

ROYAL SERVICE

NOVEMBER
1962



WE STOOD one afternoon in Guadalajara among the numberless throngs of people who were awaiting the arrival of the little ten-inch image called the Virgin of Guadalupe. It was to be placed in one of the many Catholic churches in Guadalajara. Our hearts beat within us again with new desire to tell to all the world that they need not bow to images of Mary or anyone else, but only to worship the one, true,

loving Jesus, and give Him their hearts and lives.

This little bejeweled image is the oldest saint in Mexico, encased now in plastic and carried by a monk who rides in a big new car pulled with ropes by numbers of men.

Each year she spends nearly four months visiting the churches in Guadalajara, staying from one to three days depending upon its importance.

Ceremony given her on her arrival, the bowing to her, followed by the monk's making the sign of the cross, all take place with great pomp. Confetti is thrown; horns are blown; and the people are sold. The people have gained much from the Virgin, but Baptists and others who have for Christ among the people.

We ask you

IN MEXICO BAPTISTS BEGIN A SECOND CENTURY



by James D. Crane

Dr. Crane is Field Representative for North Field, Latin America, for Foreign Mission Board, Richmond, Virginia

TWO SIGNIFICANT centennial celebrations have been observed this year in Mexico. One absorbed the attention of the entire nation. The other stirred the minds and hearts of only a vigorous minority. The former paid homage to the prowess of a military strategist. The latter gave thanks for the vision of a missionary statesman.

The first commemorated the thrill of a repulsed invasion. The second celebrated the challenge of a conquest continuing. One was climaxed by an appeal to rally round the cause of social justice. The other concluded on a note of consecration to a task of spiritual redemption.

On May 5, 1862, General Ignacio Zaragoza gave to Mexico its most glorious military triumph in turning back from the city of Puebla the invading army of "Napoleon

the Little." To celebrate the centennial of that event, relays of Mexican youths carried lighted torches and an urn of earth from Goliad, Texas (General Zaragoza's birthplace—then part of the Mexican state of Coahuila), to Puebla, some hundred miles south of Mexico City.

Coinciding with the runners' arrival, President Adolfo Lopez Mateos cut the ribbon which opened to traffic a new super highway connecting Mexico City and Puebla and made a significant speech in which he stated it to be his deep conviction that the day should be made the occasion, not only of a commemoration of past glories, but of a dedication to future accomplishments.

A hundred years ago while General Zaragoza was turning back an invading army in the South, a lone man was initiating in the

North an invasion which also was destined to succeed. James Hickey, converted in Ireland, had turned from a Roman Catholic missionary to an itinerant ministry as a Baptist colporteur and preacher. From Ireland to Pennsylvania; from Pennsylvania to Texas; and from Texas to Monterrey, Mexico, he followed the leading of God's Spirit.

By the Spring of 1862 he had begun a work which was to result, less than two years later, in the formation of the first evangelical church of any denomination in Mexico—the First Baptist Church of Monterrey, organized January 30, 1864, with seven members. From that small beginning the work has grown until today it is estimated that the total evangelical constituency of Mexico is approximately one million, or one out of every thirty-five in the nation's population!

To celebrate that important beginning, to thank God for his manifest blessings, and to pledge themselves to redoubled efforts in the days ahead, Mexican Baptists gathered in Monterrey during the first week of April for their Centennial Convention.

Although pardonably proud of the fact that theirs was the honor of beginning the evangelical conquest of Mexico, Baptists are conscious that other groups have outstripped them in numerical growth. Reliable statistics are hard to obtain, but the executive secretary of the National Baptist Convention of Mexico is probably not far from the mark in his estimate that the 250 known Baptist churches, together with their various preaching points, have a total baptized membership of forty to sixty thousand.

Approximately 20 per cent of the churches are self-supporting, and the ratio of baptisms to church membership is roughly one to twelve. It would be much better were it not for the fact that only one out of every five people who make a profession of faith are ever baptized. From this brief analysis it is evident that several major problems face Baptists as they begin their second century in Mexico.

How can evangelistic outreach be accelerated? How can evangelistic results be conserved? How can every-member participa-

Baptist Work in MEXICO

Churches	250
Chapels and Missions	500
Members	40,000 60,000
Seminaries	3
Student Homes	6
Student Centers	1
Hospitals	1
Clinics	1
Schools	2
Book Stores	4
Orphanages	1

tion be secured? How can self-support be promoted? How can foreign and national missionary efforts be integrated to better advantage? These are some of the questions that Mexican Baptists must answer if they hope to meet the challenge of the decade that is upon them—not to speak of the century that stretches beyond. To these questions the best thinking of both national leaders and missionaries is being directed. Some encouraging solutions are already emerging.

One thing that is very evident is that leadership must be provided which has both zeal and knowledge. There is no power of motivation like the impact of a selfless heart which is joined to an informed mind. This was emphasized by an experience related to the recent nation-wide simultaneous evangelistic crusade in Mexico.

In preparation for the crusade, evangelism institutes were planned for each of the country's fifteen associations. Five teams composed of national, missionary, and local side personnel visited three associations each during a week, discussing the spirit dynamics of evangelism, the proved methods for promoting and publicizing evangelistic

plans and results.

One pastor from Washington, D. C., after a prolonged bus ride over mountainous terrain, arrived with his team at a small town near the Guatemalan border. It was well past midnight. There was no real hotel in the little town, so the team went to an inn to get what rest they could before the scheduled activities of the day. As they lay down on the narrow rustic beds provided, the missionary interpreter apologized to the stateside pastor for lack of accommodations. Without a moment's hesitation the pastor replied, "Don't give it a thought. Our Saviour often had much less."

With a spirit like that animating men who have a solid grasp of their subject, it is not surprising that those evangelism institutes laid the foundation for a crusade in which three thousand people professed faith in Jesus Christ.

How to obtain leadership of high caliber is an object of major concern, and one in which solution is being pursued by means of two concurring emphases. One is a continuing emphasis on the fact that God calls some of his children to leave all and dedicate themselves entirely to "the ministry of the Word." The other is a renewed emphasis on the complementary fact that God calls all of his children to some ministry, in keeping with the gifts of the Spirit which are accorded them.

For several years the Seminary in Torreon has sponsored a series of youth missionary congresses. The express purpose has been to bring to the Seminary those Baptist young people of high school and college age who have proved their interest in serving Christ through the local church.

A four-day program is provided in which Bible study, vocational counseling, personal testimony, Christian fellowship and missionary preaching are the main features. The result of these gatherings has been a marked upswing in the number of capable young men who have come to grips with God's purpose for their lives. Whereas fifteen years ago it was all too common for young men to see in the Seminary a chance to get free edu-

cation which could later on be turned to useful secular ends, today an increasing number of outstanding youths and older men are leaving lucrative secular positions to embark upon a non-lucrative spiritual ministry. Thus the Seminary's enrolment has increased, and the denominational leadership is being enriched with an infusion of men who have both zeal and knowledge.

Along with this encouraging development has come another which to many serious students of missionary strategy is even more significant: a growing consciousness of the need to inspire and train the laity of our churches for effective participation in evangelistic outreach.

For several years the First Baptist Church of Juarez (just across the border from El Paso) has carried on a program of lay leadership training which has inspired its men to engage in missionary activity. Some ten mission points are currently being served by these laymen.

The First Baptist Church of Mexico City began over two years ago to hold a weekly Institute for Laymen, using largely the study course materials provided by the Baptist Spanish Publishing House of El Paso. The missionary outreach of this Lay Institute has already resulted in the organization of two new self-supporting Baptist churches in the Federal District, and two other churches have adopted the Lay Institute approach as the answer to their own missionary responsibilities toward the vast numbers of unsaved on all sides of them.

The First Baptist Church of Guadalajara has recently joined with other churches of the city in sponsoring a weekly Institute for Laymen. As a result, one pastor was inspired to have his laymen preach a week's evangelistic campaign in his church. The result was a total of seventeen professions of faith!

Much more could be said about the encouraging prospects which face Baptists of Mexico as they begin a second century. Truly these Mexican brethren have made theirs the spirit of William Carey's famous missionary message: "Expect great things from God; attempt great things for God."

World Awareness

We will seek to develop an appreciation for all people and a deep concern for those who are lost without Christ.

by Helen Fling

ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to Southern Baptist Convention. Address: Women's Missionary Union, 400 No. 20th St., Birmingham 3, Alabama. Subscription price \$1.50 a year; single copies for no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please remit by check or money order made payable to Women's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. When new, please give full name in block letters. For change of address allow two weeks. Send new old address with new. If you have a new member, be sure to include it. Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Author-ized by Post Office.

Volume 57, Number 5

VISITING a remote village in Ceylon, Norman Cousins, eminent editor and writer, was asked an unforgettable question. For two hours he had answered excited questions about education in America. At last a grandfather asked awkwardly, "Until what age is it permitted a person may study?" When Mr. Cousins explained there was no age limit on learning his hearers were incredulous. They looked at one another in silence. Finally the old man spoke again. "Well then," he asked, "if this is true, why would anyone stop learning?"

Why indeed? Another question arises which is even more disturbing. It concerns the apathy of Christians who live in a country where learning (both secular and religious) is now seen as a continuing process. One of the saddest spectacles in our church life is the mental poverty and spiritual stagnation of adults who have stopped learning. Amid opportunities of world awareness and spiritual development, how can our ignorance be excused, our indifference be forgiven?

"Never forget that what we do about world missions is in proportion to what we know," reminds Dr. Baker James Cauthen.

Since the missionary message of the Bible and its application to our present world is so significant, it must be studied in all the increasing maturity of an adult mind.

In this Anniversary Year when Women's Missionary Union has special goals for World awareness, we must also set personal goals. A reader of only 300 words per minute, 15 minutes per day, can read 12 issues of *Royal Service* and 12 mission books this year!

Let us pursue World Awareness until "for us there is no foreign land"; let us study God's world until "for us there is no foreign nation."

*Read Circle Program page 26

A SIMPLE statement on the outdoor bulletin board of a small church in Georgia read, "Ye shall know the truth, and the truth shall make you humble." More attention needs to be given by Christians in our day to the Christian attribute of humility.

Humility is not learned from a textbook nor a how-to-do-it article. God often has to make us pass through experiences of suffering or shame for us to learn it. However, the more we learn about it the better we can apply it to life. The worst danger is that we become proud of our humility. Dwight L. Moody made the statement, "One mark of humility is that you don't know you have it."

Pride and humility are exact opposites. They never mix. There is always an absence of one of them. To become humble, we need to be able to detect pride.

Pride is idolatry of self, and a haughty self-esteem out of all proportion to reality. Essentially, it is sin, rebellion against God—having our way, and giving to self the honor that belongs only to Him.

God despises pride. "Every one that is proud in heart is an abomination to the Lord" (Prov. 16:5). He resists pride, meaning that he is against the proud. "God resisteth the proud, but giveth grace unto the humble" (James 4:6). It puts us in danger. "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). These truths should drive us to our knees in humble submission before Him.

Charles Spurgeon warned about four types of pride that could easily entrap Christians. He said, "Be not proud of race, face, place, or grace."

Pride of race is a great handicap to the cause of Christ, and renders much Christian witness ineffective. It is swaggering contempt for other nationalities, other races. Every Christian must be on guard against feelings of superiority over people of any country or color. Patriotic loyalty can grow into an Americanism that is intolerant toward others. Let it be kept in mind always that God is no respecter of persons, and does not make the distinctions between men

that they make between themselves.

Personal pride, of face, is that of being puffed up about self or family. It is a superiority complex. It is not self-respect nor personal dignity, but a repulsive egotism. Someone has said, "A man wrapped up in himself makes a pretty small package."

Personal pride is vanity, always trying to get attention and special recognition. The vain person loves to be seen, wants to be a hero, to shine, and to have all the glory. He is like the fabled rooster, who thought the sun rose each morning to hear him crow.

Personal pride can be shown in conceit about looks, success, or even God's blessings. It often comes out in ingratitude, never expressing thanks to others or to God.

Social pride, of place, is another stumbling stone to Christlikeness. It is un-Christian snobbery shown in classiness, arrogance, or discrimination towards the less fortunate. The most dangerous result is that of forming a "caste system" in a nation, a

The Mark of GREATNESS

by Lewis W. Gibson
Pastor, Laurel Baptist Church
Greenwood, S. C.

town, or even a church. The humble Christian makes others feel significant.

The most repugnant of all is spiritual pride, pride of the place God's grace gives. It is often demonstrated in denominationalism, local church isolationism, or in a holier-than-thou attitude by individuals, thinking they are God's favorites. One name given it is "spiritual bighead."

The classic example is the Pharisee, avoiding all contact with the sinful, parading his religion around, blowing a horn every time a good deed is done. We see him strutting to God in prayer to tell him of all his merits and give himself "A" on conduct.

Spiritual pride is shown in self trust and lack of reverence toward the Lord.

Even Paul had trouble with spiritual pride. He had been given special honors of the Lord. Then, lest he should become proud and boast of them, he said, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor. 12:7).

He who will attempt to humble himself will do well to try to learn something about humility. Many seem to have a false idea about what it is.

It is not weakness, cowardice, nor servile submission to just anything. It is not degrading oneself, nor trying to be a doormat. It is not lack of self-respect nor the absence of ambition.

Humility is the absence of pride. It is self-forgetfulness and a sense of unworthiness. It is a deflated ego, and the forming of a true estimate of self. Basically, it is dying to self.

This trait of greatness is shown in Godly fear, the evidence of trust in God alone. It is shown in total surrender to superior authority—being submissive to the Lord, and willing to be anything, or nothing, as it pleases him.

A humble person is unspoiled—contented to let others be fussed over, while being ignored himself. He is free of intolerance and envy, and willing to be faithful to the smallest duties and the lowest of offices.

Jesus is the greatest authority on humility, and the perfect example. In Philippians 2:5-11, we find the account of his humility and the Father's exaltation of him. He emptied himself, or divested himself of all glory and honor, and stooped to the lowest level and became obedient unto death. Then, God exalted him above every name, that every knee should bow and every tongue confess to his Lordship.

He taught that salvation comes only to the humble. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:3-4).

No one struts to the cross to die unto himself. We can hold our heads up as children of God, but we must prostrate our hearts before him as our Master. The best and greatest must humble themselves to be saved.

Jesus also taught that humility will bring perfect contentment in rendering service. After his wonderful example—washing the feet of the disciples, he said, "For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:15-17).

Humility helps us to do our best and concentrate on our work, whether we get attention or not. A noted musician requested of his audience, "Please do not applaud, it takes my mind off my music." Nothing humbles a man like the awareness that God watches his service.

The way to humility is to crush pride. The way to do that is to take your life to the cross with Jesus and follow his way as he guides. Isaac Watts wrote:

*When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.*

THE WITNESS OF NEED

by Luther P. Powell

■ THE VOICE OF NEED shouts loudly in behalf of tithing as a Christian discipline. Among many there is doubt whether the task before the church today can be done with less than a tithe from its members. It is possible that the task demands far more than a mere tithe. We cannot spend billions of dollars for war and pennies for Christ, and expect the kingdom of God to come and the will of God to be done on earth!

The effectiveness of the church in our day is subject to financial support, and the evangelistic program of the Body of Christ depends upon money. And the sad testimony of the contemporary church is that her program has been limited critically, because financial support has not been adequate.

When the Japanese attacked Pearl Harbor, many church members became cynical, saying, "They turn on us, after all the money we sent to them through missions." Did we send them a lot of money through missions? Not according to one churchman who pointed out that the total amount of money given to Japan by all denominations within the period of Christian missionary work in Japan would not buy two of the battleships that were sunk in the bay at Pearl Harbor! A secretary of missions of one denominational board had to turn a young couple away from appointment as missionaries for lack of sufficient funds. On the same day a friend, an executive of an oil company, offered a tremendous salary to another young couple, if they would go to work for the oil company in South America. That is a parable. We cannot spend billions of dollars for industry in other countries and pennies for missions, and expect the church of Jesus Christ to make much of an impact!

The average per capita gift to foreign missions of thirty-five denominations reporting in 1959 was \$2.26—less than one cent per member per day; in fact, less than five cents per member per week.

After twenty centuries, the Christian people have not manifested sufficient stewardship to carry out the Lord's commission: "Go into all the world and preach the gospel." If Christians were to adopt the self-discipline of tithing, there would be meat in the Lord's house.—Reprinted with permission from *Money and the Church*, Association Press, \$3.75 from Baptist Book Stores.

... NEED... NEED... NEED... NEED... NEED... NEED... NEED... NEED... NEED... NEED...



New Frontiers in an Old World, 85c and *Teacher's Guide*, 25c from Baptist Book Stores. This is the 1962 Foreign Mission Graded Series book for ADULT study.

Woman's Missionary Societies, this study should result in more women entering into plans for the Week of Prayer for Foreign Missions, and the

Lottie Moon Christmas Offering

EAST ASIA

... HOME of
MASSES on the MOVE

EAST ASIA is generally defined as mainland China, with adjacent islands and territories, northward and eastward to include Korea and Japan. Our study is confined to those countries where we have Southern Baptist missionaries: Korea, Japan, Okinawa, Taiwan (Formosa), Hong Kong, and Macao. More than half of our 515 Orient missionaries serve in these East Asia countries, where



Buddhism is the most prominent religion. It holds the Oriental people in great darkness. Only the light of the glorious gospel of Jesus Christ can penetrate minds and hearts to relieve them of superstitions and false Taoism and Confucianism which have molded the life of this unevangelized people.

believe in spirits. This is generally termed "animism."

Though religion, as such, has not had a strong hold on the people, the pressures of social customs related to religions have. The Asian family system, particularly, has made it difficult for the gospel of Christ to spread rapidly.

But a decade of pioneering shows that there has been steady growth in the planting of churches.



Administration building, Korea Baptist Theological Seminary, Taejon

KOREA was first entered after World War II by three men missionaries from China, and the work has been confined to South Korea, where 24½ million people live. Korea has been said to be a religious vacuum. A survey made a few years ago showed that only one person in four claimed any religion.

There were only 40 Baptist churches in South Korea 12 years ago; now there are about 200 churches and mission chapels.

A Baptist school was opened in Taejon in 1951. Following government recognition and accreditation, the Korean Baptist Theological Seminary was officially founded in July, 1954, on a seven-acre campus with an administration and classroom building, and adequate dormitories.



Wallace Memorial Baptist Hospital, Pusan, Korea. Resident doctors and nurses make mending minds with missionary Dr. Robert M. Wright

The first medical work by a Southern Baptist missionary was begun in Korea in December, 1951, in an old tent in Pusan. Today there is a fine hospital staffed with Korean doctors and nurses as well as missionary doctors and nurses.

Seoul is Baptist publication headquarters where Koreans and missionaries work together on literature for the churches.

Much of the strength of Baptists in Korea is in small towns and villages. This is unique in an area where city-dwellers have been more responsive. The main business of missions is the giving of the gospel of salvation. This is the task toward which all work is directed in Korea and elsewhere.

Office manager and missionary Mrs. Don C. Jones at Baptist Joint Publication office, Seoul, Korea



JAPAN is about the size of California with over 93 million people, her greatest resource.

Shinto, a system of nature worship, Buddhism, and Confucianism, are dominant religions.

In 1889 Southern Baptists entered Japan. By 1961 the work of Japan Baptists included 80 churches and over 100 missions with more than 13,000 members. The conviction of Japan Baptists of the importance of still more churches is a major reason for growth.

Seinan Jo Gakuin (southwestern girls college) has both high school and junior college divisions with 2,000 students. Six missionaries teach in the school.

There is a boys school, Seinan Gakuin, at

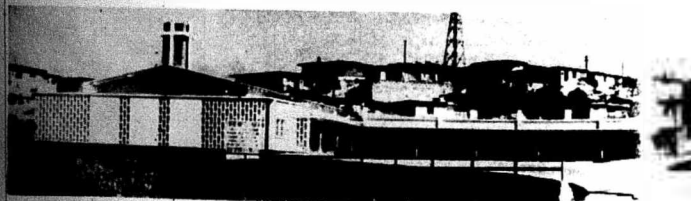
Chapel service at Japan's Baptist school for girls, Seinan Jo Gakuin, Kokura



Fukuoka with about 4,000 students, also 60 men in a theological division.

The Japan Baptist Convention is evangelistic in both city and outlying areas. They also have a home mission and an overseas missionary work.

Central Baptist Church (English-speaking) Machinato, Okinawa



Pastor Shuichi Matsumura, Tokiwado Baptist Church, Tokyo, Japan

OKINAWA, the first foreign mission field of Japan Baptists, was opened in 1955 by Mr. and Mrs. Masaji Shirabe. Most of the people are rural villagers.

There are Southern and American Baptist missionaries working with many personnel. Radio programs, a book store, Baptist paper, Bible correspondence course, a week-night Bible institute to train lay workers, are sponsored in addition to work done through churches and chapels.



Taipei, Taiwan. Staff at Baptist headquarters at daily prayer in book store

For over a decade **TAIWAN** has been the most responsive mission field in the world. In 1948 Southern Baptist work began on this island with Chinese Chinese and missionaries from the China mainland pioneering among Chinese refugees, and God has greatly prospered the work.

By the end of 1960 two missionary couples, five Chinese evangelists, and six Bible women were giving full time to work among the Taiwanese people.

Woman's Missionary Union work is now organized on a convention level, and a seminary, student work, radio, book stores, religious education clinics, English language work are a part of the Baptist witness.

Taiwan Baptists early began home mission work and appointed in May, 1960, a foreign missionary to Thailand.

HONG KONG and MACAO

After time in the Portuguese colony of Macao the J. Lewis Shacks moved to Hong Kong when it became a British colony. This was several years before 1845.

By 1962 our mission board had 42 missionaries in Hong Kong and Macao. The work in Hong Kong is relatively strong and is a growing ground for Chinese Christian leadership. Hong Kong has a good Baptist school system, its churches are strongly evangelistic, and a Baptist publishing house serves Chinese throughout the world.

The organization known as the Baptist Press emerged in 1952. Missionaries and Chinese nationals—about 30 in all—compose the administrative, editorial, and business staff.

The first missionary couple from Hong Kong Baptists were sent to Vietnam.

Macao is strongly influenced by Roman Catholicism. There is one Baptist church there which maintains a school enrolling 275 pupils.

Dr. Lam Chi Fung, president, Hong Kong Baptist College, with a student body of more than 600.



Retrospect

1868-1963



Mrs. Ann J. Graves



Miss Lottie Moon

"SO FAR AS IS KNOWN the first separate meeting of southern Baptist women was held in Baltimore, Maryland, in 1868. During the Southern Baptist Convention there, Mrs. Ann J. Graves called the women to the basement of a church to pray for China. From then until 1888 there were frequently such serious groups of women, listening to the women missionaries speak, praying, writing on the earnest tablets of their hearts missionary needs to relate to the women who had not accompanied their husbands to the Southern Baptist Convention sessions.

"Modestly yet firm in their loyalty to Christ's world cause, they heeded the encouragement of such denominational leaders as Dr. F. M. Ellis, Dr. John Stout, Dr. H. A. Tupper, Dr. I. T. Tichenor, rather than the opposing voices of some who did not see the triumphant activities of missionary organizations leading women and young people along an avenue of royal service for Him who endowed women with particular talents for His services."

PERHAPS THAT MEETING in 1868 when the women met to "pray for China" was prophetic of the day when Miss Lottie Moon would write a letter in 1887 imploring women to organize and take an offering to send help to China. Not only did women respond to her plea, they gained courage and organized the Union May, 1888.

In 1878 when the Southern Baptist Convention met in Nashville, central committees were authorized in each state to organize missionary societies and circulate periodicals. Societies were to be auxiliary to state conventions. The secretaries of the Home Foreign Mission Boards were to send information

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tion to the women. And thus began the strong bond that exists today between the two Boards and Woman's Missionary Union.

When WMU plans are presented to the secretaries of the Boards they are enthusiastically received. When called upon to write letters and articles, publish materials, and speak in the interest of the Weeks of Prayer, the Offerings, the leaders of our Boards respond "with all their hearts." They are still carrying out the authorization given by the Southern Baptist Convention in 1878 "to send information to the women." They do indeed keep us aware of our work at home and around the world. And, so, we know! And, so, we care!

THIS COMING WEEK OF PRAYER for Foreign Missions, is no exception. Plans were first made by a committee. Then they were presented to the WMU Executive Board in Birmingham and to the secretaries of the Foreign Mission Board. The theme "God's Gift . . . the Light of the World" began to come alive in all our hearts.

Letters and articles of appeal will be written by the President and Executive Secretary of Woman's Missionary Union, and by the President of the Southern Baptist Convention and the Executive Secretary of the Foreign Mission Board. The magnificent goal of \$10,700,000, a 15 per cent increase over last year's gifts, is the burden of praying hearts.



"IT WAS A FINE SIGHT on a Church Day in the spring of 1830 to see the roads filled with the heavy carriages in which rode the older ladies and the children of the family, while at their sides paced the slim, glossy saddle horses bearing the graceful, long-skirted young women or the tall young men.

Today's woman arrives at the church in a bright car. If it is "WMU Day" she, no doubt, has other women in her car for it is almost traditional that those who drive will fill up their cars with neighbors and friends. This is good "enlistment."

November is Thanksgiving. Thanksgiving is November. This is a good time for WMU members across the nation to pause in deep gratitude to God for all his goodness to us. We belong to a wonderful group of women; we should be grateful! It should be a time of genuine soul-searching as we take stock of ourselves in every organization. Are we really started in observing all the plans and goals of the 75th Anniversary year—for we are in it almost two months are gone.

Marie Mathis and Alma Hunt

DUSKY, JET-HAIRED MARIA is a solidly built Mexican mother of eight. As rural population goes, she is of average income. In the cities of Mexico, life moves along at a faster pace and there is developing a great middle class—doctor, lawyer, merchant, chief. But not so in the sleepy village of Alegre where at last census there were six hundred citizens, twenty-nine burros and fifty-two fighting cocks. About 10 per cent of the people are named Jesus (Ha-soos) or Jesuita, depending on sex. All babies born in December are given that coveted name. Who would call a December child anything else?

"You had three children born in December?" I asked friendly Maria.

"Not really," she admitted, "but little Jesus Ramon was so near—he was born the twenty-ninth of November."

The rising sun cast long shadows down the narrow street which Maria was sweeping in front of her house. There was a flurry of dust, for neighbor women were out sweeping, too. A village law requires each householder to sweep daily to the middle of the street. I had come early, for I had only the day to spend in Alegre and Maria had promised to show me an average day of a village woman.

by Marjorie Vandervelde

A DAY WITH Maria

All houses in this block had one common front which attached to a narrow, crumbling sidewalk. Doors open right on the street. This on-the-street construction is common in cities and villages of Mexico among rich and poor. Inside the house there is an open courtyard bright with flowers and melodious with songs of caged birds. The more practical keep a few chickens or a pig in the courtyard.

"My house is your house," said Maria courteously as she opened a street door. The high-ceiling room into which we stepped had two open windows, unsecured but with iron bars, which is the custom. A swallow dipped in through the bars and to its nest in the house rafters above us.

Noting my surprise, Maria's infectious laughter rang out. "You no like? For shame! It is the best of luck to have a swallow nest in one's home."

The family was not yet out of bed except for a shawled, wrinkled grandmother and two barefoot and brown-skinned children who ran to hide under the protective shawl. At intervals they peered out, curious.

"Mi Mamacita," Maria introduced her mother, who nodded.

One thing we've noticed about Mexico is the loving concern with which aging par-

ents are treated. Almost every home has one or two.

Maria chopped to her knees beside a pail of dough, which she began patting into paper-thin pancakes, called *tortillas* [or TE-yas]; these she cooked on a small stove. Nearly were two *metates* [may tah tays], a stone about a foot square with a round stone for rolling corn. I must admit to longing for a metate as a souvenir of Alegre.

Maria was speaking. "Village women used to get together each morning to pat out *tortillas*. The rhythm of their clapping was like the sound of many waters." My hostess was poetic.

"Do you make enough *tortillas* for several days?" I asked.

Again Maria's laughter rippled. She brushed a black lock from her forehead with the back of a hand, then explained that hardly anyone would think of eating *tortillas* that hadn't been freshly baked.

There was patter of burro feet in the street, and Mamacita hurried out with a pail to meet the milkman. From a can on his two-wheeled cart he poured out milk for his customer. Now Maria left her breakfast chores with her mother, picked up a rain-bow of a basket which she herself had woven, and we were off to do her shopping.

First we stepped through another of those street doors, and found inside the village bakery. In the middle of the dim room was a table on which lay dough/sprinkled with flour. To one table leg, the baker's prize fighting cock was tethered. In a stone wall were two ovens each fronted with an iron door. The tall and rather handsome baker took time for a quick greeting as he pushed hot loaves into one oven and took from the other long pans of sugar-topped rolls.

Maria made her purchases, and the baker followed us to the door, fondling in his arm that rooster. "See?" he admired, "this bird is a veteran of many wars."

Out on the street we nearly stumbled over a man lying prone. Another was lacing to a phone one's back six chairs, then putting a broad band up to and around the forehead of the *cargador* [car ha dor], car-

rier. Then the man was helped to his feet and started off half bent, tottering.

It was the weekly market day. A man with a huge *sombrero* [som BRAR o], hat, urged along his *burro* [BUR o], mule, loaded to the eyes with baskets to be sold. A barefoot Indian woman, bent under a back load reaching higher than her wizened head, moved along at a running pace. A tall, nut-brown woman carried with graceful poise a wide basket on her head. So the procession came, converging at the market square where their merchandise was spread out on the ground to await buyers.

Now Maria and I were passing a vacant lot with a red flag dangling from a post. "Is this the butchering place?" Maria said, "they put up flag when they have butchered a goat or pig and there is meat to sell." A jeans-clad boy was leading a pig by a string tied around its thin neck. And there followed a man pushing a wheelbarrow in which lay two bleating lambs, feet tied, headed for slaughter. Maria bought a piece of meat and counted out the required pesos. Then we walked on to the market square where she added to her basket papayas, oranges, and a bit of lard. As she walked homeward, Maria asked if there were some souvenir of Alegre I would like.

Like a flash I saw that unused metate in her kitchen. "Would you," I hesitated, "would you let me buy that extra metate in your kitchen?"

Maria considered. "Such a beautiful day," she commented. Then, chatted about other things. In Mexico one does not come quickly to the point of business. After some time Maria concluded with, "Am so sorry! I no can sell the metate."

We were passing a small building under construction. "Is maternity hospital," said Maria proudly. Then she turned to me, "How many children you have?"

When I said that we have three boys, about grown, Maria exclaimed, "By the saints! Only three? In Mexico a woman takes her business seriously." Then out of sympathy she added, "I will let you hold my babies."

By this time it was noon and I begged to leave, not wanting to impose on Maria's hospitality. She would spend the afternoon washing and repairing her children's clothes for church the next morning. As we parted she insisted that I meet her family that evening at the plaza. "Will he band playing. You like, no?"

Street musicians, who had wandered about in the afternoon swathed in bright scarves [sic RAH pas] and strumming guitars, became the Saturday night band in the plaza. All ages turned out well scrubbed and smiling, for a gala time. Teen-age girls linked arms and promenaded around the square, while their admirers circled it in the opposite direction. Soon they began to pair off—but always under the watchful eyes of their elders who are very particular about chaperoning.

Dark-eyed Maria, attractive in bright skirt and white blouse, sat beside me on one of the benches and pointed out each of her family. Then, after bidding me goodbye with a squeeze of the hand and a "¡Va con Dios!" [go with God] she rounded up her brood and took them home.

Warily I stopped at a cafe with only three tables and ordered a sandwich. The waiter set before me a bowl of brownish liquid—then told me in Spanish that there were no sandwiches. To make conversation and to let him know I wasn't angry with the substitution I carefully selected the words to ask in Spanish, "¿Como se llama?" [What do you call this?]

"Bean soup!" he said in perfect English and with a twinkle in his eye.

As I walked to our car I was going over details of the day, so did not immediately notice on the front seat a package, tissue wrapped and tied with a ribbon bow. Must be a mistake, I thought as I looked at a card attached. On it was written, "Mi amiga Sra. Vanderveelde. Adios y va con Dios. [My friend Mrs. Vanderveelde. Good-bye and go with God.]"

Quickly I slid the ribbon and tissue off, to find the note that Maria had told me was not for sale!



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

One Woman's Fight Against the Cigarette Lobby

MRS. MAURINE NEUBERGER, a kind-mannered woman from Oregon, does not carry an ax like the saloon-busting Carrie Nation once did. But she's got a seat in the United States Senate and is going all out to awaken America to the hazards of cigarette smoking.

Mrs. Neuberger gave up her own cigarette habit several years ago when she learned that public health authorities considered excessive smoking a causative factor in the nation's spiraling rate of death from lung cancer.

Mrs. Neuberger, who moved to the Senate after the death of her Senator husband in 1960, has been appalled by the increased consumption of cigarettes in the face of warning signals from the nation's public Health Service.

"The public has been told the facts," Mrs. Neuberger said in a Senate speech. "The facts have been [obscured] by an expensive financed smoke-screen—a smoke-screen of quibble, distorted fact, and half-truth."

Mrs. Neuberger believes the federal government has responsibility for turning all this obscurity into a measure of coherent meliorism. She's put the matter before Congress by introducing Senate Joint Resolution 171, which calls upon the President to establish a Commission on Tobacco and Health.

"The Commission," according to Mrs. Neuberger's proposal, will be obligated "to conduct a full and complete study and investigation of: (1) the health hazards attributable to the smoking of tobacco and the means, if any, whereby such hazards may be eliminated or diminished; and (2) the economic and revenue problems, if any, which would result from a marked curtailment in the operations of the tobacco industry and possible means for the solution of such problems."

The Oregon senator is not expected to let the Congress assign her proposal to a pigeonhole. She has followed the lead of her late husband in rising on every occasion to call for an educational program to warn young people against the hazards of all harmful drugs.

Her speech in the Senate last March is an example. She called attention to a headline in that day's *New York Times*: "War on Smoking Asked in Britain." And she declared: "Our own National Cancer Institute has been saying practically the same as the Royal College of Physicians in England. The results of their findings are always countered by a barrage of advertising from tobacco companies of America. They step up their advertising and plant stories in national

magazines to try to refute statistics.

"We in Congress," she affirmed, "continue to vote to keep tobacco as one of our basic crops, along with wheat, corn, and so forth, while, on the other hand, we Members of Congress support the National Cancer Institute."

A little further along in her speech, she heaped medical findings upon her august audience: "As if lung cancer were not enough," she declared, "the committee [of the Royal College of Surgeons] also found that cigarette smoking probably contributes to death from coronary heart disease, tuberculosis, and peptic ulcers; that cigarette smoking may be a contributory factor in cancer of the mouth, pharynx, esophagus, and bladder; and that cigarette smoking is an important predisposing cause in the development of chronic bronchitis."

Cigarette production set an all-time record in the United States in 1961, the US Department of Agriculture reports.

Production increased by 26 billion to reach a new record of 528 billion, a gain of 4 per cent over the previous record set in 1960.

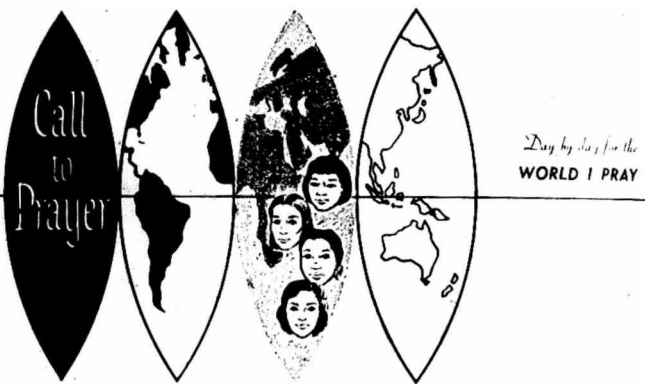
Another day she called attention to a drop in tobacco share prices on the New York stock market. "These stockholders," she observed, "may very well be experiencing revulsion at the callous immorality of the tobacco industry's response to the evidence of smoke-caused lung cancer."

You'll be hearing more from Mrs. Neuberger in the months ahead. If the Commission she proposes is approved and appointed, she feels it will achieve: (1) the promotion of intensified medical research; (2) regulation of the manufacture and distribution of tobacco products; and (3) the regulation of tobacco advertising.

In the meantime, every American who smokes a pack of cigarettes a day continues to help spend six billion dollars a year! Nobody has yet been able to put a financial figure on the cost in medicine and lives.



Mrs. Maurine Neuberger, Senator from Oregon



Prepared by MRS. MICKEY R. JOHNSTON

1 THURSDAY This I pray, that your love may abound yet more and more in knowledge and in all judgment Phil. 1:9. (Read vv. 20-24.)

Helen Masters, staff nurse, teacher at Baptist Welfare Center School of Nursing, Iru, Nigeria, where a recent measles epidemic presented need for witnessing to the many parents whose children died; Shirley Jackson, sec. missionary, Brazil; Oleta Snell, ev. Chile; Mrs. D. L. Mills, Argentina with her husband and four children; L. C. Quarles, now retired with 40 years service in Argentina-Uruguay; Elizabeth Gray, Malaya, retired; M. E. Solorzano, ev., Panama; Mrs. Antonio Ramos, homemaker in Cuba; W. R. Young, Zuni, N. Mex., ev. among the Indian people; Oscar Hill, serves a Sp-sp. church in Alamogordo, N. Mex.

2 FRIDAY He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death Rev. 2:11 (Read vv. 7-11.)

Two with 76 years of missionary service between them—Pearl Todd (retired in 1957), teacher in China and Japan and Mrs. L. M. Bratcher (retired 1958), who with her late

husband led in pioneering in Brazil. The strong foundations laid by pioneer missionaries make the work of present missionaries more effective. Mrs. R. P. Bellington, a first-term missionary with four children in isolated Porto Velho, Brazil; W. L. Smith, dir. of SS and TU Depts. for the Argentine Mission, mission photographer, and a treasurer; Mrs. Adriano Robles, worker among the San Blas Indians, Canal Zone; Arthur Williams, El Paso, Texas, GWC.

3 SATURDAY They helped everyone in his neighbour; and every one said to his brother Be of good courage Isaiah 41:6. (Read vv. 1-10.)

Mrs. Stanley Crabb, Jr., and her husband recently moved to Matera, Italy, to work for the Baptist Church and student body and seek to open new work in that area. These missionaries, for the first time since nearly 30 years of pioneering in Italy, are en-

Missionaries are listed on their birthdays. Ad. in from 1958. Foreign Mission Board, Box 6597, Richmond 30, Va. and in HOME MISSIONS

a program of direct ev. as their main responsibility. Mrs. G. H. Kollmar, social work in Baptist Hospital with her surgeon-husband in Barranquilla, Colombia; B. E. Cader, area missionary, teacher at the newly opened Northeast Baptist Bible Institute in Feira de Santana, Brazil; G. A. Canzonieri, ev., Brazil; Mrs. W. E. Viertel, mother of three small children in Nassau, Bahamas, where her husband directs the Theological Institute; Vivian Wilson, worker at the GWC in Granite City, Ill.; J. D. Beal, Mission Center, Atlanta, Ga.

4 SUNDAY He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness 2 Cor. 12:9. (Read vv. 7-16.)

Dr. S. R. J. Cannata, Jr., at home for emergency medical treatment from the San Juan Baptist Hospital in Southern Rhodesia; Mrs. T. S. Berry, beginning a second term with her husband and two children in Brazil; J. U. Moss, area missionary, pastor of First Baptist Church, Valencia, Venezuela; Beryl Flanagan, GWC staff, Macon, Ga.

5 MONDAY My mouth shall speak the praise of the Lord Psalm 145:21. (Read vv. 18-21.)

Mrs. S. A. DeBord, nurse and homemaker for her seminary president husband and two newly adopted small sons in Arusha, Tanganyika. The Baptist Theological Seminary of East Africa opened this year with 20 students, several of whom were won to Christ by missionaries since entry into the country six years ago. Mrs. W. J. Roberts (app. 1962), nurse to East Africa; Mrs. R. H. Fanoni (app. 1960), serves with her doctor-husband in Eku, Nigeria. Mrs. Leroy Benefield, from the Philippines with two children and agriculturist husband; Mrs. A. P. Pierson, transferred this year from Mexico to Baptist Spanish Publishing House, El Paso, Texas, beginning her 19th year as missionary; K. W. Balyeat (app. 1961), Music Dept. of International Seminary, Buenos Aires, Argentina, with 16 years outstanding music experience; Mrs. H. McTyre, seminary piano teacher, music and drama dir. in Assoc., Santiago, Chile; Mrs. M. A. Calheiro, ev., Havana, Cuba; M. S. Smith, Sr., who has a missionary son in Florida, is a missionary to the Sp-sp people in Kingsville, Texas; Myrtle Salters, GWC worker in Atlanta, Ga.; J. M. Conley, Nashville, Tenn., dir. of extension work with National Baptists, Hawaii WMU annual meeting Honolulu, 5-6.

6 TUESDAY God thundereth marvellously with his voice: great things doeth he, which we cannot comprehend Job 37:5. (Read vv. 1-7.)

Frances Hammett, nurse at Baptist Hospital in Shaki, Nigeria, where it is 230 miles round trip to the grocery store; Mrs. John Lake, who served in China with her husband, then retired, now serves in Waipahu, Hawaii; J. H. McTyre, treas. and bus. manager of Chilean Mission, Reinaldo Machado, ev., Cuba.

7 WEDNESDAY All things were made by him, and without him was not any thing made that was made John 1:3. (Read vv. 1-12.)

Two who serve in Cuba, Heriberto Rodriguez, Las Villas, and Ernestina Mesa, Mantanzas; M. D. Garbarino, ev. Fr-sp in Reddell, La.; Mrs. W. T. Moore, Dacca, East Pakistan; Mrs. H. D. Olive, homemaker for her children and seminary professor-husband in Baguio, Philippines; Mrs. E. W. Glass, recently returned to Singapore with her husband and four children to begin a second term; Mr. L. J. Harper, administrator, Baptist Hospital, Asuncion, Paraguay; Georgia Mae Ogburn, WMU executive sec., Santiago, Chile; N. A. Bryan, retired 1957 after 37 years of medical service in China and Korea.

8 THURSDAY Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might Deut. 6:5. (Read vv. 4-9, 13.)

M. K. Wasson, pharmacist at Ogbomoso Baptist Hospital, and wife, houseparents at the Newton Memorial School, Nigeria; Mrs. R. L. Locke, mother of three children, Owerri, Nigeria; Mrs. D. G. Hooper, homemaker and GWC worker, Nairobi, Kenya; Mrs. J. R. Marshall, Jr., and her husband pioneered work in Southeast Thailand where they began the first Baptist services, Mrs. W. H. Berry (app. 1922), Brazil; Mrs. C. R. Young, with three children and pastor-husband begins her 14th year in Hawaii; Mrs. Tom Law, transferred from Cuba to Hawkins, Texas, ev. Sp-sp; Mrs. M. R. Hicks (app. 1950), Chile, and after her husband's untimely death was transferred to the Baptist Spanish Publishing House, El Paso, where she is in charge of advertising and art work; Stephen Grover, Ind. ev., Washington.

9 FRIDAY Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you Matt. 6:33.

things shall be added unto you Matt. 6:33.
(Read vv. 28-33.)

H. C. Knight, pastor of First (Eng-sp.) Baptist Church, meeting in a residence in Buenos Aires, Argentina; Mrs. W. L. Medcalf, mother and homemaker for her doctor-husband in Bangkok, Thailand; Maurice Smith, Kumasi, Ghana, principal-teacher in Ghana Baptist Seminary and missionary advisor to 30 churches; A. T. Bequer, Cuba, retired.

16 SATURDAY We will walk in the name of the Lord our God for ever and ever Micah 4:5. (Read vv. 5-7.)

H. E. Fisher and his wife who minister to more than 2,000 Navajo students through activities and services in Baptist Indian Center at Intermountain Indian School, Brigham City, Utah, also teaches in the Indian School; Andres Viera, who has led in a strong evangelistic program as well as a building program at the Calvary Baptist (Sp-sp.) Church, Roswell, N. Mex.; Carlos Ramirez, ev. Sp-sp., Texas; Andres Rodriguez, ev. Havana, and Mrs. Anibal Espinosa, Cuba; Laura Frances Snow, who returned to WMU work in Santiago, Chile, from furlough this year.



11 SUNDAY The Lord reigneth, he is clothed with majesty, the Lord is clothed with strength Psalm 93:1 (Read Psalm 93.)

H. T. Cummins, ev. dir. for Baptist Industrial School and mission chairman for East Pakistan, a Moslem country with 9 missionary couples among 51 million people; Alma Rohm, teacher, Baptist College, Iwo, Nigeria, who is in the states on emergency medical leave; Gladys Hopowell, teacher at the state university and dir. of BSU program for stu-

dents in Tainan, Taiwan; D. E. Camps, China-Hawaii, retired; Sam Aucutt, Fr.-sp., Evangeline, La.

12 MONDAY All scripture is given by inspiration of God 2 Tim. 3:16. (Read vv. 12-17.)

M. A. Mobley, ev., Tokyo, Japan; H. B. Boone, physician at the 104-bed TB Hospital in Mbeya, Tanganyika; Mrs. W. A. Hickman Jr., homemaker for her three children and husband as he directs the Theological Institute, Asuncion, Paraguay; Mrs. Enrique Laralde, ev., Pinar del Rio, Cuba; Mr. Lok-Tin Cheung and her husband, who with a Chinese in Houston, Texas; Aurelio Hernandez, Sp-sp. work in Taos, N. Mex.; T. B. Lipscomb, Juvenile Rehabilitation, Texas; California WMU annual meeting, Sacramento, 12-13; Kansas WMU annual meeting, Wichita, 12-13; New Mexico WMU annual meeting, Roswell, 12-13; Oklahoma WMU annual meeting, Shawnee, 12-13.

13 TUESDAY How shall they preach except they be sent Rom. 10:15. (Read vv. 10-15.)

J. M. Young, Jr., surgeon, Baptist Hospital, Gaza, who shares pastoral duties with the other two staff physicians because there is not a pastoral missionary or national pastor in Gaza; E. R. Martin, ev., Arusha, Tanganyika; H. A. Gobie, pastor, Eng-sp. church in Agaña, Guam, a ministry to the 30,000 Americans; D. C. Jones, entering his seventh year of service in Korea; A. L. Nations, nearing completion of language study in Tokyo, Japan; R. E. L. Mewshaw and Mrs. J. T. Williams, retired missionaries from China; J. A. Poe, ev., Brazil; Mrs. W. W. Graves, writer at the Argentine Baptist publishing offices and asst. to her manager-husband; Baileys Sewell, dir. and co-ordinator of language work in Oklahoma; Mrs. J. O. Johnson and her husband, ev. Fr.-sp., Hessmer, Arizona WMU annual meeting, Tucson, 6-14.

14 WEDNESDAY Blessed be God who hath not turned away my prayer Psalm 66:20. (Read vv. 13-20.)

Mrs. E. O. Roy (app. 1954 to the United States) who with her husband and three children transferred seven months ago to become Southern Baptists' first missionaries to Trinidad, an island in the West Indies.

Sh. and religious activities dir. of Seinan University, Fukuoka, Japan; Jennie Alder, nurse, worker, Keelung, Taiwan; Marjorie Jones, WMU dir. for Ghana; S. W. Vance, in the States for family medical care; R. S. Francis, completed language school and now a student worker in Mexico; Mrs. Melvina Roberts, HMB, retired; Mrs. J. R. Isaacs, ev., Fairbanks, Alaska.

15 THURSDAY Come ye, and let us walk in the light of the Lord Isaiah 2:5 (Read vv. 2-5.)

L. E. Brown, physician at the Baptist TB Hospital in Mbeya and dir. of mobile clinic for follow-up treatment and further witness to released tubercular patients. This 104-bed hospital, built from the Lottie Moon Christmas Offering funds, where most TB patients stay three months, constantly cared for by the dedicated staff of witnessing Christians; Mrs. Harman Popham, who with her husband directs Indian Mission for Ute Indians, near Roosevelt, Utah; J. C. Willard, deaf, ev., Austin, Texas; Ammon Bradford, Negro, ev., New Orleans, La.; Mrs. R. W. Brentlinger, Kwiguk, Alaska; J. E. Ibarra, ev. Sp-sp., Fort Worth, Texas.

16 FRIDAY We are bound to give thanks always to God for you, brethren beloved of the Lord 2 Thess. 2:13. (Read vv. 13-16.)

Mrs. W. E. Craighead, who began 18 years of missionary service in Romania as a bride, during which she reared five children (one now serves in Italy). An additional 20 years of missionary witnessing began with their app. by our FMB in 1938—service that included work among the Slavic people after Romania was closed to them, and service in Paraguay until their retirement in 1958; Helen Nixon, Argentine Baptist Convention VBS dir., Rosario, Argentina; Mrs. C. H. Gooden, homemaker for three children and her teacher-husband at Theological Institute, Tegucigalpa, Honduras; Ernelle Brooks, nurse for 3 years in Nigeria; Bertha Smith, who retired in 1958 after 41 years in China and Taiwan; J. O. Lumpkin, dir. Mission Center, Alexandria, Va.

17 SATURDAY Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses 1 Tim. 6:12. (Read vv. 12-19.)

L. A. Lovegren, Ajloun, Jordan.

author, teacher, and homemaker for her two daughters and doctor-husband who was born in China of missionary parents; Mrs. F. M. Graham, Beirut, Lebanon, mother of five children, seminary dietitian-housekeeper, editor of Arabic WMU Manual, seminary English teacher; Mrs. S. J. Lennon, pastor's wife, Immanuel Baptist Church, Bangkok, Thailand; F. O. Budger with his wife our only missionaries in Cavite City (pop. 35,052), Philippines; Mrs. Peyton Stephens, China-Manchuria, retired; Mrs. F. L. Hawkins, Jr., mother of four children who also assists her husband as he directs the SS dept. of the Brazilian Baptist Convention; Mrs. J. D. Ratliff, three daughters and a son (app. 1952), Lima, Peru; R. L. Carlisle, Jr., president, Theological Institute, Montevideo, Uruguay; Mary Headen, HMB, retired.



18 SUNDAY The statutes of the Lord are right, rejoicing the heart Psalm 19:8. (Read vv. 8-11.)

J. D. Crane, field representative overseeing and co-ordinating the work of Mexico, Guatemala, Honduras, Costa Rica, and the Baptist Spanish Publishing House, El Paso, with his residence in Torreón, Mexico. His work involves much traveling away from his family E. H. Walworth, Hermosillo, Mexico, whose duties as area missionary for two states kept him away from home recently for 60 days out of a 90-day period; S. H. Cockburn, prof., International Baptist Theological Seminary, Buenos Aires, Argentina; C. F. Yarnell, Jr., president and teacher, Malayan Baptist Theological Seminary and pastor, Georgetown Church, Penang, Malaya; Lucy Wright, nurse, Baptist Hospital, Pusan, Korea; C. H. Westbrook, retired, 41 years teaching in China; Mrs. G. W. Strother, reared four children in her 32 years of serv-

ice in China and Malaya, saw a daughter and family appointed this year to Indonesia; Mrs. E. L. Morgan with 27 years in China, and whose son serves in Hong Kong; Mrs. E. M. Bostick, Jr., with 14 years in China; Mrs. Hilario Valdes, Havana, and Antonio Martinez, Matanzas, Cuba, ev.; Mrs. S. M. Corradi, formerly New Mexico WMU worker, now Sp-sp. ev. and homemaker for her pastor-husband, who is an ex-prisei, Albuquerque; C. W. Horton, deaf ev., Fort Worth, Texas; H. Glasco, Negro ev., St. Louis, Mo.

19 MONDAY Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Matt. 25:40. (Read vv. 34-40.)

Vada Waldron, GWC dir., beginning her 35th year, Mendoza, Argentina, an irrigated desert city; Mrs. C. E. Thomas (app 1961), No. Rhodesia; S. E. Grinstead, Nashville, Tenn. BSU dir. for the dept. of work with National Baptists.

20 TUESDAY For God, who commanded the light to shine out of darkness, hath shined in our hearts. 2 Cor. 4:6. (Read vv. 5-9.)

Mrs. W. L. Clinton, Sao Paulo, Brazil, homemaker for three daughters and preacher husband. Sao Paulo, state capital, served by 15 missionaries, is a progressive industrial center with 3,674,400 people served by 15 missionaries; Leo Aufill, RMB, retired; David Espurva, Crystal City, Texas, a witness to Sp-sp; Mrs. Gilbert Ramos, ev. to Sp-sp in Gallup, N. Mex.

21 WEDNESDAY They told him, that Jesus of Nazareth passeth by. Luke 18:37. (Read vv. 35-39.)

Mrs. S. B. Sears and her two children and husband, who shared in pioneering work in Indonesia after being forced out of China. We now have a hospital, 9 churches, and 1,580 church members in Indonesia. Mrs. F. M. Horton, homemaker for her four sons and her teacher-husband at Seinan Gakuin in Kukuoka, Japan; Mrs. G. W. Doyle, homemaker and first-term missionary in Quito, Ecuador; H. B. Mitchell, exec. sec. Pernambuco Baptist Convention, Recife, Brazil; David Alon, president North Brazil Seminary, Recife, Brazil; D. L. Baker, beginning his 13th year in Israel; Marjorie Stephens, sec. to executive sec.-treas. of Nigerian Mission in Ibadan; Lowanda Couch, nurse and teacher, Eku Baptist Hospital School of

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COVER

This month we study about Mexico. A suggestion of the flag of that country is represented on the cover.

The church is an outline of the present sanctuary of the First Baptist Church of Monterrey which was the first evangelical church constituted in Mexico. This was in the year 1864 in Monterrey.

COVER • NOVEL MOFFAT AMENHO'D

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Nursing in Nigeria; Mrs. Victor Kaneubbe and his husband, who serve on the vast Navajo Reservation around Farmington, N. Mex.

22 THURSDAY Therefore I say unto you, What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them. Mark 11:24. (Read vv. 22-26.)

Mrs. D. E. Smith, Minna, Nigeria, who assists her husband in overseeing and coordinating the work of 40 churches in the Niger Province; J. F. Baugh, mech. eng., and supt. of Mission Industrial School, Faridpur, East Pakistan; Mrs. V. H. Moorefield, Jr., asst. to her husband at the Baptist Publishing House, Rome, Italy; Mrs. Aleides Lozano, ev. Sp-sp, La Chorrera, Panama; Mrs. David Torres, ev., Havana, Cuba; Mrs. E. R. Hill, Las Cruces, N. Mex.; Mrs. A. G. Johnson and her husband, witnessing among 80,000 Latin Americans, Sacramento, Calif.; Reynaldo Gurule, pastor, Sp-sp, church in Tolleson, Ariz., where more than 50 per cent speak Spanish; James Minnis, among Indians in Cuba, N. Mex.

23 FRIDAY Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Rev. 3:11. (Read vv. 10-13.)

D. M. Kim and his wife, our only missionaries in America among Koreans in Los Angeles, Calif., they have been especially blessed in winning college students from the Orient most of whom will return to their homes. William Skinner, physician, Baptist Hospital, Asuncion, Paraguay; Mrs. H. C. Stormes, first-term missionary homemaker, Korea; Mrs. L. L. Gregory, mother of two children, transferred from Chile to Costa Rica; Mrs. E. S. Swenson, retired 1958, after 35 years service in Argentina, who recently lost her husband after 42 years of marriage.

24 SATURDAY Why call ye me, Lord, and do not the things which I say? Luke 11:46. (Read vv. 46-49.)

R. H. Wright and his wife, a surgeon-nurse transferred to the Baptist Hospital, Pusan, Korea; Mrs. A. F. Garner and her husband, association missionaries in Santa Fe, Argentina; Francisco Diaz, ev., San Blas, Panama; L. H. Guin and his wife, missionaries to deaf in Oklahoma where he pastors a silent congregation in Oklahoma City and gives guidance and direction to other groups in the state.



25 SUNDAY This is the work of God, that ye believe on him whom he hath sent. John 6:29. (Read vv. 26-29.)

Mrs. J. H. Sullivan,* who assists her husband in Ibadan, Nigeria, in publication work. Five languages are published regularly with others published on occasion. The Nigerians are learning to read and are eager for every thing they can find to practice this new skill. A. H. Dysan, Jr., professor, Baptist College, Iwo, Nigeria, on medical emergency leave. G. S. Lozuk, area missionary, Maracaibo, Venezuela; Gertrude Hart, kindergarten teacher, Negro ev., Jackson, Miss.; Humberto Dominguez, ev., Las Villas, Cuba; Lois Glass,* born in China where her parents served 42 years. She is beginning her 28th year of service that has included China, Japan, and now Taiwan.

26 MONDAY Whom can find a virtuous woman? for her price is far above rubies. Prov. 31:10. (Read vv. 10-12.)

Mrs. M. N. Alexander (app 1961), wife of the bus manager of Thailand Mission; Mrs. M. L. Seaborn, Jr.,* homemaker in the coastal city of Mati, Philippines; Mrs. G. W. Taylor,* teacher at Baptist College, Iwo, Ni-

Women from Baptist groups in the USA and Canada meet for North American Baptist Women's Union of the Baptist World Alliance in St. Louis, November 13-15 this year.

eria. Mrs. W. H. Carson, who retired in 1961 after 43 years in Nigeria where she and her late husband opened and pioneered work in Eastern Nigeria; J. L. Hart (app. 1903), Argentina, now retired. The latter half of his service was in Chile where a daughter now serves. W. W. Enete, who invested 34 years of service in Brazil before retirement in 1968; Mrs. Maximo Vazquez, ev., Melena, Cuba; Emiliano Miranda, ev., Anton, Panama; B. J. Yelvington, Espanola, N. Mex., a strategic mission field, and where he has access and contact with students at a government school.

27 TUESDAY Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded. 2 Chron. 15:7. (Read vv. 3-7.)

Miriam Willis,* principal, elementary school, Asuncion, Paraguay. The Clinic she founded on a river bank led to the building of the hospital that ministered to over 9,000 patients last year. Mrs. C. W. Davis,* Venezuela; Mrs. R. T. Plampin, homemaker, teacher, Theological Institute, Curitiba, Brazil; S. L. Watson, retired 1950 after 36 years in Brazil; S. L. Goldfinch, San Jose, Costa Rica, teacher, Theological Institute, dir. of stewardship-ev and mission treas.; Bertha Marshall, staff nurse, teacher for projected School of Nursing at Japan Baptist Hospital, Kyoto, Japan; F. C. Parker,* general evangelism, Japan Baptists; Minor Davidson, teacher, Baptist Theological Seminary, Penang, Malaya; R. L. Lusk and his wife (app. 1961), resident missionaries in Macao after language study.

28 WEDNESDAY For in the time of trouble he shall hide me in his pavilion. Psalm 27:5. (Read vv. 1-6.)

Mrs. D. A. Dalby and her husband, who help minister to 50,000 Indians that have been relocated in the Industrial Los Angeles area. A center-type operation is maintained to provide the spiritual needs and help them adjust from reservation life to that in a city. A. K. Morris, Ind. ev., Oklahoma; Rafael de Armas, ev. Sp.-sp., Hualeah, Fla.; Mrs. Eddie Sanchez, ev. Sp.-sp., San Antonio, Texas; Mrs. H. O. Hurt, transferred from Cuba to Panama to teach in the Bible Institute her husband directs; D. G. Rodriguez, ev., Comodoro, Cuba; Lucille Ladd, staff member of Sellers Baby Home and Adoption Center, New Orleans, La.; Mrs. Allen Seward, GWC, Roanoke, Va.; Mrs. H. C. Knight, pastor's

wife, First Baptist Church, Eng. Buenos Aires, Argentina; Mrs. R. E. Shelton, teacher, primary school, and mother of four children, Concepcion, Uruguay; R. L. Lambrecht, physician, Baptist Hospital, Kediri, Indonesia; Martha Morrison, Baptist Book Store manager, Penang, Malaya; C. W. Fennor, a single missionary (app. 1959), who is a teacher at the Seinan Gakuin, Fukuoka, Japan.

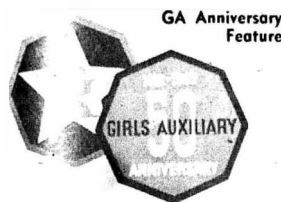
29 THURSDAY Break forth into song, sing together, ye waste places of Jerusalem. Isaiah 52:9. (Read vv. 7-10.)

Mrs. W. S. Wester, mother of three children in Blantyre, Nyasaland. We have only four couples for almost three million people in this country where David Livingstone first began his work. Nannie B. Owens, Owerri, Nigeria; Annie Sue Clift, the only nurse app. to Japan in 1961; T. B. Hawkins, Rosario, beginning his 42nd year in Argentina; R. T. Plampin, teacher, Theological Institute, Curitiba, Brazil; Pedro Carranza, pastor of Sp.-sp church in Douglas, Ariz., near the Mexico border; A. T. Cabrera and her husband, who are faced with the necessity of relocating their Sp.-sp church to Belen, N. Mex.; J. O. Johnson, missionary to Fr.-sp, Hesmer, La.

30 FRIDAY And as ye go, preach, saying: The kingdom of heaven is at hand. Matt 10:7. (Read vv. 5-15.)

J. C. Abell,* one of 12 missionary doctors in Nigeria, who is on the staff of the Baptist Hospital, Eku, Nigeria; the 6 hospital and 14 clinics in Nigeria ministered to 15,000 bed-patients and 78,482 out-patients last year. Mrs. E. O. Bonnette, language study in Dacca, the capital of East Pakistan; Mrs. E. L. Hollaway, Jr., mother of four boys and one girl, who is beginning her 14th year in Japan; C. A. Allen, Jr., dir.-teacher, Theological Institute, Guatemala; Andres Garcia, ev., Havana, Cuba; Lucille Kerrigan, Pinar del Rio, Cuba.

app. appointed
BSU Baptist Student Union
ed. education
eng. engineer
Eng.-sp. English-speaking
ev. evangelism
FMB Foreign Mission Board
Fr.-sp. French-speaking
* furlough
GWC Good Will Center
HMB Home Mission Board
Ind. Indian
Sp.-sp. Spanish-speaking
SS Sunday school
TU Training Union
VRS Vacation Bible school



What About It?

(From Royal Service, April, 1918.)

I AM going to find out about it!"

Mrs. Page was sitting alone in the dainty living room of her apartment and her remark was addressed to herself. Going to the door she said, "Ellen, come here I want to see you."

"Why Mother, it isn't time to get ready for the meeting."

"I know it is not, but I want to see you at once."

From the ribbon on her curly hair to her well-clad feet, Ellen, as she came into the room, looked the comely mother girl she was.

"Ellen, I am puzzled about your indifference to your GA meeting and I am going to try to find out why it is so. I must urge you to go every time. Now tell me just what you do at the meeting. Sit down, let us talk it over. Begin at the beginning."

"Mother you know the beginning. It is I, Ellen, you will be late at the GA meeting, get ready at once!" laughed the daughter, and she fell at once to hugging her mother.

"Sit up, Ellen, I am going to find out about your meeting so tell me at

once, for you have not much time left."

"Well," said Ellen, "when we go in, Miss Moore, she is nearly always late, says, 'Now girls do stop talking while I read the Bible.' Then after she reads we repeat the Lord's Prayer. After that she plays the hymn on the piano and she does most of the singing as the girls seem lazy about singing."

"Mother do you know we think she is engaged, I mean Miss Moore, she is wearing a new ring and looks at it a good deal. And Bettie Olson says she has seen her with an army lieutenant lots of times." Mother's special look of disapproval of gossip was quickly understood and Ellen continued.

"Then Miss Moore reads from a magazine or leaflet—and we are awfully tired of those bound feet in China and child widows in India and the Japanese girls sold for wives. After that we take up the collection, say the Lord's Prayer again and, thank goodness, it is over. Oh yes, we call the roll and sometimes sing again. . . ."

Order for your society a recording of Hymn of the Anniversary Year "We've a Story to Tell" from WMU, 600 North 20th Street, Birmingham 3, Ala., order GA Hymn Record, 45 RPM nonbreakable, \$1.00. Order extras for your Girls' Auxiliaries.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

MISSION STUDY
BOOK:

*New Frontiers
in an Old World**
by Winston Crowley

Circle Theme for the Year: "Unto the stature of Christ" Ephesians 4:13.

WORLD AWARENESS

by Mrs. Louis L. Dabney

(Dr. Ima Ware seated at desk, looks over patient's chart. Mrs. Christian enters.)

Doctor: Good morning, Mrs. Christian.

Mrs. Christian: Good morning, Doctor. There's nothing really wrong with me, I'm sure, but I just haven't been myself lately.

Doctor: What are your symptoms?

Mrs. C: Well, I just seem to have lost all interest in church life. My heart isn't in it; I don't have any incentive; but most of all, my eyes have been bothering me. My vision is blurred; sometimes my eyes just don't focus.

Doctor: Let's look at your chart. Hmmm. Your physical condition is good.

Mrs. C: You know, Doctor, I go to church regularly and sing in the choir, but I don't get much out of it.

Doctor: Do you put very much into it, Mrs. Christian? Forgive me if I am getting too

personal, but perhaps this has bearing on your below-par feeling. Are you active in your WMS?

Mrs. C: Well, no. The programs are interesting, I'm sure, but you know how women are. They dramatize everything so much! I have problems enough of my own without getting involved with the rest of the world. Doctor, are you suggesting my trouble is in my mind?

Doctor: Your trouble is more likely in your eyes and heart. There are a few suggestions we can make which will settle the matter. Let's start with your eyes. Read the chart over there (make chart on page 27).

Mrs. C: "Christ—for—the—whole" is not sure about that next one. It is a little wide? I can't read the last word.

Doctor: Just as I feared, Mrs. Christian, we have found the basis of your trouble. You have lost your World Vision. You lack the World Awareness.

Mrs. C: World Awareness? I never heard of

such a thing! Is it serious?

Doctor: It's just about the most serious problem a Christian can have, for it leads to spiritual stagnation. You admitted you get very little out of your church life. You have no interest in missionary activity. Your heart isn't in it, and your eyes have refused to focus on your responsibility as a Christian. You cannot see the need of the world for Christ.

Mrs. C: Is World Awareness something we are born with?

Doctor: To a certain degree. In the physical sense, the baby is born aware of his own needs. He is his own little world, but very soon he becomes conscious of mother, and father, and others. He must be taught to share with others. It isn't easy to teach him the give-and-take relationships of life, but after he sees the necessity for it, he begins to get joy and satisfaction. If his growth is normal, he will reach out more and more, and find blessings in meeting the needs of others.

Our spiritual life should follow the same pattern. As we mature, we must develop spiritual awareness, insight into our obligation to others. Someone asked Miss Helen Keller, who has been blind and deaf since childhood, "Which is the greater affliction, not being able to hear or not being able to see?" She answered, "The greater loss is not being able to see. But there is an affliction greater than these—to have eyes, and still not see."

Mrs. C: But how do I develop this insight? Are there pills I can take?

Doctor: No, I have a prescription I can give, but first, let me show you how awareness has developed in the lives of some friends of yours. I have letters here from Southern Baptist missionaries. Listen to them (read by two women):

First Letter: This letter is from Mrs. R. L. Mellett, missionary in Mississippi among the Indians. She writes: I have always been aware and concerned about foreign missions. It was after I became active in Woman's Missionary Union that I became aware of the needs of America and my responsibility

to help meet those needs. This awareness came about through reading *Royal Service* and *Home Missions* articles, through reading and teaching Home Mission books, and observing Weeks of Prayer for Home Missions in our church and association.

Second Letter: Listen to this letter from Mrs. Howard Olive, Philippines: In the summer of 1951 there came to Anshurn, Alabama, a Baptist missionary couple serving in Brazil, home on their first furlough—Mary Hazel and Loyd Moon. My husband had performed their marriage ceremony. Then we were interested as they went to Brazil. I do not think we knew when they visited us they were having a telling influence on our lives. [Continued on next page.]

CHRIST FOR THE

WHOLE
WIDE
WORLD

Make posters
for use in
your circles

Program Chairman: Invitations may be prepared on prescription blanks. Use white paper and draw "Rx" in the upper left-hand corner. Write:

Is your vision blurred?

World out of focus?

See Dr. Ima Ware, Eye Specialist

Office: (place of meeting)

Appointment: (time of meeting)

Results Guaranteed

Scene: Doctor's office. Props: chairs, child's doctor's kit or first aid kit, copies of *Royal Service*, *The Commission*, *Home Missions*, *The World in Books* catalog tree from Baptist Book Store. Doctor wears nurse's uniform, white coat or blouse. Make sign: Dr. Ima Ware; place at front of desk. Place poster like an eye chart (see diagram) Christ for the Whole Wide World, across room from desk.

*Order *New Frontiers in an Old World*, Crowley, 85c; and *Teacher's Guide*, 25c from Baptist Book Stores.

Having no seminary training at the time of our marriage, our immediate goal was to go to school. We prayed as honestly as we knew how. "Lord, if you want us in foreign mission service, we are willing." But somehow, he never called us to serve overseas until twenty years of pastoral work was spent!

There came a speaker to our church in my husband's absence who had great influence and made a deep impression upon my life. That was March, 1955. He was an Air Force major who had made a study of missionary labor while in Korea. When he made an appeal for support of foreign missions, the query posed within my own heart was, "What can you do?" Giving of myself to serve overseas seemed the only reply. The previous November the Lord had dealt with my husband in a similar fashion, and, without my knowledge, he had corresponded with the Foreign Mission Board. Imagine our joy when we learned that God had been calling us individually—in the same direction!

Doctor: You have heard, Mrs. Christian, how attitudes are an important part in the decision of these missionaries.

Mrs. C: Yes, Doctor. In addition to their general church life, both was influenced greatly by what she read, by missionary speakers, and sermons, as well as work they did for the Lord. What a wonderful feeling it must be to be called!

Doctor: But don't you see, Mrs. Christian? That is where your vision has failed. All of us are "called" of God in one way or another. We who stay at home must be missionaries in our own communities. All the lost people are not in other parts of the world. We must be involved and concerned for the lost where we are. And we must support with prayer and gifts the missionaries who leave home.

Mrs. C: But, Doctor, how can I know the needs of other people? How can I know how to pray for the lost when I don't know conditions that exist in other places?

Doctor: Your Woman's Missionary Society has made that a definite and fairly simple

matter. Did you know that your Society presents missionary programs and makes available to you magazines and books which will show you these needs?

I'm glad you came in today, for there are three women in the other office who can help you more than I. They are former patients of mine. Each suffered from this same loss of World Awareness which bothers you. Let me call them in, and they can tell you of treatment I prescribed, and will prescribe for you.

(Doctor rises, invites in three women. The one speaking on missionary programs may carry a Bible and Royal Service; the missionary reading Royal Service, The Commission, Home Missions, and The World in Books catalog; mission study, a recent mission study book.)

Missionary Programs: One way WMS members keep abreast of current missions advance is through missionary programs each month from *Royal Service*. These programs are planned in cycles, so that over a period of time three to five years we have a look at all areas of our work, both here in America and overseas. We learn of the surges and problems missionaries face, and we identify ourselves with women and men around the world, who have the same spiritual hungers as we do. Missionary programs move us into action and prayer and giving, as well as missionary work in our neighborhood.

In October of last year our missionary

Scrutinize Giving

All of us need to scrutinize our giving practices.

Do we give to the Lottie Moon Christmas Offering each year only what is left over?

Give this year as much to this offering as you pay for your most expensive gift to another. Or better still, give to this offering the equivalent of the amount you spend on all other gifts. Try it and God will bless you!

program was on the work in Indonesia. I was program chairman, and planned for our women taking part to be dressed in clothes typical of that area. The women spoke as nationals from Indonesia. Our society enjoyed the program, but they were more than entertained; they became concerned over the statistics given in the program. They learned that of the over ninety million people in Indonesia, less than two per cent are Christians. They learned that our missionaries there are engaged in several different types of work: medical, evangelistic, educational, and publications. Our publishing house there prints all literature used except Bibles.

A few weeks after this program, our state Baptist paper carried an article of interest to us: the Indonesian government had stated that after December 25 of that year no more Bibles could be imported; all literature used would have to be printed within the country. The American Bible Society was anxious to get many Bibles into the country before that deadline, and asked that Christians respond. I went to the president of our society, we went to the pastor, and as a result we carried back to our society the news and the challenge that we consider this opportunity prayerfully. Our women voted overwhelmingly to help.

Today when we read news of Indonesia we feel that we are blessed by having responded to a need. Our prayer for missionaries in Indonesia have been more definite. Our interest in the problems missionaries face has grown.

Before I become actively involved in our society's work, I had not seen the necessity of every individual woman being a "missionary" where she lives. My life, my family's life, my relationship with my neighbors, have all prospered spiritually as I have opened my eyes to the needs of others.

Missionary Reading: Missionary reading has been called the "homework of WMU." I have found it to be an excellent eye-opener. We read in magazines and books of the ever changing world. Almost fifty new nations have come into the picture in the last fifteen

years, and more are still struggling for independence. We read and see shocking pictures of starving people who hunt through garbage heaps for food. We see the evils of atheistic communism.

Our Woman's Missionary Society has made it possible for us to interrelate cold facts with a "heart that burns within us." First and foremost, there is our magazine, *Royal Service*, which gives us significant information concerning our world, our personal responsibility for mission work, and also our duty as members of Woman's Missionary Society. *(Open Royal Service and illustrate with articles you find informative.)* It includes missionary and circle programs,

Make a Vow

Make a vow now to be a part of the five-day observance of the Week of Prayer for Foreign Missions, December 3-7, in your church. Encourage your friends and loved ones to share in this blessing. This is for every member of your church.

Week of Prayer for Foreign Missions, December 3-7

the Call to Prayer, articles on the latest books and on other matters which affect our Christian life. Then there are the official publications of our mission boards: *The Commission*, and *Home Missions* with articles on work and fields of labor, also letters from missionaries concerning day-to-day encounter with the lost and with new converts. These magazines focus our sights on person-to-person relationships in Christian witnessing, as shown us by Christ.

We have another type of reading which sharpens our awareness to our responsibility. A booklist has been compiled and is available through our Baptist Book Stores, which lists many books relating to our Christian task and our world of today in specific and challenging ways. Many Societies sponsor a WMS Round Table.

A friend of mine who is on our state's committee for work among Negroes told me, "I thanked God this morning in my quiet time for *Royal Service*, and the efficient way our denomination has for giving us information we need. My whole life is involved in missions. All a woman has to do is open her eyes, and she will see so many needs that she can help meet."

Mission Study: Miss Fannie E. S. Heck, president of WMU for 15 of its formative years, wrote, "If missions [is] worth doing, [it is] worth studying." In the Mission Study portion of our society, we find missionary programs and missionary reading combined. As far back as 1900 women recognized the need for missionary information. You remember our society was first formed for the reading of missionary letters, but these were few and far between, and while our magazine developed before the turn of the century, the women of 1900 felt an intensified study of missions was needed. In 1907 WMU offered for the first time a mission study class, not only for women but for youth as well, on the missionary message of the Bible, prayer, soul-winning, stewardship, history of WMU, as well as those concerning phases of home and foreign mission work. Each year we study, as a minimum two books, but four are recommended. During the Jubilee Advance years a new book each year is provided on one of the WMS Aims. These are to help women grow in Christian experience to "the full stature of Christ." They may be taught in classes for the society or in circles.

I remember so well this past spring the awareness of our own community's need which developed as the result of the teaching of *Glimpses of Glory*,* by C. C. Warren. The teacher of the class brought statistics which jolted us into definite action, and opened our eyes to a problem we had not faced before. She quoted the number of young people, twenty years and under, who were being arrested for drunkenness and petty theft. This shocked us to realize that

young people were without wholesome recreation. As a result, we were led to evaluate our own church recreation program, and take steps to make it more effective.

I look forward to our mission study classes, for I know that missionary reading grows out of missionary information.

(*Women exit.*)

Mrs. C. O. Doctor: I am beginning to see what you meant about my loss of World Vision. I've been blind to the needs of others. I've been looking in at myself and not out to those without Christ.

Doctor: It's easy to let our faith become self-centered, if we fail to lift our eyes from the small world of ourselves. I have written a prescription here which has helped all of my patients, and will help you. I am sure.

(*Doctor pretends to write prescription as she reads.*)

1. Attendance at the missionary program meeting each month, with eyes wide open for service opportunities as a result of program.

2. Mission study class at least twice a year, taken either externally at a mission study session, or internally at your circle meetings.

3. A thorough and regular dose of missionary reading of *Royal Service* and other periodicals of Baptist missions, plus the reading of at least one book from *The World in Books* catalog.

4. Frequent eye exercises of looking up to Christ for guidance and purpose, then looking out to those who need Christ.

Remember, the Christian must be near-sighted and far-sighted: the task we are called to is a great and rewarding one, so great we must keep our eyes focused on "Christ for the Whole Wide World." As you exercise your World Vision, your heart will be stimulated, your interest in church life restored, and your general health will improve. Your normal spiritual growth will lead you to the goal of the "full grown Christian."

Closing Meditation: Have someone read the words of the hymn, "Christ for the Whole Wide World!"

by Mrs. William McMurry

A Secondhand Book

In a spring issue of *Women's Day*, there is a charming piece about a secondhand book, an old favorite *Alice in Wonderland*. It's not the usual sort of story to be expected under this title but a warm, whimsy-filled vignette that recreates a world of wonderland if the well of your imagination has not dried up. Then it will be a pity to miss the experience of discovering that "wonderland is everywhere about you, right at your elbow whenever you need it." You have only to believe in it to find it anytime, anywhere in the world." Lewis Carroll said so to Nina Wilcox Putnam when she was a little girl of five living in England. Seven years later back in America she learned that the famous author had spoken words of profound truth.

Your faith in man may not be restored without showing the scars of unbelief but undoubtedly a warm glow of confidence in the goodness of God will suffuse your soul and you will lay down the magazine to work better for the rest of the day.

A Bridge for Passing

In 1960, Pearl Buck left US for Japan to advise on the filming of her book, *The Big Wave*.† She had scarcely arrived until word came that her husband had died. She returned immediately to the United States but after several weeks, oppressed by her loss and the enigma of death, she returned to Japan. *A Bridge for Passing* is an account of the film-making and the author's spiritual struggle. It was in the physical environment of a Shinto shrine in Japan where healing of soul began, but the climax was reached in her New York apartment. What she read in stone letters on the facade of a school building across the street were words her missionary father had often spoken to her. "Saints and scientists unite in a search for truth," is Pearl Buck's strong feeling expressed in words of humility and frankness.

The book is fascinating and spiritually rewarding to the reader who does not object to spiritual concepts being couched in less familiar terms than his own.

DID YOU READ IT

*75c from Baptist Book Stores

† From Baptist Book Stores; †\$3.25 from Baptist Book Stores

Let All People Go

The autobiography of Albert Luthuli is actually "the collective profile of an entire tragic people"—the ten million black Africans who have followed the steadily nonviolent voice of this champion of freedom as it has called out to them from the wilderness of apartheid in South Africa. The list of appalling wrongs and grievances is long.

The ex-Zulu chieftan, teacher, leader of his people's most representative political body, the African National Congress, has suffered his share of beatings and jailings. Such treatment has not caused this sturdy Christian to waver from a path of principle which suddenly brought him world renown when he was awarded the Nobel Peace Prize in 1961. Confined to his home village under the watchful eye of the government, Albert Luthuli was released long enough to go to Stockholm. His magnificent story told modestly and with great restraint shows the reader why the world-famous award was given this truly great man.

The Callousness of Man

Adolf Eichmann is dead. What sort of a man was he? Millions of words about him have been published in magazines, newspapers, and books since his trial opened in the spring of 1961 in Israel. Not any words can describe the human misery, the blood, tears, and agony for which Eichmann was responsible. A German churchman who knew him well, describes him as "a block of ice or marble completely devoid of human feeling." His long arm reached to the farthest corners of German occupied Europe. By a stroke of his pen defenseless multitudes were dispatched like cattle to the slaughterhouse.

These facts of contemporary history should be indelibly imprinted on the minds of us all. They tell us something about ourselves, what man can do to other men. Yet we have a genius for closing eyes and stopping ears to ugly truth. As we look for an explanation of Germany's gas chambers and crematories "let us not overlook the possibility of some monstrous kinship between Auschwitz and Hiroshima, between gas chambers and thermonuclear weapons of mass annihilation."

Is You Are?

Each month the Birmingham WMU staff receives a little paper called Office Girls. From a recent issue came this choice bit on the correct form of a certain verb.

In 1926 the passenger traffic manager of the Burlington Railroad handed the vice president an ad which read: "For within this tremendous area is produced: two thirds of the oats, more than half the corn, half the wheat. . . ."

"Grammar of the passenger department is deplorably weak," said the vice-president. "The correct form is are produced." But the traffic manager stuck by his is and produced a University of Chicago opinion to support him.

Grammatical battle lines were formed and other authorities consulted. Are is correct said Northwestern. Is, said Harvard. Twenty-two schools and magazines were asked with this result: Are—12 votes, Is—6 votes, Either—1 vote. From 3, no reply. Last year the railroad decided to resurvey. Results? Are—14 votes, Is—1, Either—1. From 6, no reply. One college said, "Rewrite the sentence." "Ah, the coward's way," was the editorial comment.

*\$1.50 from Baptist Book Stores

Missionary Contributors:

Miss Viola Campbell, El Paso, Texas
James M. Short, Jr., Chihuahua, Mexico
James D. Crane, Torreon, Mexico
Van Bladen, Torreon, Mexico
Pat H. Carter, Torreon, Mexico
James C. Ware, Guadalajara, Mexico
Dr. Lamar Cole, Guadalajara, Mexico
R. Henry Wolf, Iguala, Mexico

program

"Laborers Together With God"

A Vigorous Minority in

Mexico

by Mrs. Ralph Gwin

PROGRAM OUTLINE

Sing "Jesus Shall Reign"

Call to Prayer

Scripture Reading and Introduction

... departed into a solitary place"
... from every quarter"
... into the next towns"
... throughout all Galilee"
... into the city"
... preach there also"
... desert places"
... be thou clean"
... for a testimony"
... followed after him"
... all men seek"

Sin "Jesus Shall Reign"

Call to Prayer (See page 18.)

INTRODUCTION

Let us hear some verses from the Scriptures which we shall bear in mind throughout our journey. Jesus was on a preaching tour of Galilee. (Read Mark 1:35-45, stressing the phrases that set apart the various places on his tour. Follow with prayer.)

Let's don our seven-league boots. Are you ready? Just about seven steps south from Laredo and we are at Monterrey [mon teh RAY], capital of the state of Nuevo Leon [NWAY voh lay OWN]. Southern Baptists do not have any work here, but this historic spot is a good place to begin our tour. We set our clock for last April.

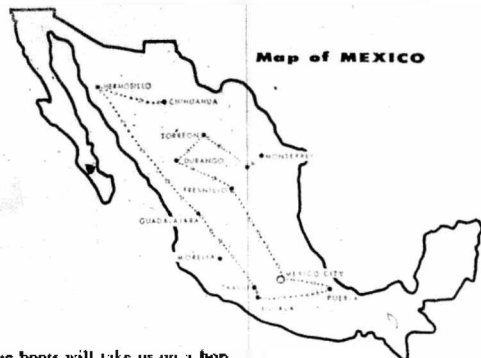
We could fly by spaceships,

Jets and planes

And follow the airway routes;

But let's go a little slower

And use our seven-league boots!



Seven-league boots will take us on a hop, skip, and zig-zag trip through Mexico to visit some of the centers of Southern Baptist work in several states and the Federal District where Mexico City is located. We have a special time clock which permits us to be present for special occasions, as we set it for the proper month of the year.

At Laredo, Texas, the immigration authorities will issue a visitor's card for a fee of \$3.00, after you present your birth certificate, or other proof of citizenship. Re-entering the United States from the trip you must show an International Certificate of Vaccination. For purchasing souvenirs, and for other expenses, you will exchange a few dollars for Mexican pesos [PAY sos] here at the border. The peso is worth eight cents, so you will receive twelve and a half pesos for one dollar.

...departed into a solitary place"

Standing here in front of the First Baptist Church of Monterrey, the Pittsburgh of Mexico, we can thank God for pioneers who endured privation, persecution, and opposition to bring God's message to Mexico. One hundred years ago James Hickey began the first evangelical mission work in Mexico which resulted two years later in organization of a church, the First Baptist of Monterrey. But Bibles which he brought into the country were burned at the customhouse while he watched.

Southern Baptist work in Mexico was de-

layed until 1880 when John Westrup was appointed by the Foreign Mission Board. Within weeks after his appointment, Westrup and a helper were killed, either by religious fanatics or bandits, but entries in his diary told of converts, and churches already organized. The secretary of Sunday school work in Texas, William D. Powell, investigated the tragedy and remained to carry on the mission work.

Then in 1903, no longer a "solitary place," thirteen Baptist churches, some of them related to the Southern Baptist Convention and some to the American (Northern) Baptist Convention, organized the Mexican Baptist Convention. The country has been divided between the two conventions by an invisible line running roughly from Laredo down to Monterrey, and on to Mexico City, thus separating the areas where these two major Baptist mission boards would work. Southern Baptists have concentrated efforts in the north and western states. Today there are about 250 Baptist churches in all of Mexico, with about 40 to 60 thousand members. In a population of almost 20 million, 40 to 60 thousand Baptists are a minority—but a vigorous minority.

...from every quarter"

In Monterrey in April, 1962 (the hand of clock on April), Baptists from all over Mexico gathered in the meeting of the National Convention to celebrate the 100th

anniversary of the work begun by James Hickey. The four Baptist churches of Monterrey entertained the convention, but the sessions were held in the newest church, El Divino Salvador. One night during the convention the churches prepared supper for all messengers. Six thousand tamales [tah MAH es] were served, with other things. A cake bearing 100 candles drew much attention.

Don't you like the lovely embroidered skirts you see some of the women wearing? As you may have noticed, the rebozo [ray BOH so] is a versatile knitted shawl which may be worn around the shoulders, or over

the head. It can be a hat, coat, grocery bag, or blanket to wrap the baby in! (These can be modeled.)

Much effort went into preparation for the centennial. Simultaneous evangelistic campaigns were held in the fifteen Baptist Associations of the nation. Nine one-night evangelistic rallies were well attended. In Monterrey a city-wide gospel emphasis preceded the convention. Visitation and distribution of literature prepared the way for two mass meetings in the coliseum. These total efforts resulted in 2,689 conversions. The minority is making its presence known vigorously.

Program Chairman

Present the program as a seven-league boot tour of Mexico. Give each member a mimeographed program and tour itinerary in the form of a boot.

Outline with chalk a map of Mexico on the floor, as large as possible. Seat members of the tour (all present) around the map. Enlarge a map on wrapping paper if the floor cannot be used. The entire program may be given by one member—the tour guide—who can make every member feel she is really following wherever the guide goes. A better plan—the guide assigns stories to other members of the party.

For places to be visited, make small placards and attach to sticks which can be stuck into corks to stand up at proper locations on the map. See "Southern Baptist Missions in Mexico" you may have on hand or order a copy from the Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 656, Richmond 30, Va. The tour guide may use about the map as she talks. Or you may just use a wall map.

The time clock, which the guide may wear hanging from her belt, is a sizeable cardboard replica of a clock face which has the twelve months instead of nu-



merals. When a month is mentioned, a single hand on the clock may be moved to the proper month. Or use an old-fashioned pocket watch and pretend to set it.

Dramatize some bits of the program, without taking extra time, while the guide continues to speak, such as the strolling musicians; model a serape and rebozo, or a beautiful skirt; the posada and pinata; silver souvenirs or other curio; or anything that appeals to you from the program.

Meetings of the National Young People's Convention, the Ministerial Alliance, Woman's Missionary Union, and the National Brotherhood preceded general meetings. At the general convention messengers heard progress reports and inspirational messages, and laid plans for future expansion. After a full week together, the Convention closed with a message from the executive secretary, whose topic was "A New Century Begins."

Woman's missionary work in Mexico had its beginning in Monterrey also, in 1886. A dramatic presentation of the history was one of the high hours of the WMU meeting. Those who played roles in the drama, for the most part, were descendants of the people whom they presented.

From the beginning in Mexico Southern Baptist progress has been slow and difficult. Hampered by lack of funds following the depression of 1929, the missionary staff dwindled for a time to one active missionary. The picture was as dark as the economic depression itself. Now the picture has changed to a vision that can be limited only by the support Southern Baptists give the work.

"... into the next towns"

(1) Saltillo [sahl TE yo]. From Monterrey we turn westward into the state of Coahuila [ko ah WEE lah], and come first to the capital, the "air-conditioned" city of Saltillo. Here it is Fair Week in August (*clack hand to August*). Indians in great numbers come from the villages, towns, and hills to sell hand-woven *serapes* [se RAH pays] and other craft work. You will find Mexico's finest *serapes* (*model them*) here. This small, woolen blanket is worn as a garment in much of Spanish America. When not in use as a wrap, or cover, the *serape* is rolled up and carried over one shoulder.

It is said that every day is a festival day somewhere in Mexico. Let us rest here in the plaza and watch the Indians as they join the religious celebration and dances. There are musicians playing drums and violins. Mass is being said in the church across the square. Dancers, who gathered at dawn, will

LA VOZ Misionera Bautista

(The Baptist Missionary Voice)

is the national WMU magazine
for Baptist women of Mexico

go into the church for the last mass. Bits of mirror and glass are sewn on blouses of the women. Feather headdresses and bells tinkling on sleeves will not cause a stir in church, for here in Mexico, pagan and Christian customs are closely intermingled. The religious observance is a part of the entire festival.

Here we are now at the First Baptist Church, one of the older churches in Mexico, and the only organized Baptist church in Saltillo. Two missions will probably become churches soon. Saltillo has some outstanding members, three of whom are professors in the State University here. One is secretary of the University and has translated several books published by the Baptist Spanish Publishing House over the border in El Paso. Other professional people include three engineers, a lawyer, several teachers, and physicians.

An interesting group which works on Saturdays in small towns near Saltillo is a team of three women. One a pediatrician, provides transportation in her car, and gives free consultations. A student nurse assists the doctor. The third member is the doctor's wife who is the "preacher" for the team. They are winning souls as well as good will. Such a desire to serve and share is evidence of a growing maturity in the church.

(2) Torreon. The next stop is Torreon [tor ray ON] in this same state. Standing here in the plaza of the hotel, the white stucco building you see over there is the First Baptist Church. Ten years ago it was

the only Baptist church in Torreon with a 197,300 population. Now there are eight churches with six others in outlying areas, and about fifty missions. The location of the Baptist Seminary here makes this a strong Baptist center in Mexico.

A prime requisite for efficiency in mission work is the training of leaders. The Seminary does a good job in that direction. A circumstance which makes the teaching task difficult is the necessity, at times, of placing well-trained students in classes with others who have little formal education. President Van Gladen hopes some day to have enough teachers to provide at least three levels of instruction.

The Seminary makes a great impact upon the entire area. Students and faculty, the latter including a number of Mexican nationals as well as missionaries, are active in preaching, pastoring churches, and promoting church development through Sunday school, Training Union, WMU, and Brotherhood organizations.

The President of the Baptist Association here is Senior Juan Arellano [hwan ah rel YON o]; also professor of Ethics and Christian Education. The excellent spirit of enthusiastic co-operation among the churches is largely due to his dedicated leadership. He has been invited to become treasurer of the Mexican Baptist Convention with headquarters in Mexico City.

Senior Arturo Alarcon [ar TURO al ar KON], a student pastor who left a promising business career in southern Mexico to enter the seminary, resigned his church last year to take full-time leadership of the Baptist Caravan of Evangelism. One of his professors predicts that Sr. Alarcon will be one of the strongest leaders among Mexican Baptists. Challenged by the possibilities of the Caravan, he participated as a student member of the "pilot" program last year. The Baptist Association, challenged by the success of the initial project, voted to support the Caravan on a year-round basis, and persuaded Sr. Alarcon to accept the directorship.

1. Inspiration for the Caravan was the lack

of any witness in a thousand villages within an hour's drive of Torreon. The team, a seminary professor and four students, went into one village after another for a four-day and night evangelistic emphasis. Street services at night were followed by visitation and house-to-house witnessing by day. The summer's work produced missions in eleven villages. Laymen in sponsoring churches had been trained in advance to assume leadership in new missions.

"... throughout all Galilee"

Stepping over into the state of Durango [doo RAHNG go], we come to the city of the same name. A striking feature of the landscape is a hill of iron ore, one of the largest deposits in the world. Wherever missionaries work in Mexico, handicaps as hard as Durango's hill must be overcome. Catholicism is not generally friendly toward evangelicals. On the last night of a revival a church was stoned by about 2,000 people who were led by a priest using a sound truck. "This," said a missionary-evangelist, "is an exception, because evangelicals have largely gained the respect and support of authorities in northern Mexico."

Pushing southward, we pass through Fresnillo [frehns NEE yo], where the church was formerly a mission of the Durango church. The little Sunday school here has struggled to keep alive, because Sunday is market day with every store open. Then, all shopping done, the tiny chapel fills up for the evening service. Pray for groups like this all over Mexico whose members are faithful to their churches.

"... into the city"

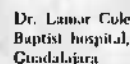
Now to Mexico City, mecca of thousands of tourists each year! It is said the city must be seen to be believed. A whirlwind sight-seeing tour reveals a metropolis, built a hundred years before the Pilgrims landed in Massachusetts, yet today significant in much modern architecture. For Baptists this is a neglected city. There are fewer than ten churches for a population said to be approaching five million.

Baptist nationals carry much of the real

Every Christmas party will certainly include a *pinata* [peen YAH ta], which usually is a big, gaily decorated earthenware jar suspended from a pole or the ceiling. The guests, blindfolded, take turns trying to break it with a stick. Finally, one gets a good whack at it, the jar breaks, and there is a scramble for the candy which scatters on

Crossing the mountains westward we come to Iguala [see GWAHL a], directly south of Mexico City, where we see another type of work. Southern Baptists gave up several schools in Mexico in 1917 when the new constitution decreed that education should be socialistic and exclude all religious doctrines. Our missionaries were, of course, unwilling to comply with either requirement. A partial solution has come in establishment of student homes in four cities—Iguala, Mexico City, Guadalupe, and Chihuahua [che WAH wah]. If Southern Baptists did not provide this Christian home for the twenty-four boys who live in this house in Iguala would not have opportunity of becoming Christian teachers, and doctors. The boys attend public schools. Construction of a new home depends on your gifts to the 1962 Lottie Mooremas Offering.

Leaving the main highway we follow mountain paths through a lakeshore village, "the place of the humming birds." Tourists come here in February to see the comical "Dance of the Little Old Men." Out on the lake, an Indian regatta, and fishermen



One of Dr. Cole's reports to the Mexican Mission includes this significant statement: "The Lord has led in the selection of a fine group of Mexican doctors as active, consulting and courtesy staff members to work in our hospital. Among them is José Luis Sandoval [In SAY loo EES sahñ tho VAHL], the son of a deacon . . . but Dr. Sandoval had never made a profession of faith and was irregular in church attendance. . . ." Dr. Sandoval was in charge of the outpatient clinic, which gave Dr. Cole opportunity many times to speak with him about his need of Christ. Dr. Sandoval agreed to a conference with the revival-evangelist in Dr. Cole's office. After a while, Dr. Sandoval was asked to pray. "He prayed a real sinner's prayer, and the Lord saved him!" said Dr. Cole. He made his profession in the revival service and was baptized. Missionary doctors are soul-winners as well as doctors.

Jorge Angel Rodriguez, accountant at hospital in Guadalajara and pastor of a Baptist Church



Typical of the varied talents of many nationals, Jorge Angel Rodriguez (HORE he AHN he! Ro DREE gues), accountant at the hospital. He also is pastor of one of Guadalajara's (734,000 population) six Baptist churches. He is president of the Baptist Association. He directs four weekly radio programs, for which he has to take certain examinations to qualify as a professional announcer. He uses his music ability in many ways. He was the first Royal Ambassador counselor in Mexico. He is a fine soul-winner.

In Guadalajara we also have a Girls' Student Home and a Boys' Home with 30 girls and 34 boys. Miss Barbara Wensel and the Bruno Montemayors are the directors. Rev. and Mrs. Orvil W. Reid are the administrators. In addition, there is a Baptist bookstore, seven small good will center schools.

"... for a testimony"

Our longest continuous walk on the tour is from Guadalajara north to Hermosillo (Ear mo SEE yo) 180 miles from the US border. We enjoy beautiful scenery along the coast and feast in the orange, date, and fruit groves. In Hermosillo we have one missionary couple, Mr. and Mrs. E. H. Walworth. He is area missionary for two states.

"... followed after him"

For the last stop we cross eastward over the high Sierra Madre Mountains into Mexico's largest state, Chihuahua, where there are eleven Baptist churches and 25 missions. Two Southern Baptist missionaries, Mr. and Mrs. James M. Short, Jr., promote all phases of the work, somewhat like associational missionaries at home (see cover page 2).

This is a silver mining and ranching district. In the city of Chihuahua you may wish to collect a dog, the city's most famous product.

A fine youth leader of Mexico came from the church in Chihuahua. He is Francisco Almanza (Frahm SEES co Ahl MAHN sah), who left a good position to follow God's call. Since he entered the seminary there have been few luxuries but his needs have been supplied and he does not complain or regret the decision.

Señor Almanza works faithfully in one of the churches even though he goes to school from 8:00 a.m. until 10:30 p.m. He has a talent for writing and feels that God may be leading in that direction. As president of the Mexican Young People's Convention, Francisco is leading people to a better understanding and acceptance of the Training Union program. Others like Francisco are preparing for leadership. They have counted the cost and are ready to make sacrifices in giving the gospel to their own people. These are the hope of the future for Baptist work in Mexico.

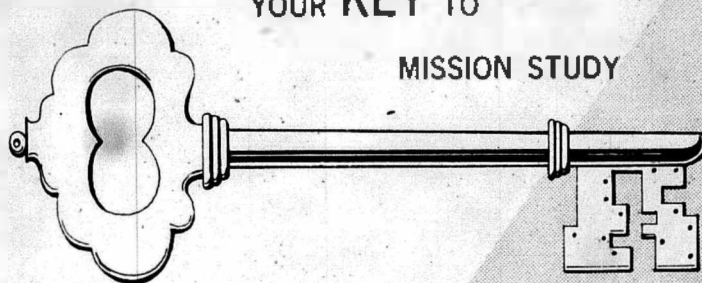
"... all men seek"

North from Chihuahua, we quickly pass through customs at El Paso, Texas, and find ourselves at the Baptist Spanish Publishing House, which has had a big part in progress and expansion in Mexico. Beginning as a "Mexican Printery," the Publishing House is now international in character and service, and for that reason is no longer identified with any one country. Book stores, churches and individuals in more than forty Spanish-speaking countries use the literature published here. The purpose is to evangelize and help build churches by means of the printed page.

Shedding our boots, we stand here and look back toward a land which offers a distinct challenge to our missions program. As we end the walking tour and go on our way, let us pray, now and in the future, for this institution; for more Mexican national leaders such as we have seen; for more members to be added to the vigorous ministry; and for increasing support from the home base to strengthen our mission investment in Mexico.

Closing Prayer for these needs

YOUR KEY TO MISSION STUDY



EAST ASIA

LOOK AT THE LEAFLET

in "Leader's Packet on East Asia," free upon request from Department of Missionary Education and Promotion, Foreign Mission Board, Richmond 30, Virginia. The leaflet is called a key to mission study. In it are listed a Teacher's Guide, 25c for each book. There are filmstrips, slide sets, picture book, map, motion picture. All of these are your keys to better mission study. Choose from the list and order at once.



Young Woman's Auxiliary
FRAGRANT HARBOR
by Jessie Short
85c



Intermediate Girls' Auxiliary
TO TELL THE TRUTH
by Donal Culpepper
50c



Junior Girls' Auxiliary
THE TALKING SNOWMAN
by Mary Christian
50c



Sunbeam Band
KENJI and the LOST KITE
by Anne Mortin
50c

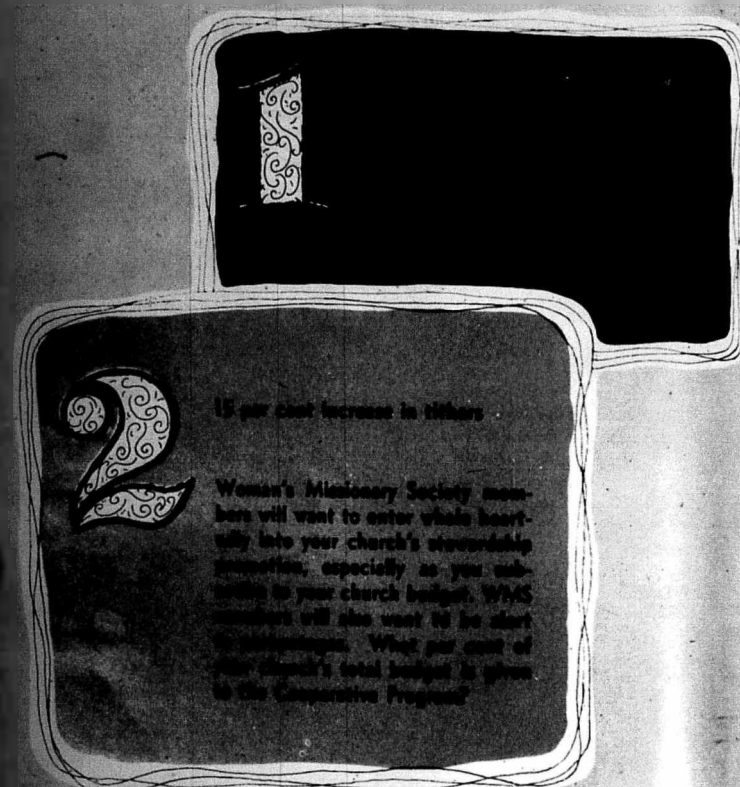


Women's Missionary Society
NEW FRONTIERS in an OLD WORLD
by Winston Crowley, 85c

Order all books and Teacher's Guides from Baptist Book Stores

THE DARGIN CARVER LIBRARY
127 9TH AV N
NASHVILLE 3 TENN

75th Anniversary goals
and circle Woman's Missionary Society meetings. eneral



See November Forecaster for suggestions to stewardship chairman

Two 75th Anniversary Goals

NOVEMBER *Forecaster*

THIS MONTH

- ◆ Work on anniversary goals 7 and 13
- ◆ Plan ahead for 5-day observance of Week of Prayer for Foreign Missions and 15 per cent increase in Lottie Moon Christmas Offering
- ◆ Continue the study of *New Frontiers in an Old World*, 85c from Baptist Book Stores
- ◆ Use circle meeting to arouse interest in November WMS program on Mexico
- ◆ Assist the Brotherhood in your church in promoting Royal Ambassador Focus Week, November 4-10
- ◆ Attend the North American Baptist Women's Union meeting in St. Louis, Missouri, November 13-15
- ◆ Refer to October Forecaster for 75th Anniversary goals

Worldwide Bible Reading

The Annual Worldwide Bible Reading program, sponsored by the American Bible Society, was initiated by a Marine who asked his family to read the same chapter of the Bible with him each day and added, "I will feel, somehow, we are united."

Because the idea of a Christian fellowship through reading the same Bible passages each day was such an appealing one, the Society launched its annual Thanksgiving-to-Christmas Bible reading program.

Thanksgiving-to-Christmas Bible readings may be secured from the American Bible Society. See page 7 Forecaster, for address.

Prepared by Margaret Bruce, WMS Director

November 1962

Volume 6, Number 2

Two 75th Anniversary Goals



GOAL 1 15% Increase in Tithers

To increase the number of WMU members tithing—

(1) Encourage WMS members to read *Christian Sharing of Possessions* by Usery (85c from Baptist Book Stores) and other stewardship books listed in *World in Books* catalog. Youth sections in the catalog list stewardship books for YWAs and GAs.

(2) Distribute the leaflets, "A Woman Looks at Tithing," and "The Whole Family Tithing," free from state WMU offices.

(3) Encourage WMS members to use the Stewardship Covenant Card; YWA members, the Stewardship Bookmark; GA members, the Stewardship Pledge and Record Card—all free from state WMU offices.

(4) Use the stewardship poster in the Set of Four Posters on mission study, prayer, community missions and stewardship, price 40c from 600 No. 20th St., Birmingham 3, Ala.

(5) Present plays on tithing, from 600 No. 20th St., Birmingham 3, Alabama:

"Aunt Tillie Learns to Tithe," one older woman, five young women. 30 minutes, price 15c.

"Boxes and a Box," 11 girls. 20 minutes, price 10c.

"The Test of the Tithe," two women. 10 minutes, price 5c.

(6) Use poster suggestions, playlets, contests, stories, poems, songs, etc. in Stewardship Scrapbook by Mrs. C. D. Cressman, price 25c from 600 No. 20th St., Birmingham 3, Ala.



GOAL 2 Presentation of Cooperative Program

"To All the World Through the Cooperative Program" is a dramatic presentation published by Woman's Missionary Union. One free copy has been sent to each pastor and WMU president. Additional copies may be secured from 600 No. 20th St., Birmingham 3, Ala., for 10c each. Plan to have the

presentation at a time when the largest number of people will see it. Using this presentation at budget adopting time should cause the church to increase its gifts to the Cooperative Program.

This is one anniversary goal that every WMU should attain without difficulty.

Make a poster or a series of posters using the following ideas and present at your WMS meeting. Point up the financial plan of your church showing its support of the Cooperative Program.

"The Cooperative Program is equal to the sum of all Christ's teachings."

"The Cooperative Program is People . . .

millions who have never heard of Christ and thousands dedicated to telling his story."

"The Cooperative Program is a product of Baptists' response to the Great Commission."

"Around the clock around the world Baptists work together

the
Cooperative
Program
is
People...



through the Cooperative Program:

Ministering to people in need
Undergirding foreign missions
in 47 countries

Witnessing to minority groups
here at home

Developing mission-minded
youth in Baptist colleges and
seminaries

Showing compassion for the
sick, needy, aged, and dependent,
neglected children."

—The Baptist Program, July, 1962

Thank You!

Although no woman with the proper motivation works for recognition, it is nevertheless appreciated many times. A word of commendation or appreciation brings just the right amount of encouragement to prod a person to renewed dedication. When women make outstanding contributions to the work of the society, say, "Thank You!"

The Miracle of the . . . Week of Prayer with

- ◇ Souls are won
- ◇ Missionaries witness with power
- ◇ Mission concern is deepened

For 75 years Baptist women have come together to pray for foreign missions and to give sacrificially to the support of Southern Baptist missionaries and their work.

December 3-7 is the date for the 1962 Week of Prayer for Foreign Missions.

Schedule a five-day observance in order that your WMS will pray for the whole world and will have no gaps in their understanding of world need. The five day presentation in December Royal Service will give a complete picture of world need and Southern Baptists' efforts to give the gospel to the world.

Plan with the pastor for the whole church to observe the Week of Prayer. This may be done by:
(1) Sunday-to-Sunday emphasis (by pastor, Sunday school and

Training Union leaders)

(2) Wednesday evening observance (using Wednesday's material in Royal Service, or filmstrip, "Extending the Light," \$3.50 from Baptist Book Stores)

(3) Early morning or evening prayer meetings (for business people)

(4) Promotion of "Our Family Praying Together" (stand up prayer reminders will be provided for use in homes)

(5) Use of information concerning Week of Prayer for Foreign Missions with Lottie Moon Christmas Offering in church bulletins, letters, on posters, and other means of communication (found in Royal Service, The Commission, state papers, and in letters sent to pastors and WMU presidents)

The 1962 Lottie Moon Christmas Offering goal is \$10,700,000.

Plan with your pastor for the whole church to have a part in this miraculous offering.

(1) Make your Lottie Moon Christ-

mas Offering goal a church goal

(2) Set a goal of 15 per cent more than the amount given last year.

(3) Urge each individual in the church to participate

(4) Secure envelopes for every in-

Lottie Moon Christmas Offering

- ◇ Christians give unselfishly and sacrificially
- ◇ Dollars are transformed into schools, churches, hospitals, publishing houses, mission homes

dividual

(5) As a 75th Anniversary idea use "Diamonds for the King" in promoting the Lottie Moon Christmas Offering (Will the offering from your church equal the price of a full carat, or two, or three?).

One-carat diamonds may range from \$500 to \$1500, depending upon the color, the cut, flaws, etc.

Check with jewelers in your town about prices of one-carat diamonds and decide how many "Diamonds for the King" your church can give for the Lottie Moon Christmas Offering. December Forecaster will suggest a crown to be set with diamonds as Lottie Moon Christmas Offering goals are met.

Order the world design offering box, 4c each, from 600 No. 20th St.,

Birmingham 3, Alabama; glitter to represent a jewel box. Explain "Diamonds for the King" plan of giving and ask WMS members to use the offering (jewel) boxes in collecting their offering. Sing "Jewels for the King," as boxes are distributed at your meeting.

"Hear Me, While I Pray"

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine:
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly Thine!

—Ray Palmer

To Reach 75th Anniversary Goals
\$10,700,000
Every Church Giving 15% More

New Frontiers in an Old World



EAST ASIA is the theme for the 1962 Foreign Mission Series and *New Frontiers in an Old World*, by Dr. Winston Crawley, 85c from Baptist Book Stores, is the adult book. WMS members will be studying this book during the first quarter of 1962-63 (October-November-December). In some societies the book will be taught at circle meetings; in others, all circles will come together for the mission study class.

Adult Teacher's Guide, by Sara Mullins, price 25c from Baptist Book Stores, suggests teaching procedures.

The questionnaire, "How Missionary Is My Church?" found in the Adult Teacher's Guide, should be used by every circle or society. By using this questionnaire, decide how your church rates as a missionary church.

I. Members are concerned for the lost

1. We are convinced that men without Christ are lost _____

2. We apply that conviction through personal witnessing _____

II. Church is spiritual foundation for effective witness

1. Through prayer for missionaries _____

2. Through character and example of members _____

III. Church has adequate view of stewardship of talents

1. Regards other churches as comrades, not competitors _____

2. Gives up members to work in new missions and churches _____

3. Does not try to draw top talent from smaller churches _____

IV. Church has adequate view of stewardship of finances

1. Shares a worthy percentage with the Cooperative Program _____

2. Gives to Lottie Moon and Annie Armstrong offerings _____

3. Keeps up with the use of its mission contributions _____

V. The pastor preaches, prays, and promotes missions _____

1962-63 Community Missions Emphasis

I. Soul-winning visitation

Have a sustained program of soul-winning visitation, directed by the church or by the WMS community missions committee. Choose some regular time convenient to the largest number of WMS members—each Thursday, every other week, the first Thursday in each month, but some regular time.

Prepare WMS members for soul-winning visitation. Ask your pastor to arrange soul-winning classes. Suggest that the following books be read:

You Can Win Souls, C. E. Autrey, \$2.75

Helping Others to Become Christians, R. Q. Leavell, 75c

Christian Witnessing, Floy Barnard, 85c, from Baptist Book Stores.

(4) Keep the material in good condition

(5) Use current material only

(6) Talk with the recipient when possible

(7) Pray for effective usage

(8) Plan for follow-up

Write to the following addresses for prices of Bibles and tracts to be distributed:

Tidings

1908 Grand Ave.
Nashville 5, Tenn.

Tract Department
Sunday School Board
127 Ninth Ave., North
Nashville 3, Tenn.

Good News Publishers
Westchester, Illinois

American Bible Society
450 Park Ave.
New York 22, N. Y.

Moody Press
820 North LaSalle St.
Chicago 10, Illinois

Home Mission Board
161 Spring St., N.W.
Atlanta 3, Georgia

I. Distribution of Bibles and Christian literature

(1) Select materials wisely

(2) Know the content of material distributed

(3) Contact proper officials when distributing materials in public places

At Your Circle Meeting . . .

To create interest in the November WMS missionary program topic, "A Vigorous Minority in Mexico," mimeograph the following Spanish proverbs and have circle members complete them.

Proverbios Espanoles (Spanish Proverbs)

1. No hay rosas sin espinas.
There are no roses _____

2. Quien mucho habla mucho yerra.
He who speaks much _____

3. Cuando una puerta se cierra,

otra se abre.
When one door closes. _____

4. De árbol caído todos hacen leña.
From the fallen tree _____

5. Buenas costumbres y dinero
hacen al hombre cabellero.
Good habits and money _____

6. Más hace el que quiere que
el que puede.
He who is willing does more than _____

7. No hay peor sordo que el que no
quiere oír.

No one is so deaf as he who _____

8. No firmes carta que no leas, ni
bebas agua que no veas.
Never sign a paper without reading
it, nor drink _____

9. Aunque la mona se vista de
seda, mona se queda.
A monkey is still a monkey, though
it be _____

10. A buena hambre no hay pan
duro.
He who is hungry never finds _____

2 Ideas for November Missionary Program Cover

(1) Glue colorful confetti on front
of program cover and print the
word, "Mexico."

If confetti is not available, cut
crepe paper, blue, green, pink, red,
yellow, orange, into $\frac{1}{4}$ " squares
and paste on program covers.



(2) Use guitars and flowers with
program topic, date, and place of
meeting as illustrated:

The endings of Proverbs are as follows:

1. without thorns.
2. blunders much.

3. another opens.
4. all make firewood.
5. make a gentleman.
6. he who is able.
7. does not want to hear.
8. water without seeing it.
9. dressed in silk.
10. the bread hard.

—Mrs. George Crawford