

AUGUST 1962

GUATEMALA

HONDURAS

COSTA RICA

PANAMA

**GUATEMALA**

**COSTA RICA**

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# Mrs. Mathis Visits



Missionaries Frances Roberts (WMU field worker) and Mrs. Anne Margrett (interpreter for Mrs. Mathis), Mrs. Lidia de Alarcon, vice-president, Mrs. R. L. Mathis, Miss Pluis, and Mrs. Nydia de Bedrosian, vice-president of Argentina WMU convention.

## Argentina

### for WMU Conference

WASPERS in a small amphitheater with the sunset glow on the mountains as background: women praying two by two for their own work and for Baptist women's work around the world: these were among inspiring moments of the second Woman's Missionary Union summer conference in Argentina, held February 19-March 2 at Thea, Argentine Baptist assembly grounds.

Attending the conference were 87 women and 33 children, representing 36 Woman's Missionary Societies throughout Argentina. Miss Teresa Pluis, Argentine WMU president, was conference director; and Mrs. R. L. Mathis, of Waco, Tex., president of the Southern Baptist Conventionwide WMU, was principal speaker. (Read Mrs. Mathis' account of her trip on page 20.)

"It was an inspiring sight to see the women meeting prayer partners for prayer before the rising bell, during a morning break, in the afternoon, or at night before retiring," says Miss Frances Roberts, Southern Baptist missionary who is field worker for the Argentine WMU.

Miss Roberts reports that during the past year Argentine women have had several firsts: their first summer conference in February, 1961, the first national girls Auxiliary congress, publication of a WMU Year Book, beginning of a quarterly bulletin, and provision of support for their national young people's secretaries without outside help.

## W DEPARTURE in LATIN AMERICA

by Frank K. Means

Dr. Means is secretary for Latin America, Southern Baptist Foreign Mission Board.

SOMETHING new in missionary administration has been put into operation in Latin America. It is the new Field Representative Plan which went into effect on January 1, 1961. The purpose of the plan is to keep the Board and the missionaries on the field close together. In fact, it is hoped the plan will draw them even closer together.

Under the plan, the Latin American area has been divided into four fields: The North Field, the Central Field, the South Field, the Brazil Field.

Field representatives in each area retain missionary status. They work in close liaison with the secretary for Latin America in interpreting Board policy to the missionaries, and in (2) interpreting needs and requests of missionaries to the Foreign Mission Board.

Each field representative and his family selects a place of residence in the field in terms of its accessibility to countries and stations. Since there are ninety-two stations in Latin America (towns or locations where missionaries live), each field representative has a number of places to visit at regular intervals. He tries to visit all mission stations as often as possible. He seeks to have close contact with every missionary in his field. In his pastoral relationship as field representative, he stands ready to share in the missionary's plans, problems, and personal emergencies or tragedies.

The Latin America secretary continues to visit all the fields. The field representative travels with him in his field unless there are circumstances which make it difficult for him to do so.

Each Mission has certain stated meetings

Dr. Means meets with Latin American field secretaries for briefing session and for projecting future plans for Southern Baptist mission work in that area.



which are very vital to the well-being of the work. These include the annual Mission meeting, executive committee meetings, and meetings of other committees or denominational groups. The field representative attends the annual Mission meetings in his field, except when he is on furlough, and when possible and convenient he attends meetings of executive committees. He makes himself available when circumstances or valid emergencies call for his presence.

Two other kinds of meetings require his attendance. One is a visit to the language school at least once each school session to become acquainted with the appointees who are on their way to Missions in his field. The other is a periodic briefing session, attended by all field representatives, with the area secretary in Richmond. Two such briefing conferences have been held. The first was in December, 1960, just before the Field Representative Plan became operative, and the second met in Richmond in February, 1962.

These men spent the first year in becoming acquainted with the plan and how it operates. It was necessary for the field representatives and the area secretary to be in frequent contact so that all would give the same interpretation to policies and procedures. Having achieved this very important basis of working together, the second briefing conference proved to be valuable from the standpoint of projecting future plans for the work in Latin America.

Field representatives take furloughs like any other missionaries. Their term of service is determined by the term of service in the Mission in whose territory they reside. During furlough, they continue to function by means of correspondence and reports, although this functioning necessarily is more limited than when they are on the field. The area secretary, on the other hand, gives more direct attention to a particular field while the field representative is on furlough.

Although the Field Representative Plan has not been made operative in the Orient or Africa, Europe and the Near East, it

does enjoy the full confidence and approval of the Foreign Mission Board and the Latin American Committee. The Latin American Missions also have enthusiastically endorsed the plan, the field representatives, and the way the plan has operated since its beginning in 1961.

**NORTH FIELD** area is made up of Costa Rica, Guatemala, Honduras, Mexico, and the Spanish Publishing House in El Paso, Texas.



James D. Crane,  
Field Representative  
for North Field

Mr. Crane works with the Missions in the North Field, and is a native of Texas. Educated in the University of Texas, Southwestern Baptist Theological Seminary, and the University of Mexico, he sought appointment for missionary service in Mexico in 1945. His first assignment was as a field missionary. Later he became president of the Theological Seminary, Torreon. He is highly effective as a preacher both in English and Spanish. In fact, he was the interpreter for Billy Graham's associate evangelist during the campaign earlier this year in Cali, Colombia. The Cranes, with their four children, make their home in Torreon, Mexico.

**CENTRAL FIELD** includes the Caribbean area—Bahamas, Colombia, Ecuador, Peru, and Venezuela.



Charles W. Bryan,  
Field Representative  
for Central Field

Mr. Bryan is also a native Texan. His educational background includes study at North Texas Agricultural College, Baylor University, Southwestern University, and Southwestern Baptist Theological Seminary. Prior to appointment as a missionary, he served in the Navy and as pastor. The Bryans were appointed to Costa Rica in 1950. At the request of the Board, they transferred to Peru in 1957, where he was pastor of First Baptist Church, Lima. He has remarkable gifts as an administrator and pastor. The Bryans, upon accepting the field representative assignment, moved from Lima to Cali, Colombia.

**SOUTH FIELD** area is Argentina, Chile, Paraguay, and Uruguay.

Hoke Smith, Jr.,  
Field Representative  
for South Field



Mr. Smith is a native of Florida and was educated at the Citadel, University of South Carolina, and Southwestern Baptist Theological Seminary, where he received the Doctor of Theology degree. Service as pastor of churches in Texas preceded missionary appointment in 1952. Since completing language study, Dr. Smith has been professor of New Testament in the International Baptist Theological Seminary, Cali, Colombia. He has the esteem of students, national co-workers, missionary colleagues, and co-workers in other denominations in Colombia. He was largely responsible for arrangements for the Billy Graham crusade in Cali earlier this year. Although the Smiths live in Cali now, and will continue to do so until furlough time in the middle of 1962, they will take up residence in the South Field after furlough has been completed.

**BRAZIL FIELD** area is Equatorial, North, and South Brazil Missions.

H. Victor Davis,  
Field Representative  
for Brazil Field



Mr. Davis is a native Georgian. He attended West Georgia Junior College, the Atlanta Division of the University of Georgia, and Southern Baptist Theological Seminary. Five years of service in the U. S. Army and work as a pastor preceded his appointment as a missionary in 1953. His first assignment was as a field missionary. An unusual background in business training as well as a happy ability to work well with others in difficult assignments, equipped him to serve as acting treasurer for the three Brazil Missions, and later as All-Brazil auditor. In addition, he is pastor of a large church in Rio. His background in bookkeeping and accounting has made possible a unique contribution to the financial aspects of the work in Brazil. The Davises make their home in Rio de Janeiro.

THREE SEPARATE assignments accepted by James Crane, field representative for the North Field, illustrate some of the opportunities the field representative has. In Guatemala, for example, he was present when the Mission projected a long-range plan of action for the next five years. His counsel and assistance was sought and appreciated. In Honduras he was invited to be the evangelist for the first city-wide crusade in Tegucigalpa, the capital. Large crowds attended, quite a number of decisions were registered, and interest in Baptists—who they are and what they believe—was considerably heightened. The Costa Rica convention invited him to deliver two messages in their annual meeting.

## COVER

Out of your study and reading of **ROYAL SERVICE** this month, you will be able to more accurately visualize the work being done by Baptists among whom our missionaries work in Central and South America. Read "New Departure in Latin America." Circle members will continue a study of communism. Read "A Visitor in Red China" to get a glimpse of what a country because under communism.



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# Royal Service

The Missions Magazine for Southern Baptist Women

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# Sunbeam NURSERY

## IS NOT NEW

by Mildred R. Avery

During Sunbeam Focus Week, August 12-18, organize or improve your Sunbeam Nursery. Examine your Sunbeam Bands for good work, adequate leadership and facilities. What about your World Friends for eight-year-olds?

**T**HE Sunbeam Nursery is not new. It has been tried and proved. It has been tried and proved in staid old First Baptist and also in a church organized less than five years ago. I once saw organized new WMS circles of young mothers as a result of a Sunbeam Nursery. We know there are advantages for both child and mother in a well organized, functioning Sunbeam Nursery.

But I think every church should provide Sunbeam Nursery for the sake of the child. A very young child's missionary training cannot safely be left to accident any more than for the child four through eight in other Sunbeam Band organizations. The quality of experiences provided during earliest years determines in great measure both character and personality development of a child. "An arrow warped in the making will never shoot straight!"

An adequate, functioning Nursery Department in a modern church is an encouraging sign of an improved tomorrow. Well equipped nursery rooms, qualified teachers, and improved curriculum materials make a significant contribution to a growing child during his most impressionable years. Sunbeam rooms are a loved area of activity.

Subject of Sunbeam Nursery is to

make a child feel loved and wanted. We know that even bed babies respond to loving treatment. "Children feel love as adults feel the sun."

It is important that those chosen to work in Sunbeam Nursery know how to communicate with small children. Also they should be active members of Woman's Missionary Society with a love for missions and a concern that children learn to love others for Jesus' sake. It also is imperative that adults who work with children have attitudes which transmit to children a security and reliance upon God. "Attitude is what you know plus feeling."

Sunbeam Nursery helps a child to enjoy coming to church. He anticipates his experiences there. A three year old on Sunday morning may come in singing. "David likes to go to church. David likes to go to church." If he is happy in his surroundings on Sunday morning he will be happy on Monday morning—in the same room with the same equipment.

In Sunbeam Nursery a child is guided to a beginning awareness of God and to know that Jesus is his friend. As the Nursery child sings, "Jesus, Jesus, I love Jesus. Jesus,

Mrs. Avery is the wife of a pastor in Huntsville, Alabama.

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Jesus. He loves me" a gradual process of learning is beginning.

From happy experiences at church, a child comes to associate his feeling of security, safety, and contentment with God. And, early in life God comes to hold an important place in his life.

Nursery children are taught the Bible, not memorizing words, but through experiences with the meaning of Bible truths. When Susan helps Kirk the alert leader comments, "Susan, I'm glad that you helped Kirk. The Bible says be kind."

A two year old places his hand between the pages of the Bible. The leader opens the Bible to the picture of Jesus and the little children as she sings, "I open my Bible, what do I see? A picture of Jesus, He loves you and me."

Children in the Sunbeam Nursery are also guided in early stages of learning about sharing and loving others. They sing, "You take your turn, I'll take my turn. Now it's your turn, now it's mine." Through association with other children a child gradually learns important lessons in getting along with others. In sharing space and equipment under the guidance of an understanding adult, he sings from his heart, "Share with one another. Share with one another. This is the happy way. Share with one another."

For all these reasons and others, I say that every church needs a Sunbeam Nursery for the sake of the child.

A Sunbeam Nursery should also be provided for the sake of the mother. To the modern mother, vitally interested in missions, the Sunbeam Nursery meets a need. With a nursery planned and equipped for the needs of the child, staffed with a sufficient number of women who love and understand children and missions, a mother has opportunity to participate regularly in the full program of Woman's Missionary Society.

I've known young Baptist women who were not particularly interested in missions. But because a Sunbeam Nursery was provided and because a Nursery age child

loved to go to church, the mothers enrolled in a circle. Also friendship with mothers having similar interests were a source of inspiration and help. In a very short time these women were vitally interested in the entire program of Woman's Missionary Society. They quite probably never would have been enlisted had a Sunbeam Nursery not been provided.

Those who are privileged to work in Sunbeam Nursery should ever be mindful of the fact that they are not only laying a foundation for the child's beginning missionary education, but they are affording mothers opportunity to make a vital contribution to the cause of Christ as they work in WMS.

When I see a tiny baby in a bed at Sunbeam Nursery time on Monday in our church, I not only see the baby whom I want to make feel he is loved and wanted, but I see his mother enjoying a circle, sometimes several blocks from the church. A three-year-old, building with blocks a hospital "to take care of sick people" leads me to visualize his mother who, as community missions chairman, has planned regular visitation to a hospital nearby. A mother, conscious of mission needs continues to teach her child missionary concept when both are at home together.

He who loves little children said, "A little child shall lead them." This we have seen with our own eyes. It has been proved true in our experience. I have often seen a little child lead his mother into the way of missionary education.

**Touch and Tell**, by White (pa. 60c, cl. \$1.00) is a new book which Beginners and older children will enjoy. Copies from Baptist Book Store. *small friends, there is one of the rhymes:*

Dad's beard feels scratchy  
When he kisses my ear,  
Takes me off to bed,  
And calls me his dear.

Order  
a your  
arming

## from WASHINGTON

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

### Baptist Witness for Religious Liberty

Baptists have cherished the concept of separation of church and state ever since John Smyth, the first of modern day Baptists, declared in 1609 that a man's conscience in matters of religion is not subject to the dictates of any earthly ruler. We have also applauded Roger Williams, Thomas Jefferson, and other American forebears who made religious liberty an integral part of the nation's constitutional law.

Religious liberty is, in fact, one subject on which all Baptists of North America unanimously agree. Seven Baptist conventions in the United States and Canada, with a total membership of 20 million, work together in the Baptist Joint Committee on Public Affairs. (See July column for list.)

From its offices on fourth floor of the Baptist Building, just a few blocks from the White House on Washington's Sixteenth Street, the BJCPA bears witness to Baptists, to government, and to other religious bodies concerning Baptist tenets on soul liberty and church freedom.

Dr. C. Emanuel Carlson, executive director of BJCPA, sees "religious liberty" as more than a slogan, and "church-state separation" as more than a battle cry.

With the thoroughness of a scholar, this former college dean focuses upon the Bible for the basic concept of man's inalienable right to absolute freedom in his relationship to God. "There were Baptists long before there was a First Amendment," he reminds us. Religious liberty is basic to the New Testament concept of personal faith and thus is fundamental in Baptist doctrine and practice.

It is good to view the continuing contribution Baptists are making in interpreting

the fundamental principles which make religious liberty a necessary civil right.

Baptists attending a BJCPA conference in Washington a few years ago were shocked when in round-table discussions they realized the denomination has not been wholly consistent in its practice of church-state separation principles. While we had deplored the more obvious threats to church freedom, we had at times allowed our own institutions to be pulled into dangerous fringe areas. These conferences have continued annually. Formerly "gray" areas of practice have come sharply into focus as Baptist conventions, both state and national, review their policies.

This is opening up a new field of work—a field Dr. Carlson and his colleagues call "correlation." Regional conferences are being planned at the invitation of state leaders, so that present practices and future plans can be viewed through the eyes of consecrated consciences.

Another field of activity, which the Committee calls "public relations," brings BJCPA personnel into consultation with the leaders of other religious denominations. These other churches recognize the heritage of Baptist leadership in religious liberty study and practice, and they often ask for guidance in their own activities. Baptists from all nations share Dr. Carlson's research as he serves as chairman of the Baptist World Alliance Commission on Religious Liberty and Human Rights.

These are some of the ways in which Baptists of America, through their joint committee, are holding up a torch for advancement of the principle of complete freedom in matters of religion.

# A Visitor in



## RED CHINA

by Robert S. Elegant

**T**HE NEWS FROM COMMUNIST CHINA IS BAD. And both natural and man-made calamities make it likely that the news will be worse in the next few months. If the Chinese nation were either an individual or a corporation beset by comparable difficulties, it would already have been naturally or legally dissolved. But the People's Government continues to rule China, somewhat in the manner of other Asian regimes which endure though they have lost all justification for being except inertia.

From the moment the infrequent visitor from the West arrives at Canton, the metropolis of the south, he is surrounded by signs of decay the regime cannot hide. He may dismiss the bedraggled railroad carriages and the woebegone look of his fellow passengers during the three-hour ride from the Hong Kong border as characteristic of immemorial rural China, unaware that both these carriages and their passengers looked quite different three years ago. But he is invariably struck by the cavernous and unpainted Canton Railway Station, where pinch-faced countrymen and women

compete to carry his bags for the equivalent in "people's banknotes" of two or three cents.

His car carries him through streets where he sees only a handful of other motor-driven vehicles and a few animal-drawn carts; most goods and passengers are moved by human labor. If his route is not carefully chosen to avoid the backstreets, he notices that they have a strangely bare look. All metal fittings on doors and windows were removed for scrap, along with household utensils, during China's drive to double and redouble her steel production by utilizing a multitude of minuscule "native" blast furnaces.

There are block-long queues before official food stores and swarming outdoor markets where private enterprise reluctantly been permitted to return to China.

Mr. Elegant is chief of Newsweek's Asian bureau. His most recent book is *The People of Peking and the Overseas Chinese*, \$4.95. His new book, *The Mind of China under Communism*, will appear soon.

after the nation was completely "communalized" in 1958-59. There are men and women scrabbling in refuse piles for bits of food and begging from passers-by. While the foreigner need not fear the food thieves who beset returning overseas Chinese, he nevertheless can see large groups idling on street corners or performing their tasks with obvious bad grace. The police carefully ignore these misdeeds in a nation which boasted only a few years ago that it had abolished begging—a nation where idleness and theft are crimes of equal gravity.

The visitor cannot see the symptoms of deeper rot. He is probably not aware that the youth of China are in a revolt so acute even official publications must report their dissatisfaction. The generation which is just adult argues volubly that the Draconian measures enforced to industrialize China cannot hope to succeed. It complains bitterly at the Communist party's demand that it pass its days in "constant struggle" even though the hierarchy itself knows no deprivation.

Not can the casual visitor see that all China's "intellectuals" are fighting a passive war against the Government, which alternately wooes and denounces them. This civil war is infinitely more debilitating than it would be elsewhere. In Chinese the term "intellectuals" mean literally "those who are aware of things" and, in practice, the group includes everyone with the equivalent of an American grade-school education.

The new arrival generally does not realize, either, that the incorruptibles of the Communist party—the cadres who are the nerves and muscles of the regime—are so broken by disillusionment and self-seeking that minor corruption has once more become a way of life in China. He cannot, however, help realizing that something is extremely wrong in China; the severe food shortages have exacted obvious tolls. If there is no evidence of wracking famines in China today, it is because the Government, to its credit, has spread its marginal food supplies over the entire nation. Peking

has distributed deprivation equitably.

The Communist regime, contemplating 12 years of truly heroic efforts gone awry, publicly puts the blame upon natural catastrophes; privately it lays much of the responsibility to grudging and inadequate Soviet aid. The weather and Russian parsimony have indeed contributed much to the creation of the present Chinese impasse, though the complaints come somewhat incongruously from the lips of a regime which, only a few years ago, acclaimed Russia's assistance in tones as stentorian as its boasts that massive water-conservation projects were making China's vulnerability to floods and droughts a thing of the past.

Confronted with the erosion of its authority by the irrepressible discontent of hundreds of millions living on the bare edge of subsistence, the regime has had no choice but to modify the harsh policies by which it sought to reach its fantastically ambitious goals. . . .

The regime's failures are not limited to the dominant economic sphere. After nearly 12 years, it is quite clear that "thought reform"—better known as "brainwashing" in the West—has failed to make the Chinese masses absolutely responsive to the will of their Communist masters. Equally disastrous for the Communists was the transformation of the dedicated enthusiasm, which existed until 1957-58, into a contemptuous resentment of the Communists and all their works.

The intellectuals were alienated by the Hundred Flowers Campaign of 1957, when they were first invited to express their criticism by a complacent regime and then severely punished for accepting that invitation. The masses were alienated between 1958 and 1960 by the creation of the rural and urban People's Communes, with their minute organization of every aspect of life and their enforcement of 16-hour working days on wholly inadequate diets which have made China a nation of semi-invalids. The land simply could not support China's people and also provide the capital needed

for industrialization.

Peking has now withdrawn almost all its harshest measures and has even spent much of its treasured foreign exchange on the purchase of food abroad. The Communists have abandoned for the moment their grandiose plans for industrialization. So far this year, between 20 and 40 million men and women have been shifted from work in the cities and in factories to tilling the soil. Factories work half days in major cities, and a number of light industrial plants have closed.

Although the Communists show no signs that they will ever relinquish the ideal concept of "collectivized life" in People's Communes as the "stepladder to the paradise" of true communism, Communards are now allowed to work their own small plots with the Communes' tools, and cadres are instructed to grant laborers free time for their own tilling. The Communards are even allowed to sell their produce in the "free markets" the Chinese Communists have reluctantly decided to tolerate—after failing to suppress them. The Party has explained weakly to its troubled zealots that such markets are "compatible with socialism."

Despite concessions, the events of 1957-1958 are the great watershed in the history of the People's Republic of China. At least two decades will have to pass before Peking can again enjoy the enthusiastic support it knew before that time. Most discouraging to the hierarchy is the fact that "retrogression" to barely tolerable conditions means it must postpone all its most cherished plans. The regime has every intention of once more stepping forward briskly when the people have been mollified, although realistically it can only look forward to a recurrence of the present crisis—something the arrogant Communists cannot bring themselves to recognize.

"The steam has gone out of the Chinese revolution," said a diplomat upon returning from Peking. "Like a locomotive seeking to haul a heavy train up a steep hill, it's now slipping backwards."

It is impossible for any individual—outside China or inside—to determine the actual state of affairs everywhere in that vast country. But the cumulative evidence portrays a nation where intense suffering has afflicted 650 million persons and has shaken the Government's authority. The Communist leadership responded to the first realization of failure in 1960 by proclaiming its sponsorship of a violent "liberation movement" for all the underdeveloped nations of the world. It carelessly accepted the likelihood that such revolutions, ignited and led by international communism, might provoke nuclear war, which it declared was, in any event, "inevitable." The continuing ideological quarrel between Peking and Moscow, on internal as well as external matters, arose when first effects of failure were felt in Peking.

The present crisis in China was brought about by excessive aspiration. It has demonstrated that the Communists cannot attain their high-flown ambitions. It has not demonstrated that they are incapable of maintaining their hegemony over China. The present retreat, promising a modicum of relaxation, will probably improve conditions slightly. That prospect is much more appealing to an exhausted and half-starved populace than any call to arms against the regime could possibly be.

The West, therefore, must not expect a major revolt against Communist authority. Actually, revolts have occurred every week since the imposition of the People's Communes in 1958. Peasants have starved or killed their foremen on many occasions; they have attacked Commune and Party offices and sacked food stores. Workmen have refused to work and cadres have ignored Government directives.

None of these continuing small revolts has really threatened the regime's existence; nor has passive resistance by hundreds of millions of peasants, although it is the present wave of relaxation. Since 1958, a large-scale revolt against Peking's authority has been conceivable. This was true before, but it is the thinnest of possibilities.

A successful revolt against the Peking regime will probably come from its own rank. The Communist party has repeatedly admitted that the "factional" splits do indeed exist—even within the Central Committee. Presumably, either the "moderates" or the "extremists" could seize power to enforce their own policies. They could hardly do so, however, without the support of a powerful segment of the armed forces, which are now so closely tied to the Party that an independent military revolt is most unlikely.

In any event, a realignment of power will probably occur after the death of Mao Tse-tung, who is now almost 68 and showing the strains of a hyper-active life. Either case conjures up a fearful possibility. A

new group of Communist leaders in China, necessarily insecure in their power, might well pursue external policies even more aggressive than Peking's present strategy.

Continuing deterioration could conceivably result in a breakdown of the Communists' administrative machinery and the passing of their regime through attrition. But such deterioration will probably be averted by the wave of relaxation. Thus, for the foreseeable future other nations would be wise to reconcile themselves to living in a world which also includes an aggressive and unhappy China under the Communists. They might also season their fears with facts—and their wishful thinking with realism—Reprinted by permission of Willis Kingsley Wing.

## New WMU Staff Member

by Alma Hunt

MISS BETTY THOMAS has joined the WMU staff as editorial-promotion associate in the Sunbeam Band Department. We all welcome her!

Miss Thomas is the daughter of Mr. and Mrs. W. L. Thomas of Joanna, South Carolina. She had not only the influence of a Christian home but of the First Baptist Church as well. In addition to her parents, Betty feels she owes a debt of gratitude to Rev. James B. Mitchell and his wife. Mr. Mitchell was her pastor at the time she made a decision regarding her life's work.

She became acquainted with WMU as a member of Girls' Auxiliary in which she gained recognition as Queen. Then followed experience in Young Woman's Auxiliary and Woman's Missionary Society.

While working in the church at Joanna, Miss Thomas had experience with children in the WMU organizations and in the church kindergarten.



Miss  
Betty  
Thomas

Miss Thomas has an excellent background of knowledge and experience in the total church program gained from almost five years as promotional secretary at First Baptist Church of Joanna and in the association.

She received the degree of Bachelor of Religious Education from Southwestern Baptist Theological Seminary with a major in Childhood Religious Education.



# CENTRAL AMERICA:

## Guatemala Honduras Costa Rica



### "A New and Living Way"

by Mrs. Ralph Gwin

#### PROGRAM OUTLINE

Opening Hymn  
Call to Prayer  
Introduction  
"Tell the Difference"  
Costa Rica Bridges the Continents  
Guatemala, A Colorful Nation  
Honduras, Rugged with Mountains  
Questions from the Audience  
Closing Devotional Thoughts  
Prayer

#### To the Program Chairman

The program will lead itself to presentation by the chairman and these other people, the chairman giving the introduction and directing the game at the beginning. After the "experts" have spoken, the chairman will call for the questions which have been copied and given out to members in advance. This will seem spontaneous if the questions are not numbered, each participant asking her question as she will. The chairman may give the closing thoughts, or ask another to do so.

For "experts" secure three points who will master the material and present it without use of the magazine. Each expert

has a placard designating her area: Costa Rica, Guatemala, Honduras.

Use a world map, or map of the Americas, place a "frame" of black construction paper over the Central American area. Now use a big sheet of paper and sketch the outline of the area included within the frame. Make cutout maps of Costa Rica, Guatemala and Honduras, locating the capitals and centers of mission work. As each expert begins to speak, the program chairman may add the cutouts to the large outline map.

#### Opening Hymn

Call to Prayer: See page 28

#### Introduction by Program Chairman

Have you longed sometime to go to far-away places with strange and fascinating names? Then you surely will be interested in the geographical area with which we are concerned today. Not so far away, perhaps, but where else in all the world than in Central America will you find such fascinating names? Just sample these: Chichicastenango [chee chee cast NAHN go], Quezaltenango [kay shal tay NAHN go], Tequigalpa [teh goosay GAI pa], Alajuela [a la hoo WAF la]. Such names roll off the tongue with the sound of music that seems appropriate to the tropical area where they are located. Central American republics are just as intriguing as the sound of their cities.

We have three "experts" today to share with us their knowledge of these three Central American countries where Southern Baptists have missionary work. Our "experts" will tell us something of the geographical and historical background, and then they are going to answer your questions about mission work.

First, however, we are going to play a little game which we will call "Tell the Difference," just to find out what you already know about Costa Rica, Guatemala and Honduras. I will read a true statement involving either to Costa Rica, Guatemala, or Honduras. You, in the audience, will call

out the correct country in answer. (No fair looking at the answers!) If you give an incorrect answer, or if you do not know, then the right expert will stand (when called upon) to give the proper answer. (An example: "My people are called Ticos." This statement is true of Costa Rica. The name derives from a suffix meaning "small" and is used so frequently by Costa Ricans that they have come to be called "Ticos" themselves. If you cannot identify the country, I will turn to the panel and our Costa Rica representative will stand and give the answer: Costa Rica.)

#### "Tell the Difference"

(See next page for correct answers.)

1. My country has thirty-three volcanoes.
2. I am the third largest banana exporting country, although in the 1920's I was the largest.
3. I am called the "Switzerland of the Americas."
4. Ancient Mayan [My an] Indians once lived here.
5. Columbus gave me my name—a word meaning "depths," because of the deep waters off my coast.
6. Gold is my leading mineral although mining is at a minimum.
7. The quetzal [ket sahl], a symbol of liberty, is my national bird.
8. My capital is the only Central American capital not touched by the Pan-American Highway, neither is it connected by any railroad to the outside world.
9. The majority of my people are pure blooded Indians, descendants of Mayan tribes.
10. Columbus landed here in 1502.
11. We have no standing army.
12. There are said to be at least 22 different Indian dialects spoken.
13. I was the first Central American country to export bananas, but coffee is my chief export.
14. Roman Catholicism is the prevailing religion, but freedom of religion is practiced or tolerated.



ANSWERS to "Tell the Difference":  
1—Guatemala; 2—Honduras; 3—Costa Rica; 4—Guatemala and Honduras; 5—Honduras; 6—Costa Rica; 7—Guatemala; 8—Honduras; 9—Guatemala; 10—Honduras and Costa Rica; 11—Costa Rica; 12—Guatemala; 13—Costa Rica; 14—Costa Rica and Guatemala and Honduras.

Now we will hear from the representatives of these countries.

#### Costa Rica Bridges the Continents

Costa Rica is a narrow strip of land which helps form a bridge between the two large American continents. Over a million people live in this country which is no larger than the state of West Virginia. Costa Rica is rich in mountains and jungles, plant and animal life. The fertile soil produces abundant crops. So luxuriant did this coastline appear that Christopher Columbus, sighting the shore for the first time in 1502, probably exclaimed, "Costa rica!" It was indeed a "rich coast." Plans for a settlement by the Spaniards at that time were short-lived, but by 1530 the country was conquered and had become a Spanish province. In another ten years the name Costa Rica had been generally adopted.

A scattering of several tribes of Indians inhabited the land when the Spaniards came. Constant warfare weakened the Indians who refused to be subjugated. They took refuge in impenetrable jungles in order to survive. Today the population is nearly 98 per cent Spanish and less than one half of one per cent Indian.

Costa Rican economy, like other Central American republics, is based on agriculture. Costa Rican coffee is well known in the world market for its high quality. This is expressive of the elevation of the country, for the best coffee comes from the highest altitudes. Coffee, bananas, abaca [ah bah KAH], hemp, and cacao [kah KAH o] account for most of the exports.

An efficient school system places Costa Rica among the leading nations of the world in education. More money is spent on education than on the military, for the

army was abolished in 1950. What used to be military barracks is now the National Museum.

Roman Catholicism is the state religion and is supported by the government, although freedom of worship is guaranteed by the constitution.

The tourist, shopping for souvenirs, would be interested in the handicrafts; articles made of mother-of-pearl, tortoise shell, and fine woods; embroidered blouses and handkerchiefs; leather goods, and many others. Especially attractive are the miniature wooden ox carts, typical of the Costa Rican countryside. The real ox cart is the chief means of hauling coffee, but its charm is in the "song" of the axles, and in the artistic designs painted all over it in brilliant colors. It is said the owner may be identified by the song of the wheels, the secret of which lies in the seasoning and fitting of the wood pieces in the axle. One builder has the reputation for building carts that will hold "3,000 pounds without changing the song" of the wheel.

#### Guatemala, A Colorful Nation

Guatemala, about the size of the state of Tennessee, is one of the most colorful nations to be found in the Americas. Literally "the land of trees," it lives up to its name, for Guatemala has one of the largest reserves of fine tropical hardwoods in the world, including mahogany, cedar and other rare woods. Great forests of pine and spruce grow in the higher parts of the country, furnishing lumber for building as well as for export. Here, too, grows the sapote [sah PO tay] tree, source of most of the world's supply of chicle, from which chewing gum is made.

Primarily an agricultural country, Guatemala's chief exports are coffee and bananas, but more than seventy varieties of fruit may be found. Exotic birds and flowers add their rainbow colors to the green of jungles and the unbelievable blue of numerous lakes. Towering mountains and volcanic peaks make Guatemala as spectacular in scenery as it is rich in resources.

The majority of the three and one-half million people are full blooded Indians, descended from the highly civilized Mayas [Mayas], whose history reaches back to 400 A.D. Elaborate and beautiful cities with ceremonial temples once flourished, the ruins of which attract archeologists to the area today.

With the Spanish conquest, the Indians refused to accept the slavery imposed upon them and often rebelled against their conquerors. Their brilliant civilization had already started to decline. The Spanish consolidated their position and set up the Kingdom of Guatemala, which included all of present-day Central America and a part of Mexico.

The Indians were "converted" to the Roman Catholic Church which now claims 90 per cent of the population. They learned to pray to God, to the virgin Mary, and even to Christ, but they continued to pray to animistic gods of trees, rivers, lakes, wind, and earth. Strange pagan rituals have been carried into Catholic churches; prayers are said and candles are burned in many gods.

Central America won independence from Spain in 1821, and the area was soon divided into the republics we know today. Guatemala became a republic in 1839, and while slow, progress has been steady since then. Religious freedom, freedom of movement, peaceful assembly and speech are written into the constitution. Illiteracy is quite high but recent governments have extended the school system, and now education is free and compulsory. Voting for literate males is also compulsory, but is optional for women and illiterates.

The dress of the people adds much to Guatemala's attraction. Costumes are distinctive in color, weave, and style to the village or tribe where they originate. In general, women wear a loose blouse with a tightly wrapped or gathered skirt, a wide belt, and a shawl. Head dresses are draped or wrapped around the head in many styles. Clothing for men is just as colorful and is often ornamented with embroidery, braid,

tape, buttons and fringes.

Market days are popular. Each village has its own particular days so that people come from other villages, and from miles away, both to buy and to sell. A man learns to carry heavy loads on his back, and may walk as far as fifty miles to market to sell his wife's handiwork, or products from his plot of ground. Hand-woven textiles are in demand, as well as silver jewelry and pottery. The Guatemalan dollar, a quetzal [ket sah], like the national bird, is written "Q" and is equivalent to the US dollar.

#### Honduras, Rugged with Mountains

Honduras resembles neighboring countries in its general appearance and climate. It is rugged with mountains and forests, abundant in plant and animal life. It is the largest of the three countries we are studying, but its population, just under two million, is less than Guatemala's.

The predominant people of Honduras, comprising 90 per cent of the population, are mestizos [mes TEE zohs], native Indian mixed with Spanish. They have assimilated the Spanish culture, language, dress and religion. About 70 per cent of the people are classified as rural, many of them having little contact with the outside world.

Staple foods are grown in upland valleys, but Honduras is known primarily for its bananas. The Caribbean coast is blanketed for miles and miles with lush green banana plants, providing the country with its major income. Rich gold and silver mines are found in the mountains and these metals are listed among principal exports, along with bananas, coffee, lumber, and livestock.

Honduras shares with Guatemala the cultural heritage of the ancient Mayas [Mayas]. Copan [kə PAHN], one of the greatest temple cities of the Mayas, lies near the border of Guatemala. It has been explored, excavated and studied by leading archeologists of the world since its discovery in 1839. No one knows why the Mayas moved away. Perhaps a famine, an epidemic, civil war or earthquake drove them from their

magnificent city, leaving it to the silent growth of the jungle. They went northward and developed a new empire in Yucatan. The Spanish conquerors burned a large library on the new location, else we might have more available facts about Mayan culture.

The Mayas were the Greeks of the New World because of their achievement in architecture, construction, sculpture, astronomy, and other arts and sciences. Their calendar and counting system are said to have been superior to those of Europe at the time when America was discovered. They invented the first written language in America, a system of hieroglyphics or symbols. It is believed they wrote their history on bark paper 800 years before the Spaniards came. Visitors in Honduras might buy some pieces of old Spanish colonial silver, but export of archaeological antiquities is prohibited.

Possibly you would rather eat than shop? Typical dishes include tortillas [tor TEE yas], flat corn cakes; enchiladas [en chee LAH das], meats or vegetables rolled up in tortillas; tapado [tah PAH do], a stew of smoked beef, vegetables and coconut milk. For dessert you could have torrijas [tor REE has], ladyfingers in a brown sugar-cinnamon sauce.

**Program Chairman:** Now that you have heard so many interesting facts about Costa Rica, Guatemala, and Honduras, you probably are anxious to ask some questions about Southern Baptist work there. Who will be first?

**Question:** How many missionaries do we have in each country?

**Costa Rica:** We have only three couples working in Costa Rica. But as you probably know, there is an interdenominational language school here operated by the Presbyterian Board of Foreign Missions. Southern Baptist appointees to all Spanish-speaking fields spend a year in this school. While these new missionaries may be limited in their use of the language, they are glad to help us as much as they can during their

## A LOOK AT BAPTISTS

### In Honduras

Work started in 1954  
Today 8 churches, 10 national pastors  
8 missionaries, Theological Institute  
Mr. and Mrs. Harold E. Hurst  
Mr. and Mrs. Cecil H. Golden  
Mr. and Mrs. A. R. Haywick  
Mr. and Mrs. L. G. Keyes

### In Guatemala

Work started in 1948  
22 churches, 16 national pastors  
10 missionaries, Theological Institute  
Mr. and Mrs. C. A. Allen, Jr.  
Mr. and Mrs. C. S. Cadwallader, Jr.  
Mr. and Mrs. H. N. Lindwall  
Mr. and Mrs. A. Clark Scanlon  
Mr. and Mrs. R. Edward Gilstrap  
Study!

### In Costa Rica

Work started in 1949  
13 churches, 19 national pastors  
6 missionaries, Theological Institute  
Mr. and Mrs. S. L. Goldfinch  
Mr. and Mrs. L. L. Gregory  
Dr. and Mrs. T. W. Hill

one year here.

**Guatemala:** Two additional couples appointed for Guatemala last year gives us five couples.

**Honduras:** We have four couples working in Honduras.

**Question:** With a small working force of missionaries in any country, I am wondering how the work is carried on in a number of churches and missions?

**Guatemala:** That is a good question, and brings up something that is a matter of concern to the missionaries in any country. Until there are trained pastors, teachers, and other types of workers, leadership training must be one of the primary undertakings of missionaries. To this end we have Bible or theological institutes in all three of these Central American countries. Requirements for entrance to the institutes are not quite so high as in a seminary, but they teach courses in Bible, theo-

logy, religious education, and music. The four-year course for men is divided in half, with the student spending a year in between with a church or mission where he gains practical experience in the things he studies in classes. Women also are required to have a year of practice between the two-year course in religious education. The Guatemala institute expected about twenty students to enroll for the 1962 year. Some of the men are able to serve as pastors. All students engage in church and mission work on weekends.

In 1961, forty-one lay preachers received training in special institutes of shorter duration. As a result of this program, a mission at Quetzaltenango was to organize into a church early this year. In Guatemala where we have 22 organized churches and about 50 mission points, with only 16 national pastors, it is easy to see that pastors and missionaries alike have to double up in their service. They need help.

**Question:** Do our missionaries have complete freedom in presenting the gospel in these countries?

**Costa Rica:** Religious freedom is guaranteed in the constitution. This does not, however, guarantee freedom from the pressures of the Catholic clergy or hierarchy, nor that Catholic people will not at times do things to hinder the free presentation of the gospel. Catholicism in Costa Rica is very strong.

To close the simultaneous revivals last year, the use of the stadium was secured for a two-week campaign. At the last moment permission to use the stadium was canceled. Only through the most strenuous effort on the part of Baptist pastors was the permit restored. The newspapers revealed that local Catholic pressure caused the cancellation on the grounds of "protection of the state religion as guaranteed in the constitution."

Plans were made to close the stadium campaign with a parade. Official permits were secured and \$1500 had been spent in preparation when this permit too was re-

voked. The matter was carried to the Supreme Court but to no avail. The verdict was to the effect that the Minister of Government thought disturbances might be expected as a result of the parade. He had full right to cancel the permission. Ten days later the laborers of Costa Rica had a tremendous national demonstration and parade in San Jose [san ho ZAH].

**Question:** How about transportation? Isn't it difficult to reach many of the villages?

**Honduras:** I can say a positive "yes" to that question. Honduras is more mountainous than Costa Rica or Guatemala, and communication in general is difficult. One of the first missionaries to Honduras appealed to the board for additional help, but he suggested that the missionary should not be allergic to a mule! Dry weather roads may be impassable in the wet season.

Missionary Harold Hurst has future plans for an Air Evangelistic Campaign, using a Piper Cub plane to go for the first time to remote villages with the gospel. With the plane he could in twenty or thirty minutes reach some villages to which ordinarily the distance would require up to three days by mule.

Sometimes Mr. and Mrs. Harold Hurst convert their jeep into a clinic for trips to outstations. Mrs. Hurst, a nurse, finds ample opportunity for giving injections, treating cuts and bruises, as well as counseling and helping expectant mothers. There are some fine doctors in Honduras, but very few in the interior hard-to-reach places.

**Question:** I would like to ask about some of the special approaches, or ways of presenting the gospel to the people in addition to the major contribution made by churches and preachers. I think everyone understands that mission effort in any country must adjust itself to the circumstances.

**Costa Rica:** This question calls for an answer from each of us. I will be glad to tell you, for instance, about the ministry of

the Baptist Book Store in San José, the capital of Costa Rica. The other two countries have book stores also. Here in the states you think of the bookstore as a place to buy some item when you particularly want or need it. On mission fields the stores do many things just to attract people into them, providing an opportunity to witness for Christ. The main store in Costa Rica is in downtown San José, just a block from the post office, and right beside a busy bus stop. An attractive window display encourages many a passer-by to stop and look. Many take the time to read a marked verse in a large, open Bible, and many enter the store to look further. Branch bookstores are located in San Ramon [san rah MON] and Limon [lee MON].

Book deposits in many of the churches put the bookstore in easy reach. The work of a very successful colporteur is outstanding in reaching people. He goes from town to town, selling Bibles and books from door to door. Missionary Laverne Gregory, administrator of the bookstore has numerous opportunities for contact with employees and personnel of other business and commercial firms.

Another project that brings dozens of people into the store is the sale of stamps and stamp albums. It would be difficult to measure the far-reaching influence of the Baptist Book Store in Costa Rica.

**Guatemala:** Let me remind you that in Guatemala the population is largely Indian, but here too we have quite strong Catholic opposition. But progress is made, however. One missionary was able, during the construction of his residence, to win seven of the workers to Christ, in spite of pressure and persecution.

The dream of early missionaries in Guatemala was that there should be two main centers: Guatemala City; and Quetzaltenango [Ka sahl ta NONG go], where missionary C. S. Cadwallader, Jr., began work last year. In the Indian dialect this city is "Xelaju" [shell ah who], and means the tribal center of the ten chiefs who united

there long before the Spanish conquest. It is located in the center of Indian population concentration in the West near the Mexican border. Several tribes, each speaking a dialect, live in the area. A strong work developed in the city will become a center for training of workers and leaders for surrounding mission points.

Of particular note in Guatemala is the use of visual aids. Perhaps you read an account in *The Commission* (July 1960) of a group who went out to a mission in Guatemala City expecting to minister to about twenty-five who usually attended. Noting the dead-end street, the missionary and pastor decided to move the projector outside. As the singing ended and the picture started, doors began to open and people came out. From around the corner and down the street they came. As the second picture was ending, the missionary was busy counting nearly 100 people who had watched the dramatic portrayal of the resurrection of Jesus! Many had never seen anything like it, for in Latin America emphasis is given to the death of Christ. A projector had worked mightily to open doors to the gospel.

Tracts, gospel portions and Sunday school leaflets had been given to the people to take home. The children begged the missionary to come back. He saw in the faces of adults the need for more of what they had just seen and heard on the screen. But the missionary could only ask himself, "When will we be able to return? If we never get back, who will go for Him?"

An unusual invitation came from the leading priest in the Roman Catholic church in Quetzaltenango requesting that the entire series of the life of Christ be shown in the Catholic social hall, and more than 1,600 Catholics saw the entire series. Also the series was shown to the soldiers in the Guatemalan Fifth Military Zone. Only last month in a local theater downtown all children in the Catholic primary schools and five public schools saw three films in one showing with 1,500 in attendance.

**Honduras:** Southern Baptists have made great gains through concerted efforts in simultaneous and city-wide revivals. On mission fields such united effort is no less rewarding. Baptists' first city-wide revival in Tegucigalpa [teh goosey GAL pa] last November, resulted in 61 professions of faith in Christ. Before the revival, Baptists had only 117 members in three churches in this city of 125,000.

Preparations for the revival began far in advance of the days scheduled. Posters were placed in downtown stores and buildings. Prayer support of all Christians of the city was sought. Circles of prayer were organized. Baptists at home were asked to pray, for the date coincided with the Week of Prayer for Foreign Missions. Just prior to the date, spot announcements were broadcast by radio, and 60,000 invitations and tracts were dropped on the city from the air. Services were announced from a car equipped with a public address system. Daily papers carried large advertisements.

Dr. James D. Crane, field representative for Central America and Mexico, was the preacher for the revival (see page 2). He said, "God blessed in that city. A nation's capital was made definitely aware of Christ's gospel and of Baptists' determination to proclaim that gospel as the hope of the world." The open-air meeting was hampered slightly by rain, but attendance rose to a high of nearly 1,000. Broadcasts by radio and television during the campaign extended its effectiveness. A special singer, pianist, and chalk artist were added attractions. The missionary, director of the revival effort, requests Baptists, "Don't stop praying God wants a mighty evangelical breakthrough in Latin America in this decade."

**Closing Devotional Thoughts:** "Boldness by a new and living way" (read Heb. 10:19-20).

It takes courage to follow a new way of life.

Nina Virginia of Honduras (whose picture appeared on the cover of Royal Service



Nina Virginia arrives at church

in November, 1956, and above), found this new and living way in 1915. Her courage keeps her following in that way. Now seventy-four years of age, she still earns a meager living by selling vinegar and lemons from house to house. She carefully tithes her small income. The missionary says he can never remember seeing her wear a pair of shoes, though she walks miles to attend services. "I well imagine," he said, "that when she leaves this world, her Christian friends will have to take up an offering to purchase her a simple pine box, for she has absolutely nothing of this world's goods." But Nina Virginia is rich in her "new and living way," actively witnessing for Christ.

A man in Guatemala found the new way of life through a Bible. Now, as a colporteur, he carries the gospel to his people and finds that it takes boldness and perseverance to go against many centuries of religious practice. Sometimes people receive the Word gladly. Sometimes they threaten to beat him. Once a man snatched the Scriptures from his hands, tore the pages into bits and threw them in his face. "I am satisfied," he said, "because I know that I am serving my God, and that Christ suffered more for me."

A missionary in Costa Rica says, "First, a message of gratitude for the support you have given in prayer and finance. Second, we still need your help. Spiritually, your prayers can help move the obstacles which surround us like mountains. Physically, we need more persons to work with us."

**Pray for Christians of Central America,** for national leadership, for the national Baptist Convention in each country, and for more workers for these needy areas.



## Neighbors-- SOUTH

**R**ECENTLY I visited our Baptist neighbors in South America, and it was indeed an informative and rewarding experience. Flying over the blue-white expanse that lies between Miami and Panama, I settled back to think of the five weeks ahead. I was scheduled to visit mission work in seven countries: Colombia, Ecuador, Peru, Chile, Uruguay, Brazil, and Argentina.

Space limits this account of a thrilling journey, begun in Bogota, Colombia, and ending in a WMU Camp Conference in Thea, a two-hour drive from the city of Cordoba, Argentina. This month I want to give you some of my general impressions, and tell you of experiences in Chile and Argentina. In September *Royal Service*, I will conclude the account of my visit.

Because of the USA's Alliance for Progress, decisions and development in Latin American countries have taken on new significance. I saw these countries with heightened sensitivity this time.

Worries and rumors were, of course, rife in most places. Elections were being held, students were gathering in parks to hear Communist speakers. It was being rumored that there was to be another earthquake in Chile. But the missionaries went right on planning meetings and I went right on attending them. Consequently my experiences were rewarding and will stay with me always.

In Latin America national pride is an evident determining factor in many situations. For example, in Argentina there is a saying something like "born in Argentina, always an Argentine," and such a fortunate person is accepted as no newcomer can ever be! There is a strong spirit of nationalism throughout the continent. The Latin Americans are a proud people, sometimes very poor, but very proud. One needs to recognize this and appreciate it for what it is. If directed by Christian motives, it can well mean that the Latins will stand for Christ in the century ahead.

Our first impression of Chile was that the missionaries were excited over the opening up of a new mission field. Missionary John H. McType's first comment about this new field was, "The wind is so strong it is hard to stand erect. It blows 80 miles an hour even on the best days!" We were by then sitting around the breakfast table at the Gerald Riddle's home in Temuco.

I entered into the thrill of this new work and said, "Tell me something about it." He had recently been to Punta Arenas, Chile, that southernmost city of the world. Our missionaries were challenged by the Baptists of Chile in their annual meeting last January to open up work in this city where no Baptist group has ever gone. Overlooking the Magellan Straits, Punta Arenas calls to hardy pioneer spirits to take the gospel "to the uttermost parts of the earth." Not too far away from Punta Arenas lies Antarctica, storm-lashed and snow-covered.



by Mrs. R. L. Mathis President, Woman's Missionary Union

Traveling by plane from Santiago to Temuco, we were never out of sight of one or more snow-covered mountains, mainly volcanic peaks of the Andes. I learned that from Temuco to Punta Arenas the mountains get higher and more dazzlingly beautiful in all their snow-capped glory. No wonder several of our missionaries are looking south with wistful pioneer longing as plans are made for this new work.

But let me get on to the experience which prompted my visit to South America, the WMU Camp Conference at Thea, Argentina. Amidst all the beauty of South American countries, one is mainly impressed with the beautiful people—charming children, lovely women and handsome men. As one looks at the throngs of people in the cities, he feels stirring within the urgency to do more and better work, and realizes the need for encouraging one another in Christian growth, dedication, and stewardship.

Appreciation for the beauty of service evident in the marvelous women of Argentina's Woman's Missionary Union is one of the encouraging rewards of my five-day stay with them. This meeting at Thea, located a fifteen-hour drive away by "land rover" from Buenos Aires, included children and young people from their homes. This was their second conference. Last summer 10 attended, this summer 130. Those wonderful WMU leaders (see some of them on cover 2) and I could not speak the same language, but through an interpreter (Missionary Mrs. Anne Margrett) we came to know one another.

Thea is a summer resort and people come from all over Argentina to this place which is similar to Gatlingburg, Tenn., for those who know that vacation spot in the Blue Ridge Mountains. It is situated in a valley and as we were seated each day for vespers we looked up and across to stately mountains. Argentine Baptists have built here one main building which serves many purposes. Very much like old Rhodendron Hall in the early days at Ridgecrest, this building is dining room, auditorium, and kitchen combined. At the side of this large building a smaller one serves as dormitory. Argentine Baptists hope to put in floors over the concrete blocks and to enlarge this assembly ground within the next few years. They love this place where Sunday school, Woman's Missionary Union, and other church conferences are in progress throughout the summer. In fact, their devotion to this assembly is not unlike the way Southern Baptists feel about Glorieta and Ridgecrest.

At our conference there were methods for WMS members and leadership as well as for youth leaders and for GAs and Sunbeams who were there.

Our days together were blessed of the Lord in happy Christian fellowship.

When I left, it was with mingled emotions of departure from real friends, neighbors, and co-workers. We waved good-bye with reluctance. I replied to their "Adios, adios" with "good-bye, good-bye." Linger-ing with me was a sense of agreement with one new-found friend Mrs. Lidia de Alarcon of Buenos Aires, who had discovered earlier that we were *simpatica* (congenial).

# PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Mission Study: Enlistment for Missions\*

Unit Theme: Looking at Communism

Circle Program topic for August:

## Communism's Plan of Action

by John W. Drakeford

Program Suggestions: On a chalkboard print a large "D" and complete each word as discussion proceeds:

**D** eception  
d estruction  
d ictatorship  
d eath  
d isillusionment

### Introduction by Program Chairman:

Communists say they know where they want to go. Lenin called one of his books *What Is to Be Done*,† in which he set out a plan for revolutionary action. If we are to understand what communism is trying to do, we must turn to their basic writings and see the plan they have set out for the conquest of the world.

When Mr. Khrushchev looked at American television audiences and said that this generation's grandchildren will live under communism, he spoke with conviction which comes to a man who earnestly be-

lieves what he says.

Communism's plan of action has certain well defined stages. The stages can be summed up in a series of words which begin with the letter D. These words are deception, destruction, dictatorship, death, and ultimately, disillusionment.

### Deception

Deception is the first of these words. Writers of the *Communist Manifesto*\* say, "The Communists disdain to conceal their views and aims." But this has not always been true. As party strength grew, his followers became more sophisticated and in-

creasingly reluctant to reveal true objectives to a noncommunist world.

Communists today do nothing in their own name which can be done in someone else's name. Recounting the story of his initiation into the American Communist Party, Whittaker Chambers tells of an experience at headquarters of *The Daily Worker*, a Communist newspaper, published in New York City. To test his writing ability, the editor gave Mr. Chambers a story from the *New York Times* and told him to write a snappy lead and "class angle" the story. In other words he had to rewrite the story to get across the Communist message.

J. Edgar Hoover has rightly called Communists "masters of deceit." Their deceptive tactics are shown in the use of the word "sectarian." For most people it is a religious word, but in Communist jargon it describes a party member who openly declares he is a Communist. If his true identity is known, he may be barred from noncommunist organizations and so unable to influence them for communism. Lenin discusses this in his book *Left Wing Communism, an Infantile Disorder*\* where he maintains that if communism is to succeed, party members must penetrate existing organizations and take them over.

Communist tactics in this phase of deception may be stated "find out what the people want, and promise to work for it until you get into a position of power over them." The Communist who belongs to a trade union for example, is generally a hard-working member. When strongly enough entrenched within the union, he awaits the moment when he has power to use it for the Communist cause.

Communism has long recognized the advantage of playing on people's emotions. The word "agitation" has a special meaning. Lenin illustrated with the death of a worker from starvation. By playing up stories of his poverty-stricken children and emaciated wife, people became responsive

and relatively easy to enlist in the Communist cause which falsely promises to alleviate such conditions. By deceptive practices the party seeks to persuade people that capitalism has brought on social ills and that communism offers the only way of salvation.

"Front" organizations assist in the process of deception. The Communist front is an organization set up to work for a stated liberal objective. It appears noncommunist, but actually it is controlled by Communists for their evil purposes. A young Baptist layman living in Cambridge, Mass., became interested in a new youth council. Helping in its formation he was elected chairman. As the organization grew he found it sponsoring strange causes with his name prominently mentioned. Gradually it dawned on him that even though he was chairman he no longer had any real voice in the organization. To his horror he discovered he was a figurehead chairman of a Communist front group.

Front organizations serve a number of purposes for Communists. Some of these are: they promote an objective of communism; they unite a professional group such as writers, lawyers, or scientists; they mobilize a particular section of the community such as women, youth or students; they collect money and become a source of finance for furthering the Communist cause; they make contacts which provide opportunity for recruiting potential party members.

In the deceptive phase of their activities the Communists frequently use democratic procedures. They may become candidates for public office. Once elected they work vigorously. But they do not believe in democracy. Their main idea is to use their office as a platform from which they can pour out their propaganda and state the case for the Communist point of view.

The main objective in the stage of deceit is to get the party members, the fellow travelers, and sympathizers into positions of power and influence preparing for the time when they can take over.

\*†† from Baptist Book Stores, *Teacher's Helps*, 24c  
††† pp. \$1.00, cl. \$2.00 from Baptist Book Stores

\* pp. 10c from Baptist Book Stores

††† cl. \$1.50 from Baptist Book Stores

## Destruction

The second word is destruction. The Communist Party is not a political party in the sense in which we understand the expression. A political party aims to win elections and govern the country through a duly constituted form of government. Communists do not believe in taking over the existing form of government. In the *Communist Manifesto* they make their purposes crystal clear when they, "... openly declare that their ends can only be attained by the forcible overthrow of all existing social conditions."

Karl Marx had conceded the possibility of a bloodless revolution in a highly developed and industrialized country like England. However, as Communist theory developed the idea changed. After the failure of the revolutionaries in France in 1871 to take over the existing form of government, instead of destroying it, Marx clarified his position in 1872 in a preface to the *Communist Manifesto*. Lenin says the only correction Marx thought necessary to make in the original *Communist Manifesto* was to point up the lesson to be learned from the Paris Communes; that the "working class cannot simply lay hold of ready-made state machinery and wield it for their own purposes."

Lenin reaches two main conclusions. One is the necessity of force. Violence is a part of Communist activity. The second conclusion was that the revolution had to "... concentrate all its forces of destruction against the state power, and to regard the problem as one, not of perfecting the machinery of the state, but of breaking up and annihilating it."

Communism's approach to constituted government is seen in Lenin's tactics during the Russian Revolution. After the fall of the Czarist regime and in the process of setting up a democratic republic, members of the Bolshevik party co-operated with the Kerensky government but immediately after Lenin's arrival in Russia he denounced his fellow Bolsheviks for supporting that gov-

ernment. Lenin worked tirelessly to bring down the new government and defied democratic procedures, taking control of the country by force of arms.

In a democracy, communism's objective is to destroy everything which gives stability to the highly developed Capitalist state. Revolution is necessary because capitalism will not collapse of its own weight, nor will capitalists abdicate of their own accord. William Z. Foster, the former chairman of the Communist Party in America, stated it very clearly:

"As ... Marx has truly said, there is no case in history where a ruling class has yielded up its domination without making a desperate struggle."

Khrushchev underscored the point with this statement:

"Although there may be some countries where the Communists can take over without a revolution, this cannot be the case in strong capitalist countries. The U. S. is one of the strong capitalist countries which will stoop to anything to stop the advance of socialism."

Communism thrives on disorder, violence, and unrest. To develop chaos in any situation is a primary objective. Communism is never a mere external threat to any country. It always involves certain internal aspects and the moral fiber of the nation is important in withstanding communism's threat.

## Dictatorship

The third word is dictatorship. It is necessary to distinguish between the Communist and the noncommunist use of the word socialism. In its simplest form socialism may be defined as:

... the complete dismantling of private property ... [making it] public property, and the division of income equally ... amongst the whole population

There are many who believe in socialism who have no sympathy at all with communism. Some of these believe in a peaceful evolution by parliamentary procedure into a socialist state.

Communists sneeringly refer to this as "utopian socialism" and by way of contrast call their concept "scientific socialism." It differs in several ways. First, scientific socialism cannot be arrived at by peaceful methods, but by violent destructive techniques. Secondly, scientific socialism they say is never an ultimate state. When the Communists gain control and set up a regime, socialism is said to have come into existence. It is an intermediate stage which will ultimately lead to total communism. In the final stage of communism the keynote is to be "from each according to his ability to each according to his need."

A third characteristic of "scientific socialism" is the necessity of a strong centralized government known as "the dictatorship of the proletariat." The Communists define dictatorship of the proletariat as "the rule—unrestricted by law and based on force—of the proletariat over the bourgeoisie (*bour zhwa ze*, meaning *middle class*), a rule enjoying the sympathy and the support of the laboring and exploited masses."

Notice four emphases here: (1) Communism claims to have sympathy and support from laboring and exploited masses. Significantly enough however, there would be elections but the people would have no voice in government. In the American Declaration of Independence one of the most significant phrases is the "consent of the governed." In no Communist country are free elections allowed. (2) The Communist state is unrestricted by law. Communists in a democracy have frequent recourse to full protection of law, which they would deny to other groups. Khrushchev tells us that in 1934, Stalin issued a directive which stated that death sentences passed on the "enemies of the state" were to be carried out immediately after the passage of the sentences. There could be no appeals. (3) Communist dictatorship, like all dictatorships, is based on force. Force and terror are the means by which a regime is kept in power. (4) Communism is total rule by a few. Communists frequently complain

about exploitation by Capitalist nations, but in their system the small Communist group exploits all others for its own purposes.

Karl Marx claimed that in the development of the Capitalist state, capital became concentrated into fewer and fewer hands, until at last the means of production belonged to the few, and monopoly became the inevitable result. Strangely enough in the most highly developed modern Capitalist country in the world the United States has exercised a careful regulation of monopolies, while communism has grown into the world's most restrictive monopoly.

Dictatorship holds monopoly over all life. It has monopoly of information. There is no freedom of the press but all information is controlled by the government. A missionary returning from China told of youths in a village living on a minimum diet of rice. They were up early each morning doing calisthenics. They claimed, "We are preparing ourselves to liberate the oppressed working classes of America!" Living under state monopoly of information, citizens of a country get the distorted view of the world which those in power want them to have.

Above all dictatorship means total economic monopoly. All means of production, wages, and distribution are in the hands of the state. If a man is to work, it is for the state which holds the power of his economic well-being in its hands. In such a system people are unimportant except as they produce for the state.

## Death

The next word is death. A basic materialistic idea in communism is that there is no God; men and women are only the highest form of animal life. If one believes this, it follows that anything which can be done with animals can be done with human beings as well—as guinea pigs in scientific research or as astronauts in space.

We have noted that the "dictatorship of the proletariat" is based on force and is not restricted by law. The horrifying possibi-



## PLAN B: (Continued from page 40)

about because we were not enlisting many young women promoted from YWA and very young business women, in spite of the fact that we had provided circles in their age range.

Q. How has Plan B affected your fostering of youth organizations?

A. Our fostering has been strengthened. The four societies foster all the youth work by providing leaders and materials. For more personal fostering, we assigned our Sunbeams to one daytime society and our GAs to the other. The two night societies foster the YWAs. When special needs arise all societies can be called on for help. Fostering activities are co-ordinated through the WMU executive board.

## CONCLUSIONS on page 40

ties of such a dictatorship are beyond the imaginings of people living in a democracy where the whole theory of government is based on the Christian principle that every person is of infinite worth. During Lenin's regime in Russia he had an assistant who was known as "the sword of the Soviets." Heading the dreaded *Cheka* or secret police he became the instrument of mass terror and murder. On one occasion he sent a note to this man, "how many vicious counter revolutionaries are there in our prisons?" The reply was, "about fifteen hundred." Lenin read the note and put a cross on it. Next day came the news that fifteen hundred vicious counter revolutionaries had been executed. Lenin's secretary tells us the tragedy of it all was that by putting the cross on the note, Lenin had simply meant to indicate that he had read it!

The most amazing revelation of what takes place under Communist dictatorship came not from an anti-Communist, but from the present dictator and all-powerful ruler of Communists—Nikita Khrushchev.

The twentieth congress of the Russian Communist Party met in February of 1956. Sixteen hundred delegates met behind closed doors. Khrushchev spoke for seven hours—until four o'clock in the morning. It is reported that he broke down in tears on four different occasions, and some thirty delegates fainted or had seizures. In what has been described as the most devastating indictment ever made by one man against another, Khrushchev told of the terrible reign in which Stalin assassinated almost every Communist who played a role of consequence under Lenin and murdered more Communists than any other political leader under the sun. Hitler not excepted, and created the institute of permanent terror. Khrushchev reported that at a party congress in 1934 there were 1,966 delegates, 1,108 of whom were arrested and charged as enemies of the revolution, and that out of 139 members of the central committee 96 were arrested and shot.

The Communists have shed false tears for years on behalf of the oppressed national groups of the world. The truth of the matter is that communism has no regard for people whom they conquer, and gives to them no rights. Khrushchev tells us that during the Stalinist regime whole nations were deported from their homeland. He says the only reason some were not deported was that there was no place to send them!

Khrushchev reveals the background of the "doctors' plot." The Communist newspaper *Pravda* of January 13, 1953, gave the story of the indictment of nine Soviet doctors alleged to have caused the death of leading Soviet personalities by inaccurate diagnosis and mistreatment. They were said to have "planned further assassinations" in the future. Khrushchev now says it all took place at the personal command of Stalin, who also told the police how to get their information and warned them, "You do not obtain 'confessions' from the doctors we will shorten you by a head."

Khrushchev's whole speech was de-

priving reading. It is small wonder that one editor published it under the title of "Anatomy of Terror." The ominous note is that while Khrushchev condemned Stalin for what he had done to former Communists, he commended his attitude toward noncommunists. At a diplomatic reception given in Moscow in 1957, Khrushchev made an illuminating comment:

"As a Communist fighting for the interest of the working class, Stalin was a model Communist. . . . We have criticized Stalin, we still criticize him, and if necessary we will do it again. But we do not criticize him as a bad Communist as far as the interest of the working classes are concerned."

Communism has created a Frankenstein monster which continues to terrorize the world. Its basic beliefs and practices do not change. It continues to say that "human animals" are of no importance; they can be trained, or used, or liquidated according to the whims of the state.

## Disillusionment

The final word is disillusionment. Probably the most mystical and really ridiculous and illogical concept of communism is that of the "withering away of the state." The theory is that after the Capitalist state has been destroyed, the bourgeois elements liquidated, and the dictatorship of the proletariat set up, the way is prepared for communism. Then the state no longer is necessary; it would just wither away and cease to exist.

There have been very few efforts to describe the details of such a society. It was first of all mentioned by Marx and Engels, later Lenin said it was not to be looked for in the near future and Stalin showed that it might be a long way off!

In conflict with capitalism, communism has the advantage of being able to criticize a system already in existence and open for inspection while making false and vague promises about "the new Communist regime." Communism cannot produce the goods, it cannot fulfil its foolish promises.

it apologizes and explains that the revolution will take longer than anticipated. This has been true in Russia, and now in China and Cuba. The abolition of all class differences has been an alleged objective of Marxism. But communism develops its own rigid class system. There are at least five of these.

At the top there are two: the top party government army and the secret police officials. Next come the bureaucrats, artists, and scientists, then the lower party officials, engineers, and technicians; after that peasants and workers, and finally slave laborers. Once firmly installed in power Stalin brazenly stated, "It is time that it be understood that Marxism is the enemy of equalization." Max Eastman has reported that the gulf between the wage scale of the lowest paid laborer and the highest executive is far greater in the Soviet Union than it is in the United States of America.

The struggle for world domination goes on and people who live in the "workers paradise" find themselves in a state of disillusionment and suppression. How tragic for men to spend their days in such a condition!

## Conclusion

Read John 10:10-16. Jesus promised abundant life to those who would love him and follow him. It is when he is enthroned in the hearts of men and followed as Lord that they deal in love with their fellowmen. This is God's plan for peace on earth. It is Christ's kingdom that shall prevail. It is the urgent business of Christ's follower "to go quickly and tell."

Today we have looked at communism's plan of action. One question which must be in everybody's mind is, "How can we effectively meet this threat?" Next month's meeting will be given over to a discussion of this vital question.

Pray that somehow there may be Christian influences placed in the pathway of Communist leaders today, and that through God's miracle they may come to know the Prince of peace.





Prepared by Mrs. Marse Grant

**75 DAYS of PRAYER**  
Continues through  
August and September

**1 WEDNESDAY** God be merciful unto us, and bless us; . . . That thy way may be known upon earth, thy saving health among all nations. *Psalms 67:1-2.*

Have you heard the story of the little boy who went with his mother to a mission meeting? A part of the program was a period of silent prayer and meditation. In a loud whisper he said, "Mother, is what we are doing now doing anybody any good?"

Around the world, Baptist women are engaged in 75 days of intercessory prayer for missions. Prayer retreats are being held, some lasting a few hours, others several days. Are we doing anybody any good?

Have you turned in sincere prayer? Have you heard His word for you? Pray that during these 75 days of soul-searching prayer, Baptist women will receive Power from Him to go into all the world, beginning at Jerusalem.

Pray for Mrs. J. B. Durham,\* Nigeria, Mrs. W. E. Whelan, Korea, H. E. Hurst, Teguri-

galpa, Honduras, ev.; Mrs. E. C. Branch, Blackfoot, Idaho, Ind. ev.; L. S. Craig, Montgomery, Ala., Negro ev.; Irene Chambers, Ark., field worker; Mrs. W. H. Ichter, Brazil, ed.; Joan Carter, Dar es Salaam, Tanganyika, soc.

**2 THURSDAY** Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. *Psalms 62:8.*

United prayer has been encouraged among Baptist women since the beginning of Woman's Missionary Union. In 1889, one year after organization, the union resolved "that the first Sunday of every month and first week of every year be observed as a special season of prayer for missions. Woman's Missionary Union was founded on prayer, its achievements are the results of prayer, and its hope for the future lies in prayer." In these troubled days, a dedication to prayer is needed as never before.

Pray for Mrs. Francisco Rivera, Matanzas, Cuba, ev.; Mr. and Mrs. Calter, Andorra, Phoenix, Ariz., Ind. ev.; Mrs. C. V. Horton, Fort Worth, Tex., C. F. Landrum, Mex. deaf ev.; Mrs. W. A. Cowley,\* Nigeria, M. W. Stuart, Honolulu, Hawaii, C. A. . . ., Jr., Guatemala, ed.; Mrs. J. W. Field, China, S. L. Watson, Brazil, retired.

**3 FRIDAY** Now therefore thus saith the Lord of hosts: Consider your ways. Ye have said much, and bring in little. *Haggai 1:5-6.*

In Guatemala, a young mother died recently in child birth leaving three little children and a husband. Anyone with even a little knowledge of basic medical procedures could have prevented her death, yet no such person was available. A missionary said, "I cannot help wondering whose fault it is."

Reread the Scripture passage above. Pray that God will help us to consider our ways, to examine how we are spending our time, talents, and money, our energies. "I cannot help wondering," said the missionary, and all the white souls are dying without Him.

Pray for D. M. Lawton, Taiwan; Mrs. T. W. McMillan, Mombasa, Kenya, ev.; Mrs. Carl Conrad, La., French ev.; Mrs. J. A. Harrington, Brazil, ed.

**4 SATURDAY** Shew me (thy ways, O Lord; teach me thy paths. . . . for thou art the God of my salvation. *Psalms 25:4-5.*

Mrs. David Lee Miller, a nurse, appointed last fall to Latin America, said, "I was looking forward to a nursing career even in grammar school. The Lord has led me step by step throughout my life."

"Help us, O God, not to run ahead of thee. In Jesus' name, Amen."

Pray for Mrs. D. L. Miller, Sao Paulo, Brazil, Ruth Womack, Oghomoshu, Nigeria, RN; Mrs. K. J. Myers, Jr., Nigeria, J. L. Reeder, Philippines, MD; Grace Wells,\* Indonesia, pub.; J. N. Thomas, Medellin, Colombia, ev.; D. M. Regalado, Deming, N. Mex., M. D. Morehead, Jr., Texas, Sp. ev.



Members are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, from *Foreign Missions Board*, Box 6592, Richmond 30, Virginia, are in **HOME MISSIONS**.

**5 SUNDAY** My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. *Psalms 5:3.*

How good it is to start the day in prayer to God, before the telephone rings and daily chores demand attention.

In the early days of Woman's Missionary Union, the noon hour was suggested as the best time for daily prayer.

Let us pray in the early morning, at noon, at night. Pray on your knees in solitude and pray in the moving throng, but pray continually; it is by prayer that all things are possible.

Pray for Mrs. J. W. McGavock, Chile-Pub. House, retired; R. L. Gross, Albuquerque, N. Mex. Mission Center; Gilbert Oakeley, Espanola, N. Mex., Sp. ev.; R. B. Wolford, Rio de Janeiro, Brazil, J. F. McKinley, Jr., Colombia, E. Pakistan, Mrs. J. A. Smith, Philippines, ev.

**6 MONDAY** I must work the works of him that sent me, while it is day: the night cometh, when no man can work. *John 9:4.*

In Kediri, Indonesia, a man was led to Christ because of visits to our Baptist Hospital for treatment. Ten months later he reported that in his village others had become Christians, and they wanted a preacher and a church! Through a hospital ministry many are led to Christ. Around sixty million people live on the island of Java and five million live near Kediri. Christians are few.

Pray that while the door to Indonesia is open, we will rush to them men and equipment with the gospel of Jesus Christ.

Pray for Mariam L. Misner, Kediri, Indonesia, med.; Mrs. L. J. Harper, Asuncion, Paraguay, RN; Hoke Smith, Jr.,\* Cali, Colombia, J. E. Posey, Jr., Philippines, ev.; Milton Murphey, Petah Tiqva, Israel, ed.; Dorothy Emmons, Nairobi, Kenya, soc.; Mrs. T. H. York, Canton, Okla., Ind. ev.; Miss Della R. Smith, Louisville, Ky., GWC.

**7 TUESDAY** I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. *Psalms 32:8.*

Through the years, Woman's Missionary Union has undergone change in plans and programs, but basic fundamentals remain the same.

Jesus was a master at subjecting cherished ideas to re-examination. "It has been said," he would begin, then in his own inimitable way, he would add quietly, "but I say unto

you," and he followed with a restatement and application of the old law making it adequate for the new day.

The basic purpose of Women's Missionary Union has been to stimulate interest in and giving to missions among women and youth. Methods and procedures change to fit a rapidly changing world.

Pray for Elizabeth Lundy, Atlanta, Ga.; GWC: Mrs. A. L. Iglesias, San Blas, Panama, Ind. ev.; Mrs. L. A. Doyle, Jr., Brazil, Mrs. G. E. Joiner, Quito, Ecuador, W. W. Lawton, Jr., Honolulu, Hawaii, B. T. Thorpe, Gwelo, So. Rhodesia, ev.; W. C. Garenta, Ogbomoso, Nigeria, MD

**WEDNESDAY** The fear of the Lord is the beginning of knowledge Prov. 1:7.

Before women were permitted to speak in public, the value of informed members was recognized by Woman's Missionary Union. As early as 1907, systematic mission study was being carried on by societies. The purpose was "studying that we may give more money to send more missionaries to more people who do not know the gospel."

Are you aware of conditions in other countries? Do you know what Baptists are doing to take Christ to other people? Pray for a greater desire, a compulsion to learn about other people and missions.

Pray for Betty J. Sisk, Roanoke, Va.; GWC: Mrs. J. A. Lunsford, Belo Horizonte, Brazil, P. C. Bell, Jr., Bogota, Colombia, Sara F. Taylor, Buenos Aires, Argentina, Mrs. T. C. Bennett, Dacca, E. Pakistan, R. W. Horrell, Tanganyika, ev.; Tomoki Masaki, Japan, BA; Marian Sanders, Mexico, ed.

**THURSDAY** I will praise thee, O Lord, among the people: I will sing unto thee among the nations Psalm 57:9.

Do you realize that you are a missionary, called of God to witness? Through a program of community missions, Woman's Missionary Union emphasizes this calling of all Christian women.

At first, it was termed "personal service" with reports made on visits, flowers sent, trays, and similar services, but as the organization grew, concepts grew. In 1942, the name was changed to Community Missions. Soul-winning remains the major emphasis with spiritual uplift work closely allied.

Pray for Mrs. R. L. Mathis and for Miss Alma Hunt

Do you participate actively in Community Missions? Are you leading young people to seize opportunities to work for Him now at home, at school, at play? Pray that Baptists will be better witnesses.

Pray for Mrs. B. F. Belpin, Okmulgee, Okla., Ind. ev.; Mrs. Maurice Smith, Kumasi, Ghana, Mrs. R. L. West, Nigeria, ev.; W. J. Ferguson, Zaria, Nigeria, J. D. W. Watts, Switzerland, ed.; Mrs. R. L. Durrnough, Korea; MD: Mrs. W. E. Emanuel, Matsue, Japan, RN: C. J. Lowe, China, Edelmina Robinson, Cuba, retired, WMU Conference, Ridgecrest, 9-15

**FRIDAY** It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works Psalm 73:28.

Bill and Nancy Herr, missionaries in Jerusalem, Jordan, write, "We are in need of special prayer for work in the Holy City. We continue to believe that God intends to have a New Testament church in Jerusalem, composed of national inhabitants. We also believe that this is possible only if you are faithful to pray for us daily."

Pray for W. O. Herr, Jerusalem, Jordan, C. L. Whaley, Jr., Yokohama, Japan, C. S. Boatwright, Sendai, Japan, R. P. Brillington, Porto Velho, Brazil, Mrs. D. L. Saunders, Nairobi, Kenya, Mrs. J. N. Westmoreland, Gatooma, So. Rhodesia, ev.; R. L. Durrnough, Korea, MD: Mrs. C. D. Hardy, Brazil, Mrs. C. J. Lowe, China, Mary K. Crawford, China-Hawaii, retired

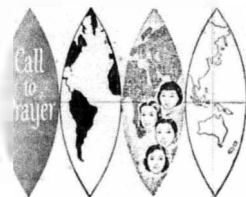
**SATURDAY** His praise shall continually be in my mouth Psalm 34:1

In 1913 a five-pointed star was adopted by Woman's Missionary Union as a symbol of "Personal Service to Make Christ Known as Redeemer and King." As wise men followed a star to Christ, it was suggested that wise women would follow a star which would lead others to Him.

The five points of personal service were pray, study, enlist, use, and teach. Use of the star has been discontinued but the five points are still the basis of the total program of Woman's Missionary Union. The 75th Anniversary goals include an emphasis on each of these points.

Pray that WMU will be a strong force for Christ in the church and the community.

Pray for J. B. Williams, McAllen, Tex., Sp. ev.; A. R. Crabtree, Brazil-Porto, retired



**SUNDAY** And the Lord, he it is that doth go before thee . . . fear not, neither be dismayed Deut. 31:8.

Albert Craighead wrote from Italy, "The Baptist witness, along with that of other evangelical bodies in Italy, is becoming stronger. New places of testimony and service are opening. Good progress is also being made toward self-support."

In country after country, efforts to establish mission work are hampered by strong pagan religions, by governments influenced by Catholicism or other state religions.

Discouragement is a common enemy of our missionaries. Will you pray that they will have strength, courage, and wisdom?

Pray for A. B. Craighead, Italy, Mrs. R. H. Culpepper, Japan, Mrs. D. L. Jester, Nigeria, ed.; Mrs. J. E. Hampton, Tanga, Tanganyika, W. T. Moore, E. Pakistan, Mrs. H. E. Spurgeon, Tainan, Taiwan, E. W. Glass, Singapore, Mrs. O. K. Bozeman, Jr., Korea, Rafael Fraguera, Cuba, ev.; Mrs. H. M. Harris, China, May E. Perry, Nigeria, retired

**MONDAY** O bless our God, ye people, and make the voice of praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved Psalm 66:8-9.

In 1855 when Rosewell Graves went to China as a missionary of Southern Baptists, his mother, Mrs. Ann Graves, became more zealous for missions. In 1868, while the Southern Baptist Convention was in session in Baltimore, she called together women who were present. Meeting in the basement of a church, they prayed and talked about missions. This is considered the first general meeting of Southern Baptist women in the interest of missions.

Let us thank God for the zeal and concern of pioneer women for the cause of missions. Pray that each of us will be instilled with eagerness for service.

Pray for Mrs. D. R. Heiss, Mrs. L. G.

Fielder, Fukucka, Japan, Mrs. M. W. Stuart, Honolulu, Hawaii, David Tarres, Havana, Mrs. Eleuterio Figueredo, Las Villas, Cuba, ev.; Mrs. Andres Viera, Roswell, N. Mex., Sp. ev.; Mrs. W. C. Harrison, Brazil, A. W. Yacum, China-Korea, retired, Alaska WMU annual meeting, Valdez, 13-14

**TUESDAY** His name shall endure for ever . . . let the whole earth be filled with his glory Psalm 72:17,19.

A skeptical European said to Missionary and Mrs. Gene Phillips in So. Rhodesia that he did not see the good of our work, that the African people were as wicked as ever. They quickly told him of the Sunday school superintendent of Tsitsi church: "Before he was saved, he stole, cheated, and did other sinful things. After he became a Christian, he found a billfold which contained about \$100. He returned the billfold to the owner whose name was inside."

When we give to missions we have a part in winning men in Africa. Pray that God will keep us faithful in prayer.

Pray for Mrs. G. D. Phillips, Shobani, So. Rhodesia, Mary D. Stampley, Kumasi, Ghana, Mrs. M. E. Fitts, Lima, Peru, H. L. Raley, Taipei, Mrs. C. L. Culpepper, Sr., Taiwan, ev.; J. A. Foster, Baguio, Philippines, Jazie Short, Kowloon, Hong Kong, ed.

**WEDNESDAY** Yet now be strong, . . . saith the Lord: . . . and work: for I am with you Hag. 2:4-5.

"For the first time Christianity is a winning religion," according to Dr. Robert Moss, Jr., president of Lancaster (Pa.) Theological Seminary. He said that the average Christian apparently does not realize he is a witness when he accepts Christ, because in the United States only \$2.75 is given per year by each Christian for the world mission of the church.

The time is past, if it ever was, when we can reach to the bottom of the purse to draw out a little loose change for the collection plate. The tithe is the Lord's. Our love for Him is expressed in offerings above the tithe.

Pray for Asuncion Sugasti, Chitre, Panama, Mrs. D. R. Smith, Venezuela, Mrs. R. E. Gordon, Philippines, Mrs. A. R. Milligan, Kenya, C. G. McCalman, Sao Luiz, Brazil, ev.; Mrs. C. H. Westbrook, China, J. E. Jackson, China-Japan-Philippines, retired

**THURSDAY** O sing unto the Lord a new song: for he hath done marvelous things:

... The Lord hath made known his salvation Psalm 98:1-2.

In 1883, while the Southern Baptist Convention was in session, women met quietly in the Methodist Church in Waco, Tex. Sallie Rochester Ford of Missouri, author of a book on Baptist doctrine, presided. They heard Martha Foster Crawford, home from 32 years in China, and were so touched that they took for her a collection of \$200. The purpose in organizing Woman's Missionary Union in 1888 was to further the cause of missions, and women of their own accord turned over to the mission boards all money collected for missions. This is the plan followed through the years—and today.

Pray for E. L. Morgan, China, retired; Mrs. E. B. Dozier, Fukuka, Japan; R. L. Lindsey, Tiberias, Israel, ev.; C. F. Eaglesfield, Nigeria, pub.; L. H. Neil, Oshogbo, Nigeria; R. W. Burnett, Argentina, BA; Mrs. C. F. Landon, N. Mex., deaf ev.

17 FRIDAY The Lord reigneth; let the earth rejoice. . . righteousness and judgment are the habitation of his throne Psalm 97:1-2.

"At the hour of midnight on January 26, 1885, a small group of believers gathered secretly on the coast near Havana, Cuba, to be immersed on profession of faith in Christ. In this quiet and humble way, in spite of opposition, Baptist work in Cuba had its origin. . . The seed was not sown in vain."

These words were written by Herbert Caudill, superintendent of Southern Baptist work in Cuba. He and his wife have served in Cuba since 1929 and have chosen to remain there during the present political crisis.

Let us pray for them and other Christians in Cuba and for Cuban refugees in this country.

Pray for Herbert Caudill, Havana, Cuba; Willie Johnson, Selawik, Alaska, ev.; L. L. Vinson, Tex., Migrant ev.; J. E. Coney, St. Bernard, La., French ev.; C. M. Case, Gallup, N. Mex., Ind. ev.

18 SATURDAY Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake Psalm 115:1.

Even before Southern Baptist women were organized, a Committee of Woman's Work, consisting of men, reported to the Convention. In 1877 they called attention to "the fitness and efficiency of Christian women for noble undertakings." Pleading the cause of

women in missions, the report continued: "they are the most available and valuable power in a true pastor's hands for securing the aid of the men."

Let us thank God that even with opposition, Woman's Missionary Union was formed and through it thousands of women and children have learned of missions. Thank God for those missionaries who heard God's call through our work in youth organizations.

Pray for Edna R. Wooster, Washington, D. C., GWC; Mrs. P. H. Anderson, China-Hawaii, retired; Mrs. W. C. Grant, Japan; C. H. Lushon, Sr., Pasay City, Philippines; Mrs. W. W. Donehoo, Cartagena, Colombia, ev.; E. C. Wilson, Jr., Rio de Janeiro, Brazil; SW: Martha E. Hairston, Brazil; Marie Conyers, Kowloon, Hong Kong; T. O. High, Ogbomoso, Nigeria, ed.; Alice Miller, Nigeria; Irene T. Branum, Korea, RN; Mrs. H. B. Lee, Jr., La., new appointee



19 SUNDAY I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord Psalm 116:17.

In 1887, with no organization or plan of work, Baptist women and children gave to missions an average of 1 1/2 cents each. One of the reasons for organizing, in 1888, was "to secure earnest and systematic cooperation of women and children in collecting and raising money for missions."

It was agreed that the best plan for securing money was systematic and regular giving. This has continued through the years, with the Cooperative Program being since 1925 WMU's main channel of support for all Southern Baptist work.

Pray for T. L. Parlett, Baltimore, Md., GWC; E. W. Parker, New Orleans, La., Negro ev.; S. P. Miralles, Tex., P.; Caldwell, Sophie Lanneau, China, retired; B. P. Keith, Mrs. M. J. Wright, Jr., Tokyo, Japan; Mrs. Emiliano Miranda, Antofagasta, Chile; G. E. Joiner, Quito, Ecuador, M. M.

Shirley Port Harcourt, Nigeria, Mrs. G. S. Hudson, So Rhodesia, ev.

20 MONDAY Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord Psalm 118:26.

The Dewey Mercers write from Japan: "We are keenly aware of the sense of mission call you have as you 'hold the ropes' for those of us here. There is and always will be that need. Yet, we need many of you here. The population continues to rise but there are not enough pastors or missionaries, not enough money to buy land and build church buildings, to meet the increasing demand."

Pray for D. E. Mercer, Takamatsu, M. E. DuPriest, Tokyo, Japan; Mrs. E. H. Clark, Kisumu, Kenya; Mrs. R. E. Nicholas, Gaza, ev.; Mrs. R. L. Kolb, Brazil; Mrs. J. D. W. Watts, Switzerland, ed.; J. R. Allen, Mrs. J. J. Coussert, Brazil, retired; R. N. Moorhead, new appointee

21 TUESDAY Bring ye all the tithes into the storehouse Mal. 3:10.

Since organizing May 11, 1888, Woman's Missionary Union has encouraged giving to missions. Because all the money received was turned over to the mission boards, the women requested and received \$100 from each mission board for operating expenses.

This plan of financing the work of Woman's Missionary Union has continued through the years. At the present time, 82 per cent of the WMU million dollar plus budget comes entirely from magazine subscriptions, the sale of manuals, year books, and other supplies. Money received in our churches through the special offerings is disseminated by the Home and Foreign Mission Boards. Let us thank God for the part we have in providing for a large part of mission work.

Pray for J. F. Naranjo, Havana, Cuba, Mrs. J. W. Bartley, Jr., Montevideo, Uruguay; Mrs. L. E. McCall, Bangkok, Mrs. B. L. Spear, Ayudhya, Thailand; W. E. Allen, Dar es Salaam, Tanganyika; Mrs. P. S. C. Smith, Jordan; Howard Hamrick, Indonesia; K. R. Thompson, Korea; G. B. Coussert, Rio Grande do Sul, Brazil, ev.

22 WEDNESDAY Will a man rob God? Mal. 3:8.

Nothing has received major emphasis by WMU since its beginning. In 1901 Miss Armstrong stated bluntly that unfaithfulness in the tithe was termed robbery of God.

Fannie E. S. Heck, the second president of Woman's Missionary Union once said, "Write over every mission board's deficit sheet 'robbed of God' and you write the truth."

Our present-day Aims for Advancement calls for all of the membership to be regular contributors through the Cooperative Program and 50 per cent to be tithers in order to receive an Honor rating. Pray for sacrificial offerings to Christ whom we say we love.

Pray for Julia B. Burdett, Savannah, Ga., GWC; Ted Trent, Chinita, Ariz., Ind. ev.; Mrs. Willie Johnson, Selawik, Alaska; A. G. Dunaway, Jr., Nigeria, ev.; M. G. Fort, Jr., So Rhodesia, MD; Lenora C. Hudson, Kokura, Japan, ed.; Mrs. J. C. Quarles, Argentina-Uruguay, retired

## EACH ONE GIVE ONE

Is the Royal Service anniversary gift subscription plan catching on in your Woman's Missionary Society? The plan is—Each One Give One subscription to Royal Service. This means that each WMS member gives a subscription to Royal Service to someone else—in addition to her own subscription. Mark gift subscriptions Anniversary Gift and WMU will send a card telling about your gift. Royal Service, WMU, Birmingham 8, Ala.

23 THURSDAY He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal John 12:25.

From Indonesia, the Winfield Applewhites write after furlough, "The impression was even stronger than before that we're in the place God wants us to be, and we thank Him again for choosing us to serve Him

here." Should you and your family be missionaries?

Pray for C. W. Applewhite, Kediri, Indonesia, MD; Mrs. E. L. King, Jr., Kediri, Indonesia, Buck Donaldson, Jr., Mbeya, Tanganyika, Mrs. S. R. J. Connata, Jr., So. Rhodesia, Mrs. R. E. Morris, Kaohsiung, O. J. Quick, Taichung, Taiwan, J. E. Lingerfelt, Brazil, ev.; Mrs. A. E. Hayes, Brazil, retired; Robert Falls, Stroud, Okla., Ind. ev.; Mrs. W. L. Crumpler, Barstow, Calif., Sp. ev.

24 FRIDAY I am come a light into the world, that whosoever believeth on me should not abide in darkness John 12:46.

Southern Baptists have work in 51 countries, yet our missionaries are spread so pitifully thin. After a year's language study in Costa Rica, Ernest Pippin wrote:

"The task is overwhelming. When we consider the tremendous percentage of the population under the shadow of superstition and false religion, we are made to realize that your prayer and definite commitment are needed in this time of urgency." Will you pray that God will help you to know whether he is calling you.

Pray for Mrs. E. C. Pippin, Buenos Aires, Argentina, A. R. Mulligan, Kenya, Mrs. Tomoki, Masaki, Japan, ev.; Vera L. Campbell, Fukuoka, Japan, ed.; Bertha L. Hunt, Brazil, retired; Mrs. Magnus Gonnens, Albuquerque, N. Mex., Ind. ev.; Mrs. Opal D. Walker, Westaco, Tex., Sp. kg.; Allen Seward, Roanoke, Va., GWC

25 SATURDAY And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake. Who shall not receive manifold more in this present time, and in the world to come life everlasting Luke 18:29-30.

Last summer nearly 700 students worked as missionaries in the United States under the direction of the Home Mission Board. In this way, they had opportunity for in-service mission training and their work strengthened the work of regular mission forces.

Pray for students who are working this summer in Bible schools, camps, and other phases of the home mission program.

Pray for Mrs. Sam Morris, Shawnee, Okla., Ind. ev.; Mrs. W. A. Hardison, Italo, Philippines, ev.; Mrs. D. C. Robison, Jr., Benin City, Nigeria, RN; J. A. Roper, Jr., Ajloun, Jordan, MD; Dorothy R. Dietrich, new appointee



26 SUNDAY And I will give them an heart to know me, that I am the Lord; and they shall be my people Jer. 24:7.

In 1913, Woman's Missionary Union adopted an official seal and pin, designed by Emma M. Whitfield of Richmond, Va., whose mother presided when the union was organized in 1888. Any member of a WMU organization, from Sunbeams up, is entitled to wear the emblem.

The shape of the emblem is a double fish head, taken from a custom in the early days of Christianity when persecuted followers adopted the practice of making the mark of a fish head when they met a stranger. If the person were also a Christian, the sign was understood; if an enemy, it meant nothing.

Even today, there are places where Christians are persecuted.

Pray for G. H. Wise, pub., R. E. Johnson, ed., Brazil; D. N. Dudley, Tokyo, Japan, ev.

27 MONDAY For I have set my eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down; and I will plant them, and not pluck them up Jer. 24:6.

The permanent WMU watchword was placed on the emblem in 1913 and since that time has been the theme for WMU work: "Laborers together with God."

Laboring, working through the years, Woman's Missionary Union has grown until now it has nearly 1 1/2 million members with gifts to missions through the two special offerings totaling \$11,869,487.97 per year. Through diligence, hard work, fortitude, and prayer the foundations were laid and God has blessed in the past. Let us go forward.

Pray for G. O. Foutor, Ill., retired, L. H. Sotiz, Calif., Sp. ev.; Mrs. C. L. Sotiz, Ghana, Mrs. P. S. Johnson, Dacca, Pakistan, Mrs. H. P. Hayes, Saigon, Vietn., co.

28 TUESDAY Let the word of Christ dwell:

in you richly in all wisdom; teaching and admonishing one another Col. 3:16.

Through the years, support of home and foreign missions came from churches through the special offerings. In 1925, the Cooperative Program was begun, a plan through which all Southern Baptist work received support. This program is generally recognized as the best means of carrying on the work of our Convention.

Pray for a better understanding by all Baptists of what is done through the Cooperative Program.

Pray for Mrs. J. H. Benson, Mexico-Pub. House, Mrs. George Green, Nigeria, retired; D. R. White, Spain, ev.; Mrs. J. R. Moseley, Ala., new appointee

29 WEDNESDAY If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land 2 Chron. 7:16.

America is reaping a wretched harvest in human misery due to the availability of beverage alcohol. The New York World-Telegram recently estimated that from 40,000 to 50,000 human derelicts in New York alone were panhandling people for money to buy liquor. They can be found in any city, varying in number according to the size of the city.

#### Preview of October ROYAL SERVICE

We'll study—

- about our WMU Emblem
- about Anniversary challenges
- *New Frontiers in an Old World*, mission study book for all (\$3c from Baptist Book Stores, Teachers Guide, 25c)

Features—

- What is an Anniversary
- Sew for Anniversary
- What Am I? a unique feature on leaders
- Four Majors, challenge to the months ahead
- Retrospect, a new and different feature
- Did You Read It?
- From Washington

The Lottie Moon Christmas Offering last year amounted to \$8,315,754.78, yet a report from a single county in an eastern state showed that almost that amount was spent for liquor in that one county last year.

Pray about this problem and ask God to show you what you can do about it.

Pray for E. D. Farthing, Kyoto, Japan, B. A. O'Neal, Brazil, ev.; Helen L. Pariett, Baltimore, Md., GWC

30 THURSDAY This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it Psalm 118:23-24.

From a 1906 copy of *Our Mission Fields* we read, "What would the fathers say, those men who wrought their work in this Convention in the days of struggle, if they could look today on things we see, and opportunities which invite us to larger achievement?"

"O God, it is our responsibility to catch the torch and hold it high. Help us to be ever mindful of Thy guidance. Amen."

Pray for S. A. Perez, Pinar del Rio, Cuba, C. A. Tope, Mombasa, Kenya, C. B. Williams, Bangkok, Thailand, Mrs. J. C. Muse, Jr., Ecuador, ev.; Mrs. H. E. Hurst, Tegucigalpa, Honduras, RN; A. P. Pierson, Torreon, Mexico, ed.

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

We are now in the midst of 75 days of special prayer to prepare our hearts for the 75th Anniversary Year of Woman's Missionary Union. Through prayer, there have been established goals to be realized during this year. Will you study them and pray earnestly for His direction to your Society? Are you doing all you can for Christ who gave his all for you? Standing high on the shoulders of those who established firm foundations in Woman's Missionary Union, will you look upward—and outward—and onward—to greater achievements for Christ?

Pray for Bertha P. Madison, Highland Park, Mich., weekday program; C. G. Tabor, Korea, MD; Mrs. S. L. Jones, Salisbury, So. Rhodesia, pub.; Mrs. R. F. Coy, Santiago, Chile, ev.

BA business administration  
ed. educational evangelism  
ev. evangelism  
GWC Good Will Center  
Ind. Indian  
kg. kindergarten

MD doctor  
pub. publication  
RN nurse  
soc. social work  
Sp. Spanish  
SW student work

### Communism's Faith and Fallacies\* by James D. Bales

Here is a book that ably analyzes the aims and techniques of the Communists. It is not just an emotional reaction to communism set down in patches of purple prose, but a guide for the person or group desiring to know what Communists believe, teach, and advocate. It is no book is the philosophy of communism and heavy-sounding dialectical materialism more clearly and precisely explained for the lay reader.

The author makes clear the basic concepts to which Communists of all generations have held. For the noncommunist world to expect them to behave differently is to contribute to the Communist conquest of the world. The reason peaceful co-existence between communism and Christianity is not possible is to ignore the fact that communism is militant atheism with the goal "to change the world."

The author, who holds a Ph.D. degree from the University of California, is professor of Bible at Harding College, Searcy, Arkansas. He has spent years studying communism, has traveled into far places, and seen communism in action. This book, written with clarity and deep conviction, is the fruit of his study. Hollington K. Tong, former Chinese Ambassador to United States, writes, "To my knowledge few other books so brilliantly explain what communism means to the free world."

Dr. Bales does not believe a Communist victory is inevitable. He states, "We can win if we believe the Reds are at war with us now. Peace is but another phase of war to them. If we react only to their moves instead of taking the initiative we could lose."

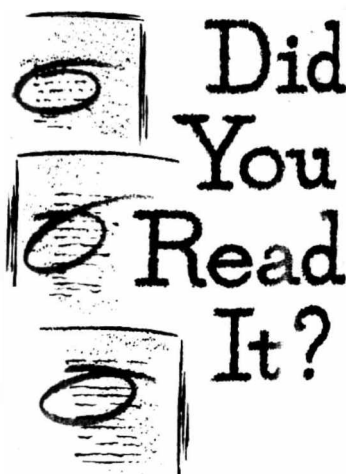
\*\$3.95 from Baptist Book Stores

by Mrs. William McMurry

### Race to the Moon

In 1961, when President Kennedy made a national goal the mission to the moon, his advisers told him that Russia and the United States were starting from the same point. The Soviets have not moved in the direction of rockets capable of landing men on the moon and bringing them back. The Soviet Union, said Chief James Webb of the National Aeronautics and Space Administration, will probably be the first to place two men in a satellite and the first to send men in orbit around the moon, but the US will be the first to land men on the moon.

With the space around the earth yielding so many important discoveries to US satellites, Western scientists are amazed by the



ROYAL SERVICE

fact that their Russian colleagues orbited only three sputniks four years ago and then apparently abandoned the field. The United States by contrast orbited its 69th satellite in March of this year. The theory is that "real space science in Russia has been subordinated to political firsts and spectaculars"; that a choice has had to be made between the moon and military missiles. Money may also be a reason. The engineer in charge of the US lunar program estimates that \$10 million a day over the next nine years will be spent to achieve the objective.

Perhaps the fantastic cost is a reason for Russia's proposal that the US and the Soviet Union co-operate in space. President Kennedy has pointed out areas where co-operative projects could be undertaken at once. Among them a frank exchange of scientific data, joint space tracking efforts, and in the field of weather forecasting. Said a touring Russian editor: "It would be wonderful if our scientists could plan to put all these astronauts together, Gagarin, Titov and Glenn, on a flight to the moon."

Newsweek's science editor commented: "Can two nations which disagree about so many fundamental matters on earth make common cause on the moon?"

### To the Boll Weevil

In the town of Enterprise, Alabama, there was unveiled on December 11, 1919, the only monument in the world glorifying a pest. Before the coming of the Mexican boll weevil, in southeast Alabama cotton was king and the farmers knew little about growing any other crop. Year after year they continued to raise cotton and it was repeatedly ruined.

Awakening to the fact that something must be done, many began to advocate diversified farming. The success was astounding as the needs of the farmers were met with surplus products for sale.

The monument was erected in Enterprise to perpetuate the memory of the boll weevil, whose advent resulted in an agricultural revolution. It stands today as a constant reminder that courage is required to forsake the cause of failure and to embrace change with its promise of success.

### Cooking by Heart

This is a new and different kind of cookbook.\* The author, Ruth C. Ikerman, believes that cooking should be fun and not "just a kitchen chore."

To cook with the heart is more than mixing ingredients according to directions. It's stirring in love and warm, tender thoughts for children and their father.

Each of the twenty nine chapters begins with a Bible verse, followed by a story and ends with a prayer. There are recipes for special occasions and recipes to make an ordinary day a little special. The very titles are an open invitation to the sugar firkin and the flavoring cabinet: May Basket Fudge, Key West Lime Pie, Reddell Tea Cakes. Then for a change in pace and ingredients: Snake-Age Snacks, Cooking as Therapy, and Soup for a Rainy Night.

In this unique cookbook, housewives will find "new appreciation of their work and be able to add a sense of worship to everyday tasks."

\*Cooking by Heart, Ikerman, \$2.00 from Baptist Book Stores

# PLAN B:

## More Than One WMS in a Church

- \* Why have more than one society?
- \* Who decides?
- \* How do we get the plan started?
- \* How does it work?

A forward step was taken by Woman's Missionary Union in 1960 when it approved a plan for more than one WMS in churches where there is a need for more than one. After two years of working with the plan, we have asked some questions of three local WMU leaders. Out of their experience should come answers to often-asked questions and information to help others.

Interviews conducted by Elaine Dickson

**Q.** Mrs. Forrest, isn't your church a fairly new one?

**A.** Yes, we are "one of 30,000" organized in 1956. Our church is six years old.

**Q.** How old is your WMS?

**A.** Older than the church. Our WMS was begun while we were still a mission.

**Q.** In a small church with fewer women enlisted, what prompted your decision to organize more than one society?

**A.** We had a meeting time problem. Our two circles, one meeting in the day and the other at night, had difficulty scheduling a meeting time for the monthly missionary program. Whether the meeting was held in the day or at night, the attendance was

poor. Forming two societies, each with its own general meeting, seemed to be the best solution to our problem.

**Q.** Where did you learn about Plan B?

**A.** An associational WMU officer taught the WMS Leadership Course in our church and explained Plan B. We were so impressed with the possibility of more than one society, our WMU executive board met the day of the leadership course and voted to recommend the plan for our church. Later when the WMU president introduced the plan to society members at a called business meeting, it was unanimously adopted.

**Q.** More than one society calls for additional leaders. Did you have any problems in enlisting leaders?

**A.** Yes, there was a problem in securing leadership, accentuated by the fact that our church was new and small. Most of our women come from backgrounds other than Southern Baptist and lack experience. They are willing and eager to learn, however, so our problem was solved largely through training new leaders.

**Q.** It is apparent you have an enthusiastic, optimistic attitude toward your two-society plan. What results have you observed?

**A.** Our total membership has tripled. The attendance is better; in fact, the attendance doubled the first month. There is better participation and more interest.



ROYAL SERVICE

Mrs. Ernest Pierce, WMU president of Parkdale Baptist Church, Corpus Christi, Texas, mails midyear progress reports on Aims for Advancement to the associational WMU president. Mrs. Pierce's church has 1,145 resident members with 82 women enrolled in four circles of two societies.

**Q.** Is the idea fully accepted by now?

**A.** I wish you could see how they work! In five months they have enlisted ten new members. They are working toward recognition in WMS Aims for Advancement and have earned 255 points on the WMS Mission Study Chart. Twelve new subscriptions have been sent in to *Royal Service*. Community missions activities are positive and direct after an extensive survey. They are full participants in the society program.

**Q.** Has your day society made comparable growth and progress?

**A.** The full and growing program of the night WMS has not taken any strength from the day WMS. They have enlisted enough members to make up the loss to the night group, plus another 21 members!

**Q.** How does your WMU executive board function in planning and co-ordinating the work of all WMU organizations?

**A.** Some WMU executive boards meet quarterly, but we meet monthly. Plans for the coming month and reports of the past month are brought by each WMS president and youth director. We consider these meetings essential for planning effective work. Of course, each WMS has its own executive board meeting to hear reports and check progress on WMS Aims for Advancement.

**Q.** How do you like serving as WMU president in a church with two societies?

**A.** My job is made easier. I have a WMU

**Note:** Plan A, as you know, is the familiar plan we have followed through the years whereby a church has one missionary society and the WMU president is also society president.





WMS presidents of First Baptist Church, Atlanta, Georgia, meet with the WMU president, Mrs. John J. Hurt (center), for a planning meeting. This downtown church has a resident membership of 4,800. Thirty circles and four societies have been organized to care for 577 WMS members.

vice-president and two WMS presidents who are well-informed and full of enthusiasm. We are fortunate in having a pastor who appreciates the program of WMU and helps us in carrying out every part of it.

Q. Mrs. Hurt, what factors precipitated your need for more than one WMS?

A. As our organization expanded it became more difficult to obtain leaders. The responsibilities were too heavy for a homemaker to assume. It became common knowledge around our church that serving as WMU president was the test of a happy marriage. We were having a daytime meeting for 22 circles and a night meeting for 10 circles which made double responsibility. Then too, we were failing to grow as we thought we should. We hoped by dividing into smaller societies we would enlist and train more women.

Q. How did you initiate the plan of having several societies?

A. Our president appointed a committee to study Plan B. After study, the WMU executive board approved it for recommendation. Both the day and night groups had opportunity to study, discuss, and vote on it.

Q. Did the forming of more than one society solve your leadership problem?

A. The enlistment of leaders is much easier. We found our members more willing to accept an office under the new plan where the responsibility is not so demanding.

Q. Did you adopt by-laws for the new plan of organization?

A. Yes, we used the ones in the WMS Manual as a guide and tailored them to our needs.

Q. How did you divide your membership into four societies?

A. We formed two day societies with 11 circles each and organized 8 night circles into a third society. But our pride and joy is our newest and youngest society—our Career WMS. This fourth society came [Continued on page 26]

#### CONCLUSIONS

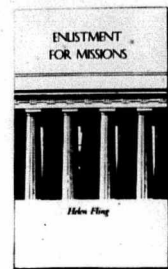
The decision to have more than one society is made on the basis of need. The WMU executive board considers the need and recommends the plan to the society. Societies are divided according to time of meeting, age, interest, size of membership. Each society has circles when membership is sufficient. A WMU executive board coordinates the work of all organizations. Each society has its own executive board for planning and checking progress on WMS Aims for Advancement. Though the plan calls for additional leaders, it also divides leadership responsibility. Some of the results to expect are increased membership and attendance, greater member participation, and higher quality work.

Do you need more than one Woman's Missionary Society in your church? See the WMS Manual for details.

Use these real life interviews in your study of *Enlistment for Missions*.

Be sure all WMS members read this Aims book

SEE PAGE 26



## Latest Aims Book for Study



# ENLISTMENT for MISSIONS

by Helen Fling

Have you begun your study in circles or will your Woman's Missionary Society hear this book taught as you all meet together?

Don't miss this excellent and fascinating study. Buy your own copy for your bookshelf. Read this book (along with the WMU Year Book) to renew your WMS Leadership Card.

*Enlistment for Missions*, by Helen Fling is 85c from Baptist Book Stores.

Teacher's Helps, 25c



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# in August

Send Christmas in August packages to these missionaries:

For Cuban Refugees in Miami:

Rev. Milton S. Leach, Jr.  
3318 N.W. 17th Avenue  
Miami, Florida

For Spanish Speaking:

Dr. Leobardo Estrada  
311 West 57th Street  
New York 19, New York

Rev. Kenneth Day  
22029 Grand River  
Detroit, Michigan

## Gifts to send:

Bibles, Gospels  
New Testaments  
colored shirts  
socks  
T shirts  
shorts  
handkerchiefs

dress lengths  
aprons  
blouses  
sweaters  
skirts  
jackets  
sheets

pillow cases  
towels  
bath cloths  
soap  
toothbrushes  
tooth paste  
diapers

For Cuban Refugees: Rice (1 or 2 lb. packages), Beans, red or pinto (no white), Tomato Sauce (small cans), Shortening (1 lb. cans), Sugar (1 lb. bags), Condensed Milk (large or small), Baby Foods, Canned Fruit (small cans—303)

Before buying gifts, read these suggestions from a missionary:

(1) Choose an item your Society or Circle wants to give and all give the same in separate boxes each item, or keep all of one item together in a package. (This will save many hours of sorting by the missionaries.) (2) Do not gift duplicate items. (3) Leave on gift the label indicating size or age, etc. (4) Include in each box a self-addressed postal card for the missionary to let you know what you have been received.

Volume 5, Number 11

August 1962

### THIS MONTH

President  
Enlistment Committee  
Circle Chairmen  
Jubilee Chairman  
Mission Study and  
Publicity Committee

Program Committee  
Mission Study and  
Program Committees  
Community Missions Committee  
Out of the Milling  
Youth

# Forecaster

Prepared by Margaret Bruce, WMS Director

## Our Missionaries Say...

\* "Today's world has shaken off the isolation of distance. If President Kennedy bumps his head while picking up a toy for Caroline, the nation knows about it by nightfall; and if Uncle Sam bumps his head while trying to solve his society's problems the wounds are magnified across the front pages of the next day's world press. And the Communists have seen to it that the world's press does not have a protective attitude toward Uncle Sam."

—Martha Hairston, Brazil

\* "The Japanese population is the best educated in the world, and every racial incident is published in large Japanese newspapers. . . . The effect of this kind of witness sometimes makes us want to cry, give up, and go home. Certainly it is one of the greatest assets to international communism today."

—C. F. Clark, M.D., Japan

This month we continue "Looking at Communism" in circle meetings. Pray that from our study we shall be alert to its insidious influence and have wisdom to combat its Godlessness.

## President

### • This Month •

● August 9-15—WMU Conference, Ridgecrest, N. C. Encourage your leadership to attend. For reservations, write to Mr. W. K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C.

● August 12-18—Sunbeam Band Focus Week. Set Sunbeam Activities for plans. Guide WMS in fostering Sunbeam Bands and other youth organizations in the church.

● Continue the study, in circles or in the society, of *Enlistment for Missions* by Helen Fling (\$5c from Baptist Book Stores, Teacher's Helps, 25c). Urge every woman to read the book.

● Check with Jubilee chairman on society's progress on Jubilee goals.

● Remind WMS members of the 75-day prayer period which began July 18 and will continue through September 30. Has your WMS had a Prayer Retreat?

● Have "L. T. Days" in your Woman's Missionary Society. This is the responsibility of the president, and "L. T. Days" in August will enable executive board members to complete their basic leadership course or renew their leadership card.

\*Leadership Training

### For the President's Profit

Every president should . . . hand over her group in better condition than when she received it.

The president creates the atmosphere in her meeting. She should stand and speak so that all members . . . may hear well.

The president should start the meetings on time and close them on time.

The president must have an agenda for each meeting.

The president should study and know the contents of the WMS Manual.

The president should know her group and recognize the potentialities of each individual.

The president should encourage all members to develop their talents.

The president should not try to do everything herself. "It is better to put ten people to work than to try to do the work of ten people yourself."

The president should pour oil on troubled waters. "Blessed are the peacemakers . . . In most groups there is one woman who seems always to make trouble. Most of these women are lonely, or feel neglected. . . . Be a friend to such women."

The president should be proud of her office and wear the mantle with pride and dignity. She should not try to fill the shoes of her predecessor, but should be herself at her very best. She will then realize that while leading and helping to develop her group she has

grown in knowledge, in experience, and in Christian grace. . . . And she will have led women in the promotion of Christian missions

around the world.

\*Adapted from "The Duties of a President," by Mrs. Clara Gussell, in March, 1962, *The Link and Visitor*.

## Enlistment Committee

### Have They Been Invited?

Recently a letter came from a woman saying that she had been a member of the church she now attends for over a year and no one had invited her to attend the Woman's Missionary Society.

Even though it is not necessary for a woman to be invited to the WMS, the enlistment committee must remember that there may be women in their church who are waiting to be invited to meetings of Woman's Missionary Society.

Make August Enlistment Visitation Month. Work out a schedule so that someone will be visiting

the unenlisted every day of the month. Large societies will have enough members to have "enlistment envoys" going by twos. Provide these visitors with the leaflet, "Our Church Wants You in WMS," free from state WMU offices, and Doorknob Calling Cards, 2c each, or 100 for \$1.60, from Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Ala. Copies of *Royal Service* may be left with each WMS prospect. See enlistment visitation pointers in chapter 8, WMS Manual.

## Circle Chairman

### Circle Program

During July, August, and September the circle programs will present a study of communism. Some WMS Round Table books which give excellent background material are listed below:

*The Undeclared*, George Palocz-Horvath, \$4.50. A well-educated, intellectual Hungarian journalist reveals through his autobiography an intimate understanding of communism. He writes of his editorial

career, his imprisonment, then his escape to London where he and his family began life again.

*I Was a Spy*, Marion Miller, \$4.00. A counterspy for the FBI tells us the alarming story of Communist subversion and warns against complacency—communism's greatest ally. A concise, direct account.

*You Can't Clap with One Hand*, James P. Leync, \$3.75. A novel dramatizing the conflict between

the old China and China under the Communists. Shows why some people accept communism, why some fight back, and why the deepest needs of human beings make the

things with eternal significance triumph in the end.  
Order all books from Baptist Book Stores

## When You Study Communism in Your Circle

You may want to order these two leaflets from the Christian Life Commission of the Southern Baptist Convention, 161 Eighth Ave., N.E. Nashville 3, Tenn.

"Communism: Challenge to Christianity," by Paul Geren. 1c each  
"The Communist Challenge to Christians," by Paul Geren. 1c each

**Train WMU leadership**

**Work to be an Honor WMU**

**Jubilee Chairman**



**Check the Jubilee Goals**  
which have been attained by your WMS

- ☐ Co-operate in church plans for establishing missions
- ☐ Assist associational WMU in organizing WMU organizations in churches
- ☐ Study book, *Enlistment for Missions*
- ☐ Set a worthy goal for increasing membership
- ☐ Increased number of titheers
- ☐ Increased gifts through the Cooperative Program
- ☐ Increase of 14 per cent in Lottie Moon Christmas Offering
- ☐ Increase of 14 per cent in Annie Armstrong Offering
- ☐ Subscriptions to each monthly magazine equaling 70 per cent of members of respective organization

## Mission Study and Publicity Committees

1

One half of the WMS members reading  
*Enlistment for Missions*, by Helen Fling

2

Order from your  
nearest Baptist Book  
Store, price 85c.

Teacher's Helps, 25c

## Program Committee

## 75 Days

The prayer committee will want to keep before WMS members the 75-day prayer period (July 18—September 30) preceding the observance of the 75th Anniversary year of Woman's Missionary Union.

Promote the plan of concerted prayer if you have not already done so. This "daily period of concerted prayer" is planned by each society for a time of day most suitable to its members. Some societies use the nine o'clock hour; others find other times more acceptable. This simultaneous prayer

period for missions brings blessings to each member who joins in the experience and provides prayer power for missionary work around the world.

Throughout this 75-day prayer period, Call to Prayer will remind WMS members of these extremely meaningful days. Prayer committee, promote daily use of the Call to Prayer in homes.

Co-operate with your WMS president in making plans for a Prayer Retreat for your WMS during these 75 days of prayer.

## Mission Study and Program Committees

# Adults Learning

**How Adults Can Learn More—Faster** is a practical handbook published by the National Association of Public School Adult Educators. It may be secured from National Education Association, 1201 16th St., N.W., Washington 6, D. C., for 50c. Listed below is a brief summary of its contents.

**CHAPTER 1—Adult Education Is Different.** Five ways in which adult learning differs from the kind of learning we did as youngsters. Differences that should make the new adult learner feel happier and more relaxed about this new experience.

**CHAPTER 2—How Adults Learn.** Fact and figures show that age does not diminish the ability to learn. Basic principles of adult learning are described. Tips on adult motivation given. Characteristics of adult learners that can help or hinder their learning.

**CHAPTER 3—How to Get More from Group Sessions.** Describes types of individuals who hinder their own learning and that of others. Specific ways to become a good group participant. Ways to get more from, and contribute more to, the learning group you are in.

**CHAPTER 4—How to Listen and Take Notes.** Down-to-earth ways to train yourself to concentrate during class, at lectures, etc. How to find a speaker's basic message, how to listen critically. Also, how to take organized notes and use them for greater learning.

**CHAPTER 5—How-to-Study Tips.**

**and Tricks.** Practical ways to help yourself concentrate when studying or reading. Ways to improve your memory. Ways to tackle a textbook. How to find time for study in your busy schedule. Ideas that can be put to immediate use.

**CHAPTER 6—Steps to Faster Reading.** Practical exercises that will help you boost the speed and efficiency of your reading. And get rid of some bad reading habits you may have picked up through the years. Eight additional pointers on how to read and study technical material.

**CHAPTER 7—How to Take Exams.** Tells adults who are in trade, technical, high-school completion or college extension courses how to study for exams. Gives tips on what to do, what not to do during the actual writing of the exam. How to double-check your exam paper.

**CHAPTER 8—How to Use Community Resources.** No matter what you are learning, your community probably has resources that will help. Ways to get the most out of your public library. How museums, government agencies, local business and industry can help. Uses of radio and television.

**CHAPTER 9—If You're Taking a TV Course.** Describes the typical television learner. And provides him with practical ways of coping with the unique problems of learning in his own home through this new educational medium.

**CHAPTER 10—How to Continue**

**Learning.** How to increase your own interest in community and national affairs. How to learn more from newspaper and magazine

reading. How to choose the adult education program that will be most suitable and useful to you.

## Community Missions Committee

# Christian Opinion

"Register Christian Opinion" is published to aid Christians in exercising responsible citizenship. It contains a complete listing of Senators by states, Representatives by state and district, and the membership roster of important standing committees in both the House and the Senate. This congressional di-

rectory can aid in legislative action of the 85th Congress.

Order from Service Dept., The Methodist Bldg., 100 Maryland Ave., N.E., Washington 2, D. C., for 10c per copy, \$1.00 for 12, \$7.50 for 100, \$50.00 for 1,000.

"Christians can play a large part in formulating public opinion."

## Community Missions Committee

# The Commitment Check List

The Commitment Check List drawn up by the General Board of Temperance of the Methodist Church is thought provoking and may well be used by WMS members. Have copies of the commitment made and ask someone who reads well to read it during the time given for community missions promotion. Urge women to keep the commitment in their Bibles to remind them of these important matters.

As a witness of my concern for all persons and my desire to lead a free and abundant Christian life I will

—refrain from gambling in all forms, including lotteries and bingo.

—work for better laws and law enforcement to control gambling in my community and province.

—study drinking problems and the sickness of alcoholism.

—make a personal decision not to drink.

—study the problem of narcotic addiction and find out what is being done locally to help addicts.

—support local authorities in their efforts to control the distribution of narcotics and other "escape" drugs.

—keep my life free from sex-centered literature and films.

—help carry out a campaign to remove salacious literature from local newsstands.

## ?? Out of the Mailbag ??

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

**Q.** What are the requirements for the elective, WMS Round Table(s) on Aims for Advancement? number members? number meetings? number books to be read?

**A.** The ideal WMS Round Table is a group of not more than 12 women. In large societies several Round Tables should be organized and in small ones there may be fewer than 12 members. They meet regularly according to their own arranged plans for informal discussions and exchange of books. The selection of books is entirely with the group, provided all books are listed in the current WMS Round Table Booklist or in any previously published Missionary Round Table

Booklist. Each member purchases one of the selected books or the total cost of all books may be divided equally among those participating. Often books in the WMS Round Table Booklist can be secured from the church library, public library, or bookmobiles.

Each WMS Round Table is at liberty to decide upon the frequency of its meetings and the number of books to be read. For the best sustained interest and circulation of books the monthly plan seems preferable. The important thing to remember is the convenience of the majority and adherence to whatever plan is adopted. Getting women to read is the aim of the WMS Round Table.

See WMS Manual for additional information concerning WMS Round Table.

### Youth

## August 12-18

August 12-18 is Sunbeam Band Focus Week. Sunbeam Band leaders and directors will find answers in *Sunbeam Activities* to the question, "What do you do during Focus Week?" Your Woman's Missionary Society considers this week an excellent opportunity for fostering Sunbeam Bands. Bring your plans for the week to the meeting of your WMU executive board. There the plans will be reviewed and assignments made for meeting your Focus Week needs.

July-August-September *Sunbeam Activities* also gives plans for Christmas in August. There you will find answers to the questions, "What is it? What do we send? To

whom do we send packages? When do we send them?" WMS members like to co-operate in this plan of providing some of our home missionaries with Christmas packages to be used in their mission work during the Christmas season.

• Many Sunbeam Band Day Camps are held during August. See *Sunbeam Activities* for answers at "Who goes to day camp? When do you have it? How do you make plans? What do others do at their camps?" The leaflet, "Day Camping for 8-year-old Sunbeam Bands," is available, free, for Sunbeam Band leaders, from your state WMU office.