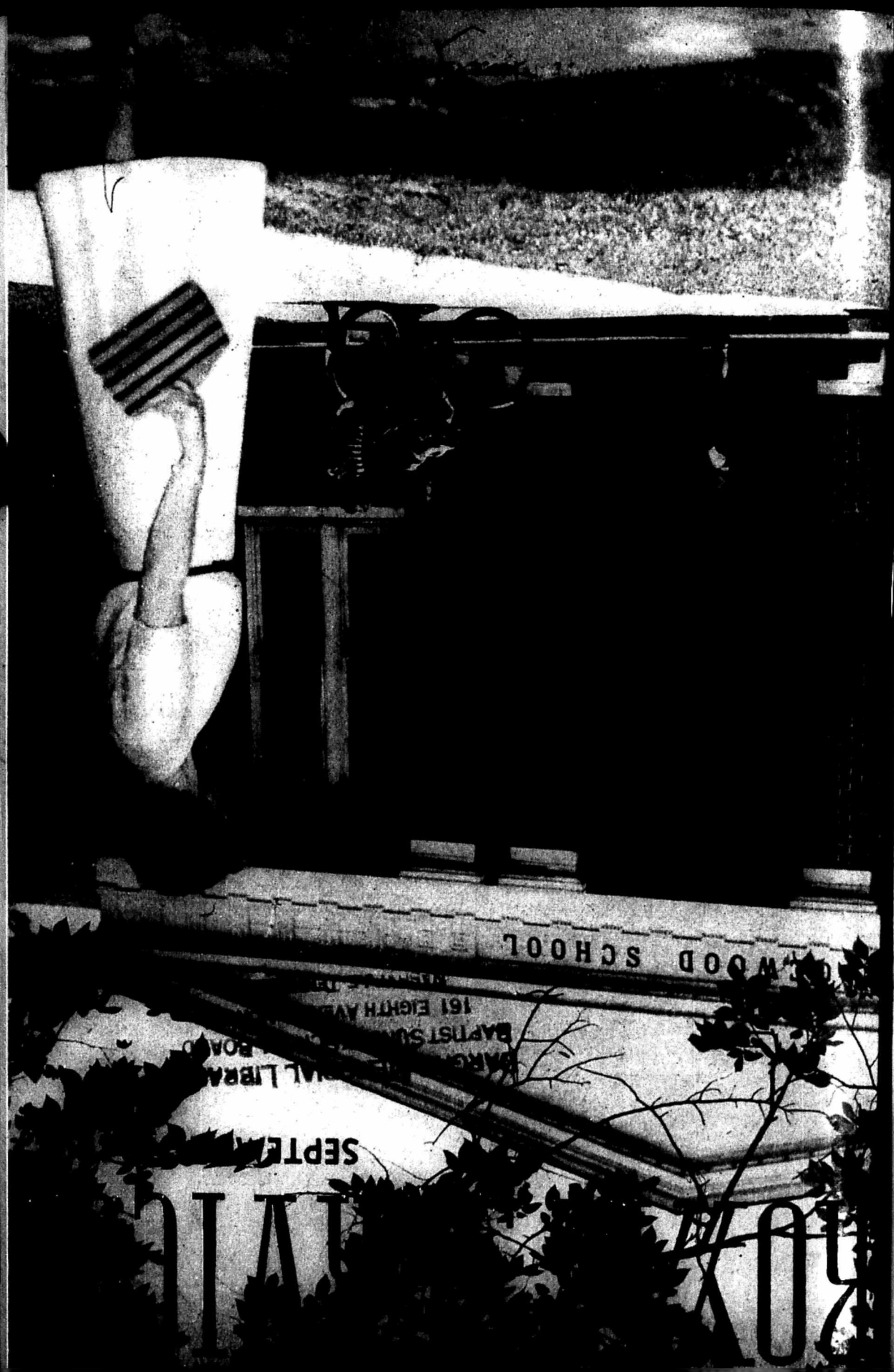




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ROY

W.M.U. Monthly Missionary and Bible Topics for 1950

You will want these topics and Scripture references
as you prepare your 1950 W.M.S. year books

JANUARY

Topic: Playing Fair with Others
(Advancing in our stewardship to 50-50—our Baptist ideal)
Scripture: To Whomsoever Much is Given
Philippians 2:4; Acts 2:44-47; 2 Corinthians 8:1-15

FEBRUARY

Topic: How Christian Is America?
(Measuring our way of life by the Christian standard)
Scripture: The Precious Fruit of the Earth
Matthew 23:8-12; Acts 13:1-3; Colossians 3:11; James 5:1-8

MARCH

Topic: Am I My Brother's Keeper?
(Christ's kingdom advances by our personal witnessing)
Scripture: We Cannot But Tell
Acts 4:5-20; John 1:43-49

APRIL

Topic: Presses at Work for God
(The propaganda of Communism and Catholicism demands advance in the publication of Bibles and Christian literature)
Scripture: These Things Write We
1 John 1:1-4; 2:1-14

MAY

Topic: Radio in Missions
(New techniques employed for reaching the multitudes quickly for Christ)
Scripture: Publish Glad Tidings
Psalm 26:7; Mark 13:5-11; Isaiah 52:7; Nahum 1:15

JUNE

Topic: On the Rock or on the rocks?
(Necessity for Christian foundation in the development of our young people)
Scripture: Arise, Lift up the Lad
Genesis 21:14-20; Luke 7:14; Mark 5:41

JULY

Topic: What of Our First Hundred Years in Africa?
(Centennial of Southern Baptist work in Nigeria, accomplishments and opportunities)
Scripture: The Hope of Glory
Colossians 1:1-29

AUGUST

Topic: Are You On a Diet?
(Urgency of satisfying the world's hunger—physical and spiritual)
Scripture: Graven on the Hands of God
Isaiah 49

SEPTEMBER

Topic: Can You Read?
(Problems and dangers of the world's illiterates)
Scripture: He That Readeth
Acts 8:26-39; 1 Timothy 4:11-15

OCTOBER

Topic: Behind the Iron Curtain
(Imperative of knowing all we can about conditions of fellow Baptists that we may pray intelligently and give more generously)
Scripture: No More Strangers
Ephesians 2

NOVEMBER

Topic: Is There a Doctor in the House?
(Our ministry through medical missions for the healing of the nations)
Scripture: Go, Heal!
Matthew 10:1-8

DECEMBER

Topic: Wings for the Gospel
(Airplanes speed the story which the sky broadcast on the first Christmas)
Scripture: On the Wings of the Wind
2 Samuel 22:10b, 11b; Psalm 104:1-9; Malachi 4:1-2



They Have So Much to Learn

SCHOOL BELLS RING IN THE COUNTRY. THOUGH THE CITY CHILDREN miss their sound they, too, know it is time for school to take up. Mothers settle down to the schedule of waking children up and starting children off to school on time. Will yours leave for school with the quiet reassurance of a period of family worship? Dare you lazily say it cannot be done in the face of today's too common tragedies, in view of our need for inner strength?

*Reading and writing and 'rithmetic
Taught to the tune of a hickory stick"*

are way outdated. Who has seen a hickory stick, and when? Will knowing how to read give safety when a atom bomb explodes? Will writing prevent the attack of unseen germs in bacteriological warfare? Can arithmetic subtract from fear, divide sorrow, multiply freedom or add peace? The three R's are essential but alone they are not enough for life—or death.

There are other three R's—reels, radios, and readers—suggested in recent years. The movies, radio, television, and the comic strips make a poor diet for world citizen style 1949 and thereafter. "Something new must be added or something old re-evaluated and used again.

The child going to school for the first time, the boy or girl hiding his joy at going back to grade or high school, the college student, the G. I. in night school—all need lessons larger than the regular books of the accredited courses.

The world demands recognition of the worth of every man. Long past due is an even chance for black, yellow, brown, red, white, wherever they live. Today's pupils will do well to learn lessons on the subject from Christ instead of from Karl Marx and the expanding Communists.

Another stiff lesson will be that real success is not measured by money, possessions: "My father's house is bigger," "My mother has two automobiles." How long have we been overlooking a lesson from our Lord: "He that is greatest among you will be servant of all." He is the Master Teacher but in the past has succeeded in attracting slight attention to this lesson. Shall we turn our youth to him now?

There are staunch lessons of integrity that belong to Christians, even young Christians in school. "Is it all right to cheat?" "I'll just borrow these notes, I haven't time for all that parallel reading." "I'm going to say I have read it whether I get time to do it or not." What



kind of holes does that attitude of "get by" put in character? "Everybody's doing it" becomes easy directive to a girl or boy who yields on personal uprightness. The cigarette, the social drink, the petting, the necking—one can go any length once the break is made and the fiber of determination weakened.

The spirit of greed grows. It is manifest in the relations of capital and labor. We see its grasping tentacles in big business and shoe-string effort, in homes and yes, even in churches. How shall the school counteract that with release of loving, sharing, giving? Psychologists know that tight little lives wrapped in the small package of their own selves are never really free and happy, nor are nations gathered within walls of privileged trade agreements, favored international relationships, piled up armaments.

There is an important lesson of redemption to be learned and quickly. Individuals must meet the Lord Jesus as Saviour and acknowledge him as Lord. Nations made up of redeemed individuals acting like Christ's men and women have a chance for life in the strained twentieth century. Lost individuals, sinning nations will vanish with the snarlingly boastful sabre-toothed tiger and the hardshelled protected but unyielding dinosaur. We need new lessons in life's school. Shall we seek the Holy Spirit for our teacher determined to walk in his ways? "Little children, love one another."

*"Dear Lord, thy childish hands were weak and small,
Yet had they power to grasp the world withal.
Grant these, thy little children, strength as true,
They have so much to learn, so much to do."*

When Life Goes Stale

When Tolstoy, the Russian novelist, was about fifty years old, he found life beginning to go stale for him, and he spent two years working on religious questions to see if there was enough meaning in life to go on living. For a time the picture was dark, and he tells us that he had to hide a rope to keep from hanging himself from the rafters of his room. His plight was desperate.

Then the turning point came. He was walking alone in the woods, debating with himself about belief in God and wondering why he had ever come by the idea of God in the first place. He noticed that every time the thought of God came to him, there came also an uprush of vital energy within him, and for that moment life took on meaning and beauty for him. The realization came: "Why do I look further? He is there: he, without whom one cannot live. To acknowledge God and to live are one and the same thing. God is what life is. Well, then! live; seek God. There will be no life without him!"

SEPTEMBER 1949

ROYAL SERVICE

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COVER James Heberlein represents countless boys and girls who will start to school this fall. His mother watches him walk out alone into this new experience beyond the shelter of home. School children need our prayers.

RUSSIANS ARE RELIGIOUS

by Mr. W. E. Craighead

Mr. and Mrs. Craighead were missionaries in Bessarabia, next door to Russia, until World War II brought them back to the States. They now do evangelistic work among Russians in Paraguay, South America.

* It is unfair to form an estimate of the Russian people judging them by the Communists. It was estimated in 1940 that only 2 per cent of the citizens of U.S.S.R. belonged to the Communist party.

The true character of the Russian people is quite contrary to what may be called Soviet type. Communism is basically and constitutionally atheistic. The Russian people are known to be deeply religious. They have been called "Seekers after God."

Travelers in Russia in the days of the Tsars spoke of the Russian "soul," referring to a peculiar mystical quality in the Russian nature. In those days the number of Russians far exceeded any other nation in making pilgrimages to Palestine, walking barefoot over the frozen tundras and windy steppes of Russia. In this way with fasting and sacrifice, the old Russians sought personal deliverance from their sins. They called their mother land "Holy Russia."

Everywhere the Russian has gone, he has sought to follow his religious practices. Soviet agencies have tempted many to return to Russia or to become Soviet citizens. Comparatively few of the Russians in Paraguay have consented.

Many Russians came to Paraguay in the early twenties. They are still coming. It has been officially reported here that some 500 more Russians are on their way to this section of Paraguay from the troubled Far East. These are said to include many of the "intelligensia" who escaped the Soviet regime at the outset.

True Russians believe in unity and harmony. The best example of this is a "believer" as the Russians call the followers of Christ. Perhaps the most significant religious event that has ever taken place in the Soviet Union happened about a year

ago. This was the uniting of two great evangelical bodies, the Evangelical Christians and Baptists, whose doctrines are the same. This was a demonstration of true communism within the fold of the false. The union of these two groups has also taken place among Russians throughout the U.S.A. and in part of South America.

Last year the Russian Baptists of the River Plate Convention met to unite with two other bodies of the same faith and practice into one union. The most recent development in this direction took place this year in Encarnacion, Paraguay. At this time the last outlying church joined this union. Just previously there was a baptismal service of candidates from Encarnacion and the above mentioned Paraguayan church in the Alto Parana River here.

True Russians seek fraternal relationship with brethren of other nationalities. The Russian churches in the River Plate Convention welcome and work with leaders of German, Russian, Uruguayan, Paraguayan, Argentinian and North American nationality. Our Baptist church in Encarnacion is composed of Russians and Paraguayans, with leaders from both groups. We have worship services in the separate languages, but the Lord's Supper and the Sunday school are held in common.

True Russians seek to build Christian character in themselves as well as in their children and young people. At the urgent request of the Russian convention an earnest effort has been made to secure a suitable building for a Children's Boarding Home in Encarnacion. The building has been found and is being negotiated for. It will accommodate a limited number of children who have no educational advantages in the colony. We request your prayers.

MEASLES AND MILK

by Floryne Miller

I WISH WE HAD SOME ADEQUATE WAY OF letting Southern Baptists know how much their relief boxes have helped. How inexpressibly grateful are our Japanese friends who receive them! The HOPE (Help Other People Eat) boxes, the boxes from individuals and churches—oh, they have meant so much more than the food and clothing they contain. That, of course, has been of inestimable value, but what those gifts have done for our hearts and spirits has been so much more even than for our bodies.

The father of one of my students was dying of cancer. She came one day and said that he had felt a craving for sweet biscuits, or cookies. How simply wonderful to be able to share some with her. He died soon after getting the cakes, but the student and her family will not soon forget what pleasure they gave him.

Another one of my students became ill and could eat nothing for weeks. When I went to see her I took along some of the packages of soups that require only water. How grateful I was when her mother told me that soup was the one thing they had wanted and needed for her—but until that came from America they had had none.

Then there was the time that one of our finest teachers—a widow with five young children—found that her youngest boy was having serious eye trouble; "insufficient food," the doctor said. Then came dried fruits, milk, cereals, eggs, and you should see that boy now. Can you imagine how that young mother feels toward people in the States who sent that food? And the times when she comes to my room tired and discouraged—I wouldn't take a whole, whole lot for the beautiful records I play for her. Music rests her and she leaves encouraged.

Then there was my pastor's wife, ill after an operation, and for many weeks and months unable to do much. She could not even feed her baby any longer. Wouldn't you have liked to have been along when I

took HOPE boxes and clothing to her? It was worth seeing.

There is a cunning little six-year-old who comes once a week to study English with me. She learns quickly; it is a pity the Foreign Mission Board can't appoint its missionaries and send them to the field before they are ten! Akiko is so proud of being able to say "Won't you sit down, please?" that she isn't very careful to see that there is a chair. She is just as likely to ask you to sit in the middle of the room, or the middle of the street for that matter but never mind, she is learning. One day both she and her younger sister took measles. They were too ill to eat and all they wanted was milk. They cried because there was none. Their mother felt like weeping too because she had no milk to give them; and she did cry when she received powdered milk that had come from the States! Her husband who is not a Christian, was also ill. He often says about the milk and other things: "I just don't understand it. Why do they send it?" Now he is reading the Bible and is learning why.

None of these people are what we would call "poor people"; some of them are really well-to-do. But there are many, many things that money will not buy in Japan today.

Some of the things I remember about packages have not been of such vital nature, but nevertheless most meaningful. I know one girl hops every day it will rain.

For the first time in her life she has a good raincoat and adequate rain shoes. I know a man who for the first time in many years does not dread the winter too, too much. He has a warm coat and a warm pair of gloves now. There are still so many who are hungry and cold. You will not forget them, will you?

Miss Miller is adviser to the Woman's Missionary Union of Japan. Pray for W.M.U. there.

I Returned from Communism

Miss Lumpkin wrote this testimony of her Communist and Christian experiences especially for readers of ROYAL SERVICE. She is a staff member of the Clergy School, Calvary House, New York City

OUR ANCESTORS settled in Virginia, and in 1789, some of them moved down into a wild part of Georgia, cleared homes, and became a vital part of the state. My great-grandfather was a magistrate, an officer in his church, a trustee of a University which he helped to found. He held a number of small local offices.

My father and mother did their best to nurture spiritual roots in us. Every Sunday afternoon, my mother read *The Bible* and *Pilgrim's Progress* to us. Every morning and night we said our prayers, and at night a chapter of the Bible preceded them. During the week, busy as she was, my mother often read other books to us, and my father made us learn whole pages of Shakespeare or poems he liked. We went to church and Sunday school regularly.

Every Christmas morning, before we opened our mysterious packages, my father read to us Luke's story of Christ's birth. We sang Christmas carols, and then my father closed the ceremony with a very beautiful prayer from his heart. When I think about the Christmases we spent together as a family, the holy joy that our parents brought to the day remains with me.

My Growing Desire to Help Others

In the early '20's, a desire to help others took me into Y.W.C.A. work, where I was an Industrial Secretary, and organized clubs for girls who worked in factories, laundries, stores, etc. The community where I worked was a dreary place, with a tin-plate factory, and coal mines all through the hills, which were also covered with frames for gas wells, and were always bare and brown. The Y.W.C.A. secretaries were beginning to think in terms of labor and capital. Labor was trying to help peo-

ple conscious of the needs of working people and poor farmers and city dwellers, and there was a growing awareness that something should be done about race relations.

My experience in that community led me to feel that there was not a God of justice and mercy, or if there were, the people in the churches were not very closely related to him.

In 1924 I went to New York.

I Embrace Communism

It was in the late 1920's that I first became involved in work with the Communist Party. People had become disillusioned about the war and about the peace. It seemed to me that, if all the countries in the world were under one central planning commission which had the power to relegate to each group and nation its share of raw materials and industrial products, there would be no more war. (I did not consider how strong the love of power is in human beings.) I thought that by having a central authority depressions and unemployment would be avoided, and all preventable human misery would be abolished. Everyone would be safe and secure.

Like many other people, I had lost faith in God and in individual efforts toward making a better world. So I accepted the philosophy of materialism and made it the basis of my life. It actually gave me a sense of freedom to turn my will over to the state. If the race question disturbed me, the state would take care of that, by passing laws and enforcing them through the secret police. If others hungered, it was no longer my responsibility. The state would feed them or give them employment. If morals were corrupted, the state was responsible, not I. Nothing was asked of me except loyalty and obedience, to the dic-

by Grace Lumpkin

tator.

But slowly, over a period of years, a sort of inner death came over me. I could not bear to be alone. My resources were gone. I could not write. Deep under the surface a process of corruption had been changing my character completely.



THE CONTRADICTION Is Uncle Sam competing with Russia under a great handicap? We boast about our great Christian democracy as over against the materialism of Communism. But there is a quality about Communism that gives Russia a great advantage. Communism demands a selfless devotion to "the cause," and is promoted with such missionary zeal that it gains the passion and force of a religion. But, while so many of us talk loud about Christian democracy, our system is burdened with materialism and self-seeking. War investigations revealed sickening examples of greed. And now, as we try to win the peace, our national cry seems to be "Do what you must for starving people but don't disturb our comfort at home." If we fail to meet the challenge of today, it will not be the materialism of communism that defeats us—it will be the materialism of our democracy, the weakness of our Christianity.—Charles A. Wells

Hardening of Spirit

The philosophy of materialism said that whatever came to me—hate, anger, pride, jealousy, self-love—was natural and, therefore, to be accepted as a part of myself. I must have no inhibitions. "Bourgeois"

morals were scorned and laughed at by those with whom I associated. There was a new "revolutionary" morality.

I began to take part in the Communist program everywhere—in unions, at meetings, in clubs, and on committees. I had wanted a center in my life, and now my deepest attention was centered in the thing that I believed would save the world, a Communist revolution. This, in turn, had a specific effect on my standards of life. Since I believed in this revolution, there was no such thing as sin. The state took all personal guilt upon itself. One had no responsibility for others except through the state. I need never feel guilty again! I was "free."

As I came closer to the inner workings of the movement, I realized more and more painfully that there was no autonomy in the different countries where it was active, but that

everything was controlled by the head of the Party, and a great unhappiness and doubt began to wrestle with my strong desire to be loyal to the Party. I began to see, faintly at first, that we were not expected to be Americans who loved our country and wanted to change it because this would be best for the country and for the world, but that we were expected to be loyal first to Communism and its principles and leaders, putting our own country second.

As with all people who embrace Materialism as a philosophy and way of life, there was a hardening of the spirit going on in me. My attitude became flippant and half cynical, and although all of us laughed a great deal, underneath there was no real joy. Former friends who had been admirable persons changed almost unbelievably as they accepted Party standards and Marxian philosophy.

I was too busy to be aware of the way I was changing. There were meetings, benefits for one cause or another, strikes, committees. For the Communists, every strike was a rehearsal for Revolution.

Questions continually plagued me, one especially. Why, I asked myself, do people help other people? Why has the history of the world been primarily one of the development of the rights of individuals? I had gone into Communism with the thought that the personality and life of the individual was sacred. There I had been taught to feel that the individual did not count. Now I came back to the original impulse and discovered that I had been denying the very thing that I had been fighting for. Where had I originally received this idea? From our Declaration of Independence that said all men are equal?

It came to me that our Declaration of Independence said, "All men are created equal and are endowed by their Creator . . ." The Revolution of 1776 was made spontaneously by men whose basic belief was in a Creator. The development and worth of the individual was emphasized. We have that inheritance.

Out of the Depths—God Hears Me

I asked myself again and again, "What is freedom?" My only answers were "to think," because for years I had been discouraged from thinking, and "to believe,"

because I had no belief at all. And so I wrestled with words and longed for help in my perplexities.

All the time the help was coming. For several years, unknown to me, my sister and my niece and a small group of their friends had been praying that I would find God.

One night, about three o'clock, I woke from a half an hour of sleep. My desolation seemed to have reached its bitterest depths. I turned on the light, but it only showed up the bleakness and loneliness in my heart more clearly. I switched off the light and sat bowed over with my arid grief. As I sat there in the dark, for the first time I saw how utterly and completely nothing I had become. It had been my

In the days when tourists were welcomed in U.S.S.R. a Communist guide was showing a group about. "You Christians, are you living unique and distinct lives? Does your Christianity catch on—so that when people see you, they too want to become Christians?"

wish to make some contribution to the world; but had I really done anything worthwhile—ever? And in the darkness, all my pride and self-sufficiency gone, I held up my arms and said, "If there is a God, please help me." I know that I said it out loud. Perhaps I cried it.

Anyway, as I did so, almost before I had finished the words, a deep peace and quiet came in me. It was in me and all around me in the room. I was not lonely any more. The most loving spirit, more loving than any earthly father or mother, more loving and living than any love I had ever experienced, surrounded me. For the first time in ages, I went easily to sleep, and rested all the night. In the morning I woke, physically refreshed. I left the Communist Party.

A New Life for an Old One

Gradually, a sense of responsibility grew

in me again. With wonder in my heart I began to feel a new sensitivity—a deep caring for other people and for the world. I began to sense dimly the divine love that says, "My yoke is easy and my burden is light."

With all this, very slowly, the creative force that had been dead woke again, and as sap begins to run in the spring, the richness and fullness of life flowed through me. I could taste and feel in the immediate moment the beauty of life, and at the same time the glory of eternity.

I had gone South for a year, near my family, where I felt secure, so my rebellion against returning to New York was very keen. I did not want to come back. But in September, 1944, it happened. Through the prayers of my friends and in other different ways, I was stirred up to feel that it was right for me to come back to New York.

I found myself in the city with less than \$50, with no prospect of work. Having lived for a year in a large farmhouse, with many spare rooms in it, I did not dream of a room shortage, but I found that it was almost impossible to get a place to stay. After searching I was given a room for a single night.

The next morning, my bags were in the hall and, almost paralyzed with fear, it seemed to me there was no use going on. I had tried to do what the Lord seemed to want me to do, and yet he had forsaken me. There was no security anywhere.

In this state and with little hope I went into my church and prayed. I said whatever came into my heart. It was something like this: "O Lord, you have brought me here. You said, 'I will never forsake thee.' You said, 'Come unto me all ye that labor and are heavy laden, and I will refresh you.' Here I am, Lord. I have nothing. I am nothing. I can't believe in you at this moment, unless you help me to believe."

And as I said this, a great peace and stillness came in me. An inner voice said, "In quietness and confidence be your strength." I went out; and I was quiet and confident and secure. This was no imagination. It happened. There was even joy—as if I had heard good news. I did not know in the least, with my mind, what to do next; but, like a child who puts his hand in his father's

er's and goes confidently, without fear, across a street full of traffic, I went wherever the almost imperceptible promptings led me.

The Answer

Before the day was over, I had found a lovely room—and a very fine job. But the greatest gift of all was not the work, nor the place to live. It was the joy that had been given me, the sturdy faith that I had never had before, the knowledge that I could be strong when I was weakest, that I could be joyful when I was most cast down, that I could have security, when I had nothing.

Since that time, a year ago, every part of my life has become increasingly richer. I have reached a plateau of living that is different from any I ever had before. I know that there are other plateaus ahead, probably to be reached through suffering, but with joy, also. There is an understanding of the source of creative energy that can be in every one of us, overflowing to others—in our lives, in everything we do.

When I get depressed about the Communists and fear the evil they can do and the false propaganda that I recognize as theirs, and when I come near to hating them, again, all I need is closeness to God, his cleansing and love. I still hate the philosophy of materialism and what it does to people, but I also realize acutely that a Communist is a human being like myself, with all the limitless possibilities each human being has, with all the longings and desires, as well as the sins, common to us all.

Christ—The Answer to a Better World

In trying to "make a better world," Communists, I believe, are setting themselves a hopeless task; for, if we who have faith in Christ and want to go his way, find it difficult to surrender our wills, the pride of those who believe themselves capable of bringing about the brotherhood of man will always defeat itself. I have not left behind the good things that took me into Communism. I'm a staunch believer in unions, for, among other things, we need a check on ownership, just as in government we have checks between the different

branches.

I believe that we can have a democratic economy. Just as we have all races living together in this country, we can have private enterprise, plus some government control, as well as cooperatives, functioning side by side and in peace—the peace of brothers who differ perhaps, but who have the will to find a basis for resolving difficulties. In such an economy, leadership will perhaps go more and more to those who do what Franklin asked the Constitutional Congress to do, “Go on our knees and ask the Father of Lights to illuminate our understanding.”

“Bear ye one another’s burdens,” means not only individually, but corporately in this industrial era, if America is to be Christian.

I have a richness of faith now. I believe in God, in Christ, and in the Holy Spirit. In the life everlasting. In the family. In my country, growing and struggling toward the best. I believe that the world can be regenerated but only through the hardest of all things—the love of God—charity as Paul writes it. And this charity means to change from pride, envy, and jealousy, beginning with ourselves, in the smallest family relationship, and then in racial, economic, and class relationships throughout the world.

The experience I had in the beginning, when I called on God, was real. The sure joy and the peace that is beyond mere human understanding have been repeated countless times. I know I have still gone

only a little way, that there are many more places that Christ must reach within me. But I am on my way home, and I know that everyone can go home again. For home is not an easy security in family and friends, but a security of fellowship in and with Jesus Christ. He is the true home that I mean.

I know now why Communism can never succeed, because it denies the very basic, creative power that gives us life. The creative spirit that God gives man wears out when we deny God.

Recently I read a book called “I Chose Freedom.” It was about the Communist Party in Russia. When I finished, knowing that every word of it was true, I felt a great thankfulness, and I put this thankfulness into words:

I thank You, O Lord, who wept over Jerusalem,
For freedom to express emotion.
I thank You for freedom to feel a passion for freedom,
For human dignity and human life.
I thank You, O Lord Jesus,
Who told the story of the Good Samaritan,
For freedom to care,
To care for my neighbor, to feel his hurts.
I thank You for freedom to love,
To help make a brotherhood of Thy children
In God our Father’s world.

GOD’S HAMMER AND SICKLE

by Dr. Samuel M. Zwemer

IS NOT MY WORD LIKE AS A FIRE? SAITH the Lord; and like a hammer that breaketh the rock in pieces? . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle . . . When the fruit is brought forth, immediately he putteth in the sickle because the harvest is come.”

Everyone today is familiar with the sym-

bol of the U.S.S.R., which represents the great number of United Socialist Soviet Republics controlled by the central authority of the Kremlin. But it is well to remember that the original meaning of that symbol of Russian Communism was the union of agriculture and manufacture, of the hammer of the ironworkers with the sickle of the farmer, for their common uplift and progress.

16. Ибо так возлюбил Бог мир, что отдал Сына Своего единородного, дабы всякий, верующий в Него, не погиб, но имел жизнь вечную.



John 3:16 in Russian

Today we witness the terrific power of Marxian theory harnessed by a ruthless totalitarian empire, which is one of the members of the United Nations and, to say the least, an “unruly member.” Our hatred of atheistic Communism should not decrease but rather increase our Christian solicitude for the spiritual welfare of the millions under its yoke. Prayer and evangelism for the U.S.S.R. demand faith, hope, and love.

It has occurred to me that a Bible study of God’s hammer (Jer. 23:29) and his sickle (Mark 4:29; Rev. 14:14) would strengthen our faith, encourage our hope, and kindle our love for the Russian masses in the critical situation today.

God’s hammer is his holy Word, which has been as a hammer and fire to break the rock of the human heart in pieces. In the battle of the books at Ephesus (Acts 19:1-20), it was the gospel that started a bonfire of magical books in honour of Diana to the value of \$8,850! The twelve decisive battles of the mind, according to Gorham Munson, were fought with twelve books. And among them he lists Karl Marx’ *Das Kapital*, but also Paul’s *Epistle to the Romans*. The Bible and the Bible alone registers victories for the kingdom of God when it becomes God’s hammer. Charles Martel was called the Hammer of God because he drove back the Saracens at the Battle of Tours and saved Europe from Islam. St. Augustine was called the Hammer of Heretics because he defended the Holy Trinity against Arianism.

God’s Word has been a hammer for nineteen centuries and when other hammers today try to break God’s eternal

anvil of truth we remember the inscription on the monument to the Huguenots at Paris:

“Hammer away, ye hostile hands;
Your hammers break; God’s
anvil stands.”

If the free circulation of the Scriptures were once more permitted in the vast areas of the U.S.S.R., would not Jeremiah’s prophecy again find fulfilment? The adamant of Saul’s heart was broken by that hammer of God on the road to Damascus. The gates of brass and the bars of iron cannot resist the power when God knocks. Pray for Russia. Only prayer can prevail in the present crisis.

Again, we read of God’s sickle in two texts which interpret each other. Study them for yourself. In each case it is God’s thrusting in his sickle to reap a harvest for the kingdom. Mark’s parable tells us that “after the full corn (is) in the ear” the Lord of the harvest puts in his sickle. We sow in tears. He reaps to his glory. We wait impatiently but he is confident and has faith in the soil and the seed and the Sun of righteousness—for the harvest day is near, and he is Lord of the harvest.

The passage in the Revelation is not devoid of difficulty but nearly all commentators agree that the Son of man crowned with glory, who wields the sickle, is Christ the Reaper. Another angel brings another sickle to him that sits on the cloud and the dreadful reaping of the grapes of God’s wrath is described (Rev. 14:15-20).

The children of the Resurrection and life eternal are ripe for God’s granary. The children of disobedience are ripe for destruction in the winepress of judgment.

God’s hammer and God’s sickle! How can we forget their symbolism today? Sure, O sure will the harvest be when the Son of Man returns on the clouds of heaven. Unless we are faithful in proclaiming his Word and in sowing his seed, how dare we say, “Even so. Come Lord Jesus!”

Reprinted from *How Rich the Harvest* . . .
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Teaching Helps for "God's Hurry"

"The hour demands that we have not just a routine study course, but that Christian Stewardship Week be observed in the churches in such a way that stewardship is vitalized and the kingdom is advanced."

GOD'S HURRY has been written by Dr. Duke K. McCall to be used for just such exceptional study. A week in September is suggested for preparation for the special stewardship emphasis and advance in world missions planned for 1950. The idea is that this book will be used in special church-wide weeks of study in the fall of 1949 and in the early months of 1950.

Members of Woman's Missionary Union, ever alert to promote Christian stewardship and to advance the cause of world-wide missions, will enter enthusiastically into this week of study. They may either



DUKE K. MCCALL

participate in classes planned by pastor or church organizations or they may promote classes as a part of the mission study program of the W.M.U.

There is too much in God's Hurry for a one day mission study class. At least five periods of from one to one and one half hours each period should be given to the study. In the room where the class meets hang one of the Pyramid of Progress posters brought out by the Executive Committee of the Southern Baptist Convention as promotional material for this stewardship campaign. One of these is being sent to the pastor of each church, so it should not be hard for the leader of the class to obtain one. Also, display prominently the two slogans "Every Baptist a Tither" and "Fifty-Fifty by 1950." A globe or map of the world will create a missionary atmosphere and aid in the teaching of the book.

FIRST PERIOD

At the first period the introduction and first chapter should be covered. "Christ for the World We Sing" is a good song for opening the session. Psalm 96 makes a fitting devotional reading. The teacher will give the title of the introduction, "One (Lost) World," then cover briefly its contents. Three main points are to be emphasized:

- (1) "One World—a Christian Concept"
- (2) "God Working in History"
- (3) "Christ the Only Hope"

The key word of the first chapter is the one found in the title of the book, "Hurry." Discussion can center first in "God's Word Teaches Hurry" and second, "World Conditions Demand Hurry." Ask the class to participate by reading the Bible verses mentioned in discussing the urgency of giving the gospel to lost people. Assign to others discussions of conditions in different countries of the world. Give special attention to the two sets of statistics: percentages of Christians in India, China and Japan and number of missionaries per million of people in different mission lands. Put the verse below on blackboard and all read it aloud, then all join in singing "O Zion Haste."

*In this streamlined day of speed,
When all must hurry to succeed,
We must remember day by day,
To speed the gospel on its way,
No time to loiter, none to waste,
The business of the King needs haste.*

SECOND PERIOD

The title of the second chapter, "Two Alternatives: God or Mammon" suggests Matthew 6:19, 24, 33 as a devotional reading. Sing "Jesus calls Us." Print on blackboard or poster board the two words: MAMMON—GOD. Give contents of chapter, with three main thoughts:

prepared by Mrs. C. D. Creasman,
W.M.U. Stewardship Representative

- (1) Catholicism is an enemy to Christianity
- (2) Communism is an enemy to Christianity
- (3) There is much idolatry today

As the discussion proceeds, write under MAMMON the three words: CATHOLICISM, COMMUNISM, IDOLATRY. Under God, write the word STEWARDSHIP.

In closing use illustration taken from "Alice in Wonderland" showing American arithmetic. Print on five pieces of cardboard the five mathematical signs. Hold up the plus sign (+) to suggest Ambition; the minus sign (−) to suggest Destruction; the multiplication sign (×) to suggest Uglification; the division sign (÷) suggesting Derision, the equal sign (=) suggesting Reeling and Writhing. Is that the arithmetic of our lives?

THIRD PERIOD

The title of Chapter III, "Laborers Together" suggests the songs, "Blest be the Tie" and "Work for the Night is Coming." For devotional thoughts read Romans 12:4-8; then have class repeat permanent watchword of W.M.U., 1 Corinthians 3:9. This chapter is a presentation of the Southern Baptist position on the union of churches and their own denominational unity, recognizing the Cooperative Program as their "together" plan for the support of all denominational work. Since 1950 brings a stewardship emphasis observance of the twenty-fifth anniversary of the Cooperative Program, it is important that the class shall get the main facts in this chapter.

To help them understand the plan of Baptist organizations, make a poster presenting a pyramid of five tiers. On the broad base, print the words INDIVIDUAL BAPTISTS; on the next tier, CHURCH; on the next tier, ASSOCIATION; on the next tier,

STATE CONVENTION and on the apex, S.B.C. standing for Southern Baptist Convention. Another poster giving the causes included in the Cooperative Program will be helpful. This can be made by printing the word TOGETHER in the center and around it representing either by pictures or printed words the seven causes: ORPHANAGES, HOSPITALS, MINISTERS RELIEF AND ANNUITY, CHRISTIAN EDUCATION, STATE MISSIONS, HOME MISSIONS, FOREIGN MISSIONS.

Give facts in chapter by asking and answering four questions: 1. What is the basis of Southern Baptist unity? 2. How does the Baptist belief in the competency of the individual connect with the seven causes of the Cooperative Program? 3. Why must Southern Baptists advance in Foreign Missions? 4. What is the value of this "together" program of Southern Baptists? The Pyramid of Progress poster can be used effectively here. In closing let someone read the following:

All together! All together!
That's the way we work!
All together! All together!
Not a one to shirk!
All together! All together!
That's the way we give!
All together! All together!
For our Christ to live!
All together! All together!
That's the way we pray!
All together! All together!
We will win the day!

FOURTH PERIOD

Chapter IV, "Hitchhikers on the Commission," leads to definite stewardship study. An appropriate song is "Take My Life and Let it Be." For devotional service read Matthew 25:14-30 and Luke 19:12-34, presenting material in the Chapter under the heading, "Many Talents." Let the leader of the class tell as an introduction the story by Dr. S. D. Gordon. Assign to three members of the class the topics "Coined Character," "Love Thy Neighbor," and "Left-handed Christians." Let the teacher lead in a discussion of "Hindrances and Hitchhikers," drawing these out from the class as they are given in the chapter.

In closing lay on a table a penny, nickel,

one, quarter, half-dollar, silver dollar, and a bill. Lead class to discuss statement, "The love of money is the root of all kinds of evil."

FIFTH PERIOD

Chapter V bears the title "God's Plan." Open session by singing "We've a Story to Tell to the Nations." Read or repeat Christ's missionary command as given in Matthew 28:19, 20; Mark 16:15; Acts 1:8; John 20:21.

Let the teacher of the class present briefly "God's Plan to Use Men" and "The Human Response." The discussion of giving in the chapter uses two words beginning with M—the MOTIVE and MEASURE of giving; and two beginning with P—the PROCEDURE and PURPOSE of giving. Write them on the blackboard while leading class to discuss them. Give opportunities for members of class to tell personal experiences in tithing. For further class participation type following quotations from the chapter on slips of paper and give to members to read:

"Stewardship is man's response to the need of God's world."

"Jesus has no objection to storing up treasure but his concern was that it be placed where it would be permanent."

"The highest self-interest will keep a man

LETTER-ET FROM ITALY

The bursting forth of new life in spring and summer is felt even in our work. We are constantly thrilled and gratified with the requests for Bibles, tracts and information. One man who was handed a tract lately in a little town not far away came to Rome the next day and wanted our secretary to explain to him "this new religion."

A few days ago we sent a Bible to the mayor of one of our larger cities on the Adriatic coast, at his request. He explained that he remembered that his mother possessed a Bible, but a thorough search after her death had never revealed it and he had wanted one for a long time. . . . New points of evangelization are opening

Our entire denomination is using GOD'S HURRY as a study book during September. To help your W.M.S. and Y.W.A. presentation, Mrs. Creisman prepared these suggestions.

We are holding the items usually included in "It's Happening Now" and other Letter-ettes in order to add our hearty emphasis to this great effort of study.

from selfishness."

"Stewardship includes and goes beyond tithing."

"A revival of stewardship is necessary before the tides of evangelism and missions can rise to the fullest."

"The plan is not ours. The power is not ours. Rather we are God's."

The book comes to a close with a challenge to ADVANCE. Ask the class to read the last paragraph aloud together. Sing "O Zion Haste." Close with sentence prayers that by faithful stewardship we may HURRY to carry out God's plan of redeeming a lost world.

by Mrs. Dewey Moore

constantly and we wish we had the trained men to go out and help. Our young people are discovering within themselves possibilities which they did not know existed and are carrying on this work in a fine way.

Several young men leave Rome early on Sunday morning and spend the entire day in a little town several miles away witnessing and helping to bring the real gospel message to the group who gather regularly. The W.M.U. groups are helping in evangelization and recently put at the disposal of the churches five thousand copies of a new tract which was distributed during the week before Easter. They have

(Please turn to page 17)

Catholicism or Communism?

One who has lived in the Balkans answers the question: "What about the Mindszenty affair?"

THE COMMUNISTS IN SOUTHEASTERN Europe right now are not engaged in religious persecution. In Hungary, for instance, there is really more religious freedom today than ever. The Cardinal's affair can be traced back to two sources: one of them is the resistance of the Roman Catholic Church in Hungary against the nationalization of the land owned by the Roman Catholic Church. That Church was the greatest land owner in Hungary, possessing several hundred of thousands of acres of land. The government took the land in 1945. No power would dare or has been strong enough to touch Roman Catholic interests in Hungary in the last 900 years. But in 1945 the incredible happened: the government took away the land. The same government nationalized the Roman Catholic schools in Hungary. The reason and alibi for this nationalization was this: the schools were built mostly by public funds and supported seventy-five or eighty per cent by the state directly, and twenty or twenty-five per cent by special taxes, but not by donations of the Church; so the state thought since the Roman Catholic Church claimed she needed the lands for the schools and the said land was taken away by the state, it would be the state's duty to maintain all the schools. Everybody knows what it means to the Roman Catholic Church when she is losing schools. After all, Roman Catholicism is a religion of education, that is, while you cannot educate into salvation, you can educate a man to be a Roman Catholic. And if he is a Roman Catholic, he is saved by the Church. That is the reason the Roman Catholic Church insists on having education in her hands.

Cardinal Mindszenty was trying to get back the lands and the schools. He knew very well, however, that while the Communist government is in power and is supported by the Russians, the Hungarian Catholics alone could not do anything

about it. So, naturally he tried to strengthen his connections with outside powers. And here is the second source of his affair.

Internationally he leaned toward America, hoping that by American help, they might be able to overthrow the government. Politically he was a "legitimist" which in Hungarian political terminology means he favors the movement to restore the Hapsburg line, thereby making Hungary a kingdom again. The Hungarian kings, by constitution, are supposed to be Roman Catholics. They were the strongest supporters of the Roman Catholic Church and at the same time the meekest servants of the clergy and the Pope.

This case is a complicated matter for a Baptist. A Baptist is naturally against the Communists and when he is against the Communists, accidentally he is thrown on the side with the Roman Catholics. Yet, every Protestant must admit this, regardless of what he thinks of Communism: they (the Communists) did something good when they broke up the power of the Roman Catholic Church in Hungary. Knowing, however, that Communism is ultimately against every kind of religion, we do not know whether we should be glad or not when the Communists are victorious. Certainly we do not know who is next on the line if the Communists remain in power in Hungary.

After all, this fight between Roman Catholicism and Communism is a bitter life or death struggle between two very similar powers: Communism, as it is crystallized by Soviet Russia, is totalitarian dictatorship; so is popery. Communism claims to have the only right for existence in the political field, so does Catholicism in the religious field. Communism is for world domination. Roman Catholicism is the same. Communism has a duplex system ruling over a country; that is, there is the party and the government. The government is the administrator and the party is

the one who tells the government how to administer it. The Roman Catholic Church believes in the same system. By connecting the state with the Church, the Church seeks to control and advise the government.

Communism is dogmatical. Everything, politics, science, and art, must go along-side with the holy books written by Marx and Lenin. So is Roman Catholicism. Both Communism and Catholicism believe that the aims justify the means. Think of the Jesuit practice of "reservatio mentalis." According to this, you can lie, you can swear falsely if it is in the interest of the Church. The Communists just perfected this. Both forces demand unreserved allegiance to their leaders. And finally, both are seeking to destroy individual freedom. To the Communists, the State is above everybody; and to the Roman Catholics, the Church is above everybody.

Neither is the trial of the Protestant ministers in Bulgaria a religious persecution. The leaders of those churches were persecuted because of their connections with the West, namely, America and England. Russia wants to cut all connections of the satellites with the Western powers. She wants to break the authority and the influence of America among those people. And she would like to turn the admiration of those people toward Russia.

The propaganda in the satellite states goes that everything in the West is wrong, and everything in the East is good. So they try to tell the people that America wants to make war, that America wants to rule the world, that the capitalistic system in America is failing, and the many strikes in America show the American workers are suppressed and are dissatisfied—but that the Bolshevik system is a blessing to the workers and the people in Russia are living in paradise.

The Russians are smart enough to watch that the people in Southeastern Europe do not learn the truth either about the better life in America and in England or about the wretched situation in Russia. For this reason they have two Iron Curtains. One of them is between Russia and the satellites and the other is between the satellites and the Western world. In other words, from Russia only "good" news can get into those countries, and from the West

only "bad" news can reach them. The Russians, in order to raise their prestige, put forth every conceivable frantic effort to impress the people in Eastern Europe. They cannot send food; they cannot send money. But suddenly they discover that the electric bulb, the airplane, the radio, and even penicillin were invented by Russian scientists long before Edison, Marconi, and the Wright brothers!

But all their propaganda printed in many thousands of columns in newspapers and magazines is upset by simple facts: one of them is that the people know that Russia took everything from those lands that she could and never returned anything. On the other hand, millions of dollars, hundreds of thousands of CARE packages, and other gift packages were sent by "greedy and poor" America. So one dollar upsets a great deal of propaganda. The logical thing for Russia to do is to stop the dollars and the packages.

Directly they cannot do so because that would be ridiculous and that would bring out more the weakness of their propaganda. But they can do it if they charge those people who had the closest connections with America and who were the heads of the distributors of American gifts, with spying, treason, and blackmarketing. These charges fit very well into the Communist state of mind. Who ever heard of sending money for the sake of love and charity? When Russia sends money, it is always for the purpose of spying and for supporting underground work. How could America do otherwise?

So by charging these people and convicting them of spying and blackmarket dealings, they have a very good means of discouraging those Protestants from maintaining any kind of connection with the West. That explains why CARE packages, magazines, and money cannot be sent into Hungary.

To establish that someone was engaged in blackmarketing is very easy because those citizens, according to law, are responsible not only for the cash or check foreign currency which they possess, but for the deposits which they have in foreign lands. And if the Hungarian authorities read, for instance, in a Lutheran magazine in America that the Lutheran church plans to

(Please turn to page 30)

"WELCOME, MISS STOKELY"

Have you ever waited before the Lord, wondering why it took so long to find the right person for a given task? Then suddenly the way opened, the very one was led to accept responsibility and you knew that in his own good time the Lord had brought individual and task together.

This is our experience now. For months Woman's Missionary Union has sought the Lord's choice for our field representative specializing in community missions. Now we can announce the selection and accep-

tance of Miss Edith Stokely of Newport, Tennessee, for this position.

Miss Stokely was a Baptist student secretary in Southern Methodist University, Dallas, Texas, before coming to us. The students gave her up reluctantly, yet they are glad for this larger opportunity for her service and influence.

Before going to Dallas she was student secretary at Tennessee College for Women.

A graduate of University of Tennessee and of our W.M.U. Training School, she is eminently qualified and prepared for this important work. The Lord did not lead her to accept when she was asked to serve as a state young people's secretary and as a member of the faculty of W.M.U. Training School. But when she was asked about leading Woman's Missionary Union into larger community missions activities the Holy Spirit put it into her heart to undertake this service.

Her interests seem always to have centered in devoted Christian witnessing. She was G.A. and Y.W.A. counselor in her home church at Newport. And there she was principal of a Negro Vacation Bible school.

In Louisville her field work took her into the Union Gospel Mission where she saw how people are won to the Lord

through Good Will Centers.

While at Tennessee College she was G.A. and Ann Hasseltine Y.W.A. counselor. She led in starting a permanent mission in Murfreesboro, the college town.

In Dallas for three years she directed the primary club of the Mexican Good Will Center. She served in the Negro Open Door Mission there, working with different age groups. She was also principal of a Negro Vacation Bible school in Dallas.

During her years as student secretary she not only served herself but she inspired and directed young people in soul-winning, in mission Sunday schools, in work with underprivileged people and minority groups.

She comes to us September first and our hearts are grateful as we say, "Welcome, Miss Stokely."

Letter-et from Italy

(Continued from page 14)

helped financially in some instances when the young folks have needed funds.

Some of you have asked about our needs in the work. We appreciate these requests and would respond that your continued interest in foreign missions together with your prayers and your gifts are the greatest need and the greatest blessing. In the meantime, if you have any boys' clothing, or particularly shoes, (ages 3 to 17) in useable condition, send them on to us. With 63 boys in our Orphanage, the shoe and clothing problems are of major importance.

Not long ago at a missionary meeting held in our home, a middle-aged lady, a new convert not yet baptized, spontaneously gave her testimony: "My only regret is that I have lived so long and wasted so much of my life before finding the peace and joy which have been mine lately through Christ. All I can do now is to make up for some of the time I have lost and I pray that I may have the strength and the opportunity yet to tell many of the Saviour." This is the testimony on many hearts and lips. It is the testimony which makes our every effort seem crowned with success and each day infinitely worthwhile.



MISS EDITH STOKELY

P CIRCLE Program

Scripture Reading: 2 Corinthians 8:1-12; 9:6-7

September brings our denomination's great emphasis on stewardship. Your circle discussion fits right into this plan as you think about the Cooperative Program. Write to the Executive Committee, S.B.C., 127 8th Avenue North, Nashville, Tennessee and ask for enough copies of leaflets on the Cooperative Program, "The Stewardship of Proportion," and tithing to give a copy to each member present.

It is always gratifying to consider the wonderful work of the Cooperative

Gifts That Encircle the Globe

Program. Follow the exact gifts of your church as they are divided. What amount goes to your state treasurer? What amount stays in your home church? Of the money that goes to your state treasurer how much stays in your state? How much goes on to Nashville to be divided to convention-wide and worldwide causes? It is always interesting to be exact in knowing what your gifts do? Your stewardship chairman can show by a chart.

From September *Southern Baptist Home Missions* tell "The Life of the Cooperative Program" from an article by H. Guy Moore.

In the September number of *The Commission* see "Juneko Sensei Wins Her Neighbors" by Floryne T.

Miller, and "Another 'House Beautiful'" by Ruth M. Randall. These show your money at work in Japan and in Brazil.

In *World Comrades* "My Friend Juliska" carries you to Hungary to see what was being done when our missionaries were there.

In *The Window of YWA* "The Bells in the Chapel" tell of our Baptist Orphanage in Rome.

In *Ambassador Life*, "Life in Communist Countries" speaks of what we have let happen because we did not speed the message of Christ more rapidly. Thinking about that will stir your larger giving through the Cooperative Program and will make you be sure you are dividing your gifts to be "Fifty-fifty by 1950."

Send News of Your Activities

like manner. Jacksonville B.W. (before the war) was a small town. Then Camp Lejeune was located there to become the world's largest Marine Base. The church including its B.W.C. has accepted its responsibility and seeks to win the unsaved and unenlisted in this large field at its door.

LOUISIANA CLINIC

Nineteen circles and seven associations were represented in Louisiana's second annual B.W.C. clinic. The theme was "Building Better B.W.C.s. through Best Officers—Best Programs—Best Methods." The meeting was held at Baptist Headquarters in Alexandria. Mrs. W. L. Huckabay, Louisiana W.M.U. Vice-President, is B.W.C. adviser and with others gave excel-

lent help to the business women in attendance.

"IMA" NEWS SHEET

Missouri Business Woman's Federation has started a quarterly news sheet at 25¢ a year. The first one invites names—maybe "The Field," or "Hawthorne" for Missouri's state flower, or "Promoter," or "MoBap" (Missouri Baptists). "What's in a name?"

Miss Dorothy Mayer is state federation president and there are nine Federations of more than two hundred Business Woman's Circles over the state.

Green County has sixteen circles of which one is made up of Negro business women.

Spring River Federation is moving along fast to keep up with its name, "Spring."

Is This Your Question?

by Josephine Jones

Is there any literature available on a Mission Study Institute?

Yes, there is a new leaflet published by Woman's Missionary Union. Order it from your state W.M.U. office.

Where do we find the duties of the circle chairman?

The MANUAL OF WOMAN'S MISSIONARY UNION, page 136, gives the work of a circle chairman and pages 73-90 give helpful information on the circle. See also current W.M.U. Year Book, pages 37-42.

We want to have an installation service in our W.M.S.; please give suggestions.

The W.M.U. Year Book each year has a suggested installation service. The 1949 Year Book can be secured from Woman's Missionary Union for 15¢, see page 88.

We would like to encourage our young women getting married to establish Christian homes. What can we do?

The "Ceremony for the presentation of a gift Bible to a member of Young Woman's Auxiliary just before her marriage" is a very impressive service. In one church the Y.W.A.'s invited the young man to this service to see his bride-to-be receive the Bible. He said, "I was profoundly impressed by this service. As I listened I determined we would always have family worship and seek to make Christ the head of our home." This service was planned by Mrs. W. C. Tyler. It can be obtained free from your state W.M.U. office.

Our circle would like to present stewardship in some way each month. How can we do it?

The very thing you want is a folder, "You are a faithful steward? Prove It," available free from your state W.M.U. office. There is a brief stewardship talk for each month in the year. Ask your W.M.U. state office for a sample copy of each of the stewardship leaflets they carry.

The new book *God's Hurry* by McCall (teaching helps on page 12) is just what you want to use as a study book right away and keep for quoting every now and then. Order from your Baptist book store.

What is the difference between a W.M.S. and a W.M.U.?

A W.M.S., or a Woman's Missionary Society, is an organization for the women of a Baptist church which meets regularly and has for its aims to enlist the women in prayer, the study of the missionary message of the Bible and world missions, tithes and offerings, missionary education of young people and community missions. A W.M.U., or Woman's Missionary Union, is a Woman's Missionary Society and at least one missionary organization for the young people—Sunbeam Band, Girls' Auxiliary, Royal Ambassador Chapter or

Young Woman's Auxiliary. When speaking of an associational or state organization, it is a W.M.U. and not a W.M.S.

Should we have a W.M.U. promotion service? Have we any promotion certificates?

Yes to both questions, and a hearty yes at that. You can have a charming service which will also show what W.M.U. missionary education organizations are for and what they do. There is a suggestion for such a service on page 89 of 1949 W.M.U. Year Book. There

is a lovely certificate for Sunbeams promoting to Junior G.A. or to Junior R.A. chapter. On these certificates is place to mark promotion from junior to intermediate organizations. There is a very pretty certificate for G.A.'s promoting to Y.W.A. (Certificates free on request from state W.M.U. headquarters; give number of each kind needed.) We do not supply a certificate from Y.W.A. to W.M.S. In some cases her marriage certificate will suffice; in others the young woman will move into B.W.C. without a certificate.

Send us your questions

Communism is a real and dangerous foe. Conversion to Christ in the terms of the old-time, heart-felt religion will deliver the stoutest advocate of Communism from its ranks without legislation or force of arms.

Is Your Child Ready for School?

by Ruth LaTuille Matthews

ENTERING THE FIRST GRADE of school is an important milestone for every child. Has he not long looked forward to going to school and doing "grown-up" things? Physical development has been coupled with mental, social, ethical, and religious growth. He has formed habits and acquired skills for use in learning, and he is now ready for new experiences in social co-operation.



As the child reaches out to understand more things outside his home, the school helps to supplement home training. Many a mother becomes anxious as her child's sixth September rolls around. Is her child ready for school? Here is a helpful check list:

1. Is he healthy? Has he good health habits?
2. Is he happy, self-confident, and self-reliant for his age?
3. Is he friendly and reasonably courteous?
4. Is he alert, curious, interested in new experiences?
5. Does he talk freely and understandably?
6. Is he eager to go to school?

Good health is fundamental. Many physical conditions hardly noticeable at home, causing only a little irritability, easy fatigue, and such, become real handicaps in the more demanding school situation. A complete physical examination by a competent physician

can be most helpful in locating any real difficulty.

Besides the basic health habits of cleanliness, proper diet, and rest, there are the important so-called social health habits—habits that hinder the spread of disease. Many school epidemics would never start, or would be easily checked, if all the pupils had been taught not to drink from a common cup or use a common towel, to cover coughs and sneezes, to keep their hands away from their eyes and mouths, and to stay away from children who are ill. Mothers themselves must take the responsibility for reporting all communicable illness, keeping sick children at home, and observing all quarantine regulations.

Good health provides the energy which the child needs to give him a fine start at school. Self-confidence and self-reliance come slowly, and are achieved only when the young child has "increased in wisdom and stature" enough to manage his own clothes, tackle and solve his play problems, help his parents some, and make friends easily. At six, children are more capable of co-operating in group enterprises than ever before. The play yard resounds with their shouts, laughter, and bickering. Their interest may shift rapidly from playing store to house to cowboys to Indians. But they are all playing together, each sharing in the enterprise.

Besides friendliness, there are other habits so valuable their foundation should be



Self-reliant, helpful

well laid before the child starts to school. Neatness, courtesy, promptness, and respect for property and truth are examples. None of these habits comes naturally or easily, but if the six-year-old has begun to achieve them, he will get along much better in the school environment.

Does your child approach new experiences with friendly curiosity? New places and people prove enjoyable when the child has learned to have a good time at other people's houses without Mother there. Friendly contacts with people outside the family, both adults and children, a variety of play materials, little trips and excursions to unfamiliar places, all help the young child to overcome uneasiness in strange physical surroundings.

Good health, good attitudes, and good habits are all important. But no other one thing will be as useful to the six-year-old at school as easy correct English speech. He will learn it readily, if we as parents and workers with young children, will talk to him freely and naturally, with no talking-down, about all the things we see and do together. The pre-school years are full of what teachers call "reading" readiness, learning about new things

and learning the words with which to talk about them. Upon entering school, the average child can recognize and use about 2500 words. After all, reading is really a double code: first there is the person, place, or object itself, then there is a noise that one learns to associate with the thing and accept as a symbol of it.

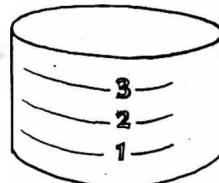
Schooling is always a two-way process, with teachers and parents standing ready to combine their forces for the sake of the child. John Locke said, "He that has found a way to keep a child's spirit easy, active, and free, and yet at the same time to restrain him from many things that are uneasy to him, has, in my opinion, got the true secret of education."

SAND-PILE SET

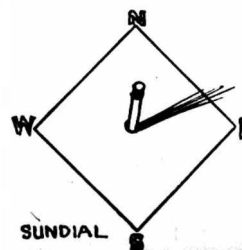
YOUNG CHILDREN notice changing weather because of grownups' conversations. Their natural curiosity may be directed toward better understanding.

RAIN GAUGE—A tin can or large jar can be used to measure rainfall. Mark inches on gauge with bright colored paint. Then, when he asks "Did a bunch of rain fall last night?" he'll know.

SUNDIAL—Mark the four sides of a square board with North, East, South, West. Drill a hole in the center and insert a stick or pencil. Watch the earth's move-



RAIN GAUGE



SUNDIAL

New Field Representative

She will present the W.M.U. Training School to young women interested in Christian service



MISS MARY J. AUGENSTEIN joins the staff of the Training School in September as Field Representative. Her education and experience provide an excellent background for this avenue of service. She did her college work at Bethel Woman's College in Kentucky and Carson-Newman in Tennessee. She completed her work in the Training School in 1941 with the Master of Religious Education degree.

Following her graduation she was employed by the Arlington Baptist Church in Knoxville as Educational Director and organist. After two years in this position she returned to her home in Owensboro, Kentucky to recuperate from an illness. When she was able to return to work, she accepted a war job in the personnel department of a business

concern in her home town. For more than three years she has been Field Representative for Bethel College. Surely these rich years of experience have sharpened her insight and deepened her appreciation of the mission of the Training School.

As Field Representative Miss Augenstein has a two-way opportunity for serving the school and our constituency. As new members



come into our organizations we realize that they need to learn our entire plan of work including the Training School and its place in our program of world missions. Miss Augenstein can, therefore, be used to advantage at W.M.U. meetings on the associational, divisional and state levels. She can likewise make a contribution in college visiting for conferences with young women who are hoping to prepare for definite Christian service, particularly mission volunteers. She will be glad to attend G.A. and Y.W.A. House Parties and Camps in order to present the Training School to these groups from which our future workers must be enlisted. Requests for her services should be addressed to the President at the W.M.U. Training School, 2801 Lexington Road, Louisville 6, Kentucky.

BACK TO SCHOOL

—by Margaret Bruce

SEPTEMBER MEANS BACK to school for many of the boys and girls and young people in your church. For some of them it means leaving home and going to college or to schools of nursing. What can you do to orientate them and help them get started in the right way?

Write them a note and express your hopes and dreams for them. Encourage the young women to

school. Encourage members of your W.M.S. to adopt young women as their Y.W.A. daughters. It means a lot to a young woman away from home to have a second home and an adoptive mother. Arrange an overnight hike for the officers. Such a pre-school retreat will enable them to complete their plans for the opening of school as well as for the months ahead.

Co-operate with the counselor and officers in making a survey of the campus and community and assist them in planning their community mission projects. Perhaps you can help with their arrangements for a week of mission study and their stewardship education plans. Urge the young women to qualify for the Y.W.A. citation, their efforts will be a great blessing to them personally and to the promotion of Christ's kingdom.

The day schools are opening too, families are back

on schedule. Be sure that the missionary meetings of Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Woman's Auxiliaries are included in the schedules of your family as well as of others in your church.

September is not only "back to school" month, but it is state mission month in many states. Plan effectively for your state mission program. Inform your young people about their state and its need for the gospel. Help them to know their state missionaries, this will enable them to pray intelligently for them and to be more eager to support the work with their prayers and gifts. Set a high goal for your state mission offering and encourage your young people to give generously.

"Back to school" . . . leaders too, train yourself to work well with young people. Learn the best methods by which you may foster your missionary education organizations and school yourself for the task. "Back to school," yes, leaders, too.

Performance or Promise?

"Christian performance must surpass communist promise if Christianity is to survive. The price for such survival—the living of the teachings of Jesus—is harder to pay than money from our fattened pocketbooks or blood from the veins of our sons. It means that we have to change, not other people, but ourselves. Christians must decide whether men are to treat each other as if each were a nuisance to be suppressed or tolerated. Many Christians have served man rather than God and put their country, their race, or their economic class before their religion and denied to other groups the God-given rights and freedom they have insisted upon for themselves."—W.G.M.

ALL THINGS IN COMMON

Acts 4:32-35; 2 Corinthians 8:13-15

CHRISTIAN WOMEN HAVE found Christ adequate for personal problems which arise daily. No difficulty comes to the heart of a Christian but that she finds Christ sufficient. Many times Christian women have spoken silently, "His grace is sufficient" or "My sufficiency is of him." What joy and strength come to lives who know Christ is the answer for personal difficulties.

But when women reach beyond the small confines of their lives and look at the unsolved problems of society they know that Christ is the answer there, too. It gives them greater satisfaction, deeper joy and consolation to know Christ's sufficiency is for every need of society as well as every need of an individual. "O Lord, our Lord, how excellent is thy name in all the earth!"

One of the four freedoms set forth not too long ago is to relieve the world from want. How many hungry people cover the land! Think of the great physical need throughout the wide world. Many plans are being made and executed to seek to meet human need. Still dire physical need is in every land. Little has been done.

As we read Acts 2:44-45; Acts 4:32-35; 2 Corinthians 8:13-15, we see that Christ was sufficient for the common social problem of want and need in the early church.

In this group described by Luke there were many people of varying ages, tempers and conditions. Many were perfect strangers to each other. But when they

met in Christ they were no longer strangers, but brothers. Faith in Christ was the bond which made the believers one body. This is what Jesus meant when he prayed just before the crucifixion. "That they all may be one; as thou, Father, art in me and I in thee, that they may also be one in us" (John 17:21a).

These followers of Christ considered their possessions not as belonging to the owner, but as something in which the rest were to share as need arose. The commentators think that most of these Jewish believers had come from far lands and they had brought with them many valuable possessions. But their attitude toward their riches, now, was to use them so that no Christian brother was in need. They desired to share their bread with those in want. Some one said that they were not anxious to "lay up" but to "lay out." When men hold on to their own and try to take more than their own, then come fighting and wars. What made the difference in these people? The answer is Christ.

They sold their possessions and distributed as the needy cases appeared. It was individual and voluntary. The rich did not sell everything and make themselves poor, but sales were made when provisions were needed. Here in this group none lacked and all abounded in charity. The rich and the poor were brothers together in sharing. Help was needed and given to the aged, the children, the sick, bodily disabled, those disabled in mind. Open-hearted, gen-

erous were they. What the most prosperous ones did, did not destroy property but it did destroy selfishness. They did not exhibit pride and vain glory. They did not call what they had their own. They did not boast of it nor trust in their wealth, but considered their possessions as something in which the rest were to share as



need arose. Then when need did appear they sold their possessions and laid the money at the apostles' feet. They distributed their substance. What caused these people to do this? Christ was in their hearts.

It is the will of God that we should mutually supply one another when need arises. Time brings about changes and those who have an abundance today and are supplying those who have need, tomorrow may need a Christian brother's helping hand. What a glorious example of having all things in common this early Christian group gave to us.

This is certainly not communism, and it is something communism can never understand. For such a spirit comes from Christ, and Christ is not in communism. Communism is not the answer. Christ in the hearts of his people is the answer.



join the Young Woman's Auxiliary as well as other religious organizations. The young people's director can write to the pastor of the college church and to the student secretary in the college or hospital. Tell them about the interests, the talents and abilities of the young people from your church. This will be a means of helping the pastor and student secretary to enlist the students in the religious activities.

If you live in a college town or in a community where there is a hospital, help to organize an Ann Hasseltine or Grace McBride Young Woman's Auxiliary if there is none. Help secure a counselor. Wives of college professors or faculty members often make excellent counselors.

Plan a lovely tea, or garden party or some social affair for the opening of

Christ the Answer to Atheistic Communism Program Planned by Everett White

How to Plan Your Program in W.M.S. and B.W.C.

WHY NOT PRESENT this program as the informal discussion of about seven women? Assign the different talks giving several two that do not follow each other consecutively. Let the women sit around three sides of a table or in a semicircle as if talking among themselves but be sure to speak loud enough for all the society to "listen in." Do not announce the talks like speeches in a row but speak up in turn. Each woman will know who she follows, or the program leader may say, "Mrs. ———, what do you know about Karl Marx? Didn't I hear you had read about him?" Then Mrs. ——— would tell "The Man In Search of a Key." Another woman would continue with "Finding the Key to History and to a New Earth." The program leader would ask, "I wish I knew 'What Is the Appeal in Communism?'" and whoever had that topic would speak up. Then another would say, "It seems to me I see 'Communism as a Protest,'" and tell that



Wouldn't you like to know:

- Why Christians should study Communism?
- Who founded Communism and why?
- Just what are the basic beliefs of Communism?
- What is its power of appeal to many people?
- Why are some idealists attracted to it?
- What is Communism a "protest" against?
- In what ways is Communism a "judgment"?
- Could Communism be called a secular religion?

section, and so on throughout the program. The story of Miss Lumpkin's experience is one that points up the inroads and the activities of communism and shows how much more zealous we must be in our soul-winning and missionary education to develop young Christians.

Of course you can follow the usual series of talks but the sprightliness of informal conversation would add interest. If your society is small everyone will really be on the program, you see. This is such a big subject, we all need to read over all the program material and then talk it through in order to really learn about communism.

Your devotional is on page 23.

Select hymns of kingdom progress and assurance like "The Kingdom is Coming," "There Is a Name I Love to Hear," "I Love to Tell The Story."

Some Russian recordings will help everyone appreciate the ability of the Russian people.

Does Communism owe anything to Christianity?
What must we do to meet the challenge of atheistic Communism?

To Seek to Understand is a Christian Attitude

One-sixth of the globe lives under the political, social and economic system of Communism. With the newly acquired satellites in Europe, the number of people under the "hammer and sickle" is about five hundred million. Strong groups of Communists in the Far East, in Italy and France and elsewhere make it necessary for us to try to understand this worldwide movement.

Our statesmen who sit around the Council table of the United Nations with the Russian members and others must know the teachings and ways of Communism. All who are interested in building a basis for peaceful world co-operation under law must understand Communism. Leaders in

the business and economic world need to understand the possibilities for meeting the material needs of the peoples of the world to counteract the pull of Communism for the underprivileged of the earth.

The peoples of the democratic heritage need to re-examine the principles and the promises of democracy and see where strengthening of these principles and their application is needed.

An Atomic Age demands the understanding of this dynamic, revolutionary movement of the twentieth century so that mankind may be directed through peaceful change to ends worthy of humanity and God's purpose for the human race.

Our missionaries and our churches who send them must understand the teachings of this movement which challenges our obedience to the commission of our Lord to go into all the world and preach his gospel of love and of salvation to all peoples.

Each one of us as an individual Christian owes it to herself to understand a movement which concerns so many millions of our fellow men. It challenges us to a re-examination of our own Christian profession and inspires us to a deeper appreciation, a deeper evaluation, and a deeper devotion to God who has revealed his purpose of world redemption through Jesus Christ.

The Man in Search of a Key

Toward the middle of the nineteenth century every day for several years you could have seen a little man bending over books in the British Museum. His name was Karl Marx. His purpose was to find the key to history, to find the key to social changes. He looked for a master key that would explain why things happen as they do. As scientific laws underlie physics and chemistry, Karl Marx believed that history and social forces in society could be scientifically explained if you could discover the underlying scientific law. Karl Marx was a brilliant son of Christian Jewish parents. Born in Prussia in 1818, he lived during

MRS. TAUL B. WHITE lives in Chapel Hill, North Carolina. After her much study on this program material she wrote: "Reading Marxism and about Communism has been like crossing the Sahara with too small a jug of water. It has a drying up effect. Could anything prove the spiritual vacuum more? A partial truth for the whole of salvation. How rich Christian thought is beside it. If we could match their missionary zeal! A zeal for loving conquest to theirs of 'hating' conquest."

the beginnings of the Machine Age. He saw the rise of the middle classes, the creation of wage earning factory workers. He knew all the problems of maladjustment, poverty, child labor, long hours, misery and destitution, which arose in going from a handicraft age to that of the machine.

He died an exile in London in 1883, having devoted the greater part of his life to the study of history in its social and economic aspects, searching for the clue to the reasons for the division of classes in society. The Communist Manifesto (1848) was drawn up as the practical party platform and contains the "key" Marx claims to have discovered.

Finding the Key to History and to a "New Earth"

Marx did not seek a new heaven, because to him there was only one existence—the earthly. Spread out before his mind as from a mountaintop was the history of the human race from primitive tribes, ancient times, medieval periods, with the modern nineteenth century world at his feet. He surveyed it all looking for one common principle to explain the variety he saw before him.

To Marx the one and only thing humanity had in common was the need for food to live, clothes to protect, and shelter. He noticed that humanity was divided into different classes except during the earliest form of social life—the primitive, tribal stage. Why was that classless? Because they owned in common the means of life—the land. As society developed, classes appear-

ed—masters, serfs, owners, slaves, etc. What was the "key" to these class divisions? The nature of the economic system, the manner of production. In other words, a large land owner means serfs, or slaves or tenants, or hired hands. A large factory means an owner or owners with capital and wage earners with only labor to sell. The "key" that explained riches and poverty, with all stages in between is an "economic key." Marx thought that the secret of man could be unlocked with the economic key.

The next question was how to have a classless society with everyone giving to society "according to his ability, and receiving from society according to his need." His key demanded that all the means of production must belong to the workers. And all must work together for the same ends—the society's collective man. Farm, factory, school and fine arts must contribute to this perfect system. Before this earthly paradise is reached there will be a "time of trouble." Wars and revolutions will occur in every country between the owners and workers (class conflict). The Communist party is the leader in this world conflict.

There will have to be a period of the dictatorship of the workers to seize the power of the states in order to set up the Communist system of ownership of the means of production.

The end would be a world where poverty is conquered, where there is a world brotherhood of workers, a classless society.

The means would be revolution, war, conflict, ruthlessness, lies, deceit, infiltration into all organizations with the view to using them. Any evil means is right if it leads to the end of a powerful, classless society which Marx considered the highest good.

As Marx viewed history, he saw temples, spires and altars. Did religion mean anything in his picture? An opiate, he said, to lull the workers into docility. Believing that this material world is all there is, Communism thinks religion is a dangerous superstition and must be ruthlessly wiped out. Communism limits its theories and program to this finite world alone. Many times its leaders have said, "Let us have the right of way for twenty-five years and re-

ligion may try to come back but it will be too late."

What is the Appeal in Communism?

Marx put an emphasis on man's efforts, insisting that man is here to change conditions if he wishes to do so. He linked theory and practice as absolutely necessary. People oppressed with the sense of the inequalities and injustices of human society and feeling that other programs are too slow or too inadequate, embrace Communism as a scientific cure for society's ills. They have found a cause they can give themselves to in utter devotion and loyalty. It becomes a "religion" to many.

The Russian experiment has fascinated multitudes. A vast backward medieval country of autocracy and serfdom all throughout history up to the twentieth century, today Russia is the second strongest world power. U.S.S.R. has a planned economy, industrialized collective farms, growing industrialization, education and social services universally available, and a youth inspired with a sense of participating in a great experiment. The fear of unemployment is conquered; there is security from the cradle to the grave, and the right to work is stressed.

There is the appeal to the poverty-stricken masses in Europe and the Orient. They realize that science plus the machine can break their chains of poverty and want. Communism seems to point out the way to the fullest use of all the possibilities of the Atomic Age.

In each country there are those discriminated against because of race and color. Since race prejudice has been abolished in Russia, many look forward to living under that system where their color is no bar to the "good life."

Communism as a Protest

Russian Communism was a protest against a tyrannical autocratic government under the Russian Czars. Russia was a land area occupying one-sixth of the globe—nine million square miles. Ninety percent of the people were peasants who owned practically no land of their own. Communism is a protest against poverty.

The majority of Russia's people could not read and write. Communism is a pro-



The Greek Catholic church showed little concern for the common people. Communism is a protest against the autocracy of that rich and powerful church.

test against ignorance.

The Greek Catholic Church was practically a "civil arm of the government" and supported the autocratic tyranny of the Czarist government. It showed little concern over those matters Christ was speaking of when he said preach the gospel to the poor, clothe and feed the naked and hungry. Communism is a protest against the autocracy of that rich and powerful church.

Communism as a Secular Religion

That to which a person gives his highest loyalty makes up his religion. The Communist Party demands complete loyalty from its members. It has its doctrines and "sacred books": Marx's writings with the interpretations of Lenin and Stalin.

It offers a goal: World Communism. Its basis is a materialistic interpretation of human life and history. As methods of achieving this goal, any means may be used. Man as an individual is lost in the collective man; he must become the "directed" man. Communism believes that as he is educated for the collective society man will drop the superstitions of religion.

So it is a scientific theory to be believed; it has its law and gospel of salvation in the writings of Marx, Lenin and Stalin; it

has the forces of the State to sustain it; it has the Party to which, to be loyal and for which to work. It has its "enemies of darkness," the encirclement of the Capitalistic world; it has its "apocalyptic end," the world and the millennium of classless society.

Christianity Looks At Communism

Many Christian students of Marxian Communism are struck with the debt Communism owes to Christianity.

Immediately we think of the scene in Acts, fourth chapter—"And the multitudes

of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common . . . and distribution was made unto every man according as he had need."

The pleas of the prophets of Israel for social justice are re-echoed in Marxian writings and in the welfare program of Soviet Russia.

The sense of the significance of history is the contribution of the Old and New Testament, though in Communism reduced to a lower materialistic level.

Christianity sees Communism as a "Judgment." With the greater part of the material wealth in the hands of the so-called Christian nations, we have failed to answer the world's need for a true knowledge of God, of Christ's redemptive power, and the spreading of his gospel in its manifold riches. The call for more missionaries, schools, hospitals and equipment has gone unheeded. We have failed to understand that the kind of civilization we are living in calls for new approaches, wider application of the Christian gospel to all that concerns man's needs. Christian man has inhabited the earth for two thousand years. It is only since yesterday that he finds himself among whirling belts, wheels, engines,

test tubes, flying jet planes, and the power of splitting atoms.

The Atomic Age, like a worldwide earthquake, is moving and shifting every institution of man, opening wide chasms in every phase of man's social, cultural, political and religious life. The power of nuclear fission and nuclear fusion cannot be Christianized. The man that controls this power must be Christian.

Christianity Looks at Communist Atheism

Communism puts the historical process itself in the place of the God of history. Without God, says Christianity, we would have neither history nor a material world; "in him we live and move and have our being." Without a belief in God, Communism acknowledges no sin, no need for judgment of its acts, no need of accountability. Its morality is that whatever promotes the ends of Communism is right. This atheism leads to the justification of any cruelty to man for the promotion of the Communist cause.

On the other hand, Christianity says that the good of the state depends on the individual Christian conscience; when men and women put God and Christ first, all other loyalties find their relative place.

Christianity Looks at the Shallow Optimism of Communism

Communism ignores man's pride, his love of power and selfishness. It ignores man's sense of sin and his need of forgiveness. It ignores his spiritual loneliness and his longing for companionship and fellowship with Divine Love. Christianity knows that "Man shall not live by bread alone" but lives by knowing, loving and obeying the will of God through the grace, mercy, and forgiveness of God in the crucified and risen Lord.

Communism forgets man's importance. Therefore, Christianity is not surprised to learn of unjust trials, purges, concentration camps. If you lose your belief in man as made in the image of God, why shouldn't you treat him as an animal, or as an ant or just a cog in a vast machine?

Christianity sees the strange contradic-



"Here is a way that Christian America—if we were Christian enough—could with patience and skill and courage slowly begin to turn the tide. The iron curtain cannot restrain love, faith, prayer."—C. A. Wells

tions in Communism. On the one hand there is the objective of a class-less society where all will live on a basis of comradeship. Life will be so perfect that the machinery of the state and police power will be no more. But contrast this purpose with the cruelty of the means to arrive at such a perfect state.

Christianity Looks at Communism's Ruthless Methods

Communism's methods serve to remind us of the blots on our record down the two thousand years of history. We recall the "heresy hunts" of the state churches, Roman and Greek Catholic. We recall the terrible persecution of the Inquisition in Spain and elsewhere. We recall the "holy wars" between Moslems and Christians and the intolerance of early Puritanism.

Again, Communism serves as a judgment for which we must be grateful.

The growth in Western civilization of a desire to find a moral substitute for war indicates a growing sensitivity to the evil of using barbarous and cruel means to achieve good ends. Christianity must seek to understand and to follow Christ's com-

mand, "love your enemies." To explore all the depths of the meaning and application of love as a principle of action is our great challenge today.

In Communism enemies are liquidated. The Christian spirit seeks for reconciliation.

Christianity Looks at the Status of Persons in Communism

In Communism the individual is subordinate to the state; individuals take their significance from the group. Communism is really the reappearance of the tribal man. It denies freedom of conscience, freedom of thought. Ultimately it will lead to the impoverishment of all phases of social culture. The effects of having to subordinate scientific truth and artistic creation to the dictates of the Politburo are apparent in Russia.

Christianity's view of man is profoundly deeper, truer and more significant. Changed men change conditions. A good man is the unit of a good society. Only the man himself can repent, respond to truth, obey the promptings of a sensitive conscience. Immortality assures of the survival of personality, giving it the highest worth on earth. Christian personality is the assurance of the finest growth and development of the community of persons.

God crowned the worth of personality by the sending of his Son in the person of Jesus Christ. The Church is that living community, the body of Christ.

Baptists Behind the "Iron Curtain"

How our hearts long to have some word from our Baptist brethren in Russia, Hungary, Romania and Yugoslavia. How preposterous it seems in the full light of the twentieth century not to be able, as Christians, to meet together, to enjoy Christian fellowship and together make larger plans for the spreading of Christ's kingdom of light and love.

It is truly a time of "Darkness at Noon," as one author titles his book. Christians under state dominating governments are again experiencing the persecutions and catacombs of early Christianity. Our prayers must go out to them that they may, as Paul did, find that "where sin abounded, grace did much more abound."

A modern writer, in telling of his experiences as a Christian underground worker, calls these faithful Christian martyrs of our day "God's Underground." And the most encouraging news in this threatened new dark age is that the majority of the Russian people have religious longings. We must not forget that out of over one hundred and seventy million Russians, only four or five million are members of the Party.

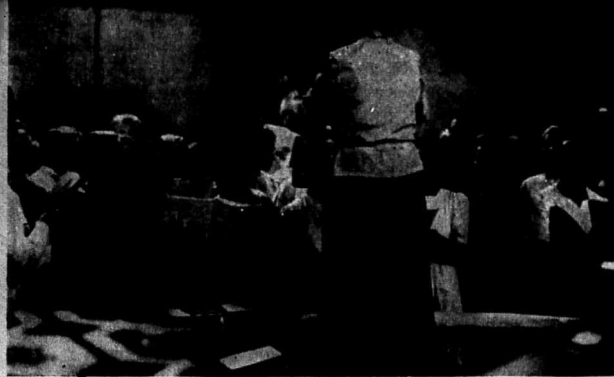
Do we not believe that such a time of darkness and separation will be followed by a glorious resurrection and free fellowship in Christ? Let us keep this hope on the altar of prayer continually.

In 1946 Dr. Louie D. Newton had the privilege of being the guest of the Russian Red Cross with a party from America. He had wonderful fellowship with our Baptist brethren wherever he went. Before that in 1929 the Soviet government announced the constitutional status of religious sects, etc. They are limited to the performance of rites. All cultural and economic activities, organizing lectures, Sunday schools, children's organizations, women's organizations, and all charitable work is forbidden. The State must hold the minds of its citizens. It is all right to propagandize against religion, but not right for religion to teach its beliefs.

Yet at the time of Dr. Newton's visit in 1946, the foreign policy of the Soviet Union called for conciliation with regard to religious privileges. It is heart-warming to read about and to see the pictures of our Baptist brethren in their church services listening to Dr. Newton and experiencing a warm Christian fellowship. Like everyone else who knows the plain Russian people, he loved their kindness, hospitality and fervent religious nature.

At the close of the last service with the Moscow Baptists, Pastor M. A. Orlov presented Dr. Newton with an exquisite gold chalice to be used in Dr. Newton's church in Atlanta. "This chalice is very dear to us, having been used by the Baptist church at Tbilisi—the first Baptist church organized in Russia."

The Christian brethren of Moscow sent greetings through their pastor, Brother Orlov to Dr. Newton's church. We sense in their greeting the throb of Christian love



Women in Russian evangelical churches are loyal to Christ

made familiar to us in Paul's letters. In their message we read: "We are reaping a joyful harvest; we are taking in through baptism in this faith 300 newly converted souls. We fervently pray that the peace gained at such a dear price shall never be broken anywhere and that our country and your country will be joined in a close union of friendship for the evangelical faith."

"Yes, our all-powerful Lord will accomplish that!"

God can use our love and prayers to pierce every Iron Curtain.

I Returned from Communism

See page 6. This remarkable testimony is part of your program discussion.

Jesus Christ Is The Key

God gives us his purpose in history and beyond; it is to "sum up all things in Christ Jesus."

Perhaps Communism's bid for the allegiance of the peoples of the world will cause us as Christians to study what Paul meant by this truth. What is implied by "all things in Christ"? No doubt it means that the world must be so Christian that God's will is done on earth as it is in heaven. Jesus sought this and has taught us so to pray and work.

This calls for a Christian advance in world evangelization, in missionary zeal far beyond anything in the past; it calls also that Christians judge themselves and their institutions by Christ's standards.

Christianity is both spiritual in nature and practical in application. Jesus still points to the world saying, "preach the

good news, heal the sick, feed the hungry, clothe the naked." It would seem that he is saying to us in our tragic but wonderfully powerful world; use the potentialities of your world in the service of God's purpose for mankind.

In the light of Christ, we will look at ourselves, our homes, our communities, our country, our world. Anything that causes "one of these little ones to stumble" must be

changed: be it unemployment, discrimination, race prejudice, injustices, war and its cruelties.

THERE IS NO BETTER WAY TO help and assure the spread of communism than to bring about another war.—Rev. L. Wendell Fifield

Catholicism or Communism?

(Continued from page 16)

send \$200,000 to the Hungarian Lutheran church, the Hungarian authorities, if they want to, can charge any Lutheran leader with failing to report that foreign currency. Under the circumstances, today, it is almost impossible for that man to prove that this money has not been given yet and is not even deposited yet here in America. They would charge that minister with secretly asking the American Lutherans to keep the money so that he would not have to declare it.

So there is no end to it. They can charge anybody with anything and they can prove it. Don't be surprised if you read that Baptists and Methodists are free in Bulgaria yet their leaders are sentenced to life imprisonment!

GOD'S PLAN FOR FINANCING HIS WORK

"Will a man rob God? . . ." Malachi 3:8

God Has a Right To Our Possessions

The divine ownership of God is unmistakably recognized as we study his Word. He owns us and all that we have. We are his by creation and by redemption. All that we are and have belong to him for he gives us the power to make and obtain possessions.

*Missionaries on furlough

THURSDAY, Sept. 1
Psalm 24:1-6

Rev. and Mrs. W. Dewey Moore, evangelism, Virginia Wingo, Rome, Italy, educational evangelism

FRIDAY, Sept. 2
Psalm 50:7-15

Marjorie Bailey, Rachel Sims Mission, Aileen Lintz, New Orleans, Emergency Home, Rev. and Mrs. Lawrence Thibodeaux, Thibodeaux, Louisiana, French evangelism

SATURDAY, Sept. 3
Psalm 100

Annie A. Hoover, Rev. and Mrs. Ernest L. Hollaway, Jr., Tokyo, Japan, studying in language school

SUNDAY, Sept. 4
Deuteronomy 8:10-18

Rev. and Mrs. Stanley Smith, Dania, Florida, Rev. Early Reed, McIntosh, Alabama, Emma Mackett, Sells, Arizona, Indian evangelism

MONDAY, Sept. 5
Haggai 2:1-9

Mrs. J. W. Moore, Cheloo, Rev. W. W. Lawton, Jr., Shanghai, China; educational evangelism, Mrs. W. W. Lawton, Jr., Baguio, Philippine Islands, Chinese Language School

TUESDAY, Sept. 6
1 Chronicles 29:9-14

Pray for those participating in Training Union study courses: Doris Christiansen, Santa Fe, Rev. and Mrs. R. Sieg, Cubero, New Mexico, Indian evangelism

WEDNESDAY, Sept. 7
Leviticus 26:1-13

Lucy B. Stokes, Charles L. Whaley, Jr., Lenora C. Hudson, Tokyo, Japan, studying in language school

THURSDAY, Sept. 8
Deuteronomy 10:8-14

Pray for the children who are to begin or return to their school work; Rev. and Mrs. Robert R. Standley, Jr., Brazil, studying in language school

FRIDAY, Sept. 9
Galatians 3:1-14

Pray for Southern Baptist and state foundations; Rev. Abdiel J. Silva, Tampa, Florida, Cuban evangelism

SATURDAY, Sept. 10
Hebrews 9:1-12

Dr. and Mrs. S. G. Rankin, Canton, medical evangelism, Jennie Alderman, Tsinan, China, evangelism

God Asks For Tithes and Offerings

God made his plan very plain. One-tenth was to be brought into his storehouse and there were also special offerings. Not to follow this plan was to rob God of what was due him. The words of Malachi are just as applicable to us today as they were to the people to whom they were spoken. Are we robbing God?

SUNDAY, Sept. 11
Exodus 23:14-19

Rev. and Mrs. Heyward L. Adams, Port Harcourt, evangelism, Mary Catherine Adams, Iwo, Nigeria, educational evangelism

MONDAY, Sept. 12
Leviticus 27:26-34

Lucy E. Brooks, medical evangelism, Alma Jean Bach, Abeokuta, Nigeria, educational evangelism

TUESDAY, Sept. 13
Numbers 18:25-32

Pray that the W.M.U. Season of Prayer for State Missions and Offering may be faithfully observed; Rev. and Mrs. Alex Pasetti, West Tampa, Florida, Italian evangelism

WEDNESDAY, Sept. 14
Deuteronomy 14:22-29

Rev. and Mrs. J. Campos, Alejuela City, Costa Rica, evangelism, Professor and Mrs. Arthur B. Crabtree, Rio de Janeiro, Brazil, educational evangelism

THURSDAY, Sept. 15
2 Chronicles
31:1-10

Rev. and Mrs. Malcolm Stuart, Honolulu, Rev. and Mrs. E. J. Tharpe, Wailuku, Maui, T.H., evangelism

FRIDAY, Sept. 16
Malachi 3:1-12

Pray that high goals may be reached during Intermediate Emphasis Week; Rev. and Mrs. G. C. Valades, San Antonio, Mexican educational evangelism, Rev. G. Perez, Abilene, Texas, Mexican evangelism

SATURDAY, Sept. 17
1 Chronicles 16:1-9

Rev. and Mrs. W. A. Solesbee, Baguio, Philippine Islands, Chinese Language School, Auris Pender, Canton, evangelism, Virginia Mathis, Shanghai, China, educational evangelism

How Shall We Give?

In the light of the teachings of the Word of God, we should obey him in our giving. It should be cheerful, sacrificial, systematic and proportionate. We should thank God for making it possible for us to help finance the work of his kingdom.

SUNDAY, Sept. 18
1 Chronicles
16:23-29

Bonnie Mae Moore, Abeokuta, educational evangelism, *Dr. and Mrs. J. E. Low, appointee, Nigeria, medical evangelism

MONDAY, Sept. 19
Deuteronomy
16:9-17

Tula Robinson, West Frankfort, Illinois, evangelism among many nationalities, Rev. and Mrs. Luke Johnson, Bapchule, Arizona, Indian evangelism

TUESDAY, Sept. 20
Matthew 6:1-5

Rev. and Mrs. Antonio Ramos, Arroyo Apolo, Cuba, Rev. F. H. Linton, Ancon, Canal Zone, evangelism

WEDNESDAY, Sept. 21
Mark 12:38-44

Rev. and Mrs. E. Gordon Crocker, Colombia, Rev. and Mrs. Lonnie A. Doyle, Jr., Brazil, studying in language school

THURSDAY, Sept. 22
Luke 11:37-42

Dr. G. H. Lacy, Dr. and Mrs. D. H. LeSueur, Mexico, emeritus

FRIDAY, Sept. 23
2 Corinthians 8:1-7

Pray for a successful year for young people entering college; *Mr. and Mrs. Cecil Roberson, Nigeria, evangelism

SATURDAY, Sept. 24
2 Corinthians 9:1-7

Rev. and Mrs. Jack B. Matthews, Argentina, Rev. and Mrs. Grayson C. Tennison, Brazil, studying in language school

Blessings Come From Following God's Plan

When we conform to God's plan of giving, God's work moves forward; its needs are met. The joy of the work is shared. Giving according to God's plan deepens our spiritual lives, makes us more liberal, helps us lay up treasures in heaven and glorify God.

SUNDAY, Sept. 25
Matthew 6:16-23

Dr. and Mrs. Peyton Stephens, Mrs. E. E. Tatum, China, emeritus

MONDAY, Sept. 26
Luke 6:31-38

*Dr. and Mrs. S. L. Watson, Petropolis, Rev. and Mrs. Vance O. Vernon, Manaus, Brazil, educational evangelism

TUESDAY, Sept. 27
Proverbs 3:5-10

Frances Curh, Rebecca Tarry, Tampa, Florida, Good Will Center, Jovita Galan, Alice, Texas, educational evangelism

WEDNESDAY, Sept. 28
Luke 12:16-21

Rev. and Mrs. Emilio Planos, Puentes Grandes, Rev. and Mrs. Manuel Quintana, Mariel, Cuba, evangelism

THURSDAY, Sept. 29
2 Corinthians
9:8-14

Rev. and Mrs. W. R. Medling, Tokyo, Japan, Rev. and Mrs. William J. Fergeson, Oyo, Nigeria, evangelism

FRIDAY, Sept. 30
2 Corinthians
8:8-15

Mrs. S. J. Townshead, Dr. and Mrs. W. H. Tipton, China, emeritus

OUR WORLD IN BOOKS

by Una Roberts Lawrence

In the midst of one of his prayer psalms, David breaks into a complaint that might well be subtitle to newspaper headlines almost any morning.

"Thou has set my feet in a large room," he exclaims. "Have mercy upon me, Oh Lord, for I am in trouble" (Psalm 31: 8-9).

Truly God has set our feet as a nation "in a large room," as wide as the world itself,—and we are in trouble! For instance, how shall we ever understand the Russians? Well, this book will help.

STALIN & CO.
by Duranty
Sloane, \$3.00

Here they are, the men in the Kremlin who constitute the Politburo, that "state within a state" which makes decisions for the Soviet Union. Walter Duranty is perhaps the one man who could write such a book with authority and depth of skill.

He lived in Russia many years, speaks and reads the Russian language, and understands the influences that have made their leaders the suspicious, touchy people they are. He knows many of these personally.

Primarily this is the story of the growth of a political party committee into the "brain" of the State. He tells who these men are and where they came from, and about how they work as a group. He dispels a good deal of the mystery concerning their attitudes and behavior.

There is much about how the Russian brand of democracy works, especially at the lowest level, in the community. Here there is participation by the people, though not democracy as we understand it. This stops short of action in national and international affairs, though the people have more potential influence than is fully realized.

If you can have only one

book on Russia, this is it. But there is another one of great value.

THREE WHO MADE
THE REVOLUTION
by Wolfe
Dial Press, \$3.00

Here is the Russian story told in fascinating detail through the biographies of Lenin, Trotsky and Stalin. It covers the emergence of the many Russian peoples into a single nation from their first contact with the west under Peter the Great.

It is not dry history. Here are the men and women and the peoples they led by slow and painful steps out of serfdom into a far greater measure of freedom than they had ever known. Some endured imprisonment, torture and every kind of hardship for the sake of a dream. Others fled to the safety of other lands to work from the outside in. We have never known this difference in Russian leadership, nor understood the cleavage it has made in their policies.

Particularly important is the story of Stalin, his childhood and education, his many imprisonments, what he did with his time in Siberia, and how quietly but ruthlessly he rose to power within the ruling group. The story of the deliberately planned famine in the 1920s, which eliminated the independent Russian far-

mer, illuminates what is now happening in Rumania, Hungary and Czechoslovakia, where the largest landowner, the Roman Catholic Church, must be eliminated in like manner to make way for collective farming and industry.

Here and there one runs into some significant part taken by "dissident religious sects," for or against the revolution. Surely some of these were small obscure groups of our Baptist brethren. Certain we are that this mighty movement in Russia has involved one of the largest Baptist groups in the world. So we should know all we can learn about it.

But what is the Christian's answer to communism? Where can he take his stand? Not on ignorance! So we are grateful for these two small books.

CHRISTIANITY
AND COMMUNISM
by Bennett

Association Press, \$1.50

This is a small but meaty discussion of what communism is, what it purports to do to the world, and wherein Christianity stands opposed to it. It is clear, readable, informative and a fine basis for a discussion group.

TWO GIANTS AND
ONE WORLD

by Loos
Friendship Press, 50c

A brief, easily read discussion of the two opposing forces, from the standpoint of Christian responsibility. It deals with the major issues, communism vs religion, capitalism, political democracy, the "cold war" and possible bases for future understanding. Neither of these books "pulls the punches." It is a "large room" we are in,—and there is trouble, but the Lord is here, too!

Everybody will be studying

God's Hurry by Duke K. McCall, a new book just off the press for immediate use in our churches, price 50c



Be ready for a wonderful time in Japan through these well written mission study books

SUNBEAMS meet a real little Japanese girl in the pictures and story of **Chie-Ko-Chan** by Mary Wiley Dozier, price 50c

Sarah Ellen Dozier tells **JUNIOR G.A.'s.** and **R.A.'s.** some of the stories her missionary father told her when he came back from Japan—**My Daddy Told Me**, price 40c

INTERMEDIATES will find variety and fascination in **Jottings from Japan** by missionary Ernest O. Mills, price 40c. After thirty-four years in Japan he has written these experiences

A book written by a product of our missionary work, Akiko Endo's **Ring in the New** for **YOUNG PEOPLE**, price 40c, helps us understand her people and their need of Christ

Japan's New Day, price 60c, by Edwin Dozier, first of our missionaries to return to Japan after World War II, describes conditions, shows the devotion and co-operation of Japanese Baptists

Free teaching helps and pictorial leaflets for each book can be ordered from the Foreign Mission Board, Box 5148, Richmond 20, Virginia. Ask for packet for the book you teach.

Use the **Picture Map of Japan** by Janet Smalley, price 75c. And the **Outline Map of Japan**, price 25c, or **Political Map of Japan** in five colors, price 50c.

For games, poems, recipes, see **Fun and Festival from Japan** by Gwinn and Hibbard, price 35c.

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