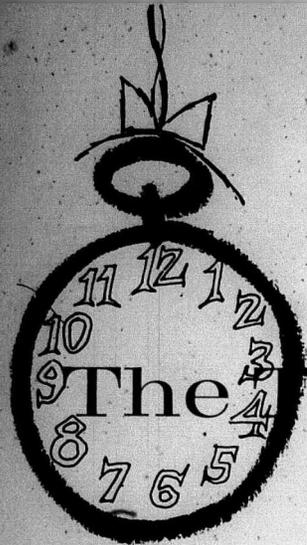


ROYAL SERVICE

JULY 1962





The Time Is Here

BY CHARLES H. MALIK

Former President of the United Nations
General Assembly

We—all of us—need a mighty spiritual revival. The ideal of a settled, successful, selfish life is wholly inadequate. One craves to see great themes sought and discussed, great causes espoused. One burns for the re-introduction into life of the pursuit of greatness. Everywhere I go I find people sitting on the edge of their seats waiting to be shown the way.

There are infinite possibilities, both material and moral, to vindicate freedom against unfreedom, joy of living against tyranny, man against all that is subhuman and inhuman, truth against darkness and falsehood, and God against the devil and his works. The time is here, not for pessimism and despair, but for a vast advance on many fronts.

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These stories by and about youth of other cultures tell how they have been influenced in so many ways for Christ

So Many Ways...

Instruments of Christian Influence
by Leobardo Estrada

I was born in Mexico into a Roman Catholic home. My father, Felipe Estrada, was the first one to hear the gospel. He made profession of faith and was later baptized into the fellowship of a Baptist church. He took me to this church when I was seven years old. I accepted Jesus Christ as my personal Saviour, but it was not until I was fifteen that I was baptized in the First Mexican Baptist Church of Corpus Christi, Texas, by Rev. Daniel Delgado.

At the age of twenty-one, under the preaching of Rev. Paul Siebenmann, I surrendered to preach the gospel. Since I did not know English I decided to study in the Mexican Baptist Theological Seminary which had moved that year (1936) from Mexico to San Antonio, Texas. While I was a student in this institution, I was the pastor of the First Mexican Baptist Church in Alpine, Texas. There I met Mrs. Lula Murphy, a self appointed missionary to the Spanish-speaking people. God used her to help me finish my high school work.

When I finished my studies at the Mexi-

can Baptist Seminary, God used Dr. H. H. Muirhead, the president, to influence me to go to Southwestern Baptist Theological Seminary. While I was at Southwestern, I worked as a waiter and I also used to sweep and mop the dining hall Tuesdays through Fridays, and on Mondays and Saturdays I worked as a clerk in a downtown store. I also preached four times a week in two missions in Fort Worth. I always say that just to add complexity to complexities, my sweetheart, Miss Isabel Avila, and I decided to get married. After a year and a summer at Southwestern, I taught for a period of three years in the Mexican Baptist Theological Seminary.

God had a plan for my life as he led me to study in both languages (*English and Spanish*). God used Dr. Frank Patterson of our Baptist Publishing House in El Paso, Texas, to ask me to write some of my sermons which have been published in Spanish.

While I was pastor of the First Mexican Baptist Church in El Paso, Texas, I studied at Texas Western College, a branch of the University of Texas. Then I went to serve as pastor of the First Mexican Baptist Church, Dallas, Texas. I was able to finish my college work, receiving the degree of Bachelor of Arts from Southern Methodist Univer-

Dr. Estrada is now Director of Language Work for the Home Mission Board in New York City.



sity. Then I went back to Southwestern where I received the Bachelor of Divinity and Master of Theology degrees.

Dr. Loyd Corder was the first speaker on our Baptist Hour in Spanish "La Hora Bautista." Because of his many, many activities the Radio and Television Commission of our Southern Baptist Convention asked me to take his place.

It has been my privilege for almost four years to preach every week to thousands and thousands of Spanish-speaking people over our radio program which is heard in many Latin-American countries.

It has been a great experience and a wonderful opportunity to visit our mission fields

in Mexico, Costa Rica, Panama, Venezuela, Colombia, Ecuador, and Peru. As I have preached in evangelistic meetings in these countries and in our country (*Latin American citizen*) it has been a great joy to see many young people surrendering for special service as I did twenty-five years ago. May God use wonderful Christian people to influence their lives as he has used many persons to influence mine.

For the last three years I have been the pastor of the First Southern Spanish Baptist Church in Los Angeles, California. Now I am in a new field of work. The Home Mission Board appointed me, effective last February 15, as director of language work in New York City.

grown into a day school with Ceferina the director.

Soon romance entered into the picture. He was handsome, black-mustached, a young Spaniard named Maximino Fernandez. Maximino was an ardent worker and a self-appointed associate to Missionary J. L. Hart. His zeal found its complement in the dedicated competence of Ceferina. Interest blossomed into love and the handsome pair were married in March, 1911.

When Maximino was ordained as a pastor in 1915 she eagerly assumed the responsibilities of a pastor's wife, often accompanying him on preaching missions, or staying at home to attend to church and family affairs while her husband traveled.

The year 1919 found the Fernandez family in Paraguay as missionaries of the Baptist Convention of Argentina. In 1922 they joined the Hart missionary family who had transferred from Argentina to Lencu.

Senora Ceferina de Fernandez and her son Arturo



Miss Snow is home on furlough after her first term of service as a missionary in Chile where she is W.M.U. youth secretary.

Chile. Sra. Ceferina was soon busy teaching in the newly organized Baptist Academy there.

Work with the women and children had always been dear to the heart of Sra. Ceferina, so it was not strange that when the Chilean Woman's Missionary Union was organized in 1923 she was named its first president. Today, still highly respected and loved, she is in demand for speaking and teaching engagements.

Although a widow for more than twenty years now, Sra. Ceferina has never lost her enthusiasm for serving the Lord. She continues active in First Baptist Church, Santiago, where she teaches a Sunday school class and holds office in the Woman's Missionary Society. But perhaps her favorite

work is that of visitation. Wherever there is illness or a home is broken by death, Sra. Ceferina is on hand to console and help. Whenever personal problems separate a person or a family from the church it is she who, with wisdom and tact, seeks to bring them back into the fold.

One raw, winter day a missionary offered to take Sra. Ceferina home after church. "Oh, no!" she protested, a mischievous twinkle in her eyes. "My family think I am getting so old I need a *siesta* after lunch. If I go home they won't let me out again and there are a few visits I want to make.

Warm, witty and wise, the influence of Sra. Ceferina is as a rich thread woven throughout the very fabric of Baptist life and history in Chile.

My first encounter with Maria Luisa Hidalgo was in Second Baptist Church, Barcelona some eight years ago. At that time evangelical Christianity in Spain was passing through difficult days, and it always did me good to see her. Her ready smile and sparkling brown eyes communicated, "We are headed for better days."

Maria Luisa was converted as a Sunday school pupil in a little mission church. Not long afterward she became Sunday school superintendent of the Second Baptist Church. "That I did," she says smiling, "not because of my abilities, but because nobody else was willing to tackle the job."

Maria Luisa always had a keen desire to study. When she felt the call to special Christian service, she immediately knew that she must prepare herself. She often quoted Dr. John A. Broadus, "A call to preach is a call to prepare."

Maria Hidalgo, (r) may be Spain's first foreign missionary; W.M.U. president Sra. Naomi Celina Bonet



A Young Pioneer in Spain by Nellie Dean Whitten

And prepare is what Maria Luisa has been doing for nearly five years. First she studied in the Armstrong Memorial Training School in Rome, Italy. There she gained quite a reputation as a leader among students and as one willing to pioneer. The Italians said that it was a constant source of amazement to hear Maria Luisa get her thoughts across in such a convincing way with such "broken Italian" at first.

When she returned to Spain, Maria Luisa was not certain which way to turn. There were no fields of full-time Christian service open to young women. Besides that she felt that she had not finished her preparation. For years she had been interested in the ministry of healing, and she felt the Lord was leading her in that direction.

Three years ago she received a scholarship to study nursing in England, and finishes her course there this year. Studies in the

Mrs. Whitten and her family are missionaries in Madrid, Spain.

field of nursing have not been easy either. Maria Luisa who speaks Spanish, Italian, and French had to become accustomed to another foreign language, British English!

Through it all, Maria Luisa Hidalgo has heard the call of God. She presses steadily on to acquire the preparation so necessary.

Yet she still has more pioneering to do before she can reach her objective—a missionary nurse to Africa. After finishing her course in nursing, she expects to study in the European Baptist Seminary in Rusch-

likon-Zurich, Switzerland. Then her next move will be to go to a language school in France to brush up on her French.

Maria Luisa hopes to be sent by the European Baptist Missionary Society to the French Cameroons. She would be the first Spanish Baptist foreign missionary.

Her letters from England are filled with experiences of sharing the message of salvation with people in the hospital. "God has brought me this far," writes Maria Luisa. "Surely he will not leave me now."

as an accountant for five years with a petroleum company in China.

A significant experience in David's Christian growth was through a miraculous recovery from an unusual illness. For three months he suffered from a disease which affected the veins of his body. He became a case study for doctors and medical students who were agreed that the disease would be fatal. David's explanation of the recovery is that he prayed and God healed. The doctors have no explanation.

During those painful months David reviewed his Christian experience. He had confessed his faith in Christ and had been baptized, but he was dissatisfied with his Christian growth. He reconsidered the meaning of his Christian confession, and he marks this period as a milestone in his understanding of the claims of Christ upon his life. He gives thanks to God for the incredible return of his health.

Through the invitation of Missionary Maurice J. Anderson, Mr. Ng joined the staff of Hong Kong Baptist College in 1958 as assistant to the Dean of Students. He has also tutored in religious courses and served as proctor in the men's hostel there. It is to this work among students that he plans to return upon completion of his two years of study at Carver School.

And it is Christians like David Ng who are "the hope of the future."

Mr. David Ng of China and Hong Kong, student at Carver School, Louisville



No Likes No Work
by **Marion Jean Baker**

"Students are the hope of the future. If you can do something for them you can do something for the future." This statement from David Ng makes clear his reason for liking his work as assistant to the Dean of Students in Hong Kong Baptist College.

Mr. Ng, now a student at Carver School of Missions and Social Work, is one of five children in a Chinese family, all of whom are Christians. His father, who died in 1946, was a Baptist deacon. Both his father and mother became Christians through the influence of missionary teachers. His father and his mother were educated in Baptist schools. David's brother, Samuel, graduated in civil engineering from Hong Kong Baptist College this year, and a younger sister, Margaret, is a biology student there. His sister, Mary, is a piano and music teacher. She conducts the choir and plays the organ in a Baptist church in Hong Kong. His sister, Manna, is a senior in Pooi-To Girls School.

David was born in Canton, China, and is a graduate of Lingnan University there. He received help and encouragement during his college years from Southern Baptist missionary Mary C. Alexander. Following his graduation with a major in economics he worked

Miss Baker is on the faculty of Carver School of Missions and Social Work, Louisville.

COVER

A woman of America who knows the ways of the Lord grows as she lives toward maturity in the security of God's love—which is revealed by the weavers of her zeal in response to his appeal for dedicated service.



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Royal Service

The Missions Magazine for Southern Baptist Women

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Who will *STAND* in the Gap?

By Bertha Smith

Only forty days before the God of Israel had thundered from cloud-enshrouded Mount Sinai. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven images." Looking down God saw his people whom he had sustained by the miracle of Isaac's birth and by redemption from Egyptian slavery. He saw them actually worshipping a golden calf which they fashioned out of gold brought out of Egypt.

Refusing to be longer identified with these rebels, He informed Moses that his people had corrupted themselves. He asked Moses not to pray for Israel—just to let him alone that he might destroy them. He would make of Moses' family a great nation, take them into Canaan, give them the promised land, and carry out his purpose of sending the Saviour through them. What an opportunity for Moses' family to become great! Certainly Israel deserved to be destroyed for such gross sin after having experienced such blessings at the hand of God.

Moses paid not the least attention to such an opportunity for his own sons. In the very next verse we are told that he besought the Lord his God. He put the people right back upon the Lord. It was only the strong hand

Miss Smith was a missionary for 31 years in China and for 10 years in Taiwan. She is now retired and lives in South Carolina.

of the Mighty Creator who brought Israel from Egypt in safety to Sinai.

Moses dared to reason like this with the Lord: "Why are you so angry with those for whom you have done so much? You must spare their lives for the sake of your own reputation. The Egyptians who have seen your mighty work for Israel will hear of their destruction and get the wrong conception of you. They will take you to be a god of wrath and power who could not be patient with Israel's sin and delight in their destruction." The Lord's honor or glory was at stake! Read this awesome conversation in Exodus.

Then Moses reminded the Lord of His promise long ago to Abraham to make his seed as the stars of the heavens, and to give to them the land of Canaan, which promise He had confirmed to Jacob, father of the twelve tribes. If Israel should be destroyed now what about God's promises?

With what effrontery a mere man dared to talk to Almighty God before whom he had "Exceedingly feared and quaked" only a few weeks previously!

What could God do to Israel when a man was standing between him and them with such holy boldness pleading God's own honor and word of promise!

Even Jehovah-God was moved to change his mind. "And the Lord repented of the evil which he thought to do to his people"

For 75 days before the WMU 75th Anniversary year, women have committed themselves to give each day to intercessory praying. Read this article before July 18 and be prepared to pray.

Exodus 32:14 (RSV).

Moses by bold prayer to God preserved the physical life of the nation.

However, when Moses went down the mountain and saw those who just forty days before had declared, "All that the Lord hath spoken we will do," he was amazed that God could spare these brethren who like heathen were dancing naked around a golden calf.

After having three thousand put to death, Moses realized the futility of preserving their lives unless their sins could be forgiven. Calling upon the people to consecrate themselves anew, he went again before the Lord to see if he could make atonement or reconciliation for them.

He began to pray by confessing the heinousness of the people's sin. Then he prayed, "Forgive their sin—; and if not, blot me, I pray thee, out of thy book. . . ." The only thing that concerned Moses was that sinning Israel might again be reconciled to God. His own name, his family were nothing. God's honor in his people was all that mattered.

The Lord's reply to Moses was that he would not blot him out for Israel's sin. Each individual would be punished for his own sin, and God assured Moses that the twelve tribes, accompanied by an angel, would be taken into Canaan with Moses leading. The Lord himself would not go with them as before, but he would drive out the enemy and give them the land.

That would not do for Moses. He would intercede again. Unless God himself went with them into the land he could not go. Again he reminded the Lord that the people were his own possession and too sinful for anyone else to manage: "If Thy presence go not with me, carry us not up hence."

We see that Moses, in addition to saving the physical lives of the nation by intercessory prayer on their behalf, secured the forgiveness of their sins, with the promise that

all the twelve tribes would be carried into Canaan, thus the promise to Jacob that, "The sceptre shall not depart from Judah. . . . until Shiloh come," could be fulfilled and the Saviour could be expected to be born of the tribe of Judah (see Gen. 49:10). Moses' intercession had made sure the very presence of Jehovah-God himself in the midst of Israel leading them into Canaan and giving them the land. Moses had by co-operating with the Lord and pleading the Lord's glory and promise made it possible for the Lord to do just what had been His will to do. Moses stood in the breach!

What had such intercession cost Moses? He had given up first, his family. Few today know even the names of Moses' sons, and no other descendants are mentioned in the Bible. And Moses would give up himself. "Blot me out of thy book." Moses had nothing more to give.

A thousand years went by. Jehovah-God, true to His promise, made Israel a great nation, blessed beyond any people. Situated at the crossroads of three populated continents of that time, Israel should have sent out missionaries in sufficient numbers to turn nations to the God of Israel, in preparation for the coming of his Son.

Instead of Israel winning others to the one true God she herself so rebelled against him that he again had to warn her of coming disaster. His holy justice could no longer endure her willful sin, yet his compassionate heart longed to save the nation. If only there were someone to pray!

Ezekiel describes the Lord as searching among the Israelites for someone to call upon in behalf of the nation. "I sought for a man among them, . . . and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30).

Think of Jehovah-God going to and fro throughout the land in search of one to

co-operate with him, for one to call upon him to save their own nation, their own people, their own friends and family from destruction—and finding none!

When one person's prayer could accomplish so much, why were there not a host of people calling upon the Lord?

Because to pray as Moses prayed meant to give up as Moses gave up. Moses served as priest between Holy God and sinning Israel.

In the New Testament every saved person is a priest, chosen by God to stand between him and sinful man (see *1 Peter 2:9*). We have in Christ all that is necessary for our becoming priests. Having entered into Christ's death we may stand before God in the holiness of his Son. The Holy Spirit, typified by the anointing oil, comes into our hearts and is ready to fill us and anoint us for the high privilege of standing in God's presence.

We may look into the mirror, the Word, daily to find God's standard for our lives, and bring to the cross every sin.

How few today are willing to be priests! The saved person stands by the brazen altar, so to speak, trusting in the death of Christ. How marvelous not to have to spend eternity in hell for one's own sin. All future ages will be insufficient time to praise the Lord for that. But how tragic for the priests never to have gone into the Tabernacle to behold its inner beauty and to feast on the shewbread and pray for those without!

Would there be an earthly possession that we would not gladly lay at the Lord's feet for the high honor of being permitted into his Holy Presence in behalf of others?

To sum up the consecration necessary for such a ministry of intercessory prayer one constantly gives up all, including oneself, keeping up-to-date all sin forgiven, and choosing in everything that concerns us the Lord's will in advance.

Now being on praying ground we may give ourselves to intercession. In our present complex lives perhaps the greatest gift to the Lord is enough time daily to get quiet before the throne. Some other good things

may have to suffer.

With our world, tottering as it were, on the verge of destruction, is the Lord searching for someone to stand in the gap? Will you give him a chance to carry out his purpose for the nations by calling upon him?

An illustration of answered prayer for a nation took place in the legislative halls of Turkey last year. Since spending some days in Istanbul in 1959, I have added my prayer to those of missionaries and world-minded Christians for religious liberty for that country. A few months ago the government of Turkey granted religious liberty to its citizens. May this encourage us to intercede for the passage of similar laws not only in the other Moslem lands but in countries where there are other state religions.

Had we realized the danger that Burma was in from Buddhism and given ourselves to prayer for God's overruling hand in the affairs of the government, and for a gracious reviving in the hearts of the 400,000 Protestants, 210,000 of whom are Baptists, surely Buddhism would not have recently been made by law the state religion of Burma.

Could praying have saved Cuba, our own mission field? Had a great spiritual reviving come, could not the Lord have reached Castro through his own sister who is a member of the choir in a Baptist church of Havana? "I exhort therefore, that . . . supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority (*1 Tim 2:1-2*).

We have the privilege of praying that the Lord will thrust forth men and women into every land now with the gospel message. For this to be done in large numbers it will be necessary for revival fires to begin to burn in the churches and Christian schools of our own land. Our co-operating with Christ who gave his life for the church and now sits at the right hand of the Father interceding, will bring such an awakening! Revivals recorded in church history encourage us to believe!

The great loving heart of God, now willing that any should perish may be searching for you to stand in the gap!



by E. Pierce Hayes

This story will strike fear to your heart, but on the side of hope—it is a call to personal dedication and Christian living

It will be easy when the time comes and we shall not have to resort to forge of arms," said the 26-year-old Chinese Communist leader, surrounded by his admiring and eager cohorts, both men and women. "It is inevitable, never forget that."

Earlier, my wife and I had been "invited" by the Communist government officials of Foxchow to visit them at the Customs House for inspection of our goods. Our work there was not finished—Communist investigations never seem to end—but dark had come upon us and we started back home.

As we reached the top of the hill where we lived we noticed to our surprise that every light in our house had been turned on. Even before entering we sensed what had happened—our house had been taken over. Forty Communist men and women had moved in and simply taken possession. When I asked to see the man in charge,

someone with whom I might negotiate, I was taken to see a fiery leader who seemed to be still in his teens. Haughtiness, arrogance and bravado were written all over him.

"Yes, you will have to move out—to-night." With high dignity he added, "We have need of this house."

But, after typical Oriental negotiations, we were permitted to remain in certain restricted areas of our own house. As I tried to explain that our possession of the house had been approved by the police head, he pushed one of his guns toward me and said, "The time for the white man to lord it over us Chinese is over. From now on, we speak, you listen."

Communist soldiers, workers and leaders had been strongly forbidden to have anything to do with foreigners, not even to speak to them, except in line of official duty. We wondered if such controls would be carried out in our home.

Mr. Hayes is a missionary of the Methodist Church, Pasadena, Calif.

One morning when I walked by the door of one of the bedrooms occupied by the Reds, I saw a young soldier sitting on the floor playing his Chinese flute, utterly oblivious of the world of turmoil in which he was living.

I smiled and complimented him, telling him that I considered him highly capable to be able to play such an instrument. In typically Chinese fashion—old China, that is—he explained how easy it was to play. Even I, a foreigner, could learn it. Before long I was seated beside him learning the intricacies of the Chinese flute.

From then on there was considerable give and take, though the Reds were bent on educating me to the truth concerning America and her perfidy. The actual head of the group proved to be not the youngster who had threatened me the first night but a man of discernment, keen, clever. He constantly kept a careful eye upon me, presumably fearing that I might falsely indoctrinate his wardlings.

Whenever the crowd grew because of my arguments with one of them, he would invariably come in. Everyone would cease talking and he would take over. Then it became my turn to listen to a long lecture on the evils of American imperialism and the glories of the Red regime.

He was a brilliant man, 26 years of age I was told, well educated and a student of world history. One day with a packed room as his background, he explained to me the pattern for the conquest of America and Europe. The accuracy of his position, the strategy he outlined, has been proved authentic. It has, however, not been given general publicity by Communist leaders.

"We have studied history," he said, "and we know that your national life, your culture, and that of Europe are founded upon and have their solid bases in, what you call moral principles, eternal verities.

"You have built your nation upon these principles—truth, honor, justice, respect for the other man, sanctity of human personality. You believe in them but falsely understand them. We see that your moral prin-

ciples are merely the outgrowth of the great superstition which you call religion.

"Religion is merely the tool used by those in authority, the rich, to control the oppressed peoples, whom we have come to liberate. When we correct the evils of society, uproot the control by the few of land, money, position and privilege, we make all of society one class, then religion shall automatically disappear as there will be no need for such an instrument of mass control. Then your so-called virtues will disappear.

"Without the undergirding of these beliefs and without this understructure, your life and your culture cannot stand. Your civilization will crumble, topple, disintegrate, and you shall be ready for our take-over. Our great objective in your land is to wipe out the very thing you came here to preach. We shall destroy religion—then our task will be easy."

Can one picture any truer analysis of the strength of the American way of life?

All around the world one constantly hears the question, "What makes America great?" There can be only one answer: we have, as the Communist leader saw more clearly than we do at times, built our civilization and our culture upon the eternal verities he listed, the Christian heritage from our forefathers.

With what joy the Communist world must read the average American newspaper with its reports of graft, scandal, corruption, little regard for human personality and life!

One can almost hear them chuckle and gloat, "You see how rapidly the bases of their national life are slipping? God is dropping out of their life. Religion has little significance or relevance for the days ahead. All we need to do is to hold steady, be patient, push hard against religion and morality and our task will be easy. In 25 years, and it will be ours."

That night in Foochow in 1951, the Communist leader concluded his lecture to me. Turning away he said, "No, we do not need to conquer you by military might. The way is easier"—Copyright by Christian World and used by special permission.

HEADLINE:

WMU 75th ANNIVERSARY

Mrs. R. L. Mathie and Miss Alma Hunt

All over this country, and the world for that matter, women will be happy and busy in WMU 75th Anniversary activities.

- EVERYWHERE, October, 1962—Women making 1888 dresses, goals, charts, emblems, banners, enlisting, journeys!

- Bulletins sweeping into states, associations, and societies. Birmingham is getting ready for big mailings.

- July 18 is the beginning day of the 75-Day Prayer Period. Each of these important days will be marked on the Calendar of Prayer. Watch for them.

- Women of 1888 and 1962 pictured on the goals charts remind us we are just a link in the chain building for the second century.

- Every society will receive an Anniversary Chart. Associations, too. Free. See page 26 for goals.

- Take a look at 1913—our 25th anniversary—1938, our 50th. What did *she* look like then? Was your society in existence?

- October 1, 1962, is the beginning date.

- May 11, 1963, is the *real* birthday.

- Since Girls' Auxiliary is celebrating too—her 50th anniversary—there will be a big birthday party *together* on May 11—cake 'n' everything. Watch for suggestions.

- There will be a very special 75th Anniversary Program for use in each association. It will be sent in early summer.



HEADLINE:

● EVERY WOMAN must get on the subscription list for *Royal Service* before February 1, 1963. Otherwise she will miss her May anniversary issue. It will be BIG—too big to miss! Anyhow, each WMS must have at least 75 per cent of the members receiving *Royal Service* to reach this goal. (See Cover 4.)



● Plans will be suggested for pilgrimages to historical spots in Virginia, where we began, in Maryland where Annie Armstrong lived, in South Carolina where the first WMU president lived.



● And during the Anniversary Year every WMUer should visit the beautiful WMU headquarters building, 6100 N. 20th Street, Birmingham, Alabama. It is *the most* in the USA.



● The 75th Anniversary Annual Meeting in Kansas City, May 6-7, 1963, is a must for your calendar. Don't forget to make reservations. *Royal Service* will tell you when and where.

● Everyone must make an extra effort to enlist other women. This is the one thing that stands out above most other goals. New members in the Jubilee Advance period—\$75,000, a minimum goal of 75 per cent increase in membership in the Anniversary Year. New, exciting plans for our enlistment week are yours—have been sent free to your WMU president—and to your pastor too. Additional copies available at 10c each from WMU, Birmingham.



● Letters, special leaflets and suggestions have been sent from the president and executive secretary of Woman's Missionary Union. These special communications went to 24,500 WMU presidents and 30,000 pastors. See Anniversary materials in Forecaster.



● Once again we are reminded of the need to meet the challenge of our day—for the sake of the future. To do so we must ask for His spirit to lead us. We long for every society, every association to have a Prayer Retreat. A special pamphlet has been prepared to guide in planning for a Prayer Retreat. This pamphlet has been sent to every WMU president and every pastor. Additional copies may be ordered for 5c each from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Ala.



This 75th Anniversary year is a time for reflection. A time for hard work. A time for us to look at the future.

A KINGDOM for EDUCATION

by Norman Cousins

ADDIS ABABA, ETHIOPIA

To an American, education has long since ceased being a phenomenon. The wonder of it has been completely metabolized, along with home milk deliveries and running water. To most Africans, however, education is the most revolutionary part of a revolutionary age. It represents a flying leap from the tenth to the twentieth century. It is the tangible proof of liberation and the first fruit of freedom. It is a certificate of self-respect. It is a promise that fewer babies will die in infancy. It is an admission ticket to the office of a qualified doctor and a lifetime away from leprosy. It is emancipation from witch doctors. It is better crops and enough food. It is a whole host of great expectations that come with self-government. It is what people think about and talk about.

It wasn't always this way. Only thirty years ago in Ethiopia, for example, the government had to offer material inducements to parents to send their children to elementary schools, of which only a handful existed. Formal education was suspect, as though the youngsters would be made to undergo an alien experience that would distort or harm them. But then the winds of a new Africa began to blow through the continent and people began to understand the connections between knowledge and an independent and healthy nation. Books ceased being a repository for fearsome markings and became a vehicle for achievement. Today, there are dozens of elementary schools in Ethiopia. The problem no longer is one of incentive; the problem is how to

find space for the children whose parents are clamoring to get them in. In many districts, twenty children have to be turned away for every one lucky enough to be admitted. It would appear that education in Ethiopia, as in the rest of Africa, is second in importance only to national independence itself.

A shopkeeper in Addis Ababa spoke for most parents when he told me: "My father thought the best legacy he could give me was enough money to set me up in business. This is not what I intend to do. I may or may not leave my sons some money. But I intend to leave them something far more important than money. I will leave them the best education it is within my power to give."

Even those African children who were lucky enough to receive such a heritage found that it generally took them only as far as elementary school. Fifteen years ago, there were hardly two dozen college-educated men in Ethiopia. Less than two years ago, when the Belgian Congo received its freedom, only fourteen Congolese men had college degrees. Children of wealthy parents sometimes went to Europe and America for university training, but not all of them came home again.

A national program of higher education, therefore, is the key to any long-term program for producing an educated citizenry. In 1950, Emperor Haile Selassie I of Ethiopia began what at that time seemed a daring program. He instituted a liberal arts and education school, followed later by a college of engineering, an institute of building technology, a public health training college, a college of agriculture, and a college of

Mr. Cousins is editor of *Saturday Review*.

mechanical arts.

By 1959, enough separate college units were in existence to warrant their ultimate consolidation and expansion into a university. His Imperial Majesty retained a survey team from the University of Utah to make recommendations toward that end.

Dean Harold W. Bentley and his team arrived in Addis Ababa early in December, 1959. When they turned in their report several months later, the Emperor not only accepted the recommendations but persuaded Harold Bentley to stay on as Acting First President of the University of Ethiopia.

"The very first time I met Dr. Bentley, I knew it would be hard for me to let go of him," the Emperor told us as he reviewed the events leading up to the Dedication Ceremonies of the University on December 18, 1961. "For years I wanted a university in Ethiopia. I wanted it to have high standards. I wanted it to achieve excellence. And then, within fifteen minutes after I started to talk to Dr. Bentley, I said to myself, 'Here is the man who can give it to me.'"

This was the beginning of an association that already is taking on the status of a legend. When the question of a site for the university came up, in the early discussions between the Emperor and Dean Bentley, various locations were considered. All were either too remote or lacking in spaciousness and natural appeal. Then the Emperor hit on the answer. He would move out of the Royal Palace, with its various buildings, vast gardens, and fields and turn the entire establishment over to the University. Bentley was elated. There could be no more dramatic proof that the University had become the number one objective of the government. This was reinforced when the Emperor agreed to serve as the Chancellor; he also agreed to give a course in Ethiopian history and government.

Another specific incident gave tangible encouragement to Hal Bentley. One of the foreign professors at the liberal arts college was severely critical of the government. In general, he thought the rate of social prog-

ress was much too slow. After the abortive December, 1960, revolt against the government, the foreign professor left Ethiopia. Though he had had no part in the uprising, the similarity of some of his views with those of various intellectuals involved in the revolt made for an awkward situation. While out of the country, the professor wrote a rather harsh article about the Emperor. As soon as Hal Bentley saw the article, he brought it to the attention of the Chancellor. He stressed that he had no interest in political affairs of the government, as acting university president, however, he would urge the Chancellor to invite the foreign professor, about whose academic ability there was no question, to return to Addis Ababa and resume his post at the university. This was an exercise in academic freedom without which no university could expect greatness. As he made his recommendation Bentley wondered whether the distinction he was making between Selassie as Emperor and Selassie as Chancellor would be accepted.

The distinction was recognized. The Chancellor saw the point at once. He wrote to the professor, inviting him cordially to return to Ethiopia. The professor readily agreed; the professor is expected in Addis Ababa next week [February, 1962].

This incident has made a profound impression on the entire academic community in Addis Ababa, including many of those whose sympathies were not entirely with the crown. Hal Bentley is off to a good start. Indeed, one of the young African professors remarked that he hoped to write a book someday that might be juxtaposed against *The Ugly American*,* by Lederer and Burdick. It would be called *The Essential American* and it would be about Hal Bentley.

On December 18, 1961, the Dedication Ceremonies for the new University were held on the steps of the Royal Palace. The Emperor formally handed over the Palace and the grounds to Ato Yilma Derssa,

*\$3.95 from Baptist Book Stores.

chairman of the Board of Governors of the University. There was a full Imperial ceremony, with invocation and benediction by the Patriarch of Ethiopia, His Holiness, Abuna Bassilios. Representatives of the faculty and student body spoke, as did Dr. Bentley. From all over the world came academic delegates, all of whom were presented to the Emperor. Virtually the entire diplomatic community turned out for the affair. Faculty and students brought the audience up to 5,000. Not far away were some 10,000 school children who had come to the Imperial Grounds as part of the

CIRCLE PROGRAM COMMUNISM [Begins on page 27]

impressive of the three. The son of an alcoholic father, his mother had worked hard to send him to a seminary in Tiflis to study for the priesthood. By a strange turn of fate, while in seminary he was influenced by a small radical group who introduced him to atheistic ideas and the revolutionary writings of Marx. The seminary later expelled him for "lack of religious vocation."

By a series of adroit maneuvers Stalin managed to get into a position of power. His benign countenance was misleading. With a long memory for wrongs, a lack of loyalty to his fellows, and a cool calculating mind he showed what could be done through a ruthless process of organization and administration.

Feeling secure in power by 1929, Stalin launched a campaign against the more successful farmers called *kulaks*. His aim was to persuade them to give up ownership of their farms and join the state collective farms which they resisted. The word *kulak* was gradually broadened to mean anyone who resisted the process of collectivization. In the years 1929-1932 over five million *kulaks* were deported, a million and more of whom perished.

part of the rapid development toward

celebration.

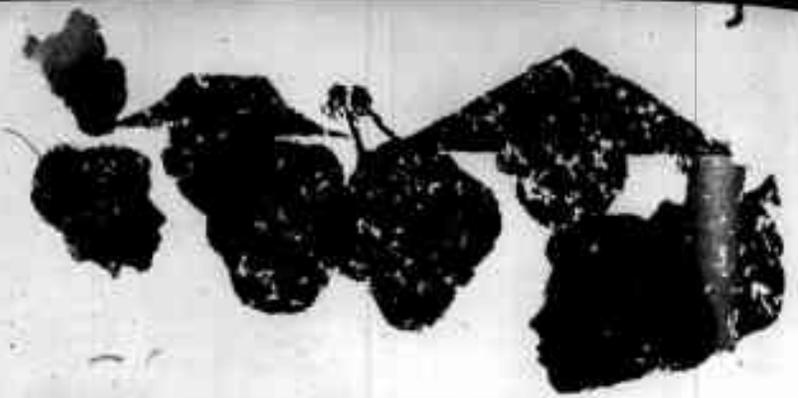
All in all, as someone remarked, it was a proud hour for Ethiopia. It was also a proud hour for the United States. Among those present was the deputy assistant secretary in the Department of State's Bureau of African Affairs, Mr. J. Wayne Fredericks, who brought greetings from President Kennedy. It was a proud hour for the United States, because American financial aid had helped make the University possible and because a man by the name of Harold W. Bentley was giving himself to it—Reprinted by permission of *Saturday Review*.

industrialization, the Stakhanovite movement became important. A miner named Aleksei Stakhanov mined 102 tons of coal in a day exceeding the normal quota. A gigantic speed-up system was introduced on the basis of his effort, to get more work from Russian workers.

Associated with the Stakhanovite movement was the condemnation of "equalitarianism," which in Lenin's day had been practiced by equal pay for all, irrespective of the type of work. In 1931 the principle was abandoned. The new emphasis was, "From each according to his ability to each according to his work." Stalin insisted that there must be greater material rewards to encourage skill and efficiency. The outworking of the principle in practice has meant a wide gulf between the unskilled and underpaid working men and the privileged labor aristocracy and the bureaucracy. Thus the foundation for a new class system was laid.

As bad as the early days of the thirties had been there was worse to follow. There were Party members out of sympathy with Stalin's brutal measures to collectivize private property. In order to make secure his dictatorship he began to murder those who opposed his will. There was little opposition because of fear, and by now the people were dependent upon the government.

[Continued on page 23]



"They That Keep My Ways" Baptist Nationals

by Mrs. Ralph E. Gwin

PROGRAM OUTLINE

- Hymn
- Meditation
- Prayer
- Introduction
- The Baptist Way
- The Way on Home Fields
- The Way in Evangelism
- The Way in Stewardship
- Let Me Introduce—
- Conclusion and Period of Directed Prayer

To Program Chairman: Order copies of "Your Church Reaching Out Through Language Missions Department," (3c each) from Language Missions Department, 102 Baptist Building, Dallas 1, Texas, and distribute them when "The Way on Home Mission Fields" is discussed, or order two or three copies and make a poster which can be shown to a small group.

MEDITATION:

Devotional Leader: (Remain standing during the meditation. Read the Scripture verses yourself or in advance make assignments to one or more persons who will be ready to read us in a dialogue, without announcement.) (Read Prov. 8:32.) "... Blessed are they that keep my ways," God promises. To be blessed means to experience the benedictions, the beneficent gifts of God. This verse tells us that those who are to be blessed are those who keep God's ways. What, then, are God's ways? And what are some blessings bestowed upon the keepers of his way?
Voice (hidden): God's way is the way of righteousness and salvation through his Son, Jesus Christ.

Reader: Read Psalms 2:12b; 32:1; 108:9.
Voice: God promises that those who keep his way and his commandments shall stand before him. They shall have eternal life.

Reader: Read Psalm 24:3-5; Revelation 22:14.

Voice: God promises abundant blessings to the faithful.

Reader: Read James 5:11a; Proverbs 28:20a.

Voice: Although he may lack material wealth, the follower who keeps God's ways is the recipient of spiritual blessings.

Reader: Read Ephesians 1:3; Matthew 5:6.

Voice: Close fellowship with God and with Christian friends is a blessing which helps the follower to keep God's ways.

Reader: Read Psalm 119:2; Proverbs, 8:34-35.

Voice: The follower will not be free from trials, from sin and temptation, but he will be blessed with strength to endure and to withstand.

Reader: Read James 1:12; Matthew 5:11-12.

Devotional Leader: One of the great joys and blessings of the Christian is to proclaim the gospel of Christ, and to see others accept him as the Way, the Truth, and the Life. Let us pause to consider whether our personal witness is vigorous and persistent, our witness through prayer and possessions consistent and unselfish.

Prayer

INTRODUCTION (Program Chairman)

Let us drop in for a brief visit at a Baptist church in Tokyo, Japan. Someone is making an announcement which missionary Marion A. Mobley interprets for us. It is 9:00 a.m. and Sunday school for children has been going on for a full hour and will continue until 10:00 o'clock, when the morning worship begins. After the worship service there will be Adult Sunday school from 11:30 a.m. to 1:00 p.m. The missionary whispers that many of the members have their dinner sent in from a local restaurant because they spend the day at the church—for WMU or deacons' meetings, for evening worship from 7:00 until 8:15 p.m. to be followed by Train-

program

"That Thy Way may be known"

ing Union until 9:30, a typical Sunday in a Japanese church.

Different from our church, you say? Yes, quite. Schedules and activities of churches on mission fields may reveal a number of differences, but Baptist churches on mission fields like Southern Baptist churches here are autonomous. Southern Baptist missionaries do not suggest that a church follow familiar patterns or programs which we know just because "this is the way we do it."

Dear to the hearts of Southern Baptists is their belief in church autonomy, which includes associations and conventions. It is the purpose of this program to scan this principle and to show something of the quality of national leadership which is developing on mission fields.

We have five speakers today, forming a symposium. The first speaker will be Mrs. _____ who will discuss the general policies of both the Home and Foreign Mission Boards in "The Baptist Way." Second will be Mrs. _____ who will talk about "The Way on Home Fields." "The Way in Evangelism" will be Mrs. _____'s topic. She is representing one of the women who had the privilege of attending the Baptist World Alliance in Rio in 1960. Mrs. _____'s subject is "The Way in Stewardship." Our world traveler, Mrs. _____ will introduce us to some of the people she met in her travels. Speakers will speak without further introduction.

THE BAPTIST WAY

First of all, let us see what is meant by the word "autonomous," and also what Bap-

tists believe about the government of the church. Webster defines "autonomous" as "independent in government; self-governing; also, without outside control."

As Baptists we believe that Christ is the head of the church, and that each church is free to seek the guidance of Christ, and the Holy Spirit, in all its affairs, without any other controlling body exercising authority over it. Dr. Augustus Strong, in his *Systematic Theology*,* points out that with Christ as the head, the church is directly responsible to him as sovereign. In determining the will of Christ, the Holy Spirit enlightens one member through the counsel of another, and as the result of combined deliberation, guides the whole body to right decisions. Dr. Strong further states, "While Christ is sole king. . . the government of the church, . . . is an absolute democracy, in which the whole body of members is entrusted with the duty and responsibility of carrying out the laws of Christ as expressed in his word."

A contemporary writer and teacher states the Baptist belief thus: "We believe in the autonomy of the local church . . . [meaning] simply that each local congregation runs its own business, elects all its officers, and does not have to accept dictation or coercion from any other Baptist body. This is true whether the other organization be a larger church, an association, or a convention."

Dr. Baker James Cauthen was asked about the policy of the Foreign Mission Board. He replied: "Churches which are established on mission fields are autonomous, just as are churches at the home base. They relate themselves to each other co-operatively in associations and conventions. They project their own programs of work with committees and boards elected by those associations and conventions."

"The effectiveness of mission work in any country depends to a large degree upon the development of national leadership. In order to attain this, institutions of training are established with particular emphasis

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upon seminaries and Bible schools.

In this way personnel is provided for autonomous churches, conventions, and institutions.

"Naturally there are wide variations in the stages of work. Some work is quite old, having been cultivated over the years, while other work is new. In the beginning stages there are fewer national leaders and the degree of initiative which they are able to exert is less and they must of necessity depend more upon the missionaries. As time goes on, and work develops, the associations and conventions become strong enough to project their programs of work on their own initiative at an ever increasing degree of support. It is a great delight for the missionaries to work with associations and conventions where local personnel and mission funds reinforce missionary efforts."

On the home front, Dr. Courts Redford states the policy of his Board:

"From the beginning, the Home Mission Board has encouraged local autonomy among the conventions and the churches. We have found that such a plan creates interest, encourages initiative, and produces a confidence that will result in more enthusiastic support. Furthermore, it multiplies the usefulness of the Anglo missionaries many times because by obtaining the help of nationals the missionary can serve a number of missions and churches and thus enlarge the scope of his leadership."

Baptists are outstanding in their ability to maintain freedom and independence of the local church and still reach a high degree of co-operation with one another. Even as we share and respect the spirit of independence in churches, our unique spirit of co-operation binds us close together so that we are able to undertake a global program of missions.

THE WAY ON HOME FIELDS

Mrs. _____ quoted Dr. Cauthen some time ago as he said, "The effectiveness of mission work in any country depends to a large degree upon the development of national leadership." This is just as true here

at home. Whether it be a new Anglo church, or a church belonging to one of the language groups, there must be leadership for the organization before it can render its most effective usefulness. To this end, a great deal of effort goes into training and counseling with the church and its individual members. Here the home missionary, acting in an advisory capacity, can lend valuable assistance. Oftentimes this missionary works in the position of a general missionary, in which relationship he counsels and guides several churches in his field.

Let me call your attention to several areas of work of the Home Mission Board.

Our Baptist work in Panama and Cuba is largely indigenous—that is, it "lives naturally in the country or climate" because the work, to a great degree, is in the hands of nationals. People have a greater interest in, and give more loyal support to a work which they can call their own. We have had less difficulty adjusting to the new regime in Cuba because our work has been almost entirely under the direction of Cubans.

In former years various groups in Panama and the Canal Zone carried on their work as separate racial or language groups. More recently a plan of co-operation was worked out whereby all the groups formed a convention which included the various associations. This convention, which held its first meeting in 1960, serves four principal groups:

- (1) Anglo churches in the Canal Zone are composed of American people working in the area, and other English-speaking people;
- (2) West Indian Baptists (*Negroes*) have outstanding leaders who have good training and are doing an effective job in their churches as well as in the larger associational and convention units;
- (3) Spanish-speaking Panamanians are able to furnish practically all their own leaders and pastors, and are being encouraged to assume more responsibility as rapidly as possible;
- (4) San Blas Indians have two or three outstanding leaders with the advantage of an education who have won the respect and affection of their own people. Recently a number of

young people have been called into Christian service and are being prepared for the ministry or for special service.

We had ten Anglo missionaries in Cuba when the revolution broke out. Two couples have now been transferred elsewhere. The other workers are Cubans. Most of the pastors are Cubans. The Cuba Baptist Convention is directed by Cuban officials and committee members, and is as well organized and directed as any state convention we have. Committee reports, and demonstrations of various phases of the work, are well planned and cleverly executed. Nationals manage the Baptist Clinic, and the Home for the Aged. They have their own retirement plan. They do for their people and churches almost everything that we here in the states do through our denominational agencies and organizations.

Here within our own borders the Board works among many language groups. Some of these have their own associations. This is true of several Indian associations, but in almost every case they co-operate with the general Baptist convention of the state. Most Indian congregations also affiliate with the Anglo association in the same area, thus making it possible for them to profit by denominational promotional plans and programs.

For 51 years the Mexican Baptist congregations of Texas have co-operated in the Mexican Baptist Convention of Texas and also many of them have affiliated with the Baptist General Convention of Texas. There are now approximately 400 congregations with a membership of 25,000 Latin Americans within that state. Last year by its own action and the action of the Baptist General Convention of Texas, the Mexican Baptist Convention became a department of the Baptist General Convention of Texas.

A special language translation system is used in convention meetings and other gatherings. Texas Baptist Executive Secretary T. A. Patterson says the merger is one of the most significant steps ever taken by the two conventions. Winning the state's Spanish-speaking population of two million

people to Christ has been one basic objective of both groups. The program of evangelism will be implemented by this decision which will combine the efforts of the two conventions and help avoid duplication.

Since the Southern Baptist Convention was organized in 1845, we have been working with Negro Baptists. After organization of the National Baptist Convention (Negro) in 1895, much of our work has been carried on in co-operation with this convention. Leaving responsibility of leadership in the main to the Negro brethren, we have helped them carry on their own programs. Southern Baptists' part is distinctly one of co-operation and leadership training. The Home Mission Board employs approximately 90 full-time persons most of whom are Negroes who work with National Baptists through associations and conventions and in Baptist schools.

Verlene Farmer is a missionary in West Africa today as a result of the co-operative work of our convention with the National Baptist Convention. Miss Farmer, as a college student, said that her friends dropped her from their circle when she chose a career in religious education. "But," she added, "God gave me more friends. He gave me Christian friends." Then she responded to the call to Africa. Encouraged and aided by scholarship funds from the Home Mission Board, she enrolled at Carver School of Missions and Social Work in Louisville. After earning her Masters Degree from Langston University she was appointed by her convention to work in Liberia, the first Negro from Oklahoma to be appointed by National Baptists.

THE WAY IN EVANGELISM

Those attending the Baptist World Alliance in Rio de Janeiro were impressed by the quality of Brazilian Baptists. Religious by nature, Brazilians are ardent in their desire to win souls when they come to know Christ in his saving power. Dr. John F. Soren, pastor of Rio's First Baptist Church, is now president of the Baptist World Alliance. He said of his Baptist country-

men: "Church members have a strong sense of responsibility for personal witnessing, and a spiritual vacuum in the nation gives Baptists an unusual opportunity."

In the city of Rio, the Alliance visitor might drop in for a visit at the headquarters offices of the Home Mission Board, the Foreign Mission Board, the Sunday School Board, and the Relief and Annuitants Board. These agencies are supported by Brazil's 1,624 Baptist churches, more than half of which are self-supporting. They also have two-and-a-half times that number of chapels and mission points.

Rosalee Mills Appleby, recently retired after thirty-six years of service in Brazil, was asked to suggest the most outstanding characteristic of Brazilian Baptists. Without hesitation she replied, "Their evangelistic spirit." She talked enthusiastically about the program of the Home Mission Board of Brazil, and its able secretary:

"One of the first agencies set up by the Brazil Baptist Convention at its organization in 1907, was the Home Mission Board. Its greatest effort has been in the direction of opening up the interior of Brazil to the gospel. Handicapped by lack of transportation, large interior sections were almost untouched by early missionary efforts. Now nurses, teachers, preachers and colporteurs, and workers totaling 200 in number are sent to these difficult areas. Clinics, schools, churches, and orphanages are found on this route of home mission endeavor. Millions of leaflets and Bible portions are distributed. Like our own Home Mission Board here in the states, evangelism—winning lost people—is the purpose of every service the Board renders.

"Brazilians assume a great deal of the leadership in all phases of the work. All of the Baptist schools have Brazilians as presidents. The Convention has a Brazilian president, and most of the radio speakers are nationals by common consent. The various Boards have both Brazilians and missionaries as members. Nationals are pastors of the churches, with few exceptions. Thus, evangelical Christianity is identified with

the country, rather than being alien to it. The missionary is a member of the church, the same as any other member.

"David Gomez [GOMES] is secretary of the Brazilian Home Mission Board and director of the Bible School of the Air. His dynamic personality is an asset to the Baptist cause. Perhaps no other Brazilian has been in more places and been heard oftener than he. His radio work has been a blessing for about twelve years. He travels to all parts of Brazil and appears on international programs as well.

"From his childhood David Gomez showed ability to lead and to win the confidence of others. He graduated at our Baptist school in Belo Horizonte, then graduated from the Rio Seminary, after which he went to Fort Worth, Texas, for further study at Southwestern Seminary. He was pastor of one of the Rio churches for several years. His love for lost souls made him an evangelistic pastor, and now makes him an evangelistic missionary. The extent of his service for Christ in his own native Brazil is something to make one marvel. Señor Gomez is tireless in his activity."

THE WAY IN STEWARDSHIP

Baptists of Argentina face a new day with their emphasis on stewardship. Their 1961 Convention theme was, "Everything Belongs to God."

Pastor Santiago Acuña [AH-COON-ya] of Punta Alta, along with other pastors and leaders in Argentina, thought that better methods and procedures in stewardship were needed in their churches. Accordingly, the Convention invited Dr. Robert Hastings of the Kentucky Baptist Convention to lead stewardship conferences for pastors and church leaders in Argentina in 1960. Other Latin American conventions requested the same type assistance.

Pastor Acuña returned from the meetings enthusiastically in favor of new things he had heard about. His church needed a better record system than the wall chart being

kept by the church treasurer! After discussion with his members the church entered into two weeks of study: first, studying the Bible basis for stewardship; second, surveying the needs of the church.

A new record system was instituted with envelopes for the entire Sunday school membership, rather than the once-a-month family envelopes then in use. A budget was explained and adopted, stewardship lessons taught in the Sunday school. The budget was fully explained. Then, for the first time, the members signed pledge cards. To the joy of all, the annual budget more than doubled.

Credit is due the pastor for his vision and leadership. Brother Acuña was an instructor in the Argentine navy when he was called to the Punta Alta church. In Argentina where the influence of communism is so strong, permission had to be secured from the chief of naval operations before he could accept the call. The church took on new life and has grown to a hundred members. Property has been bought in the heart of the city where an auditorium seating 300 will be built, in place of the remodeled house now in use.

Señor Acuña retired two years ago from the navy. With his retirement salary and the extra time he now can give to church work, he has started a mission 100 miles from Punta Alta, where a church will be organized this year.

Through many such examples in leadership, young Christians and young churches around the world are becoming increasingly aware of their responsibility as stewards of the gospel, and of the whole of life.

LET ME INTRODUCE

The greatest difficulty will be to select from a host of outstanding national Christians just a few to tell you about in such a brief time.

Now that Hawaii has become a state it is a part of our Southern Baptist Convention. All work there has been transferred to the

Hawaii Baptist Convention. The Foreign Mission Board will continue some financial aid on a diminishing scale for a time, and the new convention will receive such Home Mission Board assistance as other states do.

Daniel Liu. You would enjoy meeting the Chief of Police of Honolulu if you could meet him as a member of the Olivet Baptist Church! Chief Daniel Liu [lyOO] has served his church as chairman of deacons, trustee, and teacher. Born in Honolulu, he became a policeman in the 1930's when he was out of a job. His ability won him rapid advancement and by 1948 he was in the top position. Quiet in his manner, he is not lacking in the qualities of strength which his work requires. He is friendly and interested in the problems of youth. His Police Activities League furnishes wholesome activities, plus instruction ranging from classes in mechanics for boys to grooming and cooking for girls. A Bible study class is included. A Senate Committee Chairman, visiting Hawaii, called Chief Liu "one of the finest chiefs of police in the country."

Khun Bratuan. The beautiful voice of the young man heard in the quarter-hour Friday morning broadcast presented by the Baptist Foundation in Thonburi, Thailand, belongs to Khun Bratuan. He is an answer to prayer. As a college student Khun became a Christian. He worked in his spare time in the Thai Air Force film department. A few years later he was asked to join the Training Union Department of the Southern Baptist Mission as translator. Still later he took over the work in the Visual Aids Department of the Mission, and is engaged in using his talents in recording Thai sound on films and presenting the gospel through Christian hymns to the last in Thailand. Where at first it was most difficult to secure radio time, now the largest station in Thailand has offered time at a reduced rate for a program of Christian music. Next will come the "Baptist Hour" and preaching in the Thai language. With the help of the Lord, and Khun Bratuan, the way is opening for Baptists to give the gospel of Christ

by radio—and perhaps later by television—to Thailand.

David Y. K. Wong is a licensed architect in Hong Kong. He has been a professor of engineering, and worked as an engineer on railways, highways, and airfields in Free China during World War II. Mr. Wong is also a fourth-generation Baptist! His great-grandmother was the first Bible woman in Kwangsi [GUANG-see]; his grandfather was a Baptist preacher, his father a medical doctor in the Stout Memorial Hospital; furthermore, his mother was a kindergarten teacher. David attended Baptist schools in China until he came to the states to go to college. He earned his B.S. and M.S. Degrees from California Institute of Technology.

Mr. Wong continues the family tradition in his service to Baptist causes. In Hong Kong he is chairman of the board of trustees of Hong Kong Baptist College, secretary of the board of trustees of the Pui Ching-Pooi To Middle School, trustee of the Baptist Hospital, vice-chairman of deacons in his church in Kowloon City, and chairman of the Training Union department. He will serve well in the Men's Department of the Baptist World Alliance to which he has been named.

Bernard Muzanenhama. "Rhodesia is a very young mission, but we are beginning to see signs of national leadership come forth," writes Sue Lockard, missionary to Southern Rhodesia.

"I would like to tell you about Bernard Muzanenhama. After his conversion and call to the ministry, he was assigned to work in greater Bulawayo, in the southern area where he had to learn a new language, work among a strange people, and organize the first Baptist church. One year after he began his ministry under a big shade tree in the African township of Bulawayo. David and I joined him and his handful of converts to work there. When our Seminary opened four years later Bernard was in the first class. Bernard is still working in the same church. Now they have a lovely brick

building, thanks to our Lottie Moon offering. Sunday school attendance in this church averages 325, and there are strong WMU organizations for all youth groups. This church has been the mother of four churches and many more preaching points. The people are being led by their pastor in the building of an educational annex which involves \$20000 cash plus volunteer labor.

Today Brother Bernard is a leader, respected by all and called upon by people of many faiths for spiritual advice. His home and church stand as lighthouses.

CONCLUSION [Chairman]:

"Our folks are real Baptists and don't mind discussing things on the floor," said a missionary from Nigeria. Dr. Cauthen says, "The Southern Baptist missionary from America, in whatever country he may be, works towards a self-maintained and self-supported program by the Baptists who were born and reared in that country." This is as it should be—freedom of discussion, and freedom of action on the part of the local Baptist church wherever it may be. We at home would not be good Baptists if we desired less freedom in any part of the world for those we win to Christ, and for the churches they join.

As we close, let us pray for these objects: (*Heads bowed in season of directed prayer.*)

Pray especially for Baptist work in Cuba that it may continue to progress in spite of revolution and the loss of leaders who have fled the country (*pause*).

Pray for multiplied usefulness of the Texas Baptist Convention which now includes the Mexican Convention (*pause*).

Pray for a growing spirit of evangelism and stewardship everywhere (*pause*).

Pray that God will raise up strong leaders for churches around the world (*pause*).

Thank God for Baptists' spirit of freedom at home and abroad (*pause*).

Pray for Hawaii Baptist Convention and for national conventions which are undertaking foreign mission endeavor—Brazil, Japan, Nigeria, Taiwan.

(*Chairman closes with prayer.*)

COMMUNISM [Continued from page 15]

These fearful years became known as the era of the great purge. Wholesale massacre was deliberately planned and executed. The number murdered has been estimated at millions of men and women. The process took about three years, 1935-1938.

Such was the extent of his control, that during his lifetime Stalin was virtually deified by Communist leaders. But at the Twentieth Congress in Russia in 1956 Khrushchev delivered a speech which rocked the Communist world. He revealed the fearful gangster tactics which had characterized Stalin's awful regime. Khrushchev spoke with extensive knowledge for he himself was Stalin's lieutenant! He had helped him carry out the unimaginable atrocities against mankind. Khrushchev has the same enormous power in his own pudgy hands, and his ability for deception and cruelty is thought by some to exceed that of Stalin.

Conclusion

Next month we will endeavor to answer such questions as: What is the plan of action for modern-day Communists? What steps do Communists take in gaining power in a country?

Leader: As we close this program there is within each of us a great loathing for communism. In today's bewildering world we need to reaffirm the truths of God's power and might; of God's ultimate victory over the puny ways of men.

"For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:25).

"They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God" (Luke 13:29).

"There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:21-22).

Read "A Mighty Fortress Is Our God"

Pray for those living under communism, especially for Christians in Hungary, Red China, and Yugoslavia.

A Lesson in Independence

Everybody who reads national magazines knows the famous John Hancock Life Insurance advertisements. They are gems of writing, worthy of the person who gave something big to America. This one is about Hancock himself.

"It doesn't make sense. John Hancock had a fine house, a prosperous business. A future, solid and secure. Why should a man like that want to change things? Open the book of our fight for independence and there he is on every page. You come to the part about the Boston Tea Party and he's right in the thick of it. Paul Revere's Ride? That's to warn Hancock and his friend Sam Adams that the British are marching to Lexington. The Declaration of Independence? It's his own death warrant if he signs it. But he puts his name down, big and bold.

"Think about it for awhile and it makes good sense . . . When a man gets a whiff of the fresh, clean air of independence, he can't live with the stale smell of tyranny in his nostrils."

Uncle Sam

Sam Wilson, a farmer's son, was eight years old when Paul Revere galloped past the Wilson place on his way to Lexington. By the time of the War of 1812, he was a prosperous meat packer in Troy, New York, a tall, genial man liked by everybody and called Uncle Sam. After war broke out, he supplied provisions to the American Northern Army. The story goes that when some workmen in Troy asked what "U. S." stamped on the meat barrels stood for, a local wit replied, "Uncle Sam." The term caught on and spread among the troops who came to be known as "Uncle Sam's Men."

For many years, the phrase was a familiar one in print, but it was not until the 1830's that Uncle Sam as a cartoonist's symbol first appeared. Three cartoonists added to the development of the figure, but it took James Montgomery Flagg's famous recruiting poster in 1917 to bring it to its present familiar form.

And Sam Wilson? What about him. *Newsweek* supplies the information that he lived in Troy until his death at 87. He accepted his status as the original Uncle Sam with good humor. But the United States Government has never taken official recognition of Troy's distinction. Last year, hopes were high in the New York town that Congress would act.



Did You Read It?

by Mrs. William McMurry

for a resolution was before the proper committee. Alas, due to a counter-claim by a rival state, the committee said it would wait until all the evidence was in.

Troy forces say the rival does not have a striped-pants leg to stand on.

Hines and Hobbs

The opulent voice of Jerome Hines has been heard by music lovers over radio, on the concert stage, and in opera houses throughout the world. However, not all his fans know that this singing artist is a devout Christian, converted while studying the New Testament in preparation for writing the operatic dramatization of the life of Christ. When on tour Hines makes a point of inquiring about a downtown mission for transients and, despite a full schedule, arranges to appear before them. Typical of his approach were his opening words to a dozen or more shabbily dressed men in such a mission in Fort Worth, Texas. "I am here tonight not as an opera singer, but as a Christian representing my Lord, Jesus Christ."

The story of this visit while Hines was in Fort Worth to sing the title roll in *Boris Godounov* was told in the February issue of *The Beam*, magazine published by the Radio and Television Commission of the Southern Baptist Convention.

In the same issue is a "personality sketch" on Dr. Herschel Hobbs, president of the Southern Baptist Convention and "Baptist Hour" preacher. The distinguished Metropolitan Opera Star will be heard frequently on this program during 1962, according to Virgil Hensley who interviewed both men.

Dialogue Between Two Cultures

Appearing in *The Koinonia Magazine*, February issue, is a portion of an editorial from the *Saturday Review*. The writer reminds the government that Americans must face the harsh fact that this hemisphere houses two cultures that do not understand each other: the Hispanic culture of Latin America and the essentially Anglo-Saxon culture of the United States. The 500 million dollar Alliance for Progress fund for economic and social betterment in Latin America is no answer "to the urgent need for a spiritual and intellectual discourse among the Americas."

The Cuban situation and communism's relentless pressure on our Latin neighbors demand more than money. What is needed, states the editorial, is a public square where citizens, teachers, and students from all corners of the hemisphere can gather and get to know each other in an environment free of prejudice of class, creed, color, and culture.

This forum could best be realized by the establishment of a North-South Center at the University of Puerto Rico in San Juan along the lines of the East-West Center now taking shape at the University of Hawaii in Honolulu. To this North-South Center would come Latin American students taking courses in North American civilization, while United States students would take similar courses in Latin American history.

Students chosen from all the Americas, by living and studying together could make an exciting contribution to progress and peace in our hemisphere. Herein may lie a means to dissolve old suspicions and misunderstandings that have plagued inter-American relations since the declaration of the Monroe Doctrine.

Get Ready for 75TH ANNIVERSARY



Our WMU 75th Anniversary goal can be met before October 1 when the 75th Anniversary year begins. It is the Anniversary Prayer Retreat. Some societies plan to have more than one retreat. A Prayer Retreat pamphlet will be sent to your WMU president and to your pastor, additional copies 5c each from WMU, Birmingham 3, Ala.

You also will notice in the prayer calendar, beginning on July 18 (page 35) that we begin 75 Days of Prayer which precedes the Anniversary Year. If you will read Miss Bertha Smith's article "Who Will Stand in the Gap," page 6, then be faithful in intercessory prayer for these 75 days preceding the beginning of our anniversary year, God will bless your life and make you an eternal, dynamic blessing to others.

In your church—

75th Anniversary Goals Woman's Missionary Union

- Anniversary Prayer Retreat
- 75 per cent of members receiving WMU magazines
- 75 per cent of members reading a mission book
- 75 per cent of leaders holding current leadership cards
- 15 per cent increase in Lettie Moon Christmas Offering
- 15 per cent increase in Annie Armstrong Offering
- 15 per cent increase in tithe
- 15 per cent increase in members
- Five-day observance of Week of Prayer for Foreign Missions
- Five-day observance of Week of Prayer for Home Missions
- Study of WMU History
- Study of World Awareness
- Special Cooperative Program presentation
- Organize or participate in the work of one mission
- At least one Honor WMU organization
- Representation at association, state or Convention-wide Anniversary meeting
- Recognition given for the attainment of twelve or more goals

At left and below you will see the 75th Anniversary goals for Woman's Missionary Union in your church as well as those for the association. Anniversary Prayer Retreat is listed first on both charts. Without prayer our labors are in vain.

In your association—

75th Anniversary Goals Woman's Missionary Union

- Anniversary Prayer Retreat
- 15 per cent increase in number of WMU organizations
- WMU leadership training provided by the association
- Anniversary featured in an associational meeting
- Representation at state or Convention-wide Anniversary meeting
- At least one Honor WMU
- Recognition given for the attainment of six goals
- Remember to Plan Now
an Anniversary Prayer Retreat
and for 75 Days of Prayer

ROYAL SERVICE

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Mission Study: *Enlistment for Missions** by Helen Fling

Unit Theme: Looking at Communism

Circle Program Topic for July:

The Beginnings of Communism

by John W. Drakeford

Program Chairman: Communism is not an easy subject, but it is of vital interest and concern. Information may be supplemented by J. Edgar Hoover's *Masters of Deceit*, pp. 50c, and *The Profile of Communism*, pp. 95c from Baptist Book Stores; and by two leaflets, 1c each in quantity, "The Communist Challenge to Christians" and "Communism: Challenge to Christianity," from Christian Life Commission, 161 Eighth Avenue, North, Nashville 3, Tennessee.

You will want to publicize that this is a three-month study.

Introduction by Program Chairman: We begin today a three-month study of communism. May I urge that you not miss our circle meeting in August and September. It requires all three of these to get a complete picture of this evil in our world. Our study for today falls naturally into an introduction and four parts: Karl Marx, who worked out the ideas on which present-day communism is based; Frederick Engels, co-author of "Our Theory;" Lenin, organizer

and trainer of the Party; and Joseph Stalin, consolidator of all Communist parties over the world.

There was strange talk that year of 1891 in Birmingham, Ala., from the lips of Rev. H. A. Tupper.

At this Southern Baptist Convention meeting, H. A. Tupper, the corresponding secretary of the Foreign Mission Board, made an impassioned appeal for missionaries to China. In the course of his address Tupper called attention to the conflicting claims of universal communism and Christianity, warning Christians of the necessity for doing more to meet world needs in the coming century. We do not know for sure whether Tupper was aware of organized communism. The *Communist Manifesto* had been issued in German in 1848, forty-three years before, and the initial meeting of First International in 1869 made an appeal to workers of Europe and America. If Tupper were referring to international communism it was a prophetic statement.

* See 85c from Baptist Book Stores. Teacher's 15c, 25c.

Dr. Drakeford is Professor of Religious Psychology and Counseling at Southwestern Seminary.

When we remember that a vital objective of communism is the elimination of all religion, we realize that this is possibly the most challenging situation Christian churches have yet faced. Studying a map of the world, we can see that communism has cut out Christian missionary effort from fruitful mission fields, such as China. It has been estimated that those who have heard the name of Christ from Protestants, Catholics, or one of the cults, add up to approximately 750 million. By way of contrast, the Communists have conquered the governments of countries wherein a billion people live. That is not to say that the majority of the citizens of the countries are Communists, however.

A basic misconception to be faced at the outset is that communism is alleged to make its greatest progress amongst the dispossessed peoples of the earth. A common argument is that communism only appeals to the poor as it makes claims of sharing the world's wealth in a more equitable way. We are mistaken in assuming that by providing unfortunates of the world with food and clothing and the necessities of life we necessarily combat communism's onward march. Communism is not a struggle for people's bodies; it is a struggle for the minds of men and women. Karl Marx himself stated this, "Before the proletariat fights out its battles on the barricades it announces the coming of its rule with a series of intellectual victories." We have been unusually reluctant to learn this lesson.

The Committee on Un-American Activities states the situation more accurately:

The real center of power in communism is within the professional classes.

Personalities have played an important role in the evolution of communism. Marx, Engels, Lenin, and Stalin are the four foundational figures. Consideration of these personalities will help to understand communism's growth and development.

Karl Marx, the Basic Theoretician

Karl Marx was born in Prussia in 1818.

Of Jewish descent, his father left his ancestor's faith and joined a Protestant church. Karl was only six years old at the time.

Anxious for his son to follow him as a lawyer the elder Marx sent him to university to study law. The teachings of Hegel were influential in German student life at the time, and Karl was strongly attracted to the formulations of that philosopher. His parents did not share his enthusiasm, but after the death of his father Karl abandoned legal studies for philosophy. His mother, never reconciled to the change, is credited with lamenting, "If only Karl had made some capital instead of writing so much about it."

Marx held that everything men do or think is determined by the position of their particular class in society. The expression of the emotion of life was no exception to this philosophy. In his youth Marx fell in love with Jenny von Westphalen, an attractive girl and the daughter of a German aristocrat living in Marx's home town. He wooed her for seven years before they were married. He wrote to a friend, "I can assure you, without being at all romantic that I am head over heels in love." They were married in 1843 with the bridegroom unemployed, a status he maintained for the greater portion of his married life.

Marx spent much time in writing and in libraries satisfying his intellectual curiosity. He followed no regular occupation or dependable means of livelihood. He was really a professor without a job! A friendly biographer states it:

Throughout his life he was hard up. He was ridiculously ineffectual in his endeavors to cope with the economic needs of his household and family. . . . Half his household goods were always at the pawnshop.

After a strange career in which he followed the pattern of joining, pleasing, and then antagonizing various radical groups on the continent, Marx was exiled from European countries, and finally settled in London, at the time the home of political exiles. The conditions in his home con-

tinued to be appalling, according to an eyewitness:

[Marx] lives in one of the worst, therefore one of the cheapest, neighborhoods in London. He occupies two rooms. . . . There is not one clean or decent piece of furniture in either room, but everything is broken, tattered and torn, with thick dust over everything and the greatest untidiness everywhere. . . . But all these things do not in the least embarrass Marx or his wife.

Marx's consuming interest was his writing. He made daily trips to the British Museum doing research in preparation for the document with which he planned to blow to smithereens the political foundation of the British Empire where he had found refuge. For financial support he depended upon his friend Engels who faithfully stood by him through the years. In his famous book, *Das Kapital*, Marx claimed that the difference between the wages which the workers received and the price for which the article was sold was taken by the capitalist who was thus robbing the worker! In his book he also foretold as he said of the "inevitable doom" of capitalism, of class war, and triumph of the working class.

Friederich Engels

Friederich Engels, also a German, was entirely different in background and looks from Marx. Son of a wealthy textile manufacturer, who owned factories in both Germany and England, he was tall, slender, vivacious, and good natured. He enjoyed being with people and was by nature optimistic.

Engels quarreled often and bitterly with his father and developed strong resentment toward him. He lost confidence in both his parents and the free enterprise system with which he associated them.

Engels, holding beliefs similar to Marx, went to call on him but received a cool reception. Later Marx chanced to read an article written by Engels and when the young man introduced himself a second time he was greeted warmly, and from that

time they became enthusiastic co-workers.

Engels was a capable author of Communist literature. However, all through life he was willing to stand in second place to Marx who acknowledged his indebtedness to Engels and frequently spoke of the basic formulations of communism as "our theory."

It was in this strange relationship which developed between Marx and Engels that the latter was willing to accept financial responsibility for Marx. An English factory was managed by Engels and its profits supported him and the Marx family.

From the joint authorship of Marx and Engels came the *Communist Manifesto*—"a flaming summons to the working class to proclaim the world revolution." Filled with words of hatred for the ruling classes, it sets forth a program which includes:

1. The overthrow of capitalism
2. The abolition of private property
3. The elimination of the family as a social unit
4. The abolition of all classes
5. The overthrow of all government, the establishment of a Communist order with communal ownership of property in a classless, stateless society

The last sentences of the document are still the most dramatic expression of Marxism to be found anywhere: "The Communists openly declare that their purpose can be achieved only by the forcible overthrow of the whole existing social order. Proletarians have nothing to lose but their chains. They have a world to win. Proletarians of all lands, unite!"

Lenin, the Perfector of the Party

A bystander at the graveside of Marx looking over the tiny knot of mourners could have concluded that the strange man and his equally strange ideas had come to final conclusion. Bitterly disappointed in his lifetime, Marx's formulations might easily have died but for several factors. The most important of these was a man known to history as Nikolai Lenin. Marx had taught that the capitalist regime must in-

evitably disappear. Lenin held the same idea of the passing of capitalism but inspired his fellow revolutionaries to believe that they had to work like fury to help bring to pass its downfall.

The setting for Lenin's development was Russia. His father was an official under the Czarist regime and spent all his life trying to improve the lot of people by setting up schools only to see his work destroyed by Czarist oppression. Shortly after the death of Lenin's father his brother Alexandria, not yet twenty-one years of age, was hanged for his part in a plot to kill the Czar. The incident apparently made a deep impression on Lenin and he began a diligent study of Marxist and other revolutionary writings. Early in life he rapidly developed cynicism, a mark of a revolutionary. Marx had failed to say just how the revolution of the working classes would come about. It was Lenin's first problem to work out a revolutionary program to fit Russia and eventually the world. This he did in a pamphlet, "What Is To Be Done?" written in 1902.

His ruthlessness early manifested itself. In 1892 the province of Samara experienced a famine and peasants surged into the city seeking food. A committee of citizens had been formed to aid the starving people but Lenin took a stand and refused to help. He saw the famine as a means of causing unrest and helping to further his revolutionary purposes.

The year 1903 found Lenin and his wife living in London. At the Russian Social-Democratic Congress there were stormy sessions in which Lenin split the congress wide open on the question of composition of the Party. Lenin wanted the party to consist solely of hard-core workers who were totally committed to the consummation of the revolution, while other groups wanted an open membership which would allow anybody to be associated with the Party. In the vote which followed Lenin obtained a majority. The Russian word for majority is akin to "bolsheviks" and the word minority is akin to the word "menseviks." The followers of Lenin became known as Bolshe-

viks from that time onward.

The result of this conflict was to be far-reaching. At this early stage the principle of the small tightly knit Communist party was laid down. Comment is often made that the billion people living today under Communist rule are not all Communists. This statement is correct. Russia has a population of over 200 million and it is claimed there are only 8 million Party members, which is 4 per cent of the population. The key to Communist success lies in the ability of a highly disciplined group to inflict their will upon a total population.

In the year 1917 revolution broke out in Russia. Possibly the most interesting feature about this revolution is that the Bolsheviks virtually had nothing to do with it. Lenin was in exile in Switzerland and Joseph Stalin in prison in Siberia. The new provisional government in Russia promptly began the task of setting up a democratic government and showed its liberal attitudes by releasing all political prisoners and allowing political exiles to return home.

Germany, involved in World War I and desiring to direct Russia's attention from the eastern front, provided the way for Lenin to return to Russia. Immediately upon arrival Lenin began to agitate for the overthrow of the provisional government. His slogan was "Peace, Land, and Bread." Finally by force of arms Lenin and the newly named Communists took over. In an election 75 per cent of the people voted against Lenin's party, but military force triumphed over democratic votes.

Lenin now became the dictator of Russia, and he ruled that country until his death in January 1924. In his last words to the ruling group he warned them that Stalin was assuming far too much power. But at the funeral celebration Stalin identified himself with Lenin.

Stalin the Consolidator

At Lenin's death a three-man rule or *troika* was set up consisting of Lenin, Kamenev, and Stalin. Stalin was the least

(Continued on page 19)



Prepared by MRS. MARSE GRANT

75 DAYS OF PRAYER

Enter into 75 Days of Prayer before our 75th Anniversary year begins on October 1.

See July 18, below, for beginning day. Read "Who Will Stand in the Gap?" page 6 and join with women all over the world in these days of intercessory prayer, July 18 through September 20.

1 SUNDAY Why call ye me, Lord, Lord, and do not the things which I say? Luke 6:46

On this first day of July, it would be well to examine our praying. Are we merely saying words without meaning? Are we helping God to answer prayer? The Rev. and Mrs. W. C. Rucht prayed for missions, but when they saw firsthand the crucial need for workers in Europe, they said, "We will come back and help you." Today they are missionaries in Rome, Italy. Earl Parker was led by God to China and Korea where he worked for 36 years before retiring. Mrs. W. H. Warren, mother of five children, works among the English-speaking people in Rio de Janeiro; Mr. A. V. Alvarado, among the Spanish-speaking in Tex.

God is calling us to do his work at home

and in all the world. Will you pray for these who have birthdays today? Pray also that we will be found faithful—doing his will for our lives.

2 MONDAY These ought ye to have done, and not to leave the other undone Luke 11:42.

Davis Saunders is a missionary in Kenya, Africa. Recently he has taken on extra work in addition to an already full schedule. He asks that we pray that God will give him wisdom and added strength in combining two jobs. He writes, "The problem is that we could easily use five couples now and five more next summer, but we cannot hope for even half of those we need." Will you pray that someone—could it be you?—will go and help? Pray also for F. G. Ross, Mexico; C. R. Young, Hawaii; G. H. Clark, ev. work, Malaya; Mrs. Epifanio Salazar, Spanish-speaking, Tex.; and Mrs. R. J. Green, Navajo Indians, Ariz. Pray for yourself, also, that you will do what you know God wants you to do.

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

3 TUESDAY A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15.

Just about everybody in the world is seeking happiness, but countless people grope in darkness, looking to the wrong things. The Christian knows that true happiness can be found only in doing the will of the Father. An abundance of things may bring temporary pleasure, but only what is done for Christ will be eternal. Pray for God's will for your own life, that you will go where he wants you to go, whether it is next door or to a foreign land. Pray for W. L. Clinton,* whom God has sent to Brazil and for Mrs. J. R. Gray, who has followed Him to Nigeria. "Pray without ceasing."

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

Today, our independence-birthday let us think of many countries gaining freedom from colonialism. Struggling for a place in the world, they are beset with many problems. In these new countries, a fierce battle is being waged today for the minds of men. Pray that we will share with them the Truth that makes all men free. Nigeria is one of the newly independent nations. Pray for its government leaders and these missionaries who work there: J. E. Mills,* missions and evangelism secretary of the Nigerian Baptist Convention; Mrs. I. N. Patterson,* and Mrs. C. F. Roberson, teachers; and Mrs. L. C. Smith,* a nurse. Pray also for Mary A. Ditsworth, church ev., Indonesia; T. V. Farris, Japan; Mrs. R. W. Fuller, teacher, Hong Kong; Mrs. S. P. Schmidt, appointed last year for Singapore; Rosa L. Franks, GWC, Miami, Fla.; G. T. Martin, director, Negro Baptist Center, Tampa, Fla.; Mrs. Kent Faris, missionary to the Indians, N. Mex.; Amadle Janies and J. C. Lee, Jr., workers among the French-speaking, La.; and Marianne C. Rollins, native ev., Ft. Yukon, Alaska.

5 THURSDAY Lift up your eyes, and look John 4:35.

Every alert, freedom-loving person in the United States is concerned about the spread of communism in Latin America. To sick, hungry people living under conditions of poverty and want, communism's false promises of a better life can be tempting, even at the price of liberty. There is no time for delay in taking the gospel to Latin America. Pray for these who work there in His name:

P. C. Porter,* field ev., Brazil; Mrs. C. L. Thompson, seminary teacher, Buenos Aires; Mrs. E. C. Wilson, Jr., ev., Rio de Janeiro; Mrs. José Carrales, Cuba; and Mrs. T. C. Bagby and Anne Leseter, both retired after service in Brazil and Chile. Pray also for Mrs. Bertha Lee, general field worker, Birmingham, Ala. "Lift up your eyes and look—do you see a need which you can meet?"

6 FRIDAY Lord, what wilt thou have me to do? Acts 9:6

A surrendered life is the happy life. In 1920 Miss Blanche Groves committed her life to service in China. She was interned during the war, then went back to China and worked as a leader of pastorless churches, supervisor of good will and nutrition centers and a hostel. When Communists forced her to leave, she went to Hawaii and later to Hong Kong. Three years ago she retired. Pray for her and Mrs. R. M. Willlocks, mother and ex. Korea; Sistie Givens, Brazil; J. C. Rabam,* Hong Kong; W. T. Roberson, Vietnam; W. C. Lanier, Israel; F. W. Patterson, Tex., publications; Mrs. Jose Anaya, Spanish-speaking, Ariz., and Mrs. Roger Baxter, Jr., weekday program, Ohio. Will you pray, "Lord, what wilt thou have me do?"

7 SATURDAY Jesus . . . went about doing good Acts 10:38.

Jesus set the example for us to follow, yet so many people are just going about. God doesn't call all of us to the mission field, but he does call all of us to the task of missions which includes constant prayer. Will you pray for Alda Grayson, a nurse in China and Hawaii for 39 years before retiring; A. E. Hayes, retired after 35 years as an educator and author in Brazil; Stanley Crabbe, Jr., Italy; Mrs. Milton Murphey, teaching in Israel; G. G. Pitman, a doctor in Nigeria; J. L. Prickett, working among the Indians in Okla.; David Jemott, working in the Canal Zone; Armando Silverio, working among Italians, Fla.; and Mrs. C. E. Sanders, working among Spanish-speaking. *Ans.* Jesus went about doing good. What are you doing?



8 SUNDAY Ye are our epistle . . . known and read of all men 2 Cor. 3:2.

The Christian's witness is often pitifully weak because dedication to Christ is not what it should be. The world cannot be won to Christ so long as we are apathetic and unconcerned. Pray for a deepening concern for the lost, pray for Mrs. G. E. Robinson,* teaching in Nigeria; Mrs. R. B. Fryer, mother and church ev., Indonesia; J. W. Turner, field missionary and teacher in the new Arab Baptist Seminary, Lebanon; H. H. Pike, field ev., Brazil; Anne Dwyer, nurse in Ajloun, Jordan; Job Maldonado, working among the Spanish-speaking, N. Mex.; Mrs. Marvin Sorrels, missionary to the Indians, Okla. Pray also for Mrs. John Mein who gave many years service in Brazil and, after retirement, helped her husband in strengthening work in the Bahamas. "Ye are our epistle . . . known and read of all men." Do others see Jesus in you?

9 MONDAY Come out from among them, and be ye separate, saith the Lord 2 Cor. 6:17.

Too many people claim Christ but live in such a way that people do not know they are Christian. The old life must be cast off. "No man can serve two masters," saith our Master. Examine your own life, does anyone doubt or wonder if you are a Christian? Pray that your life will be separated from worldly things, a true witness for Him. Pray for Mrs. T. O. Badger, mother and ev., Philippines; Mrs. J. E. Musgrave, Jr., mother and home-church ev., Brazil; C. E. Compton, Jr., ev., Brazil; Mrs. A. H. Dyson, Jr.,* mother and ev., Nigeria; K. R. Wolfe, appointed a year ago for Sao Paulo, Brazil. Pray also for Enoch Ortega, working among the Spanish-speaking in Calif.; Mrs. Mike Lopez, in Spanish kindergarten work, Santa Fe, N. Mex.; A. C. Daniels, Negro work, La.; Leonardo Miseli, San Blas Indians, Panama; and Cirilo Mogenza, Cuba.

10 TUESDAY In all thy ways acknowledge him, and he shall direct thy paths Prov. 3:6.

Appointed to serve in Indonesia last fall, Mrs. Wayne Pennell said, "My parents are both active Christian workers. When I was only six weeks old, they took me to church, beginning a habit which has lasted. . . . Our parents made sure we had ample opportunity to learn of mission work. . . . There are so many without Christ in other countries and so few to carry the gospel." Pray for her

as she and her husband adjust to a new land and language; Mrs. M. W. Rankin, working in Hawaii after many years in China and Malaya; J. A. Tumbler, Sr., retired after 37 years in Brazil; W. R. Hintze, who went to Ecuador last fall; Jack Young, appointed last year for Sao Paulo, Brazil; F. H. Walters, Panama; Tom Law, Jr., working among the Spanish-speaking in Texas after transferring from Cuba in late 1960; and Mrs. L. C. Schochler, Tex., new appointee.

11 WEDNESDAY Let us not be weary in well-doing Gal. 6:9.

Christians are losing the battle of numbers, for throughout the world we are not keeping pace with the growth of pagan religions or the birth rate. Though Christians be few, we must not become discouraged. The Word must be carried to all the world, to people lost in darkness. Pray that each of us will be a vital part of this world-wide mission effort. Pray for Eleuterio Figueredo, in Cuba; and M. S. Leach, Sr., among the Spanish-speaking in Tex.

12 THURSDAY The Lord hath need of them Matt. 21:3.

A young African man wearing a bright yellow shirt locked on as the Mombasa Baptist Church was being built in Kenya. His village has no church and no preacher; he only hears teaching of the Bible from those who happen to pass through. "The people here are very fortunate somehow," he said. Boyd Pearce writes from Kenya, "The Mombasa church is one step, but there is other praying that must be done, other dollars that must be given, other lives that must be invested, and other churches that must be built for the people who sit in darkness, waiting." The man in the yellow shirt still waits. Pray for him and Mr. Pearce; Marie Conner, a teacher in China for six years before going to Taiwan; W. J. Webb,* field evangelist and president of the theological institute, Caracas, Venezuela; and Mrs. O. D. Martin, Jr., appointed last year for Sao Paulo, Brazil. Pray for lost people for "the Lord hath need of them."

13 FRIDAY What shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark 8:36

Many people are in such a mad race to gain material things that God has no place in their lives. Things are so important that the cry of a hungry brother cannot be heard. Multi-

tudes are in sin, in darkness, without Christ. Do we let "things" prevent our witnessing to them? Pray that this will not be true in your life. Pray also for H. D. Olive, professor of the theological school in Baguio, Philippines; Mrs. J. A. Parker, teacher and home-church ev. in Santiago, Chile; Mrs. H. E. Williams, missionary to a Japanese language group in Los Angeles, Calif.; Mrs. Celso Villarreal, N. Mex., and Mrs. E. F. Vickers, Panama, working among the Spanish-speaking.

14 SATURDAY And these shall go away into everlasting punishment: but the righteous into life eternal. *Matt. 25:46.*

Mrs. Albert Gammage, Jr., writes from Korea about severe famine and hardship: "One has a barren feeling of helplessness in the presence of such overwhelming human need. This feeling changes to a sense of urgency that borders on desperation when you consider the fact that thousands of these suffering people will step through death's door never having heard the good news of forgiveness and life eternal through faith in Jesus Christ. When I say we need your prayers, I'm as serious as eternal death." Pray earnestly for her and D. H. Thompson, Argentina; W. D. Moore, missionary adviser to Italian Baptists in Rome, Italy; Mrs. W. W. Adams, retired after 34 years teaching in China and Manchuria; R. E. Nicholas, chaplain in the Gaza Baptist Hospital and pastor; Napoleon Gomez, Panama; Mrs. Cirilo Mogeno, Cuba; and A. V. Alvarado, working among the Spanish-speaking in Tex.



15 SUNDAY The Lord hath done great things for us; whereof we are glad. *Psalm 126:3.*

"His name is Ronald and he's nine years old, and black, and his bright eyes will haunt me until the day when I can say to him, 'Come in and stay, we have a teacher for you,'" writes Miss Elizabeth Provenance from

the Carver Mission in New Orleans. More than 600 different persons go to the Mission each month for group activities and until more teachers and space are available, the children's work will be curtailed. Pray for the mission and Jean Stamper, who has charge of the music program; Mrs. W. A. Poe, working in Liberia with her husband and one other couple; Evelyn Owen, teacher in Japan; J. B. Hill, teacher in Nigeria; Mrs. L. G. McKinney, Jr., home-church ev., Hong Kong; Thelma Williams, a nurse at the Baptist Clinic in Hong Kong; and Frances Greenway, a doctor serving in So. Rhodesia.

16 MONDAY Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. *Eph. 6:10-11.*

Baptist work in Cuba has made amazing progress through the years. Now the spectre of communism has reared its ugly, godless head. Christianity and communism are incompatible and completely opposed. Pray for the Baptist people of Cuba and for the lost; for Cuba's government that its leaders turn to God in Christ; for thousands of Cuban refugees in Miami; pray for Mrs. Remedio Gonzalez, Cuba; Miss Neale Young, director of Nigerian WMU work for many years before retiring last summer; W. M. Moore, staff doctor and missionary adviser at the Baptist Hospital in Nigeria; Bonnie J. Ray, retired after 26 years in China and Hawaii; and Lelia Jackson, kindergarten teacher for the Spanish-speaking in Phoenix, Ariz.

17 TUESDAY Create in me a clean heart, O God; and renew a right spirit within me. *Psalm 51:10.*

Today, let us prepare our hearts for 75 days of concerted prayer for renewed dedication to the cause of Christ, for more-than-usual witnessing, for a willingness to do the Lord's work, and lead our children to do his will in their lives. (Read all of *Psalm 51*. David's penitential prayer for cleansing and renewing of his heart. As you read it, let the psalm be your own prayer.) Pray for the year-long observance of the 75th Anniversary of Woman's Missionary Union, that goals which were established through prayer may be reached. Pray for Mrs. E. F. Hall, Jr., teaching in Brazil; Mrs. J. C. Pool, mother and teacher in Nigeria; Ruth Pettit, retired after many years in China and Hong Kong; and Mrs. R. H. Lloyd, Argent

BEGINNING 75 Days of Prayer

18 WEDNESDAY Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee. . . . Be thou exalted, O God, above the heavens: let thy glory be above all the earth. *Psalm 57:1, 11.*

Today we are beginning 75 days when Baptist women will be giving of themselves in intercessory prayer, praying alone in quiet places or with others in prayer retreats. During these days, will you pray even in crowded places, amid the noise and rush of daily living, will you be praying silently as you renew your dedication to God?

As we look forward to the 75th Anniversary year of Woman's Missionary Union, beginning October 1, will you pray with deep concern as you examine your own life for God? Pray that you will help to carry on the tradition of faithfulness and service established through the years by members of Woman's Missionary Union in Baptist churches. Pray that through this observance of 75 days of service, Baptist women will give themselves anew, that others will be reached and won for Christ.

"O God, we bow humbly before thee, grateful for those who have gone before us in serving thee. Help us, O God, during these days of special prayer, to cleanse our hearts and give unto thee our best, our all. Amen."

Pray also for these missionaries: J. R. Saunders, China, retired; D. G. Hooper, Nairobi, Kenya, ev.; Mr. Sinforoso Barrera, Gonzales, Tex., working among Spanish-speaking

19 THURSDAY O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever? Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually. *Psalm 74:10, 23.*

On this second day of special prayer, pray for world awareness, that God will lift you from the little spot which is your world. Lift up your eyes and see a world in tumult, nations rife with dissatisfaction, inadequate clothing, food, and medicine. Lift up your eyes and see people caught up in a quest for freedom not knowing where to turn or how to get it or even what it is. See people in prison for political reasons, people losing loved ones to firing squads, guerilla warfare,

starvation, and disease. Let your eyes fall from the larger scene and see those around you—your neighbors, friends, loved ones, in need of a Saviour. Pray that God will stir our hearts, make us uncomfortable in our comfort, aware of a world in need.

Pray for his missionaries: Mrs. R. L. Lindsey, Tiberias, Israel; Nita McCullough, Abeokuta, Nigeria; J. P. Smyth, Salvador, Brazil, ed.; W. A. Hickman, Jr., Asuncion, Paraguay; Frances E. Roberts, Buenos Aires, Argentina; V. H. Moorefield, Jr., Rome, Italy, ev.; Mrs. James Minnis, Cuba, N. Mex., Ind. ev.; Mrs. Buck Donaldson, Jr., Mbeya, Tanganyika, MD

20 FRIDAY It is a good thing to give thanks unto the Lord. . . . For thou, Lord, hast made me glad through thy work. *Psalm 92:1, 4.*

Have you read carefully the goals which have been set for the WMU 75th Anniversary year beginning October 1? (See page 26.) Have you asked God to reveal your part in this, his work? God has no double standard, asking more dedication of some than of others. He does not expect the same service, but he does expect the same dedication of every Christian.

Wherever you are, whatever your condition, pray that you will be found faithful. Pray that Baptist women everywhere will take the anniversary goals as their very own, realizing that they are the result of much prayer and concern for lost people. Pray for your local Woman's Missionary Union, that women in your church will use the goals as a means of reaching other women who do not know joy in service of Christ, the Saviour.

Pray for Mrs. C. D. Mullins, Oahu, Hawaii; G. M. Bridges, Brazil; Hermelinda Hayans, Panama; T. E. Wginton, Korea; Ethel Horman, Ibadan, Nigeria, ev.; M. J. Anderson, Kowloon, Hong Kong, ed.

21 SATURDAY Serve the Lord with gladness: . . . we are his people, and the sheep of his pasture. *Psalm 100:2-3.*

God uses his people regardless of age or circumstance, if they are glad in his service. Mrs. G. C. Illingworth of Birmingham, Ala., had reared a family and passed her 65th birthday when she was led of God to special mission work in the northwest. Last summer, at her own expense, she traveled through several western states, teaching study courses, leading the women's groups and counseling. "It was a blessing to get a glimpse

of the tremendous burden which she has for the multitudes without Christ," said one who heard her speak.

Pray that every member of Woman's Missionary Union will examine carefully what she is doing for Christ. Pray for enthusiasm and willingness.

"Our Father, help us to hear thy call to the byways and hedges, to our next door neighbor, to those across the street and around the world. Move us, O Lord, to greater service for thee Amen."

Pray for Mrs. D. C. Askew, Tokyo, Japan, Mrs. J. W. Smith, Natanya, Israel, Mrs. Z. D. Reece, Nigeria, ev.; Mrs. D. L. Orr, Cali, Colombia; J. W. Shepard, Jr., Japan, ed.; Mrs. E. D. Wood, Canal Zone, Sp. kg.; Pauline Cammack, N. Mex., retired



22 SUNDAY Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness Psalm 107:8-9.

In Tokyo, Missionary Josephine Randall teaches in the new Baptist Student Center. It is located in the world's largest city where there are 300,000 university students, most of whom are not Christians. They are the hope of Japan, yet they do not know our Christ. The future of our world could depend on what is done to reach these young people and millions like them in all the world. Pray for the young person in your home. Are you pointing him to Christ?

"O God, we pray that not one single life shall be lost to thee because of our failure. Help us to use every means of reaching young people for thee. We pray for those who are working with youth through Sunbeam Bands, Girls' Auxiliaries, and Young Woman's Auxiliaries. In thy name Amen."

Pray for Josephine Randall, Tokyo, Japan, Jose Corrales, Cuba, ev.; Mrs. M. D. Garbarino, Redell, La., French ev.; Raymond Jee, La., RM

23 MONDAY Teach me, O Lord. . . Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart Psalm 119:33-34.

When Christian people know of need, they usually will respond. Have our young people been made aware of the critical need for medical missionaries? The Baptist Hospital in Ghana was in danger of being confiscated by the government when the missionary nurse went home on furlough last September. There was no one to take her place so the director appealed to Miss Eva Brewer, a nurse at Mars Hill College in North Carolina. At the age of sixty, she went to fill the vacancy for a year, returning in time for school this fall. Our hospital in Mexico has been open three years and still there is no missionary nurse. During these 75 days of prayer, let us pray especially for at least two young women who will answer God's call to fill these two vacancies.

Pray for Mrs. W. C. Gaventa, Ogbomasha, Nigeria, A. E. Spencer, Jr., Naha, Okinawa, ev.; C. L. Culpepper, Jr., Taipei, Taiwan, ed.; E. L. Cole, Guadalajara, Mex., MD

24 TUESDAY While I live will I praise the Lord Psalm 146:2.

Through the years Woman's Missionary Union has felt the influence of devoted Christian women. Miss Juliette Mather was young people's secretary for 27 years before becoming secretary of publications and editor of *Royal Service* in 1948. She retired in 1957 but immediately she went to Japan, and later to Taiwan to teach in Baptist schools. Returning home this summer, she said, "All the needs of the college and hospital in Japan listed four years ago are still unanswered."

Let us thank God for faithful women who have given many years of service through Woman's Missionary Union. Thank him for the heritage that is ours and pray for every member of Woman's Missionary Union, in large churches and small, in this country and overseas.

Pray for W. R. Norman, Jr., Jankraspa, Nigeria, MD; Sue McDonald, Singapore, ed.; C. O. Griffin, Manila, Philippines; Enrique Vazquez, Pinar del Rio, Cuba, ev.; J. A. Monroe, Miami, Ariz., among Spanish-speaking

25 WEDNESDAY Thy hands have made me and fashioned me: give me understanding, that I may learn of thy commandments Psalm 119:73.

A young woman on her deathbed could find no rest for her soul. She had been called

a Baptist since childhood but insisted, "I have accomplished nothing that will get me into heaven." She did not know that it is through faith in Jesus as Saviour that we are saved.

Many church members are confused and do not know what to believe. Paul admonished Timothy to give attention to doctrine. A Baptist must know God's Word or he will be an ineffective witness. How can a man speak and live that which he does not know?

During these 75 days, pray for diligence to study and learn God's Word and its teachings about God and man.

Pray for Mrs. M. E. Torstrick, Santiago, Chile, D. J. Spiegel, Brazil, Florvne Miller, Japan, Mrs. C. F. Whirley, Kaduna, Nigeria, Mrs. Carlos Perez, Mrs. Peter Miller, San Blas, Panama, ev.; Richard Mazaner, Fla., Czech ev.

26 THURSDAY God, who commanded the night to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ 2 Cor. 4:6.

Do people know you are a Christian? A young man in Costa Rica went to help the Boyd Suttons prepare to move to Brazil where they were going after a year of language study. He did not know who they were, but soon asked questions that indicated his interest in the gospel. When questioned, he said, "I could tell. You are different."

Jesus set for us the prime example of being in the world but not of the world. Pray for a cleansing of your soul, that you will be a clear light leading others to the knowledge of Christ. Pray that you will live so that no one will question your dedication to Christ.

Pray for Mrs. J. B. Sutton, Rio de Janeiro, A. I. Bagby, Rio Grande do Sul, Brazil, Mary Brauer, Gatooma, So. Rhodesia, M. H. Wilson, Taipei, Taiwan, ed.; Pearl Johnson, Taiwan, G. C. Bond, Ghana, Alma Oates, Recife, Brazil, ev.; E. F. Hallock, Jr., Brazil, publications; George Greene, Nigeria, retired

27 FRIIDAY Sing unto the Lord, all the earth, shew forth from day to day his salvation. Declare his glory among the heathen 1 Chron. 16:23-24.

Thousands of foreign students are studying in the United States. Some are Christians, but many have brought with them heathen religions. Mary Etheridge works among Chinese in Tucson, Ariz. She writes, "Thank you for your love and prayer, your concern and

interest, for all you have done to make Christ known to the thousands in our homeland from all over the world. Many of them would not have heard had you not cared. Some international students will be returning home different, for here they have found Christ. But there are many more who have not found him. Pray for them and for our witness." Pray for these new Christians, many of whom will face persecution at home.

Pray for Mary Etheridge, Tucson, Ariz., Chinese ev.; Pantaleon Molina, Westaco, Tex., among Spanish-speaking; G. W. Pinkston, Indonesia, Mrs. J. D. McMurray, Paysandu, Uruguay, S. J. Lennon, Bangkok, Thailand, Mrs. D. A. Bonnell, Jr., Kitwe, So. Rhodesia, ev.; R. C. Bethea, Bandung, Indonesia, O. L. Butcher, Jr., Bangkok, Thailand, MD; W. H. Berry, Rio de Janeiro, Brazil, publications; Hannah F. Sallee, China, retired

28 SATURDAY Save thy people, and bless thine inheritance: feed them also, and lift them up for ever Psalm 28:9.

This country of ours, blessed with freedom and material wealth, with schools and churches and fine hospitals, falls short of what God expects of us. With church membership at an all-time high, the national crime rate mounts: more than two million major crimes reported each year. Approximately 14 billion dollars was spent on alcoholic beverages last year. We have heard of Christ, but millions have not accepted him. There is much spiritual darkness. Will you pray for our land, that God will save us from the folly of our ways? Will you pray for those who are so blessed, yet are so lacking, for they have not the Father. Pray that your own responsibility for missions will be revealed to you.

Pray for E. C. Branch, Ariz., Ind. ev.; Moises Gonzalez, Cuba, Mrs. W. E. Helton, Bahamas, Mrs. J. R. Cheyne, So. Rhodesia, Mrs. R. L. Bivins, Israel, ev.; C. F. Whirley, Kaduna, Nigeria, ed.; Sarah Wilson, Buenos Aires, Argentina, social worker



29 SUNDAY The Lord also will be a refuge for the oppressed, a refuge in times of trouble. Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings Psalm 9:9,11.

Two men signaled for the missionary to stop. A plane had crashed nearby and they were frantically seeking help. Missionary Calhoun Johnson wrote from Chile, "Our hearts went out in compassion to the men at that moment perishing in the burning plane. Then, too, I thought about the young men by the roadside pleading for help. The two go together: perishing and pleading. People are perishing spiritually, and they are pleading for our help. "There stood a man . . . and prayed him, saying, Come over . . . and help us" Acts 16:9.

Pray for awareness of physical need and suffering, of even greater tragedy in people dying without the saving knowledge of Jesus. Pray that through these 75 days of earnest prayer, Woman's Missionary Union in your church will be an even greater force in the fight against evil.

Pray for D. C. Johnson, Antofagasta, Chile, J. M. Short, Jr., Mex., C. J. Dutton, Cataoma, So. Rhodesia, Mrs. C. E. Kingsley, Limbe, Nyasaland, ev.; J. S. Key, Rio de Janeiro, Brazil, ed.; Reba Stewart, China-Manchuria, retired

30 MONDAY Many are the afflictions of the righteous: but the Lord delivereth him out of them all. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate Psalm 34:19,22.

Recently, a Baptist woman died of cancer in the little village of Aserri in Costa Rica. Just before her death she invited her lost but religious friends and neighbors into her home. "I know that I am dying," she said, "but it brings me no fear. I know that Jesus has washed away all my sin in his own blood

75th ANNIVERSARY Reminders
on July 18 (see page 35) we begin
75 DAYS OF PRAYER

Participate in an Anniversary
PRAYER RETREAT this summer

Subscribe to Royal Service for
someone—now.

and is preparing a place for me, that where he is, there I shall be also!"

Missionary Ted Lindwall tells of hearing people weep and scream and pray to saints during earthquake tremors in Costa Rica. The terror of the people revealed their unreasonable fear of death. The woman from Costa Rica had found the answer to terror.

"O God, we pray for those who suffer without thee, for those who live in fear of death and destruction. Help us to give enough, to be concerned enough, to care enough that thy name will be known in all the world. In the Saviour's name we pray Amen."

Pray for Mrs. H. N. Lindwall, ev.; R. E. Gilstrap, Sr., new appointee, Guatemala; F. P. Lide, Baguio, Philippines, ed.; Althea B. Fuller, Joinkrama, Nigeria, RN

31 TUESDAY O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord the glory due unto his name: bring an offering, and come into his courts Psalm 96:1,3.

"Oh, you care for lost people, all right," said the pastor to his congregation. "You care enough to pray for them. You even study about them and are sad. But you don't love them enough to give for them, to give of your money.

"Oh, yes, I know that you give through your church, not nearly enough, but you give. But you don't care enough to give sacrificially.

"Many of you don't even care enough to give the tithe, but you say you care and you pray. But I wonder if you really and truly pray. And I wonder if you know how to really and truly give. And I wonder if you are really and truly concerned for lost people."

Much less than half of the 1½ million members of Woman's Missionary Union return to God their tithe. Does this reflect unconcern? One of the goals for the anniversary year is an increase of 15% in the number of members tithing. Are you a tither?

Pray for Antonio Castillo, Del Rio, Tex., among Spanish-speaking; Leoncio Yaguilla, Las Villas, Cuba, R. C. Hill, Thailand, ev.; Mrs. E. M. Pine, Oyo, Nigeria, Mrs. J. E. Gyles, Cali, Colombia, ed.; Mrs. W. V. Enette, Brazil, retired; Minnell Graves, Tenn. GWC

ed. educational evangelism
ev. evangelism
GWC Good Will Center
Ind Indian
Kg kindergarten
MD doctor
RM Rescue Mission
RN nurse
* on furlough

SOME THOUGHTS for TODAY

by H. Leo Eddleman

Dr. Eddleman is president of New Orleans
Baptist Theological Seminary.

THE statement "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," (1 Peter 1:23) implies that the Scriptures are not only a record of God's revelation in Christ but are also a part of it. He is the living Word, the Scriptures are the written Word. They become the final court of appeal for information concerning Christ, salvation, his kingdom. Because of the impact of the Holy Spirit from the day of Pentecost forward, the Scriptures became the "perpetuation within the church of the apostolic experience of the incarnation" of Christ.

The lordship of Jesus Christ is absolute. While on earth, he was no mere seeker after truth, nor one who was experimenting with things spiritual, nor a religious wayfarer looking for a higher way. Still less was he a meddling mystic determined not to give up until he could be at one with God. On the contrary, Jesus Christ was and is the Word of God and in him all the fullness of the Godhead dwells bodily. A faith that imposes any man, woman, saint, or angel

between Christ and a soul is not adequate.

"Christ died for our sins according to the Scriptures." Thus the cross symbolizes one of the absolutes among the principles of spiritual life. There is a tragic aspect to life, and Christ epitomized it in his death. Now risen as a living mediator, both his death and present life at the right hand of God mediate redemption to lost men. If "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7), there is no sin left for baptism or purgatory to remove. Even some Protestants regard baptism as necessary to complete the effectiveness of the cross. If the cross of Christ is not sufficient in itself, then the door is left open for a powerful priesthood to control the eternal destinies of men. Yet the office of priest was abolished completely and permanently when Christ died, save as all Christians are priests in Christ (Rev. 1:6).

"There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). This limits the mediator in two ways. First, as to number. There can be only one, not more, regardless of

how saintly. Second, this limits the mediator as to sex. It cannot be a woman. Mary, the mother of Jesus, was a wonderful character, but those who ascribe to her the status of a mediatrix have departed radically from the Scriptures.

When American evangelicalism became weak on doctrine at the turn of the century, a vacuum was left on the stage of national life which was filled by the spirit of secularism and the teachings of sacramentarianism. Today we hardly state our convictions vigorously lest we hurt someone's feelings or mar the trend toward the uniting of all denominations under one canopy.

The stigma of being a nonconformist is difficult to bear. Yet the Scriptures say, "Be not conformed to this world . . ." (*Rom. 12:2*). In the New Testament the churches baptized responsible believers only, and that by immersion. They had accepted Christ as Lord after hearing the Word. This is a major distinctive for a New Testament church and failure to adhere to it fills churches with unconverted members.

Christians can and should fellowship at the personal and community level with people of all kinds of religious backgrounds, without compromising convictions. Such fellowship is all the richer because it is informal and unorganized. This is the pluralism of America and is reflected better in the public schools than anywhere else. Christian love does not call for placing all denominations under one ecclesiastical canopy. This is the fatal path Christianity trod from Constantine (312 A.D.) to the first popes (431-561 A.D.). Christian love begets a spirit of genuine unity at the grass roots level. The sickness of rigid separatism is relatively new to American life, but it has increased dangerously during the last seventy-five years.

What can American Christians do today to make evangelical Christianity more dynamic?

First, they can place unremitting emphasis on precise Biblical theology, taking the Bible at face value.

Second, evangelical Christians must apply

their faith to the total spectrum of life's problems: social, political, racial and economic. People are hungry and suffering throughout the world and if nations dominated by evangelical Christianity do not lead them to a better life, communism will make false promises and try to do so.

God's Word read freely and practiced by those who seek through the power of the Holy Spirit to heed its teachings furnish us with the means to remedy many ills. No nation extensively influenced by the open Bible, regardless of how numerous the sects, has yet gone Communist. Practically every nation that has gone Communist or is dominated by communism today was previously dominated by Eastern and Western branches of Catholicism. Evangelical Christianity with various denominations preaching and teaching on the "open market" (*the market is "closed" in Spain*) has not supplied the ingredients conducive to communism. Check the religions that have prevailed for centuries in Russia, Italy, Cuba, Spain.

Third, Christians must activate themselves in all areas of life. The rugged field of politics has been neglected by evangelicals too long. They have permitted various pressure blocs, religious and nonreligious, to dominate the nation. Evangelical Christians should have at least one good man running for every office every time there is an election of any kind, primary or final. This ought not be necessary but the necessity is being forced on those who would keep America America. Young people should be reared with an ambition to hold public office and to participate in government at the local precinct level.

Fourthly, evangelical Christians should let their statesmen know that they register to vote and will vote against any man who makes concessions in the direction of public tax monies being used for the direct or indirect support of religious institutions.

Finally, evangelical Christians must take Christ's teachings seriously, as seriously as the Communists take communism. Christ can be the chief determinant in every principle concerning life.



Theodore Adams, Barry Garrett, Emanuel Carlson

from WASHINGTON

by Cyril E. Bryant, Editor, *The Baptist World*, Publication of Baptist World Alliance

Baptist Listening Post

The United States Senate took an important vote. W. Barry Garrett, associate director of the Baptist Joint Committee on Public Affairs, was among the newsmen in the press gallery. He phoned his secretary in the Baptist Building a report of the vote count together with an interpretation of its meaning as regards religious liberty. His secretary turned, seconds later, to a teletype. Within ten minutes after the vote was taken, the news story was on the desk of every Southern Baptist editor subscribing to the teletype service of Baptist Press. A few days later it was read in a million Baptist homes.

This is one of many facets of work of the Baptist Joint Committee on Public Affairs, representing the combined concerns of seven Baptist conventions in the United States and Canada. This month we deal with the committee's activity in the political arena, as it seeks to preserve for this and future generations the basic guarantees of liberty for all Americans.

Dr. C. Emanuel Carlson, executive director of BJCPA, is a scholar whose perceptive mind enables him to foresee the relationship of government's pending legislation and administrative decisions to the religious liberty principle. Some proposals that first appear innocent and desirable are found, when carefully analyzed, to involve principles which actually are very dangerous.

BJCPA is not a "lobby," seeking direct influence on legislation. It seeks to do its work by serving as an information liaison between the 20 million Baptists of America and their government. It believes that "informed Baptist people will be faithful stewards of their Christian citizenship."

There are times when Dr. Carlson is in-

ited to present testimony to Congressional committees when proposed legislation bears on church-state relationships. He is invited to consult with administrative leaders who seek to understand the thinking of the citizenry, including Baptists.

But the brunt of Baptist influence in government needs to be initiated in the towns and county seats across America. For this reason, BJCPA places a major emphasis on informing Baptist people. News stories released to the Baptist Press reach you in state papers and in other publications. A monthly publication, *Report from the Capital*,* goes to denominational leaders and a subscription list of interested persons. Special staff reports are sent to key leaders pertaining to crucial administrative or congressional issues. National and regional conferences are called to permit personal discussion on church-state trends.

Baptist people, thus informed by a vigilant listening post in Washington, are alerted to their own citizenship responsibilities. Upon them—and upon you who are reading this report—rests the obligation to talk and correspond with public policymakers in your own area, and so make your contribution in your community to the preservation of freedom. That is the way democracy works.

NOTE: Conventions co-operating with the Baptist Joint Committee on Public Affairs are American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention of America, National Baptist Convention USA Inc., North American Baptist General Conference, and Southern Baptist Convention.

**Report from the Capital*, \$1.00 per year, 1628 Sixteenth Street, N.W., Washington 9, D. C.

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Volume 5, Number 10

July 1962

Forecaster

Prepared by Margaret Bruce, WMS Director

THIS MONTH

President	Stewardship Committee
Enlistment Committee	Anniversary Materials
Mission Study, Enlistment, and Publicity Committees	Out of the Mailbag
Prayer Committee	Publications Committee
	Youth

75 Days

Woman's Missionary Union has set aside a 75-day prayer period beginning July 18, 1962 and concluding October 1, 1962. These 75 days precede the observance of the 75th Anniversary of Woman's Missionary Union.

During this prayer period WMU members are urged to follow day by day the calendars of prayer in *Royal Service*, *The Window*, and *Tell* magazines. It is hoped that these days of prayer will prepare WMU members for a deeply spiritual observance of this important anniversary of our organization.

Prayer Retreats will be held during these days and throughout the anniversary year. Every WMS, YWA, and GA is urged to participate in a Prayer Retreat.

President

3 Months Left

There are three months left in the 1961-62 WMU year. Check again on WMS Aims for Advancement and see if your WMS is achieving its maximum this year.

Will your society achieve 17 basic objectives including one under each Aim? Then you will have led your WMS to become an Approved Woman's Missionary Society.

There are three months left . . . perhaps you can lead your WMS to complete 9 electives, one under

each Aim, in addition to 17 basic objectives. Then your society will be recognized as an Advanced Woman's Missionary Society.

There are three months left a society achieving 17 basic objectives, including one under each Aim, and 18 electives, including one under each Aim, shall be recognized at the close of the WMU year as an Honor Woman's Missionary Society. There are three months left. Will you have an Honor WMS in your church?

Enlistment Committee

Enlist, Enlarge, Improve

In the new WMU Enlistment Week pamphlet sent to WMU presidents, the threefold purpose is stated as enlistment, enlargement, improvement.

To enlist prospects there must be adequate organizations to care for growth, and in order to enlist members in full participation, constant attention must be given to improving the organizational program.

The decision to have an Enlistment Week, the date and choice of faculty, is the responsibility of the WMU executive board. The pastor and education director should be

asked to help in making all plans. Some of the plans will include selecting the date, selecting the faculty, ordering materials, and publicizing the week. Much of the work of Enlistment Week has to be done ahead of time, such as making a survey, setting up new organizations, scheduling meetings, enlisting and training leadership and visiting prospects.

If the WMU Enlistment Week is held the last of September, there will be the regular procedure for organizational divisions, reorganization, and the forming of new organizations. But, if WMU Enlist-

ment Week is held other than at the close of September or the very beginning of October, care must be taken to make necessary adjustments so organizations will be able to receive recognition on Aims for Advancement.

To guide in this adjustment, it is acceptable for each organization resulting from an existing organization to begin with the progress made on Aims for Advancement by the original organization and to mark Aims on all points already

achieved by the original organization. From that time on, each organization figures percentages, etc., in its organization, basing achievement on membership at the organizational date.

See the pamphlet, "WMU Enlistment Week," sent to your WMU president and urge your Woman's Missionary Union to enter into this week of concerted, co-operative enlistment, enlargement, and improvement.

If Elected

If you have been elected or expect to be elected to serve as an officer or a chairman of your Woman's Missionary Society during the coming year, you should go

Ridgecrest WMU Conference

Ridgecrest, N. C.
August 9-15

For reservations at Glorieta, write to Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, N. Mex.

For reservations at Ridgecrest write to Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

Glorieta WMU Conference

Glorieta, New Mexico
July 26 - August 1

or

Mission Study, Enlistment, and Publicity Committees

There's Another One

A new book in the WMU Aims Series is ready for you to study and then to place on your WMU bookshelf for reference. *Enlistment for Missions*, by Helen Fling, (price \$5) from your nearest Baptist Book Store) is the book to be studied this quarter.

The book is written from one

woman to another about a most vital subject. The chapter titles alone should make every woman want to read the book and anticipate class participation. The titles are:

- (1) Woman in Transition
- (2) Woman's Position and Privilege

- (3) Woman and Abundant Life
- (4) Woman's Mission to Woman
- (5) Woman in Missions

Teacher's Helps, price 25c from Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala., have been written by Mrs. Fling and will give much help to those preparing to teach the book.

Remember the following guides when planning the study of this fourth book in the WMU Aims Series.

Choose the best time for your study (in circles or all circles

meeting together)

Select a teacher or teachers who will make good preparation.

Order books well in advance of the class.

Encourage every WMS member to read the book.

Plan with the publicity committee for creative publicity.

Plan with the enlistment committee for enlistment follow-up.

This study of *Enlistment for Missions* should be a great step forward in helping to reach your goal, "Every woman enlisted in WMS"

Prayer Committee

Prayer Requests

A pamphlet giving plans for a 75th Anniversary Prayer Retreat is being sent to every WMU president and to every pastor.

It is the responsibility of the WMU president to lead out in planning Prayer Retreats. Doubtless she will seek the co-operation and help of the prayer committee.

Urge WMS members to clip the following prayer requests from *Forecaster* and place them in their Bibles.

During the 75 days of prayer WMU members are requested to pray.

That we will become better informed about our Baptist doctrines.

That we will become better informed about the entire program and plans of our denomination.

That Baptists will become more effective in dealing with the problems of the world.

For the people of the world and for social justice. For Christians who carry on the work of the church in their occupations, for those involved in racial and social conflict; for the unemployed and disinherited peoples of the earth.

For our country, the world in disorder, for peace. For the Congress and President; for the leaders of nations throughout the world; for all nations that they may move beyond self-interest to a spirit of self-sacrifice and world concern.

For the mission of each church. That our Christian faith with its message of deliverance, hope and peace may be proclaimed amid national jealousies, political antagonisms, and sectional rivalries that exist in the world; that churches may awake and face the task for which God has called them into existence.

For families and children. That our allegiance to family will not subordinate our allegiance to Christ; that the Lordship of Christ may exist over our families; that our imperfect love may be made complete in him; that peace and reconciliation may come to families broken by separation, divorce, death, and desertion.

For those who suffer. For those ill in body and mind; the bereaved; the hungry; the lonely; all those who suffer because of their faith.

For our churches. That our congregation may focus its aim in the direction of service; that we may have the courage to engage ourselves in the warfare with the forces of evil existing in our community, that we may become relevant; that we may give up life and find it again.

That our church members may be equipped with faith, hope and love; that our people may see themselves as ministers of Christ in all areas of their lives; that we shall prove always faithful to our Lord.

For lost people in our own land
For our missionaries who work

among them; for converts who witness to unsaved members of their families. Pray that the Home Mission Board members will be divinely guided; that Southern Baptists will see and have compassion for the lost people here at home.

For lost people in lands beyond our shores. For our missionaries who work in 47 of these countries; for personnel and resources to strengthen established mission work and to reach out into other countries of the world. Pray for the Foreign Mission Board and for ourselves that we may find our places in carrying out the Great Commission in our day.

For Woman's Missionary Union. For every woman enlisted in WMS, for youth in YWA, GA, and Sunbeam Band. Pray for all the unenlisted that their potential for missions may be harnessed through membership. Pray for WMU leaders in societies and youth organizations, in the associations, in the states, and for Woman's Missionary Union of the Southern Baptist Convention.

—From *Prayer Retreat* pamphlet.

Stewardship Committee

Teach Tithing

A quarterly emphasis on stewardship of possessions as outlined in the WMS Manual suggests that emphasis be given to the Bible teaching on tithing during July, August, and September.

A 12-minute film vignette, titled *What First*, is available from your nearest Baptist Book Store. It may be rented for \$5.00 per day or \$15.00 per month.

In the Utilization Guide which

accompanies the film there is material to use as follow-up points for group discussion. This includes the following information which may be used even without the film.

"Christian stewardship requires a person to give at least one tenth of his total income for sharing in the work of his church.

"Tithing is scriptural. It is taught in the Old Testament and New Testament. The New Covenant

does not do away with the Old Covenant. The Ten Commandments are still valid expressions of moral law and are mandatory for Christian practice. Jesus said he did not come to destroy the law, but to fulfill it. This means that tithing cannot be ignored as outmoded practice, when in reality it is scriptural truth.

"Tithing strengthens kingdom work in all its aspects. Where tithing is not taught and promoted, there results less money for gospel

endeavor and mission enterprise. Stress on tithing does not place an upper limit on the money given, only a lower limit—ten per cent is the minimum. Worthy stewardship requires that a person acknowledge God's bounty by a return commensurate with the added surplus of his income.

"Tithing is a blessing to the person who gives. A person who tithes knows that he is doing what he should—that he is doing God's will—that he is doing the right thing."

Anniversary Materials

The Newest...

The newest for WMU workers are the 75th Anniversary materials below. Order yours early and be ready for the beginning of the anniversary year, October 1, 1962.

Anniversary Seals, large, 25c for 25; small, 15c for 25 (available June 1).

Just a few uses are to place them on letters, cards, invitations, gift enclosures, and year books.

Anniversary Program Covers, 25c dozen.

For banquets, luncheons, breakfasts, missionary program meetings, etc.

Anniversary Place Cards, 35c dozen.

For all kinds of state, associational and local WMU meetings where people meet and eat. May be used as gift enclosure cards, too.

Anniversary Bookmark, 25c dozen.

Use to promote reading of *World Awareness*, the WMU history, and to promote reading and giving of

Bibles, Scripture portions, and other Christian literature.

WMU Pin, 14K gold with 2½ point diamond, \$10.00.

Give this unusual WMU pin to your anniversary chairman, retiring president, president during anniversary year, pastor's wife, to a friend or relative, or buy one for yourself.

Anniversary Prayer Retreat Pamphlet, 5c.

Use the Prayer Retreat Pamphlet to keep before WMS members the 75-day prayer period and the prayer requests listed in the pamphlet. WMS presidents and prayer committee members will use the pamphlet in planning Prayer Retreats.

Special Cooperative Program Presentation, "To All the World Through the Cooperative Program," 10c.

Use the presentation at a time when the largest number of people in your church may learn of the Cooperative Program.

Out of the Mailbag



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

Individual Monthly Record Sheets (25 for 25c; 50 for 50c; 100 for 75c) and the WMS Circle Report Book (25c) simplify reporting. These may be secured from Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala.

There is no WMU report book. Two copies of the WMS midyear and annual reports are given to the WMU president, she keeps one and forwards the other to the associational WMU president.

Q. We are in the process of organizing two Woman's Missionary Societies in our church. Who writes the by-laws for each WMS and how are they amended?

A. The WMS president appoints a by-laws committee. After the committee writes the by-laws they are brought to the Woman's Missionary Society for adoption. Suggested by-laws for a WMS are given on page 129, WMU Year Book. Article XI suggests that the by-laws may be amended at any regular meeting of the society by a two-thirds vote of the members present, provided the amendment has been submitted at a previous meeting.

Q. Explain the WMS plan of reporting when there is more than one WMS in the church.

A. Each WMS has a secretary and it is the responsibility of the secretary and the WMS president to compile WMS reports. A midyear progress report is due April 5, and an annual report October 5. Each WMS needs a WMS Report Book (distributed according to state plan) for compiling these two reports which are given to the WMU president. The WMU secretary and the WMU president send reports from each WMS, YWA, GA, and Sunbeam Band to the associational WMU president.

Q. What is the function of the WMS executive board? the WMU executive board?

A. The WMS executive board hears reports from officers and chairmen, checks progress on Aims for Advancement, makes plans for months ahead, and co-ordinates all WMS work. The WMS president serves as chairman of the WMS executive board and, with the cooperation of WMS officers and chairmen, leads in all WMS work. She also serves as the connecting link between the WMS and WMU executive boards.

The WMU executive board is the co-ordinating and promotion body for all phases of WMU work among the Woman's Missionary Societies and the youth organizations. The WMU executive board is composed of the WMU president, vice-president, secretary, treasurer, WMS presidents, YWA director, GA director, and Sunbeam Band director.

Publications Committee

Each One Give One

"Each one give one" is the slogan which has been adopted to encourage every WMS member to give a Royal Service subscription to a friend, relative, neighbor, or an institution. The publications committee will seek to have 100 per cent of their members sending a

gift subscription. Each subscription must be clearly marked "gift subscription" in order that we may send a card announcing the gift and the giver.

The next quarterly bulletin sent to WMS presidents will give further information about the plan.

Youth

Going Camping?

YWA and GA camps are never-to-be-forgotten experiences and WMS members want to help GAs and YWAs have these experiences.

Do the girls need help with transportation to camp? Are there some whose parents cannot afford to send them?

Talk over these and other needs in your committee meeting. Then take your recommendations to the WMU executive board and there plans will be made for helping your GAs and YWAs go to camp.

No doubt WMS members will be needed to help with Day Camping for 8-year-old Sunbeam Bands. In the pamphlet by that title the suggestion is made that WMS members may serve on the camp staff or help with the food. They may be needed to take the boys and girls to the camp site each morning, and in the late afternoon to take them home.

Help WMS members whose chil-

dren are going to camp to know the objectives of WMU camps so that they can guide them in preparing for camp.

Some of the objectives of WMU camps are:

To learn how to live together by Christian principles.

To grow in knowledge of missionary facts and information.

To grow in appreciation of others and in ability to make worthwhile contributions.

To make new friends.

To appreciate the world of nature which God has made.

To enjoy the simple life of camping.

To learn organizational skills.

To realize that having fun can be a part of God's plan.

To develop spiritually and to discover God's will for the Christian.

—Adapted from "Objectives of a Day Camp for 8-year-olds"