can measure the results.

With the rising tide of interest and concern among Southern Baptists for world missions we realize anew our need for supernatural power, and we cry out, "Help us, O God."

We hear the cry of multitudes that are out of reach of a Baptist church and we realize that God has placed in our minds the program that is needed and in our congregations the people that are needed and in our possession the wealth that is needed, and in our hands the book that is needed, but that He is impossible to turn in our hearts the dedication that is needed with our I will surrender on our part. Then we cry out, "Help us, O God." Help us to dedicate ourselves anew to the kingdom as we help our fellow Christians to build churches in the world.

As we envision churches in which seeking minds and hungry hearts are answered and as awakened men and women are constantly looking with hopeful eyes toward these new lands and new missions, and as we hope on

money to meet the challenges, we cry, "O God, help us."

As men who have heard God's call turn wistful and hopeful eyes to new fields, and dream dreams and see visions of souls being saved and lives being blessed and then they face the awful reality. . . . How shall they bear without a preacher? And how shall they preach, except they be sent? and our mission board does not have the money to send them, then we cry out, "Help us, O Lord."

As we look at the multitudes that dwell behind the barriers of false religion and false philosophy and economic hopelessness, and national or racial prejudice, and alcoholic or narcotic servitude, and physical or mental handicaps, and spiritual indifference, and we hear these people cry out in deep distress, "While opportunity is ripe, we have no one to help us," then we look for volunteers and for buildings and for resources and we cry out, "Help us, O God."

When we look at America with her glorious history and her rich heritage, and when we see her great schools and learn of her scientific attainment, and when we see her abounding wealth and her rich resources, and when we see her churches and her institutions for healing and care, and when we see her growing population, her great cities, her abounding industry, and her will to achieve, then we look with hope

for a great spiritual awakening and cry out, "Help us, O God."

When we realize that atomic and missile weapons of war threaten our peace, and that crime and vice threaten our cherished way of life, and when apathy and indifference and unbelief stifle the witness of our churches, and when fear and hopelessness enslave our people, and when so many have forgotten or neglected the Lord of lords and the King of kings, then we cry out in alarm, "Help us, O God."

This special season of prayer and study and dedication is a time when we who love the Lord will say "Help us, O God" . . . but, we will say more. We shall say—

Make us, O Lord, new creatures in Christ Jesus

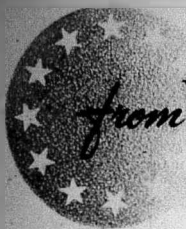
Mold us, dear Lord, after the similitude of our Master

Use us, O God, in winning others

Accept, O Lord, the devotion of our hearts, the service of our hands, and the riches of our possessions.

Help us, O God, to put Christ first and to find a place of service in the center of His will.

These are the reasons we have the Week of Prayer for Home Missions and the Annie Armstrong Offering, March 5-9 this year. May God bless you richly as you anticipate it and become a part of this spiritual experience!



from WASHINGTON

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

THE DEMOCRATIC PROCESS

Sam Rayburn had a better opportunity than perhaps anyone else in American history to observe this nation's democratic process. He was a member of the United States Congress for 45 years, during the administration of eight presidents. He served as Speaker of the House, feeling the pressure of public opinion from every section of the country, during four of these administrations.

Rayburn reflected on these observations of America as he faced death last Fall. And in those days of meditation he told W. B. Ragsdale of *U. S. News and World Report*: "I have absolute faith in the American people."

Ragsdale, a reporter and editor, had questioned the 79-year-old "Mr. Sam" if he thought the American people—occupied as they are with material things—are doing all they should to strengthen the nation in these days of international tension.

"It is just a question of how much the people know, how much they are called upon to do," Rayburn answered. "And that is what I have been trying to do—to bring them face to face with their responsibilities as citizens, and let them know that their responsibility right now is terrific."

Then Rayburn continued, in a sort of final admonition to the 180 million people who make up our nation: "I try to say to the people that we are all in this thing together, we all go up and stay up, or we all go down together. There is no room now for selfishness. There is no place for hate and distrust."

Rayburn observed "a great many people are standing on the corner criticizing this and that and the other, but when the supreme test comes, they usually come through, too."

Reporter Ragsdale questioned Rayburn on many things. The legislator praised the American plan of balance of powers between the White House and the Congress. An alert Congress amends, modifies or refuses to approve those proposals it considers unwise.

Rayburn agreed that Congress sometimes has trouble determining the will of the people. And that is why Congress often seems terribly slow in passing proposed legislation, he said.

"The big storm for or against measures comes from a small minority, and Congress wants to wait around and see not only whether these changes are necessary, but whether they are wise, whether they are in the public interest.

"Congress just doesn't like to be rushed," he continued. "And it shouldn't be on these vast questions. Great deliberation should be had, and many times it takes time. Taking time sometimes is not really a loss of time."

In the end, Rayburn said, "they will of Congress is the will of the people." Then, meditatively: "It might not be the apparent will of the people at the moment, but wise people—and the people of the United States are wise when they know the facts—finally determine what is the right thing to do."



Loving Life at 93!

Age is little handicap to Mrs. J. A. Lamb of Palmetto, Florida, who is active in her church at ninety-three years of age, a birthday she celebrates the last day of February. Rarely is she absent from Sunday school, the morning worship services, and regular meetings of Woman's Missionary Society, and her circle, of which she is co-chairman. She is secretary of the Extension Department of the Sunday school and visits regularly with the superintendent.

The year 1914 saw Mrs. Lamb serving as secretary of Florida Woman's Missionary Union, and twenty years later she served four years as vice-president. Following her

by Nina B. Guin



Mrs. Lamb, second from right, with her brothers and sisters on her 90th birthday

90th birthday she attended the annual meeting of the Florida WMU in Tampa, where she was escorted to the platform to be presented to the audience, and to receive an orchid. It was not expected that she would respond to the tribute paid her, but in a gracious and charming manner she won the hearts of everyone present by her impromptu remarks.

When the quarterly Woman's Missionary Union meeting is nearby Mrs. Lamb always goes and conducts a conference on the Florida Baptist Children's Home. At the last meeting when she was given opportunity to speak, she talked for seven or eight minutes in an interesting and informative manner about the Home. She has made this annual report at the general Association for years. Having no children of her own, but loving everybody's children, it is natural that her consuming interest through the years has been the Children's Home. She helped promote the establishing of the Home and served on the auxiliary to the Board of Trustees until the auxiliary was disbanded. A fountain on the campus of the Home is named in her honor.

Known as "Miss Lillie" to many friends and acquaintances throughout the county where she lives, she is the adored and adoring "Aunt Lillie" in her home which she

shares with her niece and family. Ten-year-old Tommy is the joy of her life.

Lillie Mason Lamb was born in Mississippi and educated in the public schools of Alabama and at Alabama Female College, a former Baptist school at Tuscaloosa, Alabama. The family moved to Birmingham when Lillie was about twenty years old and she became postmistress at Woodlawn, a position she held, she says, until the Republicans elected President Harrison and she lost the job because her father was an ardent Democrat!

Lillie moved to Palmetto, Florida to teach school where she soon met and married Mr. Lamb and gave up teaching. Other members of her family came to Florida. One brother, a year older, lives next door. They spend a great deal of time together. Two other brothers and two sisters are younger, one in the late seventies and the others in the eighties. They are a devoted family.

One of Mrs. Lamb's fondest memories is of the boys she taught in Junior class. She is particularly proud of Donald Weeks, a missionary of the Home Mission Board in Colorado. She disclaims any credit for his being a missionary, but she is happy that one of "her" boys is serving the Lord in a cause so dear to her heart. During the Week of Prayer for Home Missions last year, Mrs. Lamb read a letter from Mr. Weeks and commented on his work. The cause of Christ never had a better friend than Lillie Lamb.

Robert Browning wrote, "Grow old along with me, the best is yet to be . . ." and Miss Lillie could have written it too. Clear of eye and sharp of wit, she loves life and helps make life worth living for those around her. Her happy, loving spirit, her deep devotion, her complete surrender to God's will in her life, have set an example in dedication. Never has one been more loved and honored than she. Never has one loved others and honored the Lord more than Miss Lillie. As long as she lives, and as long as any live who know her, they will surely "arise up, and call her blessed."

As We Forgive

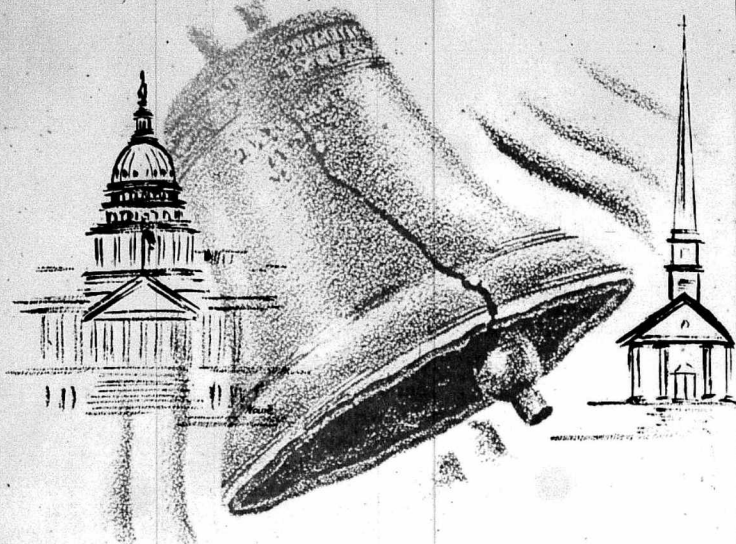
FORGIVENESS is an essential element in the Christian life. An unforgiving Christian is a contradiction. Forgiveness is peculiarly a Christian virtue representative of the element of rebirth which we hold to be essential in the Christian experience. . . .

What is true forgiveness? It is setting the wrong so completely out of mind that the former relationship is re-established as though nothing had happened. We are told that the early missionaries to Labrador found that the natives had no word for "forgive" and had to coin one from several words meaning, literally: "Not-being-able-to-think-about-it-anymore."

But let us return to the words of Jesus in the prayer which he taught his disciples, and two aspects of forgiveness which are imbedded in the words we have quoted: Forgive us . . . as we forgive. The first truth about forgiveness is hidden in the first clause, "Forgive us," and is the recognition of our own constant need of forgiveness. Each of us is dependent always upon the forgiveness of God and of others if life's self-respect, faith, confidence, working relationships, and friendships are to be maintained.

When we begin a new day we know that before it is over we shall have done and said things which must be overlooked by many others if life is to go on peaceably and smoothly. This is because we live in a crowded, tense world with many conflicting interests. "If we say we have no sin, we deceive ourselves and the truth is not in us. . . . All have sinned and come short of the glory of God. . . . Let him who is without sin cast the first stone."

How utterly dependent we are upon the forgiving forgetfulness of our fellows. How much more even must we rely upon God's forgiveness outside ourselves, what right have we to refuse forgiveness when our turn comes to forgive? This must be why Jesus taught us to pray "Forgive us . . . as we forgive"—Copied.



MOST literate Americans are familiar with the Communist attempt periodically to rewrite Russian history. However, relatively few are aware that a similar attempt is being made by the Roman Catholic Church to rewrite American history in terms of alleged Roman Catholic achievements. Television "documentaries," feature articles in nationally circulated magazines, and thousands of lines of newspaper copy have appeared in recent years wearing Roman Catholicism's new look.

THE CATHOLIC IMAGE OF AMERICA

According to the new image of America which has emerged from the fertile imaginations of the Catholic professional writers, it now appears that the concept of religious freedom was born in Catholic Maryland;

that George Washington became a Catholic before his death; and that Jefferson received the principles of democracy which are so eloquently expressed in the Declaration of Independence from Thomas Aquinas and Robert Bellarmine, famous Catholic authors of the past. These are crass fabrications, of course. Historical accuracy and truth seem to weigh very little upon the consciences of the writers!

It apparently matters little to such partisans that the Spanish Inquisition was still in force during the entire colonial period in America and was maintained in the Western Hemisphere until 1820. The Secretary-Priest of the Holy Office of the Inquisition, Llorente, writing in 1791 stated that according to the records which he had examined, under the auspices of the Catholic church more than 300 thousand persons had been put to death by burning!

Behind ROMAN CATHOLICISM'S New Look

by W. R. Estep, Jr.

Dr. Estep is professor of church history, Southwestern Baptist Theological Seminary, Fort Worth.

PUBLIC PRONOUNCEMENTS

Public pronouncements made by Roman Catholic groups, lay and clerical, have led many to believe that the Roman Catholic Church has become Americanized, so much so in fact as to deserve recognition as an entity in itself separate from the mother communion. Typical of these statements was that made by John T. McNicholas, former Archbishop of Cincinnati, who, speaking for the Catholic bishops of the United States, wrote in 1948:

We deny absolutely and without any qualification that the Catholic Bishops of the United States are seeking a union of Church and State by any endeavors whatsoever either proximately or remotely. If tomorrow Catholics constituted a majority in our country, they would not seek a union of Church and State. They would then, as now, uphold the Constitution and all its amendments, recognizing the moral obligations imposed on all Catholics to observe and defend the Constitution and its Amendments.

In the same year the archbishop made

Evidently, the exponents of the Catholic interpretation of American history have conveniently overlooked some unpleasant facts of history. At the very time Thomas Jefferson, James Madison, and the Baptists of Virginia were seeking to disestablish the Episcopal church in Virginia in their struggle to achieve complete religious freedom, the Roman Catholic Church through the Holy Office of the Inquisition was still condemning men to death as heretics. An example of the Catholic version of American history may be seen in Theodore Maynard's *The Story of American Catholicism*. In this work Maynard confuses the limited toleration of Maryland with religious freedom and ascribes to the Calverts that which was never a part of their thinking or their government.

The truth of the matter is that no colony in the New World with the exception of tiny Rhode Island enjoyed complete religious freedom. In Rhode Island alone was the separation of church and state a principle of government. And, of course, without separation of church and state there can be no guarantee of religious freedom.

THE ROMAN CATHOLICISM'S NEW LOOK

his much publicized statement, the bishops, archbishops, and cardinals of the Roman Catholic Church in the United States declared, according to *The New York Times*, that the concept of separation of church and state was a "shibboleth of doctrinaire secularism."

However, many prominent Roman Catholics in important positions of influence throughout the nation have repeatedly affirmed their faith in and support of the constitutional provisions for the separation of church and state and religious freedom. The Knights of Columbus (Catholic men's organization) advertisements which continue to appear in newspapers and magazines throughout the nation reassure the American public at large that American Catholics believe in the American way of life and its concepts of equality and freedom. Thus, the image of a broadminded Catholicism which expects the Pope momentarily to grant wide sweeping concessions to the American Catholic Church in order that it might be freed from the shackles of its medieval concepts has emerged as Catholicism's new look. But, the thinking person cannot fail to ask, "What's behind Catholicism's new look in America? Can we accept it at its face value?"

In a Protestant conditioned environment, non-Catholics and even some Roman Catholics are tempted to think of Catholicism as a movement much like that of the Baptists or Methodists. But such is not the case at all. The Roman Catholic Church is a totalitarian organization. Both government and doctrine come from the top down. The rank and file of the membership have absolutely nothing to say about the policies of their church. What an individual Catholic may believe must be in accord with the teachings of his church. Undoubtedly the majority of

American Catholics are good Americans and believe in the Constitution of the United States and the Bill of Rights without mental reservations of any kind. However, this is not the issue. The question is: What does the Roman Catholic system actually believe about democracy, separation of church and state, and religious freedom?

Fortunately, the answer to the foregoing question is not difficult to discover since there is an abundance of material from official sources upon which to draw. Since the Roman Church is basically the same in all essential respects around the world, American Catholicism, as an organic part of the whole, cannot escape being completely identified with the Roman Catholic Church. Any superficial differences which may appear in American Catholicism are due primarily to the influence of an overwhelming Protestant environment. Therefore, Popes have spoken for American Catholics on the very issues discussed in this article and have unequivocally condemned separation of church and state, religious freedom, freedom of the press, public schools, and the democratic concept that the power to govern rests within the hands of the people.

How then can responsible Catholic officials, who are quite familiar with the Encyclicals of Popes Pius IX, Leo XIII, and Pius X, apparently affirm their allegiance to the Constitution of the United States as some did in 1948. The answer is to be found in the policy of expediency, which Leo XIII spelled out quite clearly, and in a Catholic interpretation of the Constitution.

The expediency policy was set forth by Leo XIII in the *Encyclical Letter Libertas Protestantissimum*, June 20, 1888, and as stated by the Pontiff, reads:

Although in the extraordinary conditions of these times the church usually acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient to permit them . . .

A Catholic interpretation to the First Amendment of the Constitution has been given by Father Ralph Gorman in an article entitled "The Distorted First Amendment," appearing in *The Texas Catholic*, September 17, 1960:

The purpose of the Amendment was to establish the equality of all religions before the state and not separation of church and state. There were so many contending Protestant sects—some the established churches in certain states—that selection of one to be the established church for the entire country was impossible.

The first Amendment did not forbid the Federal Government to maintain relations with various churches or even to support them as long as it did so impartially.

A Catholic lawyer's interpretation of the constitutional provisions for separation of Church and State is given in the September 26, 1960, issue of *Christianity Today*:

1. The idea of the separation of church and state as a "wall of separation" between the church and state is only a metaphor, a figure of speech, a slogan.

2. The First Amendment was not intended to divorce religion from government or to impose government neutrality between believers and disbelievers but to meet in a practical manner the problems raised by a multiplicity of sects by prohibiting Congress from adopting any one religion.

3. There was no intent on the part of the drafters to bar a general support of religion by the federal government, and therefore the limitation does not prohibit the non-preferential expenditure for religious purposes of funds raised by federal taxes.

Thus, since the constitutional provisions were only for equality among believers, the Constitution does not in any way guarantee freedom of non-belief.

It would appear from the Encyclicals of

the Popes and the official textbook on political science used in Jesuit schools, written by the priests, John Ryan and Francis Boland, that the foregoing interpretations of the Constitution are faithful reflections of the Roman Catholic positions.

The fact that the religious liberty provisions of the Constitution of the United States came out of the struggle for religious liberty in Virginia at which time Baptists fought against a general assessment bill for the support of all religions has apparently escaped these writers. In fact, Rev. John Leland's objection to the Constitution without a bill of rights anticipated the very situation in which we are likely to find ourselves.

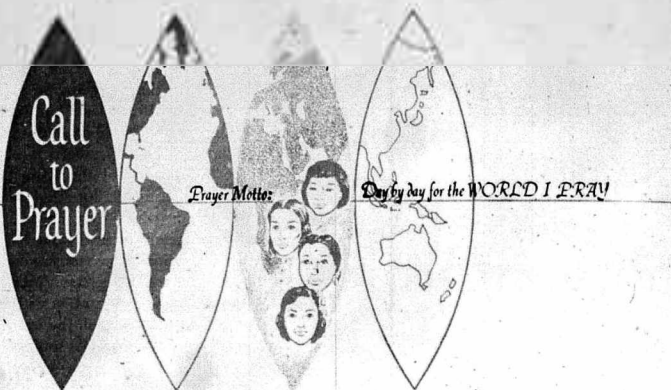
What is clearest of all (wrote Leland to Madison) Religious Liberty is not sufficiently secured. No religious test is required as a qualification to fill any office under the United States, but if a majority of Congress with the President favour one system more than another, they may oblige all others to pay to the support of their system as much as they please, and if oppression does not ensue, it will be owing to the mildness of Administration, and not to any Constitutional defense, and if the manners of people are so far corrupted, that they cannot live by Republican principles, it is very dangerous leaving Religious Liberty at their mercy.*

CATHOLIC INFLUENCE

The Roman Catholic Church is quite adept at manipulating mass media to achieve its goals. At the present time on a multiplicity of fronts, the American people are being made aware of the "one true church and her divine prerogatives." Through television shows and the movies, priests and nuns are consistently portrayed in the most favorable light and even glorified while at the same time such libelous

(Continued page 24)

*J. M. Dawson, *Baptists and the American Republic*, \$5.00 from Baptist Book Stores.



Prepared by MISS HANNAH E. REYNOLDS

1 THURSDAY God reigneth over the heathen: God sitteth upon the throne of his holiness. Psalm 47:8. (read vv. 1-9.)

"Our greatest need in Taiwan is for God-called national pastors. This fruitful field has few Christians who have known the Lord longer than twelve years for our work began here in 1948. The beautifully equipped new seminary is ready to train men for service but those who are called to preach are few and some who are not called slip into places of leadership hindering and sowing discord. Our prayer is that the Holy Spirit will give discernment in screening out all who are not called and that the Lord of the harvest will thrust forth his own workers into this whitened harvest field"—J. A. Herring.

PRAY for J. A. Herring,* Taiwan, Mrs. B. T. Griffin,* Nigeria, Mrs. Andres Rodriguez, Havana, Cuba, ev.; J. E. Gonzalez, Texas, Mario Grimaldo, Texas, Sp. ev.; W. T. Watts, Oklahoma City, Okla., Negro ev.; Mrs. M. K. Wasson,* Nigeria, ed.; Gladys Keith, La., retired.

2 FRIDAY I count everything as loss compared to the possession of the priceless privilege—the overwhelming preciousness, the surpassing worth and supreme advantage of knowing Christ Jesus, my Lord, and of progressively becoming more deeply and intimately acquainted with Him, of perceiving and recognizing and understanding Him more fully and clearly. Phil. 3:8 (Amplified New Testament). (read vv. 6-12.)

James P. Kirk, from Brazil, suggests for his birthday the preceding Scripture verse from the Amplified New Testament and writes:

"I suppose our greatest need right now is personnel. The fields are white unto harvest, and the laborers are so few. We have been blessed in receiving new recruits during the past few years, but a large number will be retiring from service in the next few years.

"How grateful we missionaries are for the prayer calendar, and eternity alone can reveal the good that the prayer of Southern Baptists who use it consistently has done."

PRAY for J. P. Kirk, Rio de Janeiro, Bra-

zil, ev.; Sara Wilson, New Orleans, La., GWC; Mrs. A. Worthington, Okla., retired.

3 SATURDAY And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work. 2 Cor. 9:8. (read vv. 5-15.)

"We just returned from three weeks of meetings with the Mission and our national brethren, and are indeed happy over progress that has been made toward co-operation in the greatest segment of our work—that of our churches and their organizations. In growing national consciousness, typical of the day in which we live, we are happy to be so far along in both understanding and organization as we are here in Colombia"—Dr. George H. Kollmar, Colombia.

PRAY for G. H. Kollmar, Barranquilla, Colombia, F. B. Owen, Kediri, Indonesia, MD; Mrs. H. D. McCamey,* Nigeria, RN; S. A. Qualls,* Brazil, BA; Dorothea K. Lane,* Japan, ed.; Mary L. Saunders, Manila, Philippines, pub.; Mrs. C. J. Smith, Clinton, Okla., Ind. ev.; R. B. Alvarez, Texas, Sp. ev.



4 SUNDAY Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. Heb. 13:5. (read vv. 5-9.)

Missionaries serving in Chile have reported that the disastrous earthquake of May, 1960, seemed to draw the people closer together and to turn their hearts toward God. The way was further cleared for the gospel message by the generous response of Southern Baptists in sending clothing and other supplies to help Baptists in distress. The people of Chile were deeply grateful for this tangible expression of Christian compassion, and it

Missionaries are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia, and in **HOME MISSIONS**

opened a great opportunity for missionaries and nationals in that area to present Christ.

PRAY for E. F. Holmes, Concepcion, Chile, Mrs. B. A. O'Neal, Maceio, Brazil, Mrs. R. A. Fowler, Sao Paulo, Brazil, ev.; Mrs. Frank DiMaggio, La., Mrs. J. G. Sanchez, N. Mex., Mrs. J. E. Jackson, China-Japan-Philippines, retired.

5 MONDAY But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John 15:26. (read vv. 20-27.)

Do we remember to pray, not only for the work that calls our missionaries to faraway places, but for their very human and personal needs in lands that are strange to them? Some of the conditions that challenge our intercession are: 1. Children's health problems where unfamiliar infections and diseases are easily developed and doctors and hospitals often inaccessible; 2. Safety of the missionaries traveling to and from their fields of duty, driving or walking through the multitudes on streets no wider than alleys, and with no sidewalks; 3. The frequent failure of electricity and the water supply which is a serious hazard in the Orient because repairs are less easily made there.

PRAY for Mrs. L. N. Nelson, Hiroshima, Japan, C. F. Roberson, Lagos, Nigeria, Mrs. S. P. Jackson, Belo Horizonte, Brazil, Mrs. J. P. Gilbert, Quito, Ecuador, ev.; Deusdedit Escobar, Panama City, Panama, Ind. ev.; Lila F. Watson, China-Taiwan-Hong Kong, retired.

6 TUESDAY Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Psalm 71:3. (read vv. 1-5.)

"We have just moved from the Baptist Belt of New Mexico (Clovis) to the cradle of the Vatican (Las Vegas). The field is difficult, a real challenge, and very promising. Pray that as God blessed us in Clovis, he may likewise bless us here in Las Vegas. He helped us see the work grow in Clovis and to establish new work in Bovina, Texas, and we believe that God used us as his instruments in the salvation of numerous braceros (Mexican nationals), who were stationed near our field"—Mrs. Dan R. Contreras, Las Vegas, New Mexico.

PRAY for Mrs. D. R. Contreras, Las Vegas, N. Mex.; Epifanio Salazar, Waco, Texas, Sp.

ev.: Francisco Rodriguez, Matanzas, Cuba, Jerry Hobbs,* Thailand, Reiji Hoshizaki, Chigusa-ku, Japan, Hattie M. Gardner, Okoto, Nigeria, ev.: Emogene Harris, Oyo, Nigeria, ed.: Delilah Jones, Eku, Nigeria, RN: Mrs. V. T. Yearwood, Panama, retired

1 WEDNESDAY Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prov. 3:5. (read vv. 1-7.)

"To me this is one of the most difficult fields in the world. Here we find idolatry and all the evils that go along with it. We have sun-worship, peyote-worship, and arrowhead worship to combat, as well as other sins, such as the liquor evil. The greatest difficulty here is reaching Indian men. Women and children respond, but the men are laughed at if they do. Under such pressure it is hard for them to separate themselves from their past life, or even to attend services."—T. H. York, Cheyenne-Arapahoe Indian Field, Oklahoma

PRAY for T. H. York, Canton, Okla., Ind. ev.; Isidoro Garza, Calif., Sp. ev.; Mrs. Paul Rogosin, San Francisco, Calif., Russian ev.; Mrs. F. B. Huey, Jr., Sao Paulo, Brazil, ev.; Mrs. C. L. Martin, Jr., Japan, SW; Mrs. E. M. Treadwell, Albuquerque, N. Mex., GWC; L. C. Atomp, Bulawayo, So. Rhodesia, pub.; Martha E. Knox,* Japan, ed.; Maitie A. Baker, Brazil, retired

2 THURSDAY Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. 2 Thes. 3:1. (read vv. 1-5.)

"Our field of service has changed from the Spanish work we did for 14 years, to service in the Chinese Mission here. Although there is constant need for funds to put mission programs into action, there seems to be even greater need for capable, prepared workers to enter open fields needing leaders and also to begin new work. This prayer object is especially pressing in the Spanish work. The Baptist Chinese Mission here is thinking of organizing into a church. Pray with us that we go forward with care and speed to accomplish the Lord's will."—M. E. O'Neill, El Paso.

PRAY for M. E. O'Neill, El Paso, Texas, Sp. ev.; Mrs. Ross Hanna, Quapaw, Okla., Ind. ev.; Katie Murray,* Taiwan, D. E. Smith, Minna, Nigeria, ev.

3 FRIDAY Ye have not chosen me, but I have chosen you, and ordained you, that ye

should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. John 15:16. (read vv. 12-19.)

"Missionaries are people too. Satan knows that and tries hard to kill or weaken our influence. But, we know that Christ has chosen us to serve him. Please pray, therefore, that we may be kept in God's will and that we may, with Paul, be unashamed to preach and teach the Gospel of Jesus Christ!"—Herbert W. Neely, Southern Rhodesia.

PRAY for H. W. Neely, Bulawayo, So. Rhodesia, Mrs. K. R. Wolfe, Sao Paulo, Brazil, Mrs. Domingo Fernandez, Havana, Cuba, ev.; R. L. Parker, Jr., Crowley, La., Negro ev.; Alexander Paselti, Tampa, Florida, Sp. ev.; G. R. Martin, Penang, Malaya, ed.

10 SATURDAY This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. 1:15. (read vv. 8-15.)

A missionary once said to interested friends that in his opinion older Italians were the hardest of all language groups to reach with the gospel message. The teachings of Rome are deeply entrenched in their background and sometimes national and religious loyalty are one and the same to them. It is often difficult for them to listen with open minds to those who point out the Way, the Truth and the Life. Yet our missionaries are making progress in winning them.

PRAY for Abraham Wright, III, retired; C. E. Sanders, Tucson, Ariz., Daniel Sotelo, Los Angeles, Calif., Sp. ev.; Mrs. D. N. Mayhall,* S. E. Ray, Ogbomoso, W. D. Frazer, Oyo, Nigeria, Nadine Lovan,* Ghana, ev.; B. J. Walsh, San Jose, Costa Rica, ed.



11 SUNDAY And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone. Matt. 14:23. (read vv. 23-27.)

The Chinese Baptist Convention in the

Philippines voted in May 1961 to use an evangelist from Taiwan for two years of revival services among the four churches and three chapels. Filipino churches have not yet formed a convention but co-operate through three associations. Several churches have reported good results in revival services. Pray that progress may continue steadily and that missionaries and national Christians on these islands may feel the definite leading of the Lord as they face problems and make plans for the future.

PRAY for E. H. Watker,* Philippines, ed.; C. L. Miller, Hilo, Philippines, Mrs. S. P. Howard, Jr., Shimane-oki, Japan, C. J. Burdett, Hanchu, Taiwan, ev.; A. M. Lugo, Edinburg, Texas, Sp. ev.; Ruby L. Wheat,* Korea, RN: Mrs. C. A. Baker, Brazil, retired

12 MONDAY But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Cor. 9:6. (read vv. 6-11.)

Tanganyika, Africa, a relatively new field for Southern Baptists, reports openhearted reception of the Truth as proclaimed by our missionaries. A young man heard the good news of salvation for the first time in Mbeya and became so burdened for his people he walked the 30 miles four times to beg the missionary to come and preach in his village. Finally it was arranged. Many came from faraway to hear the Word. Among them was another young man who had walked eleven miles. He was converted. Because of the genuine concern of these two men for the lost, two thriving Baptist churches have now been developed. These men are the pastors of the churches. Their contagious zeal has brought many to Christ in that area.

PRAY for Mrs. H. B. Roone,* Tanganyika, Mrs. H. E. Peacock, Sao Paulo, Mrs. H. O. Hendrick,* Brazil, ev.; Ruth Randall, Brazil, J. B. Higgs, China, retired; Ada Young, New Orleans, La., GWC; H. A. Borah, St. Louis, III, RN

13 TUESDAY How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. 10:14. (read vv. 8-15.)

"Last September we celebrated our second year of living in Japan. My husband is pastor of the second English-speaking church here in Japan, the Kanto Plains Baptist Church. Our Japanese Mission meets on Thursday nights. The church is finishing an

educational building and there is need for a new auditorium. Pray that our Japanese work will become strong enough to establish a church in this area. Also remember us in language study!"—Mrs. T. D. Cox, Tokyo.

PRAY for Mrs. T. O. Cox, Tokyo, Japan, C. A. Allison, Dar es Salaam, Tanganyika, M. C. Reed, Natanya, Israel, J. R. Marshall, Jr., Bangkok, Thailand, R. E. Morris, Kaohsiung, Taiwan, Mrs. J. D. Spann, San Carlos, Uruguay, Mrs. G. M. Faile, Jr., Nalerigu, Ghana, Mrs. Daniel Rodriguez, Havana, Cuba, ev.; J. C. Anderson, Argentina, ed.; S. R. Flewellen, Nalerigu, Ghana, med.; Mrs. M. S. Blair, Argentina, retired

14 WEDNESDAY For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Eph. 6:12. (read vv. 10-18.)

Miss Farmer, Good Will Center director in Columbia, S. C., tells how in the midst of a meeting of teen-age boys for Bible Study, woodwork, fellowship and food, two policemen came asking for a boy in the group. He was wanted for a crime in another state. She describes her agony of heart as she shut herself in her room to pray for 19 boys from her field who had been arrested in recent months. "Oh God," she prayed, "give me strength and grant Thy power to rescue these boys in the Name of Jesus." Missionaries among sin-hardened people in our own land need our faithful, intercessory prayer.

PRAY for Gladys Farmer, Columbia, S. C., GWC; Mrs. Eulogio Garza, San Antonio, Tex., Sp. ev.; J. R. Cheyne,* So. Rhodesia, W. A. Hatton, Rio de Janeiro, D. N. Sharpless, Rio Grande do Sul, Brazil, Mrs. J. M. Carpenter, Monrovia, Liberia, ev.

15 THURSDAY For with God nothing shall be impossible. Luke 1:37. (read vv. 30-38.)

Miss Jovita Galan has started a kindergarten at the Eastlawn Mission, San Antonio, Texas. "Please pray for my new field of work," she writes. "I have been working in Antioch Mexican Baptist Church for five years. This past year nine older kindergarten children have come to Christ, and four have been baptized. Adults also have come. My mother prayed for fifty-one years for the salvation of my father, and he was saved just seven hours before he passed away. I believe with all my heart that many blessings come because people are faithful in praying for us. My need for your prayer is great!"

PRAY for Miss Jovita Galan, San Antonio, Texas, Sp. ev.; Olive Lawton, Taipei, Taiwan, Mrs. D. R. Cobb, Songkhla, Thailand, Dale Moore, Jankrama, Nigeria, ev.; Martha L. Franks, Taiwan, Mrs. Hoke Smith, Jr., Cali, Colombia, ed.

16 FRIDAY Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done Acts 8:13. (read vv. 9-13.)

Mrs. J. D. Hancock, missionary in France appeals for the prayer of Southern Baptists. She writes: "We do so much appreciate your consideration of our work here in France. Our needs are many but just now our greatest need is for more Frenchmen to hear and heed the call of service in God's work."

PRAY for Mrs. J. D. Hancock, Olivet, France, W. E. Verner, Ghana, D. L. Mills, Buenos Aires, Argentina, ev.; J. A. Yarbrough, Kaduna, Nigeria, Mrs. W. B. Hicks, Baguio, Philippines, Ola V. Lea, Taipei, Taiwan, ed.; E. M. Bostirk, Jr., China, Mrs. L. Johnson, Brazil, John Mein, Brazil-Bahamas, retired

17 SATURDAY Therefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord 1 Cor. 15:58. (read vv. 51-58.)

"Thank you for this opportunity to share a burden with the women of Woman's Missionary Union. It is my feeling there is no other group in the world that has the prayer potential of this group."

"In the light of developments in the Orient a new sense of urgency permeates planning and thinking concerning our work. With the possibility that doors will close, and the fact that the population is increasing faster than present methods can reach them, missions as usual will not suffice. Pray for an outpouring of the Holy Spirit upon Korea, which will supply the needed power and effectiveness for every effort put forth"—T. H. Dowell, president of the seminary, Taejeon, Korea.

PRAY for T. H. Dowell, Korea, ed.; Mrs. R. C. Hill, Chonburi, Thailand, Mrs. W. E. Wyatt, Ibadan, Nigeria, ev.; R. J. Green, Tuba City, Ariz., Ind. ev.; Mrs. J. C. Ware, Guadalajara, Mexico, RN; Mrs. R. E. Chambers, China, A. S. Patterson, Nigeria, retired

PRAY DURING THE WEEK OF PRAYER FOR HOME MISSIONS



18 SUNDAY I can do all things through Christ which strengtheneth me Phil. 4:13. (read vv. 9-13.)

Mrs. Quinn Morgan writes that God is really blessing the Spanish work on their field in California. They have organized a Training Union, a Woman's Missionary Society, GA, and an RA. Attendance is growing. A great problem is transportation. Her husband has to transport many of the people to and from the church. "We need consecrated, trained teachers and leaders, who will share this responsibility," she says. "Please pray that we continue to be able financially to pay for the property which God led the church to buy. Most of our people need your prayer to keep them faithful."

PRAY for Mrs. Quinn Morgan, Bakersfield, Calif., Sp. ev.; Mrs. Manuel Quintana, Pinar del Rio, Cuba, Mabel Summers, Beirut, Lebanon, Mrs. J. H. Carpenter, Orient, ev.; W. E. Whelan, Korea, DMD

19 MONDAY Therefore, they that were scattered abroad went every where preaching the word Acts 8:4. (read vv. 3-8.)

Missionaries who have been forced to leave China because of communism tell us they can see God's hand in it, for throughout the Orient they have been sent by our Foreign Mission Board to faraway places never before reached by Southern Baptists. New missionaries have been sent to these fields also; with the strength of youth they labor with seasoned missionaries. The work and the workers on these newer fields of endeavor need our sustained prayer.

PRAY for Jennell Greer, Bangkok, Thailand, Mrs. B. B. Tisdale, Tarlac, Philippines, T. J. Kennedy, Nigeria, Mrs. F. A. Hopper, III, Jerusalem, Israel, Mrs. G. A. Canzoneri, Baia, Brazil, A. R. Bedford, Argentina, ev.; R. H. Panom, Eku, Nigeria, MD; Azilio Rivera, San Blas, Panama, R. C. Sieg, Oklahoma City, Okla., Ind. ev.; Mrs. Pedro Car-

ranzo, Douglas, Ariz., Sp. ev.; Elizabeth Newman, St. Louis, Ill., GWC; Mrs. J. L. Isaacs, Ala., retired

20 TUESDAY I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world John 17:14. (read vv. 14-21.)

The Christian world honors the memory of five missionary martyrs of another faith in Ecuador who with courage and dedication planned to set up a base of operation from which they might give the gospel to a primitive tribe of Indians. For several months they made friendly gestures such as dropping from their plane gifts calculated to please. Then one day they landed the plane in the hostile area, made radio contact with their mission station, reported that visitors had arrived, and nothing more was heard from them. Four of their spear-pierced bodies were found floating in the river. The fifth was never recovered.

Southern Baptist missionaries in Ecuador today are also dedicated and courageous. They too are called and commissioned of Christ to go where He leads regardless of danger.

PRAY for J. P. Gilbert, Quito, Ecuador, ev.; W. A. Cowley, Jos, Nigeria, ed.; Mrs. R. S. Franks, San Jose, Costa Rica, SW; J. V. Larson, China-Philippines-Taiwan, Mrs. J. L. Mope, Tex., Mrs. Paschal Arpaio, Calif., retired

21 WEDNESDAY Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much James 5:16. (read vv. 11-16.)

We are told that Nigeria's greatest asset is to be found in its people, who possess a happy combination of patience and healthy modern aggressiveness. Thinking people in Nigeria know that to be really great and to realize the fruits of their newly-gained freedom, Nigeria must be spiritually strong. Our Baptist work in Nigeria began in 1850 and has resulted in a vigorous Baptist body of believers. The Nigerian Baptist Convention has its own foreign mission program and a well planned ten-year expansion program to strengthen the work in the homeland. Let us thank God for constructive missionaries who helped to build this firm foundation of Christian faith in Nigeria.

PRAY for Margaret Marchman, Shaki, Nigeria, ed.; Mrs. W. R. Wakefield, Makati, Philippines, A. A. Giannetta, Sao Paulo, Mrs.

H. W. Fite, Jr., Ceres, Brazil, Mrs. E. H. Walworth, Mexico, Lucy E. Wagner, Korea, ev.; Doris Christensen, Santa Fe, N. Mex., Ind. ev.; Mr. and Mrs. L. A. Sealy, Panama City, Panama, Sp. ev.; R. G. Van Royen, Texas, Field Worker; Mrs. Hazel McGill, New Orleans, La., RM

22 THURSDAY The Lord is nigh unto all them that call upon him, to all that call upon him in truth Psalm 145:18. (read vv. 14-21.)

Medical missionaries in Japan urge us to pray for missionary nurses and for a nursing school for the Japan Baptist Hospital and for dedicated Christian young women of Japan to give their lives to this profession. Surely, "to heal their diseases" is an important way wherein Southern Baptists are seeking to follow the Master's footsteps. Remember the medical ministry of missions as you pray.

PRAY for Mrs. E. L. Oliver, Kagoshima City, Japan, med.; Mrs. G. L. Hix, Mrs. J. H. Hammett, Taipei, Taiwan, Mrs. F. G. Ross, Durango, Mexico, ev.

23 FRIDAY And he led them forth by the right way, that they might go to a city of habitation Psalm 107:7. (read vv. 1-7.)

As we pray today for two retired missionaries who once served in China let us make earnest intercession for Chinese Christians everywhere. The lives, service, prayer and money invested in missions in China was not wasted, for thousands were led to know the Lord. Many of these are still suffering oppression and persecution because they are true to Him. Others have been forced out of China. Remember them fervently at the throne of grace.

PRAY for Flora E. Dadson, China-Hong Kong, Mrs. R. E. L. Mewshaw, China, retired; Alma N. Graves, Fukuioka, Japan, ed.; Mrs. T. K. Edwards, Ogbamoshu, Nigeria, RN; Lloyd Nottah, Ariz., Ind. ev.

24 SATURDAY I will therefore that men pray every where, lifting up holy hands, without wrath and doubting 1 Tim. 2:8. (read vv. 1-8.)

A missionary in Argentina requests prayer for the International Baptist Seminary in Buenos Aires. He asks prayer that the missionaries may be enabled to meet the challenge the students present with their varied backgrounds and often limited preparation. He asks prayer for wisdom, patience, and understanding for missionaries who guide

the spiritual habits of the young people.

PRAY for R. B. Robertson, Mendoza, Argentina, L. A. Doyle, Jr.,* Brazil, Mrs. J. T. Lochridge, Cotabato, Philippines, Mrs. J. K. Ragland, Beirut, Lebanon, ev.; Mrs. Ruth M. Rumphol, Oyo, Nigeria, RN; Viola D. Campbell, Bap. Sp. Pub. House, El Paso, Tex., pub.; Mrs. R. T. Bryan, China, Lora Clement, China-Singapore, Mrs. R. L. Bausum, China-Taiwan, retired



25 SUNDAY Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not. Jer. 33:3. (read vv. 1-3.)

"Here is a brief prayer-request for use in Royal Service Call to Prayer," writes Mrs. B. E. Adams from Chile:

"A Christian home can be a very effective witness on the mission field. Pray that Christ will be presented through our home to our neighbors here in Concepcion and to the University students with whom my husband works. Pray for the children with whom our three little daughters play."

PRAY for Mrs. B. E. Adams, Concepcion, Chile, Mrs. C. H. Lawhon, Sr., Pasay City, Philippines, Mrs. T. D. Guillatt, Japan, ev.; Alice Huey, China-Hawaii, Jane W. Lide, China, retired

26 MONDAY Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt. 28:19,20. (read vv. 16-20.)

Mrs. W. B. McNeely in Brazil asks our prayer for God's watchcare over their work in Brazil when she and her husband are on furlough beginning in June of this year. "We are praying daily for the Lord's direction," she says. "It is not easy to leave so large a work for a whole year. The last time we left, we came back to find the school enrollment had dwindled to about half, the church was divided, and it has taken a long time to build

back. We need your prayers and those left in charge will need them too."

Mrs. McNeely's mother-heart also covets your prayer for their son, a Margaret Fund student now in Albuquerque, and for their lovely daughter who will remain in the states when the parents return to Brazil.

PRAY for Mrs. W. B. McNeely, Estado do Rio, Brazil, Mrs. M. E. Phillips, Dar es Salaam, Tanganyika, ev.; Mrs. Donald Phlegar, Calexico, Calif., Sp. ev.; J. W. Ross, Bap. Sp. Pub. House, El Paso, Texas, pub.; Mrs. R. F. Goldie,* Ghana, RN; Mrs. D. P. Appleby, Brazil, N. T. Tull, La., retired

27 TUESDAY Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Isa. 55:3. (read vv. 1-5.)

Mexico to the south of us needs the prayer of Christian people sorely. It has been a mission field for Southern Baptists a long time, but there is still a great unfinished task there, a tremendous challenge to missionary hearts. Dr. Josef Nordenhaug of the Baptist World Alliance says, "When we as believers in Christ face up to our staggering unfinished task, we must keep in mind that we shall always be faced with unfinished tasks. But we firmly believe that God's redemptive purpose in Christ cannot be thwarted by those who raise a rebel flag against Him. Nor is the love of God for the world abridged by an increase in world population."

PRAY for Mrs. E. L. Cole, Guadalajara, Mexico, S. P. Jackson, Minas, Brazil, Mrs. W. D. Frazier, Oyo, Nigeria, Mrs. C. W. Bedenbaugh, Dar es Salaam, Tanganyika, ev.; Mrs. Lee Aufill, N. Mex., A. W. Hancock, Okla., retired

28 WEDNESDAY The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9. (read vv. 8-13.)

Mrs. J. H. Humphrey, former head of the home economics department in the Hawaiian Baptist Academy in Honolulu, is being transferred to the Philippines to serve as dean of women in the Baptist Seminary at Bayugo City. She hopes to start a home economics department in the Seminary to help women to be better homemakers and mothers. "Now that Hawaii is a state and no longer foreign territory," she writes, "many of the missionaries are being transferred, but needs have

not changed. Pray for the work there, especially at our Baptist Academy as it prepares young people to be better Christians." She adds, "It is a great spiritual uplift to know the WMU is praying for us missionaries on our birthday. We thank you."

PRAY for Mrs. J. H. Humphrey,* Hawaii, ed.; R. F. Goldie,* Ghana, MD; Mrs. W. E. Salee, China, Mrs. F. H. Linton, Panama, retired; Homero Yearwood, Vacaville, Calif., Sp. ev.; L. W. Crews, Lawrence, Kansas, Ind.

en.; Mrs. Marcos Rodriguez, Matanzas, Cuba, Mrs. C. G. McCalman, Sao Luiz, R. E. Smith, Sao Paulo, Brazil, Mrs. W. E. Allen, Dar es Salaam, Tanganyika, Mrs. B. T. Thorpe, Gwelo, So. Rhodesia, ev.

BA	Baptist Administration	med.	medical evangelism
DMH	Division of Medical Health	pub.	publication
ed.	editorial	RN	Reverend Mission
ev.	evangelism	Sp.	Spanish
GWC	Good Will Center	Sp.	Spanish
Ind.	Indiana	SW	student worker
MD	Medicine		not for birth

READ without prejudice

by MARY CHRISTIAN
Missions Book Editor,
Broadman Press

THE newscast was over. I reached out to turn off the radio. When I heard the words, "This is the Catholic Hour," I decided to listen. The speaker was discussing separation of church and state. He said that non-Catholics do not understand Catholics. The whole discussion got me to talking in myself, replying to the speaker's statements.

Finally, I decided I'd check through books on Catholicism.

I picked up the booklet, *What's the Difference in Protestant and Roman Catholic Beliefs?* by Arthur G. Reynolds (35c).

A recent book, *Religions in a Changing World*, by Howard F. Voss (\$5.50), proved helpful, too, in learning Catholic beliefs and meeting some of their objections. In this book the section, "The Roman Catholic Church," written by Luis Padrosa, a former leader of Catholicism in Spain, I found his refutation of basic issues worth reading.

Then came *The Other Side of Rome*, by John Wilder (\$2.50), paper (\$1.50). The

author, a Baptist preacher, gives a fair and factual and easy-to-read discussion of Roman Catholicism. The average person like me can grasp what he says!

I borrowed *The Riddle of Roman Catholicism*, by Jaroslav Pelikan (\$4.00). The author, a Lutheran minister, raises some questions for Protestants to think on, even as he discusses the riddle of the Roman Catholic Church. This book takes more careful reading than some others.

To find what has happened in a country predominantly Catholic, I referred again to the Broadman Press publication, *Religious Freedom in Spain, Its Ebb and Flow*, by J. D. Hughey (\$3.00). Mr. Hughey is now president of the International Seminary in Zurich. He says that General Franco stated in the beginning of his regime that Spain must be Catholic, yet at the same time the government gave assurances of religious toleration. Read this book and see the "ups and downs" of the cause of religious freedom for evangelicals.

I scanned again *American Freedom and Catholic Power*, by Paul Blauschard, paper \$2.25, and noted his statements about the Catholic Church undermining American democracy.

The Monk Who Lived Again, by B. H. Pearson (\$1.50), is the story of a converted monk of Peru. Here one finds not only a biography of a man but also a biography of the Catholic Church in Latin America.

The books were stacked in front of me. Now I want to read others on the same subject.

Order all books from Baptist Book Stores.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Unit Theme: *Examining Roman Catholicism*

Circle Program topic for February:

THE CATHOLIC PLAN FOR AMERICA

by Frances and Carl Conrad

Materials for Program: Display or use some of these during the program: A flag of the United States, a map of the United States, a picture of the capitol in Washington, a picture of the Constitution (or scroll or book labeled to represent it), the Bill of Rights, the first statement of the Bill of Rights copied on a scroll* or lettered on a poster: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . . sketches of churches or ministers representing Protestant, Catholic and Jewish faiths. Books: (See list in January *Royal Service*)

Booklets, Tracts, Periodicals

"If the United States Becomes 51% Catholic," "The Ramparts We Watch," "The Free Pulpit," "Ecclesiastical Justice in Spain," "Religion and Values in Public Education," "Captive Schools." These tracts are available at five cents each from POAU, 1683 Massachusetts Avenue, Washington 6, D. C.

Church and State is the monthly review published by POAU and gives the current religious situation in America. A sample copy is free, annual subscription \$3.00 from above address.

*Order the Constitution, the Bill of Rights, and the Declaration of Independence for \$1.35 from Supp. of Documents, Govt. Printing Office, Washington 25, D. C.

PROGRAM OUTLINE

Fellowship Period
Call to Prayer
Business Session
Sing "My Country, 'Tis of Thee"

Leader: This month we celebrate the birthday of two great Americans, George Washington, the Father of Our Country, and Abraham Lincoln, the Great Emancipator. They served our country with great distinction. There were many others in less prominent positions who helped build the heritage of independence in the USA. Among them were men of great Christian conviction like Roger Williams who championed the cause of religious liberty. There were many more. Today there are forces in our country which are threatening the previous heritage of freedom of religion. Likely the greatest among these forces is the leadership of the Roman Catholic Church. If we preserve religious liberty, our people must awaken and learn the difference between bigotry and vigilant protest against the violation of the principle of religious liberty. Indeed we must protest vigorously: our country's continued greatness and future are at stake. Read Mark 12:13-17. (see article, page 10.)

THE CATHOLIC PLAN FOR AMERICA

First Speaker: It has been estimated that not more than 20 per cent of the Catholics in "Roman Catholic" countries of the world today are "practicing" members. This church has largely lost its spiritual prestige and influence in many places, although it continues to dominate some areas of life. Some say that ours is the only remaining country where this church has position and wealth, even though the USA is still predominantly a Protestant nation. In a sense it becomes a frontier to conquer and dominate as the Catholic hierarchy dominated the world in the Middle Ages, creating the "Holy Roman Empire," characterized by military might and political intrigue. This church longs to return to that time, known as the "Medieval Synthesis" (domination of world government and culture). Its immediate purpose is to make America Catholic, which would be a springboard in realizing their cherished ambition.

Second Speaker: A powerful tool in achieving this goal of making America Catholic is the National Catholic Welfare Conference. This is an organization of eight departments located in Washington, D. C. and directed by a group of bishops who represent (ruling cardinals, archbishops, bishops). Its purpose is to enlist and direct Catholic laity (laymen) in a long-range program designed to turn American culture and government in a Roman Catholic direction. It co-ordinates and unifies the activities of various agencies, touching every area of life in America. The Catholic Welfare Agency operates (a district in which the bishop has authority) and local levels. Its location in Washington is significant, because political influence and power are necessary to achieving many of their goals. The legal department of the NCWC is constantly exerting pressure upon Congress. The influence of this church in America will be of world-wide significance ultimately.

The winning of America is conceived by Catholic leaders in totalitarian terms. No area of life is neglected. Non-professional men and women are organized and professionals are particularly sought. Organization reaches into labor and industry. There are Catholic labor schools and unions. This church has organizations for actors, accountants, radio and television employers and employees, lawyers, dentists, insurance men, executives in the liquor business, librarians, poets, airline employees, railroad workers, the press, publishers, court attaches, firemen, hospital workers, teachers, telephone employees and many others. Emphasis is given to education, youth, study groups called "Catholic Action," immigration, numerous publications, family life, birth control and other matters which the Catholic Church deems pertinent to growth of this church in America.

Third Speaker: Catholic leadership is laboring to convince Americans that certain democratic principles came out of the teachings of the Roman Catholic Church even in the face of a long history of persecution of numerous groups who disagreed with their beliefs—and of present-day intolerance and persecution in our own country as well as in many other countries like Spain, Italy, Colombia. At the same time they are depreciating some basic democratic ideals (see article, page 10).

It has been claimed in present-day Catholic writings that the philosophy of the Declaration of Independence comes from the Catholic Church; that it was particularly inspired by the works of two Italians of the thirteenth and sixteenth centuries, Thomas Aquinas and Robert Bellarmine!

Is it not strange that there were no democracies in the Catholic countries of that day or in this age and that non-Catholics wrote the Declaration of Independence? Furthermore, this claim does not harmonize with efforts of the Catholic Church in America today to destroy the principle of separation of church and state. This they do in many ways, one being securing tax money to support parochial schools. At the

same time they undermine the influence of our public school systems. This is not surprising since the pattern was set by Pope Pius IX in 1864 in a document called the "Syllabus of Errors" in which he denounces public schools, separation of church and state, and Protestantism along with 77 other "errors." The Catholic Church in America is earnestly and militantly seeking to "correct" these.

The Catholic position with regard to democratic ideals in America may be seen in a book that has been taught in some of their universities for 25 years, *Catholic Principles of Politics*. This book makes it clear that they consider the Catholic Church the only true one and it is their intention to establish it as the state church in America. If this time were ever to come, non-Catholics would not be allowed freedom to worship in their own way if one judges by Colombia and Spain where Baptist churches are restricted, closed and where individual rights of Baptists are violated.

Fourth Speaker: In recent years in this country the Catholic Church has enjoyed an enormous amount of publicity. Its news services feed information not only to then more than 300 newspapers and magazines but to secular publications, many of which are owned or managed by Catholics. It labors to keep its activities and personalities before the public on radio and television as well. The utterances of the pope are frequently in the news and are given prominence. Guardians of this church strive to suppress unfavorable news. The leaders of this church express themselves frequently on labor problems, the race question, and communism in recent years.

Publicity, of course, is also propaganda to reinforce Catholic faith and to influence non-Catholics. This is true of the reputed fabulous "miracles" such as a portrait of Mary in Poland shedding tears of blood, the story that the bones of Peter were found beneath St. Peter's church in Rome. Knights of Columbus (Catholic

men's organization) articles in national paper on selected subjects are designed to appeal to non-Catholics.

In the movies a priest is frequently portrayed, always in a favorable light. Catholic objects of worship often appear in a screen play. This is not mere coincidence, but Catholic influence at work, all of which is part of the movement to make America Catholic.

Fifth Speaker: A problem which should cause more concern to our churches is the Catholic-Protestant marriage. One-half of all marriages in the United States are mixed. Of course, the Catholics are concerned about this also because they lose members through these marriages. However, they encourage the marriage if it is likely that the Protestant party will become a Catholic.

Baptists, because they believe in religious freedom, do not press the Catholic party into unfair agreements in a marriage contract. But the Catholic Church does this in a marked way. Priests and lay members are given special instructions in handling this. The Protestant party is urged to study six carefully presented lessons in the Catholic faith. Then the person is asked to sign a pre-marriage agreement containing the following provisions: (1) That he will not practice birth control (regardless of medical or other reasons). (2) That every child born will be reared a Catholic (the non-Catholic is given no voice whatever). (3) That the children will all be educated in a Catholic school. (4) That the non-Catholic companion will not do anything to win the Catholic. (5) That the Catholic will do all he can to win the Protestant companion.

Consider the far-reaching effects of a mixed marriage, if one spouse wins the other to his faith. The result does not end with these two people but is continued through the children, generation after generation.

Suppose the Protestant party does not agree to become a Catholic or refuses to sign the contract. The marriage is still a

difficult one. First of all, it is looked upon by the Catholic Church as a second-rate marriage, even if the priest performs the ceremony. Then, if the parties have any degree of loyalty to their churches, there is a wide chasm between them in basic beliefs and practice. They are miles apart. The children may grow up in confusion and disillusion.

Baptists should face it. Any interfaith marriage at best has problems. But the Catholic-Protestant marriage creates critical problems that usually have no solution.

BEHIND ROMAN CATHOLICISM'S NEW LOOK

(Continued from page 13)

films as "Elmer Gantry" and "Angel Baby" are pawned off on the public as typical of the Protestant ministry. The impressionable mind of children and teenagers alike through such techniques are subconsciously conditioned to accept the Roman Catholic portrayals of itself as true.

Of course the most effective medium for molding of a Catholic mind is the school. At this point the Catholic plan for America is obvious as Paul Blanshard in his monumental work, *American Freedom and Catholic Power** has so well demonstrated. That aim is twofold: first, Catholicism seeks to control the public schools of America and second, to secure tax funds in any form possible for the support of its vast system of parochial schools. It is a well-known fact that already many public schools of the nation are captive schools completely dominated by priests dedicated to the promotion of the Roman Church. The focal point of the present strategy is to secure federal tax money for Catholic parochial schools which of course is little short of making the Roman Catholic Church the state church of the United States of America. Such an act would be a direct violation of the Constitution of the United States and spell the end of the public school system as we know it. In that

*paper 75c from Baptist Book Stores.

unless one party gives over to the other completely, and often this is not a full solution because it is not done out of conviction but simply for harmony. Young people should be instructed respecting these things. This will not only be a favor to them but to the kingdom of God as well, because of the far-reaching influence of a mixed marriage.

Pray that in our country Baptist witness may be strong; that freedom of religion may be preserved.

CONCLUSION

What can we do? First, let us make sure we understand the true nature of the Roman Catholic Church in the United States. Let us share our new-found knowledge for the sake of our children, and our children's children with our friends. We need to remember that freedom is for all of us, Protestant, Jew, atheist, and Catholic. We must protest every act of discrimination against any group in America. We must become a vocal people who will let the sponsors of television shows know that we do not appreciate the barrage of subtle Catholic propaganda and a constant parade of priests under the guise of entertainment. Letters to the editors of daily and weekly newspapers and a veritable deluge of mail to your congressman's desks opposing any kind of aid to parochial schools must become the means by which non-Catholics seek to register their convictions against the constant inroads of the Roman Catholic Church on American democracy.

A complacent, lackadaisical witness is not sufficient for these times. Such an ineffective witness cannot but fail, and to fail now is to fail our past heritage and our future responsibility.

Did You Read It?

by Mrs. William McMurry

Significant Statistics

Last fall both Catholic and Protestant periodicals carried news about the 12th annual meeting of the Catholic mission-sending societies held in Chicago under the direction of Bishop Fulton J. Sheen. The 553 missionaries who left for overseas assignment in the past year brought to more than 7,000 the number of Catholic priests, sisters and laity in foreign missions.

Heaviest assignments were in Africa, Latin America and the Far East. Pope John recently emphasized the need for aiding the church in Latin America. The single assignment to the Soviet Union was a chaplain to the United States Catholics in Moscow.

Southern Baptists have fewer than 4,000 missionaries serving under both Home and Foreign Mission Boards!

Nuclear Doomsday

The Atomic Age began July 16, 1945 about fifty airline miles from Alamogordo, New Mexico. When the first fission device was ex-

Freedom

The month of February is a time for freedom talk and demonstrations of friendship for those citizens who have certain "inalienable rights" curtailed by their fellow citizens.

Some months ago, certain newspaper reporters cited readers to the proposed "freedom shrine" for the city of Washington. It is designed to resemble an ancient Egyptian temple. The Washington Post called the projected shrine idea "a narcotic for guilty consciences." Dr. William Lippard in Missions wryly commented, "Freedoms are not things to be chiseled in concrete. They are precious, living realities needed by everybody. They need to be realized and practiced in all human relationships. The proposed freedom mausoleum will neither establish nor perpetuate them. But vigorous, sincere, self-sacrificing efforts to promote freedom wherever tyranny exists, whether in the US or in lands across the sea, will accomplish far more than the erection of a new Temple of Karnak on the shores of the Potomac."

ploded with a flash and a roll of thunder. A scientist observer said, "This is the nearest thing to doomsday that one could possibly imagine. I am sure that at the end of the world—in the last millisecond of the earth's existence—the last man will see what we saw."

Since that birthday in New Mexico, the atomic age has seen three powers besides the US join in the manufacturing of these ghastly arms. Enough nuclear warheads have already been made and stockpiled to provide the equivalent of ten tons of explosives for every living person. Approximately 26 countries will within three years be able to make nuclear arms if they so desire.

In the summer of 1961, C. L. Sulzberger wrote in his paper, the New York Times: "We live on the brink of a precipice so steep that its measurements transcend our understanding. Each side blackmails the other with threats whose ultimate implication means ultimate destruction."

After two years and 301 days of respite, after 338 tedious meetings in Geneva to keep it shut forever, the atomic Pandora's box is open once more. In one moment of brilliant light, the thin hope that the nuclear arms race could somehow be stopped vanished. Only Chinese Communists applauded Russia's act.

"Servant of A World Unborn"

The title of this piece is the Manchester Guardian's description of Dag Hammarskjöld, whose untimely death in September, 1961 shocked the world. In every newspaper across this country, writers praised the former Secretary-general of the United Nations. "An under-sized, retiring bachelor," as a Birmingham Post-Herald editorial described him, he never sought the spotlight but was driven by his zeal for the rule of law in the world. To the millions who never saw him, but felt he was a man of "rare distinction of mind and special fineness of soul seeking a way out of the traps mankind set for itself," he was the symbol of this generation's effort at abolishing war.

Such Is My Confidence

There is never a time when the spirit of man does not need a lift. Today the need is piercingly acute. In a little book called Such Is My Confidence, by Carolyn Rhea, one finds the lift in words of beauty, solace, inspiration and originality. Selected from the Bible are passages of assurance to parallel her own thoughts. "Hope," she writes, "is a vase in which I arrange the flowers of health, happiness, prosperity, contentment. Gaily I pluck lovely blossoms of brilliant hue and place them to my liking . . . In reality the flowers are not always blooming, but the vase is there in anticipation of some lovely arrangement."

"Faith is the 'white cane' for blind existence. Beyond this single instant of life I am totally blind. . . . But faith goes before me to feel out the way that I might with confidence continue my journey."

"Words are pins, in the cushion of the tongue. Because they are familiar and inexpensive, often I am careless in using them and fail to consider that they can prick and wound."

Following each of these disciplined, chiseled lines are passages from God's Word. "And thou shalt be secure, because there is hope." "For we walk by faith, not by sight." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."

Like "ointment and perfume" this slender book will soothe frazzled nerves and help to make fragrant spirits gone stale.

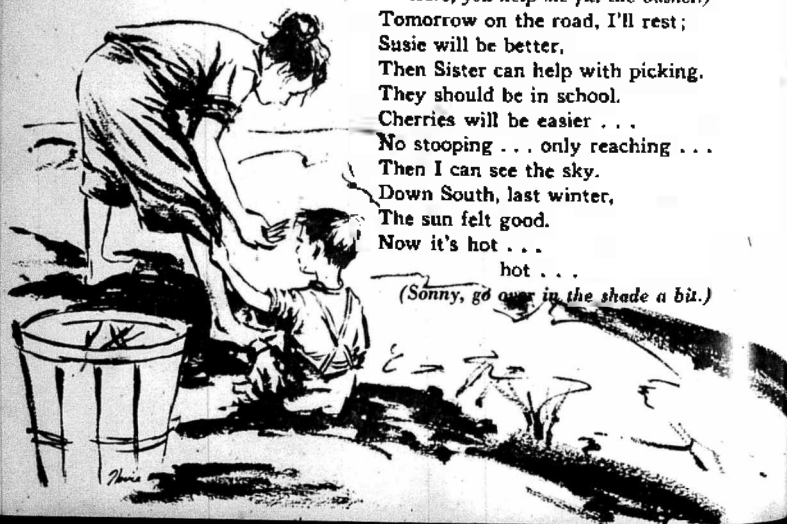
Soliloquy of a Migrant Mother

O God . . . are you there?
If you are, the man said You'd hear.
I don't know how to pray . . .
But I'll try.
There must be a way
For people such as I
To let You know that things are hard.
The way's so long and dreary;
Weariness fills all my soul.
The ache in my back is worse.
I stoop . . .
stoop . . .

(Sonny, don't pull so.

Here, you help me fill the basket.)
Tomorrow on the road, I'll rest;
Susie will be better,
Then Sister can help with picking.
They should be in school.
Cherries will be easier . . .
No stooping . . . only reaching . . .
Then I can see the sky.
Down South, last winter,
The sun felt good.
Now it's hot . . .
hot . . .

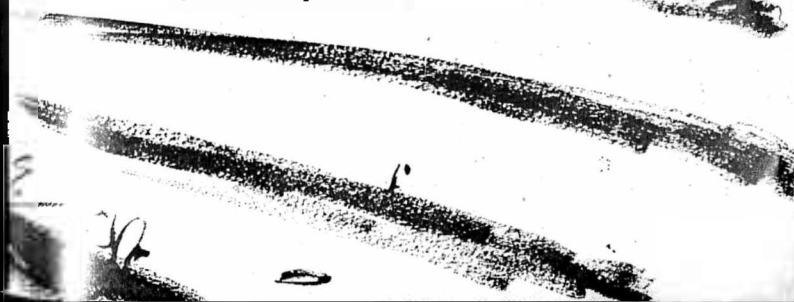
(Sonny, go over in the shade a bit.)



God, do people eating beans
Know how hard they are to pick?
When we get to cherries maybe
I can pray a little better.
Looking up I'll try to remember
How You care . . . The man said
You care so much . . .
Your Son was dead . . .
. . . But he also said
He was alive again.
. . . strange . . .
I can't think how that would be.
(Sonny, stay here by me.
We'll soon be through;
Just to the end of the row.)

Tomorrow we go . . .
The man said
You'd go all the way with us.
Don't let the truck break down again.
He said believe . . . but how?
I'm so tired now . . .
Tomorrow I'll try to remember
How he said it was.

by Mrs. Ralph Gwin



program

"That Thy Way may be known"

MEDITATION:

God's Ways . . . Man's Ways

Program Leader: In a brief meditation, we are going to hear the voice of one of the migrant agricultural workers. This one, unlike the majority of them, has found Christ as her Saviour and Lord. Listen!

Migrant (Hidden Voice): Yes, I am one of two million people who follow the crops. I am a fortunate one, for the presence of the living Christ in my life makes this life bearable. The prophet Isaiah quotes the Lord in Isaiah 55:8—

Response (Use three hidden voices): "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

Migrant: I have seen many things which are not the ways of the Lord. I do not believe He intended them to be the ways of men. May I tell you just a few of them? I saw a large family living in one room in a very unsanitary shack.

Response: For my thoughts are not your thoughts . . .

Migrant: I saw children, as young as seven, doing adult work in the field, when they should have been in school.

Response: Neither are your ways my ways . . .

Migrant: I saw a twelve-year-old girl die from injuries received when her hair was caught by a potato-digging machine.

Response: For my thoughts are not your thoughts . . .

Migrant: I saw a family hungry and cold when there was no work.

Response: Neither are you ways my ways . . .

Migrant: I saw people suffering for medical attention because they had no money and were not residents of the county.

Response: My thoughts . . . your thoughts . . .

Migrant: I saw a truck load of workers refused service at a wayside restaurant after an all-night ride.

Response: Your ways . . . my ways . . .

Migrant: These cannot be the ways of the Lord. Will you let them be the ways of men? You can help bring a day when men will say, "His thoughts shall be my thoughts. His ways shall be my ways."

Response: His thoughts shall be my thoughts. His ways shall be my ways.

Program Pointers:

Feature an interest center arrangement of fruits and vegetables. Make the traffic signs as in illustration at left. Let each speaker hold the sign as she talks, then post it on tackboard or other background. Or attach to flagstaffs and place at intervals at front of room. Secure local information about migrants and briefly tell of possibilities for witnessing to them. "Impressions without expression leads to depression." Do something about your migrant neighbors.

"Neither Are Your Ways My Ways"

MIGRANTS

by Mrs. Ralph Gwin

PROGRAM OUTLINE

Sing "Hark, the Voice of Jesus Calling" verses 1, 4

Pray that we may indeed "look on the fields" and see the migrants

Meditation

Introduction

Go

Yield Right of Way

Road Under Construction

School Zone

Dead End

Access Road

. . . for Migrants

. . . for Southern Baptists

. . . for a Missionary Couple

Signal Light Ahead

Closing Meditation

Program Leader:

A Migrant's Prayer

Wanted, not wanted, a wanderer I,
Finding my solace in earth and in sky.
Not wanted, yet hungry for someone to
love—
Whether I die, or how I fare,
Hungry for bread—more oft for the heed
Of friend or fellow to share my need.
Bread of life, and Bread of love,
Bring me comfort—from above Amen.

INTRODUCTION

The life of the migrant is an unending series of highway and traffic signs as they move constantly up and down the country. You may scarcely be aware of the presence of the migratory workers in our nation. Even though you live in a locality where migrants are used, you may not see them. They are at work most of the time when you are in the community. Perhaps you have not seen them but most people have benefited from the work they do. Who picked the oranges or grapefruit you enjoyed at breakfast? Who gathered the cherries for your luncheon shortcake, or the cherries for the pie? How do so many tomatoes, potatoes, beans, squash, onions, etc., get to America's dinner tables? Whose hand first touched the cotton that made your dress? The day scarcely passes that you do not benefit by the work of these "vegetable vagabonds," "fruit followers," or "cotton choppers." Some of the highway signs they see may be interpreted as for them.

A migrant family, living in a truck, had the sign on the vehicle: "Pray for us as we go." The "Go" sign for two million, or more, migrants, including dependents and migrant agricultural workers, starts them on their annual trek from the southernmost states in the United States. The three main streams of movement begin in Florida, along the Texas border, and in California, moving northward as crops are ready to be picked or harvested. The streams spread

out and intermingle as they flow, but there are definite patterns of movement. Southern Negroes predominate among the workers from Florida who move on up the eastern seaboard as spring and summer progress. From South Texas and the Mexican border the largest stream of workers fans out over the central states. The third stream flows from Southern California up through Oregon and Washington, and like the second is made up largely of Mexican-Americans and braceros (workers imported by contract from Mexico). Numbers of Puerto Ricans, Jamaicans and Indians help swell the three streams, as well as many anglos. The movements are reversed at the end of crop seasons in the North. The workers drift back South, but the "Go" light is always in operation.

YIELD RIGHT OF WAY

Right of way must be yielded to the migrant laborers when crops are ready to be harvested. The itinerant workers are vital to the economy of an agricultural area, as well as to the tables of the nation. A day too long on the vine and the tomato cannot be shipped, the beans get tough, and the peaches drop off the tree. Dade County, Florida, uses a migrant labor force of about 8,000. According to newspaper accounts of January 1960, only half the usual force of workers was on hand. A sixty million dollar crop was at stake as growers frantically recruited laborers from Mississippi. Half the crop could easily have been lost.

For someone so necessary as he is to the agricultural economy, the migrant's income is low. He receives good wages for the time he works, but he loses time according to weather conditions, crop production, market demand and labor surplus. In 1957 migrant farm workers earned \$850 for an average of 131 days of work. The average hourly wage was seventy-three cents—as opposed to \$1.09 per hour earned by laundry workers, and \$1.65 earned by some retail trade employees. The migrant sometimes benefits from free housing and other

supplements, but transportation costs and lost days between jobs reduce his income. Agricultural workers have practically no protection under the minimum wage laws and few are covered by workmen's compensation. Importation of workers, started during World War II to overcome labor shortages, has some adverse effects on domestic farm laborers. The imported workers have some guarantees which domestic workers do not have. A growing public awareness of the presence and importance of seasonal workers, together with their uncertain and unsatisfactory existence, has brought some changes in recent years in laws affecting them.

ROAD UNDER CONSTRUCTION

The national problem of migratory labor cannot be solved by any one agency, nor by government alone. Concerted effort will be necessary on the part of local, state and federal governments, with assistance of civic and church groups. The President's Committee on Migratory Labor, created in 1954, used the word "modest" in its 1960 report to describe the improvements made. Nevertheless, some improvements of recent years are highly important to the welfare of migratory laborers.

Highway accidents involving trucks

loaded with migrants are reported in the newspapers. Before 1956, interstate transportation of people in trucks had not been regulated, although regulations were long in effect as applied to merchandise and animals. Now the Interstate Commerce Commission has authority to regulate such transportation as to qualification of driver; mechanical equipment; conditions for safety and comfort; and rest stops; and may remove from use any truck found to be unsafe. Several states have strengthened transportation laws, but enforcement is weak.

Housing for agricultural workers varies greatly from place to place. Many families who follow the crops do not live in the labor camps, but many make a camp in any place they can—by the roadside, under the shade of a few trees, beside a ditch or stream, or even under a bridge. A whole family may live in a small tent, a jalopy car or truck, cardboard shack, a tarpaper lean-to, chicken coop, an abandoned railroad boxcar, or any shelter they may find. Some have been found living ten and fifteen to a room in filthy, trash-littered rental units. Non-existent sanitary facilities, and a single faucet for water supply at the end of a row of such houses, provide innumerable health hazards. Several families may occupy a run-down old house with

75th Anniversary

of Woman's Missionary Union

OCTOBER 1, 1962

..... SEPTEMBER 30, 1963

shut partitions, using dangerous oil stoves for heat and cooking. Fortunately, some find "standard" housing in the states where camps are regulated by certain laws, but codes, limited as some of the laws are. Some states including Oregon, Florida, and Connecticut have adopted new codes, or strengthened existing laws. The general trend is toward stricter regulations and stronger emphasis on enforcement. Many growers, however, take pride in improved housing and find that workers respond by giving better care of better accommodations.

One of the greatest advances came with the extension of Social Security coverage to a large number of seasonal workers. Still, many migrants have a hard time understanding the benefits which will accrue to them. It is estimated that thousands who should be receiving credits probably are not. They need encouragement and help in acquiring their Social Security cards; in finding out whether employers are reporting and paying the tax on their wages; and in checking with the social security office to see if all their earnings are reported.

Last July the Senate Labor Committee approved a "package" of five bills aimed at improving the health, education and working conditions of the migratory farm labor families. Even if the full amount of funds contained in the bills is not approved by Congressional action, it is significant that additional steps toward improvement are being taken.

SCHOOL ZONE—15 MPH

It has been estimated that only one migrant child in 5,000 finishes high school. Many are retarded one to five years in their schooling. Attendance seems to drop off sharply after the age of eleven, and one survey showed slightly more than half the children were in school. Several factors retard the migrant pupil's school career. He may not be sought out nor welcomed in local schools. If he is accepted, he moves often and loses much time in travel. He may stay longer in one place in the summer

when schools are closed. During the regular school year, obliging school boards sometimes call "crop vacations" when additional help is needed in the harvest. Local children make up such time lost from classes, but the migrant child has gone to another state where he may encounter another "vacation." Perhaps the biggest factor controlling school attendance is that migrant children are at work, not by choice always, but more often from necessity to add to the family income. Agriculture is exempt from federal laws designed to protect child workers, except for the sixteen-year-old age minimum during school hours. This is violated over and over again. Outside of school hours there are no regulations in agriculture restricting age or hours of work, except in a very few states.

Closely akin to the problem of school attendance is the need for day-care for pre-school children. Many of these work beside their parents in the field. One mother, invited to enroll her child in a church nursery, quickly replied that her four-year-old was working to buy a snow suit for the coming winter. There may be no choice but to take young children to the field when playgrounds, day-care centers and nurseries are unavailable. A baby may be seen lying on the ground near his working mother. Toys have been left in locked cars or cabins. Some play along the irrigation ditches, and now and then one has fallen in to drown. Too often, the school age child is kept out of school to tend the younger ones.

DEAD END

Schools are not the only places in many communities where migrants are unwelcome. They may encounter signs like, "Migrants Not Admitted" at restaurants, theaters, and stores, which is indicative of community attitudes of hostility, suspicion, prejudice, fear, and indifference. Residents are afraid they will steal, spread disease or generally corrupt the community. Excuse for indifference is made by saying, "They'll soon be gone. What's the use to try to do

1962 ANNIE ARMSTRONG OFFERING

GOAL: \$2,910,000

anything for them?" The migrant, therefore, has no part in the community to which he is vital. He has no vote, no permanent home, no security. He puts down no roots. He lives to himself and asks nothing except the work he does.

Church groups have often led the way in overcoming existing attitudes and in extending community services to migrants. Times of emergency such as a freeze or a crop failure have directed attention to the needs. However, if the migrant is ever to be more than a second class citizen, schools, stores, health and welfare services, recreation centers, and other public and private agencies must be open to him.

Migrants need the spiritual concern of the community, as well as the purely physical and secular services. Since the migrant does not go to the town church, the church must go to him if he is to know God and the love of the Saviour. Eighty-five per cent of the agricultural migrants are unchurched. A knowledge of migrant life, a sincere concern for people, and a sympathetic approach can open the way for a fruitful ministry of the church among a neglected group. The language barrier may have to be crossed, but Sunday school classes can be taught. Vacation Bible schools for English-speaking children will prove to be a rewarding activity. Many children are bilingual. Tracts and Scripture portions for language groups are available for distribution. Projected visual aids and recordings are valuable helps. In spite of the barriers of language and social customs, migrants can be won to Christ. Christian migrants will find easier access to the community. Mexican braceros, converted here, go home to join Baptist churches and to win their friends and families to their new-found faith.

ACCESS ROAD

For Migrants:

A question often asked about migrants is, "With so many hardships inherent in migrant life, why does a migrant become a migrant?" What is his access road into the stream? Quite possibly he was born into it. Many children, from birth, know no other way of life than following the crops. Misfortune has been the access road for numbers of people. Tenant farmers, sharecroppers or small farm owners could not meet expenses, nor compete with mechanization. Lack of other jobs or skills has driven many into the stream when their own towns or localities offered no industrial employment. Many are experts in their line, and for them this is a chosen way of livelihood. They are not lazy. They did not choose the work because it is easy. Once in, it seems hard to get out of the stream.

For Southern Baptists:

Southern Baptists found an access road to migrant work in 1918 through the prayerful concern of a dedicated Mississippi pastor and his wife, Rev. and Mrs. Sam T. Mayo, who saw the need of migrants around them. They became our first missionaries to migrants. A few others have joined them from time to time. The missionary is a faithful and unfailing friend to the migrant, helping him to solve his problems, and pleading his cause wherever the need arises—with school authorities, in community life, before the courts, but above all, the missionary wants to win him to Christ, which he does through personal witnessing, Bible classes and study groups to aid spiritual growth are organized; preaching services and revivals are held; churches are helped to carry on a continuous

ing ministry with migrants. The association, or several churches co-operatively, may be led to undertake a mission program or religious services.

Southern Baptists now have more missionaries working with migrants, in addition to the director, Rev. Robert Harvey. Rev. and Mrs. Bertis Fair work the eastern shore of the United States; Rev. and Mrs. Andrew Foster, Mr. and Mrs. J. E. Taylor work the central states; Rev. and Mrs. Ray Douglas work in California; Rev. and Mrs. Frank Ramirez serve with Spanish-speaking people; Rev. and Mrs. L. E. McRae are associate missionaries in the area of Orlando, Florida.

For a Missionary Couple:

The access road to migrant missions for one Southern Baptist couple was a book. Rev. and Mrs. J. Ed Taylor lived in South Carolina, where he was a satisfied and happy pastor of a fine church. In April, 1957, Mrs. Taylor taught a mission study class for the GAs, using the book, *The Trail of Itchin' Feet* (by Hazel and Sam Mayo), a story about migrants. She returned from the church, laid the book in Mr. Taylor's lap, and said, "Honey, you know, I believe you and I could be happy in this work."

"What work?" he asked.

"Work with the migrants."

Mr. Taylor had not seen the book, nor did he show any interest in it, but answered abruptly, "I do not know anything about that work, and besides, God does not call grandmothers and grandfathers to be missionaries."

"That may be," she replied, "but I told the GAs this afternoon that if God would call us, I would be willing to give up everything I have."

Surprised, Mr. Taylor could only say, "We'll have to pray a lot about it."

The following week, the *Home Missions* magazine carried the account of the death of missionary Sam T. Mayo. As he read the item, God spoke to J. Ed Taylor saying, "I do want you in this work." He hurried

home to tell the news. They knew nothing of the qualifications required, the salary to be expected, nor where they might have to work, but it made no difference. On their knees the Taylors promised God that if He was calling, and would open the way, they would go.

Immediately, a call was made to Dr. Loyd Corder at the Home Mission Board, where special petitions had been offered at each day's prayer service for a couple for the migrant work. Mr. and Mrs. Taylor made a visit to the Board in Atlanta. Official appointment of the new missionaries soon followed, to become effective just three months after the GA mission study class. Household possessions accumulated in twenty-eight years of marriage were disposed of. Goodbyes were said to children, grandchildren, parents. The new mobile home carried the couple fifteen hundred miles away from the comfortable life in South Carolina.

Arriving in Altus, Oklahoma, the missionaries had expected to work with a large number of Negroes. To their dismay they discovered themselves in the midst of 3,000 Spanish-speaking Mexican migrants. The Taylors knew one word in Spanish, "Adios." They felt like using it! Disappointed, but determined, they went to work. They now feel this incident was of God's planning, for had they known they would be assigned to Spanish work, they probably would have excused themselves on that ground from the beginning.

Rev. and Mrs. Taylor work in the Rio Grande Valley in the winter months, in the Texas Panhandle and Oklahoma during other seasons. They are enthusiastic about the victories in migrant work. Mr. Taylor, not yet able to preach in Spanish, hopes to go to California early this year for three months of language study. Effective work has been carried on through interpreters, films, slides, and recordings. Last May he reported 800 professions of faith in Christ.

One of the activities which has brought special pleasure in the Taylors in their four-and-one-half years in migrant missions,

has been the distribution of over 25,000 articles of clothing, and more than 5,000 health kits, all furnished by Southern Baptist churches. The story of one boy won to Christ with the aid of a health kit is typical.

Ernest was invited in to a revival service by the missionary, but the boy kept his cap on. Mr. Taylor suggested he remove his cap in God's house, but Ernest objected, "I can't. My hair is not combed." Of course, there were others who had not combed theirs, but the lad would not remove the cap until the missionary had promised to give him a comb. After the benediction a health kit was given to him. The next night he did not have to be invited in, but came with a big smile to sit by the missionary. "See, I can take my cap off tonight." "Why?" asked Mr. Taylor. "Because I have a comb." Every hair was in place, his face shining clean, and his teeth gleamed with brushing. Before the revival ended, Ernest found a bright new way of life with Christ as his personal Saviour.

SIGNAL LIGHT AHEAD

Whether there are a few, a few hundred, or a few thousand migrants within reach of your Woman's Missionary Society, the traffic light ahead signals "Go" for your members, your community missions committee and your church. Local needs, combined with a love for the compassionate Christ, plus the guiding power of the Holy Spirit, will be the directing signal. Get ready for a real mission challenge. The task will be a "ready-made" opportunity awaiting your action.

Some did it this way (see pp. 1 and 38):

Surveyed area to discover work needed with migrants by talking with local growers, farmers, farm agencies and farm placement offices to find out when and for how long migrants would be present, and location of camps. Advance plans were made in order to be prepared when the laborers arrived.

Set up a "week-end center" in town, providing a nursery for small children while

parents stopped. Games and recreational features were available, in addition to religious films, books and literature.

Collected, repaired, and renovated good, clean, used clothing to be distributed where there was need.

Assembled, and packaged in plastic bags, health kits containing towel, wash cloth, soap, toothbrush, toothpaste and comb. Wrote missionary requesting mailing instructions to be sure where kits were most needed.

Provided canned milk for babies in needy families in widely scattered camps. Purchased Bible story filmstrips for use in children's services.

Established a ministry to physical need which grew into a permanent work. The WMU of Wekiwa (we-ki-wa) Association, in Florida, elected a chairman of migrant work, with several assistants in charge of supplies. Three clothing centers were established. Activities were promoted through the community missions chairman in the churches. As the work grew the association elected a migrant missions committee. They recommended employment of a worker and secured financial aid from the State and Home Mission Boards to supplement associational support. Rev. and Mrs. L. E. McRae (now associate missionaries) began the co-ordination and distribution of all supplies, and sought the most effective means of winning the lost. The following year the neighboring Lake County Association came into an inter-associational sponsorship. The program now consists of Sunday afternoon preaching in eleven camps, vacation Bible schools, and seasonal programs at Christmas and Easter. Evangelistic efforts in 1960 resulted in 192 conversions. Pray for Southern Baptists' migrant missions and missionaries; for migrants themselves, who need our interest, our spiritual concern, and above all, our action in their behalf.

Closing prayer (in unison): Lord, make us to know your thoughts and your ways; help us to think your thoughts; to act your ways.



Day Nurse and
Vacation Bible
School
Held for
Children of
Migrant
Workers

In Transylvania County, North Carolina

Encouraged by the work done the summer before for Mexican migrants by a few women, the people of the Transylvania Association last summer undertook a more far-reaching program. A day nursery called Friendship House, was held in the Rosenwald (Negro) School building. The venture was sponsored by the Transylvania Association, and directed by the associational Woman's Missionary Union. In addition to help from the Baptist churches in the area, both white and Negro, there was assistance from friends and organizations of the Episcopal, Presbyterian and Methodist churches.

Volunteers drove church buses and private station wagons to transport the children from the camps to the school and back. Workers from various churches prepared and served lunches each day. Gifts of clothing and money were brought.

During one week three summer workers, one sponsored by the associational WMU and two employed by the Home Mission Board, conducted a vacation Bible school.

In addition to the nursery school and vacation Bible school, there were visits to

the camps every Sunday afternoon. Women from the WMU, along with one or more local ministers (from both white and Negro churches) went and witnessed to the migrants. During one week a young man, the Rev. Manly Moulton, sent by Dr. W. R. Grigg of the State Convention's Interracial Department, was present. He was from Costa Rica and could speak Spanish. With the Rev. Warren Burleson, a pastor who is also teacher of Spanish in the high school, Mr. Moulton visited a camp made up of Puerto Ricans who could speak only Spanish, and witnessed to them. The owner of the camp was Roman Catholic, as were most of the Puerto Ricans who made any claim to religion, but the Protestant ministers and workers were allowed to visit. Clothes were given to the Puerto Rican migrants who needed them.

The venture was successful, says Mr. Harold Norwood, chairman of the associational WMU community missions committee; and she adds, "we look forward to our work next year which we hope will be larger and longer."—Biblical Recorder.

ROYAL SERVICE

THE WIDENING GAP

by Josef Nordenhaug

General Secretary, Baptist World Alliance

Are the 12,250 Protestant missionaries,* who now serve in countries other than their own, indicative of the strength of the evangelical churches in the world?

The earnestness of young men and women who are willing to leave their own homeland to serve in a strange country does indicate that they have the kind of concern for the redemption of the world which the Great Commission of the Lord Jesus Christ calls for. It also indicates that churches are responsive to the command of Christ to support them.

The modern missionary movement followed a revival of evangelical preaching and personal piety. Since William Carey sailed from England for India in 1793 and Adoniram Judson from the United States for the same destination in 1812, the missionary movement has experienced such a remarkable growth that today there is

hardly a country in the world which has not felt the impact of the labor and witness of missionaries.

Unprecedented Difficulties

Yet the task of missions today faces unprecedented difficulties. Rapid social change, fervent nationalism, and political forces confront the ambassadors of Christ with new situations in which the changeless gospel must be presented in new ways. We must learn to distinguish between the gospel as the means of God's redemptive purpose and the social and national vehicles by which it has been borne.

Competing ideologies and religions today confront the Christian faith with its greatest challenge since the first three centuries after Christ. Materialism and secularism have permeated life everywhere. Dialectic materialism has teamed up with statism in

*According to statistics for 1959 by the Missionary Research Library, New York. Roman Catholic missionaries number 105,000, of whom 23,000 are ordained, 21,000 "sisters" and 11,000 "brothers."

BAPTIST WORLD ALLIANCE SUNDAY, FEBRUARY

the political system of communism, whereby God has been denied room in his own universe. Islam, Buddhism, and other world religions are increasing their missionary activity with considerable effect.

Unwon Billions

Another key factor in the world missionary situation is the "population explosion." The present world population is more than 2,900,000,000. Of this vast number, 870,000,000 are classified as Christians. About 86,000,000 of these Christians live in Africa and Asia, a powerful testimony to the effect of the missionary work of the last century and a half. And now sociologists forecast that the world population will double by the year 2000. The command of Christ to make disciples of all nations takes on a new dimension in the light of this prospect.

We cannot, of course, measure the growth of the kingdom of God by a census. Numerical figures always hide a multitude of nominal Christians. The practice of some confessions of making their church membership equal to populations within a geographic area further distorts the picture. Individuals of every new generation, also within communities of a dominantly Christian culture, must be won to Christ and nurtured in the Christian faith.

Unfinished Task

When we as believers in Christ face up to this staggering unfinished task we must

keep in mind that we shall always be faced with unfinished tasks in this world. But we also firmly believe that God's redemptive purpose in Christ cannot be thwarted by those who raise the rebel flag against him. Nor is the love of God for the world abridged by an increase in population.

Past onslaughts on the Christian faith usually have been followed by self-searching and purification by the followers of Jesus Christ. We, too, yearn for this. But this renewal will not come by a little dressing up of *status quo*.

Smugness and pride in our churches must go. Racial prejudice and national self-righteousness must be exposed and uprooted. Hunger must be banished from the human family. So must disease and want of shelter and clothing. Only then can the King say: "You have my Father's blessing; come, enter and possess the kingdom that has been ready for you since the world was made. For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was a stranger you took me into your home, when naked you clothed me; when I was ill you came to my help, when in prison you visited me." . . . "I tell you this: anything you did for my brothers here, however humble, you did for me." (Matt. 25:34-36, 40, *The New English Bible*.)

Reprinted from **THE BAPTIST WORLD**

PRAY FOR THE 23 MILLION BAPTISTS in 100 Countries

Are you a subscriber to *The Baptist World*? This excellent journal is filled with news about Baptists in more than 100 countries.

The Baptist World, \$1.00 a year or \$5.00 for six years, from 1620 Sixteenth St., N.W., Washington 9, D. C.

YWA FOCUS WEEK



February 11-17

Focus on YWA: A Special Time for Every Church

During Young Woman's Auxiliary Focus Week, February 11-17, members of your Woman's Missionary Society will be helping YWA members enlist in this missionary education organization every unmarried girl in your church who is 16 through 24 years of age.

YWA

Here are some of the activities for the week:

INTERNATIONAL VISITATION

In visiting prospects for YWA, girls will use copies of February, *The Window*. How many prospects do you have? Order that many copies of February *The Window*—one to give to every prospect. (Order, 15c each, February, *The Window*, 600 No. 20th Street, Birmingham 3, Alabama; see Forecaster.)

ENLIST MORE YOUNG WOMAN'S AUXILIARIES

After enlisting more young women, more organizations and more leadership may be needed. Provide them.

INTERNATIONAL BANQUET

Your YWAs will be planning a banquet. International students in nearby high schools, colleges, medical schools may be invited; also YWA prospects and new members.

For other suggestions and plans. See *The Window* (January and February) and *Forecaster* (February).

An Informed Woman

READS

ROYAL SERVICE

\$1.50 from
Woman's Missionary Union
600 North 20th Street
Birmingham 3, Alabama

An Informed Woman

also

READS

THE COMMISSION

\$1.50 from
Foreign Mission Board
Box 6597
Richmond 30, Virginia

and

**THE
BAPTIST WORLD**

\$1.00 from
Baptist World Alliance
1628 Sixteenth Street, N.W.
Washington 9, D. C.

HOME MISSIONS

\$1.00 from
Home Mission Board
161 Spring Street, N.W.
Atlanta 3, Georgia

FEBRUARY 1962

Volume 5, Number 5

FORECASTER

Prepared by Margaret Bruce, WMS Director

THIS MONTH

President and All WMS Leadership
All Committees
Program Committee
Jubilee Chairman
Mission Study Committee
Prayer Committee
Community Missions Committee
Stewardship Committee
Publicity Committee
Out of the Mailbag
Social Committee
Youth



"And ye shall know the truth, and the truth shall make you free" John 8:32.

During this month when we remember the birthdays of two of our presidents, Abraham Lincoln and George Washington, let us thank God for the freedom which these statesmen won for our country.

Today one half of the human race is bound by ignorance and poverty and millions still live under slavery and superstition.

We who call ourselves Christian have the responsibility of helping others experience the freedom we enjoy and know the way of life which respects every individual. For God sent his Son into the world that all men might know the truth and be free!



President and All WMS Leadership

Our Purpose

The purpose of your Woman's Missionary Society is to promote Christian missions through a program of world awareness, spiritual life development, Christian witnessing, sharing possessions, educating youth in missions, enlistment for missions, and leadership training.

Our concern must always be to magnify these objectives above

methods. For methods are only vehicles or instruments by which we hope to accomplish our purpose.

You are well into the second quarter of the 1961-62 WMU year. Evaluate your work in relationship to the purpose of your organization. Is your Woman's Missionary Society promoting Christian missions in an effective and far-reaching manner?

All Committees

American Bible Society

If you have looked at the 1962 Southern Baptist Convention Calendar of Activities for February you have read "Emphasize the American Bible Society any time during the year." February is a good month for this emphasis for it fits well with the Baptist World Alliance Sunday, February 4.

Last year you and countless others helped the American Bible Society send the gospel in 277 languages to people in 75 countries and territories on five continents and the islands of the sea. Over ten million copies of the Word of God were distributed in the USA

and over seven million abroad.

\$2500 of your Annie Armstrong Offering will go to the support of the work of the American Bible Society and \$20,000 of your 1961 Lottie Moon Christmas Offering is being used to carry on this important task of translating, publishing, and distributing the Scriptures.

Order a 1961-62 catalog from the American Bible Society, 450 Park Ave., New York 22, N. Y. and see the filmstrips, exhibits, and other materials which are available in helping you emphasize the American Bible Society.

Program Committee

Can You Read?

Do you sometimes encounter resistance to program participation by WMS members who can read? If so, tell your women about two members of the WMS of Third

Baptist Church, Barcelona, Spain. These two women accepted Christ in old age and neither could read. Both were faithful to the church and one opened her small, simple

house for the church's worship services when the church was closed by Spanish officials.

When asked to participate in the WMS program they accept willingly. Other members of the society read the material to them many, many times and they memorize it. These two women challenge those who can read to participate joyfully

and gratefully in program presentation.

Program committee, if you are finding it difficult to get women to help with WMS and circle programs, make a sign, "Can You Read?" and as a member of your committee holds it before WMS members, tell the story of these two WMS members in Spain.

Jubilee Chairman

Baptist Third Jubilee Advance

The following may be used to present the 1962 Jubilee Advance Emphasis, Church Extension.

(Secure a report of number of churches and missions established in your state from your state convention office; and of number of WMU organizations from your state WMU office. Use those numbers in blank spaces.)

First Reader: This is the middle year of the five-year Jubilee Advance.

Second Reader: The Convention-wide goal for 1962 is—

Third Reader: The establishment of 8,600 new churches and new missions.

Second: As of July 1961 the report shows 4,175 new churches.

Third: And 8,621 new missions established.

All Readers: Making a total of 12,796.

First: In _____ we _____ (name of your state) have constituted _____ new churches since June 1, 1956.

Third: And _____ new missions established.

Second: In _____ of these new churches WMUs have been organized.

First: This is _____ per cent of the new churches now with a WMU.

All: The emphasis for 1962 is Church Extension.

Second: The Scripture basis for this is Mark 1:38.

Third: "Let us go into the next towns, that I may preach there also."

First: The goal is—

All: "Reaching Unreached Areas for Christ."

First: Reaching out!

Third: Reaching out for Christ.

Second: Reaching out to neighboring towns.

Third: Reaching out to unreached areas.

Second: Reaching out to unreached people.

First: Reaching out with our hands . . . with our hearts . . .

Second: With our prayer . . . with our time . . .

Third: With our service . . . with our offerings . . .

All: That Christ may be preached!

First: Enlist the largest number of churches to establish new missions.

Third: And new churches in areas of need.

Second: With a view of sharing Christ with the whole world.

First: May we assist in organizing missions and churches.

Second: And organize missionary organizations in each new mission.

and church

Third: May we bring these women into an increasing interest in missions

Second: To lead their young people into missions through WMU auxiliaries.

Mission Study Committee

Have You Written?

Have you written for the following materials needed in the study of *Glances of Glory* by C. C. Warren?

Filmstrips: (in color, \$3.50 each, from your nearest Baptist Book Store)

"The Way to 30,000"—gives illustrations of the part women have in church extension, and tells how the church can sponsor mission work.

"My Church Reaching Out"—gives the New Testament plan of the church reaching out into unchurched areas and shows how most people, including language groups, must be given a witness by a nearby church (Available January 1, 1962)

Teacher's Packet—(for adult book) includes streamer "New Churches for Our Time," new map on home mission fields and the following tracts, free from Home Mission Board, 161 Spring St., N. W., Atlanta 3, Georgia:

First: To deep concern for the lost.

Third: May we all sing the Jubilee song of victory and praise—

All: To God Be the Glory!
—Margaret Hutchison, WMU Executive Secretary, Oklahoma

"Do You Know"—factual information on home missions
"Home Mission Programs and Personnel"—new tract on the organization and programs of the Board

"Cities Are Mission Fields"
"Tentmaker"
"Home Fellowship Mission"
Please order all materials from the Home Mission Board on a postal card.

Fireside Reading

February is a good month for fireside reading. Encourage WMS members to read *Glances of Glory*, by C. C. Warren, 75¢; *American Freedom and Catholic Power*, Paul Blanchard, paper, \$2.25; *The Other Side of Rome*, John B. Wilder, \$2.50; *This Is the Migrant*, Louisa Rossiter Shotwell, 60¢—all from your nearest Baptist Book Store.

Prayer Committee

Pray for America!

The purpose of the Week of Prayer for Home Missions, March 5-9, 1962 is to strengthen the spiritual life of America. In order to attain this goal objective, WMS members are requested to set apart

five days of prayer for our home missionaries and for all of the work of our Home Mission Board.

March Royal Service will carry plans for this five-day observance of prayer. The prayer committee

will work closely with the pastor and WMS president, as well as with the stewardship, publicity, enrollment, and other committees in carrying out these plans.

Royal Service will present human interest stories representative of the spiritual needs of the people of our country. The theme for the week, "Help us, O God . . . for the glory of thy name," will be developed by each daily topic as follows:

Monday—We have turned every one to his own way" Isaiah 53:6

Tuesday—"The way of peace have they not known" Romans 3:17.

Wednesday—"Help us, O God, for the glory of thy name"

Psalms 79:9

Thursday—"The gospel is the power of God unto salvation" Romans 1:16.

Friday—"I will be their God; they shall be my people" Hebrews 8:10.

Each day's service will close with an appeal for personal commitment through gifts to the Annie Armstrong Offering for Home Missions.

Challenge your church to have a part in this effort to strengthen the spiritual life of America!

Community Missions Committee

Help the Migrants

Are there migrants in your town? If so, you can help them.

STUDY the leaflet, "Migrant Work—Who Cares?" free from the Home Mission Board, 161 Spring St., N. W., Atlanta 3, Georgia

DISCOVER the needs of migrants in your area.

ORGANIZE a mission for them.

PROVIDE a day nursery.

DISTRIBUTE good, clean clothing and health kits (towel, washcloth, soap, toothbrush, tooth paste, and comb)

GIVE canned milk and other food when needed.

The condition of most migrants needs improving. Have standards been set up in your area, patterned after federal codes, which provide suitable rest stops and better housing conditions for migrants? What kind of an impression is foreign labor getting of America? And of Christians in America? By helping the migrants in your town and area you can give a Christian impression.

10 B's

For an Ambassador of Good Will

The National Association of Broadcasters has published a leaflet, "Ambassadors to the Community." Listing ten pointers on good public relations for broadcasting stations. Each of these pointers can apply equally well to you as a

Christian witness in your community.

1. **Be interested**—in what is being done and what needs to be done. Offer your help whenever and wherever you can.

2. **Be informed**—by knowing your facts and the latest developments.
3. **Be active**—by lending a helping hand in community affairs.
4. **Be straightforward**—slanted or distorted information can backfire.
5. **Be visible and vocal**—speak up for your interests and strive for a reputation of quiet, dependable efficiency.
6. **Be alert**—don't bog down in a we've-always-done-it-this-way rut.
7. **Be sensitive**—what you say,

what you do, even how you look can give you a good name or a bad one.

8. **Be versatile**—there's work to be done by everyone.
9. **Be friendly**—work hard at your job of being an ambassador of good will.
10. **Be understood**—use simple language in speeches, letters, in telephone conversations, and get your message across without misunderstanding or misinterpretation.

Stewardship Committee

What's Happening?

Southern Baptists spent nearly half as much for church buildings last year as they gave for all causes.

Southern Baptists spent twice as much on church buildings last year as they gave to all mission causes.

Southern Baptists spent four times as much for church buildings last year as they gave through the Cooperative Program, state and SBC.

Southern Baptists spent ten times as much on their own church buildings as they gave to all foreign mission causes.

What's happening to Southern Baptists? Becoming self-centered?

Now is the time for us to look around and see others who need Baptist churches. Through the Annie Armstrong Offering for Home Missions we can help buy church building sites and build Baptist

churches throughout America. The 1962 Annie Armstrong Offering goal is \$2,910,000. This is a 14 per cent increase over what was given last year. Urge your church to adopt a goal which is at least 14 per cent more than the amount given last year.

Read what Dr. Redford says about the 1961 Annie Armstrong Offering in his article, "Help Us, O God," page 4, Royal Service.

Ask yourself, what's happening to Southern Baptists? And are you willing to do your part in changing these figures and in giving more to the 1962 Annie Armstrong Offering for Home Missions?

Work with the publicity committee in promoting the Annie Armstrong Offering goal. See poster suggestion addressed to publicity committee in this Forecaster.

All for 50¢

You've wished that you had a pattern for the WMU emblem. Now it is available in four different sizes, ranging from 34"x18" to 6"x3". These assorted sizes may be ordered from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama; packet of 4 for 50¢.

Publicity Committee

Work with the stewardship committee in promoting the 1962 Annie Armstrong Offering for Home Missions. The goal is \$2,910,000. This is a 14 per cent increase over the amount given last year.

You may use the following poster suggestion or use your own good ideas. Just be sure you do your part in publicizing the offering.

HOW
TO MAKE
YOUR
MONEY
GO FURTHER.

Give to
the Annie Armstrong Offering
FOR HOME MISSIONS
Goal \$2,910,000
Our goal _____

Out of the Mailbag

Do you have questions concerning WMS? If so, send them along and we will try to answer them.

Q. How are WMS committees formed?

A. Chairmen are nominated by the nominating committee and elected by the WMS. With the exception of the nominating committee (which is elected by the society) the president appoints three to five WMS members to serve on each committee with the chairman.

Formerly, WMS committees were composed of those in the circles holding corresponding places of leadership; for example, the prayer

chairman in each circle automatically became a member of the WMS prayer committee.

There are three good reasons for having the president appoint all committees (with the exception of the nominating committee).

- (1) Smaller committees can work more effectively.
- (2) Committees may be appointed early and have plans made without having to wait for each circle to select its leadership.
- (3) The president may choose wisely and carefully, qualified individuals to serve on each committee.

Social Committee

The social committee creates the atmosphere for WMS activities and cultivates the spirit of friendliness and togetherness among WMS members. The place, the program, and the people are important to the social committee.

The Place—
Must be comfortable, well-ventilated—not too cool, not too hot.

Chairs, table, books, piano, etc. in order.

Correct lighting
Flowers, pictures, curios, maps, and other properties when needed.

The Program—
See WMU Year Book, pages 59-64.

The People—
Co-operate with program, mission study, enlistment, and other committees.

Plan ways of greeting new mem-

bers, recognizing visitors and
absentees

Arrange for social activities of the
society

Youth

Focus Week

Last quarter the WMS circle unit of study, "Ministering to International Students," quickened the interest and concern of WMS members.

An International Banquet for YWA members and prospective members is one of the many attractive features for YWA Focus Week, February 11-17. WMS members should be particularly interested in serving the banquet, making decorations and favors, providing tickets for overseas young women who may be students in colleges, universities or hospitals, and in helping, wherever needed.

Enlistment visitation is another important YWA Focus Week activity. Enlistment visitation during YWA Focus Week may mean that new YWAs need to be formed. If so, take your request for additional counselors to your WMU executive board.

As young women go to enlist others in YWA they should take their organizational magazine, *The Window*, to leave with each prospect. Ask your WMS to order extra copies of February issue of *The Window*. It tells of the "plus" which Young Woman's Auxiliary adds to a girl's life. Prospective YWA members will learn what the organization can mean to them.

The GA committee and Sunbeam Band committee will be mindful of this important YWA week as they make their plans for February. Encourage GA and Sunbeam Band members to take a "good look" at their older sisters during YWA Focus Week. Intermediate GAs should be looking forward to membership in Young Woman's Auxiliary and Sunbeam Band members may have older sisters who need to be enlisted in YWA. Make your Focus Week a family affair, with the whole WMU family focusing on Young Woman's Auxiliary.

Use the blank below to order extra copies of *The Window*.

(cut along this line)

Please send _____ copies of February *The Window*, 15c each,
to use in enlisting YWA prospects.

Name _____

Street or box No. _____

Town _____ Zone _____ State _____

Enclosed find \$ _____ (Alabama customers add 3 per cent sales
tax)

Mail this form and check or money order to Woman's Mission-
ary Union, 600 North 20th St., Birmingham 3, Ala.