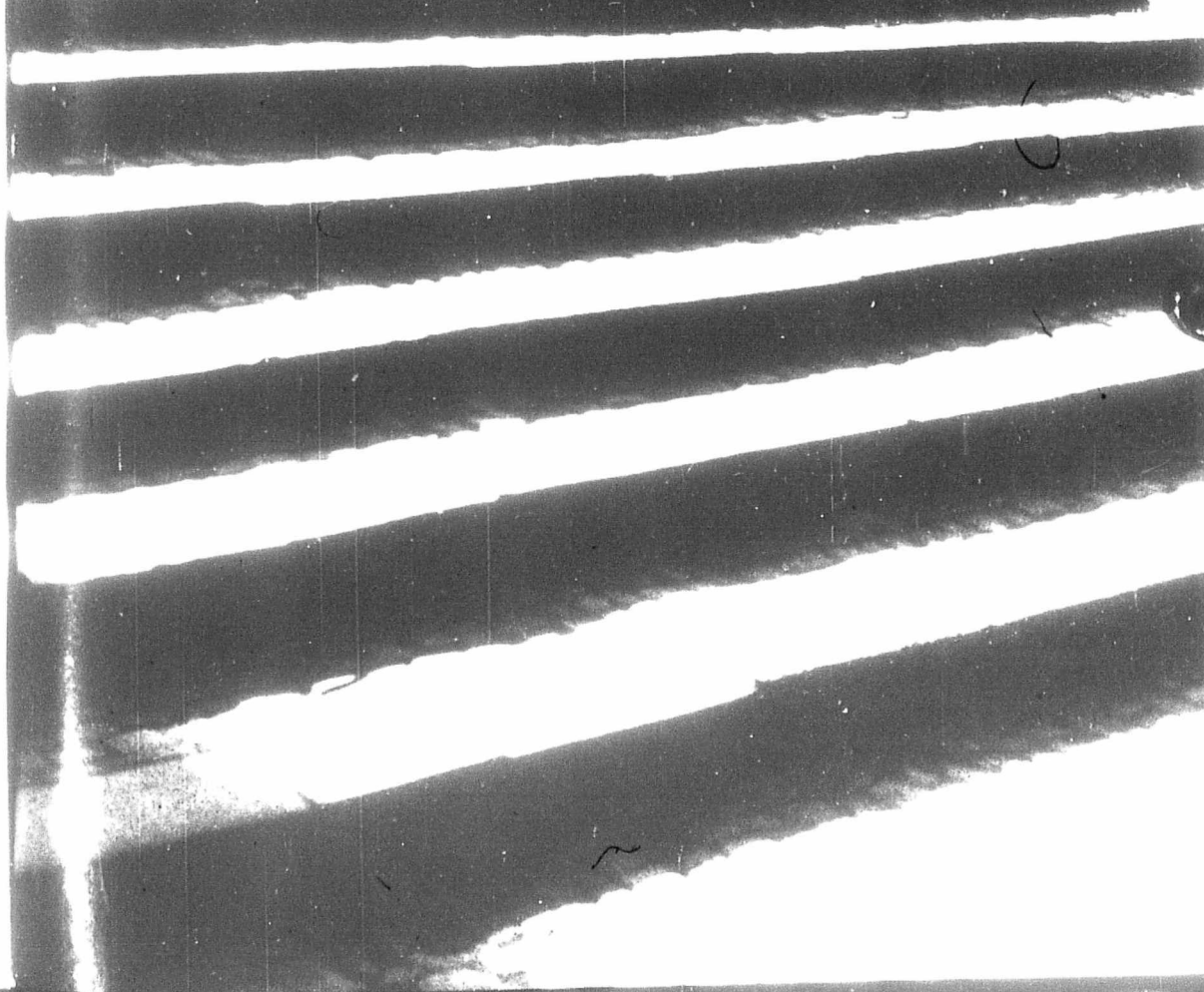
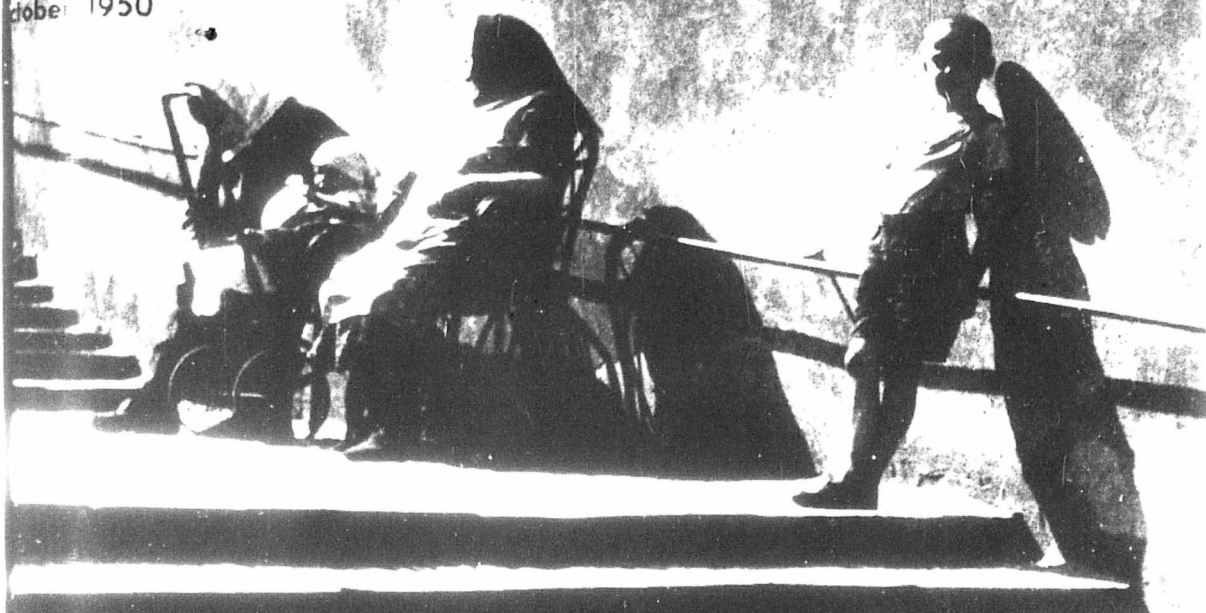
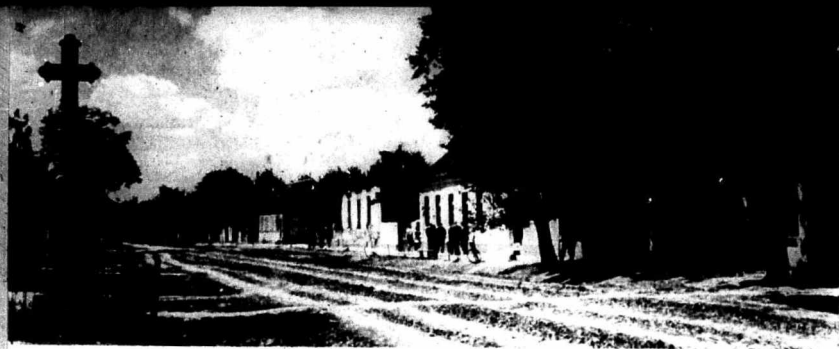


ROYAL SERVICE

October 1950





Letter from a Mother

From the land filled with gold write to me, Mother,
From Moldova, the light-filled, O Mother, write.
Why is it that today, as never before, there is none to write to me?
Mother, ask my loved one why she delays.
What transpires? Tell me the news, for I yearn to know about all.
What is old George doing, and my loved nephew?
Tell me, Mother, how is it with gentle old Father?
Tell me all that is happening there, I must know all, at once.

Look, then, how writes the Mother, grieving:
Our sacred Romania today is overwhelmed
For the hosts of darkness keep her cringing 'neath the whip.
I shall stay, my dear one, and die here
While you, my desired one, in the enlightened land
Where you are, listen to your Mother,
And take to yourself a Kinswoman
For if she too is Christian—may the Holy One grant it—
Then you, too, will have children
And will listen to their sweet and sacred words when they,
Dear fledglings, lispingly imitate your Romanian speech—
See how the mere dream of it wrings tears from my eyes,
Those eyes which no longer can contain themselves.
Oh, yes, I have not mentioned Father—he is dead.

Beloved, the executioners seized him
And dragged him away, chained—
May the Good One not suffer them another day 'neath his sun.
Eli your brother is not with us, one day seven
Came and garroted him. Since then 'tis but darkness
In this house where no longer do the children laugh.
For hunger has gathered them to her bosom—
They, too, are all dead.
This is all. Hold, for I am bowed with years and often forget—
Men here are not permitted to own a God,
He who is caught worshipping is slain on the spot.
If you are free, Mother's dear one, pray to the good Father
To have pity on this Romania, our land,
And in accordance with his great mercy, to save her.

—by EMANUEL CHRISTIAN, Written in Paris, Translated by Daniel Pascu

The writer prefers not to use his own name lest harm come to his relatives still in Rumania.

The Responsibilities of Freedom

by Alma Hunt

Executive Secretary of Woman's Missionary Union

As I sat in the Cleveland Stadium and watched the parade of nations, I realized as I never had before the price some Baptists pay for their faith. As little groups representing Czechoslovakia, Latvia, Estonia, Hungary, Rumania followed their flags and walked to the music of their national anthems, I thought again of the responsibility which falls upon us who live in this free land. Certainly we should take advantage of our freedom and work diligently to make our land more Christian. We should work to spread the gospel that the souls of people who are enslaved by government, ignorance or superstition may be freed in the knowledge of Jesus Christ.

How can we as members of missionary societies and leaders of young people's organizations help? Our opportunities as well as our responsibilities are great in number. Our Union can become a mighty force for the advancement of the Kingdom at home and abroad. It occurs to me we should exert every effort and apply all the knowledge we have to strengthen our work in missionary education in every organization.

At this time thousands of nominating committees are at work. From my traveling and from correspondence I have learned that too often the nominating committee assumes no responsibility for the leaders of the young people's organizations. In many cases the officers of the Union think of themselves as officers of the society only. The officers of the Union have a definite responsibility for seeing that the young people's organizations have proper leadership, literature and materials with which to work, assistance in planning for Focus Weeks, Weeks of Prayer, mission study classes and community missions activities. Of course the officers should not

"hand down" a program of study and activities to the young people. The officers and the society should help and plan with the counselors and the young people—offering guidance but at the same time allowing the young people to use their initiative and to develop in leadership as they participate in the plans.

The nominating committees which are now functioning have tremendous responsibilities as they choose those who will lead in the months ahead. It is my hope that in approaching the nominees the committee members will not say, "This office will not require much time," or "This is not a hard job." Any officer who performs her tasks well puts in much time and hard work as well as prayer and study. We will make real advances only as we have officers who devote themselves to their leadership.

In many of our churches October is the month during which the every-member canvass is taken or the church budget subscribed in some other way. You have here an opportunity to emphasize stewardship, to lead your members to a sense of their financial responsibility to their church and to our denominational causes. Because tithing has always been one of our major points of emphasis we should be peculiarly fitted to aid the churches at this time and to help the denomination in reaching its goal of "Every Baptist a Tither."

Study your church plan—what part of your gifts are kept there and how are they used? Study your state plan—what part of your gifts forwarded by your church to the state office is used by the state and what causes do you support there? Find out what per cent of your gifts is forwarded by your state to the Executive Committee for distribution through the Cooperative Program. Figure how much you are giving

to the eleven causes supported through the Cooperative Program. If you are not familiar with the percentage distribution you will find it in the June issue of ROYAL SERVICE or you may secure the tract "1950 Cooperative Program" from your state Baptist office.

Perfect the W.M.U. organization in your

church; study the Bible teachings concerning stewardship and then pledge to your church budget according as God has prospered you. If these things are done to the best of our ability this month, we shall have made progress toward meeting our responsibilities in this free land at this time of world crisis.

Words! Words! Words!

On one of Mr. Charles A. Wells' trips to Europe, he was speaking at International House of the University of Paris. There were graduate students from many lands, with many ideas of God and some with no faith at all.

He spoke of liberty, fraternity, democracy. A Russian rose crying out, "Words! words! words! You give us only words! We have a symbol and a program. We have a driving plan. You have words and words."

The Russian stepped forward and drew a hammer and sickle on Mr. Wells' picture. Quickly Mr. Wells continued, "We have a symbol and a driving program. Our symbol is the cross, our driving program is the love of God for all men."

The Russian had no answer. After the meeting Mr. Wells and the Russian talked. "To the cross of Christ we have no answer," said the Russian "But do Christians live it?"

The Kremlin's Offensive

BY DAVID LAWRENCE

There are many ways to win the cold war without a shooting war. When are we going to become realistic and realize that in the end there will be a large-scale war unless we now recognize that it is the Russian people and the people of the satellite countries that we must help? We must demonstrate by our planning and our offers of economic aid that they cannot get freedom under the tyranny of Moscow.

Above all, we should announce to the world that we cannot make treaties or accept the word of the present rulers of Russia and that only when there is a free government in Moscow will there be an opportunity to reduce armament burdens everywhere.

The time has come to draw a line between the evil men in the Kremlin and the Russian people and take our stand on that premise, being prepared for any consequences. This would mean a surge of moral and physical force which would inspire free men everywhere. The evil designs of unscrupulous tyrants can be frustrated. The miraculous power of a human spirit dedicated to justice and freedom is invincible.

—Quotation from a copyrighted article of *US News and World Report*, "an independent weekly magazine on national and international affairs, published at Washington."

OCTOBER 1950

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Closed-Off Life

Written by a Christian who came from behind the iron curtain

THE Soviet government from the very beginning shut off its own people from the rest of the world. Soviet citizens were not permitted to travel abroad. Few aliens were given permits before World War II, with more or less restrictions to travel in Russia. Cultural, scientific, and economic ties were gradually cut with the outside world. Russian people did not have any way to know what was going on beyond their "paradise," neither can the world know for sure what goes on inside of that unhappy land. This high, almost impenetrable wall is called the iron curtain.

There are several iron curtains—one around Russia and one between the Western world and the satellite countries. There is one, not quite so thick, between the satellites also. A Rumanian cannot travel to Russia unless he is invited by the Soviet government for some official or propaganda reason. A Russian is not allowed to go to any satellite country except for such reasons.

The iron curtain prohibits free travel from one country to another, it excludes news, it severs ties and connections. It makes a country a big concentration camp. The Russians build up a prestige by prohibitions, compulsions and intimidations, which they could not achieve by their work, culture, and system. Russian people have no way of learning that free people have a much higher standard of living.

Well-prepared propaganda comes from Moscow: everything—social system, economic progress, cultural developments, scientific attainments in Russia are the first and best.

Only one kind of news from the West may reach the people behind the curtain. This tells about the hunger, unrest, unemployment and the base misery of the great mass of people and about the luxurious living of a few privileged capitalists.

RELIGIOUS LIFE

Is there religious persecution behind the iron curtain? News and articles we read

in this country are contradictory. Are Baptists, Protestants, and Roman Catholics free to worship? Are churches closed? Are Christians persecuted just because they are believers? The fact is that they are not, neither in Russia, nor in the satellite states. What then is the explanation of the imprisonment of the Bulgarian Protestant ministers? What is the explanation of the trials of Czech Roman Catholic priest, Cardinal Mindszenty, and Lutheran Bishop Ordass in Hungary? It is all part of the iron curtain.

Roman Catholics, Protestants, Baptists, are "Westerners" as to their outlook and philosophy. They are Westerners from the geographical point of view also. Russian leaders want to sever all ties with the West. So they must make everything Russian very attractive—and everything Western loathsome and undesirable. This is the reason for the feverish effort of claiming that Russia was and is first in everything.

The shrewd people in the Kremlin know that as long as leaders and ministers of Protestant denominations are permitted to have close fraternal connections with Western churches, to receive news as well as moral and financial support, especially from U.S.A. and Great Britain, their effort to extol Moscow will be in vain.

So the iron curtain works again. This time with all its force. The easiest way to make people turn away from the West is to intimidate them under false pretenses. They arrested thirteen Bulgarian Protestant ministers. One of them made a statement (he was forced to do so) that all his trouble, and the very shameful fact that he became a "traitor" to his own country was due to his theological education in England and his close friendship with the Western Protestants. The moral is that "evil communications corrupt good manners." Let, therefore, all the Bulgarian people see where Western connections may lead an honest Bulgarian!

Then there is the money coming from America. Nothing can break a larger hole

in the iron curtain than a good, hard dollar. American Christians have sent millions of dollars beyond the iron curtain since 1945. While the "poor, wretched, and greedy" Americans sent dollars, the "happy" and "rich" Russians sent only propaganda, and even hungry Soviet soldiers to the satellites. The best way to stop the inflow of these irresistible dollars is either to charge the recipients with black market manipulations or with spying. After a well-staged mock trial the people will learn how unsafe and "unpatriotic" it is to accept American help, and will give it up. There is no law against accepting financial support from the West—there is only the deadly warning through the trials and punishments of religious leaders. It is possible to send money there—but those intimidated Baptists must decline accepting it—for the sake of their own safety.

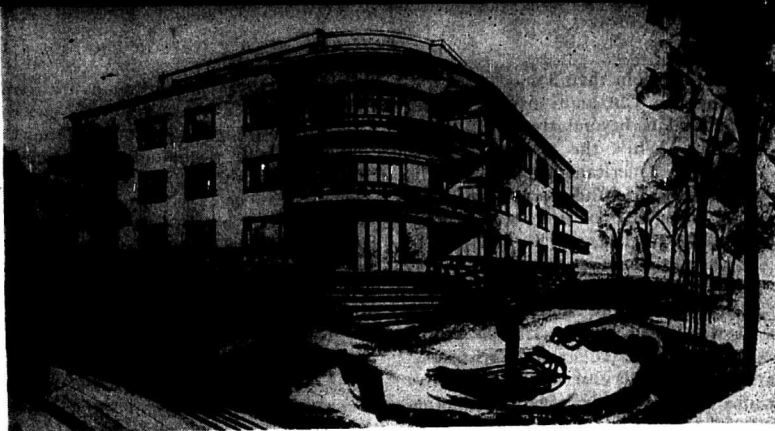
Today no Baptist church is closed beyond the iron curtain. Baptists enjoy a certain kind of freedom. It is a qualified and conditional freedom. For the foreseeable future they may "enjoy" this freedom. The satellite Communist governments will leave the churches on a long leash if they can use them for their purpose. The governments will force the churches to put Communist sympathizers or open Communists in strategic posts. A Communist fellow traveler was elected recently to be Lutheran bishop in Budapest, Hungary, while the anti-Communist Ordass was deposed. We can expect to hear that some of the older, trusted Baptist leaders in Rumania, Hungary, Czechoslovakia will "retire" to give place to more acceptable men. We know that every Baptist leader beyond the iron curtain is in a precarious situation. Just recently we have read the report of a speech of Joseph Revai, Deputy General Secretary of the Communist party in Hungary, in which he said, "We must increase our fight against the servants of the American Imperialists, the Baptists and the Seventh-Day Adventists." Anyone who had any connection with America must be trembling from fear now. For it is a one-sided fight. And when the Communists charge, they always prove their allegations, and innocent men are doomed. There is no such thing as

justice in the courts of a Communist country. People cannot expect their government to protect the enemies of government.

Neither will Communist governments tolerate neutrality of the churches. The churches will be expected to take the harness prepared by Moscow and pull the wagon of Soviet imperialism. If they refuse to do this, their leaders, hundreds and thousands of them, will be arrested, liquidated for treason, spying and blackmarketing charges. And the churches still will not be persecuted! But they must praise the Communist bosses, Stalin and his immaculate system. Only the high-brasses have the right and courage to criticize those under their power. If anything be said it must be praise. Stalin's name cannot be mentioned without the adjective "great" or its equivalent. One cannot help remembering the wise Roman proverb: "De mortuis nil nisi bonum." "Of the dead (say) nothing but good." This is encouraging. Perhaps this is an infallible sign that Soviet-communism is already dead.

THE FUTURE OF THE CHURCHES

The Communist ideology is atheistic. The Communist system basically is anti-religious. The churches have no basis to believe that in case communism would be victorious they will have a free place in that set-up. So if time will be given, we can expect real persecution of the Christians beyond the iron curtain. This persecution at first will not be outspoken. It will be subtle. By indoctrination and mockery, by disadvantages, discrimination, and by unfair demands they will try to paralyze the churches and weaken the faith of the believers. But the churches will exist. U. S. Ambassador Smith said in his book, "God cannot be forced underground." And even if his people have to meet in secret places, God will lift them up again. The saved ones of the Lord have the promise of Jesus and the power and support of the Holy Spirit. Stalin and his men will be stopped on the road—like Saul. Communism in comparison with true Christianity is a dead system. The future of this system is decay—but the future of Christ's people is glory.



Italy's "House Beautiful"

by Lillie Mae Starmer

WE, too, would see Jesus!" As a new era is opening for women in the field of Christian service, the eyes of Italian Baptists turn eagerly and with great interest and hope to the new Bible School for women. On April 19, 1950, this worthy memorial to Mrs. Frank W. (Laura) Armstrong, was dedicated in Rome, Italy, "The Eternal City." In spite of a pouring rain, joy and enthusiasm prevailed among the guests who came to wish "God's Blessings" upon this great undertaking; and to pray, "O Lord, my God . . . That thine eyes may be open upon this house day and night." Dr. and Mrs. George W. Sadler were present, and Dr. Sadler preached the challenging dedicatory sermon. As I watched Virginia Wingo move among the guests and saw the smile of complete happiness that comes when one has found God's will for one's life, I kept thinking of the words of Jesus: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. . . ."

May I take you for a brief visit to this beautiful school, and introduce you to the first four students, and some of the helpers?

The school is located on a hill on the outskirts of the city, overlooking Rome.

As one enters the gate to the grounds, the first glimpse is that of the unusual lines of the center balconies of the building. This same beauty is found in the entrance hall which leads to the right to the quiet little chapel; and to the left to the large, cheerful dining room. To enter the chapel one goes through a small reception room. The chapel is white, with a white pulpit. Above the pulpit is a lighted cross of soft yellow. The curtains covering the arched doorways are of peacock blue. There is a quiet dignity in this "place of worship."

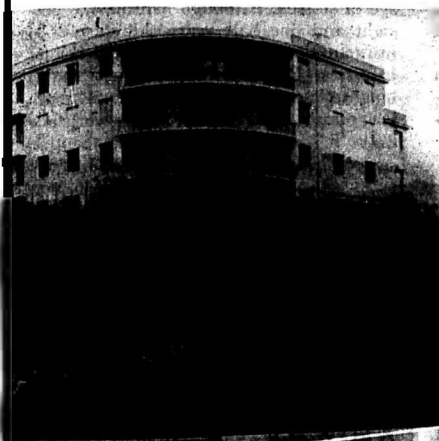
Now, let us turn to the dining room. This is a large, light cream and rose room, with indirect rose lighting. The furniture is simple, modern, natural-colored wood. The blue linen tablecloths were made and hemstitched by the students. From the dining room one steps into the well-planned and roomy kitchen. Blue tiles and yellow tables help to make this modern kitchen bright and liveable as well as efficient.

Next walk up the beautiful spiral stairs. On the second floor there are the class rooms, teachers' offices, two guest rooms, and the small apartment of the custodian. On the third floor, we find Miss Wingo's apartment and the dormitory. The girls

rooms are arranged for two persons each, with every two rooms connected by a bath with shower. The furniture in the girls' rooms is modern type metal. Each girl has a bed, night table, and chair. The girls have made curtains for the rooms, and are making their own bedspreads. On the fourth floor, which is the top one, there is another apartment to be used when the staff of the school is enlarged, a well-arranged infirmary and more dormitory space. On the top floor, too, there is a

convenient and sunny terrace.

The building has thirty-six rooms, besides pantries, closets, bathrooms, etc. It is adequate to take care of the needs of the school well into the future without the expense of remodeling or rebuilding. Southern Baptists can justly be proud of Dr. and Mrs. Dewey Moore, not only for the vision of the need for training Italian Baptist girls, but for the wisdom and foresight used in the planning and building of this "House Beautiful."



Even though the landscaping has not yet been completed, the Armstrong Memorial Training School stands majestically on an Italian hillside.

Balconies patterned against the sky add to the beauty of the building as one approaches the front entrance.



Miss Virginia Wingo, president of the school, serves guests including Dr. and Mrs. George W. Sadler in background. Miss Edna Halpin, Dr. Moore's secretary, is assisting in the open house.



Now, let me introduce to you the first four students.

Miss Licia Colombo, age 23, from Cagliari, Sardinia, was baptized Easter Sunday, 1949, at Via Urbana Baptist Church, Rome. After her baptism, Licia met Joseph Ciampa, a member of the church and an ex-priest. They are now engaged. Ciampa is one of the two Italian students at the Baptist Theological Seminary, Zurich. Licia is the oldest of nine children. Her father died one and a half years ago. She has two sisters in the G. B. Taylor Orphanage. Her aunt, Mrs. Mercedes Colombo, member of Via Urbana Baptist Church, made her debut in May, 1950, in Rome, in the Opera "Cavalleria Rusticana."

Miss Maria Calderaro, age 20, from Rome (born at Venice, Italy), was baptized March 28, 1948, at Via Urbana Baptist Church. Maria has a father and one sister in Rome. She worked at the G. B. Taylor Orphanage, and is especially good in working with children. Maria is talented in dramatics, and is an efficient cook and housekeeper.

Miss Alma Cannavacciuoli, age 20, from Naples, was baptized September, 1946, in the Naples Baptist Church. Alma's father is a deacon in the church. She is a trained secretary. In the life of a student in Italy, there is no place for such duties as housework, so Alma is learning housework for the first time, and liking it. She is green-eyed, exceptionally neat and attractive in dress.

Miss Santina Nastasi, age 25, from Catania in Sicily, was baptized January 1,

At left, the Martani family, custodians, and at right, smiling Lidia Gervasi, laundress.



Serving at the open house are students (left to right) Licia, Alma, Santina and Maria

1933. As a rule, the church in Catania has not baptized a person until he reached the age of sixteen. Although Santina was only eight and one half years old, she was so insistent that the church accepted her for baptism. From an early age, Santina taught classes in Sunday school. Through her efforts and zeal W.M.U. work was started in Catania. Santina, with two other girls of Y.W.A. age, began holding missionary meetings. These three young girls met regularly for one year before other members came. Later two more members came, and gradually the older women began to come. As a child, Santina dreamed of a school where she could go and study for Christian service. To her, as to many leaders, the new Bible school is a "dream come true."

ONE of the most refreshing persons I have ever met is the laundress at the school. She is Lidia Gervasi, age 23, from Bisaccia, in Southern Italy. She was baptized seven years ago, at the age of 16. Lidia had no opportunity to attend school but because of her desire to study the Bible, she taught herself to read. Later because of her zeal to improve herself for Christian service, her pastor suggested her for the laundress at the new Bible school. She is a faithful and active member of the Baptist church at Bisaccia, and is an enthusiastic worker at the Bible school. Lidia is taking music, and is studying Bible in the evening with Miss Wingo and the students. Sometimes she also sits in on the

(Continued on page 29)

We Are Sisters

by Itsuko Saito

I arrived in Cleveland just in time to sit down for lunch with women from Canada, England, Denmark, Germany, Finland, Italy, Nigeria, China, Brazil, Cuba and the United States. That luncheon began one of the greatest spiritual experiences of my life. The strange names, such as Norgaard, Sihvonen, Adegbite and Palle were to become as familiar as our next door neighbor's during the days together.

The fragrant flower "leis" which my Hawaiian friends had brought to the Honolulu airport to bid me "aloha" only thirty hours previously were still fresh so I presented them to Miss Blanche White, who greeted me in the hotel lobby, and to Mrs. George R. Martin and to the others at the luncheon table.

Presently we moved to a conference room where Mrs. F. Townley Lord, wife of the new Baptist World Alliance president, joined us. Mrs. Jakob Meister, president of the Women's League of the German Baptist Union, put her white carnation lei around Mrs. Lord's neck. Mrs. Lord later said that it was a high joy to receive this token of love and friendship when their countries had been enemies in two world wars. All barriers were gone. They were sisters in Christ.

Those women leaders from a dozen countries and six continents discussed in great detail in pre-Alliance sessions how to promote fellowship among Baptist women of the world. The outcome was a suggestion that national organizations be encouraged to form continental unions. These could have fellowship through a week of prayer, exchange of greetings at conventions, exchange of letters and ideas, and inviting women leaders from other countries to take part in meetings.

As Baptist women organize by continents, a worldwide fellowship can be more easily accomplished. Dare we attempt anything so tremendous when nations cannot unite on political and economic questions? The answer was a unanimous "yes" as this matter was presented to the women. With



"Sae" Saito

the help of God, we can demonstrate that Christ can weld the nations of the world in love and peace where hate and war now exist. Baptist women are challenged to lead in uniting on a worldwide basis to carry the banner

of the cross to places of darkness.

Later in the two women's sessions of the Baptist World Alliance, with Mrs. George R. Martin presiding, we thought together on the theme, "Christ Our Cornerstone." Dr. Nannie Helen Burroughs of the National Baptist Convention, Inc., brought a stirring message, "On Him Alone We Build" and Miss Lois Chapple of Great Britain pointed out that Christ is the only answer to the world's needs.

Mrs. Johannes Norgaard, president of the European Baptist Women's Union, told of building on Christ on her continent, and Mrs. Hla Thwin of Burma spoke thoughtfully of Asia's need.

Answering the roll call of nations were not only the countries mentioned above but also Norway, Estonia, Argentina, Australia, and Japan.

The thousands of women present were impressed that missions is not just "giving to the heathen" but is the glorious task of being "laborers together with God."

I can say a thousand times, "thank you," "mahalo" in Hawaiian, and "arigato" in Japanese to those who made it possible for me to attend the Baptist World Alliance and the meeting of national women's leaders, but that will not express fully my gratitude. I leave Cleveland with new eyes and a new heart. I feel the greatness of our Baptist denomination, the acuteness of the world's need for Christ, the urgency of putting our faith into actual deeds, and the effectiveness of our work if we are laborers together with God.

Dr. C. O. Johnson said before the Baptist World Congress that darkness does not put out light but light can be suffocated by our selfishness. We cannot keep the Light of the world to ourselves. We must share him with the whole world.

Mrs. Tien—Bible Woman

by Doris Knight

DO NOT weep. I, too, came that long journey. I do not weep."

"You, old one? You couldn't walk so far." The younger woman raised her head surprised.

Mrs. Tien was at least seventy years old. White haired and frail she had made the rough journey of 160 miles to the port city. Now living with her daughter in a crowded apartment building she was busy comforting other refugees. No need to walk a mile or two to another village. Here it was only a few steps to sad and hopeless refugees who had lost all their possessions, and oftentimes members of their families and who did not know how to face the future.

Mrs. Tien knew how. She had learned that more than thirty years ago. She had passed the Warren Memorial Hospital at Hwanghsien many times, because she lived in the village nearby; but she had only looked at the two-story buildings. Such queer structures in interior Shantung where one-story houses had always met their every need! Each time she wondered what went on within those walls and whether or not it was really safe to enter.

Then one day she found herself in such pain that she was willing to take the risk, willing to do anything if only she might find relief. Her physical need was met.

But more wonderful still, she heard for the first time the story of the Saviour's redeeming love and accepted his work of grace in her own heart. Indeed, for Mrs. Tien that visit to the Warren Memorial Hospital that day was the most momentous step in her life.

Miss Knight has been serving in China since 1920. In 1942 she was interned by the Japanese for a year. Delayed by ill health, she returned to China in 1947. She is now in the United States.

A FEW years before that in her early thirties, her husband had died leaving her with three small children, two sons and a daughter. As was usual with women her age in Shantung, she had no education. After her conversion, her one consuming desire was to be able to read the New Testament, at least. This she accomplished through the help of the Woman's Missionary Society of the Hwanghsien Church. On Sunday afternoons before the regular meeting began, the women who wished to learn to read, gathered in the little chapel back of Miss Anna Hartwell's home. There high school girls from the Tsung Shih School, led them in this exciting adventure. Two and two, here and there over the room, they bent over those strange characters in the Gospel of Mark. That was the portion they always began on.

Mrs. Tien proved to be a very bright pupil. Before too long she could not only read the New Testament but was working on the Old Testament as well. More than

Mrs. Li, left, and Mrs. Tien were trained in Miss Willeford's school for Bible women at Laichow.



that, every spare moment she had she was out talking to the women in the village about this glorious experience which had come to her, trying to make them understand that God's love was for them, too. So it became evident that Mrs. Tien was material for Miss Willeford's Bible School for Women at Laichow (Lay-chow) and for that important work of Bible woman.

ONE September day, with her three children she made the long trip of sixty miles to Laichow. She had never been out of her county before. But there for three years



Miss Mary D. Willeford soon after she went to China in 1901 to do educational evangelism.

she reveled in the opportunity of uninterrupted study and fellowship with Miss Willeford, her consecrated Chinese staff, and other women with the same high purpose.

Miss Mary D. Willeford went to China in 1901. After a period of language study, she began the work in which she was to spend her entire life in that land, the Bible School for Women at Laichow. It was a very difficult task, but the love which took her to China, the application and persistence which enabled her to learn the difficult Chinese language at a much later age than most missionaries, the buoyancy of spirit which knew how to meet difficulties, brought success to her.

In those days in conservative Shantung province, it still was not possible for young women, who might have had some education, to do the work of Bible women. Their lives were too sheltered for that. From among older Christian women, recruits must be found for this important work: widows, wives of the pastors and evangelists, others who were not bound by duties at home. These were not educated. They had grown up before the day of mission schools scattered here and there through the province, or perhaps in homes where, in any case, it would have been the virtuous thing, according to Confucian standards for women, for them to have remained ignorant. After they became Christians they would learn to read their Bibles, but that would be the extent of their learning.

Miss Willeford's task in the Bible School was to take these warmhearted Christian women and in their three years of study train them as Bible women. She and her faithful teachers, through prayer, through precept and example, through patient teaching of the Scriptures and simple but helpful subjects, performed an almost superhuman task. Those women entered the school timid, unlearned, but with Christ in their hearts and with a burning desire to share him with others. They left the school with a working knowledge of God's Word and with methods that would help them, through the guidance of the Holy Spirit, in sharing the glorious message with others. Moreover they now had dignity and poise, so needed in a task such as theirs.

That school was closed in 1935, because even conservative Shantung had changed. Now young women graduates of high schools and colleges were preparing themselves in our seminaries for Bible women's work; but for thirty years a few women each year had gone out from that school in Laichow. Today all over Shantung they are to be found, some quite old, but as eager to share Christ with those in darkness as the day Miss Willeford—their beloved "Hsiao Chang"—gave them her final words of instruction and encouragement. Mrs. Tien is one of those loyal women.

Very soon after she finished her course, she became a Bible woman in the hospital where she had found the Saviour. Until

the hospital was destroyed by the Japanese in 1943, her greatest joy was leading women and girls into that salvation. Nor did she neglect her own children during those years. She brought them up in the nurture and admonition of the Lord. It was a grandson about ten years of age, who, having heard much of the danger of starvation in 1948, because grain could not be brought in from Communist-held territory, said, "Why that can't happen to us. The children of Israel were in the wilderness forty years and they had no grain, but God provided for them and he will provide for us."

With the closing of the door of service in the hospital, Mrs. Tien was just as diligent in visiting among the women in the villages near her home in the country. Then in late 1947, like hundreds of others, trying to escape what awaited them under the Communist regime, she fled to the port city.

IN those recent dreadful days in North China thousands of refugees from the interior, being taken over by the Communists, walked the streets with no clothing save what they wore. They had no food save that which they received by begging. They had no shelter save crowded quarters in refugee centers or in makeshift huts and caves on the hills surrounding the city. Many had once been well-to-do, as Chinese

standards go, and all had had at least a simple village home with enough land to keep going from year to year. Now with nothing left and no hope for the future, despair gripped their hearts. It was written on their faces.

Among those thousands was a minority group which had also lost all material possessions, but in whose hearts there was a hope which enabled them to say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In this group is white-haired Mrs. Tien. She was already bearing witness to those despairing ones of the mercy and grace of our Saviour through whom we are more than conquerors. She loves to talk about her Master.

Today that port city, as all of China proper, is under the control of the Communists. In some places it is possible for Christian work to be continued without too much limitation. In others restrictions and persecutions handicap both preaching and teaching. Between April of last year and January of this year a thousand new converts were received into the four Baptist churches in that city. In spite of the persecution that may come, they dared to ally themselves with those who find hope in the eternal. In the group were those whom Mrs. Tien had led into that knowledge, and there will be others as long as opportunity and life remain.

Their Hands Were Oars

by Berta King

"We tried six nights and could not start. The waves were too high. Then we were afraid to wait longer."

"Four hours after we started the motor stopped. We rowed with the oars and with our hands."

At the Baptist World Alliance meeting, I had slipped over to ask a Latvian refugee to tell me something about life as a D.P.—displaced person. Her husband beside her helped her in the telling.

In the small fishing vessel they crossed four hundred miles of sea to reach Sweden. The third day without enough oars and with a dead motor, they saw a ship loom up ahead of them. What ship was it? Terror was alive in their hearts again. Had they come this far to be captured?

How grateful they were when they could see the flag of Sweden and know they would be rescued.

"We could only cry," they said.

Why had they left their home? They opened some leaflets and showed us pictures of mutilated people—skulls broken, noses smashed in, tongues pulled out, a child crucified on a table—horror that one could not forget and that had left sad lines of sorrow in spite of the safety and freedom they found in the U. S. A. He had been arrested three times and questioned facing a revolver leveled and aimed. His church property had been confiscated; his members scattered or massacred. There was nothing to do but flee if one could. Many tried and were not so fortunate as these two.

At the Baptist World Alliance meeting in Cleveland a choir of some seventy Latvian D.P.'s sang exquisitely. Some were in costume, some in American dress. All sang with earnest fervor their songs of praise and prayer to God. They had made their way to Cleveland at great sacrifice to sing and show by their music their gratitude for boxes which brought life-sustaining relief and for their chance to come to the U. S. A.

They had heard the Communist soldiers repeat the old French slogan, "Liberty, Equality, Fraternity," but they had not found those as the Communist steam

roller moved over their beloved land. Churches became dance halls, theaters and horse stalls while the Christians met in homes as long as they could.

But the masses of Russia's people are seeking God as never before.

Those who are safely outside the iron curtain live in constant fear for their loved ones and friends. No doubt they keep ready to escape if the chance comes to them. Night after night there will be cross examinations in the greatest secrecy. People will be asked to answer questions about classmates, teachers, co-workers or friends. There will be clever ways of trapping people by twisting their words. Flight is the only refuge. To stay is to die slowly of malnutrition, TB, heart-break; to flee is to move through open danger. If one fails, death will come more quickly. So they keep trying.

In Paris there are many refugees from Rumania. Among these are Rumania's best, most intelligent leaders—poets, composers, teachers. But they are starving. They have slipped out from behind the iron curtain but the folds of the bleak curtain of starvation wrap around them. Sometimes they earn a little money but more often despair is the coin they hold in their thin hands.

You are the hope of brave people who will be forever grateful for your help. If you could have seen those who have come out of living death you would send life-giving boxes and you would help bring others to our shores. To know about that procedure, write to Mr. Charles Gage, Southern Baptist Displaced Persons Office, 2940 Napoleon Ave., New Orleans 15, La.

What if you or your loved ones had to use hands for oars? Can you see them with the eyes of your heart?

These Rumanian friends need your gifts. You can pack boxes or send the prepared CARE boxes. If you pack your own, ask your post office about regulations before you pack. For prepared CARE boxes, send ten dollars to the Baptist World Alliance, 1628 16th Street, N.W., Washington, D. C., with the name and address of person to whom you wish the package to go. Do not send clothes to the Baptist World Alliance.

Miss Lia Constantinescu
Bergheimer Str. 38
Salzburg, Austria

Horatiu Comaniciu
28 Rue Saint Andre des Arts
Paris 6me, France

Dr. Miron Butariu
(same address as above)

Ion Velicou
85 Rue Vaneau
Paris 7eme, France

Novica Vucinic
8 Rue de Prevot
Paris 6, France

Gabriel Bulzan
48 Rue de Lille
Paris 7, France

This last is the address for our Baptist relief office in Paris. Use it as the alternate address in filling out your shipping slip for the post office. If you pack your own box, be sure to put "Gift, no commercial value."

Why, Mommy?

Mother came in from the meeting of the missionary society, paid the babysitter, threw a kiss and smile to the baby in the playpen, reached down and tied her small son's always-loose shoe laces, and moved out of the way in time to avoid being tackled by another son and five fellow Cub Scouts as they came pushing in the front door. Happy day! The "cub scalps" as the younger boy called them were meeting that day, and then there was a meeting of all dens together that night. The boys would have to work up a stunt and they all wanted to be Roy Rogers in a line-up of wild west characters. The den chief came to the rescue and began work with the den.

After the last meeting of the day mother sat down in an easy chair by the radio, glad that it was only 9:30 and she would have some time to herself. The soft music co-operated with the chair to put "Ma" into a snooze. She found herself back in the lovely home where the circle had met that afternoon. It was relaxing to sit for a while in the quiet and order that prevailed. Everything was correct—the well-arranged furniture, the beautiful walls and floors, the neatly hung drapes. But something was lacking. Surely nothing need be added to complete this home, yet the feeling of incompleteness persisted.

Mother came to with a start and looked at her surroundings. There was the scuffed shoe sticking from underneath a chair. The football was still on the floor where the boys had tossed it, and one scout had left his football clothes piled in one corner of the room. A teddy bear lay on its face outside the play pen where the baby had thrown it in her final display of independence before being taken off to bed.

"Mommee, you didn't hear me. I wanta dwink, an' you forgot to kiss me, an' I want my bue blanket." The sleepy little figure standing before her rounded out the

The Difference

BY MRS. DOUGLAS HARRIS

picture. This was it! This was what the other house lacked. What piece of furniture, no matter how rare, could ever reach down into the heart of a family and make it alive and vibrant?

As she cared for the needs of the small son, looked in on the other children, adjusted covers and windows, mother thought about the day just passed. Every hour had been filled with activity and she was tired. The poor old house looked somewhat worn, too, after its treatment by boisterous hands and feet. Did she want to be back in the other home? Not at all. Here in this "lived-in" house was unmatched challenge and opportunity for the developing young lives that made it home.

The Sand Pile Set

One four-year-old: "Muvver, who was my mother before you were?"

Mother: "Why, son, you have never had any other mother."

Son: "Oh, but yes, I was somewhere before. I know that's the way it is."

One little boy of three came bringing his nickel back home from Sunday school. When he was asked why he had not placed it in the offering he said, "What has God been doing with all that other money I gave him?"

Another almost four-year-old came home from church one morning and said to his mother, "Mother, was Jesus at church today?" whereupon she stammered something to the effect, on his mind at least, that she hoped he was but wasn't real sure. The child said, "But that man in the back with the thing on his mouth." The mother remembered one of the ushers who was a tall, strong man with a mustache, and a kind face.

A Child Shall Lead Them

by MARGARET BRUCE

One of the most inspiring scenes of the Eighth Congress of the Baptist World Alliance in Cleveland was the roll call of the nations. The delegates from Japan were led by a little girl, looking like a big doll in her lovely Japanese kimono. She was carrying the Christian flag while the flag of her country followed, held by another representative.

It was thrilling to see a little child leading the group and to realize the significance of youth lifting high the Christian banner.

If a little child is to lead in the right direction he must be guided by capable, consecrated Christians. As the members of your nominating committee do their work, they should consider the choice of leaders for their young people's organizations of greatest importance.

An effective plan is used by many W.M.U.'s for securing officers and counselors. The nominating committee selects the president and the young people's director first and then these two confer with the committee about the other officers, young people's counselors and leaders of the local Woman's Missionary Union.

October and November bring to our attention the every-member canvass and the financial plans for our churches. The annual Church Night of Stewardship gives excellent preparation for these. Seek to have the entire church membership present for your stewardship program. Members of your young people's organizations will present the things they have learned through following the stewardship education plans. They will share the blessings they have received from tithing and the practice of faithful stewardship. (See your leaflet "Stewardship Education of Young People" for a suggested program.)

An attractive feature promoted at Ridgecrest Y.W.A. Camp in June was the Y.W.A. Book Club. The plan for the Y.W.A.

Our Young People

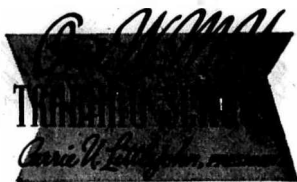
Book Club is very much the same as that for the Missionary Round Table. The same list of books is suggested and the same plans for selecting, purchasing, reading and circulating the books. Encourage the members of your Y.W.A. to form a Book Club and enjoy the fellowship of reading and discussing books of missionary background and inspiration.

The Department of Commerce reports that out of fifty retail occupations, book-selling is forty-ninth in terms of profitability. So the American Association of Booksellers has adopted a new slogan, "Meet me at the bookstore." The idea is that if people plan to meet at a bookstore, they will have plenty of time for browsing. Y.W.A.'s might well take as their slogan, "Meet me at the Book Club."

At a sectional meeting for women during the Cleveland congress, Miss Itsuko Saito told of the growth of the W.M.U. organizations in Hawaii. In 1944 there were 350 organizations, in 1949 there were 771. This increase was vividly shown by two leis: one representing the number of organizations in 1944 and the other, more than twice as large, representing the number in 1949. The larger lei was made up of the organizations' colors to indicate the Woman's Missionary Societies, the Y.W.A.'s, G.A.'s, R.A.'s and Sunbeam Bands. Three-fourths of all these Hawaiian W.M.U. organizations are for young people. Surely the young people of Hawaii are leading in missionary work.

*"I saw tomorrow passing by
On little children's feet
And in their forms and faces
I read prophecy complete."*

*"I saw tomorrow look at me
Through little children's eyes
And thought how carefully
We would teach, if we were wise."*



Introducing New Workers

Miss Martha Hairston of Warren, Arkansas, joins our official family for this session as director of field work and instructor in social work. Miss Hairston is a graduate of Ouachita College and studied for a year in the school of social work at Tulane University. She completed her work in our school in May. Her practical experience adds to her excellent preparation for this service. Following her graduation from Ouachita she was an instructor in Old Testament for one year at her Alma Mater. Since her graduate study at Tulane she has been a county supervisor in child welfare for more than three years.

Miss Elaine Neeley of Louisville is not new on our staff of workers. After serving for three years as office secretary and instructor in office methods, she is transferring this year to the field of missionary education as instructor, and associate director of field work. Miss Neeley is a graduate of the Training School and the University of Louisville. Her practical experience likewise has contributed to her efficiency in her professional service. For instance, her training and experience in the business world before she studied at the Training School carried over into her work as office secretary for the W.M.U. of Kentucky and later at the Training School. In like manner, her work with the W.M.U. of Kentucky both in the office and on the field deepened her interest in missions in particular and W.M.U. work in general and provided an excellent background for the work she is now undertaking.

Miss Martha Richardson of Hazelhurst, Mississippi, is beginning her work this year as registrar and secretary to the president. She is a graduate of the school of commerce and business administration at the University of Mississippi. After doing

secretarial work for two years she came to the Training School to prepare for educational work in the local church. Since completing her work here she has served as educational director in the First Baptist Church, Canton, Georgia. One of the members there wrote in glowing appreciation of her service in the church. Among other things she said: "... not satisfied with what work lay before her, she always offered to do more and more, so that our circles and Sunday school departments might be further benefited..."

Miss Florence Ritter of Louisville came to us a year ago. Because of a vacancy in our office staff she served with efficiency and fine spirit wherever she was most needed. This year she continues her work as office secretary and instructor in typing. Her fine experience in the business world and as secretary to the pastor of Walnut Street Baptist Church of this city, has given her a perfect "at-homeness" in our office. Her gracious attention to details is a splendid demonstration of the importance of routine in every task. Miss Ritter is a graduate of the University of Louisville.

Miss Edith Vaughn of Virginia has come to be the director of our new Good Will Center and associate director of field work. We are particularly happy that after more than ten years we are again able to have our Good Will Center. We consider ourselves fortunate to have a young woman of such fine training and experience to lead in this work. Miss Vaughn is a graduate of Randolph-Macon Woman's College and of the Training School. Between her college and Training School study she was a high school teacher for two years. Since completing her Training School work she has been engaged in mission work in Norton, Virginia, under the auspices of the W.M.U. of Virginia.

Is this your question?

by Eva Inlow
New Mexico

Who has charge of presenting and preparing the special week of prayer programs for home and foreign missions?

That depends on the plans of your society. In some cases this joy falls to the program chairman. Other societies feel that if the program chairman is responsible for the twelve monthly missionary programs she has about all she can handle, so a special committee is appointed to plan for these weeks.

The week of prayer programs require too many days away from home. Can't they be shortened and made into one or two good, interesting programs?

Have you taken into consideration the amount of territory these programs must cover? It would be impossible even to mention all of the fields if the plan you suggest were carried out. Some fields would have to be left out. Would you be willing to suggest the ones we should neglect? If you were a missionary, counting on the interest and prayers and support of the women back home, would you want your field omitted? Another point: We realize that some people are more interested in

one field, and some in another. God has laid on us the responsibility for them all. We urge the chairman who plans the week of prayer programs for her society to think well and pray much before she cuts and leaves out parts of any program. What she leaves out is of supreme importance to some missionary on some mission field, and to God who loves the world.

Exactly what is the purpose of a missionary society? It seems that we are called upon to do countless tasks in our church and then are criticized for doing them.

You have touched upon a very vital question. The preamble of the Constitution of Woman's Missionary Union states our purpose. It reads:

We, the women of the churches connected with the Southern Baptist Convention, desirous of stimulating a missionary spirit and the grace of giving among the women and young people of the churches and wishing to aid in the collecting of funds for missionary purposes to be disbursed by the boards of the Southern Baptist Convention and by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, organize and adopt the following constitution.

lina program was Mrs. Frank Burney of Waynesboro, Georgia.

Kentucky

Two new federations of Business Woman's Circles have been organized in Kentucky. The North Bend Associational Federation was organized at the Latonia Baptist Church, Covington. Miss Grace Hufford was elected as president. The South District Associations formed a Federation and Mrs. Grace McBrayer was chosen to lead the work.

Assisting in all of Kentucky's organizing were Mrs. George Ferguson, state BWC adviser, and Miss Jane Kent, state president.

South Carolina

Miss Ruth Provence, executive secretary of the North Carolina W.M.U., went back to South Carolina for the BWC week-end retreat. Miss Provence was formerly young people's leader for South Carolina.

Sharing the spotlight on the South Caro-

It's Happening Now

BY MARJORIE MOORE ARMSTRONG

A NATIONAL "undenominational" weekly has announced the results of a poll of 100,000 American Protestant ministers who were asked to name the twelve American churches "doing the best job" in their areas. Two of the twelve are Southern Baptist churches, and both have been written up in recent issues of the paper, which is *The Christian Century*. One is the Bellevue Baptist Church, Memphis, whose pastor is the president of the Southern Baptist Convention. The other is Olive Chapel Baptist Church, six miles from Apex, North Carolina, which is to celebrate its centennial this month. Watch for the book from Broadman Press by its pastor, Garland A. Hendricks, under the probable title *Biography of a Country Church*.

TO PREPARE themselves for the ministry in industrial centers, eighteen young preachers enrolled in six seminaries spent the summer working in Pittsburgh steel mills and factories, and taking part in a seminar in off-hours. Labor leaders as well as industrialists were interested in the project.

HAWAII's constitutional convention committee on finance and taxation recently heard four witnesses state the case for separation of church and state in respect to granting public funds to sectarian hospitals. Two of the four were Missionaries Lindell O. Harris and Victor Koon of the Southern Baptist Convention. The only hospital now receiving such help in Hawaii is St. Francis, in Honolulu.

AT THE THIRD annual meeting of the Central Committee of the World Council of Churches, the most prolonged applause was given that speech by Benjamin E. Mays, president of Morehouse College, Atlanta, a representative of the National Baptist Convention. He pled for the rights

of eight million Bantus in South Africa saying "The rankest kind of segregation—worse than any ever proposed or practiced in the United States" demands the Christian action of the churches in that area.

AFTER CENTURIES of strife between their two countries in the heart of Europe, French and German pastors have started something in the way of a "mutual rapprochement of their peoples." Stress is being laid at first on co-operation in the care of refugees and reconstruction projects.

FINNISH PASTORS working among Americans of Finnish origin in the U.S.A. are being offered a chance to study in Finland. Two scholarships have been established by the Church of Finland.

WORLD LUTHERANS have launched their third venture in missionary flying. A single-engined monoplane, to be at the service of both Protestant and Catholic missions, is now in use in New Guinea. Scandinavian Lutherans started the air service for missionaries five years ago.

IN BARELY a year's time Greece has solved her refugee problem. With one out of every ten a refugee, the Greek government last year called on the United Nations for help, and with what she was able to get, and what she already had, she resettled half a million of her national displaced persons in their own homes.

DENMARK has announced a project for the development of her big colony, Greenland, and its 20,000 people. For more hospitals and schools, the Danish government expects to invest fourteen million dollars on economic, social and cultural work over a period of ten to fifteen years.

NEXT SUMMER a couple of young Americans eighteen to twenty-four years of age, will go to Japan to present scrolls containing the names of all the American and Canadian young people who have given to the fund for the International Christian University to be built at Mitaka, near Tokyo. The two young people will be selected by means of a nationwide contest.

Hints to Committee Chairmen

Stewardship Chairmen . . .

It was a Wednesday night in November, 1949. A certain church was all astir, with that feeling of something special going on. And something special was happening, their Woman's Missionary Union was observing Church Night of Stewardship. The young people were there, seated by organizations, a large number in each group. The adults were there—members of the Woman's Missionary Society, fathers, mothers, other relatives and friends of the young people. The pastor was there, both approving and participating in the activities of the evening. The church was full of people. There were lovely decorations. Everything indicated that this was a very important occasion.

The program was just what a program of Church Night of Stewardship should be—nothing elaborate or spectacular, but a demonstration of the work done in the organizations through the year. Because the work had been well done, every part of the program was well given and most interesting. There was no stumbling in the memory work, no weak spot in the singing, no prompting necessary for any of the participants.

A member of the Y.W.A. gave a well-planned devotional talk. Other Y.W.A. girls sang. Sunbeams repeated stewardship Bible verses and sang a tithing song. Members of Junior G.A. showed a scrapbook which they had made on the subject, "My Money," and told something of what they had learned. Members of Intermediate G.A. gave an informal discussion of the lessons they had learned about stewardship. Royal Ambassadors presented, in a most interesting way, the play, "Timothy's Tithe." A short talk on stewardship by a visiting speaker brought the program to a close.

Back in the audience, sitting calmly and quietly through the program, was the woman responsible for this fine observance of the Church Night of Stewardship. She was the stewardship chairman of the Wom-

an's Missionary Union of the church. Among her duties as chairman, she had accepted the responsibility of promoting the stewardship education plans for the W.M.U. young people's organizations. She had reminded the counselors early in the year about this work. She had helped them with it in every way she could. She had planned with them the program for this Church Night of Stewardship. She didn't need to be in a flurry on this special night because she had been faithfully working at the stewardship education task all the year.

This stewardship chairman was Mrs. Elizabeth C. Countzler. This church was the First Baptist of Hopkinsville, Kentucky. Mrs. Countzler was the right kind of stewardship chairman. Are you one of that kind? If not, you can be one! It just takes time, study, work and consecration.

—Mrs. C. D. Creasman

Community Missions Chairmen . . .

A discarded doll at the top of a garbage heap is a pitiful sight. It is a picture of an object once loved that is now considered beyond the stage of usefulness. And yet it is no great tragedy, for a doll is only an inanimate object, but what a tragedy it is to treat our shut-ins as if they too had outlived their usefulness!

Ministry to the shut-ins is one community missions activity that is included in the program of almost every society. There are many things that can be done to make life more enjoyable for one who can no longer get away from home. Frequent visits, flowers, small gifts, remembrance cards, helpful errands, worship services held in the home—all help to brighten the long days. But do not stop with just a "giving" ministry. Every person, no matter how old or helpless, desires to be recognized as an individual who still has a contribution to make to the life of the community.

You can help to provide opportunities for usefulness by remembering the talents

and abilities of the shut-ins as you plan the community missions program. Some sew beautifully and, would delight in having a part in making a layette for the baby in a poverty-stricken family. Others have an artistic eye and can fill long hours with making scrapbooks and attractive cards for use in hospitals and children's homes, and for the Sunbeam Baby Visitor to use in her visiting. Those who are able would like to share in the preparation of Christmas presents for the community's underprivileged children by making stocking dolls and other toys. Some have a talent for writing and out of their own experience can give a message of hope and cheer to another in trouble and sorrow.

Each shut-in can have a part in the whole community missions program by praying definitely for the women and young people and the ones to whom they minister, if she is given a list of the various activities. The leaflet "Intercessory Prayer League" (available free from state W.M.U. office) gives many practical suggestions in enlisting these friends in prayer for missionary causes. In the lives of those whose circumstances prevent their getting away from home, there are potentialities for service yet untouched. Make every effort to enlist that service for the cause of Christ in your community.

—Edith Stokely

Your Circle Program

The October topic for your circle program is a study of tithing, as the law of Jehovah and the joy of many Christians. Music is important for the tone of your meeting. Begin by singing "Something for Thee," and then hymns as "O Zion, Haste," "Our Best," and "Trust, Try, and Prove Me."

Scripture reading is Psalm 19.

Check the other missionary magazines for this month and select ma-

Mission Study . . .

At least some of the witches of October may be the witches of ignorance about the Near East and Nigeria. Enthusiastic mission study will drive these hobgoblins away.

As Southern Baptists open a new field of work among the Moslems in Arabia we have much to learn. Mrs. Harold Storm's book, *Highways in the Desert*, price 60c, gives a fascinating introduction to this field of service, new to us. There are other books to supplement hers:

Near East Panorama by Gloria Wysner, price \$1, *Introducing Islam*, price 60c, and *Assignment: Near East*, price \$1.

We are working among Moslems in Nigeria and the Gold Coast also. This is the hundredth anniversary of the beginning of our Southern Baptist missionary effort in Africa so we want to study the new books, *A Century in Africa*, price 60c and *Exploring Africa*, price 60c. If mission study is new to you use *So This Is Africa!*, price 60c. This study will be preparation for observing the Week of Prayer for Foreign Missions as your hearts are stirred to see your privileged place as Christian women contrasted with the sorrow of women under Islam. But thorough mission study will show you other women living under continual and real fear.

"The Law of the Lord Is —"

terial which will enrich your program.

In *World Comrades* read about "The Soldier Who Came to Church."

The Window of Y.W.A. has a fine article titled "God's Plan Is Mine Now."

In *The Commission* read Dr. Merrill Moore's article on stewardship.

Look for other helpful material in *Southern Baptist Home Missions* and in *Ambassador Life*.

Devotional Thoughts

No More Strangers

BY PEN LILE PITTARD

Scripture Reading (by four different persons): Ephesians 2:1-7; Ephesians 2:8-10; Ephesians 2:11-13; Ephesians 2:14-18.

Hymn: "Nothing Between"

Scripture Reading (by devotional leader): Ephesians 2:19-22.

Comment: Moses, with eloquent pathos, said, as he named his first child, "I have been a stranger in a strange land." There is doubtless no more poignant loneliness known to humankind than that. But there is a more poignant estrangement than that of being humanly alien.

As Paul wrote to the Ephesians, so he might just as truthfully say to us, "Wherefore, remember that . . . ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope, and without God in the world."

But the Christ, recognizing our utter hopelessness, by sacrificing himself on the cross, broke down the middle wall of partition between us and God, because he loved us. We were strangers and he took us in! He made us to be "no more strangers and aliens!"

We are no more strangers to God, for Christ has made peace between God and us. We are "no more strangers" to other peoples, for he has "abolished in his flesh the enmity."

Fear sometimes unites people temporarily, but when the cause of the fear is removed or altered, the unity is dissolved. A common need or want may bring an appearance of peace between peoples who are at heart antagonistic. Sometimes a great project undertaken co-operatively will serve as a uniting factor; sometimes business interests which make us mutually dependent, or laws which forcibly control us may bind us together on the surface. Police may interrupt a duel, but the combatants very likely will not forget their hatred.

The Roman Empire enforced a truce between Jew and Gentile, but it was no real peace. A society in which criminals are "curbed but not reformed," and in which fear of social pressure is the only governor of morals, is not a society of peace with God or man. But in Christ we are reconciled and harmonized. His tender love in human hearts takes away all disposition to jealousy or suspicion. The fears which paralyze us and make us afraid to trust in God or each other, it relieves. "There is no fear in love, for perfect love casteth out fear" (1 John 4:18). The ceremonial and nationalistic traditions, which create intolerable pride and rankling prejudice, Christ's love destroys, making us instead, all citizens of one country, members of one family, brothers in the one Christ, because we are children of one Holy Father God.

Never again will the feuds between Norman and Saxon be revived. They were wiped out by the blending of the two races into one. Even so would the love of Christ blend into spiritual race his children to the "ends of the earth. Then there would be no longer the "haves" and the "have-nots"; the slave and the free; the starving and the full; the aggressor and the defender; the powerful and the fearful; the allies and the enemies—but "one great fellowship of love throughout the whole wide earth." We need be "no more strangers"—we need no longer hold any people in all the earth in alienation if the love of Christ is planted in their hearts. For the stability of our unity is not in the destiny of a United Nations comprised of fickle and fearful spokesmen or a federation of military authorities. It is in oneness of sympathy, brotherly love, and mutual helpfulness, founded upon the everlasting constancy of the love and power of our King, expressing itself in the devotion of our hearts.

Hymn: "Hail to the Brightness"

Behind the Iron Curtain

by Earl Hester Truza

Mrs. Peter Truza lived in Rumania and in Hungary where she saw the beginnings of Soviet infiltration.

Your Program

Program Plans

A study of our Christian brothers behind the iron curtain naturally calls us to much prayer. We could have written a different history if we had been more zealous Christians, so in this program pray much—for others and for ourselves.

You may want your speakers to stand behind a thin curtain, reminding the audience of the tragic barriers in our world now.

Certainly you will need a map of Europe and Asia, or a large world map, on which to point out the countries as they are referred to. See how widespread Communist influence is. Consider why and consider that ideas are not overcome by force but by stronger ideas. "Now abideth faith, hope, love, these three, but the greatest of these is love."

Program Outline

Hymn "Who Is On the Lord's Side?"

Devotion "No More Strangers" page 21.

Hymn "Throw Out the Life-Line"

What Is the Iron Curtain?
The Curtain Closes

Prayer

Peeping Through the Chinks
Yugoslavia—the Land of Two Curtains
Hungary in Reconstruction
Rumania—Under the Elephant's Foot

Prayer

China—the Bamboo Curtain
The Cross Turns Not Back
The Moment to Decide

Hymn "Onward, Christian Soldiers"

Prayer

What Is the Iron Curtain?

The British historian, Crankshaw, wrote: "Stalin is seeking to isolate the consciousness of the Soviet people from the living consciousness of humanity as a whole. There is your real iron curtain—the conditioning (of the Russian) into unquestioning and more or less painless acceptance of an intolerable state of affairs."

In spite of the curtain, a few people are allowed to travel in the Communist-held countries, and a few millions silently, stealthily lift the curtain enough to slip through to Western Europe. This steady stream of refugees is a movement of peoples unparalleled in the history of Europe. From these we gain a glimpse of life among people ruled by the Kremlin.

The Curtain Closes

Christians, behind iron curtains today in Europe and Asia, must follow the bloody tracks of Christ, the Master. Communism opposes all religions and is thought to be the greatest challenge the Christian church has faced in 150 years. Pastors and leaders are always the first to feel the pressure of a hostile government. They are arrested in some countries and sent to labor camps if they refuse to serve as spies for the new government.

In some areas, there was no Christmas last December. By order of the Communist rulers mention of the Christ Child was forbidden. "The Feast of the People's Spring" was the holiday the people were told to observe. The youth are taught that all good things come from Moscow, not from Heaven. "There is no God and Christ has never lived" comes into the schoolroom teaching.

Recently a Baptist who is the director of the Bible Society Center in a European city was arrested and imprisoned. No more

Bibles will go out from that depository to the villages and towns to feed the hungry souls.

Leaders, who represent large groups of Christians in America, have been expelled from iron curtain countries that there might not be any further relations between these countries and the rest of the world.

Some church leaders in one area received calls and cries from church members who said: "Help us. We are being forced to say things which we cannot say of our own free will. We are being forced to participate in activities which we cannot do with good conscience. We are being pressed to accept decisions which we cannot accept. We stand in constant danger of losing our freedom, our jobs, and our bread if we refuse to join in these activities."

Because of restrictions in travel and communication between towns, fellowship among Christians is broken. Small groups are isolated with no religious books or papers or word of any kind from fellow Christians beyond their narrow limits. A missionary, returned from the Orient, said recently to a large group of Christian women: "How wonderful to find one's self in a group having the same thoughts, the same understanding; knowing what the words *faith, sin, salvation and Christ* mean. It is wonderful to feel that everyone is friendly, that suspicion and hatred do not exist."

Christians behind the iron curtain, in many areas, find it more and more difficult to meet for worship. Church buildings are considered useless by Communist rulers when services are held so few times a week. So the buildings are confiscated and congregations scattered. Or, exorbitant taxes are placed on the property, forcing members to give it up. Being a pastor is not considered a productive job by the Communist system, so pastors must make a living in secular work.

Physically, people in general suffer very much. John Gunther (in *Behind the Iron Curtain*) said: "The most-overriding impression the visitor will get in any of these countries is of poverty . . . the Stalin line is to keep class struggle the dominant motif in each country, which means destruction of the previous economy. Also the satellites are systematically drained of exports by Moscow."

Poverty breaks the health and morale of any people. Inhuman toil produces some goods but then the products of the labor are taken away from the people. Tuberculosis rages where lack of food drains resistance. Pleas for streptomycin come constantly. Scarcely a family can say that there is no member who does not suffer from TB and in many areas it must be fought without nurses, hospitals, medicines or food.

On March 15, 1950, a few months after the Communist victory in China, reports of the Peiping radio showed that 16,000,000 were starving in North China. This is the same pattern seen after Communists came to power in different European countries.

Too often Christians must work without their most vital tool—the Bible. The American Bible Society has on one letterhead the figure of a thin-faced European pastor, grasping in his hands a Bible. The captions are: "The Bible is wanted in Europe" and "The world was never so hungry." Some underground organizations may put some Gospels of John under the curtain, but not in sufficient quantities.

Pray for the churches of Europe and China facing hopelessness and frustration.

Pray for the churches which proclaim the gospel freely to all people.

Pray for both leaders and people that in sorrow and suffering God may still use them to glorify his Name.

ADD TO YOUR PROGRAM

The filmstrip, FOR GOD SO LOVED THE WORLD, shows incidents in the life of Christ revealing God's love for men. 25 single frames; color; with manual; captions with Scripture verses on pictures; purchase price, \$3.

INDIVIDUAL SLIDES

Cc 713 Durer—Praying Hands
Ha 742 Jesus Passed the Whole Night in Prayer (Luke 6:12)
N 169 Jesus Teaching the Apostles the Lord's Prayer (Luke 11:1-13)
Cc 153 Hofmann—Christ in Gethsemane or Cc 968 Sallman Christ in Gethsemane (Matt. 26:36-46)

* \$1 with study guide. Other individual slides may be purchased in cardboard mounts for 50 cents each.

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Peeping Through the Chinks Yugoslavia—Land of Two Curtains

Since 1948, when Marshall Tito quarreled with the central committee of the Communist Party of Moscow, Yugoslavia has faced a second curtain between herself and the other satellite countries of Hungary, Rumania, and Bulgaria.

The outside world wonders how Tito has survived after resisting the will of Moscow. The Federation of Yugoslav Republics with regional governments appeals to the patriotism of the varied groups making up the country, so they stand by Tito.

Moscow has used the economic blockade against Yugoslavia. But the West has sent enough loans for her to survive. Tito has imported from the West much of the machinery he needs to industrialize his country.

Through there is extreme poverty, the masses are slightly better off than they were before the war. Food is very, very scarce and clothing so expensive that many people continue to wear rags. There is no candy and no soap. Poverty and squalor and filth are shocking. All this austerity—sacrifice—is for the health, wealth, and betterment of the nation, in the future.

The Yugoslavs are a people of stamina and great durability and are showing a strong nationalistic spirit. John Gunther said: "One feels that nothing is going to stop or thwart these people. They are tough as leather, with a terrific capacity to take punishment."

There are two dominant churches in Yugoslavia, the Greek Orthodox of the Serbs and Roman Catholic of the Croats, Slovenes and Montenegrins.

There were about 3,000 Baptists before World War II. Dr. and Mrs. John A.

Former hotel for the rich is now vacation haven for Yugoslavian workers.

Kirley Fletcher



Kirley Fletcher
People seeking the country air on Sunday crowd onto a bus in busy Belgrade, Yugoslavia.

Moore had started a seminary in Belgrade in 1941 but the bombing and occupation of that city by the Germans forced their evacuation. Under Tito, Baptists are allowed to meet in their small prayer houses, but poverty and grinding labor keep them from being able to give much time to great preaching efforts. On Sundays, as in all countries behind the curtain, young people must serve in labor battalions, called Voluntary Labor Groups. They give several hours a week to work on government construction projects. This greatly hinders Sunday church services.

Yugoslavia's spiritual needs are deep. The hunger of the people for reading material is shown by the numerous book stalls in Belgrade, all full of Communist literature or fiction. The U. S. Information Service maintains an American Reading Room. As many as one thousand Yugoslavs daily use the facilities of this library. We wonder about Bibles!

Pray that this stalwart, freedom-loving people may come to know true freedom in Christ Jesus.

Hungary in Reconstruction

Outwardly Budapest looks much as it did before the war except for the tragic destruction of buildings. People seen on the principal streets are well-dressed and shops provide goods of excellent quality but they are exorbitantly high in price. Hungary has the "highest standard of living of any Communist-controlled state in the world." But other drastic changes have come. All businesses with a hundred or more employees belong to the state, as well as all mines and many farms.

Land reform, which was long overdue, has given 642,000 peasants small holdings. One out of every five families now benefit

ing from these reforms received his land from estates once belonging to the Roman Catholic Church, which, under a former regime, owned 900,000 acres. Cardinal Mindszenty was outspoken in his opposition to breaking up these vast holdings of the church. He also forbade monks and nuns to teach in state schools which are suffering a teacher shortage.

The peasants also seem to have a greater opportunity of education though along the Communist lines. Forty-three people's colleges, centers for adult education, have been set up over the country.

An Englishman visited one of these colleges where almost everyone was reading *History of the Communist Party of the Soviet Union*. The students put down their books to ask their visitor questions. One question was: "If Britain is really a democracy, why does it suppress the colored races?" Such a question would surely have embarrassed an American as well as a Britisher. So in our study of the two worlds, we cannot think in terms of black and white.

In 1942 when the Russians were blasting the Germans out of Budapest, block by block, only five per cent of all the city's buildings remained intact. The eight bridges which connected the old part of the city Buda with the newer section Pest, were all destroyed. These were famously beautiful bridges which were life-lines in the great metropolis. Workmen in rags, without proper tools are slowly rebuilding the bridges.

Baptists suffered tragic loss of life and property during those heartbreaking days. The seminary building, which had also housed the Women's Training School, was demolished. But we rejoice that a new building has been purchased by Southern Baptists for taking up again the important task of preparing the leaders of Hungary's Baptist churches. We hear that the seminary is open now. Dr. Bela Udvarko, its former president, is in America. Perhaps in God's own good time, he will make it possible for him to continue work in his native land, together with Mrs. Udvarko (nee Ruby Daniel), former principal of the Training School.

Pray for the Christian nationals, who must in these distressing days make such difficult choices. When "new occasions

teach new duties," pray that they may be divinely guided.

Rumania—Under the Elephant's Foot

The easternmost of the three countries in which Southern Baptists have had missions is Rumania. Since November, 1940, when the Germans entered the country, Rumania has been drained first by the Germans, then by the Russians. Besides Russia herself, no country is so completely dominated by the Communist Party.

Ana Pauker, foreign minister, is a Jewess who rose to be, perhaps, the most powerful woman in the world by way of eight years in prison. She allows no one from the West to enter the country to see what goes on behind the specially-drawn curtain around Rumania. Rumanian soldiers wear uniforms almost exactly like the Soviet soldiers. One fellow in the ranks wisely asked, "In case of war, how shall we know who is our countryman and who is the enemy?"

In almost every village of Rumania, the Communist Party is in control of the local government. The party recognizes, as have other dictators, the supreme value of capturing the loyalty of the young people. The youth organization throughout the country is modeled after that of the Soviet Union. Inspired by the Pioneers of U.S.S.R., it has been proposed that a junior organization of children between the ages of nine and fourteen be organized in Rumania. In some countries children of three are given special attention to attract and then hold them as staunch Communists.

It is not impossible that Rumania may be made one—if she is not already—of the republics of the U.S.S.R. The trade between the two countries is so completely integrated that Rumania has almost nothing left to export to other countries. The Soviet-Rumanian Friendship—a cultural society—has more than thirteen thousand branches over the country. The Russian language is taught in schools at all levels.

The Greek Orthodox Church has absorbed the Greek or Uniat Church and both are subservient to the state. Baptists, who had suffered under the Greek Orthodox influence, have been free so far to hold services and have baptized many new

members since 1943. Strict regulations about travel from village to village greatly hamper the missionary activities of the regional pastors who should minister to twenty or thirty small congregations.

The seminary has been carrying on its teaching program in Bucharest each winter, with a greatly enlarged student body. A Communist must be allowed to live in the building and know the inside workings of the organization. There have been American missionaries in Rumania since 1942. The seminary professors are nationals. The James Memorial Training School has been closed since the missionaries left during the war.

Since Baptists have such a loose organization, the Communists perhaps, feel no danger from them particularly since local Communists can watch them in the village government units. Then communism wants to favor the peasants from whose ranks most Baptists come, for they produce the food so necessary for the entire program. Again, Baptists have never engaged in politics. Communists and Baptists agree at least on separation of church and state.

Rumania is a virtual bread basket. Yet, the peasants must sell to the state in order to get the products they do not grow and must contribute heavily to the state besides, so very little is left for themselves. This lack of food causes tuberculosis to be rampant in villages. Pleas for streptomycin come often from relatives and Baptist brethren from all over the country.

One author has said: "Rumania is a mouse under the elephant's foot—a mouse which dares not squeak."

Pray that the Christians may press ahead lifting high the cross in a land over which the red star hovers close.

China—the Bamboo Curtain

The German-Jewish Poet, Heine, said: "My love, there is a toothache in my heart." Sensitive souls everywhere have felt this toothache in the heart as descriptions of hurried good-bys of the thousands of weary, frightened refugees came to our ears, when China was occupied by the Reds. Ragged soldiers retreated to the south. Young and old, the healthy, the sick joined the never-ending procession of

those fleeing to Nanking, to Chungking, to Hong Kong, to just any place farther down the road. Hastily written notes came from the missionaries, who had decided to stay.

On the whole, the Red occupation was quiet in the autumn of 1949. What of Christian missions in the year since Chinese Communists came into power?

More than 200 Protestant missionaries remained at their posts. Some Southern Baptist missionaries are still behind the bamboo curtain. They have a sense of being isolated, not only from American family and friends, but also from other missionaries of China, living in other sections or cities of the same country. Will letters be able to reach them? Can their salaries and supplies be sent to them? Will the work of teaching, preaching, and healing go on as before?

Some answers have come to these questions. They vary from place to place. Youth work continues! From Kweilin comes news of university students leaving their doubt and rebellion and taking Christ as Saviour. At one conference, thirty students took Jesus into their hearts as Lord. Then they, in turn, went out to win their friends. In another section, parades and special holidays consistently interfere with announced meetings.

In an unusually lovely spot in the mountains of Formosa, thirty-five young people attended a conference, where there were Bible study, mission classes, inspirational hours and evangelistic messages. After dinner on the last Sunday, the young people scattered to invite people to the evangelistic meeting at four o'clock. Then in the evening, the conference closed with a consecration service.

Evangelistic work goes on still in many areas. Revivals break out in villages as people pray for the Holy Spirit to fill their hearts. Short-time Bible classes and literacy classes are held. Women's societies hold their programs. It was thought well to choose as the 1949-50 topic "Missions in the Bible," that the women would clearly understand that their commission is from God—not from America or any other place. The command to go will not end when or if American missionaries must leave. Chinese women, recognizing the

call is for them, will go on with the missionary program.

During the first five months of 1950, nationals held daily preaching services in Kweilin. Many of the hearers were soldiers. At every service the building was crowded. One hundred and fifty gave their names asking to know more about the way of Christ. As men are converted, they bring their wives who also find Christ. God's power works behind curtains!

Personal evangelism goes on. A lady who had accepted Christ could not persuade her husband to come to the little chapel. She invited the pastor to her home. Her husband threatened to throw him out. But the pastor came and made such an impression on her husband that he was invited to come again.

They started family worship, to which they invited their neighbors. Out of this,

there developed a regular preaching point.

Soon the living room could no longer hold those who came. Although they were hard-working people, making but a meager living, the couple through frugality and devotion succeeded in building a one-roomed house in their yard, dedicating it to the exclusive use of religious services.

What of the future in China? No one knows. The work fares better in some places than in others. There is no doubt that hearts are eager for the message of salvation. Will freedom to preach continue? Will churches be closed? Will the nationals be able physically to carry added loads? We do not know the answers—Some marvelous facts we can know, as the missionaries to China keep reminding us: God has his plans for China. He will not leave her without witnesses. They say "Pray for us and the pastors." One W.M.U. worker wrote: "Pray for the Christians in North China. They have suffered more than we. They are rich in spirit and we want to be rich in spirit as well."

Perhaps it is true, as some seem to think, that it will be possible to work only a short time. "They (those left behind) do not suffer active opposition. They just meet squeezing out and infiltration of doctrine contrary to all that we hold dear." One in West China wrote: "We do not know what may be ahead, all we know is that he has led us so far and therefore, we can trust him to lead us on into that unknown future. The curtain may seem to separate us from you but it cannot separate us from him nor block the prayer route between us."

*"And, behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."*

The Cross Turns Not Back

A Chinese pastor bought as many bags of rice as he could with inflated money. He entrusted his wife and eight children to his brother, and sailed for America to study in a Christian seminary. When only three months of his twelve had gone by, he saw the Chinese Communists gaining steadily. Slowly the curtain was dropping. The

Visual Aids for October

by Mildred Williams

To help you see some of the conditions as they exist "behind the iron curtain" and how Christian love and prayers can penetrate and melt those curtains, the motion picture, *THE SICKLE OR THE CROSS*, is recommended. It shows the conflict between communism and Christianity. Comrade X-14 is busy trying to undermine and discredit Christian faith and institutions until he comes in contact with the firm faith of a Christian boy who demonstrates the power of a Christian experience. This film is 75 minutes; sound, and rents for \$25.

KENJI COMES HOME is the story of a Japanese soldier who returns to find home and family gone. His friendship with a Christian Japanese girl leads him to a new life based on a Christian concept of democracy and at the same time plunges him into a conflict with the Communist elements. 40 minutes; sound; rental, \$9.

IN HIS NAME is a story of a minister motivated to inspired actions through the sacrificial offerings of a little boy. 35 minutes; sound; black and white; rental, \$10.

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pastor said to his professors and friends in America, "I must return! The missionaries will be urged to leave and maybe it will be better for them to leave. I shall be needed." No more hours of reading in a sunny library! No more fellowship with Christian instructors! No longer three full meals in the school cafeteria! Back to the difficult post.

When this Chinese pastor was asked, "What will happen to Christianity in China?", quietly, calmly, even smilingly he replied, "Christianity is deep-rooted in China. They may imprison us, they may beat us, but we shall still be Christians. Only if they kill every one of us and our children will it be stamped out."

A European pastor whose people are behind the curtain said: "The people of Europe are not the happiest folk, because of the world's unrest, but I assure you that our Baptist brethren are carrying on their crusade for Christ with fervent spirit and enthusiasm. Knowing our Baptist heritage, they will stand the ground of faith with the Apostle Paul and other great heroes of the Christian faith."

Christians have gone underground before, and will again, learning the hard truth that the Kingdom does not come painlessly nor automatically. Perhaps a new fervor will be awakened when loss appears to threaten a cherished possession.

"For while the Church must stand for religious liberty, it must never come to think that it cannot live without religious liberty. One of the great gifts of God to his church in our time is precisely the demonstration in many places, that his Word cannot be bound, and goes on working in spite of all the man-made obstacles."

The Moment to Decide

The iron curtain separates the two Europes and the two worlds which today exist. These two worlds have, since the war, watched each other with increasing suspicion and hatred. Each claims to be a democracy, with the ideology best suited for the needs of all people. Both have sought the support of other countries, with the hope of influencing, or even dominating all nations, either ideologically or militarily. And two worlds mean conflict.

Our own safety as a nation, not to mention our Christian courtesy, demands that we work to bring fairness and love to all. America's great tradition of democracy must continue. Democracy and Christian love are for all men.

As Christian women we can recognize the dignity and the worth of every person. We can protest unfairness and unequal treatment in our towns, states, and nation. Does our apathy show our approval of the inequalities which exist about us?

*"Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood
For the good or evil side."*

Deep moral and spiritual strength are needed today. Physical and military might cannot save the world from destruction.

Many national leaders are saying that the Western world must mobilize its spiritual forces. We, as a Christian nation, are challenged to show our religious strength. Religious fervor is lined up against atheism and materialism; high respect and care for the individual stand against submission to slavery of statehood. We must decide between indifference in our religion or a revival of devotion and loyalty to Christ. How deep is our regard for his teaching? How thorough is our sense of humility in the presence of hatred, injustice, and human suffering in the world?

Speaking of the improbability of Tibet's Moslem people's becoming Communists, a writer said: "Communism can take hold only where there is a religious vacuum." Not only communism but every other enemy of the soul and mind can enter, where a religious vacuum exists.

The free world looks to America for leadership and strength. Her true strength is not in the A-bomb, nor in the hydrogen bomb. God is our fortress and strength. Let every patriotic soul work to fill the vacuum of the national life with new trust

in God! Let Christians renew their loyal devotion to the Prince of Peace: "Who then is willing to consecrate his service this day unto the Lord?"

Civilization cannot afford another war. The philosopher-statesman, Nehru, of India has outlined clearly for us the underlying causes of war in the modern world. There are three. Domination or the attempt to dominate one country by another is the first one. The fact that some races treat others with contempt because they believe themselves to be superior is another. The third cause is the misery and want of millions of persons in many countries.

Even if America can plead innocent of any part in the first cause, can she prove herself entirely free in regard to the second and third causes—race relations and want in the world?

We must realize that colossal expenditures on armament do not solve the problem of world peace. Surely, we can do much towards relieving the misery and want of the millions of people of Europe, Asia and Africa.

Pray that America and Russia may both decide to be right and Christian in all their dealings. Pray that as individual Christians we may be stalwart in living up to our profession of Christlikeness. Pray that the Holy Spirit may woo the leaders of nations to hear the voice of God. Pray for peace.

ITALY'S "HOUSE BEAUTIFUL" (Continued from Page 8)

English class. Lidia loves to embroider, and helped on hemstitching the tablecloths; she likes to garden and work with flowers, and is an excellent laundress.

Another interesting family living at the school, is the custodian and his wife and small daughter. Mr. and Mrs. Martani are capable workers and good Christians. They are members of the Via Urbana Baptist Church. Their little five-year-old daughter takes as much interest in the school as her parents. Mrs. Martani helps do the marketing, guides the girls in cooking and sewing, and helps in any task at hand.

Miss Edna Halpin, from Virginia, secretary to Dr. Dewey Moore, lives at the school and gives one day a week to the bookkeeping necessary for its business.

Edna is a consecrated Christian, and because of her great missionary zeal will certainly prove an inspiration and blessing to the students, and to Italian Baptists.

Miss Wingo and the students are working together, getting the building ready, in preparation for the formal opening on October 2. The girls are studying music, with Mrs. Lidia Schiro; English with Miss Wingo; and have a special class in John's Gospel with Dr. Dewey Moore. The students are learning a system of housework modeled after the students' work at the W.M.U. Training School at Louisville, Ky.

The opportunities for the Bible school are great! Truly a great day has dawned for the Italian Baptist women!

Kirtley Fletcher



Propaganda sign at the hydro-electric installation under construction at Uretvi, Yugoslavia, reads "Granite is strong, but our strength and will are stronger still."

Letter-ettes

People Can Pray

by Fay Taylor

I'M MOVING to the University of Shanghai compound to live with Catherine Walker. Moving seems to be part of missionary life. I'll come in every Sunday to church and spend the day in town so I can meet my B.Y.P.M.O. (Baptist Young People's Missionary Organization). Because of school, some in night school, and others on the University of Shanghai campus, week-time meetings are about nil.

Do keep thinking and talking about China. There certainly are a lot of things for which people can pray. We find many opportunities and the Spirit is definitely manifesting himself in many ways. The young people in the compound mid-schools have really been having a revival. Here at headquarters we are working on a special bulletin for summer conferences. This year our theme will be "Loyalty to Christ." We are going right along with our writings. I wish you could see our 1950 Manuals which we got instead of quarterlies. We are already getting out the second printing. We decided we must have a Sun-

Plans have been changed for Shanghai missionaries since Miss Taylor wrote this and she is now on her way home to this country.

beam Manual, too, and it is in the printer's hands now! Miss Fan and I worked on it. Here's a new staff picture. Mr. Liang was married to Jean Hsia, teacher at Eliza Yates, last summer. Mr. Kiang leaves tomorrow with Mrs. Ling to go to Nanking for special services. Charles Wong is pastor there now. Pastor Ching goes to Soochow twice a month to preach. So we are getting afield some, but pray that we may do more in a wider area. We are grateful for the responsiveness of the young people and feel that B.Y.P.M.O. work is better in Shanghai than usual. Since January we have sent out 229 study course certificates, 83 diplomas and two Standard of Excellence awards.

We have our B.Y.P.M.O. Youth Center now. It is Room 305 and is used every day. I believe, for Bible classes, B.Y.P.M.O. meetings, devotional meetings, and such. We are glad the Bible classes can continue.

The Chinese B.Y.P.M.O. staff includes Miss Fay Taylor, Miss Constance Fan, Tommy Feng, Daniel Kiang and David Liang.



"Pray Life"

Christ: The Perfector of Our Faith

BY MRS. B. A. COPASS, TEXAS

Power Worketh in Us

1 SUNDAY "... the word of the oath ... since the law, maketh the Son, who is consecrated for evermore"—Hebrews 7:28

Rev. R. Sieg and Mrs. Sieg, Cubero, New Mexico, Rev. Early Reed, McIntosh, Alabama, Indian evangelism

2 MONDAY "For by one offering he hath perfected for ever them that are sanctified"—Hebrews 10:14

Pray for Dr. Carrie U. Littlejohn, faculty and students at Woman's Missionary Union Training School on this Founders' Day, and for the opening of the Armstrong Memorial Training School, Rome, Italy

3 TUESDAY "... he which hath begun a good work in you will perform it until the day of Jesus Christ"—Philippians 1:6

Rev. S. P. Jackson and Mrs. Jackson, Mutum, Rev. J. D. Luper and Mrs. Luper, Miss Ona Belle Cox, Jaguapara, Brazil, evangelism

4 WEDNESDAY "... I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst ... the water of life freely"—Revelation 21:6

Rev. G. C. Rodriguez and Mrs. Rodriguez, Bryan, Rev. L. P. Gloria and Mrs. Gloria, Cotulla, Texas, Mexican evangelism

5 THURSDAY "He that overcometh shall inherit all things ... I will be his God, and he shall be my Son"—Revelation 21:7

Miss Kathryn Bigham, *Rev. W. W. Lawton and *Mrs. Lawton, *Miss Lillie Mae Hundley, Shanghai, China, educational evangelism

6 FRIDAY "Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"—Ephesians 3:20

Rev. Antonio Santana and Mrs. Santana, Bejucal, Rev. Enrique Vasquez and Mrs. Vasquez, Pinar del Rio, Cuba, evangelism, Maria Vasquez, Margaret Fund student

7 SATURDAY "... be glory in the church by Christ Jesus throughout all ages ... Amen"—Ephesians 3:21

Miss Anna Wollerman, Mato Grosso, contract worker, Mrs. E. H. Crouch, Dr. J. W. Shepard and Mrs. Shepard, Brazil, emeritus missionaries, Edward Crouch, Margaret Fund student

The Long Fought Battle

8 SUNDAY "Fight the good fight of faith, lay hold on eternal life ..."—1 Timothy 6:12
Rev. Joshua Grijalva and Mrs. Grijalva, Mrs. J. L. Moye, San Antonio, Texas, Mexican evangelism

9 MONDAY "The Lord knoweth how to deliver the godly out of temptations ..."—2 Peter 2:9
Rev. D. F. Askew and Mrs. Askew, Parana, educational evangelism, Rev. C. W. Whitten and Mrs. Whitten, Buenos Aires, Argentina, evangelism

10 TUESDAY "For we are his workmanship, created in Christ Jesus unto good works ..."—Ephesians 2:10

Mrs. Aurelia Baez, Rev. J. F. de Armas and Mrs. de Armas, Rev. J. G. Sanchez and Mrs. Sanchez, emeritus home missionaries

11 WEDNESDAY "And be renewed in the spirit of your mind"—Ephesians 4:23

Rev. J. E. Humphrey and Mrs. Humphrey, Ede, Rev. H. A. Brown and Mrs. Brown, Abeokuta, Nigeria, educational evangelism

12 THURSDAY "... that ye put on the new man, which after God is created in righteousness and true holiness"—Ephesians 4:24

Miss Doris Christensen, Santa Fe, Rev. Lee Roebuck and Mrs. Roebuck, Bernalillo, New Mexico, Indian evangelism. Pray for Dr. Hugh A. Brimm, Kentucky, secretary of our Social Service Commission.

13 FRIDAY "... the foundation of God standeth sure, having this seal ..."—2 Timothy 2:19a

Mr. and Mrs. Charles L. Whaley, Tokyo, Dr. T. N. Callaway and Mrs. Callaway, Kokura, Japan, educational evangelism. Pray for the success of the Southern Baptist preaching mission in Japan.

14 SATURDAY "... The Lord knoweth them that are his ... Let every one that nameth the name of Christ depart from iniquity"—2 Timothy 2:19b

Dr. T. L. Holcomb, executive secretary of Sunday School Board, and all secretaries working with him.

Consolation, Now—Victory, Hereafter

15 SUNDAY "... it is appointed unto men once to die ..."—Hebrews 9:27

Rev. M. W. Stuart and Mrs. Stuart, Honolulu, Rev. Carter Morgan and Mrs. Morgan, Waimae, Hawaii, evangelism

16 MONDAY "These all died in faith . . ."—Hebrews 11:13
 *Miss Hazel Moon, Iwo, *Dr. H. D. McCamey and *Mrs. McCamey, Ogbomoso, Nigeria, medical evangelism

17 TUESDAY "Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:26
 Rev. G. C. Valades and Mrs. Valades, San Antonio, Mrs. Luz Diaz, McAllen, Texas, Mexican educational evangelism

18 WEDNESDAY . . . the sufferings of this present time . . . not worthy to be compared with the glory which shall be revealed in us"—Romans 8:18
 Dr. W. L. Wallace, Wuchow, Miss Irene Brannum, Kweilin, China, medical evangelism; Rev. W. B. Johnson, Kunshan, *Miss Reba Stewart, Manchuria, China, evangelism

19 THURSDAY " . . . work out your own salvation with fear and trembling"—Philippians 2:12
 *Miss Onia Vineyard, Recife, Rev. R. E. Johanson and Mrs. Johanson, Corrente, Brazil, educational evangelism, Eltie Jeanne Johnson, Margaret Fund student

20 FRIDAY "For it is God which worketh in you both to will and to do of his good pleasure"—Philippians 2:13
 Miss Regina Slinger, Chattanooga, Tennessee, field worker for Home Mission Board; Miss Emma Markett, Sells, Rev. Luke Johnson and Mrs. Johnson, Bapchule, Arizona, Indian evangelism

21 SATURDAY " . . . though our outward man perish, yet the inward man is renewed day by day"—2 Corinthians 4:16
 Dr. D. H. LeSueur and Mrs. LeSueur, Rev. C. L. Neal and Mrs. Neal, Mexico, emeritus missionaries

To Wit . . . The Redemption of Our Body

22 SUNDAY " . . . I come not to judge the world, but to save the world"—John 12:42
 Dr. Peyton Stephens and Mrs. Stephens, Mrs. S. J. Townshend, Dr. W. C. Newton and Mrs. Newton, China, emeritus missionaries

23 MONDAY . . . we know . . . the whole creation groaneth and travaileth in pain together until now"—Romans 8:22
 Rev. A. P. Pierson and Mrs. Pierson, Chihuahua, Miss Miriam McCullough, Guadalajara, Mexico, evangelism

24 TUESDAY " . . . not only they, but ourselves also, which have the first fruits of the Spirit . . ."—Romans 8:23a
 Pray for the annual meeting of the Arizona Woman's Missionary Union at Tucson, October 24-26. Pray for the success of the United Nations on this United Nations Day.

25 WEDNESDAY " . . . we ourselves groan within ourselves, waiting for the adoption, to wit . . . redemption of our body"—Romans 8:23b
 Rev. F. H. Linton and Mrs. Linton, Ancon, Rev.

J. C. Diaz and Mrs. Diaz, Balboa, Canal Zone, evangelism

26 THURSDAY "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God"—2 Corinthians 5:1a
 Miss Alice Huey, Dr. C. A. Leonard and Mrs. Leonard, Hawaii, emeritus missionaries, Rev. W. L. Walker and Mrs. Walker, Tokyo, Japan, evangelism

27 FRIDAY " . . . An house not made with hands, eternal in the heavens"—2 Corinthians 5:1b
 *Mrs. J. W. Moore, Cheloo, *Dr. M. J. Anderson and *Mrs. Anderson, Canton, China, educational evangelism

28 SATURDAY " . . . God giveth it a body as it hath pleased him . . ."—1 Corinthians 15:38
 Rev. G. T. Lewis and Mrs. Lewis, Houston, Texas, Mexican evangelism, Humberto, Ruben and Carlos Hernandez, Margaret Fund students

29 SUNDAY " . . . Jesus Christ who hath abolished death . . . brought life and immortality to light through the gospel"—2 Timothy 1:10
 Rev. T. H. York and Mrs. York, Italian evangelism, Miss Frances Curb, Miss Rebecca Tarry, Tampa, Florida, educational evangelism

30 MONDAY " . . . Death is swallowed up in victory"—1 Corinthians 15:54
 Miss Jean Bach, Abeokuta, *Miss Edythe Montroy, Rev. C. F. Whitley and Mrs. Whitley, Iwo, Nigeria, educational evangelism

31 TUESDAY "O death, where is thy sting? O grave, where is thy victory"—1 Corinthians 15:55
 Miss Helen Nixon, Buenos Aires, Argentina, Rev. W. J. Blair and Mrs. Blair, Medellin, Colombia, evangelism

(Continued from Cover 3)

was an odd missionary, and the conduct and characteristics of other missionaries in her station were doubtless exaggerated; yet these very exaggerations help us to see problems that our missionaries face on many foreign fields even today.

One of the most significant impressions of this novel is the impact that both Christian and primitive groups had upon each other. The mingling of two cultures is never a one-way influence.

Toward the end of the book a new mission station was started in a village that had already been spotted by a large mining company for their headquarters. It is easy to tie this book in with *Cry, the Beloved Country*, where the conflict is more developed and acute.

In both novels, each national character is lifted from the multitudes and presented to let us hear his cry for the Better Way.

Our World in Books

BY THELMA BROWN BURLAND

In one of Margaret Applegarth's collections of missionary stories, she drew a picture of Africa represented not by a question mark, as many do, but by a large listening ear. Africa is listening to the rest of the world today, intently, perhaps more than we realize. The millions there are learning the ways of the white man, both good and bad ways.

This season mission-minded Baptists are counting together throughout Southern Baptist territory to study and to learn about the part of Africa where our missionaries are at work. Material for the new graded series of the Foreign Mission Board has been drawn largely from Nigeria where Southern Baptists are observing their centennial. Our leaders here and in that country view this milestone with mixed feelings—both triumphantly and in humility. Though God has blessed the efforts of the faithful few who have labored, there is a gigantic task ahead.

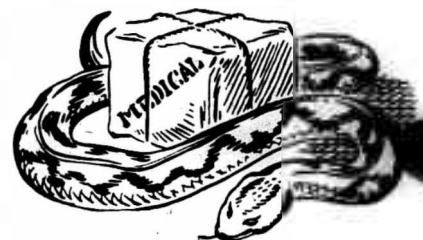
If we are to measure up to the possibilities of that task we in our home churches must keep a listening ear toward Africa, and try to grasp the tremendous and rapid changes that are taking place in this, the most immense and diversified of all continents.

It would take a lifetime of reading to comprehend certain aspects or areas of life in Africa today. But we can at least add to the knowledge we already have, and pray for understanding hearts.

There are two recent novels that are timely for us to read thoughtfully and prayerfully. One, of course, is *Cry, the Beloved Country* by Alan Paton (Scribner, \$3). It has been on the best seller list since 1948. Literary critics are unanimous

in saying that this is one of the most distinguished novels of recent times, and that it is destined to endure. This story, laid in the beautiful and tragic land of South Africa reveals in stark black and white the relentless social system there that is eating deep into the soul of the people. It shows the profound changes, and bitter clashes that come when the white man moves in and takes over a colored race. This is not a pleasant picture—it wrings the heart, yet in the story there is a radiant shaft of hope and faith and love. This is a book to which we must turn a listening ear if we honestly want to know more about our world in Africa today.

The newer book is a selection of the Literary Guild for August. For those who have perceptive ears it is of special interest. The *White Witch Doctor* by Louis A. Stinetor (Westminster, \$3) is an adven-



turous narrative covering the perils of everyday life in the depths of the primitive Belgian Congo, for a twenty-year period beginning about thirty-five years ago. The author, although herself an educational missionary for twenty-five years in Palestine visited Africa as a child and has loved it ever since. Later while on her job in Palestine, she spent every vacation there and has come to know the people in many places.

In an enthralling story she combines fact and fiction so that the reader feels that all the exciting events really happened. It is important to remember that Ellen Drew, the medical missionary who narrates the story, is a fictional character, for surely no one person could be so wondrously wise and meet such terrifying situations with such courage and poise. In many ways she

(Continued on Page 32)





LELKI ÉLET

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News out of HUNGARY

Excerpts translated by
Dr. Emery Kocsis, N. Y.

thought of 1 Thessalonians 5:24 as his closing words, "God will never let them down who trust in him."

In another issue of *Leiki Elet* still discussing religious freedom, Galatians 5:1 was quoted with the comment, "In Christ there is freedom. He makes us free from sin."

Then the editor recalled the difficulties in 1924 when the Hungarian Baptists were told they could only baptize those converts legally separated from their former church bodies. In those days Catholicism was in power. The convert must go to his old parish with two witnesses, twice, to declare his intention of leaving the Catholic church. Then he must go to Budapest to declare his intention to the president of the Baptist Union. This could not be done in writing but must be done in person. This meant great expense for converts.

The late Dr. Attila Csopjak and Rev. Paul Nagy took up this matter with the Minister of Education and Religion and as a result, the proposed bill was canceled by the ministry. Religious liberty had prevailed.

There are reports in these papers of young people's conferences and new churches being organized. In two months there were eighty baptisms "in eight churches."

Many Scripture quotations point out God's promises of strength to those who trust him. They urge separation from worldly things. "God's saints have the vision of tomorrow." "Except the Lord build the house, they labor in vain."

"The Gospel is light, is good and happy news . . . is everlasting news."

The Baptists of Hungary are a steady, hardy people whom we should continually remember in our prayers.

THE Hungarian Baptist paper, *Leiki Elet*, is still being published in Hungary. Copies are mailed to some Hungarian Baptists in our United States so they can read about their old homeland. The president of our Hungary Baptist Union, Dr. Imre Somogyi, is the editor of *Leiki Elet*.

Recently he had an editorial on the separation of church and state. He quoted statements from Lenin and Stalin.

Lenin—"The State shall not interfere (meddle) in the affairs of the Church. May not unite with the power of the State."

Stalin—"In the Soviet Union the State and Church is separated. The practice of religion also anti-religious propaganda is allowed in the U.S.S.R., which is the privilege of every citizen."

His article acknowledged that separation of church and state is a fact in present Hungary. He referred to Roger Williams as a great believer in religious freedom and in separation of church and state, sketching the life of this great Baptist and his bearing persecution for his beliefs. "The church," said Dr. Somogyi, "is the property of God, the state is an earthly and changeable institution." Quoting from Matthew 21:21 and John 18:36 he used the