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VOLUME 42

OCTOBER, 1947

NUMBER 4

ROYAL SERVICE

Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of
WOMAN'S MISSIONARY UNION

OCTOBER, 1947

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"I am so glad that the price of ROYAL SERVICE has been raised to \$1, it should have been raised long ago!" Thus spoke a North Carolina W.M.S. member. It is fondly hoped that hers is a natural reaction, typical of countless other subscribers as they think in terms of renewing personally at \$1 and of getting others to do likewise and of persuading yet others to subscribe for and steadily use the magazine. See directions elsewhere on this page. Also see page 32 to reassure you and your friends as to the multiple value of this monthly at \$1 a year.

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EDITORIAL

"Faith That Fortifies"

THE title for this editorial was used during July and August as the theme of the *Southern Presbyterian Hour*. The sermons thus broadcasted definitely strengthened one's assurance in God's redeeming grace and in His reliance upon Christians as laborers together with Him.

Multiple are the Scriptures which prove that faith in Christ and His redemptive purpose fortifies with superhuman power the zealous Christian. Fondly cherished among these Scriptures are many on prayer, such as: "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (*Matt. 21:22*); "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest" (*Matt. 9:38*); "When ye pray, say: Our Father, hallowed be Thy name. Thy Kingdom come; Thy will be done" (*Luke 11:2*). In common with several other denominations, southern Baptists are now earnestly praying for a spiritual revival and that it shall become world-wide.

For many months this magazine has sought to keep this evangelistic movement in the forefront of W.M.U. thought. This issue carries on page 6 a constraining appeal for constant intercession for lost souls in near and far-away places. Throughout the Bible there is assurance that "all are precious in God's sight" and that "He does not want any to perish but wishes all men to be brought to repentance" (*II Peter 3:9*). In one's own community the lost can be sought by personal visiting; in far-away lands they can be borne to God by unselfish intercession. Knowing that there is added strength through concerted participation, all such interceders among southern Baptists are earnestly urged to join the "Prayer League Covenanters"; the membership cards in any desired quantity may be secured free by writing to the *Baptist Hour*, 427½ Moreland Avenue N. E., Atlanta, Georgia. Please seek to get many in your circle and society thus to pray; one marvelous result will be the practical proof that you were fortified for such an effort by your faith that God answers prayer for the advancement of His Kingdom.

A vast portion of God's Word likewise fortifies one's faith in the fact that Christians are also stewards of their tithes and offerings and that each steward is expected to be faithful. In this closing quarter of the calendar year an intensive effort is being made to persuade at least one million southern Baptists to agree to try tithing for at least three months. You are familiar too with the fact that another high stewardship goal of the Southern Baptist Convention is the enrollment of at least one million regular titheers in its constituency and that Woman's Missionary Union agreed to try to secure one-third of the million or 333,334 of its members to sign the W.M.U. Stewardship Covenant Card. The article on pages 4-5 of this magazine refers confidently to this high purpose of Woman's Missionary Union. All the more surely should the goal be attained now that during this last quarter of the calendar year there is the southwide denominational emphasis on tithing, the three months' "try-out" being offered. From the beginning of the Union's effort to secure 333,334 W.M.U. titheers, the date for completing the goal has been known to be this coming January first. Therefore these immediate three months are truly timely. Success in this effort will doubtless greatly assist many a Woman's Missionary Society to reach its Standard of Excellence requirement as to "a ten per cent net increase in the number of titheers".

Can such excellent goals be attained? Unquestionably, provided the workers have the "faith that fortifies". Strengthening Scriptures might be mentioned, such as: "Bring ye the whole tithe . . . and . . . I will . . . open you the windows of Heaven" (*Mal. 3:10*); "It is more blessed to give than to receive" (*Acts 20:35*); "Give and it shall be given unto you, good measure" (*Luke 6:38*).—Kathleen Mallory

STEWARDSHIP

Mrs. Clyde V. Hickman, Virginia
Southwide Stewardship Chairman

Women and the Tithing Movement

Dr. R. C. Campbell, Pastor

First Baptist Church, Little Rock, Arkansas

OUR denominational leaders do not use fulsome flattery when they say: "If the women get behind it, it will be done". In this statement they are in dead earnest. Stewardship and missions constitute the major objective for women. Women recognize the need for God's method of financing His work. They are acutely sensitive to the fact that church finances have been battled with, talked and written about and worried over for centuries. It has been a prominent topic in the pulpit, missionary societies and religious gatherings of various types. The question has been approached from almost every angle, save one—God's angle. God's plan is the one and only solution to this problem. Now that southern Baptists are turning to God's directed way, we can, if we will do so, solve this knotty problem.

I

Tithing is not a new idea. It was practiced before the Mosaic order. It was incorporated into the Levitical law. It was practiced by Christians and sanctioned by Jesus under the dispensation of grace. The question is not one hinging around legalism. Grace demands far more than law required. Dr. J. B. Gambrell said: "Whether tithing is a matter of law need not be discussed. I will dismiss all that with the statement that it is unthinkable from the standpoint of the Cross that one should give less under grace than the Jew gave under law". Dr. B. H. Carroll, one of America's great Bible scholars, said: "Law or no law, a Christian ought to give as much into the Lord's treasury as was required of the Jew".

II

What will result if southern Baptists enter soulfully into this movement? A revival will come. Mission work will advance. A new day for all of our causes will be experienced.

1—The local church will feel its impact. This writer has seen two churches transformed through positive emphasis on tithing. The First Baptist Church, Lubbock, Texas, was at a low financial ebb during the depression of the 30's. In the depth of the depression a tithing movement was put on. The offerings increased 300%. A larger number of souls were saved. Young people surrendered for special service. Attendance increased in all the services of the church. New life came to the church. Other churches caught the inspiration and a new era came to Texas Baptists. In 1941 the total budget of the First Baptist Church, Columbia, South Carolina, was \$35,000; of that amount \$9,000 was given to missions. The tithe as a minimum gift was put into vogue in 1942. The number of titheers soon increased from between 600 and 700%. Those, who did not actually tithe, increased their gifts. During the association year of 1945-1946, the church raised \$120,000; of that amount \$80,000 was given to missions.

2—The denomination will be blessed. If southern Baptists would all tithe, we would give \$700,000,000 annually. This would be 700 times as much as we now give. Are we able to make such an increase? Well, Americans spend 100% more for patented dog food than the Christians of America do for missions. We could enlarge, solidify and endow every board, every agency, every institution we have and garrison heathendom with churches, if we would but tithe.

3—The individual would be blessed. Here is an example. A young couple, farmers, members of a country church near Shelby, North Carolina, dedicated a tithe of their income to the Lord. Up to that time, neither of them was doing anything in the church. Now they took all the study courses. Soon both were teaching in the Sunday-school. In a few years he was superintendent of the Sunday-school and she was president of the Woman's Missionary Society. Her work was so outstanding that she was elected president of the WMU of the Kings Mountain Association.

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mon. There her work was so marked and efficient that the Association became a standard one. Now Mrs. Waycaster, this lady, is president of her district WMU and wields a state-wide influence. It began with the decision to tithe.

III

Women of the southland can tithe their salaries, allowances, income, eggs, produce, whatever comes into their hands. They can set the example in their churches and in their homes. They can pray for the movement, talk it up, boost and promote it in every way possible.

If we will give ourselves in consecration, it will be easy to make large our contributions.



October—Stewardship of Power

But ye shall receive power, when the Holy Spirit is come upon you—Acts 1:8a.

For God gave us not a spirit of fearfulness but of power and love and discipline—11 Timothy 1:7.

The whole world is in consternation at the power America has because she possesses the secret of the atomic bomb. The whole course of history may be determined by the way in which she exercises her stewardship of such power. But stewardship of spiritual power is a determining factor in shaping the destiny of the nations too. Atomic power has been here all the time but only recently has the secret of its release for human use been discovered. Spiritual power was made available for mankind and the secret of its release revealed by Jesus Himself when He promised His followers: "Ye shall receive power". Shame on us that we have failed to lay hold on this strength which we may have if we are willing to accept it on Jesus' terms. Shame on us that we are weak and impotent when we might be dynamic influences in the on-going of the Kingdom.—Mrs. Harold B. Tillman, Arkansas

Of course you will do your part in the Tithing Campaign of Southern Baptists. The following will help you.

Playlets:	
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Especially good preceding Every Member Canvass. Mixed cast of 7 characters; time about 10 minutes	
God's Arithmetic	12c
This family finds a blessing in "subtracting for God." Cast of 3 young women, 2 young men or older boys and 1 younger boy; time about 15 minutes	
"Oil for the Lamps of God"	10c
An unusual approach to the subject and you can't miss the point. Cast 8 adults or young people; time about 25 minutes	
Leaflets:	
How the Dales Did It	3c
The One Proportion	3c
Kept for the Master's Use	3c
Love's Incense	10c

Sixteen services of worship, emphasizing stewardship; each service 10 to 15 minutes long

Please send remittance with your order to

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"Let Us Pray" for a Spiritual Revival

Dr. John L. Slaughter, Pastor of

First Baptist Church, Birmingham, Ala.

THE desire, on the part of our southern Baptist leaders, to secure a million "tithers of time" for prayer indicates to all of us the importance of prayer in a spiritual revival. They know that, if we can get enough people praying often enough, we can turn the hearts of the people to God. Indeed, the whole world can be led to listen to God's voice through the prayers of His people.

What a stewardship is this privilege of prayer! Said a Methodist steward, in relating how he had been blessed with a wonderful recovery of health: "I am a firm believer in prayer. I never miss saying my prayers at night!" He thought that he was doing well when he prayed once a day. But what about the many opportunities for prayer all through the day? Most of us waste precious time that we could spend in communion with our Father. While we are at work, busy with our fingers, our mind less occupied, we could lift the unconverted to God in prayer. While we are waiting for the red light to change to green on the traffic signal, we could bow in God's presence and ask that at the very moment the Holy Spirit would turn the heart of the unconverted friend to the Savior. Many of us could utilize the time before we go to sleep or after we awake in the morning to pray for a great spiritual awakening. We should buy up our time opportunities to use time for communion with our Heavenly Father.

Our Lord prayed as no other one has prayed. If we can but approximate His prayer experience, a new day will dawn for the Kingdom of God. What then are some of the essentials in Jesus' praying?

For one thing—and all of us desperately need this—prayer to Him was a natural junction of life. It was as normal as eating, breathing, sleeping or thinking. There wasn't anything artificial about His communion with His Father. All through the hours of the day and night, He would turn in an instant and lift His heart in communion with His Father. We Christians need to re-capture something of the naturalness of prayer. We need to pray as He prayed, without superficial tones or shallow piety. We need to come, as little children to their parents, talking naturally to our Father in Heaven.

Another element in the prayer life of Jesus which greatly impressed the disciples was the fact that He never outgrew prayer. He never got to the place when He did not want to wait in His Father's presence. He was always ready to talk to Him. Up until the very end of His earthly life, He was anxious to identify Himself wholly with the will of God. No wonder He could pray that matchless prayer, "Not My will but Thine be done."

The third thing that the disciples observed in our Lord's praying was that His unspoken desires never contradicted His uttered petitions. His silent yearnings of heart conformed always to His expressed utterances. He never prayed: "Thy Kingdom come—but not now." He prayed: "Thy Kingdom come, if it means that I shall give My life in order that it shall come." He prayed that God's will should be done on earth as it is in Heaven. But He included Himself in that He wanted God's will done completely in His life. There was perfect harmony in the communion of our Lord between His deepest ambitions and His spoken words. If we are to experience a great spiritual awakening, right here is an important place to pause for examination and confession.

Another element in the prayer life of Jesus that we need in our own today is the relation between the intensity of His prayer with the outreach of His service. After an all-night vigil in prayer, He went forth to select and call unto Himself the disciples to whom He was to give the secrets and mysteries of the Kingdom. After hours of

(Concluded on Page 17)

Margaret Fund

Mrs. W. J. Cox, Treasurer

Applications for scholarships should be sent to the treasurer, Mrs. W. J. Cox, 235 Patterson Street, Memphis 11, Tenn.

Elizabeth Lowndes Scholarship Awards

EACH year an award of \$200 is given to the senior Margaret Fund student who for the three previous years has maintained the highest scholastic achievement as well as outstanding leadership on the campus. This award was established as a memorial to Elizabeth C. Lowndes who for forty years was treasurer of Woman's Missionary Union. This year, for the first time, two honor students tied for this award; each had maintained a perfect point average. It was a happy privilege for the committee to double the award to meet the high records made by these two students. The winners were: Lois Chambers, daughter of Mrs. C. C. Chambers, missionary to China; and Campbell McMillan, son of Dr. and Mrs. H. H. McMillan, missionaries to China.



Lois was born in Shanghai, China, December 26, 1926. She entered the kindergarten in Shanghai American School when she was six and continued in school in China until the family had to leave because of the Japanese invasion in July 1937. Mrs. Chambers with her three children—Christine, Lois and Dick—came to America. Dr. Chambers had died in 1932 when Lois was not yet six years old. Lois attended school in Ann Arbor, Michigan, and later high school in Detroit. During these years she was an exceptionally fine student and won a scholarship to attend the University of Michigan; this she refused in order to attend Ohio Wesleyan University, where she has maintained an outstandingly high scholastic average. Many honors, both scholastic and those voted by the student body, have been hers. She was elected co-chairman of the Lake Geneva Conference for the coming year.

Annually one boy and one girl are elected to this position. More than 700 representative delegates from the surrounding region make this selection. It is a position of honor and service and carries the responsibility of attending and planning conferences and work for the organization. In addition she has served in the Y.W.C.A. and in other organizations.

Lois now plans to do social service work among underprivileged people, although her work in the Y.W.C.A. is also proving a pull in that direction. She plans to take a year of social service training after she finishes college and then prepare more fully with theological training.

Campbell McMillan was born in Soochow, China, on January 10, 1927. He spent the first twelve and a half years of his life in China except for the two furlough

periods of his parents in America. Crossing the ocean on big liners and travel across the continent were big events in his life. In fact, when he had chicken-pox, some two years before another furlough was due, he called his mother upstairs to ask if he would get well in time to go to America. About the early period of his life Campbell says: "I look back upon the first twelve years of my life as being not only perhaps the most pleasant years of my life but also the most important, for it was during this time that the foundations of my later life were being laid by the guidance of my parents and the surroundings in which I lived". His early school work was done in the home under the guidance of his mother and father who followed the Calvert Course. These years drew the family together into an intimate family group. The children of the household particularly loved what they called "slipper nights". At the end of a busy day the father would put on his slippers and read books to his children or tell them interesting experiences from his own life. Campbell's playmates were Chinese boys and his childhood was a happy period.



The war between Japan and China caused Mrs. McMillan and the children to come to America, thus Campbell's high school work was done in the United States. To go to Wake Forest was a tradition in the McMillan family; but, after two years Campbell's happy college life was interrupted by military service. Before his eighteenth birthday he entered the navy. He was discharged in July 1946 and left the navy as a pharmacist's mate second class. Of his navy experience Campbell says: "I count my nineteen months in the navy as one of the most beneficial experiences of my life for two reasons: (1) it gave me an unparalleled opportunity to learn how to work with every imaginable sort of person and (2) it confirmed my interest in medicine which I had been considering for some time as a life-work".

Campbell is back at Wake Forest with medicine as his chosen career. The final paragraph of his letter reads: "For a long time I have wanted to do some sort of missionary work in China, which in my case would be medical work. China is virtually my native country and the opportunities there for Christian work are unequalled anywhere, I think".

Campbell is the third of the McMillan family to win the Elizabeth Lowndes Award. His college writes glowingly of the fine influence of this young man on the campus. Indeed, it was stated that the committee would have to go far to find a record which excelled that of Campbell.

Thus these two students, who are the eleventh winners of the Elizabeth Lowndes Award, went to school in China together for a time; then they came to America to continue their education where they have excelled in scholastic rating and perfect point averages. We salute them with love and pride and wish for them every good and perfect gift as they follow the will of God for their lives.

COMMUNITY MISSIONS

Mrs. Edgar Godbold, Louisiana
Southwide Community Missions Chairman

Jewish and Christian Women's Fellowship Tea

I WANT to tell you about our W.M.S. meeting of last December. In November the Lottie Moon Circle, of which I am a member, was appointed program leader for the December meeting. We began to pray earnestly to be led of the Lord in making preparations for the meeting. After much prayer we knew definitely it was God's plan to invite the unsaved Jewish women of our community. We hoped to secure Mrs. Irene Hanley, Hebrew Christian missionary of our state, to speak to us.

It seemed our efforts to contact Mrs. Hanley were in vain, so I sat down to write her in a last attempt to reach her or change our plans. Then the telephone rang. Yes, it was Mrs. Hanley. She had intended to write but the urge to call was strong. We compared notes. By all means invite the Jewish women, she would come. If we were to invite them to a Woman's Missionary Society meeting and tell them that a Hebrew missionary would speak to them she was certain they would not come, so she suggested working out a Jewish and Christian Women's Fellowship Tea.

We had finished a religious survey of our community. Catholics and Jews for the first time helped in this but did not give their lists of names to us. Our members knew so few Jewish women. At our Community Missions Committee meeting we decided to invite the women from each church in the city; they in turn were to invite all their Jewish women friends. I invited the wife of the manager of a furniture store. I did not know her excepting in a business way and almost yielded to the temptation not to invite her at all. We made invitations, using the star of David and writing on them the Scripture: "The Lord is thy refuge and strength".

The day after mailing them my husband and I were walking by this furniture store and he took me by the arm and led me into the store. The manager's wife took my hand and asked whether I had sent her that lovely invitation. When I had told her that I did she said, "I'm coming!" Then she asked me whether I had invited Mrs. T., Mrs. B., Mrs. W., etc. When I told her, "No", she took the telephone directory and began to write names and addresses of her Jewish friends. Then she informed me that the Jewish women were to meet that night. Should she extend the invitation to them? Of course I told her "Yes" and she agreed to call me next day and give me the names and addresses of all who might come. We had now the names of twenty-four Jewish women to invite.

The day for the meeting came—clear, bright and cool. The Lord led me to use Psalm 145 (*all of it*) for the devotional talk. The guests were there from our sister churches; Mrs. Hanley was there but no Jewish guests. It was an anxious moment. Would they come? Yes, they came; ten of them!

Our organist played a lovely Jewish air, which gave them assurance and brought a great calm to our anxious hearts. Then we sang together "The Kingdom Is Coming". Our pastor's wife gave our guests a gracious welcome. Then I read Psalm 145 and told of how I found "the Lord of whom Moses and the prophets did write". The Holy Spirit was there in power. He also filled Mrs. Hanley to overflowing.

The service in the main auditorium was not long; then we retired to the parlors for the fellowship hour. We used only a large star of David, the cross and the open Bible on the mantel of the fireplace. There was a long, narrow table in the center of the room spread with a lace table-cloth. It had a lovely floral piece in the center with lighted candles on each end of the table. Mrs. Hanley took charge. She placed the Jewish women all around the large circle of guests, then had us join hands and

form an unbroken circle and led us in singing, "Blest Be the Tie That Binds". She then introduced herself as a Hebrew Christian and told where she was from; so did each one in turn. We soon felt acquainted. A Jewess poured tea; our pastor's wife, coffee.

We visited. We loved them and let them feel the warmth of our Christian love. They were very gracious and gave us of their sweet fellowship. They loved Mrs. Hanley. One after another said: "I never heard the Scripture read as you did it today". They invited Mrs. Hanley to speak to their Hebrew organization and presented her with their seven-candle pin. She wears it over her heart.

We are considering making this an annual fellowship tea. The Hebrew women have expressed a desire to come again. Many of them who did not come were surprised when they heard that many did attend.

We have quit playing at community missions. Truly this was of God—Mrs. W. A. Ready, Illinois

Their First W.M.S.

WHAT a thrill to go rushing wildly to the post-office on a cold crisp morning—sometime, just to go. This particular morning I grabbed for a letter with a strange postmark; I was happy to find it was from a member of a small country church. I had heard of this lady and knew that she was greatly interested in missionary work. She was inviting me to organize a W.M.S. in her church. Now to pray and make plans to the very best of my ability, because I knew they would really do a good piece of work. She told me they had a pastor who came one Sunday each month. She had talked things over with him and on this particular day he would arrange to be with them.

The happy day arrived. We had arranged to go out and encourage them in this important work for our Master. What a royal welcome! The church was very lovely nestled among huge trees. To my surprise, fifteen women greeted us. This was indeed an inspiration.

We had a nice get-acquainted period. The pastor was truly called to this field and it was easy to see some results of his patience. He brought a very challenging message, causing us to realize more fully the great responsibility. This setting made things easy.

Now to proceed—contact had been made through the pastor and key women of the church. Everything had been arranged through much prayer and discussion. I had invited our associational superintendent to assist me in the program. This was done simply and in a manner that brought out in detail the process of the organization. Immediately after we had finished, a motion was made to organize a W.M.S. I have never seen such eager response. A committee was appointed to nominate officers and to decide on time and place for the first meeting. We urged them to give much prayer and thought to these nominations and to be sure the duties of each were made very clear.

Time was up; we left them happy, eager and ready to call on us at any time. What a blessing we had gained!

I had another letter, not an invitation. May I quote a few lines? "We have had our first meeting. The secretary had notified our state headquarters and for this meeting we had all available free materials. Each has subscribed for our periodicals. And state paper . . . and the most wonderful news is that we are planning young people's organizations too. We want you to come back soon, and may God bless your efforts with us"—Miss Fanny Green, Alabama Student, W.M.U. Training School

BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

That the World May Know

THIS very brief and somewhat disjointed book is the adult text in the latest graded series of the Foreign Mission Board. In it Dr. W. R. White, pastor of the First Baptist Church, Austin, Texas, has presented an outline study of the missionary enterprise facing the world of today: the why and the how and the where of our southern Baptist missionary program.

There is good material here. Those who teach will want to supplement it from other books at their command and, perhaps, to rearrange and reorganize it for economy in teaching. They may take it as their purpose to help the students feel the necessity for a world-wide program of evangelism and to arouse in them a glowing passion for saving the lost. (Order book for 40c from your Baptist Bookstore.)

Session One—Chapter 1. Develop the "why" of missions according to some such outline as the following, using members of the class in the discussion as your situation permits: (1) The Gospel is meant for all; (2) it works wherever it is tried; (3) the world needs it; (4) it is our business to give the Gospel to the world in a great missionary crusade; (5) in opposing the error in other religions we must use tact and skill in a spirit of love and appreciation (use the survey of other religions, pp. 22ff, here); (6) world peace depends on a world-wide acceptance and practice of the principles of Jesus.

In connection with this study, use appropriate selections from the supplementary materials in the appendix and employ such visual aids as a missionary map of the world, a chart showing the main religions of the world, pictures of typical persons of the nations, a globe with streamers affixed showing the closeness by air of each nation to all the others, pictures of the United Nations Organization and the like.

Close the period with a deeply devotional study of the Scriptures quoted on pages 0, 1. Offer a moving prayer, pleading for a burning concern for the lost in the hearts of the members of your class and of your church.

Session Two—Chapter 2. Open with a devotional talk based on the Scriptures quoted on pages 14, 15, using the opening paragraph of the chapter and the section headed "Predestination" to develop the idea of God's redemptive purpose and provision for saving the world through Christ. Pause for prayers of thanksgiving and devotion for this so-great salvation.

Develop other points of the outline as follows: (2) Jesus' passion for lost men and man's difficulty in understanding this; (3) our need to make Christ's passion for lost men ours and to dedicate ourselves to His supreme purpose; (4) ways in which to arouse a pervading passion which shall engage in a crusading conquest for lost souls; (5) the coming revival, its methods and requisites; (6) our choice, the cross or a cannon. In connection with this last point, add a cross and cannon to the visual aids already present and review briefly the world situation as it is today. Note the shortness of time, the necessity for immediate implementing of one's choice. Close with a period of prayer for a deeper sense of crisis, a burning zeal for souls, a renewal of self-dedication.

Session Three—Chapter 3. This lesson presents the climax of the series. Through it seek to bring about the definite dedication to service and giving and prayer on which the salvation of the world, from a human point of view, depends.

Open with the Scriptures quoted on pages 26, 27 and an earnest presentation of the purpose of God and the place of Christ in redemption. Compare the bankrupt world of today with that of Paul's day and show that Christ is the one hope. Note the

experience of our soldiers as an earnest of that hope. Show that God's grace is for all and that the church is His instrument for getting God's grace to all. Using charts show how our southern Baptist churches cooperate to carry out this entrustment from God.

Lead the class to list and discuss the various boards and organizations and implements, through which the churches work, and their functions. Ask each woman to determine in her own heart what part she herself will have in making God's grace available to others. After a period of silent soul-searching, lead in a dedicatory prayer.

Session Four—Chapters 4, 5. The material in these chapters is largely familiar; but one must remember that new women are being enlisted; therefore, do not slight its presentation.

Have read and commented upon the story of Nicodemus (*John 3:1-16*) and of the woman at the well (*John 4:6-16, 25-26, 28-30*). Contrast Jesus' work with individuals who went out witnessing with the evils which come of receiving unconverted, untrained multitudes into the churches. Ask five women to present briefly five general methods of reaching the lost. Conduct a map study of our southern Baptist mission fields, tracing briefly the spread of Christianity into all the world but not to all people.

Close with a dynamic presentation of Christ, the only Savior, as God's guarantor of eventual success in winning all the world. Discuss what the class can do now in your community and for world-wide missions. Pose the question: "Shall I help or by my indifference and inaction postpone the day of Christ's reign in every heart?" Spend a period in prayer.



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CALENDAR of PRAYER

OCTOBER, 1947

Mrs. W. C. Henderson, Arizona

THE crest and crowning of all good, life's final star, is Brotherhood. Our hope is in heroic man, star-led to build the world again. To this event the ages ran. Make way for Brotherhood, make way for man! —Edwin Markham

1—WEDNESDAY

Rev. and Mrs. R. P. Ingram, Absecon, N.J.; Mildred Crabtree, Aztec, N.M.; Lucetta Kees Watkins, Ogbomoso, Nigeria, educational evangelism. In Thy Name shall they rejoice all the day. —Ps. 119:16

2—THURSDAY

Founders' Day of Woman's Missionary Union Training School, Louisville, Ky. We would see Jesus. —John 17:21

3—FRIDAY

State W.M.U. annual meeting, Washington, D. C., October 3-4. The Lord our God will be served and His voice will we obey. —Josh. 24:24

4—SATURDAY

Rev. and Mrs. M. W. Rankin, Kukuang, China; Rev. and Mrs. R. Ray, Kweilin, China, evangelism; also Daniel and Lois Ray, Marxist Fund students. Be thou for the people to Godward. —Ps. 118:19

5—SUNDAY

Tithers' Enlistment Day; also for S.B.C. Three Months Tithers' Enlistment Campaign. And prove Me now, saith the Lord. —Mal. 3:10

6—MONDAY

Rev. and Mrs. B. Moleva, Potrerillo, Rev. and Mrs. A. Lopez, Calbarcin, Cuba, evangelism. Jesus saith unto him, I am the way and the truth and the life. —John 14:6

7—TUESDAY

Rev. and Mrs. J. U. Moss, Calif.; Miss Anna Frances Todd, Cartagena, Miss Emily Cress Ridenour, Barranquilla, Colombia, educational evangelism. With us is the Lord our God, to help us. —II Chron. 32:8

8—WEDNESDAY

Dr. and Mrs. E. L. Cole, medical evangelism; Mrs. Nova Macemric, educational evangelism, Mexico City; Rev. C. L. and Dr. Hallie G. Neal, emeritus, Mexico. I the Lord have called thee in righteousness and will hold thine hand and will keep thee. —Isa. 42:6

9—THURSDAY

Rev. and Mrs. O. Hill, Alamogordo, Rev. and Mrs. J. G. Sanchez, Roswell, Rev. and Mrs. B. Villarreal, Albuquerque, N. M., evangelism among Mexicans. His eyes are upon the ways of man, and He seeth all his goings. —Job 34:31

10—FRIDAY

Rev. and Mrs. C. J. Lowe, Shanghai, Dr. and Mrs. R. F. Richerson, Soochow, China, educational evangelism. Offer the sacrifices of righteousness; and put your trust in the Lord. —Ps. 4:5

11—SATURDAY

That the little children and young boys and girls of the missionaries may be specially blessed and protected of the Heavenly Father. Thou shalt show them the way wherein they must walk and the work that they must do. —Ex. 18:19

12—SUNDAY

That on this Layman's Day the men of the churches may lead the S.B.C. membership in attaining the goal of One Million Tithes for the glory of God. Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly. —I Chron. 29:8

13—MONDAY

Rev. and Mrs. R. Beard, Muskogee, Rev. and Mrs. A. R. Brown, Davis, Rev. R. Potts, Avery, Okla., evangelism among Indians. Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness. —Neb. 9:17

14—TUESDAY

Dr. and Mrs. W. M. Gamott, educational evangelism, Tokyo, Rev. and Mrs. D. C. Andew, Rev. and Mrs. W. B. Manning, appointees to Japan; also that the Holy Spirit may guide all the deliberations of the Foreign Missions Board, in annual session, October 14-15. Make Thy way straight before my face. —Ps. 118

Calendar of Prayer for October

15—WEDNESDAY

Miss Estelle Covadinas, educational evangelism, Miss Miriam Willis, medical evangelism, Asuncion, Paraguay, Miss Frances Roberts, Rosario, Argentina, educational evangelism, Miss Katherine Ruth Skinner, appointee to Latin America.
The Lord also will be a refuge for the oppressed, a refuge in times of trouble.

—Psa. 91

16—THURSDAY

Rev. and Mrs. D. Levy, Hatabano, Rev. and Mrs. D. Fernandez, San Jose de las Lajas, Cuba, evangelism.
The grace of God that bringeth salvation hath appeared unto all men.

—Titus 2:11

17—FRIDAY

Miss Mary Hernandez, Miss Irene Jeffers, Yangchow, Miss Mary Crawford, Taiwan, China, educational evangelism.
Keep me as the apple of the eye, hide me under the shadow of Thy wings.

—Psa. 17:8

18—SATURDAY

Rev. G. Perez, Stamford, Rev. D. Treviso, Brownwood, Texas, evangelism among Mexicans.
The expectation of the poor shall not perish forever.

—Psa. 9:18

19—SUNDAY

Miss Hazel Moon, evangelism, Iowa, Rev. and Mrs. L. L. Whaley, Miss Mabel Consoner, Miss Mary E. Fredenburg, appointees to Nigeria.
How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.

—Isa. 52:7

20—MONDAY

State W.M.U. annual meeting—New Mexico, Roswell, Oct. 20-21, Baptist believers in Japan.
The righteous shall be glad in the Lord and shall trust in Him.

—Psa. 84:10

21—TUESDAY

Dr. and Esther E. S. Goldman, Japan, Rev. and Mrs. L. L. Harris, Hawaii, Hawaii, Rev. and Mrs. L. L. Harris, Honolulu, Hawaii, F. H. evangelism.
Thou shalt know that there is no savior beside Me.

—Rom. 10:14

22—WEDNESDAY

Rev. F. H. Union, Rev. and Mrs. F. Yearwood, evangelism, Panama City, Panama, also Ursula and Vernon Yearwood, Margaret Ford students, state W.M.U. annual meeting—Maryland, Baltimore, Oct. 22-23.

Speak of the things which become sound doctrine.

—Titus 2:1

23—THURSDAY

Dr. and Mrs. J. B. Higgs, 19116, Florida, Miller, educational evangelism, Miss Roberta Pearl Johnson, evangelism, Shanghai, China. Let them that love Him be as the sun when he goeth forth in his might.

—Judges 5:15

24—FRIDAY

Miss Sarah Rebecca Robinson, educational evangelism, Temuco, Chile, Miss Grace Imogene Bailey, Miss Sophia Nichols, missionaries to Latin America.
He will not suffer thy foot to be moved, He that keepeth thee wilt not stumble.

—Psa. 121:1

25—SATURDAY

Rev. and Mrs. E. Plagos, Havana, Rev. and Mrs. H. Valdes, San Juan Martinez, Cuba, evangelism.
I have not chosen to declare unto you all the counsel of God.

—Acts 20:27

26—SUNDAY

That young men and women in college may hear and heed the call of the Lord to convert, that they may to missionary service at home and abroad.
Order my steps in Thy Word and let not any iniquity have dominion over me.

—Psa. 119:133

27—MONDAY

World-wide Spiritual Revival, also for S.B.C. Three Months Tithe Campaign.
Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

—Luke 12:32

28—TUESDAY

Miss Josephine Harris, Honolulu, Oahu, Miss Bertie Lee Kendrick, Kahului, Maui, T. H., educational evangelism.
I have looked unto My people, because their cry is come unto Me.

—1 Sam. 9:16

29—WEDNESDAY

Rev. and Mrs. M. J. Anderson, Miss Jane Short, Canton, Miss Virginia Mathis, Shanghai, Miss Joseph D. Green, Yangchow, China, educational evangelism.
He that loveth Me shall be loved of My Father and I will love him.

—John 14:21

30—THURSDAY

Rev. and Mrs. C. A. Kennedy, Eku, Miss Cora Ney Hardy, Agbonmaba, Nigeria, evangelism.
I will walk among you and will be your God, and ye shall be My people.

—Lev. 26:12

31—FRIDAY

Rev. and Miss J. S. Raftery, Rio de Janeiro, Miss Ovia Vinayard, Macao, Brazil, educational evangelism.
Ye have received the spirit of adoption, whereby we cry, Abba, Father.

—Rom. 8:15

Attended W.M.U. Training School
Attended Northwestern Training School
Attended New Orleans Baptist Theol. Sem.
Attended Maryland Freed Students
On Furlough

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: Mexicans

Sin

1st Day—Job 13:23; 42:1-6; Matt. 3:1-6, 13-17
2nd Day—Psa. 38:1-22; John 14:5-11
3rd Day—Prov. 8:36; Heb. 2:1-4, 14-18
4th Day—Isa. 59:1-21; Gal. 4:1-7
5th Day—Acts 2:38; Heb. 1
6th Day—1 Tim. 5:24, 25; Heb. 8:8-13
7th Day—1 Pet. 3:12; Matt. 4:1-11

Satan

8th Day—Matt. 4:1-11; Heb. 4:9-16
9th Day—Luke 22:31-34; Heb. 9:11-15
10th Day—John 13:1-5, 10, 11, 23-30; Heb. 10:1-10
11th Day—Acts 5:1-11; Heb. 9:24-28
12th Day—Acts 13:4-12; Heb. 10:31-39
13th Day—11 Cor. 11:3, 14, 15; Heb. 11:1-3; Gen. 1:1-7
14th Day—Rom. 16:20; Heb. 11:34-7; Gen. 6:5-8, 13-14, 17-22

Salvation

15th Day—Isa. 61:1-3; Heb. 11:8-10; Gen. 12:1-9
16th Day—Mark 2:17; Heb. 11:20-21; Gen. 48:1-4, 8-16
17th Day—Luke 3:1-6; Heb. 11:23-27; Ex. 2:1-9, 23-25
18th Day—Luke 7:24-35; Heb. 11:28-30; Ex. 14:1-2, 9-22
19th Day—Luke 7:36-50; Heb. 11:32-12:2
20th Day—Acts 20:18-21; Gal. 6:1-10
21st Day—Gal. 1:3-5; Jas. 1:17-27

Savior

22nd Day—Matt. 3:13-17; 16:31-40
23rd Day—Matt. 18:12-14; 25:41-46
24th Day—Heb. 2:17-3:15; Psa. 15
25th Day—Heb. 4:1-7; 5:1-8; Jas. 2:1-8
26th Day—Heb. 6:1-6, 9-12; Jas. 2:14-26
27th Day—Heb. 7:1-17; Jas. 3:1-10
28th Day—Heb. 10:19-27; Jas. 3:11-18
29th Day—1 John 2:22-24; 4:1-3; Matt. 26:30-35
30th Day—Psa. 65:2; Acts 4:8-13
31st Day—Mark 16:14-16, 19, 20; Jas. 4:1-10

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denominational emphasis on soul-winning.

"Pray Ye"

Give thanks that "God so loved the world that He gave His only begotten Son"—John 3:16

Praise God that "every good gift and every perfect gift is from above, coming down from the Father"—James 1:17.

Pray that every Christian will realize and rejoice that "it is required in stewards that a man be found faithful"—1 Cor. 4:2.

Give thanks for such Scriptures as: "Thou shalt not covet", Ex. 20:17; "Put to death . . . covetousness which is idolatry", Col. 3:5; "The tenth shall be holy unto Jehovah", Lev. 27:32; "Freely ye received, freely give", Matt. 10:8.

Pray that God will lead in the S. B. C. effort to get 1,000,000 southern Baptists to agree to tithe for at least three months.

Intercede for souls, asking that at least each W.M.S., Y.W.A. and Intermediate R.A. and G.A. member may win souls.

Pray for most faithful preparation for December Week of Prayer.

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BIBLE STUDY

Dr. W. O. Carver, Kentucky

The World Seen in the Light of the Eyes of the Lamb Revelation 5:1-14

THE second vision of the Book of Revelation (chapters 4:1-8:1) has three sections, presenting a series of moving pageantry. In the first scene we are shown the Creator and Ruler of an harmonious and ordered universe. He is seated upon His glorious throne, praised and glorified by representatives of the forces of nature and of the organized life of the personal universe—"living being" (unfortunately translated as "beasts" in the Authorized Version) and "elders." The whole universe is illuminated by a seven-branched lamp identified as "The Seven Spirits of God." In this ideal universe there is no Redeemer, no Son of God. All is perfect. God is glorified by all.

But the universe of chapter 4 is not our actual world. John was deeply impressed by that fact and terribly depressed by it. How does such a God provide for such a world as ours is? The secret of all this is hid in a close-rolled and multiple-sealed "book" in the right hand of God. As John weeps in his distress—as all serious good men weep over human history and sin—one of the "elders" comforts him and asks him to look again (5:1-5). Now we see the universe in a new light. This is the second scene in the august drama (5:6-14).

The third scene is the series of pageants connected with the opening of the seven seals. Our study has to do with the second scene. We need to see it in its context. It follows the brief picture of an ideal world, needing no Savior. It is followed by the drama of human tragedy under the judgment of God upon sin in the ongoing of history. But the light of the eyes of the Lamb of God makes an infinite difference.

We have already seen the bewilderment and distress of a suffering world which has a vision of a holy God above it but no understanding of the ways of God with a world that is full of suffering because it is full of sin. This agony is sketched and the finger of hope pointed to a new vision in verses 1-5. There is One who has won the right to break the seal of the mystery of providence and lighten all the darkness that beclouds the way of humanity.

1. There are still the central august throne with the Almighty, the All-Glorious seated upon it, the four living forces of nature and history with their multiple eyes and wings, the four and twenty thrones with their crowned elders sitting to represent all the races of men as ever in the presence of God. It is still an intelligent, purposeful, ordered world with the divine presence and understanding and power in every part of it (verse 6).

2. But one most important feature is changed. The seven-branched lampstand is missing. In its place, nearer to the throne of God than all else, there is "a Lamb standing as though it had been slain." The Lamb has seven horns to symbolize perfect strength, and it (He) has seven eyes for perfect sight. We are told that these eyes "are the Seven Spirits of God sent out into all the earth." Thus the lamps—like enormous search-lights—of the first scene turn out actually to be the searching, illuminating eyes of the slain Lamb of God. This is the light in which the world is seen from the throne of God in Heaven (verse 6).

3. This Redeemer Lamb comes forward to take the scroll, to tell us the mind of God in our world. The symbolic living ones and the twenty-four elders with harps and incense bowls all fall down before the Lamb and "sing a new song", acclaiming His worth and right to interpret God, because He had been slain and had purchased with His blood a people from among all divisions of humanity (7-10).

(Concluded on Page 30)

Circle Program



EXPLANATORY NOTE. The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, \$1 a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Window of Y.W.A.*, *World Comrades*, *Ambassador Life*, each \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist

Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 34 of 1947 W.M.U. Year Book and page 18 of this magazine.)

TOPIC: Youth in Today's World

Devotional Theme: "Teach them to observe" — *Matthew 28:20*

Youth in Home Missions (See article in October issue of *Southern Baptist Home Missions*.)

I, My Brother's Keeper (See article in October issue of *The Window of Y.W.A.*.)

Bill Dudley, All Out for God (See article in October issue of *Ambassador Life*.)

Student Testimonials (See article in October issue of *Southern Baptist Home Missions*.)

The Helping Hand (See article in October issue of *World Comrades*.)

They Were Not Disobedient to the Heavenly Vision (See article in October issue of *The Commission*.)

World Conference of Christian Youth (See article in October issue of *The Commission*.)

"Let Us Pray" (Concluded from Page 6)

solitude and communion, he would rise to feed the hungry multitudes. Prayer always took Him from refuge to reality. His life of devotion was balanced with His life of service. He was constantly busy healing the sick and ministering to the people without the least indication of growing weary. His communion with God supplied the daily strength that He needed for carrying out the will of God in His life. After the delightful experience of communion on the Mount of Transfiguration, you will recall that He came down into the valley to heal a sick lad.

When the disciples saw how easily He could move from refuge to reality, they asked Him: "Lord, teach us to pray". It's far better to know how to pray than it is to know how to speak. It is much more necessary to know how to commune with God than it is to know how to organize men. It is of more importance to know the deep secrets of effective praying than it is to give of our money. As important as it is to know how to sing, it's much more valuable to know the secrets of prayer. To begin anywhere else is to make a false start.

Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

Aim: To deepen interest in our Mexican neighbors both in the United States and in Mexico to the extent that increased effort will be made in all possible ways to help meet their need for Christ.

Preparation: Refer to the *World in Books* catalogue from your Baptist Bookstore for suggestions as to maps, pictures, dolls, books that will help to present Mexico; refer also to current magazines and other missionary magazines for articles and pictures about Mexico. Ask the circle members to bring for display any Mexican baskets, rugs, pottery they may have. Talk with friends who have recently visited Mexico and get information and curios from them. Decorate the room with autumn leaves and any colorful Mexican serapes, pottery, pictures available.

Arrange the program as a travel folder with pictures of people, scenes and objects from Mexico pasted or mimeographed on them. Use pictures of missionaries, mission schools and churches also. Ask the music and social committees to correlate the program theme and aim with their committees' work.

Presentation: Use for the devotional service the suggested hymns and Bible study given on pages 20, 16 of program material (pages 20-26). Ask five members of the circle to present the program as if they had made a tour of Mexico on their summer vacation and were having a get-together this evening to talk over their trip and see pictures each took. They would have all their road-maps, travel-folders, pictures, curios etc., referring to these often as they talk.

Let the program start by one of the members arranging the room and telling of the plan for those who went on the tour together to meet tonight and discuss the trip, that this has been the first opportunity they have had to do this and that, since she had an apartment, they were meeting with her. Then they come in greeting each other joyously, depositing on the table any curios they have brought and admiring and exclaiming over them. As they are seated one says she learned much on the trip, that she had no idea there were a million Mexicans in the United States and 20 million in Mexico and that she certainly is more sympathetic and understanding now. Another says she has been reading more about the Mexicans since the trip and she tells of the brief history of the Mexican people as given in the topic, *Meet the Mexican*.

The hostess says she was interested in the many Catholic churches and wonders why Mexico became such a Roman Catholic country. Another member explains this to her, using as her source material the topic, *The Religion of the Mexicans*. The hostess remarks that it will be well to review also a little of the history of Baptist work in Mexico and asks one to tell of this as found in the topics: *Mexican Baptists in Mexico* and *Mexican Baptists on This Side the Border*.

One says how nice it was to visit some of our Baptist work, she asks the others to help her recall the places and missionaries they visited, as she points them out on map. Refer to topic *News of Mexican Baptists* for this and ask different members of the tour to be responsible for certain items in this topic. At the close the hostess invites them to the dining-room to have some Mexican food she has tried to prepare from recipes she got in Mexico.

Closing Prayer



Program Plans

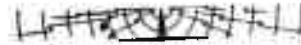
Prepared by Miss Lois Linnenkohl, Georgia
W.M.U. Training School, Louisville, Ky.

PURPOSE: The Baptist women of the south should gain from this study a deep sense of responsibility toward their Mexican neighbors many of whom are struggling valiantly for religious freedom. However, our American neighbors of Central and South America and Mexico are very sensitive to the air of condescension with which we offer our aid. We should remember that in the sight of God they are truly equal to us in every way except the opportunities that have been given us. It should be the purpose of this program, then, to create a real sense of Christian brotherhood which is prompted by love and appreciation, free from all false superiority.

PUBLICITY SUGGESTIONS: A few days before the meeting each individual should receive a reminder or "Summons to Court", printed on a very unofficial card in the left-hand corner of which has been pasted a little Mexican "decal" or design. To give it a legal note it should read similar to the following: "You are hereby requested to attend the October session of the Woman's Missionary Society, meeting at —", giving the necessary information. Plan to publicize the meeting at least two weeks in advance. For that purpose two posters may be used for display on the church bulletin-board. The first one might read "Wanted: 20,000,000 Mexicans for Life-service in Christ's Kingdom. For further information attend —" giving time and place of meeting. Later, the second poster might be displayed. It should be made as follows: secure a large piece of cardboard in the center of which should be placed a figure of a Mexican peon with magnificent cathedral spires in the background. In large letters underneath the picture print "The Church vs Mexico". With smaller letters print: "Case to be heard —" give time and place of meeting.

PREPARATION: Assign parts early with prayerful consideration, stressing the importance of careful preparation. An informal rehearsal would be very helpful in giving a smooth presentation. To make the parts more interesting and instructive each "witness" should have a bit of evidence to present. For the first part, "Meet the Mexicans", some pictures of their ancient civilization or of historic places or people would help. The second part, "Mexicans and Their Religion", might be illustrated with pictures of their pagan gods or, better still, a small image used in Roman Catholic ritual would be impressive. Even a closed Bible, tightly bound, could be used. An open Bible would be excellent to illustrate the work of "Mexican Baptists in Mexico" or "Mexican Work on This Side of the Border". A newspaper would be useful in bringing the latest information in "News of Mexican Baptists". (For program material see pages 20-26.)

PRESENTATION: The room should resemble a court-room with chairs arranged in the jury-box for those present. The president might act as judge, with an extra seat near the front for the witness-stand from which the program should be presented. The program chairman might serve as the lawyer for the defense and should sit to the side with her client, a person dressed in a bright shawl and sombrero, whose hands have been tied with a large cord, signifying the servitude of the average Mexican to the traditional church. Have someone present the complaint by giving the prejudiced attitude of the average church member toward the Mexican race and nation, after which the chairman introduces the witnesses who speak in turn. It would be quite impressive for the chairman to give the last part, "Free Indeed", to "clinch" her case. The judge should pronounce the verdict of "not guilty", present the prisoner with an open Bible and loose her hands, thereby showing the power of a Living Christ over creeds and catechisms and to show the willingness of those present to spend and be spent in such a cause.



PROGRAM MATERIAL

Mrs. C. D. Cressman, Tennessee

THEME for YEAR: The World's People Today

TOPIC for MONTH: Mexicans

Hymn for Year—Hark, the Voice of Jesus Calling

Watchword for Year—"Go ye . . . and make disciples of all the nations"—*Mat. 28:19.*

Bible Study—The World Seen in the Light of the Eyes of the Lamb—*Rev. 5:1-14*
(See page 16.)

Prayer that we may hasten the time when those of all nations shall sing praises unto the Lamb

Hymn—We've a Story to Tell

—Meet the Mexicans

The Religion of the Mexicans

Prayer that Mexicans may learn the meaning of true Christianity

Mexican Baptists in Mexico

Mexican Baptists on This Side of the Border

Prayer for all southern Baptist work among Mexicans

Hymn—I Love to Tell the Story

News of Mexican Baptists

—Free Indeed

Hymn—The Morning Light Is Breaking

Prayer that we may be faithful in giving to Mexicans the truth of the Gospel which will make them free indeed

MEET the MEXICANS

NO people in the world should be more interesting to us or should elicit from us more sympathy, understanding and friendliness than the Mexicans. They are our nearest southern neighbors. Their land borders on four of our states. At many points it is just a matter of a few seconds to step from our land to the land of the Mexicans. Their history parallels ours and is interwoven with ours. Moreover, at least a million of them live in our country which makes them the largest foreign group in our population.

In the land of Mexico live about twenty million people. As in all Latin American lands the Mexicans are people of mixed races. It is estimated that about twenty per cent of them are pure white, forty-three per cent are of mixed race and the remainder are Indians. People of mixed Spanish and Aztec descent are the dominant race and the Spanish language is generally spoken throughout the land.

Before the coming of the white discoverers of the Western Hemisphere there lived in Mexico several races of people with the highest type of civilization found in any of the Americas. At the time when Columbus came the Aztecs held sway. These had developed a really remarkable civilization. Their trade was thriving and wide spread. The city of Mexico, their capital, was an overflowing market where merchandise from many places was bought and sold. Beyond the city itself the land was well cultivated for these Indians were, for their day, skilled agriculturists. The Aztecs understood astronomy and had developed an accurate way to measure time. They had a written language, literature and laws. They had built cities, pyramids and monuments which remind us of those of ancient Egypt. Today there may be found in Mexico "pyramids which are no mean rivals of those great piles of Egyptian deserts, crumbling ruins of tombs and palaces and temples, ornamented in arabesque designs, not unlike the structures of the mighty Nile".

Under the great leader, Cortez, the Spaniards conquered Mexico and reduced these people, with a civilization perhaps even higher than that of Spain, to the status of slaves. Their leaders were killed, their lands were taken and their women became the wives and concubines of the Spaniards. A feudal system was established whereby the conquerors owned all the land while the natives did all the work for the enrichment of Spain.

For three hundred years the Spaniards ruled Mexico. Then through a series of revolutions the Spanish yoke was thrown off and the Mexicans became an independent nation. But the influence of Spain is still on the people—not only is the strain of Spanish blood found in the veins of a large per cent of them but also in their religion, ideals, customs and manner of life.

The Mexicans are under a democratic form of government like ours, but they are far from enjoying the freedoms which we enjoy. They possess one of the richest lands in the world, but they are far from having the prosperity of the nation just north of them. While some of them have risen to heights as business men, literary lights, artists and statesmen, the masses of the people are ignorant, superstitious and poverty stricken.

The Mexicans who come to this country are the same people who live in Mexico. They have come here for the most part seeking employment, hoping to better their living conditions. Some of them make permanent homes here while others stay for a while and return to Mexico. They are here—over a million of them—living mostly in Texas, Arizona, New Mexico and California, with smaller groups scattered through other southern states. It is said that there are fifty times as many Mexicans in the territory we won from Mexico as lived there when it was still Mexican soil.

The lot of the Mexicans on this side of the border is not always a happy one. Many of them were brought here as cheap laborers to work on our railroads, farms, in mines and packing plants. Thousands of them are migrants, moving from place to place as crops or other opportunities for labor call them and living in "squatters' camps" under conditions little if any better than those of the poorest people in "Old Mexico".

The Mexicans on both sides of the border are our neighbors. Like all other people in the world, they have their good points and their bad points. In estimating them we may say that they are often ignorant, superstitious, suspicious, dishonest and immoral. But we can also say that they are courageous, courteous, appreciative, with a great passion for beauty and that they become most lovable and worthwhile when their ills are cured by Christian graces.

MEXICANS and THEIR RELIGION

THE Aztecs had a pagan religion which was exceedingly repulsive. They believed in many gods including twelve main gods of the day and the upper world and nine main gods of the night and the lower world. Human sacrifices were made to these gods, said to number as many as twenty thousand a year. There may be found, even today, remains of their temples and sacrificial stones decorated with hideous carvings.

The Spaniards brought Catholicism to the Mexicans and nowhere in the world has that religion been more fanatical, more intolerant, more ruthless and more degrading than in Mexico. Spain and Catholicism linked together held the Mexicans in bondage for three hundred years. All of the people were forced to accept Catholicism. "Not a living soul—man, woman or child—could escape the yoke of the Roman Church, and any attempt to shake off the yoke brought the daring and heroic souls to the stake where they were tortured and burned". However, along with this new religion the natives were allowed to keep much of their old paganism. Often old pagan temples were changed into churches and the worship of pagan gods was permitted under slightly changed names.

Catholicism did nothing to improve the condition of the people but much to degrade them. Church dignitaries shared with the Spanish nobility in the ownership of the land, while the masses of the people were held in serfdom. Moreover, the Catholic priests, by encouragement and example, led the people into moral debauchery. Bull fights, cock fights, lotteries, gambling, drinking, carnivals and sexual orgies were introduced by the Spanish nobility and encouraged and fostered by the vast majority of the priests and friars.

This fanatical Catholicism forced on the Mexicans is largely responsible for the unrest which has made Mexico a "land of revolutions". Every movement made by the people on behalf of liberty has been violently opposed by Catholic leaders. In recent years, because of their determination to rid themselves of Catholic domination, the people took a stand against all Christianity. Priests and pastors of evangelical churches alike were driven from the land. All churches, both Catholic and evangelical, were closed. No missionaries were allowed. Today conditions are somewhat better. Churches are open and missionaries are allowed. Religious liberty is declared by the constitution. However, the power of Catholicism is so strong that there is still persecution in many places. And, while about fifteen millions of people are counted Catholics, the masses of the people are either pagan or irreligious and greatly in need of evangelical Christianity.

Most of the Mexicans on this side of the border are nominally Catholics. Many are as fanatical, superstitious and priest-bound as are the most devoted Catholics on the other side of the border. But, some of them have lost faith in the church and the priests and are filled with doubts and uncertainty.

Mexicans have had some touch with evangelical Christianity for about a century. When General Scott marched with an American army from Vera Cruz to Mexico City in 1847, there went with him an agent of the American Bible Society who distributed several thousand copies of the Bible in Spanish. When the army left, this colporter left also, and for fifteen years there were no missionaries except a few traveling evangelists from Texas. Among them was a woman, Miss Matilda Rankin, who held services and established a school in Monterey in the fifties. Between 1870 and 1880 eight missionary organizations of the United States began work in Mexico.

Evangelical missions have always been difficult and the progress slow in Mexico. There are today something like forty thousand evangelical Christians in the land. The Catholics claim around fifteen million which leaves about four million with no church affiliation.

Mexicans on both sides of the border need Christ. A very small per cent of them know Him as a personal Savior. The millions who do not know Him make a mission field of challenging proportions and opportunities. As we go into all the world preaching the Gospel we must include the millions of Mexicans who comprise our nearest foreign mission field and also one of our largest home mission fields.

MEXICAN BAPTISTS in MEXICO

THE first evangelical missionary to enter Mexico and establish a permanent work was a Baptist, James Hickey. On January 13, 1864, he organized at Monterey a Baptist church which was the first evangelical church in Mexico. In 1870, the Home Mission Society of the Northern Baptist Convention took over this work started independently by Mr. Hickey. However Mr. Hickey was a Texan and, in the early years of his work, Texas Baptists contributed to his support. So both northern and southern Baptists had a part in the beginning of Baptist missions in Mexico.

In 1880, southern Baptists began active work in Mexico. Our first missionary was Rev. John Westrup who began his work November 1, 1880, and was murdered by Indian bandits December 31st of the same year. A young man, W. D. Powell, just graduating from Union University, Tennessee, went to Mexico to find out who killed Mr. Westrup. "He found the place where Mr. Westrup had been murdered. He found his clothes and inside the pocket of the coat was a little note-book in which Mr. Westrup had a record of all his work. Mr. Powell turned through it and found on the last page a line written the day the missionary was killed: 'Four baptisms today. Go back and teach them next week'. Mr. Powell read it again and then thought: 'But he never went back. Who will teach them now?'" This question led Mr. Powell to offer himself for missionary work in Mexico and in 1882, he, his wife and his sister went out as appointees of the Foreign Mission Board. Under the leader-

ship of Mr. Powell the First Baptist Church, as a result of southern Baptist work, was organized at Saltillo.

Through the years many missionaries have served in Mexico, and in spite of multiplied difficulties a substantial work has been established. There are more than one hundred organized churches in the republic with about eight thousand members. An encouraging thing is the ever increasing measure of self-support and indigenous leadership in the churches. Northern Baptists work in the fifteen eastern states where they have eight missionaries, two schools, one hospital and one seminary. Southern Baptists work in thirteen western states, a territory about one-eighth as large as the United States, in which live some ten million people. Fourteen southern Baptist missionaries are at work in four centers. Four others are in the Mexican Publication House located in El Paso, Texas. Listed as needs for our Mexican work are more missionaries, new buildings for seminary and training school, a clinic and Good Will Center, better church buildings and possible reestablishment of a Baptist academy.

MEXICAN WORK on THIS SIDE of the BORDER

FOR many years our Home Mission Board has had missionaries among the Mexicans on our side of the border. In 1896, we had five Mexican preachers at work and there were 250 members of Mexican Baptist churches. Today we have 155 missionaries among Spanish-speaking people in the southwest, most of whom are Mexicans. There are 5743 members of Mexican Baptist churches. This shows how fruitful has been this work.

In Texas and New Mexico are state Mexican Baptist Conventions with an organizational efficiency comparable to that of many of our Anglo-American state conventions. The New Mexican Convention has recently employed a "Secretary of Promotion" whose function will be "to train and develop the membership of the congregations and to promote the program of their convention". In Texas is a Mexican Baptist Orphans' Home, "an expression of the denominational progress of our Mexican work".

The Mexican Baptists are very evangelistic. Last year they won to Christ and baptized one person for every seven and six-tenths members. In stewardship also Mexican Baptists make a high record with gifts of \$14.73 per capita. In the Mexican Baptist Convention of Texas the gifts last year were even larger, averaging \$16.29 per member.

Listed as needs for our home mission work are 128 new missionaries, 42 new kindergartens, 280 new churches and pastors' homes. All of this would cost approximately one and one-half million dollars.

NEWS of MEXICAN BAPTISTS

A Seminary Moves

A recent event of importance was the moving of the Mexican Baptist Seminary and Training School from El Paso, Texas, to Torreon in Old Mexico. Through the almost fifty years of its history this school has been a moving institution. Because of the ever changing religious laws of Mexico it has been constantly on the move. It has been located for different periods in Saltillo, Monterey and Torreon. About ten years ago, when there was a hostile movement against all Christianity in Mexico, it became necessary to move the seminary across the border, and it was located in the old tuberculosis sanatorium building at El Paso, Texas. But now it has returned to Mexican soil. The classes are held in the church building at Torreon, and there are three other buildings, one owned by the Foreign Mission Board and two rented. There is a dormitory for women, one for men and one for married couples. Three missionaries—Rev. and Mrs. W. J. Webb, Miss Viola Campbell—and three Mexican teachers make up the faculty. There were fifty students last year, the largest the

school has ever had. The name of the school has been changed, the word "seminary" being omitted. It now bears the name "The Baptist Cultural Center of Higher Learning". In a recent issue of *The Commission* Mrs. Webb tells of the opening of the school in its new location: "It was a glorious day when the seminary and training school officially opened their doors to receive dedicated young men and women. They came to prepare themselves better that they may go out to minister for their Lord and Savior, Jesus Christ, in 'Old Mexico'. Our eyes filled with tears of joy when the memorable words were repeated: 'On this day October 15, 1946, we officially open the seminary again in Mexico'. It was a solemn occasion as many breathed the same prayer: 'O Lord, make it possible for this institution—after its years of wandering—to remain in its true homeland, enabling it to minister in the name of Christ to a great nation in spiritual need'".

Medical Work Begins

Southern Baptists have never had medical missions in any Latin American country. But now a new medical work is being started in Mexico. A clinic is planned for the west coast; and two new missionaries, Dr. and Mrs. Lamar Cole, have gone to have charge of this work. (An article by Dr. Cole is in the September issue of this magazine; see also page 29 of this issue.)

A New Good Will Center

In the last report from Mexico we find the following account of the work of a new Good Will Center: "The Guadalajara church has established a Good Will Center with medical, cultural and recreational departments. Christian doctors, nurses and medical students give two or more hours a week. Classes are given two hours a week in Spanish reading and writing, English, shorthand, bookkeeping, music (including piano, sight-reading and wind-instruments), cooking and sewing, telegraphy and shoe-making. The center also offers to place enterprising young people as apprentices to learn some trade such as printing, shoe-making, barbering, carpentry, tailoring, masonry, electricity, plumbing and so forth. They will be placed with Christian people who will try to win them. As the teachers, recreational directors, medical workers all donate their time, such a center is not expensive. No set charges are made, but all who receive benefits from the service are to give something as an offering. A reading room and small library are open to the public. At present we are contemplating a nursery for children of working women".

There Is Still Persecution

THERE is still in Mexico a "relentless program of fanatical Catholic opposition to all evangelical work". We read in the last report from Mexico: "The state of Mexico has been the scene of numerous tragedies. On July 31, two federal agents who had been sent to a community near Toluca to give protection to local evangelical Christians were mistaken for 'protestant revivalists' and attacked by a mob, instigated by the parish priest and led by the municipal president. One agent was scalped with a machete and, while still alive, his eyes were dug out with a nail. Then his ears were cut off, his teeth knocked out with stones, his body beaten until the bones were broken and, as a final gesture, the fleshy parts of the body were cut in pieces and thrown to the dogs. All this because of a Catholic priest's power over a deeply religious but deluded people".

One of our missionaries, Mr. Orvil W. Reid, tells us that when the National Evangelical Congress met in Toluca last September the priest of the Catholic church across the street instigated a mob to attack the convention. He had brought in a large number of Indians from nearby villages, telling them that the "protestants" had burned the image of the Virgin of Guadalupe. The missionary says: "When the mob attacked, the evangelical Christians barred the doors from within, and the local police force and fire department tried to disperse the mob that was stoning and firing

upon the Presbyterian church building where the convention was being held. The firemen with water-hose, the police with tear-bombs and, finally, the federal troops managed to disperse the people but not without first capturing the priest and forcing him to calm the mob that he had incited".

The new president of Mexico is the son of a circuit-riding Methodist preacher and his mother is a member of a Methodist church in Mexico City. So, there is in the hearts of our missionaries hope that he will put a stop to all persecution and give true religious liberty to the Mexicans.

Kindergartens

Our Home Mission Board is doing a most effective work among Mexicans on this side of the border through kindergartens. There are thirty-four of these kindergartens which are usually held in the Mexican church buildings. Last year 456 professions of faith were reported as a result of this work. An interesting story is told of a five-year-old boy who, when he had been present at kindergarten only a few days, raised his hand and said: "Teacher, are you going to rezar (recite prayers)?" "No", responded the teacher, "we are going to pray. We will talk to our Heavenly Father out of our hearts". When the children bowed their heads and folded their hands, this boy crossed himself and began: "Holy Mary, Mother of God, pray, lady, for us". The teacher had to stop and explain to him that we could pray to God and did not need anybody to pray for us. Soon the child was praying with the other children. Surely it is worthwhile to have these kindergartens where little Mexican children can learn how to pray.

Mexican Workers Are Trained

There is a great need for more workers among the Mexicans of the southwest. Figuring at the ratio of one missionary for two thousand people, the number required would be 875. The only way to obtain new workers is to find those whom God has called and help them to train themselves for the work. Our Home Mission Board is now giving scholarships to thirty-five Mexican boys and girls who are attending colleges and seminaries in preparation for definite Christian service.

On Both Sides of the Border

Missionary work among the Mexicans on this side of the border reaches over to the other side of the border. Many times those won to Christ through home missions cross over the border to aid in the work of foreign missions in Mexico. One of our home missionaries to the Mexicans writes: "Year after year great numbers of Mexicans come to work in the cotton fields and sugar industries of Texas. These return to Mexico each winter. Very many of them were evangelized in our churches. This can be confirmed in the immigration offices where they were registered as Catholics when they came in and as Baptists when they returned". These can do more to evangelize "Old Mexico" than can many foreign missionaries.

Dr. Courts Redford, in a recent issue of *The Commission* has this to say about the importance of work among Mexicans in the United States: "It must be remembered that every Spanish-speaking person who visits our shores and returns to his own country carries back some conception of Christianity. If we neglect him while he is in the United States, he will likely carry back the idea that evangelical Christianity is impotent to reach the needs of the world and that the Baptists with whom he had come in contact are indifferent and unconcerned about his spiritual welfare. On the other hand, if the Baptists of the United States are faithful in exemplifying a spirit of Christ in their lives and in testifying to the power of Christ to save, our friend from across the border will be favorably impressed and may return to his native land a professing Christian, to bear testimony to the power of the Gospel to save men and to transform lives".

FREE INDEED

IN the central part of Mexico City is a statue described by Dr. Stanley High as follows: "Represented in this statue is a woman lying on the ground. Her feet are shackled with heavy chains. Her hands are cruelly tied behind her back. She is crushed and helpless. And yet, the figure is one of life. Against those chains is thrown the whole force of this woman's body. She strains tensely. Her knees bend as if to rise and cast off the iron that binds her. There is nothing sullen in her eyes—rather, the light of faith, a light that finally will triumph despite the heavy hands of the past and the shackles of the present".

This statue is a picture of present-day Mexico. She is struggling against the chains which have bound her for four centuries. By giving to Mexicans on both sides of the border evangelical Christianity, we will be helping them to throw off these chains. We will be giving them the Truth which will make them free indeed.

QUESTIONS for REVIEW and DISCUSSION

1. Give some reasons why we should be especially interested in Mexicans.
2. How many people are there in Mexico?
3. Tell something of the civilization found in Mexico by the Spanish invaders.
4. Discuss the treatment given to the Aztecs by the Spaniards.
5. Tell something of the Mexicans on this side of the border.
6. Tell of the religion of the Aztecs.
7. What has been the effect of Catholicism on the Mexicans?
8. What of the beginning of evangelical work in Mexico?
9. Tell of the beginning of Baptist work in Mexico.
10. Tell of Baptist work among Mexicans on this side of the border.
11. Tell something of Catholic persecution in Mexico.
12. Give some encouraging news of Baptist Mexicans on both sides of the border.

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part.

The Window of Y.W.A.	—World Comrades
Ambassador Life	—State Denominational Papers
Southern Baptist Home Missions	—The Commission
Last Report of the Foreign Mission Board	
Now Is the Day	Foreign Board Secretaries
Looking Ahead with Latin America	Dr. Stanley High
The Word Overcoming the World	Dr. E. C. Routh
Winning the Border	Una Roberts Lawrence



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OUR YOUNG PEOPLE

Miss Juliette Mather, W.M.U. Young People's Secretary

A Chance to Make Dramatic History

WE are always making history one way or another, but some days carry spectacular events in their hours. October has a good share of these outstanding events. Columbus discovered America in October; in October, 1792 the first missionary society of modern times for foreign missions was organized at Kettering, England, to send out William Carey; in October, 1873 Miss Lottie Moon landed in China; in October, 1889 the first Pan American Conference was held to consider measures for preserving peace on our continent; October 10 is Independence Day in China; in October, 1915 went the first trans-Atlantic speech by radio from Arlington, Virginia, to Paris, France; in October, 1945 the Charter of the United Nations came into being. Other matters of moment crowd the month but October fifth will merit joining in the red-letter days if southern Baptists really become tithers on this Tithers' Enlistment Day.

Our young people have real responsibility in this denominational effort. Their magazines have brought them messages from Dr. Duke K. McCall and from Dr. James E. Dillard. Their regular month by month stewardship programs have taught the principles of tithing and giving offerings. Now is the opportunity to present on Church Night of Stewardship a stirring program which can be used by the Holy Spirit to convince the audience that Christians, loyal Baptist church members, should tithe.

W.M.U. young people's director and counselors should be planning with your pastor for an impressive Church Night of Stewardship. The Sunbeams can make a procession holding the carefully colored pictures which each month they have been looking at and learning a story about. Selected Sunbeams may tell a bit about each picture story.

GA's and RA's will choose what to show and what to tell from the plans they have completed, perhaps telling about a project in earning money or showing a chart or graph of Cooperative Program divisions or the distribution of a month's gifts from your own church. YWA's may present a play or give Scriptures on tithing or show Cooperative Program distribution if GA's or RA's are not doing so. *God's Arithmetic* is an effective play (price 12c from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham 3, Ala.)

Work out your program with prayer and practice so it will be excellent in every particular when it is presented. Think what a contribution it can be to the success of the day. Picture the triumph for our Lord's work with 1,000,000 or 6,000,000 southern Baptists definitely deciding to bring their tithes into the Lord's storehouse. Would this not make wonderful history for His glory?

Don't let the witches of
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and GA's
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For
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For
YWA's
The Window of YWA

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Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

These People "Pant for Living Streams"—

SEVEN of us met in the Sawtelle Baptist Church of West Los Angeles on June 1, 1947, to plan for the summer's work with the Japanese people. Unseen to us yet real, were God's presence and the leading of His Spirit. Dr. and Mrs. L. A. Brown, our able missionaries to the language-groups, made us aware of the magnitude of the task, for they estimated 8000 to 10,000 people of Japanese ancestry in the West Los Angeles area alone. The pastor and his wife, Rev. and Mrs. O. T. Wheeler of Sawtelle Baptist Church, were present and they too encouraged us and promised their support in our mission enterprise. The other three were students—Reiji Hoshizaki from the Southern Baptist Theological Seminary in Louisville and Helen Ige and I from the Woman's Missionary Union Training School. We were eager to know our program and were rejoicing together for this opportunity to share the Gospel message with those of our own race. Reiji Hoshizaki was assigned to the area of Richmond, California, while Helen and I were to work in West Los Angeles.

We began our work with a prayer in our hearts, for this was our first experience on the mission field. Our first task was to take a religious census of the area immediately surrounding the church. Brother Wheeler had a detailed survey-sheet prepared for just such use and, with the cooperation of the W.M.U. members of Sawtelle Baptist Church, we were able to reach many families. From this census-taking to the Vacation Bible School, to the Youth Revival for the Japanese young people, we had the warm encouragement of these Caucasian brothers and sisters in Christ.

We contacted sixty Japanese homes in our survey and sixty-one children came from these homes to attend our Vacation Bible School held jointly with the Caucasian children. Three Japanese junior boys accepted Christ and we now have several children in every department of our Sunday-school as the result of the Vacation Bible School.

One home which we visited seemed to have been waiting for just such an invitation as we gave them, for their two boys came regularly to our Vacation Bible School and now they are attending our Sunday-school. The young parents hope to become Christians and we pray that they will have their hearts enlightened. We also pray that, after they have found Christ, they will have someone to guide them and to lead them deeper into the Christian faith. How we pray for laborers for these "that pant for living streams".

The Nisei (*the second generation Japanese*) are turning more and more to Christianity. Many heard the Gospel while in relocation camps and they would like to worship and fellowship as they did in camp. Yet, there are many who have not found any church satisfactory to them.

We had two fellowship nights when we invited young girls to come to our Christian social. Twelve girls came the first time and, though newly-made acquaintances, seemed to enjoy themselves thoroughly. Brother Wheeler brought a devotional message for the first meeting and Dr. Brown for the second one. In both meetings we had several who for the first time heard of Christ and His Way of Salvation.

We pray that these people will not be left in darkness. We pray that there might be one who understands the people and can speak the language to come and show them "The Way".—*Alice A. Masaki, '48, Hawaii*

From MISSIONARIES

Developments in Education and Christianity in Mexico

AFTER the conquest of Mexico by Cortes, in order for anyone to come into the country as a settler, it was necessary for him to be a Spaniard and an orthodox Roman Catholic. During the 300 years of colonial Mexico under Spain, the only schools were Catholic schools, which were formed to teach the Indians and mestizos the Roman Catholic doctrine and the letters.

The Roman Catholic Church owned most of the land in Mexico and controlled about all of the wealth. The Inquisition, which had spread from Spain to Mexico in early colonial days, used cruel means to strengthen the influence of Roman Catholicism. It was an ecclesiastical court, trying people for heresy against the Roman Catholic Church, using severe tortures in order to get information and on many occasions causing the person's death.

A constitution was adopted by the Liberal government in 1857. Church property and capital held in trust by the Roman Catholic Church were expropriated. The figures are variously estimated but "it may be concluded safely that the value of the productive goods of the Catholic Church in Mexico never exceeded 20,000,000 pesos, while the gross value of Church properties did not reach 50,000,000 pesos", says the Catholic sympathizing writer Wagner in "Men of Mexico". (*One peso now is worth 4.85 dollars.*) Freedom of worship was declared. Religious vows were declared illegal. Education was supposed to be free, but actually it was to lapse into a long period of decadence.

Though it was probably a good thing for the government to take the land out of the hands of a very few wealthy people to give it to the masses, there was not sufficient preparation for the move and the result was that the land was not as well utilized as before. Not until the present government have the small farmers been given a guarantee that they will be permitted to keep and reap the benefits from their lands. Improvement has been gradual and the future ever grows brighter.

Education being taken suddenly out of the hands of the clergymen, the system suffered greatly for many years because there were far too few teachers prepared to take over the jobs. This restriction of clergymen from teaching still exists in Article III. However, Roman Catholics did not obey this law because they have many schools which still exist, and new ones are continuously being formed. Today there are almost 3,000,000 children in Mexico out of school. This is true even in the face of the fact that education expenses of the government are now as great as that of national defense, previously the most expensive item. The national government cannot expect to furnish sufficient facilities for higher education. Even in the United States higher education is almost entirely in the hands of private individuals and organizations and the states. The Mexican Secretary of Education was recently quoted in Mexican newspapers as encouraging private schools and trying to influence the government to encourage them. Is not this Baptists' and other Christian groups' golden opportunity to send numerous Christian teachers here to guide the young Mexican minds the best way possible for the future of the country?—*E. Lamar Cole, M.D., Mexico*

"Blest Be the Tie"

MY wife and I arrived in Spain early last spring with only a very slight knowledge of Spanish. At times we have been painfully conscious of being foreigners; but among the Christian people we have felt very much at home from the very

beginning. We are more grateful than ever for the tie which binds the Christians of the world together. The Christian fellowship knows no boundaries of nation or language.

I was reminded of this the day we arrived in Spain. I went as an unexpected guest to the Baptist church in Madrid. The pastor introduced me to the congregation and gave me an opportunity to speak. I asked for the help of someone who could speak English, but there was no one present who knew enough English to interpret for me. For a few minutes I felt very much like a foreigner—but only for a few minutes. After the benediction the people all crowded down to the front of the church to shake my hand, to hug me and to tell me "Benvenido" (welcome). I knew then that I was among friends and brothers in Christ.

Spain is still strange for us, and Spanish is still a foreign language for us; but there is a fellowship of which we feel ourselves a definite part, and there is a language which we can understand. The fellowship is that of followers of Jesus Christ, and the language is that of Christian love. "Blest be the tie that binds our hearts in Christian love!"

One purpose of missions is to enlarge the Christian fellowship. In these days when there are so many barriers between people of different parts of the world, something needs to be done to bring them closer together. What better way can be found than to help them become a part of "the household of faith"?—*Dr. J. D. Hughes Jr., Spain*

Bible Study (Concluded from Page 16)

4. We note that the "incense" in the bowls held by the "elders" is said to be "the prayers of the saints". The "saints" are the redeemed people of the Lamb. And we are told that "they reign on the earth". The faithful servants of Christ Jesus guide the actual and final course of history. This world is the arena of redemption. Abiding history is the course of conquest by the Redeemer. This world is made and kept for redemption. God can endure it because of the prayers of the saints, and He will preserve and consummate it through the witness of the saints.

5. Seeing all this the myriads of myriads of angels gather round the whole scene to own the Lamb in loud acclaim (11-12).

6. The scene comes to climax and close with every creature in all the universe joining in adoring hymnody "to Him that sitteth on the throne and to the Lamb". Thereupon "the four living ones say 'Amen!' and the elders fall down and worship". Nature and history have come to consummation in the completed work of redemption by God through the crucified Redeemer working in His saints.

Rev. R. T. Gillespie, candidate secretary of the Executive Committee of Foreign Missions, Presbyterian Church in United States, who has been visiting in Mexico, studying the work and particularly the personnel needs of their field, wrote from Mexico City: "One feature of the trip has been to work out with them (the missionaries) a ten-year program as to equipment and personnel needs". He further writes: "This is a most interesting country and a most needy one. These people need the Gospel more than anything else I know of. I only hope that our church will have the vision and the generosity to provide the personnel and the equipment needed to evangelize our portion of the Mexican field".

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

It is reported that liberal opinion in Mexico was greatly disturbed by a recent dispatch from Rome which announced that negotiations were under way for the resumption by Mexico of diplomatic relations with the Vatican. The correspondent from Mexico to the *Christian Century* states that in 1857, when Mexico adopted a new constitution providing for complete separation of church and state, relations with the Vatican were severed. Later, he tells us that Diaz "courted clerical support in his bid for the presidency and it appears that in 1876 he agreed to sign a concordat with the Vatican. But liberal opinion, of which Diaz had been a leader, was strongly opposed to such a course and he limited himself to maintaining confidential relations with the Holy See without even so much as naming a 'personal ambassador' to the Vatican!" The new constitution adopted in 1917 clearly restated the principle of strict separation of church and state. We are told that Foreign Minister Bodet has declared that there was no basis for the report that negotiations were under way for the resumption by Mexico of diplomatic relations with the Vatican.

* * * *

Our correspondent of the *Christian Century* also writes that the choir of Princeton Theological Seminary is making a fine impression in the concerts it is giving in churches, public halls and over the radio. Another item of interest is the fact that, under the sponsorship of the American Bible Society, a committee is working on a translation of the New Testament into basic Spanish for easy reading by newly literate persons.

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From the superintendent of the girls' dormitory maintained by the Woman's Division of Christian Service (Methodist) on the campus of Sam Houston College for Negroes, Austin, Texas, comes the following account of a good-will tour of the college choir to Mexico. "They were two weeks broadcasting from Mexico radio stations and giving concerts. They were guests of the Mexican government and carried with them greetings from the governor of Texas to the president of Mexico. Also their concerts were sponsored by certain evangelical organizations".—*Methodist Woman*

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We read that an increasing number of boys and girls from Mexico are attending Holding Institute (Methodist) at Laredo, Texas, for the purpose of learning English. Holding Institute is the oldest of the Home Missionary Schools for Spanish-speaking children, having been established in 1883. "There is great opportunity at the school", writes Muriel Day, "to reveal Christian principles to our students from across the border".

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The Methodist Church of Mexico comprises two conferences and a Mission. There are 267 preaching places, 100 conference members and 250 workers in all. The church operates 28 institutions, consisting of hospitals, normal schools, social centers and a seminary. In this quadrennium the hope is to reach the 30,000-mark in membership. A special point of interest will be among the Indians who know no Spanish, speaking only native dialects.

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A Correction—Through some inadvertence, in an item on the "Current Events" page of August *Royal Service* concerning a joint project of the Northern and Southern Presbyterian Churches of the United States, there was given the name "Presbyterian Church U.S.A." That is correct for the Presbyterian Church in the north; but the Presbyterian Church of the south is known as the "Presbyterian Church in the United States" without the "A".

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