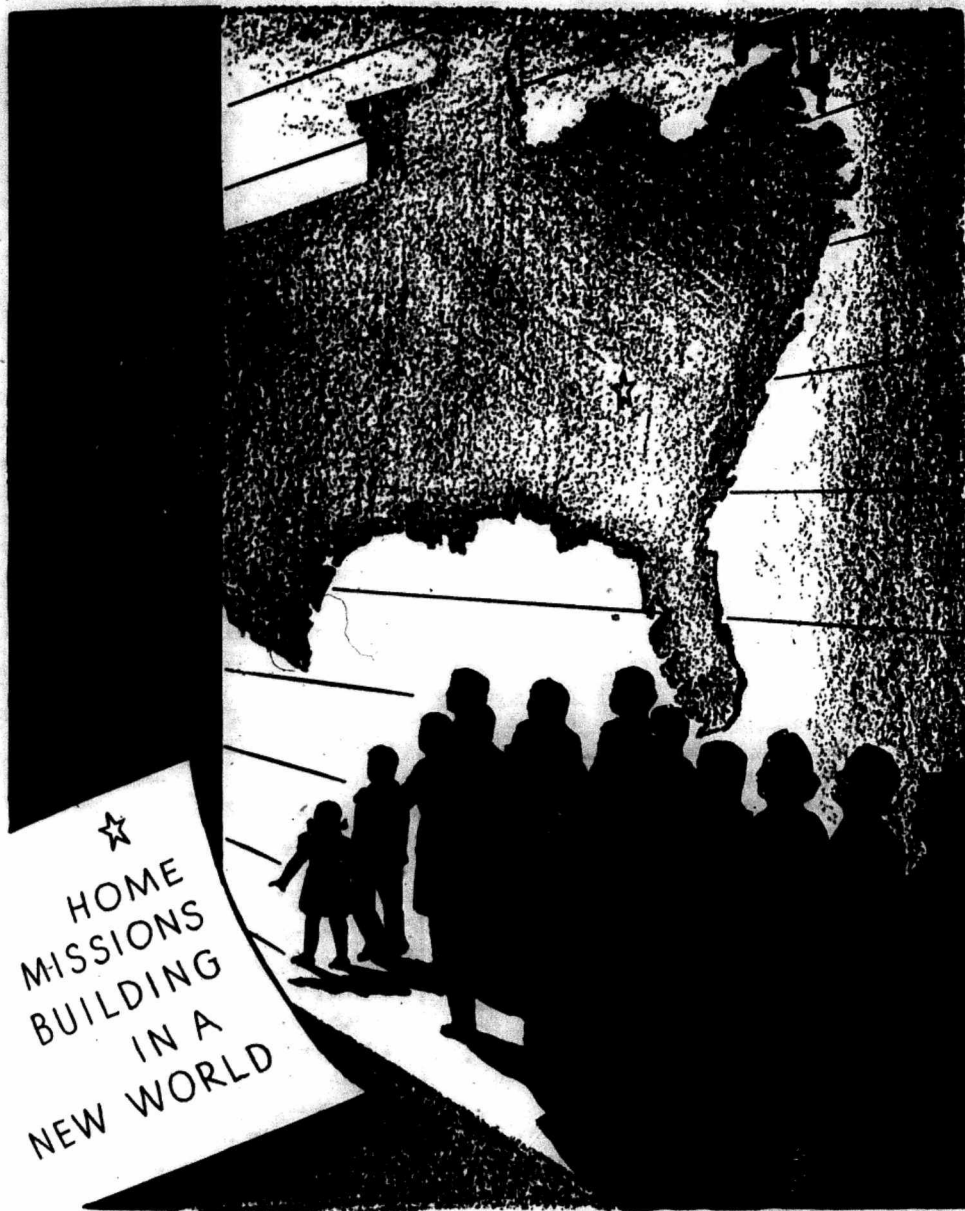


DARGAN MEMORIAL LIBRARY
BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVENUE, NORTH
NASHVILLE, TENNESSEE

Royal Service



VOLUME XL

MARCH, 1946

NUMBER 9

ROYAL SERVICE

Summarized by OUR MISSION FIELDS

OFFICIAL ORGAN of
WOMAN'S MISSIONARY UNION

MARCH, 1946
VOL. 40 No. 3

In This Issue

Announcements	4, 8, 13, 33
Bible Study	17
Book Reviews	8-9
Business Woman's Circle	19
Calendar of Prayer	18-19
Circle Programs	18, 19
Outrant Events	21
Editorials	2, 4
Enlistment	13
Family Altar	14
From Missionaries	19-21
"Give Attention to Reading"	8
Leaflets	22
Mission Study, Reading	8-9
Our Young People	22
"Pray Ye"	14
Programs—B.W.C., Circle, Plans	12-23
Royal Service	2, 22
State Addresses	23
Training School	22
Week of Prayer	2, 5, 18, 22



As the Southern Baptist Convention goes forward in its second century of growing activity in the Kingdom work, women of Woman's Missionary Union will descend increasingly on ROYAL SERVICE for information and inspiration. See directions elsewhere on this page for subscriptions and renewals.

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

SUBSCRIPTION PRICE
50c a Year—Single Copy 2c
No Club-rates

1111 Comer Building
Birmingham 3, Alabama

PUBLISHED MONTHLY BY
WOMAN'S MISSIONARY UNION
AUXILIARY TO THE
SOUTHERN BAPTIST CONVENTION

Mrs. George R. Martin, President; Miss Kathleen Mallory, Executive Secretary; Mrs. W. J. Cox, Treasurer; Mrs. Wilfred C. Tyler, Recording Secretary; Mrs. J. Farnham Lee, Assistant Recording Secretary; Miss Juliette Mathis, Young People's Secretary

EDITORIAL STAFF

Miss Kathleen Mallory (Managing Editor), Mrs. George R. Martin, Mrs. W. J. Cox, Miss Juliette Mathis, Miss Carrie U. Littlejohn, Miss Mary Christiana, Mrs. W. C. Henderson, Mrs. Clyde V. Hickerson, Mrs. C. D. Creasman, Mrs. W. C. Jones, Mrs. W. H. Gray, Miss Willie Jean Stewart, Mrs. Una R. Lawrence, Mrs. Edgar Godbold, Dr. W. O. Carver, Miss Rache Colvin, Miss Thelma Brown

When Ordering

Please remit by money-order made payable to Woman's Missionary Union. Do not send stamps unless unavoidable. Do not enclose money unless letter is registered. In order to secure prompt delivery please write name and address plainly, stating whether subscription is a new one or a renewal and with what month the subscription is to begin. A renewal or new subscription can be accepted for less than a year at 50 cents a year. Please remit with order, sending it to Royal Service, 1111 Comer Building, Birmingham 3, Ala. In requesting change of address, be sure to send both former and new addresses.

EDITORIAL

"Could Ye Not Watch with Me One Hour?"

—Mrs. George R. Martin, President W.M.U.

WE come to the Week of Prayer for Home Missions in a time when America's political and material leadership of the world is unchallenged. There are few who will not agree that if the world is lifted to a normal material and spiritual level America must take the initiative and bear the burden. America is abundantly able to feed and clothe and teach millions in other lands. But America is not prepared to give that spiritual leadership which is more important than bread and clothing and secular education. Someone has said of this age: "We are too enslaved to things, we are lost in our baggage, and we are too busy to be spiritual leaders". Yet many hearts in America are beginning again the age-long quest for quietness and peace. Once more the cry is going up from multitudes of human hearts: "Oh, that I knew where I might find Him!" For those who can discern, the signs are everywhere that men are once more starting on their perennial pilgrimage after the Eternal.

We need to pray desperately that God will gird us for the critical hour which American Christians face. Long ago, at a time when Heaven and earth waited breathlessly for the decision which meant eternal life or eternal loss, a lonely Man faced His crisis. With eleven disciples He went to the place of prayer. He said to them: "Tarry ye here and watch with Me". A little later He came to them and found them asleep. He said to Peter: "What, could ye not watch with Me one hour?" No wonder every disciple failed His Lord in the cruel test of that night. They slept when an hour of prayer would have prepared them for the stand which they should have taken that night.

What of us? In this time, when America faces her greatest period of opportunity—her most critical time of spiritual testing—Woman's Missionary Union pleads with every member, in the words of the Master, to watch one hour every day during the one week which has been set apart as a season of prayer for home missions. It may be that America's future security depends upon this Week of Prayer. Certainly her spiritual leadership will be mightily influenced by a week of prayer. My prayer, my society's united intercession may tip the scales of this generation's balances and insure spiritual victory not only at home but around the world. Our home missionaries need our prayers! The churches which have been established and are being maintained through the efforts of our home missionaries, set in the midst of stubborn obstacles and magnificent opportunities, need our prayers! The unsaved and undisciplined multitudes of America need our united petitions! Our own souls need the daily communion with God! Could ye not watch one hour with Him and with the other disciples of your Woman's Missionary Society each day of this Week of Prayer?

"Ever, when tempted, make me see,
Beneath the olive's moon-pierced shade,
My God alone, outstretched and bruised
And bleeding on the earth He made;
As though no other sin there were,
That was to Him, who bears the world
A load that He could scarcely bear!"

Miami in May



As stated on page 3 of the February issue of this magazine the 1946 meetings of the Southern Baptist Convention and of Woman's Missionary Union will be held in Miami, Florida, during the week of May 12. It has also been definitely announced that the opening session of the Southern Baptist Convention will commence at 10 o'clock on Wednesday morning, May 15. It is not possible at this time (January 19) to announce the day or the hour for the opening session of Woman's Missionary Union but it will be either on Sunday, May 12, or on Monday the 13th. The April issue of this magazine will carry the definite information; it is also quite certain that in the meanwhile it can be announced in the state Baptist papers.

On the third Wednesday in January there was held in Miami a committee meeting to arrange with the various authorities there as to hotel and auditorium accommodations for the aforesaid May meetings. It was definitely fortunate for Woman's Missionary Union that its president, Mrs. George R. Martin, could rather readily arrange to participate in that conference because she had previously agreed to attend the Florida state meeting the next week. You will be interested to have the following facts from Mrs. Martin:

1—McAllister Hotel is the one chosen as W.M.U. headquarters. It adjoins the Columbus Hotel which will be S.B.C. headquarters. The McAllister Hotel is being renovated after release from government use; it is an exceptionally attractive hotel. The reasonable rates for rooms at the McAllister and other hotels for the May meetings in Miami can be gauged by the agreement that a room with twin beds and private bath will be \$3 per person per day. Reservations are to be made direct with the desired hotel; they can be made as early as desired. In case any W.M.U. member prefers a reasonably priced room in a home or a lodging house she should write to Mrs. M. L. Heiss, care of Central Baptist Church, Miami, Florida.

2—The W.M.U. sessions will be held in Central Baptist Church of which Dr. C. Roy Angel is pastor. This church is only seven short blocks from the McAllister Hotel, is in the "downtown" section of the city as its name would indicate, its acoustics are excellent, it will be air-conditioned in May. If it is decided to have the W.M.U. meeting begin on Sunday afternoon, it has been suggested that the Sunday evening session be held in the Bay Front (open air amphitheater) just across the boulevard from the McAllister; the Baptist pastors of Miami have graciously voted to close their churches for that Sunday evening if such a W.M.U. session is held.

3—The chairman of W.M.U. Committee for the Miami meeting is Mrs. George Q. Holland, who is also president of the W.M.U. of Miami Association and state mission study chairman. She is a leader of marked ability and gracious personality and was the unanimous choice of the many Miami women who attended the January conference as they anticipated the May meeting. Members of Woman's Missionary Union throughout the south and in other lands will be praying for Mrs. Holland and her committee.—Kathleen Mallory, W.M.U. Executive Secretary

Mark your calendar, please!

ENCIRCLE with red the week of May 12. At that time southern Baptists will be assembled in annual session. See page 3 of February issue of this magazine for more detailed information, also subsequent issues. As indicated above, the exact dates of the W.M.U. annual meeting are yet to be announced.

ENCIRCLE with red the first three weeks of August. During that period the Home Mission Board, Woman's Missionary Union and Foreign Mission Board Conferences are to be held at Ridgcrest, N. C. The inclusive dates of the W.M.U. Conference are August 8-14; during that week the Business Woman's Circles will also be in their annual conference. Watch this magazine for further notices but begin now to be at Ridgcrest August 8-14 and earlier and later too if possible.

Recollections of Friendship with Miss Annie Armstrong

WHEN I was a little girl, my sister and I used to visit our grandparents who lived on McCulloh Street in Baltimore just across from Mrs. Mary Armstrong and her daughters, Alice and Annie, or Miss Alice and Miss Annie as we called them. The two families were close friends.

At my grandmother's there was an invalid daughter who required much attention from the family; my sister and I had to be quiet and could not have a good time playing. So Miss Alice and Miss Annie took pity on us and frequently invited us to their house, gave us little parties or took us when they went out riding in their married sister's carriage. But more particularly do I remember Miss Annie's taking me when she went visiting among the sick and unfortunate of the Eutaw Place Baptist Church.

She also had charge of the "Infant Class" of its Sunday-school. She would teach us the lesson and a memory-verse; then one of her helpers, a dear old lady, would start telling us a Bible-story which never got finished that day—so I went back the following Sunday to hear the rest of it. Incidentally, Miss Annie would catechize us on what had been told the preceding week before the story was continued.

Another of her interests was the *Home for the Friendless*, an orphanage for boys and girls. She had regular days for visiting it and on Christmas would distribute gifts that had been sent for the children as well as oranges, apples and candy to every child. Well do I remember going with her on several such occasions and watching the children as they received their gifts.

Her interests were not confined to Baltimore or Maryland alone. Always missionary minded she looked far afield and lent a helping hand wherever she knew there was an opportunity for service. When the S.B.C. Home Mission Board started mission schools among the Indians in what was then called Indian Territory, she was interested and I remember her bringing large bundles of aprons—the kind that had sleeves and buttoned down the back, virtually a dress—and other garments to Grandma's home for her and my aunts to make for the Indians.

Then there were the mountain schools, another new venture of the Home Board, with their need for necessary equipment so the students could be properly trained. Knives and forks cling in my memory as some of the articles she was collecting to send.

Later on, after the death of my grandparents, my immediate family moved to Baltimore, and the love and friendship started in childhood for Miss Annie and Miss Alice continued uninterrupted. By then Miss Annie had become the non-salaried corresponding secretary of the recently organized W.M.U. Auxiliary to S.B.C. and was giving much of her time and thought to that.

Such work was in its infancy. There was no money for paid helpers so she called for volunteers from the various churches to go with her one day a week to the "Mission Room", located in the same building that housed the Baptist bookstore on Lexington Street. My sister and I were of that group. We took lunches and spent the day folding and putting leaflets and such other literature into envelopes and addressing them to the various W.M.U. organizations scattered over the south. Miss Annie closely supervised the work—each paper had to be folded carefully and placed in the envelope in exactly the same way. Never a stamp was allowed to be put on crooked. She would say: "Now, dearie, first appearances are the most lasting, so be careful".

There came trooping to mind other of Miss Annie's activities which illustrate the wideness of her sympathies and interests. For many years she was a member of the Board of Managers of the *Home for Aged Men and Women* in Baltimore. Here again she drew me in and interested me in some of the people in that "Home" which add to the treasured memories of association with my friend, "Miss Annie".—Ann Reims (Mrs. Christopher) Longest, Oxford, Mississippi

BOOK REVIEWS and STUDY SUGGESTIONS

Mrs. Willie Jean Stewart, Tumbler

"Of One"

A Study of Christian Principles and Race Relations

I WISH that every Woman's Missionary Society and every Y.W.A. in the land would study this book within the next few months. It is not the best book we have ever had, though it is a good one, competently written by Dr. T. B. Maston of Southwestern Theological Seminary at Fort Worth, Texas. The real reason why all should study it is that it deals with a moral problem so urgent and so explosive that Christians must do something about it—and soon—or lose their moral leadership. And it deals with it on the only basis on which it can be solved without embittering conflict. Of it Dr. Maston says: "This book seeks to set out the Christian principles that are applicable to race relations". That is to say, it poses the question: What would Jesus have me do about race relations with Jews, Negroes, Mexican Japanese?

This question is not easy to answer. The book offers no painless solution to the problem. Yet Christian ends can be worked out by Christians who are willing to put aside those prejudices of which they are tempted to be proud and study the question in the light of Jesus' own principles and practice. The willingness and even the ability to put aside prejudice may best be wrought out in prayer.

The most rewarding method for such a study is discussion in small groups preferably gathered about a table, under the leadership of one who not only knows the textbook but has also taken the trouble to read widely on the subject. The use of such supplementary books as are available (see *bibliography in the appendix*) will be expedited by placing markers at exceptionally useful discussions. The objective for the study should be to lead the group to understand and accept the principles of Jesus in dealing with persons of other races and to apply and practice them, as individuals and as a group, to their own race relationships. The price of the book is 50c; order from your State Baptist Bookstore.

Session One—The Preface and Bible Study. Spend an extended period in prayer. Study at least one passage of Scripture from each chapter for its light on race relations. Use the author's preface as a general introduction to the study.

Session Two—Chapter 1. Begin with the need of oneness to take the place of a "You are—we are" psychology; suggest what such a change in attitude might mean in the race relations that come closest to your own group. Discuss the sources and the outcomes of various prejudices to which the group is subject, with reference both to the members and the victims. Apply unflinchingly the known principles and practices of Jesus to each of these prejudices. Face the question, What ought we to do? Ask that the class pray and think before the next session.

Session Three—Chapter 2. Begin with the present-day needs of the Negro or other racial group in your community. Face fairly the militancy of Negroes, today and its source. Discuss two possible ways of meeting it. Discuss what, ideally should be done and what, practically, can be done in an imperfect society. Arrange for further study and prayer.

Session Four—Chapter 3, 4. Face squarely the idea of racial superiority in the light of "God's universals" and science's findings. Lead the group to try to put itself into the minority's place with reference to discriminations and segregation. Compare with practices in Europe and elsewhere that we decry. Face unemotionally the "Disturbing Questions" of chapter four. Study in combination "The Church's Obligation" in chapter three and "The Basis of Our Hope" in chapter four. Again face the questions: What can we, ought we to do?

Session Five—Chapter 5. Review briefly the findings of previous sessions. Study "The Christian Program for Social Change". Contrast the radical and conservative applications of the ideal. Enumerate briefly the author's suggestions for church and denominational approach to the problem. Face earnestly and prayerfully the problem: What am I going to do? What would Jesus have me do, here and now, in my situation? Then, What can we as a group do? Try to get definite decisions as to personal practices and lead the group to some constructive undertaking looking to the easing of racial tensions in your community.

Helping Others to Become Christians

AS the Centennial Crusade for a million souls extends into 1946, it seems important to study some of the things others have found effective in soul-winning. This book by Dr. Roland Q. Leavell is one of the two texts recommended by Woman's Missionary Union for the soul-winning requirement on W.M.S. Certificate Course II. It is simple, practical, fully detailed and carefully outlined. Its one great fault is that it is so full of detail that one sometimes misses the forest because of the trees.

The teacher, then, must blaze a trail for her class and must lead each member to face up to her responsibility as a soul-winner and show her how to start and to gain skill in this important task. Those who make of their class sessions a clinic, in which pupils actually go out to win souls and come back to evaluate their efforts and improve their methods, will most effectively teach the book. The price of the book is 35c from your State Baptist Bookstore.

Session One—Introduction and Chapter 1

Scripture Study: John 3:16; Matthew 28:19-20; Acts 8:1, 4. Speak of God's plan for the spread of the Gospel as a chain reaction and of every Christian's responsibility in the chain.

Discussion: Note the testimony of many as to the blessings of soul-winning and ask why, then, so few Christians even try to win others. Lead to the conclusion that the real reason is that we have become "timid about our souls" and have lost a urgent sense of the lostness of the lost which might overcome our diffidence.

Prayer: Spend a brief period of earnest, united prayer that God will lay on each heart a real burden for some particular lost soul.

Introduction: Speak of what it means to be a Christian (page 27f) and of how one becomes a Christian through repentance and faith. Suggest that the first step in winning any soul to this new relationship is to love and care enough for his soul to pray earnestly and persistently for his salvation and for God's own guidance in seeking to win him. Urge each class member to start praying, now, for someone dear to her who is unsaved.

Session Two—Chapter 2

Scripture Study: Read Matthew 4:17-19. Speak briefly of what these followers were and what they became. Note some of the things we must become to be effective soul-winners (page 43ff). But note that this is a growth, a long process. We must begin "fishing" where we are and develop as we go along.

Discussion: Ask three persons to be ready to lead three brief discussions—(1) why men so much need a Savior (page 47f); (2) the only way of salvation (page 32, section III, 1); (3) the Bible plan of salvation (page 53f).

Testimony: Let two or three persons tell of their conversion. Note in each case that back of the person who presented Christ's claim was the power of the Holy Spirit made available through intercessory prayer.

Bible Preparation: Let the class members copy from the blackboard into their Bibles a general outline of steps that may be taken in leading another to Christ. Suggest that they mark the passages at home and study how they may use them.

Introduction: Present what you deem the more important practical suggestions from the chapter. Urge the women to start now to put them into practice.

Prayer: Period of intercessory prayer

Session Three—Chapter 4

Reports: Call for reports on soul-winning activities of the class. Analyze their success or failures. Reemphasize four facts: (1) It is Jesus we are to present. (2) It is the Holy Spirit who convicts. (3) Prayer is the price of success. (4) Adequate preparation helps to give skill.

Prayer: Pray for those whom the women have failed to reach and encourage each one to try again.

Instruction: Note the difficulties listed on page 60 and how to overcome them.

Talk: Ask a successful Christian homemaker to talk on evangelism in the home.

Bible Study: II Timothy 1:3-5; 3:15

Prayer: Period of intercessory prayer

Session Four—Chapters 3, 5

Reports: Make the individual reports an occasion for a general review of past learnings. Try to meet any difficulty which is reported.

Plans: Lead the group to work out plans for what it will do (1) to help in the week-by-week evangelistic efforts of your church; (2) in preparation for and in connection with your revival.

Discussion: Speak of the importance of conserving the results of evangelism. Let the class discuss what it can and will do toward that end.

Scripture Study: Matthew 28:19, 20. Speak of world-wide evangelism through missions.

Prayer for our missionaries

Organization: If interest is sufficient, organize a soul-winning band to meet monthly for study and prayer.

Period of united prayer

Red Cross Fund Campaign

Give generously this year because:

Red Cross cares for emergencies in countless communities, renders friendly assistance to men and women still in service over seas, helps veterans and their dependents to make readjustments, constantly comforts in hospitals, supplies needs in war-ravaged lands. "Freely ye have received, freely give!"



"GIVE ATTENTION to READING"

Mrs. Thomas Brown, Book Consultant, Baptist Sunday School Board

"Christians Building Interracial Good-will"

REMEMBER this heading? It was our international Sunday-school adult lesson topic for December 30, 1945, based upon the story of Peter and the Centurion (Acts 10 and 11).

After a thoughtful discussion of this passage in our class, Mrs. H. E. Ingraham, our teacher at Belmont Heights Baptist Church, Nashville, Tennessee, looked directly into our faces and searchingly asked: "What should you as an individual Christian do to build interracial good-will?" I am not sure she meant for me to answer, but it was like the wartime billboard picture of Uncle Sam saying, "Uncle Sam needs you", with his eyes and pointed index finger fixed on everyone whether approaching from left or right. Anyway, not only I but also others began to suggest some of the obvious and simple ways we could build bridges across some of the terrible chasms that have separated members of our human family. Naturally the group that was thought of first was the Negro, since we who live as nearest neighbors to the largest number of this race have first responsibility to them. We recognized also the need for overcoming anti-Semitism, a malady not cured by the defeat of Germany.

Several suggestions were offered, and I am sure they were practices you and others of our Woman's Missionary Union have been urging for years. We finally decided, however, that the whole interracial problem could be solved by applying to every single individual the principle of the Golden Rule. But that involves more than is apparent at first thought. To "do unto others as you would have them do unto you" is to put yourself in the other person's place and to see and think and feel as he does. To do that means more than wishing or even praying that we do unto others as we would that they should do to us. It means knowing their historical, cultural, economic and social background. It means that we should understand why and how our neighbor is similar or different from ourselves and what he needs. In other words, we cannot measure all of the various racial groups in America or other parts of the world by our highly favored yardstick.

Since all of our personal associations are limited, we have to depend largely upon the experiences and observations of others to give us fair and balanced information about those whose color or nationality is different from our own. It is through the right books, next to people, that we get our most valuable visions and interpretations of life. Therefore, let us resolve today to read more books that will enlarge our knowledge and increase our interest in other peoples and races, praying as we do that we probe our hearts for the many prejudices and wrong or unfair attitudes and practices that make us color-blind and prevent our practice of the Golden Rule. As we read let us ask ourselves this blunt question: "What am I, personally, doing to build interracial good-will?"

Has a *Missionary Round Table* been set up in your society yet? If not, while interested in this subject it would be a good time to begin. Although it is the privilege of the mission study chairman or the W.M.S. president to foster this unique reading plan, any interested member may suggest and promote it. The first step would be to write your state W.M.U. secretary for a set of *Missionary Round Table* annotated book-lists and the very important free booklet, describing the further steps toward setting it up.

Note especially the books labeled *American Minority Problems* and *The Negro in America*. Select the subject or titles you know you need most. If your local problem has to do with prejudice toward several minority groups or with races in

(Concluded on Page 12)

From MISSIONARIES

Reward for Christian Zeal

FROM early childhood Ursula Yearwood had dreamed of going to college and preparing herself for work among her race, the West Indians in Panama. In the public schools she studied hard and made excellent grades. The schools in the Canal Zone for the "Silver" only go through the ninth grade. There came a shadow across her path here that seemed very dark as she finished the last grade. There seemed only one thing that she could do and that was to go to work to help support the large family and pray that in some way the Lord would provide.

Merle, an older sister, had been discovered by Mrs. Una Roberts Lawrence who had made provision for her to finish her high school work in the United States and enter Bishop College. This gave Ursula a ray of hope that maybe the Lord would send some one to open the way for her. She would work at a restaurant and help Merle with some of her earnings and the family with the other. She proved trustworthy and became cashier with a better salary. She was able to lay aside small amounts, hoping against all odds that in some way the time would come when the door would be open.

The father, Rev. T. Yearwood, was preaching at a small church and was receiving a small salary of fifteen dollars per month. When Bro. Bell discovered the value of this faithful servant, he asked the Home Board to employ him. Ursula's heart leaped with joy when she learned that now she would be entitled to the Margaret Fund. But there was still a difficulty in the way: she had not finished high school. She would go to night school in Panama, though the work was in Spanish; she would study at home and at every spare moment. She became active in the Y.W.A. and proved to be an excellent leader and one that the young women looked to for help and guidance. She was so busy and active that she scarcely realized how the years were slipping by.

There were other difficulties that stood in the way. The immigration laws require that the foreigners show that they have sufficient funds to guarantee their support while in the States or that the school they are to attend is registered with the State Department. Unfortunately Bishop College is not on the list. A letter was written to Dr. Lawrence, Home Board secretary. By return mail there came back a letter in duplicate form with the Home Board seal and a notary seal. This letter was equal to the guarantee of all southern Baptists to support Ursula Yearwood as far as the United States government is concerned. The stern scowling face of the immigration officer took on a new aspect when he read that letter and without any delay he prepared all the needed documents, including a visa for Ursula to enter the United States. No one but those who were very close to Ursula, knew how she had been praying and how one by one the difficulties were fading away.

But there still remained the question of her unfinished high school work. An answer letter was addressed to Mrs. Olivia Davis of the Texas W.M.U. By return mail an answer came back assuring us that the women of Texas would help with Ursula's support. In the meantime there had been some correspondence with Dr. Roades of Bishop College stating that he would take care of Ursula there in the college while she finished her high school work but first he would accept her on probation in the college with the credits that she had sent in. If she made good she would not need to go to high school. This put Ursula on her mettle and gave her something else to challenge and to pray for and also something more for which to hope.

Other friends and I began to help provide for the needed clothing for the colder climate. There was a lot of fun trying on winter clothes while the temperature was around eighty-five and ninety. But a nice wardrobe was finally provided.

At last the great and long looked-for day arrived. The big P.A.A. plane would take off from Albrook Field at 6 a.m. but Ursula must be there at 5. It was so

exciting hour when parents and friends from both sides of the Isthmus gathered at the big air port. Baggage was weighed. Customs inspection and immigration and traveling papers were examined. Then came the first bell and there was an excited shuffling as passengers began to line up at the exit door. The second bell, and officers stood at the outer gate. Now the third bell, and hasty good-byes. Then the family and friends gather on the balcony to watch, as Ursula goes up the steps of the big shiny plane. In a moment there is a whirl of the big motors; the plane races across the field and stops only for a brief warming up. Then the final race and every one is tense as the big plane rises and soon disappears beyond the hills, symbolizing the rise of a determined ambitious young woman.

After a few months of hard study and determined application Ursula has made good. She is classed as a full freshman and thus entitled to all the benefits of the Margaret Fund. Her dreams are being realized. Those of us here on the Isthmus are looking forward to the day when she will return to take a place of leadership among her own people who badly need her.—Mrs. Paul Bell, Balboa, Canal Zone

Working with the Deaf

WHEN He (Jesus) saw the multitudes He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd" (Matt. 9:36). When I was asked to write this article the aforementioned verse came to my mind, because as a rule deaf people who can not speak are like sheep "scattered not having a shepherd". For about 75,000 such deaf people in the south there are only five S.B.C. missionaries who can visit them only about once a month or less often.

A few years ago as Mr. Landon was walking down the street at Lavern, Oklahoma, with the pastor of the Baptist church, a girl started making signs to her aunt to tell her that her pastor was going down the street. The aunt stopped the two men, introduced herself and told them what the girl had said. After talking with the girl in the sign language, Mr. Landon learned that the girl had seen him preach at the "Oklahoma School for the Deaf". The two men also learned from her that there was an elderly man living in Lavern who was deaf and unable to speak, so they went to see him. When they started to leave he signed to them to come back; he then showed them his Bible which was worn and had many verses marked. He then told them "I cannot go to church because I can't hear but I can read my Bible".

At Fort Worth, Texas, is the only southern Baptist church for the deaf. When a person who can hear goes in, it seems very strange not to see a piano or song books; but there is nothing strange about it because the members of that church couldn't hear the music. However they do have singing in the sign language. Any who lead in prayer go to the front where every eye can see. The preaching is also signed.

When we met to organize the mission into the church at Fort Worth, several teachers and other members of hearing churches were present. Dr. J. W. Gardner, one of the aforementioned missionaries to the deaf, delivered the sermon in the sign language. Then he asked every one to stand and sing "Since Jesus Came into My Heart". It was a big joy to hear and see this song thus sung.

There are two women who have been outstanding to me since I became a missionary. One lives in Fort Worth; her parents were Catholics; she was the only deaf child in the large family and she thought she was the only deaf child in the world. Finally some one told her father about the "Texas School for the Deaf" at Austin and she was entered there. Through the preaching there of Dr. J. W. Michaels she learned of Christ and joined a Baptist church. She was so happy about it that she went home to tell her family but they at once told her to leave and never come back. You will be glad to know that this did not crush her faith in Christ. She is married now and has a family. She steadily tells the story of Jesus to those who do not know Him.

The other woman who has greatly inspired me is also handicapped by deafness. She lives in Springfield, Mo. She went through high school and college; is now the leader for the Sunday-school class for the deaf in Springfield and also for a W.M.S. circle for the deaf. Her pastor says she is the most inspiring person he has in his church.—Mrs. C. F. Landon, Commerce, Oklahoma

"Give Attention to Reading" (Concluded from Page 9)

general, use that list. Most of our communities in the south however are ready to admit that, although we know the Negro as servant, not all of us think of him as citizen, neighbor or brother.

May God open our minds and hearts and lead us to the books we need to read in our search for truth. Then give us courage to practice consistently the Golden Rule and grace to do His will at all times in building good-will toward all men.



"Enriched in Everything unto All Liberality"

THIS phrase as used by Paul in writing to generous Corinthian Christians may well describe the ability and responsibility of southern Baptists today as one compares American prosperity with the poignant needs of people in war-wrecked lands. About a year ago W.M.U. organizations and in many instances their circles and individual members began sending the 4-pound packages of food and clothing to Baptists and other evangelicals in Italy. As Paul wrote to the Corinthian Christians, so it can truthfully be said of those who sent the Italian packages: "Your zeal hath stirred up the more part". And now again the appeal goes forth for a continuance of such generosity, it being possible now to send not only 4-pound boxes but as much as 11-pound packages. Addresses of needy Italian Baptists may be secured from your state W.M.U. headquarters in case you or your circle or your society does not have any such addresses.

Also the need of Yugoslavian Baptists is heartrending, especially for clothing and quilts and blankets. The maximum weight for any such package is 11 pounds; the length must not exceed 18 inches; the girth plus the length must not be more than 72 inches. Address each package as follows (*the last two words meaning "Without Duty"*):

BAPTIST CHURCH
c/o Pastor Ljudevic Drobny
264 Kralja Aleksandra UI
Belgrade, Yugoslavia

For Relief; No Commercial Value; Bez Carinarico

Yet another way to let "liberality work through you thanksgiving to God" will be to send other packages of clothing, bedding etc. to the *Church Committee on Overseas Relief and Reconstruction* at New Windsor, Maryland, or Modesto, California. The clothing etc. must of course be clean and usable, "mended as for one's own use". The secretary further says: "Warehouses are ready to receive and ship the packages so as to relieve much suffering. European churches are desperately looking to American churches for clothing, bedding, shoes and other relief needs. Similar requests have come from Korea, the Philippines and Thailand".

Again Paul's words to the Corinthian Christians are most applicable: "The ministration of this service not only filleth up the measure of the wants of the saints but aboundeth also through many thanksgivings unto God. They themselves also, with supplication on your behalf, long after you by reason of the exceeding grace of God in you!"

Our Part before Christ's Coming

I HAVE been asked to tell you how we of the Laurel River Association managed to organize ten new Woman's Missionary Societies last year and to revive two. What I have to say is not said boastfully but I speak as an humble steward of a mighty King. I count it a great privilege to lead the women of our association. I realize the importance of the work of the women. A praying Woman's Missionary Society can revive the "deadest" church.

For three months I refused to answer God's call to be associational superintendent. Finally, after many restless nights I told my Savior I would do my best. The Lord never leaves an office unfilled; we may have several not taken but it is because the called individual does not answer. So many people are afraid of criticism; in an old issue of the *Ladies' Home Journal* I found a way to avoid criticism: "Say nothing. Do nothing. Be nothing".

Our associational evangelist knows more about our field than any other individual, so the first thing I did was to get from him the associational minutes so I could write to each pastor for the name of the woman in his church whom he considered most loyal, my further plan being to reach other women through her. In each letter I enclosed a stamped, self-addressed envelope. Only one pastor failed to reply.

The first of January I had a luncheon for our associational officers and presidents of several of our societies. We discussed our work and arranged for each chairman to have charge of a conference in the afternoon session of our January meeting. These conferences were most profitable.

The key-women and the pastors in churches having no Woman's Missionary Society were invited to our first associational meeting. We had a most inspiring and challenging missionary program.

Secretly I formed my own intercessory prayer league, which included many devoted Christians who were physically not able to attend the meetings. These members were chosen because I had witnessed their power in prayer. I know that intercessory prayer is one of the most important resources of Christians; so often we fail to tap this reservoir of power. One intercessor who has taught me a great deal about faith is a colored woman. I think I had almost everybody, including myself, praying. A definition of prayer given during a W.M.U. season of prayer last year has stayed with me: "Prayer is the time-exposure of the soul to the image of God so that we may know His will". Certainly we cannot know the Lord's will without communing with Him.

In seeking to organize societies I have found it best to make a special effort with two or three churches at a time instead of working with the whole. Through our associational evangelist I obtained advice as to the churches that were the most interested. Then I wrote to the pastors of two or three of them for permission to address the women at their next church service. After obtaining such permission I then contacted the key-woman and through her we invited all the women of the church to be present that day. My prayer league had the names of these churches and were remembering them in definite prayer. At the church I had both the women and the men to convince as to the importance of W.M.U. work. Some opposition was aroused but before I left the church on any such occasion I was asked to come back the following week to organize the society.

Organizing is easy and the follow-up work is not too difficult. I am trying to get the older societies each to sponsor or "play big sister" to a younger one.

In our association there are yet twenty-one churches without a Woman's Missionary Society. In the churches which have societies there are yet so many unenlisted women!

I have given you a report of what we accomplished in 1945. This represents one year's work before Christ comes again. If we knew that Christ would come in

(Concluded on Page 20)

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: Home Missions Building in a New World

Judea

1st Day—Matt. 8:1-13; Josh. 23:1-13
2nd Day—Matt. 8:13-4:4; Josh. 24:14-18
3rd Day—Luke 4:14-30; Psa. 20
4th Day—John 3:1-15; Judg. 2:10-13
5th Day—Matt. 10:1-16; Judg. 2:14-23
6th Day—Luke 10:25-37; Judg. 7:19-23
7th Day—Acts 1:8; Judg. 10:6-16

Semaria

15th Day—John 4:1-26; Ruth 4:1-6
16th Day—John 4:27-42; Ruth 4:7-12
17th Day—Luke 17:11-19; Prov. 31:10-31
18th Day—I Kings 16:29-34; I Sam. 1:10-14
19th Day—II Kings 18:1-9; I Sam. 2:18-26
20th Day—Acts 8:25-26; I Sam. 3:10-21
21st Day—Acts 1:8; I Sam. 7:3-12

"Ye shall be My witnesses".

Galilee

8th Day—Matt. 4:12-25; Judg. 13:2-14
9th Day—Matt. 8:5-13; 27:55, 56;
Psa. 107:1-9
10th Day—Matt. 15:29-39; Deut. 30:15-20
11th Day—John 1:43-51; Ruth 1:3, 6-17
12th Day—John 2:1-12; Ruth 2:1-7
13th Day—John 4:43-54; Ruth 2:17-23
14th Day—Acts 1:8; Prov. 13:1-7

22nd Day—Acts 1:1-11; I Sam. 7:13-17
23rd Day—Acts 10:1-16; Psa. 111
24th Day—Acts 10:17-35; Psa. 85
25th Day—Acts 10:36-48; Gen. 12:1-7
26th Day—I Thess. 1:1-10; Ex. 19:1-8
27th Day—I Thess. 2:1-20; II Chron. 6:12-17
28th Day—Heb. 11:1-12; II Chron. 6:18-21, 32-33
29th Day—Heb. 11:13-29; Isa. 42:5-9
30th Day—Heb. 11:30-40; Isa. 60:1-3, 15-19
31st Day—Heb. 12:1, 2; Psa. 2

Note: The above 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.

"Pray Ye"

Thank God for Jesus Christ and that through Him "whoever will" may have eternal life.

Ask God's guidance in national, state and local governments, praying for those who make and administer the laws, that righteousness may prevail.

Intercede for lost souls in the southland and for Christians who are seeking to win them to Christ, remembering especially the revivals and cottage prayer-meetings.

Pray that the observance of the Week of Prayer, March 4-8 inclusive, may greatly promote home missions, asking that each W.M.U. member and every society will give with unusual generosity toward the goal of \$500,000 for the Annie Armstrong Offering.

Intercede for the B.B.C. meeting commencing May 15 in Miami, asking God's guidance for its president and program committee, for Miami pastors and committees in preparatory activities. Pray too most earnestly for southwide W.M.U. meetings also in Miami, immediately before the B.B.C.

Plead for the preservation of world-wide peace according to the will of God.



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

March, 1946

Mrs. W. C. Henderson, Arizona

CHRIST, if ever my footsteps should falter
And I be prepared for retreat,
If desert or thorn cause lamenting
Lord, show me Thy feet—
Thy bleeding feet, Thy nail-scarred feet—
My Jesus, show me Thy feet.
O God, dare I show Thee
My hands and my feet?

—Benson Theburn Sadler

1—FRIDAY

Dr. and Mrs. W. H. Carson, evangelistic work Rev. and Mrs. E. M. Howell, medical-evangelistic work, "Miss Josephine Scapp, educational-evangelistic work, Fort Hancock, Nigeria.

Let them that love Him be as the sun where he goeth forth in his might. —John 1:9

2—SATURDAY

Woman's Missionary Union of Central China Trust in Him at all times, ye people: pour out your heart before Him: God is a refuge for us. —Psa. 41:1

3—SUNDAY

Dr. and Mrs. Everett G. Dr. and Mrs. D. G. Whitelash, missionary minister from Europe. By faith he endured, as seeing Him who is invisible. —Heb. 11:27

4—MONDAY

Week of Prayer for Home Missions and Annie Armstrong Offering, March 4-8. Now set your heart and your soul to seek the Lord your God. —I Chron. 22:19

5—TUESDAY

Rev. and Mrs. C. W. Wickham, Brownwood, Texas, evangelistic work among Mexicans. If ye be led of the Spirit ye are not under the law. —Gal. 3:18

6—WEDNESDAY

Rev. and Mrs. M. P. Callaway, Beirut, Syria, Miss Kate Ellen Greer, Jerusalem. Rev. and Mrs. E. E. Owens, Haifa, Palestine, educational-evangelistic work; also Laurella Owens, Margaret Fend students. The rod of the wicked shall not rest upon the lot of the righteous. —Psa. 125:3

7—THURSDAY

Rev. A. B. Barrow, Tempe, Rev. M. E. Cunningham, Rev. E. R. Spraker, Phoenix, Arizona, Rev. D. P. Hathcock, Upland, Rev. S. N. Lummus, Fresno, Calif., rural evangelistic work. The Lord thy God be with thee! —Josh. 1:15

8—FRIDAY

Miss "Mildred Cox and Misses Bell Taylor, educational-evangelistic work, Rev. and Mrs. E. L. Keth, evangelistic work, Raffle, Brazil. O the depth of the riches both of the wisdom and knowledge of God! —Rom. 11:33

9—SATURDAY

Rev. and Mrs. M. A. Callahan Jr., Miami, Rev. and Mrs. J. M. Sanchez, Yaguajay, Cuba, evangelistic work. Lead us not into temptation but deliver us from evil. —Matt. 6:13

10—SUNDAY

Dr. and Mrs. E. T. Bryan, Dr. and Mrs. C. G. McDaniell, missionary minister from China. I put thee in remembrance. —II Tim. 1:6

11—MONDAY

Rev. and Mrs. A. E. Dalley, Bayama, Cuba, Rev. and Mrs. T. L. Nasty, Cartagena, Colombia, evangelistic work. Speak then the things which become sound doctrine. —Titus 2:1

12—TUESDAY

State W.M.U. annual meeting, Alabama, Birmingham, Georgia, Atlanta, North Carolina, High Point, March 12-14; also River Plate W.M.U. meeting. Our help is in the Name of the Lord who made Heaven and earth. —Psa. 124:8

13—WEDNESDAY

Rev. and Mrs. C. A. Brantley, evangelistic work, New Orleans, La. Order my steps in Thy Word and let not any iniquity have dominion over me. —Psa. 119:133

14—THURSDAY

Rev. and Mrs. E. L. Nichols, Rev. and Mrs. G. W. Swisher, educational-evangelistic work, Pechow, China; also Misses and Wallace Swisher, Margaret Fend students. Now is come salvation and strength and the Kingdom of our God and the power of His Christ. —Rev. 12:10

Calendar of Prayer for March

15—FRIDAY

Baptist believers in Spain
God, that comforteth those that are cast
down, comforted us. —II Cor. 7:6

16—SATURDAY

Rev. W. H. Griffin, Columbia, S. C., Rev.
P. D. Hemphill, Charlotte, N. C., Rev.
A. E. Pardue, Baton Rouge, La., Rev. W. K.
Wood, Covington, Ky., city-evangelistic work
He ye steadfast. —I Cor. 15:58

17—SUNDAY

Dr. and Mrs. D. H. LeSueur, Dr. G. H.
Lacy, Mrs. J. H. Benson, Mrs. J. E. Davis,
emeritus missionaries from Mexico
Godliness with contentment is great gain.
—I Tim. 6:6

18—MONDAY

Rev. and Mrs. J. C. Howell, evangelistic
work, Misses Hattie Gardner and Ada
Jackson, educational-evangelistic work,
Miss Amanda Tinkle, medical-evangelistic
work, Shaki, Nigeria
The meek will He guide in judgment.
—Psa. 25:9

19—TUESDAY

State W.M.U. annual meeting, Tennessee,
Memphis, March 19-21; also Rev. and Mrs.
A. Saenz, evangelistic work, Brownsville,
Miss Betty Ann Davis, Brownsville, Rev.
and Mrs. I. E. Gonzales, Corpus Christi,
Texas, educational-evangelistic work among
Mexicans
The Son of man is not come to destroy
men's lives but to save them. —Luke 9:56

20—WEDNESDAY

Rev. and Mrs. W. E. Allen, *Miss
Blanche Simpson, *Miss Letha Saunders,
educational-evangelistic work, Rio de Janeiro,
Brazil
The Lord is good, a stronghold in the day
of trouble. —Nah. 1:7

21—THURSDAY

Rev. and Mrs. S. Jojola, Isleta, Miss Pauline
Cammack, Santa Fe, Rev. R. Sieg, Laguna,
N. M., evangelistic work among Indians
They that be wise shall shine as the bright-
ness of the firmament. —Dan. 12:3

22—FRIDAY

Rev. and Mrs. J. A. Abernathy, evangelistic
work, *Miss Lorne Tifford, educational-
evangelistic work, Chungking, Miss Lucy
Wright, medical-evangelistic work, Wuchow,
China
He of good courage and He shall strengthen
your heart, all ye that hope in the Lord.
—Psa. 31:24

23—SATURDAY

Rev. and Mrs. G. O. Foulon, Greenville,
*Miss Mary Headen, West Frankfort, Ill.,
evangelistic work among many nationalities
The day of the Lord cometh, for it is nigh
at hand. —Joel 2:1

24—SUNDAY

Mrs. S. L. Ginsburg, Mrs. A. B. Langston,
Mrs. E. A. Nelson, Mrs. E. G. Wilson,
emeritus missionaries from Brazil; also
Trudie Lee Wilcox, Margaret Fund student
My Spirit remaineth among you: fear ye
not. —Hag. 2:3

25—MONDAY

Rev. and Mrs. E. H. Crouch, Rev. B.
Foreman, educational-evangelistic work, Car-
tante, Brazil; also Edward Crouch, Mar-
garet Fund student
A man's life consisteth not in the abundance
of the things which he possesseth. —Luke 12:15

26—TUESDAY

State W.M.U. annual meeting, Virginia,
Roanoke, March 26-28
I know also, my God, that Thou triest the
heart; and hast pleasure in uprightness.
—I Chron. 29:17

27—WEDNESDAY

Rev. and Mrs. S. Villareal, Pharr, Rev.
D. M. Regalado, Rio Grande City, Texas,
evangelistic work among Mexicans
Behold the Kingdom of God is within you
—Luke 17:21

28—THURSDAY

Rev. C. Cunningham, Troy, Rev. E. R.
Dykes, Jasper, Ala., Rev. C. L. Thomp-
son, Fredericktown, Mo., rural-evangelistic
work
I will call upon the Lord who is worthy
to be praised. —Psa. 103

29—FRIDAY

Rev. and Mrs. W. Fielder, evangelistic
work, Shanghai, *Dr. and Mrs. J. H.
Humphrey, *Miss Thelma Williams, medi-
cal-evangelistic work, Chengchow, China;
also Gerald Fielder, Margaret Fund student
Hear my prayer, O Lord, and let my cry
come unto Thee. —Psa. 102:1

30—SATURDAY

*Mrs. L. G. Thompson, Montegut, Rev. M.
Brown, Morgan City, La., evangelistic work
among French
By love serve one another. —Gal. 5:13

31—SUNDAY

That there may be faithful ingathering of
the Annie Armstrong Offering and that the
offering may far exceed the goal
The silver is Mine and the gold is Mine,
saith the Lord of hosts. —Hag. 2:4

*Attended W.M.U. Training School

*Attended Southwestern Training School

*Attended Baptist Bible Institute

xxOn Furlough

BIBLE STUDY

Dr. W. O. Carver, Kentucky

Acts 1:8; 15:36-16:5

IT is the business of Christianity to proclaim a new world and to be as far as possible that new world. The three phases of Gospel construction stated by Paul in the early verses of Philippians are "extending it", "defending it" and "establishing it". The first is foreign missions; the third is home missions; the second is required in both foreign and home missions. Christianity can extend only from where it is. It must be started; therefore Jesus said: "Ye shall be My witnesses in Jerusalem and, beginning from Jerusalem, this Gospel of the Kingdom must be preached among all nations".

In providing a Gospel ministry for the Kingdom of God the ascended Lord gives "missionaries (apostles)" and "prophets" to start it and establish it in great centers. Then He gives along with the "prophets" "evangelists" who in the New Testament were home missionaries in all the territory of the provinces of which the cities were the centers (see Acts 8:4-40, 21:8 for "Philip the evangelist" and his work; II Tim. 4:5). For "all Judaea-Samaria" must be made strongly Christian if there is to be any effective Christianity. For this not only "evangelists" but "pastor-teachers" are required and provided (see Eph. 4:11). Paul left Titus in Crete to "set in order the things that were lacking and appoint elders in every city" and to make Christianity a life-changing and life-developing force (Titus 1:5ff).

Thus when Paul and Barnabas had seen the home-bases of the Christian faith, Antioch and Jerusalem, brought to agreement and harmony over the nature and forces of the true Gospel, so that the home-base was building firmly and truly, Paul proposes that they return to visit the brethren in every city in which they had begun the Gospel work on their first mission, to see how they fared (15:36). Barnabas with Mark took Cyprus, while Paul with Silas "went through Syria and Cilicia confirming the churches" and on into the other provinces where the churches had been started, finding a young preacher (Timothy) in one of them, showing them their unity with the older Christianity of Palestine and Syria. "So the churches were strengthened in the faith and kept growing in numbers daily" (16:5).

There are two reasons why home missions must be building in the New World. One is the natural tendency to allow gains to be lost, enthusiasm to wane. Constant stimulation, instruction, interpretation and application of the full meaning of the Christian faith are needed or we lose what we have gained. The second reason is that new conditions in a new order require reinterpretation, adjustment and expansion of the teachings of Christianity. This is needed to maintain the truth of the Gospel, the power of Christianity and to guide, control and direct the forces of the new order.

The first twelve chapters of Acts give us the story of missions at home—Jerusalem and Judaea-Samaria, Palestine formed the homeland of the early Christians. The commission of the Lord assigned this as their first field and the record of these chapters is the story of their obedience to the Lord in His plan for a universal Gospel. Nor was the home field left to neglect when the heralds of the ever expanding Gospel went to regions beyond.

Every new field became a new home-field and the churches, with their evangelists and pastor-teachers and other workers, kept cultivating and developing the work in each region. The Epistles of the New Testament are all for the purpose of meeting the problems, directing the growth and stimulating the endeavors of the churches. They are home mission documents. They were designed to lead Christians to build in the new order which Christianity was everywhere helping to produce.

The social order of the world is constantly under change, politically, economically and culturally. The Christian Gospel and its ethic are designed to interpret and control this change. If its leaders and its churches fail to understand and to lay hold on

(Concluded on Page 29)

Circle Program



EXPLANATORY NOTE: The following program is submitted for use by the circles this month. Its suggested articles will be found in the following monthly missionary magazines: *Royal Service*, 50c a year from 1111 Comer Bldg., Birmingham 3, Ala.; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 43 of 1946 W.M.U. Year Book and page 19 of this magazine.)

Circle Program Topic: "The Tithe Is the Lord's"

Devotional Theme: God's Preference—*1 Samuel 15:22*

The Scriptures and the Tithe (See article in March issue of *Southern Baptist Home Missions*.)

Stewardship of Life (See article in March issue of *The Commission*.)

Tithing Can Save Us from Bankruptcy (See article in March issue of *The Commission*.)

Tithing and Home Missions (See article in March issue of *Southern Baptist Home Missions*.)

Message from W.M.U. President (See page 3 of this magazine.)

Enriched in Everything unto All Liberality (See article in this magazine page 12.)

From Missionaries (See pages 10-12 of this magazine.)



For March 4-8

You will be on the alert that no meetings in your church or association conflict with the observance of the **WEEK OF PRAYER FOR HOME MISSIONS, MARCH 4-8, INCLUSIVE**. Seek to have a program every day and to have each of the W.M.U. young people's organizations also carry out their programs finely. Likewise encourage members, circles and society to try to give at least one-seventh more than to the offering last March in order to reach rather readily the southwide goal.

Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

Dear B.W.C. Program Chairman:

Wonder how you have planned to present the program on home missions this month? Our program chairman said she read the material carefully with pencil in hand, underscoring as she went along. Then she went back and outlined each topic as if she were planning to discuss it herself and wanted to have some points on which to hang her thoughts. It is such interesting material that she wanted as many business women as possible to participate in the discussion so she planned as follows:

First she, herself, would give as an introduction to the program the first paragraph of the topic, *Building Anew in Old Fields*; then she would introduce the first field under discussion by saying that we would look at the mission work being done under the Home Mission Board in the cities of the south. One of the B.W.C. members would tell then of city mission work by using as source material the topic, *Building into a City's Need*. The chairman asked her to start with paragraph two, giving the purpose of the city missions program, the method and the five types of work included in city missions. She had it outlined so well that it could be given in a very few minutes. (For such material see pages 21-23.)

The next topic, *Building in the Rural South*, the chairman planned to introduce by using the first paragraph, then assigning the others to a member to discuss. She asked her to tell the need for rural missions work as shown by the statistics in paragraph 2, the cooperative method discussed next and the types as illustrated by the work of Mr. Ray and of the seminaries. (See pages 23-24.)

The third topic, *Building among Many Races*, had so many statistics in it that the chairman decided to print these on the back cover page of the program, along with an itemized list of the needs of each racial group, as given in this section. Then she planned to ask one of her members to study this material carefully and be ready to discuss it in referring to the statistics. (See pages 24-25.)

Because the work in Cuba is largely the story of the life-work of Dr. M. N. McCall, the program chairman decided to ask a member to impersonate Dr. McCall and tell of the work in Cuba as given under the topic, *Building in Cuba* (page 25). The same plan would be followed for the presentation of the work in Panama with a member giving it in the first person, as if she were Rev. Paul Bell, superintendent of the work in Panama. She would use as source material that under the topic, *Building in Panama* (page 26).

The final talk, telling of the new home mission fields opening up and making a plea for more workers, would be given by one impersonating Dr. J. B. Lawrence, executive secretary of the Home Mission Board. (See material under topics, *Building in New Fields* and *Call for Builders*, pages 26, 27.)

The place of meeting would be decorated with Indian and Mexican things. Of course a large map of the south would be in a prominent place for ready reference by the program chairman.

She planned to have the programs mimeographed with an outlined map of the south on the front cover page. On and near this map would be placed stars as if marking cities but instead of names of cities there would be these: City Missions, Rural Missions, Foreigners, Negroes, Indians, Cuba, Panama, Costa Rica, Alaska.

The outlined program as given below would be on the inside of the program; on the back cover would be listed any statistics to which the speakers wanted to call attention. If you haven't planned your program, maybe these suggestions of our chairman will help you.

(Concluded on Page 28)

Program Plans

Prepared by Miss Nina Lee Cavener, N. M.
Student in Missions 151-B
W.M.U. Training School, Louisville, Ky.

Purpose: To picture the work of the Home Mission Board and the field reached today, to impress upon the heart and mind of each member "that evangelization of our homeland is the most important undertaking in all the world right now" and to strive to make the members realize that each can have a part in this worthwhile program.

Poster: Cut from magazines and paste on a large piece of poster paper pictures of some scenes as demolished living quarters, starving people, orphans etc. At the top of the poster write: "The Task before Us!" "What kind of world will America build?" Beneath the pictures write: "There's a task for you!" "What?" Give place, time, date.

Personal Invitation: On an invitation card draw a pair of balance-scales with a very large weight on one end and a small one on the other—the large weight of course will pull the scales down, tipping them considerably off balance. Underneath write: "Contrast your needs to those of America today". Then give place, date and time of meeting.

Preparation: On a bulletin board or flannelboard post a large map of North and Central America. Locate the Home Mission Board in Atlanta, Georgia, by using a thumb-tack to which five streamers of red ribbon and three of white ribbon are attached. From magazines secure pictures which portray needs of a city, rural life and races (Negro, Chinese, Spanish-Americans, French etc.)

Presentation: For program material see pages 21-28. The program chairman introduces the program and discusses "America in the New World", bringing out the fact that in this program America is more inclusive than the United States—it means Central America as well.

"Building Anew on Old Fields" is discussed by another member who calls attention to the map, stressing the position of the Home Mission Board. Other women will discuss the phases of work with which the Home Board is already working. As they do, each in turn will take a red streamer of ribbon leading from the Home Mission Board and with another thumb-tack locate the particular section on the map in which that work is being done. For the first three discussions, this work is being carried out in many places in the south, so these locations can be in any state in the Southern Baptist Convention desired or in any section of that state, using the pictures suggested above to describe the kind of work.

Following a prayer for all home mission work of southern Baptists and after the singing of "Rescue the Perishing" another discussion, "Building on New Fields", is to be given. The white streamers will be used to locate the places where this new work is being done, namely: Alaska, Costa Rica and any other place in Central America that the program material suggests.

The final discussion can best be given by the program chairman who can review the "map picture" and summarize the previous discussions. The red streamers will call attention to the sections which are now being reached; the white streamers will indicate "the field that is white unto harvest". The suggested questions can be asked, followed by the hymn of dedication "Take My Life and Let It Be". Close with a prayer "that we may do all in our power to build into the life of America those Christian ideals which will make America a safe leader in building a new world".

Our Part before Christ's Coming (Concluded from Page 13)

1947, that we had only 1946 to reach the many unsaved, just what would we do? Today we have the duty and privilege of preparing for His coming. We cannot offer him less than a complete surrender of our lives. Our all must be placed on His altar today.—Mrs. Dyche Jones, London, Kentucky

PROGRAM MATERIAL

Mrs. C. D. Crossman, Tennessee

THEME for YEAR: Let Us Now Prepare to Build

TOPIC for MONTH: Home Missions Building in a New World

Hymn for Year—We've a Story to Tell to the Nations

Watchword for Year—Look unto Me and be ye saved, all the ends of the earth: for I am God and there is none else—Isa. 45:22.

Bible Study—Acts 1:8; 15:36-16:5 (Page 17)

Prayer that this program may give us a vision of present home mission opportunities
Hymn—America —America in the New World

Building Anew on Old Fields

Building into a City's Need

Building in the Rural South

Building among Many Races

Building in Cuba

Building in Panama

Prayer for all home mission work of southern Baptists

Hymn—Rescue the Perishing

Building on New Fields

—A Call for Builders

Hymn—Take My Life and Let It Be

Prayer that we may do all in our power to build into the life of America those Christian ideals which will make America a safe leader in building a new world

AMERICA in the NEW WORLD

IN the building of a new world America will play a leading part. The United States is the richest country in the world and in many respects the strongest and most influential. She is one of the "Big Three" whose voices are loudest in all international councils. Without doubt our nation will be the chief builder of the reconstructed world. But, the question is: "What kind of a world will America build?"

We believe that the new world must be built on the principles of Christianity. The only world structure that can survive must have in its foundation justice, righteousness and brotherly love—ideals found only in the teachings of Christ. There must be one world with all nations living together in peace and harmony or soon there will be no world. And who can keep the world at peace but the Prince of Peace? Quoting Dr. Millard Jenkins: "A prostrate and broken world awaits the hand that will lift it out of the chaos which the most terrible of all wars has wrought; and there is but one hand that can do it, the Hand that was nailed to the cross".

We believe that the allied nations won the late war because they fought for Christian ideals of liberty, justice and righteousness. We rejoice because these ideals have been the basis for all international conferences on behalf of peace. That fact gives us reason to hope that there is a chance for a new world. But we believe also that this chance for a new world built on Christian ideals rests with America. The United States is the most Christian nation in the world, and that is the reason that she is the most prosperous and the most powerful nation in the world. So, if the world is to be led into a way of righteousness, America must do the leading. From this land, founded on the Christian faith of our fathers and built upon Christian ideals of liberty and justice for all, must go the influences that will build world peace through brotherhood in Christ.

This raises the question, "Is America Christian enough to lead the world in Christian thinking and acting?" An examination of conditions in America reveals

some startling and appalling facts. We are told that two-thirds of the American citizens are not affiliated in any fashion with any kind of a church. One-half of those who are members rarely ever attend and never contribute anything to the advancement of the Kingdom. Twenty-seven million youth under twenty-one years of age are growing up in America with no religious training of any kind—growing up to join the already large army of adult pagans. The crime record of our nation is alarming. A burglary is committed every three minutes, a larceny about every four minutes, a robbery about every seven minutes and a murder about every twenty minutes. Juvenile delinquency is on the increase; lawlessness is rampant; broken homes are increasing. Crime costs about sixteen billion dollars a year—\$125 per every man, woman and child in the United States.

These appalling facts make us realize that if America is to lead in building a new world something must be done in America. If our nation is to influence the world for Christian ideals she must herself become more Christian. Quoting the Home Mission Board secretary, Dr. J. B. Lawrence: "We will have to develop a citizenship predominantly Christian so that in the internal legislation and international relation the United States would be decidedly Christian and would influence the world to become Christian. . . . Unless America, the nation which holds the secret of the atomic bomb, is Christianized the world is menaced".

This brings us to the important part that home missions must play in building a new world. If only a Christian America can build this new world, we can agree with Dr. Lawrence that "the evangelization of our homeland is the most important undertaking in all the world right now". Only righteous men can build a righteous America which will lead in building a righteous world. Home missions is in the business of making American citizens righteous by the power of Jesus Christ. Through home missions we will help to hold our nation to those Christian principles on which our government was built. Through home missions we will make our nation a demonstration station for the religion of Jesus and a base for the international propagation of Christianity. As home missions wins the lost of America to Christ America will be prepared to build a new world of peace, righteousness and Christian love.

BUILDING ANEW ON OLD FIELDS

FOR a hundred years the Home Mission Board of the Southern Baptist Convention has been at work to Christianize the part of America which is in southern Baptist territory. In this century many home mission fields have been entered and an extensive program of activities has been launched. At the beginning of this new century for southern Baptists, which is the important postwar period for America and the whole world, our Home Mission Board has great plans for building up and strengthening the work on all fields and among all groups which are already included in its program. A view of our home mission work will help us to understand the new needs, the new opportunities and the new aspects which make it important that home missions shall build anew on these old fields.

Building into a City's Need

During this century of southern Baptist history the south has developed a number of great cities. There are now in the territory of the Southern Baptist Convention sixty cities with a population of more than 100,000. These cities, as has been true of all cities from the days of Sodom and Gomorrah, are centers of vice and iniquity. Wherever men of depraved and unregenerated nature congregate in large numbers there is sure to be much wickedness. However it is also true that in the cities the strongest Christian churches have been built and the forces of righteousness make their supreme effort against the forces of evil.

In the last few years our Home Mission Board has launched a new city mission program with the purpose of cooperating with Baptist churches in the cities in an effort to reach the great hordes of unchurched people. "The city mission program is a spiritual program of soul-winning and Kingdom building. The purpose is to preach the Gospel of Jesus Christ to every unsaved person in our cities through

our own personal witness by taking the Gospel to them wherever they are. Those won to the Lord are to be brought into the church and developed in the Christian life".

In this program the Home Mission Board cooperates with the state mission boards, the associations and the local churches. The important unit in the program is the local church. Quoting Dr. Solomon F. Dowis, the superintendent of this work: "This program is a church centered and a church operated program. It looks to the enlistment of every local church in some definite mission work in its own community. All the missions are to be sponsored by the local church as its individual project. The workers are furnished by the church, and all the reports and results from the mission work come to the church".

Dr. Dowis tells us that our city mission program centers in about five types of work. He lists *first* what is known as *Home Fellowship Hour*. "This is an effort to get every church to cultivate and build a friendly fellowship between the church and the unchurched people of each church community. This is to be accomplished by selecting groups in the church who will constantly visit in the homes of the people for at least an hour of fellowship once each week".

As a *second* important type of work the churches are encouraged in *establishing mission stations* for preaching, teaching and winning to the Lord people not reached by the church through its regular services. Almost three hundred such mission stations were operated in 1944.

A *third* phase of the work seeks to *organize new churches* in communities without a Baptist church. "In the sixty larger cities of our Convention there are about five hundred new suburban communities with schools, business houses, all conveniences, that do not have a Baptist church, and more than half of them have no church at all. We will take our cities for the Lord by placing churches in the communities where the people are".

A *fourth* type of mission work, widely promoted by the city mission program, is that of holding preaching or *worship services* in institutions, jails, on streets and *anywhere* the Gospel may be presented to the people who do not attend our churches. Services are held also for special groups, such as the deaf, foreign peoples and Negroes.

In the *fifth* type of work Dr. Dowis includes *many phases of activity* such as 'city-wide evangelistic campaigns and revivals in every church each year; city-wide schools of missions in all the churches annually; vacation schools in mission stations and elsewhere for children not reached by the churches; special tent revivals in places not reached by the churches; conduct of special downtown missions in needy areas; the distribution of religious literature and tracts to people never at church".

In charge of this work in each participating city is a superintendent, the Home and State Boards cooperating in the support of this superintendent. Already this program is in operation in forty-six of the south's leading cities and is bearing rich fruit in reaching the lost and in building up our denominational work.

Building in the Rural South

In spite of its great urban development, the south remains largely rural. We are told that thirteen southern states have more farmers than all the rest of the nation put together. A leader of another denomination said recently, "That church which gives attention to the rural peoples of the south will not only win the country but also the cities". The reasons for this opinion are that families in the country are on an average about three times as large as families in the cities and that many children born in the country homes go to the cities when they are old enough to seek employment and to establish their own homes. The average age for this transition of young people from country to city is nineteen years. Unless they have been won to Christ before then there is a good chance that they will never be won. All of which emphasizes the importance of developing strong evangelistic churches in all rural communities so that these young people may become Christians before they leave the country. The welfare of the city church and of the whole denomination of tomorrow depends on the success of the country church of today.

Sixty-five per cent of the church membership of the Southern Baptist Conven-

tion is in rural and village churches. But the tragedy of the situation lies in the fact that many of these Baptists are members of churches that are doing very little for the development of their church members or for the extension of the Kingdom. Five thousand Baptist churches in the country have fewer members than they had ten years ago. Many have closed their doors. "Other religious sects and groups move in as Baptists move out". Three thousand of these churches are without pastors and ten thousand have only one-room frame buildings. Four thousand gave nothing to missions. Over six thousand had no conversions last year and many have not had a conversion in many years.

So, our Home Mission Board has faced the need of a strong missionary work on behalf of the country people and two years ago launched a new rural program on a worthwhile scale. This program, too, is cooperative, the Home Mission Board cooperating with the different state boards in employing missionaries for the rural sections. Thirteen states have entered into this plan and fifty-five rural missionaries are at work in these states.

An outstanding work is that of Rev. Percy Ray, who for some years has been a home missionary in the rural sections of Mississippi and Tennessee. In ten years he has baptized more than seven thousand converts and has revitalized country churches to such an extent that twenty-seven houses of worship have been erected and dedicated free of debt. "All of these are modern structures built to accommodate a well organized church in all of its organizational life".

A helpful phase of rural work is an effort to provide better preachers for country churches. The Home Mission Board is cooperating with Baptist schools and seminaries in "formulating an educational program designed to encourage many of our best preachers and church leaders to return to our country churches and to prepare them for work in such fields". Moreover, for the non-college preachers institutes, pastors' conferences and short courses are held in many of the states.

Let us not forget that eighty per cent of our church leaders, pastors and denominational workers of today came from rural churches and that seventy-five per cent of the ministerial students and missionary volunteers in our colleges and seminaries are from rural and village churches. So, for the sake of our denominational work at home and to the ends of the earth we must build strong Baptist churches in the rural south.

Building among Many Races

Through home missions we can obey the command to give the Gospel to all nations, for practically all the nations of the world are represented in the population of the south. Dr. Lawrence tells us that there are at least five million foreigners and those of foreign nationality distributed throughout the territory of the Southern Baptist Convention. There are two cities in the south more than one-half foreign, four more than one-fourth foreign, while a number of others have more than ten thousand foreigners in their population. Our larger groups of foreigners are the one and one-half million Spanish-speaking people, the seven hundred thousand French and the six hundred thousand Italians. Among these about one in every hundred is a Baptist.

Then, there are many small groups of foreigners—Chinese, Japanese, Poles, Hungarians, Russians—at least twenty-six different language groups scattered throughout the southland. In many places there are enough of one of these groups to need a mission station. In at least ten cities there are enough Chinese for mission stations. In several cities there are thousands of Russians. While we are wondering if we will be able to enter Russia with the Gospel we should be busy leading our Russian neighbors to Christ.

We can rejoice because of the splendid work our Home Mission Board is doing for foreigners: 162 workers among Spanish-speaking people, 19 among the French, 12 among the Italians, 7 among the Chinese and 19 working in Good Will Centers which reach many groups of foreigners. Dr. Lawrence says that as we plan for the new century we should have from two to three hundred new missionaries among foreigners.

While they cannot be classed as foreigners there is another racial group in the southland which challenges our interest—the 250,000 Indians. About 12,000 of these are Baptists. In New Mexico and Arizona are many thousands of Indians absolutely unreached and as pagan as they were when our fathers settled this country.

Dr. J. B. Rounds, superintendent of Indian work, gives a long list of needs for enlargement. He mentions the need of Baptist dormitories for use of Indian children away from home-attending school. He mentions the need of a general missionary with a native assistant to correlate an extensive work among the Navajos in New Mexico and Arizona, saying: "Sometime in the future we ought to have thirty to forty churches among them, pastored by native Navajo preachers like we have with civilized tribes in Oklahoma". He mentions the need of many new missionaries in New Mexico and Arizona with the building of homes for them. We now have an Indian Center building in Oklahoma City but there is a need for several church plants "strategically located among the tribes with fully departmentalized and equipped church buildings and parsonages". In Alabama, North Carolina and Florida new church buildings and pastors' homes are needed.

The largest racial group in the south is the ten million Negroes. This old home mission field presents new and pressing needs. Less than half of the Negroes of America are Christians. "There is no field that is more fertile for evangelism than among our Negro population". The Negroes themselves make the best evangelists for their people, so most of our home mission work among Negroes is training their leaders. This work includes furnishing Bible teachers in colleges and holding institutes for those who are not attending college. Thousands of Negro leaders are reached this way every year. But Dr. Lawrence says: "This is not enough. We need a mission center for Negroes in every large city of our territory. These mission centers can become strategic headquarters from which to operate in helping the Negroes in our cities".

Still another needy racial group is the five hundred thousand Jews in the south. For many years we have had one missionary to them, Rev. Jacob Gartenhaus. Writing of the fruitfulness of the Jewish work, Mr. Gartenhaus says: "Our files are filled with many communications which tell of the ever increasing awakening on the part of Israel. Before me is a letter telling of the conversion of two Jewish young people who revealed a keen spiritual insight into the truth as it is in Jesus. Already one of them has expressed a desire to become a missionary. Yes, she has already become one as she witnesses to others day by day. Recently while addressing a group of women in Savannah, Georgia, the pastor surprised me when he stated that he had in his membership eight Jewish people. Truly as in the days of the apostles the Lord is adding daily to the church redeemed sons and daughters of Israel".

Building in Cuba

"One of the most promising fields southern Baptists have right now is Cuba. Dr. M. N. McCall, in his forty years of service as superintendent of mission work, has actually built a denomination in Cuba. It is well organized with all of the organizations that southern Baptists have and is functioning in a splendid way", so writes Dr. Lawrence and then adds, "the only thing our Cuban brethren need to evangelize the four western provinces of Cuba is more aid from southern Baptists". Our work in Cuba includes 62 churches with over 5000 members; an educational work with a seminary and training school, a college and 19 small schools conducted by the pastors of the churches; a printery which publishes tracts and other helpful literature; and two dispensaries administering medical aid in the name of the Great Physician.

Recently a group of 10 Cuban Baptists and one missionary, Miss Christine Garnett, had a most interesting experience in soul-winning. These spent a week in a rural community where the Gospel had never before been heard. Into the homes of the people they went, telling the Gospel story and inviting them to the meeting that was held each night. The people came to the services in multitudes and listened eagerly to the Gospel message, most of them for the first time.

A great need in Cuba is for church buildings. Thirty-two of the sixty-two churches have no buildings but hold services in rented houses or in homes of the members. Other needs include the building of a Baptist Student Center in Havana, new buildings for the seminary, training school and college and new missionaries and native workers. Even without the new missionaries, Dr. McCall estimates that it will take almost half a million dollars to meet the pressing needs in Cuba. Sounds like a lot of money for one field? Yes, but it will take big gifts for our Home Mission Board to build adequately on this old and at present most promising mission field.

Building in Panama

Since the construction of the Panama Canal the Canal Zone has been a home mission field of southern Baptists. Our work there is among three groups of people: the West Indians, citizens of the United States living in Panama and native Spanish-speaking people.

Rev. Paul C. Bell is the superintendent of the work in Panama. Writing of the West Indian work he says: "The people are greatly in need of a pure, simple saving Gospel to which they very readily respond". Three missionary couples are needed in this work. All property should be reconditioned and new buildings erected.

Among people from this country in Panama we have two churches. But Mr. Bell says that at least three more church buildings should be built in strategic places to reach our American population and that at least three missionary couples should be sent "to go in and out among these people, bring them to the Lord and help us to set up a good, strong, organized work".

Our work among Spanish-speaking people is a new aspect of this old field. It was in September 1943 that the first Baptist church in the Panama Republic for Panamanian people was organized. This church has grown and five mission stations have been opened. A handicap in the Spanish work is lack of adequate buildings for now all meetings must be held in crowded, rented rooms.

Mr. Bell says: "We are definitely convinced that there is no field that affords a greater challenge to southern Baptists than Panama and the Canal Zone. . . . We are challenged as Baptists with the true and simple Gospel to make it a great Christian center that though the land may be divided the world can be reunited in faith and love in Jesus Christ our Lord".

BUILDING on NEW FIELDS

ABOUT two years ago there came to us from Mr. Bell the story of the organization of the First Baptist Church in the Central American Republic of Costa Rica.

Rev. José Prado, Home Board missionary in Panama, was invited to visit Costa Rica. He went and after two weeks of work forty-two were baptized and a church of fifty-four members was organized. After telling this story Mr. Bell said "Appeals are coming from other fields asking for our cooperation. There are seven churches in Guatemala that have sprung up somewhat like this one in Costa Rica. . . . A former student at Bastrop is in Nicaragua and has organized a church and is asking that we give them recognition".

In the last report of his work Mr. Bell tells of publishing a four-page paper copies of which are mailed throughout Central America with gratifying results. He writes of the opportunities in Central America saying, "There are many strategic centers along the new highway to Costa Rica and the United States where we should establish churches and locate good workers". What an opportunity for our Home Mission Board to enter these new fields of opportunity and to build the Kingdom of God among the unreached people of Central America!

About the same time that the church in Costa Rica was organized, thus opening up a new mission field south of us, from the north came news of the organization of another Baptist church—the first in Alaska. This was organized by a southern Baptist chaplain in Anchorage. Twenty-two members formed the organization and at once property costing \$5000 was bought to provide a place of meeting.

Since then two other churches have been organized in Alaska—one at Fairbanks and one at Juneau. While none of these churches are under the Home Mission Board, because Alaska is home mission territory of the Northern rather than the Southern Baptist Convention, we can rejoice that Baptist churches are being established in that far northern part of the United States and that work of Kingdom building is being done on this new field.

A recent letter from the pastor of the Fairbanks church brings some interesting news items. A young Eskimo convert has surrendered for the ministry and is in school at Acadia Academy in Louisiana. Recently in services at a jail four were won to Christ—three girls who had been living in adultery and an elderly woman who was an habitual drunkard. The pastor says that the elderly woman hasn't missed a single service since her conversion; of the three Eskimo girls he writes: "I believe they were sincere. One of them told me she was going back to her home and tell her people about Jesus. Friends, your hearts would have rejoiced if you could have witnessed these conversions. These four Eskimos on their knees were pouring out their hearts to God in Eskimo language. I am thankful our God understands in whatever language we approach Him; He hears and answers".

So, to the north and to the south new fields of opportunity are opening. Foolish indeed are Baptists of both north and south if they do not enter these new fields and so build into all the life of North and Central America the Kingdom of Christ.

A CALL for BUILDERS

ONE who has recently visited Russia brings a pathetic and appealing story of how the Russian people are helping to rebuild their country. In the cities, where war has brought such destruction, women and even little children may be seen picking up bricks with their bare hands, then cleaning them and preparing them to be used in the work of reconstruction. And as they greet each other the question asked is, "Are you helping to build your city?"

A good question for us today is, "Are you helping to build America?" America must be built, not with brick and stone but with the love of Christ in the hearts of her people and with the ideals of Christ in all of her national and international relationships.

Are you helping to build America? You can by being a loyal, law abiding Christian citizen.

Are you helping to build America? You can by demonstrating Christianity in your daily conduct and in your daily contacts with your neighbors.

Are you helping to build America? You can by winning others to Christ.

Are you helping to build America? You can by supporting with your gifts and your prayers the home mission work of southern Baptists.

Are you helping to build America? If you are, you are also helping to build a new world of peace and righteousness and love.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss America's responsibility for building a new world.
2. Tell something of our home mission program for work in our southern cities.
3. Give some discouraging facts about the rural Baptist churches of the south.
4. Tell of home mission rural work.
5. How many foreigners are there in our southland?
6. Tell something of home mission work among foreigners.
7. Mention some needs of our work among Indians.
8. Tell of our home mission work among Negroes.
9. Give some encouraging facts about our work among Jews.

10. What are the special needs of our work in Cuba?
11. Name the three groups among whom we work in Panama.
12. Tell something of new Baptist work in Central America and Alaska.



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 help may be found in this listed material and in leaflets as suggested below.

The Window of Y.W.A.

—World Comrades

Recent Issues of *Southern Baptist Home Missions*

Last Report of the Home Mission Board

State Denominational Papers

Suggested Leaflets—Supplemental Helps for W.M.S. Program

"I Am an Indian".....	3c
Interracial Hypertension	3c
Homes	3c
From Mother's Club to W.M.S.	3c
Christian Foundations	3c
Meditations of a Lonely Country Road.....	3c
The Girl Who Volunteered to Stay at Home.....	3c
"There Is No Difference".....	2c
Mrs. Hope Teaches Christian Civics (Playlet: 2 Women, Intermediate Girl; Time about 20 Minutes).....	10c

Please send remittance with order to
W.M.U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham 3, Ala.



The Program

- Hymn—We've a Story to Tell
- Bible Reading—Acts 1:8; 15:36-16:5 (See page 17.)
- Prayer for a vision of home mission opportunities
- Introduction (by Program Chairman)
- Talk (by a Member)—City Missions Work
- Talk (by a Member)—Rural Missions Work
- Talk (by a Member)—Mission Work among Foreigners, Negroes and Jews
- Talk (by a Member Impersonating Dr. McCall)—Mission Work in Cuba
- Talk (by a Member Impersonating Mr. Bell)—Mission Work in Panama
- Talk (by a Member Impersonating Dr. Lawrence)—New Fields Opening and Need for Workers
- Prayer (by B.W.C. Adviser)

Our Young People

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

March and America

YOUR observance of the Week of Prayer for Home Missions, your presentation of the programs this month, your gifts through the Annie Armstrong Offering will all make a vast difference in the life of America and so of the world. Are you leading your young people's organizations to the most earnest prayer and most generous giving possible? W.M.U. young people's directors and all counselors should be ready for a week of blessing, March 4-8.

It should be a week of blessing to the young people in every organization because they have prayed definitely and with understanding and made their gifts with even a tinge of sacrifice. It should be a week of blessing on home mission fields as missionaries feel the upsurge resulting from these periods of prayer.

Last year 14,515 organizations shared in the benefits of this special week; 12,501 organizations left themselves out. What will your organizations do this year? Share or be left out?

The intensity of world problems demands a corresponding tightening of our determination to lead our young people into the richest joys of missionary education. The privilege of prayer is a priceless treasure, valueless when unused. Will your young members be among the impoverished ones who do not know about this Week of Prayer, about the imperative of our mission task?

What if America does not increasingly become Christian? How can we lead a staggering world into the way of righteousness? And how can America become Christian except as Christians pray and give and witness where they are? Every W.M.U. young people's organization should observe this Week of Prayer for Home Missions and gather in a large offering to add up to the real grand total of \$500,000.

Our Home Mission Board counts on this money for certain specific work. Surely our young people want that work to be maintained that souls may be won to Christ in America.

Presently your Sunbeam Band leader will be receiving from the state W.M.U. headquarters the splendid new *Sunbeam Band Manual* written for our Woman's Missionary Union by Jane Carroll McRae, graduate of our W.M.U. Training School and a mission volunteer, Sunbeam Band program writer for *World Comrades*. You will rejoice in this new help. Study it thoroughly. Call together the women of your society for a study and discussion of it to know better what your Sunbeam Band should be accomplishing. Gather the mothers of little children for a study because they will learn what the organization can mean to their children as well as learning much about religious development of the child in the home.

Woman's Missionary Union rejoices to bring out this enlarged *Sunbeam Band Manual* in the sixtieth anniversary of Sunbeam work because it will give the new impetus to Sunbeam Band organizations which we need. We are shaping tomorrow today in the lives of children four to nine years of age; let us make it a tomorrow for Christ's Kingdom by using well this excellent material. By praying and giving and renewed emphasis on Sunbeam Band organizations we can help lift America to Christ.

Bible Study (Concluded from Page 17)

the forces and forms of the changing order the Christian movement loses strength and dies. The great tragedy of Christian history lies just here, that Christianity has been allowed to grow weak and to die or to become corrupt and false in so many centers where it was once strong. All the regions where Christianity was planted in its first centuries are today foreign mission fields for true evangelical Christianity which finds its bases in regions more recently occupied. Home missions is the method for sustaining the truth, the vitality, the power and the growth of Christianity.

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 6, Ky.

The Values of Field Work

AT a recent Field Work Conference at the Training School we were discussing the values of field work. This discussion was prompted by the question, "Just what is the reason for field work being required of all students?" There are six reasons why we may say that it is both essential and educative.

First, the experience met in the churches and other institutions in which students are working brings practical problems into the class room and so illuminates the discussions held there. This year the students are working in ten churches (four being Negro ones), four missions, three settlement houses, three hospitals and three institutions for children.

Second, as the student studies new materials and methods of work in the class room she is able to use her field work as a laboratory in which to try them. Mary Flanagan (Mo.) is still surprised and pleased at the rules her Chatterbox Club formulated for themselves. Edith Vaughn (Va.), Rachel Thompson (N. C.) and Dorcas Mason (Ky.) have proved the value of learning through doing as their children have made salt-and-water maps, done finger painting or as a group made a frieze of the Christmas story.

Third, almost all of the students have had experience in church work but never professionally. Field work gives them an opportunity to develop a professional attitude toward their work.

Fourth, few of the students definitely know when they enter the Training School what they wish to do as life work. In field work they often discover that a Good Will Center or a Mission furnishes an avenue for service where they are capable of doing splendid work.

Fifth, the students are able to help the churches and institutions in the city while they help themselves. East Church, Wesley House, Central Baptist Mission and others here in Louisville feel that they could not continue to exist without the help of the Training School students.

Sixth, field work gives an opportunity to witness for the Lord. "There are millions of children in 'Christian America' without the Gospel of Jesus Christ. More than thirteen and a half million boys and girls under the age of twelve are unreached by any kind of religious instruction whether protestant, Catholic or Jewish—out of every two children. This number increases to seventeen million when we include those under sixteen years of age". Imagine spending two years of learning how to serve the Lord and never attempting to win to Christ the many lost in Louisville. Field work puts the students in contact with those who need Christ as Savior.

The students at our School are doing really fine work as Week-day Bible School teachers (22), Sunday-school workers (35), Training Union sponsors (3), club sponsors (8), story-hour leaders in a settlement (2), choir leaders (3), recreation leaders (11), hospital visitors and workers (45) and one visitor among the Chinese people. (See last month's page of this magazine for record of work in missionary organizations.)

Ether Adams (N. C.) sponsors the B. S. U. in the Louisville General Hospital. It was just begun last year. On her weekly field work report she described the meeting of the Grace McNiff S.W.A., the new prayer-room which the nurses have fixed for themselves, the nightly prayer-meetings they are holding. She stated also that at the Nurses' Sunday-school class which Mary Wills (S. C.) is teaching there were eighteen present. The class started with two. But that is not all—two of the nurses accepted Christ this week and two more have signified their desire to do so.

In their private devotions, with their prayer-mates, in ball prayer-meetings and Field Work Conferences our students undergird their field work activities with prayer. The personal testimony of each student that she has learned through doing and has gained real joy at the same time is answer enough to the "value of field work"—Miss Mary Ellen Wooten, Special Instructor in Social Work and Personal Evangelism at W.M.U. Training School

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

During this month, as we are, what southern Baptists are doing in trying to make America Christian through what we designate as home missions it occurred to this editor that it might be interesting to direct the thinking of *Royal Service* readers to what our fellow-Baptists of the north in particular are saying and doing about the great home mission enterprise. Consequently, we are using, with one exception, items gleaned from various copies of *Missions*, the missionary magazine of the Northern Baptist Convention.



For more than fourteen consecutive years the total of alien immigrants admitted for permanent residence in the United States has fallen below the 100,000 mark per year with only 8694 from Europe in 1944. "These figures", says the editor, "are in sharp contrast to the totals at the beginning of the century when the annual incoming horde often exceeded 1,000,000 persons. In those years the immigrant was one of America's greatest home mission opportunities. Today his children and grandchildren are among the most loyal and substantial citizens of America. Millions have been in the armed American forces in Italy, France, Germany, Holland, Belgium, from which their fathers and grandfathers had come a half-century ago. All America can be thankful that leaders of the home mission enterprise in the United States fifty years ago saw an immense home mission opportunity and challenged American Christianity to meet it".



from *Home Missions Digest* II we learn the following: "There are 232 Baptist home mission churches for foreign-speaking people in the United States. Chinese, Czechoslovak, Polish, Portuguese, Rumanian, Russian, Scandinavian and Spanish constitute the churches. As the second and third generation of these peoples assume leadership, the churches tend to become English-speaking churches".



Another chapter in modern American history will end on February 1, 1946", writes John Yasu-hara in *Missions*, when Tula Lake, the last of ten Relocation Camps, will close. The 100,000 people of Japanese descent (70% of them are American citizens) who lived in these centers after their evacuation in the spring of 1942 from their Pacific Coast homes by the U. S. Army will have relocated in "normal" life on the "outside". Less than half of the 100,000 have returned to the Pacific Coast. The others have scattered into the communities all over the Middle West and East. . . . The people of the United States must never forget the heroic service rendered by Americans of Japanese ancestry in the American armed forces. Beyond this, "What will the Christian life of the Japanese-Americans be?" is a vital question for all the churches".



Two field directors have been appointed by the recently organized Committee of Juvenile Protection to undertake an important pioneer work about which every Baptist should be vitally concerned. Miss Ruth G. Maguire comes to her new work from the Christian Friendliness Department of the Woman's American Baptist Home Mission Society. She will be field director of some counseling and will work with the Baptist churches in an effort to develop Christian home life and to dispel juvenile delinquency. The Rev. Geo. P. Jerome becomes field director of juvenile reclamation. He will help pastors of city churches as they seek to carry the Christian message in areas of much delinquency".



The three following statements by the Rev. Samuel McCrea Cavert in an address made at a meeting of the Federal Council of Churches some months ago were quoted in a recent issue of *Missions*; they contain thoughts that should never be lost sight of as we seek to build a new world. They are: 1st. "Magnificent moral ideals like democracy and brotherhood are impotent because we are trying to maintain them apart from the Christian faith that produced them". 2nd. "There is no substitute for men and women of stalwart Christian faith. On that everything of importance depends". 3rd. "Repentance and conversion and spiritual renewal are still the most indispensable words of our time".

Training School

Miss Carrie U. Littlejohn, Principal, 2801 Lexington Road, Louisville 8, Ky.

The Values of Field Work

AT a recent Field Work Conference at the Training School we were discussing the values of field work. This discussion was prompted by the question, "Just what is the reason for field work being required of all students?" There are three reasons why we may say that it is both essential and educative.

First, the experience met in the churches and other institutions in which students are working brings practical problems into the class room and so illuminates the discussions held there. This year the students are working in ten churches (four being Negro ones), four missions, three settlement houses, three hospitals and three institutions for children.

Second, as the student studies new materials and methods of work in the class room she is able to use her field work as a laboratory in which to try them. Mary Flanagan (Mo.) is still surprised and pleased at the rules her Chatterbox Club formulated for themselves. Edith Vaughn (Va.), Rachel Thompson (N. C.) and Dorcas Mason (Ky.) have proved the value of learning through doing as their children have made salt-and-water maps, done finger painting or as a group made a frieze of the Christmas story.

Third, almost all of the students have had experience in church work but never professionally. Field work gives them an opportunity to develop a professional attitude toward their work.

Fourth, few of the students definitely know when they enter the Training School what they wish to do as life work. In field work they often discover that a Good Will Center or a Mission furnishes an avenue for service where they are capable of doing splendid work.

Fifth, the students are able to help the churches and institutions in the city while they help themselves. East Church, Wesley House, Central Baptist Mission and others here in Louisville feel that they could not continue to exist without the help of the Training School students.

Sixth, field work gives an opportunity to witness for the Lord. "There are millions of children in 'Christian America' without the Gospel of Jesus Christ. More than thirteen and a half million boys and girls under the age of twelve are unreached by any kind of religious instruction whether protestant, Catholic or Jewish—one out of every two children. This number increases to seventeen million when we include those under sixteen years of age". Imagine spending two years of learning how to serve the Lord and never attempting to win to Christ the many lost in Louisville. Field work puts the students in contact with those who need Christ as Savior.

The students at our School are doing really fine work as Week-day Bible School teachers (22), Sunday-school workers (35), Training Union sponsors (3), club sponsors (8), story-hour leaders in a settlement (2), choir leaders (3), recreation leaders (11), hospital visitors and workers (43) and one visitor among the Chinese people. (See last month's page of this magazine for record of work in missionary organizations.)

Esther Adams (N. C.) sponsors the R. S. U. in the Louisville General Hospital. It was just begun last year. On her weekly field work report she described the meeting of the Grace McBride Y.W.A., the new prayer-room which the nurses have fixed for themselves, the nightly prayer meetings they are holding. She stated also that at the Nurses' Sunday-school class which Mary Willis (S. C.) is teaching there were eighteen present. The class started with two. But that is not all—two of the nurses accepted Christ this week and two more have signified their desire to do so.

In their private devotions, with their prayer-mates, in hall prayer-meetings and Field Work Conferences our students undergird their field work activities with prayer. The personal testimony of each student that she has learned through doing and has gained real joy at the same time is answer enough to the "value of field work".—Miss Mary Ellen Wooten, Special Instructor in Social Work and Personal Evangelism at W.M.U. Training School

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

Studying this month, as we are, what southern Baptists are doing in trying to make America Christian through what we designate as home missions it occurred to this editor that it might be interesting to direct the thinking of *Royal Service* readers to what our fellow-Baptists of the north in particular are saying and doing about the great home mission enterprise. Consequently, we are using, with one exception, items gleaned from various copies of *Missions*, the missionary magazine of the Northern Baptist Convention.



For more than fourteen consecutive years the total of alien immigrants admitted for permanent residence in the United States has fallen below the 100,000 mark per year with only 8694 from Europe in 1944. "These figures", says the editor, "are in sharp contrast to the totals at the beginning of the century when the annual incoming border often exceeded 1,000,000 persons. In those years the immigrant was one of America's greatest home mission opportunities. Today his children and grandchildren are among the most loyal and substantial citizens of America. Millions have been in the armed American forces in Italy, France, Germany, Holland, Belgium, from which their fathers and grandfathers had come a half-century ago. All America can be thankful that leaders of the home mission enterprise in the United States fifty years ago saw an immense home mission opportunity and challenged American Christianity to meet it".



From *Home Missions Digest II* we learn the following: "There are 232 Baptist home mission churches for foreign-speaking people in the United States. Chinese, Czechoslovak, Polish, Portuguese, Rumanian, Russian, Scandinavian and Spanish constitute the churches. As the second and third generation of these peoples assume leadership, the churches tend to become English-speaking churches".



Another chapter in modern American history will end on February 1, 1946", writes John Yasumura in *Missions*, when Tula Lake, the last of ten Relocation Camps, will close. The 100,000 people of Japanese descent (70% of them are American citizens) who lived in these centers after their evacuation in the spring of 1942 from their Pacific Coast homes by the U. S. Army will have relocated in "normal" life on the "outside". Less than half of the 100,000 have returned to the Pacific Coast. The others have scattered into the communities all over the Middle West and East. . . . The people of the United States must never forget the heroic service rendered by Americans of Japanese ancestry in the American armed forces. Beyond this, "What will the Christian life of the Japanese-Americans be?" is a vital question for all the churches".



Two field directors have been appointed by the recently organized Committee of Juvenile Protection to undertake an important pioneer work about which every Baptist should be vitally concerned. Miss Ruth G. Maguire comes to her new work from the Christian Friendliness Department of the Woman's American Baptist Home Mission Society. She will be field director of some counseling and will work with the Baptist churches in an effort to develop Christian home life and to dispel juvenile delinquency. The Rev. Geo. P. Jerome becomes field director of juvenile reclamation. He will help pastors of city churches as they seek to carry the Christian message in areas of much delinquency".



The three following statements by the Rev. Samuel McCrea Cavert in an address made at a meeting of the Federal Council of Churches some months ago were quoted in a recent issue of *Missions*; they contain thoughts that should never be lost sight of as we seek to build a new world. They are: 1st. "Magnificent moral ideals like democracy and brotherhood are impotent because we are trying to maintain them apart from the Christian faith that produced them". 2nd. "There is no substitute for men and women of stalwart Christian faith. On that everything else of importance depends". 3rd. "Repentance and conversion and spiritual renewal are still the most indispensable words of our time".

State Executive (or Corresponding) Secretaries: State W.M.U. Headquarters

Mrs. R. S. Marshall.....	127 South Court Street, Montgomery 2, Ala.
Mrs. Milton E. Cunningham.....	384 N. 1st Ave., Phoenix, Ark.
Mrs. C. H. Ray.....	209 Radio Center, Little Rock, Ark.
Mrs. W. C. Howell.....	243 Holland Building, Fresno 1, Calif.
Mrs. Carleton M. Long.....	4441 Yuma St., N.W., Washington 16, D. C.
Miss Josephine Jones.....	207 Rogers Building, Jacksonville 2, Fla.
Mrs. Janice Singleton.....	Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Ga.
Mrs. John Hathaway.....	211½ South Illinois Avenue, Carbondale, Ill.
Miss Mary Wimborne.....	127 East Broadway, Louisville 1, Ky.
Miss Hannah E. Reynolds.....	Box 12, Shreveport 20, La.
Mrs. Samuel R. Barnes.....	307 Professional Building, Baltimore 1, Md.
Miss Edwina Robinson.....	Box 530, Jackson 105, Min.
Mrs. C. M. Truett.....	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow.....	Box 485, Albuquerque, N. M.
Mrs. J. S. Farmer (Acting).....	214 Recorder Building, Raleigh, N. C.
Mrs. Bill V. Carden.....	223½ West First Street, Oklahoma City 2, Okla.
Miss Vonnie Lance.....	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington.....	149 Sixth Avenue, North, Nashville 3, Tenn.
Mrs. R. L. Mathis.....	302 Baptist Building, Dallas 1, Texas
Miss Blanche Sydnor White.....	1 West Franklin Street, Richmond 20, Va.

W.M.U. Headquarters.....1111 Comer Bldg., Birmingham 3, Ala.

Royal Service Renewals and New Subscriptions Covering Calendar Year of 1945

STATE	1945 GOAL	RECEIVED in 1945
Alabama	9,995	11,583*
Arizona	280	312***
Arkansas	4,015	4,334***
California	510	712**
D. C.	340	377*****
Florida	6,150	7,106****
Georgia	15,225	16,141***
Illinois	2,565	2,843*****
Kentucky	10,110	10,634**
Louisiana	6,725	7,028*****
Maryland	930	1,223***
Mississippi	8,130	9,227***
Missouri	8,995	9,519*****
New Mexico	1,270	1,055
North Carolina	18,345	20,152*****
Oklahoma	5,540	6,244***
South Carolina	11,450	12,225****
Tennessee	11,520	12,575*****
Texas	15,936	18,270***
Virginia	14,330	15,175***
Miscellaneous		908

TOTALS.... 152,360 167,643****

Star (*) by state record indicates that goal was reached in 1945. It will be gladly noted that two states have thus achieved for the past two years, eight for the past three years, two for the past four years, four for the past five years and two consecutively for six. To each of the twenty states sincerest thanks are herewith expressed.

