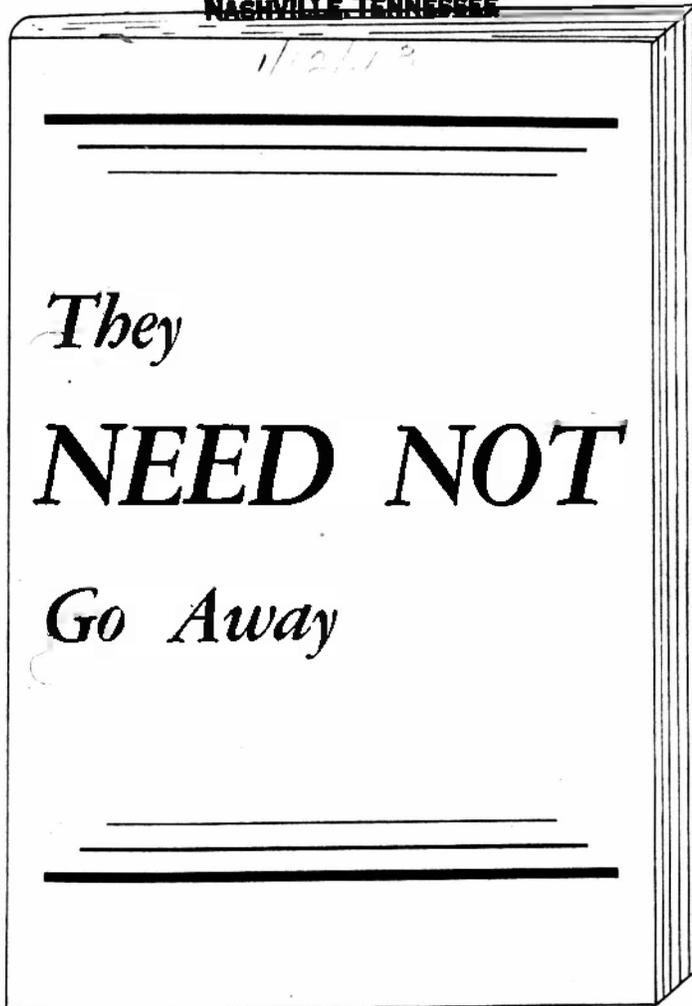


Royal Service

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(For the review and suggestions for the teaching of this book in preparation for the
Month Week of Prayer see pages 6-9.)

VOLUME XXXVII FEBRUARY, 1943

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Royal Service

PUBLISHED MONTHLY by WOMAN'S MISSIONARY UNION
AUXILIARY to SOUTHERN BAPTIST CONVENTION

1111 Comer Bldg., Birmingham, Ala.

Entered at the post-office at Birmingham as second class mail-matter. Acceptance for mailing in at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

ROYAL SERVICE, successor to *Our Mission Fields*, is the official organ of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Published Monthly—No Club-Rates

SUBSCRIPTION-RATES: 50 CENTS PER YEAR, SINGLE COPY 8 CENTS
Please remit by money-order. Do not send stamps unless unavoidable.

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Editorial

"ENTRUSTED with the GOSPEL in AMERICA"

Mrs. F. W. Armstrong, President W.M.U.

THIS is the month of preparation for the Week of Prayer for Home Missions. Experience has taught us that careful preparation is the key that opens doors of blessing to our societies and that makes prayer effectual and the accompanying offering abundant. More and more of our societies are following the plans adopted in the annual meeting of Woman's Missionary Union, which include daily meetings throughout the week (March 1-5). Undoubtedly daily study, conference and prayer have a double influence in deepening spiritual life and in blessing to our loved land. We are entrusted with the Gospel. It is not ours to hold selfishly for ourselves but it is ours to pass on to others, in America as well as in the uttermost parts of the world.

America has been called "God's Melting Pot". To this land have come the freedom-hungry, the opportunity-seeking peoples of all the world. In the early days the freedom to worship God according to the dictates of conscience was the dominant motive. Thus our country was founded in Christian ideals and the liberty that is in Christ Jesus became a holy passion. This fervor of faith and hope became a beacon to the oppressed of many lands. Here their love of freedom has found expression in a devotion that is America's sacred heritage. It is simply but beautifully expressed in the lines:

"Just today we chanced to meet, down upon the crowded street,
And I wondered whence he came and what was once his nation's name.
So I asked him: 'Tell me true, are you Pole or Russian Jew,
English, Irish, Swiss or Finn, Dutch, Greek or Scandinavian?'
Then he raised his head on high, as he gave me his reply:
'What I was is naught to me in this land of liberty
For in my soul, as man to man, I am now American!'"

It is for all such that we who are Christian are entrusted with the Gospel. If we are to save our loved America from paganism, desire for and worship of material things, we must pray and work and give sacrificially to make America Christian. The approximately 42,000 organizations of women and young people in Woman's Missionary Union with their nearly 769,000 members can do much to help the Home Mission Board to meet the obligation to carry the Gospel to the un-Christianized multitudes in the southland of the United States. This agency of southern Baptists could multiply its missionary force if the Annie Armstrong Offering is made to far exceed its goal, which already carries a large part of the direct mission work of the Board. The day by day study and prayer can strengthen the hands and hearts of the missionaries. Study makes for intelligent prayer and prayer is the greatest power God has given to His own. Each society will make its most effective contribution to home missions through the widest possible enlistment of its membership and its auxiliaries in full observance of all plans for the Week of Prayer and in generous giving to the Annie Armstrong Offering. We are truly "entrusted with the Gospel in America". Shall we be true to that marvelous trust?

Preparing for Prayer Week

APPEAL for the MARCH WEEK of PRAYER and
ANNIE ARMSTRONG OFFERING

Dr. J. B. Lawrence, Home Board Executive Secretary

LET me, first of all, express my deep appreciation for the sustained interest which our women and W.M.U. young people have in home missions and for the liberal contribution which they have made to the Annie Armstrong Offering. Last March the offering amounted to the magnificent sum of \$224,653.71. This offering is a glorious evidence of the sacrificial spirit of Woman's Missionary Union. I congratulate our women and their young people on this generous evidence of their desire to see our homeland won to Christ.

Home mission needs were never greater than now. The struggle we are in to save our world from the domination of totalitarian and paganistic forces throws us back upon dependence on God and makes us keenly conscious of the need of His powerful arm to sustain us in the struggle. The present conflict with its moral, political, economic and spiritual implications forces us to give emphasis to the need for spiritual preparation. We are fighting for the Christian way of life. The saving of democracy is not enough, for we can save democracy and lose our own souls. Fundamentally, we are fighting as a nation not only to preserve our institutions of freedom and our personal liberty but also for Christianity; for the right to preach repentance and faith to the nations of the world; for the right to establish the Kingdom of God among men; for the right to create a social order in the world based upon the Christian teaching of love, justice and right.

How long the war will last, I do not know, but I do know that when it is over the world will need Christ, and we must be prepared when the war closes to give Him to the world. Our task now is to prepare our homeland spiritually to meet its obligations to the world with the Gospel of Christ when peace is declared and order secured.

We should make, and I appeal to Woman's Missionary Union to help us make, our homeland a demonstration station for the religion of Christ. Out of this land of ours should go, after the war is over, influences which make for permanent peace through brotherhood in Christ. Here is where we can serve best. Lasting peace will never be secured by force of arms. Wars do not end war, they only prepare the stage for more bitter conflicts. Nations will continue to wage war against each other so long as hate, suspicion and racial antagonisms exist. Our task as Christians—as a great denomination—is to work to establish a new world order through the preaching of the Gospel of Christ, an order based upon faith in Christ and motivated by love for our fellows. We are to prepare now for that task.

This makes missions in the homeland a present and superlative need. Whatever else we do, the evangelization of our homeland and the mobilization of the evangelized forces in the homeland for the world's evangelization must not be overlooked or side tracked to an unimportant place. The task of getting ready for an all-out world crusade for Christ is of vast and vital moment. The evangelization of our homeland is imperative if we would prepare spiritually for the task ahead of us.

This is the task to which the Home Mission Board has set itself and for this task it is girding itself. I rejoice that I can sound a hopeful and victorious note. Home missions was never more progressive and onward-looking than now. The Home Mission Board has recovered from the dismay, despondency and despair which overwhelmed it a decade ago and it is now moving out in an onward and upward looking program, traveling with Christ towards tomorrow.

For this advantageous and hopeful position we are deeply indebted, more deeply than we will ever be able to express, to Woman's Missionary Union. With gratitude in our hearts for your loyalty and devotion to home missions we thank every member in the Union for the prayers and the gifts that sustained us through the struggle under the debt that burdened us in the depression years. We are still in need now of your prayers and gifts. With the enlarged scope of our work and the insistency of the future when a distraught, enervated, disillusioned and needy world shall open its doors for the Gospel, there is the supreme challenge to the Home Mission Board to double and triple its work. We will need motive, money and men for the world's speedy evangelization when peace comes. We appeal to Woman's Missionary Union members to triple their efforts for home missions that these may be made available.

Book Reviews

Miss Willie Jean Stewart, Tennessee

THEY NEED NOT GO AWAY: a Symposium; Home Mission Board, Atlanta, Ga., 1943; Pages 96; Price 25c

THIS is the book to be used in preparation for the March Week of Prayer for Home Missions in 1943. It has been prepared by five competent southern Baptist women each of whom has had unusual opportunity to study, first hand, the aspects of home mission work with which she deals. The result is an amazingly effective book, for it is rare in a symposium of this kind to find such evenness of quality and unity of impact. The committee of Woman's Missionary Union charged with planning the book is to be congratulated on its assignment of subjects and choice of writers and on the thoroughly competent fashion in which its plans have been worked out.

Under the general heading "Bread for the Stones of Paganism", Miss Thelma Brown tells something of the Home Mission Board's work among the civilized and blanket Indians. Her stories of Reverend Willie King, missionary from the Baptist Creeks of Oklahoma to their distant kinsmen, the Seminoles of Florida, and of Seferina Jojola, early convert among the pueblo Indians of New Mexico, are particularly effective in presenting both the power of the Gospel and some of the difficulties it must surmount in reaching the Indian.

In the second chapter, under the heading "Water of Life for the Thirsty", Mrs. Eureka Whiteker discusses in a challenging way the work in the mountains and among the weaker churches and unchurched communities in rural areas. Her report on the effectiveness of certain joint efforts to overcome the

difficulties growing out of part time and absentee pastorates and non-support of the work of the churches is especially heartening for the future.

In chapter 3, Miss Eva Inlow speaks for those missionaries who minister to the Catholic peoples of Spanish-speaking areas, especially the work in Cuba and among the Mexicans in the southwest. She prefaces her discussion with a very fairminded and simple evaluation of the effect of years of unmolested Catholicism on the peoples of the areas in question and shows how certain tenets and practices of the Catholics do actually blind their converts to New Testament truth. One can share her hope that the new Catholic translation of the New Testament may have wide circulation and offer rich opportunity for discussion and teaching, that these friends may discover for themselves the true light.

Chapter 4—"Christ the Door to the Family of God"—by Miss Mary Christian deals particularly with the work among those Jews, foreigners and Negroes who are outside the door and need the keys of belief in the Son of God and witnessing for Him, to open the door to them. The discussion of the methods of work among the Jews and the status and needs of southern Negroes is especially strong and challenging to the missionary minded on the one hand and to the fairminded on the other. It is to be hoped that it may serve to clear up some of the stumbling blocks for these potential members of the household of faith.

In the last chapter, Mrs. Pen Life

Compre Pittard gives an interesting picture of "The Way of the Moving Multitudes". It not only presents a new slant on the old subject of the migrant agricultural and other workers in the food industries but also of those newer "defense migrants" found in camp and maneuver grounds and in war industries.

None of these subjects is new. Perhaps none of these writers says anything really new about these old subjects. Yet each one of them has a real contribution to make to the understanding of the work on the part of those who study the book. (See following suggestions.)

Any books reviewed in this magazine may be ordered from State Baptist Bookstore. The price of each book is quoted with its review.

For Studying the Book

THEY NEED NOT GO AWAY

Preparatory Book for Home Mission Season of Prayer, March 1943

Mrs. Eugene E. Steele of Atlanta, Ga., offers the following suggestions to the teachers:

Preliminary Preparation: Read the book through to get a proper view of its purpose. Then study to master the facts. Outline own teaching plans. Make special assignments in advance. Make note of striking sentences, incidents that might be dramatized, possibilities for picturization. Secure curios and handcraft products of people to be studied in book. Secure (free) from Home Mission Board its picture poster of missionaries, map of home fields, mimeographed maps of various home mission fields and leaflets on home missions. Each chapter outline should be printed on a large poster board and placed before the class for each period.

Divide class into various groups to be studied (example: Circle I Indians, Circle II Jews etc.). Appoint a chairman from each group to help arrange classroom in a missionary atmosphere. Example: Let Indian group border the blackboard with an Indian design (use colored chalk).

General Poster: On poster paper or window shade, large enough to have four or five inch border, mount a map of our home field. Place around the border pictures of our home missionaries, churches, schools, Good Will Cen-

ters etc. Thumb tack at Atlanta, Georgia, a different color of ribbon for each group to be studied (example: red for Indians, purple for mountain regions). Leave ribbons dangling until the study of that particular group, then have a lady from that group take a small penny Christian flag and pin the ribbon on the section where that group is located. Then call for any special assignment on the particular field. Example: Peyote worship among the Indians

Appoint a "Findings Committee" (one member from each group). Have its report before the consecration service.

To announce the study of "They Need Not Go Away", order from the Home Mission Board (free except for postage) slides covering various phases of our home mission work. Show a night or two before study. Invite all the members of your church. Order from your Baptist Bookstore a print of the picture "Christ Feeding the Five Thousand". Paste on poster paper. In addition cut out pictures of men, women and children of the different races in the southland and paste around the picture. Print at bottom: "They Need Not Go Away". Place.....
Teacher.....

CHAPTER I

Special Assignment: (1) Strange cult corrupts its victims. (2) Things that will cover or remove the stones that hinder the Indians. Make a felt-o-graph-board (direction on page 9 of September, 1942, *Royal Service*). Cut from construction paper the various stones mentioned, place on felt-o-graph-board as the teacher leads the discussion. Call for those who have special assignment on the various things that will cover or remove the stumbling stones in the way of the Indians; as each lady presents her part have suitable material to cover one of the stones on the felt-o-graph-board (example: picture of Jojola to cover the stone of prejudice; let the one who has this part impersonate Jojola and tell the story of "First Convert Proves Faithful").

To fix the dates mentioned in chapter make a game of dates by using flash card method. Close chapter with a dialogue between an Indian woman telling the needs of her people and a southern Baptist woman telling briefly how some of the needs have been met and how others could be met.

Projects: (1) Have artistic members of class to dress dolls to represent the various tribes studied. Give dolls to the Children's Ward of your State Baptist Hospital. (2) Make a tepee out of burlap or gunny sack. Give to local R. A. Chapter to use for outings.

CHAPTER II

Present by two posters.

(1) Draw on poster board a range of mountains with muddy, narrow, shallow and crooked streams. Present the material on the mountains. List on the board the things that caused the streams to be muddy etc. Have different members tell what will help remedy the conditions in mountains. List on black-board. Have someone to impersonate Miss Berry.

(2) Cut from a Baptist paper a picture of a neglected one room country church, also a picture of this same church after it had made improvements. Paste on

poster board. Print at bottom in large letters "Signs of Growth". Use poster to present the conditions of the country church.

Project: Have volunteers go to nearby rural church and offer their service to the pastor to help take a census. Check on needs, try to meet the needs.

CHAPTER III

Try to get a copy of the "Catholic Bible" to have on display. Use lecture method to present the facts in this chapter. After lecture conduct a short Dr. I. Q. program on facts covered in lecture.

To close the discussion on Catholicism have a poster to show how we are working among the Catholic peoples.

Poster: On poster paper draw three lighthouses with rays of light coming out from each. Print under one lighthouse "Seminary in Havana, Cuba"; another "Acadia Academy"; the other "The Mexican Baptist Seminary".

Project: Find out the number of Catholics in your community, show yourself especially friendly. Invite them to your church.

CHAPTER IV

Plan for a parade in the classroom of the different nationalities in the southland. Let each one be in native costume, carrying a banner stating how many of her people live in the southland. Let the parade last long enough for each member of the class to see the vastness of our home mission task. After the parade is over the teacher will pass out keys made of white construction paper, one for each member of the class: on each key a different statement is written: example: indifference, neglect, good works, church member. The teacher will also have a key, a large one, on which is written "Belief in Christ, the Son of God". The teacher will call for discussion to see why the other keys do not work. Have on hand mimeographed copies of questions at the end of the chapter to test your teaching.

CHAPTER V

Have an artistic arrangement of fruits and vegetables on a table in the classroom. To present the first half of this chapter have a group of well prepared ladies have a round table discussion actually sitting around the table. At the proper time each will call attention to some fruit or vegetable. For the last half of the chapter: have your pastor tell

briefly of our work in the army camps. **Project:** If near an army camp plan a social for a group of the boys. Invite them to your church services. If near a migrant camp plan for a definite religious service for them.

Have a report from the "Findings Committee". Close the study of the book with a well planned consecration service.



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Mrs. Una Roberts Lawrence (<i>Salary \$1800, Stenographer \$720, Office Expense \$180</i>).....	2700
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2. Education of Missionaries' Sons and Daughters (<i>Margaret Fund</i>).....	6,000
3. Salaries of Missionaries Serving in the Southland (Work among Chinese, Deaf, Dyess Colony, French, Good Will Centers, Indians, Italians, Mountains, Negroes, Rescue Missions, Spanish).....	82,500
4. Traveling Expenses of Missionaries.....	2,800
5. Rescue Mission and Emergency Home, New Orleans, La.....	3,000
6. Current Expenses, Birmingham, Ala., Good Will Center.....	500
7. Good Will Center, Key West, Fla.....	1,500
8. Kindergartens in Southland	520
9. Work in Cuba	49,000
10. W.M.U. Work (Training School in Cuba).....	1,000
W.M.U. Field Worker for Mexicans in Texas.....	1,000
W.M.U. Field Worker for Indians in Oklahoma.....	1,000
11. Certain Negro Baptist Schools in South.....	15,000
TOTAL.....	\$170,000

My Alabaster Box

WE are living in bewildering days. Mankind is perplexed and fearful. Men and women are burdened with problems that seem insoluble. The youth of our land is at a loss to know what to do and is concerned for the future. Poverty abounds in midst of plenty; racial suspicion and hatred are rife. People are conscious of uncertainty and chaos. Minds and hearts are baffled and confused. Three alternatives confront society today: the collapse of civilization, the acceptance of a new pagan faith or a revival of Christianity at an intensity beyond anything we have yet visualized.

What a challenge to southern Baptists! Missions in the homeland is our answer. We must rekindle the fire of the pioneer spirit of evangelism to meet the needs of our southland; to render a Christian ministry to minority groups such as Indians, Negroes, people speaking foreign languages and the underprivileged.

If we are to establish in the homeland an economic, social and spiritual order that is comparable to the Kingdom of God, then we who know Christ as our personal Savior must say with Paul: "I have a stewardship entrusted unto me". It is a God given stewardship and in judgment we will stand before our Lord to render an account of our stewardship of the Gospel of Jesus Christ in the homeland. Paul said: "For necessity is laid upon me; woe is unto me if I preach not the Gospel!"

Little can be accomplished in building the Kingdom of God without a definite program of prayer. "I exhort therefore first of all that supplications, prayers, intercessions and giving of thanks be made for all men". Prayer is our first work and our greatest work in establishing Christ's Kingdom. Bishop Cushman has said: "Prayer at its best is prayer for Kingdom conquest, for the prayer steward by his intercession releases the resources of Christ upon a needy world".

As we bring our offerings to be used for evangelization of the southland, Cuba and Panama, let us realize that our greatest contribution will be made in prayer. We cannot hope to evangelize the homeland without persistent practice of prayer. We talk about prayer, we read books on prayer but do we persistently practice prayer? Christ's disciples continued in one accord in prayer for a season before Pentecost in preparation for the work before them.

Woman's Missionary Union has designated March 1-5 inclusive as its 1943 Season of Prayer for Home Missions. We are thankful for a plan to help us to unite in a "concert of prayer" for definite needs: In the past too many societies have used only a day or a part of a day for this season, coming together to listen to a prepared program, to enjoy a delightful luncheon, to make a small offering but spending very little time actually praying. Can we not make this season of prayer in 1943 a series of real prayer meetings throughout the Southern Baptist Convention?

This practice of prayer will bring strength and release power. Our faith will be restored and we will receive Divine leadership for more intelligent service for our Lord. Fires of evangelistic passions will be relighted. The lost will be won to Christ. As we pray we will become conscious that all we have and all we are belong to our Lord. We will bring an acceptable, God-honoring offering to make and keep the homeland Christian.—Mrs. T. W. McKee, Mo.

From Our Missionaries

A LITTLE CHILD SHALL LEAD THEM

JOAN Peolatta came to visit her grandmother. Joan lived in Chicago; her grandmother was born in Italy. Joan was running and playing with her little dog named Snowball. She overheard some little foreign children on her street talking about the Sunbeam Band and the good times they were having at Good Will Center. Joan when a tiny baby had been christened into the Catholic church and she knew not what a Good Will Center was. "Granny, please let me go with Joyce Ann and Carol Sue to Sunbeams", she begged. One Tuesday afternoon as the children were happily singing—"I Am the Light of the World, Jesus Said, Jesus Said"—in walked Joan leading her grandmother right into the Good Will Center. When Joan learned that the other children went on Sunday morning to Sunday-school she persuaded her grandmother to come and bring her to Sunday-school.

One Thursday evening Joan and her grandmother came to prayer service at Good Will Center. Others were testifying of God's saving power. This dear grandmother arose and said, "I found the Lord precious to my soul". She and Joan were praying at home when all was quiet, and the Lord Jesus came into her heart. Previously to this Thursday evening we had given each of them (Joan and her grandmother) a Gospel of John. Before the evening service on that Thursday she went from house to house hunting the missionary to tell her the good news that she was saved. How we need your prayers for them, especially now that the grandfather will come and accept Christ and that they will be willing to join the church and be baptized. Pray that

many little feet may find their way to the Good Will Center and that we may witness for Christ in the highways and hedges.—Miss Mary Headen, Illinois

WHAT IF WE DO NOT GO?

OUR trailer was parked on the school grounds near the creek bank. We were in a rural community for a two weeks' evangelistic meeting, using the schoolhouse for our services.

These people did not have "preaching" often and the few Christians were glad to have Gospel messages brought to their community. At once the Holiness Church began a meeting, using a truck to take people from our community to their meeting. But God heard our prayer and gave us a good meeting.

Among the several converts was Louise, an attractive blonde girl about fourteen years of age. She was in high school, going each day to the county high school on the school bus. One day our family was invited to their home for dinner. They were among the most prosperous and progressive farmers in that section. Louise and I had a sweet fellowship as we washed the dinner dishes together.

The day the converts were to be baptized near the trailer. I got our kodak and made some pictures of the beautiful scene. The baptismal service over, most people thought the meeting over but we could not leave until next day so we had services again that night. The attendance was not as large as usual but the Spirit's presence was keenly felt. As we bowed our heads for prayer, Mr. Martin poured out his soul to the Lord for some unsaved persons, who raised their hands for prayer. I have never felt the Holy Spirit closer than that night as I bowed my head seated at the little folding organ.

When we began to sing two attractive young women came in tears, surrendering to the Lord. He answered our prayer immediately and how we thanked Him for His goodness.

The next morning, the trailer all packed and on the highway, on our way home, we paused behind the country store as these two young women obeyed their Lord in baptism. It was with happy hearts we made our way homeward.

Friends, there are thousands, yea more, waiting for you and me to take Jesus to them. What if we do not go?
—Mrs. L. W. Martin, Ky.

"WHY NOT COME to HIM NOW?"

GOD has so wonderfully blessed us. We give Him all the praise, all glory belongs unto the Lord. "So then neither is he that planteth anything neither he that watereth; but God that giveth the increase . . . for we are laborers together with God"—I Cor. 3:7-9.

At two recent funerals we have had the opportunity to speak to many foreigners who do not know Jesus. They ask us to minister in song and Gospel message as Good Will Center workers. One Sunday morning we had all assembled in our Sunday-school classes when Bobbie, a little foreign boy eleven years of age, came to tell us of his sorrow. With tears running down his cheeks he told us of his grandfather's death. For two years or more Bobbie had been coming to the Good Will Center. One day in the Friday afternoon Bible Story Hour Bobbie realized he was lost. With his teachers on either side of him he knelt in prayer. Before we left our knees, Bobbie was rejoicing in his new found salvation. That very afternoon we gave him a Bible. Bobbie did not have a Bible, he had a prayer-book and perhaps a crucifix and other things the "sisters" had given him. This Sunday morning he was in trouble and felt we could help him. His mother and father were separated. His mother was good to him

in her way but lived in sin and never attended services, going to places where the devil's crowd goes. We hastened to the home taking flowers and offering our sympathy and help. We were led of God in the songs and in the messages as we conducted the funeral in the home. We trust that many who were touched by the Holy Spirit that day will come to Christ and be saved. Pray for Bobbie's mother that she will be saved. We so much desired to have this funeral in our new Good Will Center but could not because our chapel had not been completed. We praise God for this building which is being built by donated labor. We praise God too for another great service, a prayer meeting, in which sixty were present and one mother saved.—Miss Mary Headen, Illinois

MISSION STUDY by BRAZILIAN W.M.U.

IS past May four years ago (how fast time passes!) I was in Richmond attending the Golden Jubilee of Woman's Missionary Union. I had just made my speech in English and felt free of the great responsibility. Today here in my beloved Brazil, I remember with "saudades" (*it means homesickness*) the wonderful days I had the privilege of spending among my North American friends, brothers and sisters.

Three years ago I left the land where I was so kindly treated. During these three years I have had the privilege of working in the W.M.U. office, with literature. It has been a great blessing to me. Besides my daily work I am invited sometimes to go to a society to teach a book. The contact with women and young ladies through our study course is a wonderful blessing to my life. And how they need some one to teach them the Bible, doctrines, methods and missions! They are very eager to study and do the best they can.

Our Study Course with its ten books is widely used. We need to prepare

new books, because some societies have studied them all.

The number of diplomas and seals we have furnished lately is very stimulating. So we are not surprised to see our work progressing so nicely. Even the illiterate women like to study. They take oral examinations and do well. Once I had an experience I shall never forget: I was teaching the Manual and to make clear the definition of W.M.U. I stretched my arms to tell them how big Brazil is and to make them understand that in all the states we have women and girls shoulder to shoulder with the group working for our Lord Jesus. When the examination came and I

asked an illiterate woman to define the W.M.U. she made the same gesture I did—so I knew she had learned something!

How greatly we need more prepared people to teach the women! May it be our study month. This same society invited me to go there and teach them another book. To do this I had to give the entire afternoon going, teaching and coming back.

Please continue to help us with your prayers. May God richly bless you all, dear sisters, in this "Land of Missions". —Waldemira Almeida, Rio de Janeiro, Brazil

THE book whose cover-page is shown on page 1 of this magazine is issued primarily for study in preparation for the *March Week of Prayer for Home Missions*. Each Woman's Missionary Society and each Y.W.A. organization are furnished one free copy for the study leader; other necessary copies are to be purchased promptly, please, from State Baptist Bookstore; the price per copy is 25c. A review and suggestions for the teaching of the book are given on pages 6-9 of this magazine.

AN APOLOGY

POSSESSORS of the 1943 W.M.U. Year Book will please turn to pages 6-9 and change in the various sections the words *Personal Service Chairman to Chairman of Community Missions*. Sincerely is it regretted that the book got printed before this error was detected. If any similar misuse of the expression *personal service* is noticed in using the 1943 Year Book please change it to *community missions*.

ORDER with MONEY ORDERS, Please

GENUINELY helpful will it be if renewals and new subscriptions for this magazine are accompanied by money-orders rather than stamps. The latter are not easily re-converted into money for the publishing of the magazine. This is also true concerning the orders for any W.M.U. materials amounting to as much as 50c. For fuller explanation please see page 3 of this magazine.

Family Altar

Mrs. W. H. Gray, Alabama

Note: The references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul-winning in 1943.

TOPIC: The Christian Witness across Barriers of Race

"Thy Saving Health among All Nations"

1st Day—Psa. 67:1-7; *John 8:12-20*
 2nd Day—1 Chron. 16:16-36; *John 8:25-36*
 3rd Day—Psa. 72:1-11, 17-19; *John 8:50-59*
 4th Day—Psa. 86:9-17; *Rev. 1:8, 17, 18*
 5th Day—Psa. 113:1-9; *John 17:1-3*
 6th Day—Isa. 66:1, 2, 13-18; *Matt. 26:59-68*
 7th Day—Matt. 24:1-14; *Phil. 2:5-11*

"Neither Greek nor Jew"

15th Day—Col. 1:1-29; *John 10:1-5*
 16th Day—Col. 3:1-25; *John 10:11-16*
 17th Day—Col. 4:1-18; *John 10:27-30*
 18th Day—Acts 14:1-18; *Ezek. 34:11-16*
 19th Day—Acts 14:19-28; *Luke 15:1-7*
 20th Day—Acts 15:1-12; *1 Pet. 2:21-25*
 21st Day—Acts 15:13-35; *Psa. 23:1-6*

"Witnessing Both to Small and Great"

8th Day—Acts 26:22, 23, 28, 29;
John 9:1-11
 9th Day—Acts 1:1-12; *John 9:18-23*
 10th Day—Acts 1:13-26; *John 9:24-34*
 11th Day—Acts 2:1-21; *John 9:35-41*
 12th Day—Acts 2:22-47; *Matt. 9:27-31*
 13th Day—Acts 6:1-15; *Matt. 20:20-34*
 14th Day—Acts 7:1-19; *Psa. 27:1-6*

"Come over into Macedonia"

22nd Day—Acts 16:1-24; *John 11:1-14*
 23rd Day—Acts 16:25-40; *John 11:20-27*
 24th Day—Acts 17:1-21; *John 11:28-37*
 25th Day—Acts 17:22-34; *John 11:38-44*
 26th Day—Acts 18:1-11; *Luke 7:11-16*
 27th Day—Acts 18:12-28; *Mark 16:9-15*
 28th Day—Isa. 40:1-5; *1 Cor. 15:42-49*

"Pray Ye"

Giving thanks for God's goodness to our country
 Intercede that our country will accept the warning
 of Scripture that "righteousness exalteth a nation but
 that sin is a reproach to any people".

Pray that W.M.S. and Y.W.A. members will faith-
 fully use the preparatory study book—"They Need
 Not Go Away"—in anticipation of the Week of Prayer
 for Home Missions, March 1-5 inclusive. (See pages 7,
 8-13, 37.)

Ask that every W.M.U. member be eager to con-
 tribute as generously as possible to the Annie Arm-
 strong Offering, helping the goal of \$170,000 to be far
 exceeded. (See page 9.)

Intercede for a deepening of the spiritual life of
 W.M.U. members through their soul-winning efforts.

Plead through the Prince of Peace for world-wide peace.



Questions in this magazine, from the American Standard Edition of the Revised Bible, copyrighted by the
 International Council of Religious Education, are used by its permission.

Calendar of Prayer February, 1943

Mrs. W. C. Henderson, Arizona

MISSIONS has high dignity because of its cost—it cost the life of Christ. It cost not only the thirty silent years, not only the three years of active, tireless energy but also His whole life. Hear Christ's last words: "Lo! I am with you always, even unto the end."
 —Fannie E. S. Heck by Mrs. W. C. James

1—MONDAY

xxMrs. P. E. White, xxMiss Olive Rid-
 dell, educational-evangelistic work, Kwekeh,
 China
 Lord, lift Thou up the light of Thy counte-
 nance upon us—Psa. 4:6

2—TUESDAY

Woman's Missionary Union magazines,
Royal Service; The Windows of Y.W.A.;
World Comrades; their editors and asso-
 ciate editors
 The Lord recompense thy work, and a
 full reward be given thee of the God of
 Israel.—Ruth 2:12

3—WEDNESDAY

Rev. and Mrs. I. E. Gonzales, Corpus
 Christi, Miss Lillie Mae Weatherford,
 El Paso, Texas, educational-evangelistic
 work among Mexicans
 Even so every good tree bringeth forth
 good fruit.—Matt. 7:17

4—THURSDAY

For the keeping of the records, and
 Mrs. W. C. Tyler, recording secretary
 of Woman's Missionary Union; also Mrs.
 J. Furois Lee, assistant recording sec-
 retary of W.M.U.
 Every man shall receive his own reward
 according to his labor.—1 Cor. 3:8

5—FRIDAY

xxRev. and Mrs. R. F. Starmer, Bucha-
 rest, Rumania, Rev. and Mrs. M. P. Cal-
 loway, Beirut, Syria, educational-evan-
 gelistic work
 The Lord give thee wisdom and under-
 standing.—1 Chron. 11:12

6—SATURDAY

Rev. and Dr. J. W. Gardner, Atlanta,
 Ga., Rev. and Mrs. C. F. Landon, Com-
 merce, Okla., evangelistic work among
 deaf
 The Lord hath been mindful of us.
 —Psa. 115:12

7—SUNDAY

Young Woman's Auxiliary Focus Week,
 Feb. 7-12
 Keep thy heart with all diligence; for
 out of it are the issues of life.
 —Prov. 4:23

8—MONDAY

Rev. and Mrs. T. C. Bagby, Sao Paulo,
 Rev. and Mrs. Harley Smith, Ponta
 Alegre, Brazil, evangelistic work
 We will walk in the name of the Lord
 our God forever and ever.—Micah 4:5

9—TUESDAY

Dr. J. B. Lawrence, executive secretary
 of the Home Mission Board, and all
 secretaries associated with him
 Glory, honor and peace to every man
 that worketh good.—Rom. 2:10

10—WEDNESDAY

Rev. and Mrs. A. Schwab, Basle, La.,
 Miss Maxine Bates, Acadia Academy,
 Church Point, La., educational-evangelistic
 work
 Of Him, and through Him, and unto
 Him, are all things. To Him be the
 glory forever.—Rom. 11:36

11—THURSDAY

Rev. and Mrs. R. L. Carille Jr., Mon-
 tevideo, Rev. and Mrs. S. L. Goldfleisch,
 Salto, Uruguay, evangelistic work
 In everything ye are enriched by Him,
 —1 Cor. 1:5

12—FRIDAY

Woman's Missionary Union Training
 School, Miss Carrie U. Littlejohn, prin-
 cipal, the Board, faculty and students
 Let the beauty of the Lord be upon us.
 —Psa. 90:17

13—SATURDAY

Rev. and Mrs. W. S. Fielder, Shang-
 hai, Miss Grace Stribling, Chengchow,
 China, evangelistic work; also Golda Jean
 Fielder, Margaret Fund student
 My defense is of God, which saveth the
 upright in heart.—Psa. 7:10

Calendar of Prayer for February

14—SUNDAY

Increasing interest in and response to the Baptist Hundred Thousand Club and other state debt-paying plans. For where your treasure is, there will your heart be also.—Matt. 6:21

15—MONDAY

Mrs. H. R. Moseley, evangelistic work, Miss Edelmira Robinson, publicational-evangelistic work, Havana, Cuba. Blessed is everyone that feareth the Lord, that walketh in His ways.—Psa. 128:1

16—TUESDAY

xxRev and xMrs M. S. Blair, xxRev and xMrs. C. O. Gillis, educational-evangelistic work, Buenos Aires, Argentina; also Judson Blair, Margaret Fund student. Ye stand this day all of you before the Lord your God.—Deut. 29:10

17—WEDNESDAY

Rev. and Mrs. J. Stonetoad, Ponca City, Rev. and Mrs. W. Iron Pawhuska, Okla., evangelistic work among Indians. My God shall supply all your need according to His riches in glory by Christ Jesus.—Phil. 4:19

18—THURSDAY

xxRev and xMrs J. A. Hering, xxRev Oz Quick, evangelistic work, Kweichow, China. Out of the abundance of the heart the mouth speaketh.—Matt. 12:34

19—FRIDAY

Rev and Mrs. A. R. Saenz, Brownsville, Rev and Mrs. Louis Gloria, Dilley, Texas, evangelistic work among Mexicans. Believe the poor and needy, rid them out of the hand of the wicked.—Psa. 81:6

20—SATURDAY

Mrs. C. K. Dozier, educational-evangelistic work, [Rev. and xMrs. E. B. Dozier evangelistic work, Honolulu, T. H. Thou shalt be steadfast and not fear.—Joh. 11:35

21—SUNDAY

Mrs. W. T. Lumblcy, Nigeria, Miss Elsie Clor, Palestine, emeritus missionaries. Thou art my hiding place and my shield: I hope in Thy Word.—Psa. 119:114

22—MONDAY

Rev. and Mrs. H. Caudill, Reola, Rev. and Mrs. A. Martinez, Cardenas, Cuba, evangelistic work. He that soweth unto the Spirit shall of the Spirit reap life everlasting.—Gal. 6:8

23—TUESDAY

Rev. and xMrs. A. C. Donath, Oshomosho, evangelistic work, [Miss Hattie Gardner, educational-evangelistic work, Shaki, Nigeria. Whoso keepeth His word, in him verily is the love of God perfected.—1 Joh. 2:5

24—WEDNESDAY

Rev. and Mrs. C. W. Stumph, Albuquerque, Rev. and Mrs. S. Jorlin, Ileta, evangelistic work among Indians. He layeth up sound wisdom for the righteous.—Prov. 2:7

25—THURSDAY

Misses xxCornelia Brower, xAnne Laster, xEthel Singleton, educational-evangelistic work, Temuco, Chile. Call unto Me, and I will answer thee, and show thee great and mighty things.—Jer. 33:1

26—FRIDAY

Rev. and Mrs. A. D. Maddy, Jeanerette, [Mrs. L. G. Thompson, Montgat, La., evangelistic work among French; also Carolyn Maddy, Margaret Fund student. We love Him because He first loved us.—1 Joh. 4:19

27—SATURDAY

xxDr. and Mrs. N. A. Bryan, Hwanhsien, xxDr. and Mrs. S. W. Vance, Pingtu, China, medical-evangelistic work, also Ann, Sarah and John Bryan, Margaret Fund students. If when ye do well and suffer for it ye take it patiently, this is acceptable with God.—1 Pet. 2:20

28—SUNDAY

Dr. and Mrs. R. T. Bryan, China, Mrs. J. H. Benson, Mexico, emeritus missionaries. The effect of righteousness, quietness and confidence forever.—Isa. 32:17

1 Attended W. M. U. Training School
* Attended Southwestern Training School
† Attended Baptist Bible Institute
‡ Former Margaret Fund Student
xx On Furlough

Bible Study

Ella Broadus Robertson, Kentucky

TOPIC: Friends of God—Psa. 25:12-14; Prov. 3:5, 6, 9-12

THIS whole 25th Psalm describes the joy of trust in God, of seeking His guidance, of walking in His paths, of learning from Him meekness, loving kindness and truth. The writer has progressed in meekness, for in v. 11 he breaks from the descriptive third person to a direct cry for pardon; then again speaks of God as guide and teacher to the man who fears Him. Two great blessings are promised. Peace of mind is one—"His soul shall dwell at ease". Compare Isaiah's words (23:6): "Thou wilt keep him in perfect peace whose mind is stayed on Thee". And one of Paul's favorite descriptions of God is "the God of peace". Another great blessing is security of life, which seems past belief in this time of uncertainty: "His seed shall inherit the land". Our anxiety about our children, a man's longing for his life-work to last—God cares for these matters too, and we may trust them to Him. Jesus said it very simply: "Blessed are the meek, for they shall inherit the earth".

Then comes the crowning word: "The friendship of Jehovah is with them that fear Him". The A. V. says, "The secret of the Lord". That is what friendship is, a very special relation, of understanding and mutual pleasure. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. 16:7). (James, ch. 4, in contrast describes the friendship of the world as enmity against God.)

In Proverbs (3:5, 6, 9-12) we have a similar passage in a more urgent form. A father is entreating his son to act upon his knowledge of God's goodness and respond to his leading. To trust God wholly rules out willfulness. To acknowledge Him in every phase of life gives the certainty of guidance. These two verses should be taught to every child, prince or pauper, in early life. Then comes a very specific command, and promise to match. "Honor the Lord with thy substance". Sometimes we wait for our barn to become filled to overflowing that we may give God the surplus. But that doesn't work. Jesus told of a man whose barns wouldn't hold his crops, and he only planned to build bigger ones. But God planned otherwise (Luke 12:16-21). If we honor God first with His own gifts, it increases them and brings abundant prosperity.

The father does not end his admonition to the boy without showing that God's love includes times of trial and reproof, to be borne patiently, as one learns a difficult lesson. This comes by experience—if one does not start the habit of resistance!

All these principles are embodied in the brief epitaph of an early saint, Enoch (Gen. 5:24; Heb. 11:5, 6): "Enoch walked with God, and he was not, for God took him". In Hebrews it is added that before his translation we have this testimony, that he pleased God. A sermon on Enoch remembered fifty years (JAB) had this simple outline: "If two persons walk together, they must be going in the same direction. If they walk together they will talk together. And if they walk and talk together much, they will get to be friends".

For a Debtless Denomination

Southwide Stewardship Chairman, W.M.U. Promoter for a Debtless Denomination:
Mrs. Carter Wright, Alabama

SOUTHERN BAPTIST VALENTINE DAY

It being Valentine season, the alert leader of the Sunbeam Band was using in decorations and program that season's usual motif—hearts. "What are we supposed to do on Valentine Day?" asked the leader. Half a dozen little tots responded: "Tell folks how much we love 'em!" Heart-shaped Valentines were distributed, each bearing a Scripture verse telling of God's love for them. Suddenly a little four-year old piped up: "Could we send God a Valentine?"—spontaneous response of an innocent heart to God's love.

Southern Baptists are asked to observe Valentine Day this year in an unusual way. Quoting from Dr. Dillard:

"The first denominational object in the new year is the Baptist Hundred Thousand Club and *February fourteenth* is designated Debtless Denomination Day. You will recall that the 1942 Southern Baptist Convention adopted a resolution calling upon all our churches and agencies to major upon getting out of debt in 1943. Often during the last months of 1942 the hope was expressed that before the New Year the denominational debt would be reduced to \$1,200,000. If we can get 100,000 debt-paying Club members, we will be out of debt by the end of the year. Grant it, O Lord!"

So Dr. Dillard suggests this slogan:

"Debt-free in '43—Count on Me!"

Whether or not southern Baptists are "debt-free in '43" is not a matter of *can* or *could*. Everyone familiar with the facts and figures knows that southern Baptists *could*, if they *would*, pay this debt in full in February. The amount that will be paid in '43 depends on the number of "me's" on whom the Lord can count. Will you be among that number?

Here are some things you can do:

1. Celebrate Valentine Day in your family by
 - (1) Increasing the amount you are giving, even if it means real sacrifice
 - (2) Getting your husband to sign the pledge
 - (3) Putting a little bank on your dining table and having your children drop in three pennies each week day and four on Sunday—thus paying their dollar per month.
2. Take it upon yourself to see that to your W.M.S. and young people's organizations this matter is *enthusiastically* presented. Capitalize on the Valentine idea. Distribute heart-shaped cards bearing on one side John 3:16 (or I John 4:10 or 19; or last clause of Gal. 2:20); on other side, the words: "I so love Him that I pledge . . . to help clear the debts of His Kingdom causes".
3. Talk with your pastor and offer to help him make *February 14th* count for a debtless denomination. Perhaps he would like to use the heart-shaped cards (described above) in the church service.
4. Follow up the effort made in your society and church by persistent, earnest appeals to *individuals*.

No, we cannot "send God a Valentine" such as the little Sunbeam had in mind. However, we can give to the Lover of our souls a *special* love proof—not mere words but *deeds*, the only proof that counts with Him.—Mrs. Carter Wright

Circle Program



EXPLANATORY NOTE:

It is believed that circles will profit by using this month a program somewhat similar if not identical to the following. It is urged that every circle make available for its program—participants each of the five magazines used as source-material for this suggested program. They may be secured as follows: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham, Ala.; *The Window of Y.W.A.*, \$1 a year from the same Birmingham address; *World Comrades*, \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta, Ga. (See also page 40 of 1943 W.M.U. Year Book and page 21 of this magazine.)

CIRCLE PROGRAM TOPIC:

BUILDING AN INFORMED CONSTITUENCY

Schools of Missions, Training Union Classes, Sunday-school Study Courses

Devotional Theme—"Ye shall know the truth and the truth shall make you free"—John 8:32. "They have a zeal for God but not according to knowledge"—Rom. 10:2.

Current Events (See page 35 of this magazine.)

Educational Effort Evokes Enthusiasm (See article in February issue of *Southern Baptist Home Missions*.)

Birmingham Pastor Evaluates City's Week of Mission Study (See article in February issue of *Southern Baptist Home Missions*.)

For a Debtless Denomination (See page 18 of this magazine.)

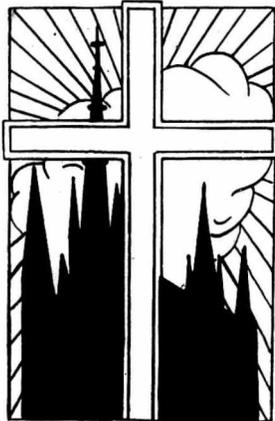
A Trilogy of Y.W.A. Activities (See article in February issue of *The Window of Y.W.A.*)

Tony's Hope Unanswered Yet (See article in February *World Comrades*.)

World-wide Mission Work (Glean facts from articles in February issue of *The Commission*.)

BAPTIST BUSINESS WOMEN in KINGDOM WORK

Miss Mary Christian, W.M.U. Representative



There is scarcely a paper or magazine one can pick up today that does not carry articles or large ads under the captions of "Women Wanted", "Woman Power" or "Women War Workers". Women are going into business more and more, leaving their homes to take up places of work made vacant by men going into armed service.

"Women are taking the places of men on trolley cars and elevators, as waiters and stock clerks and taxicab drivers. Right now at least 600,000 more women have jobs than had them last year", says a recent magazine article discussing "Woman Power".

"Housewives will play a major part in woman-power plans during this war for several reasons. Employers find them far steadier and easier to teach than the fancy-free younger ones between eighteen and twenty-one who flock to war plants for jobs. Besides, most

job-minded, steady going single girls are already on pay rolls so housewives are the only remaining large resource in critical areas".

This shifting from the homes to the business world of our W.M.S. members means that more Business Women's Circles must be organized and the time for meeting set so it will be convenient for them. We must not lose these members who have changed over night from housewives to business women. More than ever they will need the strength and encouragement that come from fellowship with other Christian friends in the promotion of Kingdom work. And more than ever the urgency of the King's business stresses the need for enlistment of every business woman.

Mrs. Orville Cayton, a divisional W.M.U. chairman in Missouri, writes: "I know we are already seeing our personnel change. One of our church women who has reared four daughters and has not taught school for twenty years has again heard the call of the schoolroom; one of our associational officers of last year has also returned to her teaching profession; and more and more there will be a call for the housewife to fill vacancies of all kinds. So I want to urge the organization of Business Women's Circles at once if a society does not already have one. In cases where the B.W.C. is composed of young women only, then a circle of the older business women should be formed. I hope each missionary society will see how important it is to make the necessary changes to keep our women enlisted in this greatest of all work, our Father's business. Many business firms have lost some of their best help and are having to make adjustments but they continue to keep their shops open. So if you lose some of the very best members of your society to defense work, try to get them happily transferred one by one to the Business Women's Circle; don't become discouraged; just make the necessary adjustments and carry on. Then too, why not put forth a renewed effort to enlist those other women whom you have not been able to interest heretofore? I heard a soldier on the radio one night, when he was asked if he wished to continue in the contest, hesitate a second and then say: 'Uncle Sam wouldn't like me if I quit'".

Business Women's Circles

Prepared by Miss Sara Frances Kenoy, N. C.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

POSTER SUGGESTIONS: At top of poster have a Christian flag. Have picture of the world with the Cross in the background. Around the globe have the word *Brotherhood* printed. Around the foot of the Cross have people of all races clasping hands to form a circle. Above the picture have these words--**"That all shall be subjects of the Kingdom of God"**—Underneath place the following: "And He hath made of one blood all nations of all men". Date _____ Time _____ Place _____

INVITATIONS: On a red heart sketch a world in white ink. On it place these words—"In the heart of God is the answer to world brotherhood". Come and hear at B.W.C. Date _____ Time _____ Place _____

ROOM ARRANGEMENT: Have the seats in an unbroken circle. In the center on a table place a world globe—lighted if possible. Around this have flags of every nation with a Christian flag which is larger than the others.

PRESENTING the PROGRAM: As the members and guests arrive have "Where Cross the Crowded Ways of Life" played softly on the piano. Let each person on program represent a different race. Have each part given in the first person. The aim of the program is to make the problem an individual and personal one. This meeting could be called a "Conference of a League of Nations". Let each person present her part as a "Bill of Race". After each one, instead of a vote of acceptance with raised hands, let the sign of a bowed head and a heart lifted

in prayer be the vote as each one silently prays that she may have the attitude of Christ toward all people. At the close of the program have sentence prayers that we may be faithful Christian witnesses across the barriers of race. During this prayer let all stand and join hands, thus symbolizing the desire for a united world brotherhood. While the prayer is being offered have "Bless Be the Tie That Binds" played softly. To close the prayer let all sing the words to this song. (For program material see pages 23-31.)

EXPLANATORY NOTES: The privilege and responsibilities of friendship with God include friendship with man. Brotherhood started with Christ—it stayed with Christ. It is only in the relationship of father and son and sister and brother that this brotherhood can exist. This relationship demands love at first sight and even when we have not seen—that is the love which we call **kindred love**—the love in which one gives himself to the promotion of the welfare of one's neighbor, not necessarily for his will or way but for his advancement, growth and correction. This means repudiation of cherished resentment of one's own response and the prevalence of love which is the only answer to the race question. Invite people in your city or community who are of the minority race groups in America. Have as many races represented as possible. If there is one of the visitors who could speak well, ask her to take one of the discussions. Business women have many opportunities to contact people of other races. Prayerfully assign the parts to those who work with and know foreigners.

Program Plans

Prepared by Miss Clarice Logan, Va.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

POSTER SUGGESTIONS:

Upon a large sheet of white poster paper, sketch a piano. Let the keyboard be clearly shown in contrasting black and white keys. Draw four notes above picture and print within them these words, "Notes on Race Privilege". At the bottom of the poster print in larger letters, "Without Discord". Give time, place, date.

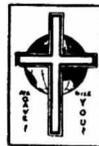
INVITATIONS:

On white individual cards sketch a section of the keyboard and print the words, "White or colored keys incomplete without each other". W.M.S. Time.....Place.....Date.....

PRESENTATION:

For an effective program have the room arranged with the piano at the front. Let this be the stage. The members have assembled for a concert where they are to hear the "World Symphony", as begun in the heart of God. Just as music from only one set of keys would be incomplete, so is a Christianity for only one race an "Unfinished Symphony". In Beethoven's Ninth Symphony, "All mankind shall be as brothers". Let the person in charge of the music have it so arranged as to have an unbroken continuity and thus add to the unity of the program. There should be soft music as the program opens. The leader should act as announcer and introduce the numbers from guest artists from all over the world who have made contributions to the realm of mightier music. Program may begin with singing of hymn "Where Cross the Crowded Ways of Life", followed by prayer thanking God for a friendship with Him that involves a

responsibility to all the peoples of the world. Leader will discuss the question of race. After this those who have parts will follow as introduced. The person at the piano will use the following suggested selections as appropriate background, playing softly. As one member presents the notes on *Racial Superiority*, the hymn, "In Christ There Is No East or West", may be used. During the notes on *White and Colored Races*, "Jesus Shall Reign" would be impressive. If possible, secure a copy of the "Negro National Anthem" to be played when notes on *Race in America* are discussed. The topic of *Race and Race Barriers* suggests as a background melody, "These Things Shall Be, a Lottier Race". The meeting will close with sincere and earnest meditation upon these thoughts and a prayer that in the light of the Holy Spirit each might examine her own heart and erase the presence of any race prejudice the trace of which causes it to be manifested on a world scale today. As the hand of God must touch His white and colored keys to produce perfect harmony, so must the hand of man be extended in Christian fellowship to a world to hear the music of the spheres. The society may stand for a moment of silence with hands clasped as a symbol of the members' part in the writing of the "World Symphony". (For program material see pages 23-31.)



Program Material

Mrs. C. D. Creasman, Tennessee

THEME for YEAR: The Christian Witness in Today's World — Isa. 43: 20, 21

TOPIC for MONTH: The Christian Witness across Barriers of Race— Acts 17:26

- Hymn for Year—All Hail the Power of Jesus' Name
- Watchword for Year—"That all the kingdoms of the earth may know that Thou art the Lord, even Thou only"
- Bible Study—Friends of God—*Psa. 25:12-14; Prov. 3:5, 6, 9-12 (Page 17)*
- Prayer that we may realize the privileges and responsibilities of friendship with God
- Hymn—What a Friend We Have in Jesus
- The Question of Race
- The Question of Racial Superiority
- The Question of White and Colored Races
- The Question of Race in America
- Hymn—Where Cross the Crowded Ways of Life
- Prayer that God may help American Christians to solve America's race problems
- Christianity and the Question of Race
- Breaking Down Race Barriers
- Meditation—The Race Question in My Own Heart
- Hymn—Let Others See Jesus in You
- Prayer that we may be faithful Christian witnesses across the barriers of race

The QUESTION of RACE

Of paramount importance in today's world is the question of race. Hatreds between races and nations are largely responsible for the terrible holocaust in which the whole world is engaged today. There is hardly a nation in the world without its race problem. In Asia there are the conflicts between the Chinese and the Japanese and between the people of India and their British rulers. In Africa there are the conflicts between the native black races and the European colonizers. In South America there are the conflicts between the descendants of the early Spanish and Portuguese settlers and the native Indians. In our own country there are the conflicts between those who consider themselves the real Americans and the many foreigners who live in our midst—and that still more serious conflict between the whites and the blacks.

This year we are studying about Christian witnessing and this month we come to the important problem: **The Christian Witness across Barriers of Race.** This leads us to a study of the world's race problems. We must seek out the causes of these problems and try to find their cure. We must face the questions: "Is Christianity a solution to race problems? Can the Christian witness cross race barriers?" We must examine our hearts and find our own feelings on the

race question. Each one must discover whether or not her own Christianity is strong enough to make her a true witness of Jesus Christ across barriers of race.

All of this is of supreme importance. It lies at the foundation of Christianity. It lies at the foundation of our missionary work. So, with clear and serious thinking, with open minds and hearts willing to be guided by the Holy Spirit, let us enter upon the discussion of our program topic for this month: **The Christian Witness across Barriers of Race.**

The QUESTION of RACIAL SUPERIORITY

MOST trouble among races grows out of ideas of racial superiority and inferiority. It seems to be almost universally true that people of any one race feel superior to those of other races. Just because those of another race differ in color, in language, in traditions and customs, in manner of thinking and manner of living, they are considered queer and inferior. And because of this queerness and inferiority it is thought to be all right to dislike them and even to mistreat them. This seems to be the underlying principle of race prejudice.

Back of all the strife in the world today is this feeling of race superiority. The Germans consider themselves a super-race, destined to rule all the world by the right of their superiority. Therefore it is perfectly ethical from their viewpoint for them to subjugate inferior nations, whose rights need not be considered in the advance of this great people to world power. Such is the philosophy of Hitler and his followers.

The Japanese consider themselves a superior people, claiming divine origin for the whole race. Therefore they think that they have a right to rule over all the inferior peoples of the world. They feel a special responsibility to bring the Chinese under their control, for they look upon them as a weak and deficient people, needing the supervision of a more able nation like themselves. The Japanese estimate of Chinese character is indicated by the fact that they often speak of them as "half dead men". It is said that as early as 607 A.D. when Japan sent her first envoy to the Chinese Court, the letter of credential began with the phrase: "The Emperor of the Sunrise Country writes to the Emperor of the Sunset Country". It is easy to see the implied superiority of such a salutation.

On the other hand the Chinese call the Japanese "dwarf thieves" and "monkey thieves". It is said that the Chinese Empress Dowager called Japan the "island of monkey people". So do these two nations, both of them belonging to the yellow race, think themselves superior to each other.

The trouble in India today has grown out of the superior attitude of the British toward the Indians. The British feel that the people of India are incompetent, shiftless and not capable of governing themselves. So long has this attitude prevailed in India that the people have developed an inferiority complex. But this fact is changing as the racial instinct for self-expression is growing in the Indian soul. The Indians are beginning to feel that back of the British color snobbery are political bondage and economical exploitation which are unfair to their race.

Even among the black people of Africa we find something of this feeling of race superiority. We are told that the Nigerians call white people "peeled ones", indicating that the black skin, which they think every man ought to have, has been peeled off, leaving them white in color, which they consider ugly and unbecoming to human beings.

Certainly we cannot deny that in our own land there is much of this superior race complex. For years the white people, who consider themselves the real Americans, have felt superior not only to the Negroes but to all foreigners, even to white people of other nations whose languages, customs and traditions are different from

their own. Growing out of this feeling of superiority has come prejudice against the Negro, the Mexican, the Indian, the Japanese, the Chinese, the Jew, the Italian and other race groups, resulting in atrocities of injustice which have brought disgrace upon our so-called Christian nation.

The questions arise: "Are there superior races? Is there any one race superior to all others?" It cannot be denied that it sometimes seems true that one race is superior to another. But is this not more a matter of historical background and geographical conditions of environment and opportunity, than of native superiority?

The more we study racial differences the more will we realize that every race has its points of superiority. One writing along this line says: "When we talk of greater excellence let us not forget that there are various kinds of excellence. The white race apparently excels, at least at present, in guiding other people to its wealth, in the conquest of nature by science and in developing the material resources of the earth. But are there not qualities also evidenced by us that are more characteristic of other people? How about humility, serenity of spirit, spiritual insight? Dare we say that we surpass in these? What people excel the Chinese in patience or in loyalty in personal relationships? Who would not acknowledge an almost matchless love of beauty in Japan? What race has shown more of sunny cheerfulness, even in hardship, than the African? Who excels the Latin American in powers of imagination? What country has profounder sense of the reality of the unseen than India? No race can be named that does not have qualities which merit our respect and which we need to emulate. Surely there is equality among the races in the same sense, at least, that there is equality among the members of the body—all are equally necessary to the richness of life as a whole".

The QUESTION of WHITE and COLORED RACES

THERE is a strong line of demarcation between the white and colored races of the world. The colored races may be divided into four groups: the yellow, mainly Chinese and Japanese; the brown, mainly the inhabitants of India and Malaysia; the black, in Africa and America; the red of the two Americas. In numbers the white race is a decided minority, but in point of possession and power the white is the dominating race of the world. Though constituting not much more than one-fourth of the human race, the white peoples either possess or have dominion over almost nine-tenths of the earth's surface. Writing of this world control by the white races Dr. Everett Gill says: "This story of the white man gaining the whole world and almost losing his own soul is one of the most astounding chapters of human history. It is full of blood and brilliance, of cruelty and courage, of beastiality and beauty, of rottenness and romance, all culminating in the white man sitting on top of the world".

For about four hundred years the white races ruled the world with practically no protest from the colored races. These seemed to feel that there was no use to protest, that the white man was invincible. But in the last half century this attitude has changed. To quote Dr. Gill again: "The white man is seen to be a mere man with human weaknesses and limitations, with the result that he is no longer feared as formerly by the non-white world".

Probably the reason for this change of attitude can be attributed to the fact that the colored races are becoming better acquainted with the white races. The opening of China, Japan, India and interior Africa to commerce and other contacts with western nations; the going of many white colonists to live among the colored races; the scientific developments which have made the whole world one neighborhood; the going of white missionaries to carry Christianity to the colored peoples; the World War I which brought people of all races in close contact—these and other

things have helped the colored race to know the white race and by such knowledge they have been disillusioned at many points in regard to the supposed superiority of the white race.

They have learned that historically the white race is not superior—that in point of age the civilization of some colored races antedates by several centuries that of the white people. They have learned that there have been instances when the white people have exploited the unsuspecting colored people for their own selfish gain. Moreover, they see that the distribution of land is not equitable; and they are questioning the right of the whites to hold lands which they probably will not inhabit in a thousand years, while other people suffer for the lack of land to sustain their growing numbers.

And in all of this the colored races see much inconsistency in the pretended Christianity of the white race. The white people pretend to be the exponents of the religion of the Prince of Peace and yet have instigated many bloody wars. They profess to have a religion of love and kindness and yet have written into the world's history some of its most selfish and cruel pages. It is little wonder that the colored man questions the superiority of the white man and of his religion.

In the present World War the line-up is not between the white and colored races. There are both white and colored peoples with the Allies and with the Axis. And yet there is perhaps more "clash of color" than is to be seen on the surface. The Japanese have long used the weapon of racial propaganda to stir up the colored races against the white. This they are continuing to do. A daily radio program broadcasts such propaganda from Tokyo over Asia. "The colored people", they say, "have no hope of justice and equality from the white peoples because of their unalterable race prejudice". Germany is helping Japan in this effort to stir up race hatred by insisting that the interests of Asia lie with Japan and not with England and the United States.

Surely, we who belong to the white race should be thinking of how we may show ourselves "white" in all our dealings with other races. It should be our aim to prove ourselves to be superior, not in political dominion but in kindness, unselfishness and consideration for the welfare of all the peoples of the world.

The QUESTION of RACE in AMERICA

PERHAPS on no spot of the earth's surface is the race question more imminent and more serious than in our own land. A recent writer said, "Race prejudices of all kinds seem always to find favorable soil in America". That is all too true. In this supposedly white man's land have come together representatives of all earth's races. Here we have the Mexican problem, the Japanese problem, the Indian problem, the Negro problem, the foreign population problem—all of them together constituting a racial problem which is testing the character of our democracy and the sincerity of our Christianity. The greatest problem of all is the "white problem"—the fact that the white man is afraid and unwilling to accord to the colored races living with him the rights and privileges which he demands for himself.

The racial problems of America reach their greatest point of danger in the twelve million colored people who live in the United States. And since 11 millions of these live in the southern states, it is here that this situation is most serious. Here in our midst is a race of people, millions of them, kept largely in a position of servitude, often discriminated against in the courts and in the distribution of public funds and not accorded the same privileges of education and development which have been considered the inherent rights of the white race. Can we wonder that there is fear in our hearts of what may happen before this most serious of all race problems finds its solution?

We need to realize that the American attitude toward race is far-reaching in its influence. When the law is not allowed in America to take its course with a criminal, just because he is a Negro, the effect is felt in Japan, in India, in Latin America and around the world. The nations of the world question the sincerity of a democracy that draws a color line in the distribution of its privileges and in the execution of its laws.

We must know, too, that it is at the point of race that much fifth columnist work is done. Japan is at work even in our own land among the Negroes. She rejoices in every lynching and every race riot. She has declared not only to the colored people in the Philippines, in China, in India and Malaya but also in the United States that no colored people anywhere can expect justice from the people who rule in America.

The racial problem is an American problem and it must be solved by the American people, not only for the sake of our own nation but also for the sake of those principles of liberty and justice which have led us into the present conflict and for which our men are willing to fight and die. We may win the war in the Atlantic and in the Pacific against the Germans and Japanese, but if we fail to win the battle against race prejudice within our own borders we will lose the very thing for which we fight and will become known among nations as an inconsistent and hypocritical people—a nation which fights for liberty abroad and then draws a line of color on the liberty of her own people.

It must be said in justice to the American white people that many steps have been taken to adjust the injustices against the Negroes. Lynchings have almost disappeared. In our cities, as well as in many rural districts, splendid school buildings have been erected for Negroes. Also Negroes have shared in the government housing projects, recreational centers, libraries etc. What other country in all the world could have produced a Booker T. Washington, a George Washington Carver, a Roland Hayes or a Marian Anderson? A modern writer, addressing the Negroes of America, urges them to realize that their hope of liberty and justice rests not with Japan or Germany but with their American white neighbors. If the Negroes and those of all races in America would realize the privileges which are theirs because they live in a democratic country, and if the white people would resolve to make those privileges more nearly equal for all races, then would the American race problem be solved.

CHRISTIANITY and the QUESTION of RACE

CHRISTIANITY, rightly interpreted and rightly lived, solves every race problem. One reason why the race situation is so acute today is that so-called Christian nations have failed to practice Christianity in their dealings with other nations and that individual Christians have failed to practice in their daily living Christian principles of brotherly love toward all people. Let us see what the Bible teaches about the races.

We learn on its sacred pages that all men come from the same source, all children of Adam whom God created in His own image. If we could see in every man of every race his innate divinity, his potential God-likeness, his infinite possibilities, there would be no room for racial hatreds, but we would find ourselves saying in the words of Malachi: "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?"

All through the Old Testament we see God's regard for all races. While He chose Israel for His own people His purpose was all inclusive that through them all nations should be blessed. In the giving of the law, in the building of the temple, in the message of the prophets there was always thought for other races than Israel.

Then, God so loved the world—all races—that He sent Jesus to be the Savior of all who would accept Him. While it is made clear that Jesus came first to the Jews, those of other races were connected with His life and included in His atoning death on the cross. At His birth sages, probably representatives of the yellow or brown race, saw His star in the east and came to worship Him. Simon the Cyrenian, probably a black man, helped to carry His cross to Calvary. Christ granted an audience to Greeks who came seeking Him; He cured the Roman centurion's servant and He offered water to a woman who was a Samaritan, that race of all others most despised by His own people. Quoting Dr. Carver: "Jesus refused to be narrowed by any one's opinions or prejudices. He insisted on relating Himself to men of all races, kinds and tribes". When He left the world He commissioned His disciples to give the Gospel to all people regardless of race, color or tongue.

The early disciples had to learn by some hard experiences that there was no race distinction in the Gospel. But the time came when Peter was led to say: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is acceptable to Him". And Paul, addressing a people of a race not his own, exclaimed: "He hath made of one blood all nations of men for to dwell on the face of the earth".

The Christian witness knows no barriers of race. Early in the history of the church Philip, a Jew, crossed a racial barrier and witnessed to an Ethiopian. When the Spirit led this white witness to this black man he did not consider his color. The true Christian witness never considers color or class but sees in every man one who may be won to Christ through the word of his testimony.

In the book of Revelation we have a picture of the redeemed host standing before the throne of the Lamb, arrayed in white robes with palm branches in their hands, singing praises to God and to the Lamb. In this multitude, so large that no man could number it, are those "out of every nation and of all tribes, peoples and tongues".

There was no race distinction in the heart of God when He created man.

There was no race distinction in the heart of God when He sent His Son into the world.

There was no race distinction in the death of Jesus on the cross.

There was no race distinction in the missionary commands of Jesus.

There will be no race distinction when we stand before the Throne of God.

There must be no race distinction in our work of giving the Gospel to the whole world.

There must be no race distinction in our work of giving the Gospel to our neighbors.

BREAKING DOWN RACE BARRIERS

CHRISTIAN witnessing can do more to break down race barriers than any other influence in the world. Indeed Christianity is the only power that can cross racial lines and make it possible for people of all colors to live together in peace and harmony. To cross all barriers of race, the principle of love is more potent than the principle of force. Therefore, the responsibility for the solution of the race problem lies with us who are Christians. And, in a very special way, the responsibility is on us who live in the southern part of the United States, for here we have the opportunity to demonstrate that Christian love can break down

all barriers between white and colored people. If the race problem could be solved right here in our southland we believe it would do much toward solving the race problems around the world.

To bring the matter to a practical basis, let us consider what we as Christians in the south can do to help solve the racial problem. Surely, first of all, we should do all in our power to see that Negroes are given the economic, political and civil privileges which are enjoyed by white American citizens. They should be paid fair prices for their labor; an equitable part of public funds should be used for the development of their schools, streets etc.; they should be given the same justice in the courts that is accorded to the white race; they should have the opportunity of developing their talents and making their contribution to the welfare of America and of the world.

All of this has nothing to do with so called "social equality". The best class of Negroes agrees with the best class of white people that for the good of both there should not be a mingling of the races on a social basis. We need not invite Negroes to sit at our tables in our homes, but we can grant them the privilege of having tables as amply filled in homes as comfortable and as beautiful as our own. We need not have Negroes and white children in the same school, but their separate schools can be equally equipped with teaching equally as efficient. The whites and blacks need not live on the same street, but their separate streets can be equally well paved and lighted.

As Christians we can produce the spirit of mutual understanding, sympathy and love which will break down barriers between white and black people. We can do this best by giving the Gospel to the Negroes. Each of us should be faithful in our Christian witness to the Negroes in our neighborhood and in our own homes.

As southern Baptists we are crossing racial barriers in our Christian witness through the work of our Home Mission Board. Our home mission work among Negroes is of an educational nature. Realizing that the Negroes themselves are the best Christian witnesses to their own race, we are trying to help to prepare Negro leaders to be effective in their witness. Our workers among Negroes are teacher-missionaries. In the Negro schools and churches they work, teaching Bible classes, holding institutes and training classes, trying to enlist promising young people for definite Christian service, conducting evangelistic meetings and otherwise working to build up a well prepared group of Negro preachers and leaders.

In Nashville, Tennessee, is the American Baptist Theological Seminary, built and supported by southern Baptists for the education of Negro preachers. Young Negro Baptist preachers in the schools over the south are urged to complete their education in this splendid theological school. We can aid in the Baptist witness to the Negro race by giving this school the support of our money and our prayers.

Woman's Missionary Union is rendering a splendid service in the training of Negro women for leadership by holding in the different states summer institutes for Negro women. Some of the most gifted leaders in our Woman's Missionary Union, together with outstanding Negro leaders, cooperate in a program of instruction and training designed to prepare the Negro women for more efficient service in their own missionary society. These institutes have been most successful in attendance, in the interest of the Negro women in the program offered and in the spirit of good-will promoted by this demonstration of the interest of the southern white Baptist women in the work of the Negro Baptist women of the south. This interracial effort has been made possible by the part of our Golden Jubilee gift designated for Negro work. It is also most gratifying to W.M.U. members that \$15,000 of the Beyond-Goal-Gifts of the 1942 Annie Armstrong Offering is being used this scholastic year by the S.B.C. Home Mission Board to help certain Negro

Baptist schools in the south. It is doubly gratifying that a similar item is included in the \$170,000 goal for this year's Annie Armstrong Offering.

As great as are these institutes, they cannot reach the Negroes in every community of the south. But this could be done by our missionary societies if each one would take an interest in the Negroes in its own community. What better method of breaking racial barriers could be found than a missionary society inviting the Baptist women of a Negro neighboring church to meet with them occasionally or offering to teach classes in methods or mission study for their missionary society, helping with their missionary programs or with their children's bands and otherwise showing toward the Negroes the spirit of Christian love and helpfulness?

MEDITATION—The RACE QUESTION in MY OWN HEART

("Let Others See Jesus in You" may be played as a musical accompaniment while the following is given.)

A S a Christian, as an American Christian, as a southern Baptist, as a member of Woman's Missionary Union I must consider the question of race a very personal matter. There are race problems which I must solve in my own heart.

A Baptist woman and her Negro maid were discussing the southern race problem. The Negro woman disclosed some startling facts about the feeling of the Negroes she knew toward the white people. Then she said: "There is only one thing that can solve the problem and that is love—love that will express itself in justice, kindness and friendliness". "Yes", said the white woman, "and such love is found only in the hearts of Christians".

Do I have this Christian attitude of love in my heart toward all races? Am I able to apply this principle of Christian love to those of other races who live near me? Can I love the Negro, the Japanese and the German?

Lord, help me have such love in my heart—a love that will lead me to be a faithful Christian witness across all barriers of race. Help me and all other Christian witnesses to join in the prayer:

"God of all nations,
 We pray for all the peoples of the earth,
 For those who are consumed in mutual hatred and bitterness.
 For those who tyrannously oppress,
 For those who groan under cruelty and subjection.
 We pray Thee for all those who bear rule and responsibility,
 For child races and dying races,
 For outcast tribes, the backward and downtrodden,
 For the ignorant, wretched and the enslaved.
 We beseech Thee, teach mankind to live together in peace,
 No man exploiting the weak, no man hating the strong,
 Each race working out its own destiny,
 Unfettered, self-respecting, fearless.
 Teach us to be worthy of freedom,
 Free from social wrong, free from individual oppression and contempt,
 Pure of heart and hand, despising none, defrauding none,
 Giving to all men in all dealings of life
 The honor we owe to those who are Thy children,
 Whatever their color, their race or their caste".

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the importance of the race problem in the world today.
2. Discuss the feeling of racial superiority as the cause of conflict between nations.
3. Tell something of the dominion of the white race.
4. Tell some of the things which have made the colored races distrust the white race.
5. Tell something of Japanese propaganda against the white races.
6. Why do race prejudices find favorable soil in America?
7. How does the American attitude toward its own race problem react in other lands?
8. Mention some Bible teachings in regard to race.
9. How can Christian witnesses break down race barriers?
10. How may we be faithful Christian witnesses across the barriers of race?
11. Tell something of southern Baptist work among Negroes.
12. How can we help the Baptist Negro women in our community?

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in this listed material and in leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

The Window of Y.W.A.	—World Comrades
The Commission	—Southern Baptist Home Missions
State Denominational Papers	
The Signs of the Times	Home Mission Board
Inside Asia	Gunther
The Revolt of Asia	Upton Close
Europe and the Gospel	Everett Gill

A HIGHER GOAL

*P*AGE 9 of this magazine carries the list of causes included in the Annie Armstrong Offering of the March Week of Prayer, the goal of which is there set forth as \$170,000. This is \$15,000 more than the goal as stated on the week's offering envelope, the higher goal having been finally set in order to include the \$15,000 item for certain Negro Baptist schools in the south to help in their teaching the Bible.

ADDITIONAL REMINDERS as to MARCH 1-5

*T*HE "appeal" by Dr. J. B. Lawrence and the article by Mrs. T. W. McKee are purposely published in this issue (pages 5, 10.) Please heed them and also carefully consider pages 1, 4, 6-9, 11-12.

Our Young People

Miss Juliette Mather, W.M.U. Young People's Secretary

The SPIRIT of FEBRUARY

THE spirit of February is a contagious one for missionary education in our stricken world. Washington would recognize the "Four Freedoms" at once, Lincoln would understand our national effort in behalf of submerged races. Valentine would rejoice in every evidence of love for others. Nor are these all the heroes of February's days: the small month has made other noted contributions. Thomas Edison with light for the world, Frederick Handel with the songs of triumph, Dwight L. Moody with evangelistic passion, are all February's gifts.

All add up their zeal to make the month invigorating for W.M.U. young people's activities. In January did you make the proper and adequate preparation for this year of 1943? Every W.M.U. young people's director should by now have had at least one meeting with her counselors in conference to plan and pray together for the Full Graded Woman's Missionary Union, looking to the minimum of A-1 for each organization this year. It will not be easy. Ease is not the spirit of February or America in 1943. "The difficult is that which can be done immediately; the impossible is that which takes a little longer".

Recently a W.M.U. young people's director for 1941 and 1942 gave up that position and became Junior Girls' Auxiliary counselor. She found the new leadership a delight with responsive girls eager to meet, but she admitted she had not read the *Junior Girls' Auxiliary Manual*. How can she be an effective counselor? Was she the best young people's director she might have been had she studied the material available? Counselors and directors, don't "try to

make bricks without straw". The helpful material is ready most inexpensively but valuably for you. See that you have the *Manual* for your organization, for each organization. See that Girls' Auxiliary and Royal Ambassador counselors have and study copies of the *Guide for Counselors of each organization* (price 25c from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala.). The *Correspondence Course* is described in detail on page 64 of the 1943 W.M.U. Year Book. Study this. At least read carefully *The Way of Missionary Education*, price 50c, from your state Baptist Bookstore, for this will give you a better understanding of the worth of your undertaking.

Study the 1943 W.M.U. Year Book in entirety. Observe the particular emphasis given debt-paying plans and bring your membership to participate generously this very month. Both *World Comrades* and *The Window of Y.W.A.* for this month have articles from Dr. J. E. Dillard, director of promotion for the Southern Baptist Convention, urging a quick rally to "Debt-Free by '43". What will your organization do in this effort?

Have you secured subscriptions from your membership for the magazine each one needs? A few "near-sighted" counselors consider two or three copies of *World Comrades* or *The Window of Y.W.A.* for program use enough and do not let the members see the entire magazine or think in terms of having their own copies. This is a most limited idea and results in small mission interest. Encourage every member to take his own or her own copy of *World Comrades* or *The Window of Y.W.A.* according to organization. The more our young people read mission stories, the more they feel missionary-minded. Only intelligent world citizens can pick up the wreckage of the world and in the power of the Holy Spirit build a better world. Now is the time to be laying the foundations of setting for the "Four Freedoms" for all, of realizing that there can be no room for racial prejudice in our post war world, of recognizing the fundamental need of mankind for Christ the Saviour and Master of all. Make small February serve largely by your own local leadership during its days.

Young Women's Auxiliary

Miss Juliette Mather, W.M.U. Young People's Secretary

FOCUS on ALL YOUNG WOMAN'S AUXILIARIES

FEBRUARY 7-12 brings Young Woman's Auxiliary Focus Week and we hope every college, every hospital, every church will use these days for merited recognition and encouragement of their Young Woman's Auxiliary organization. Young women of Y.W.A. years, 17 to 25, were never more important than they are now. So much of tomorrow is in their hands in so many ways. How much will they be drawn into war industries? How much will they be called upon to do for agriculture? How can tomorrow's world be better and fairer for all people unless the womanhood of tomorrow be less heedless and more intelligently concerned about conditions of all mankind? How will they be interested in all the weary world's people unless they develop habits of missionary reading and thought? How will churches continue to serve their communities as they should for Christ unless women are loyal to the activities of these churches? How will children be born into Christian homes in the years ahead unless these young women of today are prepared to establish Christian homes when marriage comes to them?

The purpose of Young Woman's Auxiliary makes it of immediate value in helping to conserve all the personality power of our young women for Christ. The demands on the time of our young women are many but this difficulty can be overcome by zealous counselors, who see the worth of Young Woman's Auxiliary, in conference with the Executive Committee plan and pray to make the organization effective in the life of every member. This week will give op-

portunity for new impetus in every Young Woman's Auxiliary.

In hospital and on college campus this organization should receive central attention during its Focus Week. Chapel programs can be devoted to setting forth the missionary task by missionary speakers, by missionary plays, by presentation of the pantomime, *O Zion Haste*. Prayer services can feature mission causes and the work of young women in mission tasks. On campus and in the church some social activity during the week may be in honor of Young Woman's Auxiliary. Recognition by a word of encouragement from the pastor at worship services Sunday will be helpful. Young women might be asked to quote the Scripture for the service or to present a special musical number as a quartette or chorus from the Young Woman's Auxiliary membership. Posters of the organization can be displayed permanently; order the *Look-Lift* poster (price 25c) and the *Watchword* poster (price 15c) from the W.M.U. Literature Department, 1111 Comer Building, Birmingham, Alabama, in ample time to show these. The February issue of *The Window of Y.W.A.* gives many more suggestions for the work.

It is not too early to look forward with eager anticipation to the southwide Young Woman's Auxiliary Camp, June 17 to 24 at Ridgecrest, N. C. For the sake of a united Baptist womanhood, our young women need these experiences of living and laughing and thinking together. "This is where we see the world from" can well be spoken of Y.W.A. Camp; and the world vision must be intelligently and understandingly clear before our young women. Tomorrow's claims call for enthusiastic observance of Young Woman's Auxiliary Focus Week, February 7-12, 1943.

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville, Ky.

GEORGIA MEMORIALS

ROOM B on the ground floor is our largest classroom. It has a seating capacity of one hundred. When the Georgia W.M.U. Executive Committee planned the Georgia memorials in the new building it asked for the "missions classroom". This room is, therefore, headquarters for *Missionary Education*. The first year class, enrolling eighty, meets here in two sections on Tuesday and Thursday. The second year class, numbering fifty-seven, meets Wednesday and Friday. This room was given in honor of Miss Mary Christian, a Georgia daughter of the Training School, who served the cause of W.M.U. in Georgia for ten years and taught *Missionary Education* in the Training School for two years before she became the representative of Woman's Missionary Union for the south. Other classes meeting in this room are *Club and Recreational Leadership*, *Social Work* and *Personal Evangelism*. On "Missionary Day" at the Seminary a state group usually meets here for its special service. The student body convenes also in this room for its monthly student government meeting.

Mrs. Frank S. Burney is fittingly honored through the furnishings of the Green Room, the gift of Mrs. Columbus Roberts of Columbus, Georgia. This room, the largest and the loveliest of the living rooms, is beautifully furnished with green as the predominating color. Touches of rose and gold artistically introduced add warmth and variety. Mrs. Roberts, always generous in Kingdom work, became interested in the Training School through her friendship with Mrs. Maud R. McLure, who lived in Columbus during her last years. Mrs. Burney started her missionary service as Sunbeam leader, constantly widening the sphere of her influence as she served as associational secretary, Georgia chairman for Margaret Fund, southwide chairman for Margaret Fund and president of Georgia W.M.U.

The bedroom on the faculty hall occupied by the teacher of *Missionary Education* was given by Georgia W.M.U. to honor Mrs. Ryland Knight, who served so acceptably on the Board of Trustees during the building period. The furnishings for the room were the gift of the Aliae Sunday School Class of the Second-Ponce de Leon Church in Atlanta where Dr. Knight has been the beloved pastor for many years.

The Student Lounge located on the south end of Woody Hall, third floor, memorializes Mrs. H. H. Tift's signal service to the Christian enterprise. Mrs. W. J. Neel closes a brief sketch of Mrs. Tift with these words:

If God put a candle in Beale Tift's heart the light grew brighter and shone farther into the perfect day of her translation on December 8, 1936. God had set the world in her great heart. Her benefactions were large and flowed freely through every channel to bless humanity, religious, cultural and social. She was a recognized force in many local, state and national organizations. Life director in Georgia Federation of Women's Clubs, president of Twentieth Century Library Club for twenty-eight years, trustee of Tallulah Falls School, trustee of Beale Tift College and life trustee of W.M.U. Training School, Louisville, Kentucky. Denominational interests held first place in her life. Truly Beale Willingham Tift was one of God's great women. The theme of a former pastor's funeral service in Tifton, December 14, 1936, was: "What she built with her heart survives!"

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

An editor of *World Dominion*, a missionary magazine published in London, speaks of "Color Prejudice" as a mental and spiritual disease which has taken a heavy toll of human happiness and quotes the *League of Colored Peoples* as stressing this fact. "It has harmed both white and colored" colored because it puts barriers in the way of advancement: white because they have lost the services which colored people might have rendered the world, given the opportunity and the richness of spiritual communion which only *true friendships* can give."

Rev. Frank Houghton, general director of the China Inland Mission, is deeply impressed with the new opportunities for mission work in China since happier relations now exist between China and both Great Britain and the United States. In an article, "New Outlook in China", he says that the opportunity for reaching the upper classes of China are great indeed, because of the Christian allegiance of Chiang Kai-shek and the changed attitude of others in high official circles now that they do not suspect the missionaries of ulterior motives.

Of the one hundred officials in the office of the Ministry of Information, Dr. Houghton says he is informed that "sixty are professing Christians". On a recent occasion five of these who are most zealous whole hearted followers of Christ, asked that the China Inland Mission appoint a member who should give his whole time to work among those of official circles and in personal contacts seek to introduce them to the Lord Jesus. This request has been answered in part, such a worker having been appointed to give at least half his time at present to this work. Dr. Houghton adds, "Such

a thing would have been impossible a few years ago".

In recent month R. MacCheyne Paterson, after a long and notable missionary career in India, passed away. The Indian papers were full of appreciation of his life of sympathy and of his love of the Indian people. We are told that an old Moslem Maulvi said: "If all Christians were so full of love as Padre Paterson there would soon be no Moslem left in India".

The editor of the *Christian Herald* considers the spirit manifested in the following story the spirit that will solve the race problem in America. When the airtact carrier, *Forktown*, went down in the Battle of Midway, a Negro mess boy was hit. He found refuge on a crowded life-raft where he stood a good chance of dying, for he needed medical attention in a hurry. He was taken from the life raft through the water to a whale-boat by a strong 11-year-old swimmer. His rescuer ordered him to be taken to a destroyer, while he swam back to the raft. The mess boy recovered and discovered later that he owed his life to Captain Eliot Buckmaster, commander of the *Forktown*.

David Tatuel, author of *The Soviet Caucasus*, speaking of the people of the Caucasus with her "many-tongued and multi-national children united in their historic fight for liberty", calls attention to what a religious ruler of the King of Persia in the early centuries said of the Armenians of that day, the ancestors of a great body of people of the Caucasus of today. "These people have put on Christianity not as a garment but like their flesh and blood. Men who do not dread fetters nor fear torments nor care for their property—and, what is worst of all, who choose death rather than life—who can stand against them?"

According to reports from Norway Jews arrested under anti-Semitic decrees are being sent to Lithuania or to penal servitude at the German fortifications in northern Norway. Persecution of Jews continues in Holland and regular deportation is being carried on, with a view to getting all Jews out of Holland.

WOMAN'S MISSIONARY UNION, AUXILIARY to SOUTHERN BAPTIST CONVENTION
THIRD QUARTERLY REPORT—July 1 to October 1, 1942
COMPILED by W.M.U. TREASURER

STATES	Reported by State Treasurer as Having Been Contributed by W.M.U. Members						Received by W.M.U. Treasurer			Total
	Debt-Paying Campaign	Foreign Missions	Home Missions	Ministerial Relief	Christian Education	State and Other S.B.C. Objects	W.M.U. Training School		Special Gifts	
							State App't Training School	Scholarship Fund		
Ala.	\$ 3,313.75	\$ 4,488.89	\$ 1,827.56	\$ 812.31	\$ 7,536.40	\$ 17,094.62	\$ 300.00	\$ 133.50	\$ 248.68	\$ 35,755.71
Ariz.	109.17	77.96	44.98	10.49	25.74	453.40	15.60	7.75	5.00	750.09
Ark.	2,108.25	1,339.67	536.06	204.87	1,781.37	7,751.43	171.02		15.11	13,907.78
D.C.	58.00	1,023.61	76.00		500.00	853.99		250.00		2,761.60†
Fla.	4,674.98	4,350.06	1,593.02	640.69	2,949.30	11,292.20	125.00		289.55	25,914.80
Ga.	9,395.15	2,605.29	396.35	12.00	230.98	46,960.43	741.80	1,200.00	550.00	62,092.00
Ill.	1,190.54	1,717.54	881.75	786.22	1,246.45	8,803.99	80.96		13.55	14,721.00
Ky.	3,748.91	8,373.79	5,179.68	1,647.60	8,315.32	18,852.42		60.00	343.65	46,521.37
La.	1,989.50	1,642.24	766.47	339.35	1,835.33	19,080.60			19.90	25,673.39
Md.	724.54	2,396.10	567.36	159.50	318.00	3,447.79	175.00		29.00	7,818.37
Miss.	1,509.53	3,128.68	1,451.40	563.87	4,151.91	8,399.94	350.00	400.00		19,955.33
Mo.	3,640.69	3,496.90	1,454.07	566.23	4,098.29	8,806.40	390.00	400.00	56.75	22,909.33
N.M.	505.51	211.14	1.36		720.00	2,289.64				3,727.65
N.C.	11,541.75	11,818.99	4,947.03	2,119.36	3,404.28	47,600.52	850.00	800.00	202.00	83,283.93
Okla.	4,498.34	3,898.60	728.54	306.83	1,374.42	7,685.45	600.00	100.00		19,192.18
S.C.	3,045.48	10,288.19	4,724.76	2,042.70	7,883.40	22,559.95		650.00	12.00	51,206.68
Tenn.	3,418.97	10,033.63	4,702.15	2,049.73	12,490.84	25,612.76	500.00	200.00	112.00	59,120.08
Tex.	11,618.26	12,105.74	5,614.49	3,670.48	25,129.35	58,887.92		400.00	205.04	117,631.28
Va.	8,100.26	17,932.66	8,004.40	3,268.60	15,887.49	38,513.64	500.00		4.40	92,211.54
Totals	\$75,191.58	\$100,929.97	\$43,497.52	\$19,200.83	\$99,879.86	\$354,947.09*	\$4,799.38	\$4,601.25	\$2,106.63	\$705,154.11

*This amount includes \$39,428.50 paid toward state debts of the following states: Ala. \$3,313.73; Fla. \$1,548.46; Ky. \$3,720.51; La. \$1,989.50; N.C. \$17,917.25; Tenn. \$2,873.78; Va. \$8,065.27.

†The District of Columbia also contributed a duplicate amount through the Northern Baptist Convention.

161 STS. M.