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ROYAL
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ROYAL SERVICE

SUMMARY to OUR MISSION FIELDS

OFFICIAL ORGAN of
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EDITORIAL

"Witnesses . . . in All"

THRESHOLDS are inviting more often than otherwise. The word itself has an interesting origin: its first syllable is etymologically the same as thrash, one challenging meaning of which is "to sail a ship windward in a rough sea"—therefore, "to labor hard". Easily, therefore, came the meaning of threshold: "a starting point".

September is not only the first month in the year's third quarter but it is also "the starting point", the threshold of many activities in business, in school, in home, in church life. The best interests of each call for a devotion that will willingly labor hard, just as if "sailing a ship windward in a rough sea".

One of the definite activities of each southern Baptist church in September is its renewed interest in state missions. Although it is a vital part of the Cooperative Program and is thus financially remembered by church members each Sunday of the year, there is a quickening of zeal when September comes on the calendar once more, the emphasized interest by several states being carried into October.

Among the denominational organizations that invariably re-emphasize state missions in September and October are the W. M. U. organizations for young people and women. At least one day is designated as the "Day of Prayer for State Missions": for its observance graded programs are prepared and presented, one very tangible result being generous offerings for the reinforcement of existing state mission work and frequently for the launching of new enterprises—the crossing of thresholds that will be real challenges in Kingdom building.

Your W. M. U. organization has doubtless already received or will soon be supplied with the program material and envelopes to be used in your "Day of Prayer for State Missions". Would you mind inquiring about this, so that a request may be sent to your state W. M. U. headquarters in case the supply is not received? Also, won't you agree now to participate prayerfully and otherwise actively in the observance? It may be "hard labor", it may be like "sailing to windward" but it can also be "a threshold" and thus become "a starting-point" against unprecedented crime, delinquency, Godlessness and moral abandon in your state; it can be the means of seizing opportunities such as more "good-will" help for the Negro Baptist school in the state, more missionaries among the foreign-speaking peoples, more witnessing "to the Jew first".

Something of this nature must have been in the far-visions mind of Christ when on His Ascension Day He said to His followers: "Ye shall be My witnesses both in Jerusalem and in all Judaea and Samaria and unto the uttermost part of the earth" (Acts 1:8). In our times we think of "Judaea" as the state in which we live. Thus we feel called to be Christ's "witnesses . . . in all" of our own state. Just as the poet questioned if anyone's soul was so dead as not to love his native land, so we can scarcely imagine anyone not being proud of and devoted to one's own state. Those are strong words—"proud of, devoted to"—but the loyalty and sacrifice which they evoke are akin to all that is worthy in the state's history. Similarly the Baptists in each state feel deeply grateful for their history and in all loyalty would seek to advance their ranks, to increase their numbers, to be Christ's "witnesses . . . in all" parts of their state by studying more thoroughly its unevangelized areas, by encouraging young people to train for state mission service, by providing salaries for the state missionaries, by praying steadily for all phases of state mission work. Much of it does not have the glamor of a strange country but it is foundational to foreign mission work, even as every phase of Christian service is intrinsically essential and therefore individually necessary.

(Concluded on Page 9)

Thou Shalt Worship

Dr. W. O. Carver, Kentucky

"Thou shalt worship". "Thou shalt worship the Lord thy God". "Thou shalt worship the Lord thy God and Him only shalt thou serve".

MOSES said this, said it repeatedly, said it in all connections. On this call he based the deliverance of Israel. On it he grounded all the moral law, all the liturgy of worship, all the hope of a history for his people and all the hopes of humanity to be realized by the redeeming love of God.

Abraham had set the key for all the songs of salvation when he went out at the word of the one God on a long pilgrimage of faith and hope, for at every stop "he builded an altar unto Jehovah and called upon the name of Jehovah" (Gen. 12:8 et al.).

Psalms said it with solemn emphasis and enthusiastic joy in personal ode, in songs of assembly worship, in anthems sung in antiphonal confession and petition, in praise and evangelistic call to "all the peoples".

The Angel of the Revelation said it to the apostle on Patmos, stopped in mingled fear and adoration as he heard the triple Hallelujah Chorus at the marriage of the Lamb of God to His Bride made ready (Rev. 19:1-10).

Above all, Jesus said it, with strong words of judgment in resistance to Satan, in winsome words of tender pleading and with firm accents defining human duty. His Father, He said, is seeking worshipers, "true worshipers" who come to him as "the Father, in spirit and in truth". (See especially Matt. 4:10; John 4:19-24.)

Our own hearts answer God's multivoiced call and urge us to worship as we face truth and reality and the perfect Personality in the God and Father of our Lord and Savior Jesus Christ, (see Eph. 1:3; 3:14). When we are most at ourselves and most truly aware that "in God we live and move and have our being", we call upon our souls and all that is within us to "bless the Lord", yea to "bless His holy name" (Ps. 103).

What is worship? When do we worship? Worship is our recognition of the worth, the dignity, the authority, the righteousness and the majestic holiness of our personal God. This is the active response of the finite spirit to the presence and the claims of the Infinite Spirit because of our dependence and of His grace.

Worship at its deepest is the sense of awe and wonder and holy fear in the presence of the almighty, all holy God. Our first response is reverence; then humility as we feel our littleness and unworthiness; then praise as we experience God's willingness toward us and His gracious goodness. We adore Him for what He is in Himself and in relation to His creatures. Now we accept His grace and make our relation with God in Christ central in our lives; and this is devotion to God and to His will and way in His and our world.

This worshipful devotion must be whole-hearted, exclusive, continuous. "Thou shalt worship the Lord thy God and Him only". So said Jesus. So said Moses and all the prophets who were ever calling fickle man away from the worship of inferior imaginary divinities, back to the one God of their profession. Divided loyalty and partial allegiance are repugnant to God and disrupting to the worshiper. "Worship and serve", said Jesus. For worship that does not issue in and include service is delusive and ineffective. "No man can serve two Masters". God can make Himself at home in even my little heart and life, but no heart and life are equal to holding Him and any conflicting love and loyalty. So always there are "the good works" which God got ready beforehand as the realm of our living in order that our worship may include service (Eph. 2:10-11). And even in the worship of Heaven still "His servants shall serve Him" (Rev. 22:3; 7:15).

We need to worship God for our own sakes. Only thus can we come into full personality. No self can be grown in solitude. We grow in contact and interrelation with other selves. The right attitudes in children toward parents and teachers is essential for normal and healthy growth. Hero worship is one of the most ennobling factors in growing youth, especially when there is a healthy personal relation between a youth and his hero. We tend to become like the one we adore or to become what the adored one desires in us. No individual can attain true selfhood and completion of his personality without relating himself aright to the perfect, infinite Personality, God as known to us in Christ Jesus. By responding to Him with the whole being we grow toward mature selfhood. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength". "Beholding the glory of God shining in the face of Jesus Christ we are transformed into the same image from glory to glory" (see II Cor. 3:18; 4:6).

As we grow selves by integrating all our qualities and resources around devotion to our Lord, so only in worship of God can society be integrated and the world be unified. There has to be some controlling center that determines the way each and all are disposed and related in a social order. God alone can be that unifying center. That is why "the fear of the Lord is the beginning of knowledge" and also "the beginning of wisdom". He must be our starting point and our goal.

How then shall we worship? First of all, worship is an attitude of the soul. It is a basic, continuous reverence for God. It recognizes God's presence in all things and our dependence upon Him in all that we do. We are in His world. He made it and He is making us and encouraging us to yield ourselves to His making. All the material we use, all the forces of nature and of spiritual energy with which we do anything are God's. The worshipful attitude seeks to know what God wishes done with His materials, by His people, through use of His forces in all relations of life. This way of looking at life is the spring of all worship.

Not to approach life and its activities in this spirit is to be profane, secular, pagan. Fundamental irreverence of men in God's world is the great evil of our time. One hears the name of God and of Jesus Christ, outside our churches and outside truly Christian homes, in conscious or unconscious profanity of speech a hundred times for every time one hears it in true reverence and worshipful understanding. In books and magazines not professedly and professionally Christian the name of God is used in profanity incomparably more often than with reverent purpose. This is a gross evil today.

Yet the worst profanity is not that of speech. We profane our institutions by ignoring God in them, even by denying and defying Him, by misusing life and history. Just now the profane attitude and practice with reference to the family, to marriage, to sex relations generally are supreme irreverence. We are a profane generation, forgetful, stiff-necked and perverse.

Losing reverence for God we lose reverence for personality, for all holy institutions and things—the church, motherhood and fatherhood, the Lord's day, the Bible and all ordinances and symbols that remind us of God and should bind us to Him.

Out of this attitude and the principle of practicing the presence of God at all times grow family worship, group worship, church worship, worship in meditation, in confession, in repentance, in petition, in song, in music and art, worship in preaching and teaching, in writing and speaking, worship in business, in statecraft, in manufacture, in labor, worship in farming and marketing, in buying and selling, in saving and storing, in giving and in withholding. True stewardship is truest and most comprehensive worship. Worship is doing all to the glory of God because of love to Him, jealousy for His honor. Jesus taught us to come to God as Father of us in Heaven. And the first petition He gives is for God's name to be held holy on earth as it is in Heaven, then for His reign to be as real on earth as it is in Heaven, His will to be done perfectly on earth as it is in Heaven. In all living, in all relations thou shalt worship!

From *MISSIONARIES*

The Peace of a Surrendered Heart

IN concentration camp friends frequently shared experiences of spiritual significance and from one another profited by listening. While speaking of our mothers one day, a mature ambassador of Christ was reminiscent: "My mother is in Heaven now but, if she were living, she wouldn't worry about me. She got over that through surrender".

We waited for more and he continued: "I shall never forget the last Sunday before I sailed the first time for China. All the brothers and sisters and their families had come to my mother's. It was a kind of family reunion. Everyone was trying to be cheerful in spite of the fact that my mother refused to leave her bed. Since the day that I was appointed and alerted for autumn sailing, she had been ill. The doctors feared her heart would not endure the strain and nervous tension of my going. She repeated daily that if I went I would never see her face again. I knew full well she was a Christian. Yet, she could not consent to let her beloved preacher-son go so far away and she lay on her bed weak and pale. I felt that even the side-glances of my brothers were accusing me of brutality. Yet, deep in my heart, I knew that I must go. My heart ached with loneliness and yearning for someone to pray with me for my mother. But I could not ask any of my family to do me this favor. Alone I prayed. But she did not rally. She only became more dejected and ill as the hour came for my departure.

"No one can ever know how that ache choked me daily as I entered into my new field of work. It was pain in pleasure. In every detail of my new contacts and work everything was radiant with the sunshine of God's presence and blessings. But underneath was pain that canceled perfect peace. I loved my mother.

"Then one morning, in the late November, I awoke without that inner ache. I paused to analyze my inner responses: God's spirit was more real and vibrant than ever, and the ache was gone; I thanked God and committed my mother to Him again as I did daily.

"A month passed and letters came from my brothers and my mother. They were written on the day peace came to my heart. She expressed sorrow for the suffering she had caused me and praised God for the victory of surrender. My brother told of how she arose from her bed, dressed herself for the first time in months and came to breakfast, radiant with God's presence. She confessed her lack of confidence in God and spoke regret for striving so long against God's call to her to surrender all to Him. Peace had come to her heart and she lived fifteen more years, happy and useful. On our furloughs she nursed my children and dedicated them to God also. She had surrendered all. With surrender, peace inevitably comes. That is God's gift".

Among the colleges in my itinerary last spring was a university to which quite a number of returned service women had come. The younger students were watchfully interested in these young women who had been "yonder". They spoke of them with respect and admiration. And for one they had peculiarly deep sympathy because she was so restless and apparently without peace. Tactfully they arranged for me to have a conference with her. At first it was difficult to capture her attention. Her eyes wandered even as her mind flitted from one flighty comment to another. Her hands were never still.

Confidence challenged her to tell for the first time the hidden concealed story of her few years of womanhood. In her sophomore year at college, through an international message for God, she had recognized Christ's call to her to be a missionary. She did not like it. She had other plans and dreams. Finally, she rationalized that her feelings were the result of war tension and world needs. She would com-

promise her call and enter the service of her country overseas. When the war was over, she would have completed her service and could pick up her old dreams of marriage and an easy home-life. But in the European theatre she fell in love and married. Excited day-dreams for the years ahead, when peace would come to the world, filled her with added energy for the strenuous life near the front. Then one day the news came: her husband was dead. Soon the war did end. At home again with her family she did not fit any more. Her thoughts were not their thoughts. Her memories dug a vast chasm between her and other people. To college she came to complete her unfinished courses. Even less did she belong here among the girls whose lives had been so sheltered. Tense, exhausted, she was following a schedule that had no meaning. And God was completely on the outside of her life now.

There was only one solution, only one way back to peace and poise and power. We returned to that hour of her sophomore year, analyzed God's call of that hour, examined it for cracks, realized that God does not cancel His calls nor take back His commands. It took a long time for her to let the Spirit of God enter her aching, frustrated heart. But when she did yield, her surrender was complete, absolute. And her peace was all-possessing and perfect. The peace of a surrendered heart was hers. And during the days that followed she practiced His presence with such intimate confidence that the girls found her to be their source of spiritual inspiration. They came to her and they went away poised and surrendered, also. Some day overseas as a missionary she will point pagan people to the peace of a surrendered heart.—
Miss Isabelle Coleman, Shanghai, China

"A Still More Excellent Way"

EVEN in the beautiful republic of Colombia there exists a definite tendency toward immorality and an adherence to a type of religion that is empty to the point of mockery in its deviation from "The Truth". In many cases the marriage ceremony is not considered a necessary step previous to the establishment of a home. In the streets the children learn sordid things, resulting in a vocabulary that is far from clean. This is not wholly the fault of the people, since domination by the Roman Catholic Church has prevented their having an adequate opportunity to be trained and taught; they are even denied the privilege of reading the Bible. It is difficult to find "The Truth" among rites and ceremonies and the worship of saints.

In our Baptist churches in Colombia it is not the custom to receive members without the period of probation and preparatory study. In addition to these requirements, investigations are made concerning the life and habits of the individual. In many cases it is necessary to arrange a marriage ceremony before the candidate is eligible for church membership. The pretty church weddings of some of the young people have served to teach and inspire many.

The day-schools connected with the churches undertake a positive teaching of morality as well as a Bible study with the aim of winning the children. All of the children also attend Sunday-school. Scripture verses and choruses are substituted for the language of the street.

In order that the young people may not have to seek amusement in questionable places, our church provides a room where wholesome games may be enjoyed on certain nights. On the climaxing day of the carnival season, when masked figures wearing bright costumes were the order of the day and when immorality reached its height, the three Baptist church groups of Barranquilla had an all-day picnic, which was a time of fellowship and spiritual refreshment.

On the Friday before Easter the Roman Catholic Church has an elaborate procession which the people jam the streets to see. It consists of a large metal basket borne aloft by a number of people and containing what is supposed to be the body of Christ. Some distance behind follows the uplifted figure of the Virgin Mary, dressed in mourning black. In front of her women walk backward carrying children

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BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

Prayer

THE great number of books new and old about prayer are proof positive of the subject's many-sidedness as well as of its unfailing fascination for Christians everywhere. The present text was written by the eminent Norwegian theologian, O. Hallesby, some years ago. Its special emphasis is on the thought of "helplessness" in prayer. The idea is that God is "around about us like the air" and that we have only to open our hearts to Him to receive the blessing He has already prepared for us and has been trying to get us to request.

This is a needed emphasis—a moving and comforting thought. Perhaps it does not tell quite as much of the whole story of prayer as the author seems to feel, but it does start the prayer off in the right spirit, and it does make praying easier and more natural than it sometimes has seemed. The book deserves its popular place among those recommended for the seals on W.M.S. Certificate Course II in mission study. (Order from State Baptist Bookstore, prices 50c and \$1.)

Session One—Chapters 1, 2. In presenting the author's thought of what prayer is and of how this theory works to overcome some of our normal difficulties in prayer, depend largely on the class members' own experiences for concrete illustrations. Begin with a devotional talk based on Revelation 3:20, using as many of the thoughts suggested on pages 11-16 as appeal to you. Ask two students to discuss "helplessness" and "faith" as the author suggests, with illustrations from class experience. After a brief presentation of the introduction to chapter 2, list on the blackboard and discuss, one by one, the three difficulties developed in the chapter. Lead the class to a clear understanding of what it means to pray "in Jesus' name". Close with a season of prayer.

Session Two—Chapters 3, 4, 5. So simple, easy to understand and satisfying is the thought of passive helplessness in prayer that it may come as a shock to the class members to think of prayer as work and of the need for wrestling in prayer. This seeming contradiction, however, need not affect the validity of the author's suggestions. Open with the devotional thoughts indicated on pages 65-68. Show posters representing the home, community, church, world. In connection with each discuss the need for prayer and the results of praying in that particular area of life. Note the author's practical plan for such praying. Ask an alert member of the class to discuss the hindrances to prayer and the quiet time as related to these hindrances, as given on pages 93-100. Emphasize the fact that our struggle is with ourselves, to bring ourselves to receive. Lead the class members to discuss this further as on pages 109-120. Ask someone to present the thought of fasting and prayer. In closing review briefly the teachings of session 1 and those of this session and show the relationship between the two thoughts.

Session Three—Chapters 6, 7, 8. Chapter six makes an effective devotional talk. It hits all of us. Give time for soul-searching and meditation. Ask a good story-teller to make and tell a story of the author's visit to Samuel Zeller, page 136 ff. Following this, discuss the difficulty of a non-mystic people's learning to pray in this way and the temptation to fool oneself into believing one's own desire coincide with God's glory—the other side of the "misuse" in chapter 6. But show, too, that to have the peace that results is worth the struggle to learn. Invite discussion. Write on the blackboard the "forms" of prayer listed in chapter 8. Let a different person discuss each and give opportunity for members to offer suggestions. Close with silent but directed prayer including each of these forms or elements.

Session Four—Chapters 9, 10, 11. Take up in turn the five problems

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"GIVE ATTENTION to READING"

Miss Thelma Brown, Book Consultant, Baptist Sunday School Board

"It's fun to read—when you know how!" A look of surprise flitted across little Jimmy's face as suddenly he made this exciting discovery.

Enthusiastic reports of state Woman's Missionary Union secretaries and mission study chairmen, in the annual meeting in Miami last May, revealed that literally thousands of women from coast to coast have found the new *Missionary Round Table* plan not only fun and excitement but also richly rewarding and useful.

This is a practical, flexible, balanced reading plan for all growing members of Woman's Missionary Societies, adaptable to local needs and interests. Lists of books and definite easy-to-follow, step-by-step instructions are furnished free.

The free *Missionary Round Table Leaflet* explaining "how" to set up and use this plan is available from your state Woman's Missionary Union secretary. So is the new set of *Missionary Round Table Booklists*. This new set is classified under twenty-two subjects, each listing ten or more titles carefully annotated to give help in selection and also for guidance in purposeful reading.

These subjects indicate not only the world-wide range of interests included but also the timeliness and pertinence of the topics to the day and hour in which we live:

Christian Democracy
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The Southern Community
American Minorities
The Negro in America
The Jew in the World
Overseas America
Middle America
Mexico
South America
Argentina—Brazil—Chile
Europe
Russia
Palestine and the Arab World
Africa
China—Country and Peoples
Christian Missions in China
Japan
India
The Philippines and Southeast Asia
Fundamentals of Peace
Movements toward Peace

Request the helps and set of booklists for careful preparation. Then secure the books and get started. If you follow this plan you will certainly agree with little Jimmy "It's fun to read!" and with the rest of the *Missionary Round Table* readers "and its wonderful!" Order all books from the Baptist bookstore serving your state.

EDITORIAL (Concluded from Page 3)

As we cross the threshold from summer into autumn, from vacations into accelerated business, from camps into church activities it is a privilege to begin planning for the "Day of Prayer for State Missions". How manifold the blessings that will come to our state mission work and workers if in such planning and program-participation we pray and give because we approve of and rejoice in Christ's plan for us to be "witnesses" in our own state.—Kathleen Mallory, W. M. U. Executive Secretary

Training School

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

Experiences in Field Work

WHETHER it is done in Louisville during the school session or somewhere on a home mission field during the summer, "field work" is a vital part of our training program, as the following student expressions indicate:

* * * *

"Nurse! Nurse!" The call came from the bed of a patient half-way down the ward. It was my first time on the hospital ward; I glanced down at my tan uniform with its blue cross on the pocket; and I walked with reluctant steps in the direction of the patient who called, "Nurse!" I was a little frightened, as I wondered what she would ask me to do. "Will you help me turn in my bed?" Then with a smile wreathed in pain, "Thank you so much!"

As the weeks passed, I became accustomed to the call of the patients, and they gradually came to know that students from the W.M.U. Training School came to the General Hospital on Saturday and Sunday to assist the nurses. At first they could not understand why we came as volunteer helpers, but nurses and patients soon began to look forward to the coming of the "Baptist girls".

I shall never cease thanking God for my experience with people in the hospital as a part of my field work. Now I know more of the compassion of Jesus as He looked upon the suffering of humanity; now I know what poverty and ignorance and sin can do to man's physical body, spirit and mind; now I know that people respond to the religious worker who is willing to help relieve pain as well as talk of the love of God; now I am more aware of the limitations of scientific medicine unless the Divine Physician is present on the case. My life will be different because of my field work in the Louisville General Hospital.—*Sarah Rowe, Alabama, 1946*

* * * *

We have had joyous experiences visiting and teaching in Cuban homes even though a polio epidemic has prevented the regular summer program. One of the Cuban homes that we especially like to visit is that of Josephine and Johnny. Josephine graduated from our kindergarten in May, and Johnny will be old enough to come to kindergarten after Christmas. As soon as we get in sight of their home, Josephine begins: "Teacher, can you come in for a little bit?" Johnny does not speak English at all, but he certainly smiles a second to the invitation. He listens with his eyes as we tell the Bible story, using a picture or flannelgraph scene. One day as the story was being told, his mother stopped us, as she often does, and told him a part of it in Spanish. He will soon learn English when he enters kindergarten. The mother is so proud when he sings with Josephine "Jesus Loves Me".

Usually right after the story we have prayer, but one day questions were asked which made the prayer out of place at that moment. Several minutes later Johnny was sitting there with his hands folded and head bowed. He finally looked at his mother, murmuring: "Let's talk to Jesus". She then told us what he had whispered. Then we bowed our heads. Instead of one of us praying, as we usually did, Josephine prayed a prayer that made you want to tell the world again and again: "Except ye become as a little child, ye cannot enter the Kingdom of God".

This tells of the visits in only one home. Surely if we had a Cuban church on this field this young mother, who says she has Jesus as her personal Savior, and other mothers and boys and girls who have said the same thing could be molded into true witnesses for Christ among their own people.—*Martha Knox, Arkansas, 1947; Opal Osborne, Kentucky, 1946—Summer Workers to the Cubans in Key West, Fla.*

BIBLE STUDY

Dr. W. O. Carver, Kentucky

I Timothy 1:1-7; Matthew 22:35-40

EVERYTHING in Christian experience and teaching when directed toward men lays the foundation for the good neighbor policy and provides motive and energy for practicing it. The Christian doctrine and experience of God make for neighborliness. There is one God. He is righteous and holy and His goodness and mercy are over all His works. He will have all men to be saved and come to the knowledge of the truth.

The fact of Christ, the only Redeemer for men, the "author and finisher of our faith", constrains to friendship and helpfulness toward all men. As there is but one God, so also there is but one Mediator between God and man, Christ Jesus, Himself man, who gave Himself a ransom price for all.

The ideal of the unity of the one human race is at the center of the Christian doctrine of man. It is the business of Christianity to labor for that oneness of mankind. That unity which is the will of God, the passion of Jesus Christ and the achievement of the Holy Spirit, is to be realized in the Christian Church as the one social, spiritual embodying of the Christ in history. For its unity Jesus prayed with all the earnestness of His perfect soul. For this unity Paul pleads in Ephesians and lays a seven-fold foundation for his plea (see 4:1-7). During all the terrible war in which directly and indirectly no fewer than a hundred million men, women and children have been killed, the one unbroken fellowship has been that of the spiritual Church of Jesus Christ.

Christianity's doctrine of the stewardship of nations calls for neighborliness among the nations. Israel was created to be the steward and minister of God's revelation for all men. Greece was the steward of art and education and culture for mankind. Rome of law and order for humanity. These all proved selfish, unfaithful stewards and all perished because of their unneighborliness and failure to carry to other nations what God was sending through them. The United States has been produced by God's plan and providence to be the steward of democracy—spiritual, political and economic democracy—for all men. We must be a good neighbor nation or recant to our national trust under God. The "good neighbor policy" about which we have heard so much in the last ten or fifteen years was promulgated as a practical ideal and practice among the American peoples of the twenty-one nations in these continents. But the doctrine was no invention of Stanley High nor a new ideal invented by our State Department. It was God's thought, alive in the very heart of Christianity. Nor does it apply to the Americas alone or to any section of humanity. It is the only Christian policy for all nations and races and classes.

So Paul exhorts first of all that Christians make supplications, prayers, intercessions and thanksgiving for all men. This is right and pleasing in the sight of God who is out to bless all men. The prayer of Christ's Kingdom men must be addressed to "Our Father", the Father of all men through the grace that is in Christ Jesus. Christian prayer requires the good neighbor attitude and conduct toward all men.

To the lawyer who asked Jesus the nature of the first of all commandments Jesus replied that there is a second like the first, its complement and its rest: "Love thy neighbor as thyself". He added, "On these two commandments hang all the law and the prophets". And Paul in Romans 13 says that all the commandments of the second table of the Law are summed up in this one command, this Golden Rule of the Christian Gospel. Jesus teaches that in the judgment of the nations neighborly helpfulness will be a test of fitness for eternal life or the lack of it for everlasting punishment prepared for the devil and his angels.

(Concluded on Page 13)

STEWARDSHIP

Mrs. Clyde V. Hickerson, Chairman

Wanted: A Million Tithers

Dr. J. E. Dillard, S.B.C. Director of Promotion

WE southern Baptists have set our hearts on having a million tithers for Christ during this Convention year. The W.M.U. organizations expect to enlist 333,334 of them; every informed loyal W.M.U. member will want to be counted in that number.

Our Goal

Of course, we wish that every one of our more than 5,000,000 southern Baptists would tithe, not merely as a matter of law observance but much more as a matter of love and gratitude expressing itself in practical endeavor. Think what it would mean to the spiritual life, joy and usefulness of the tither himself and of what it would mean to the churches and to our denominational causes and for the relief and rehabilitation of our broken bewildered world!

The conscientious tither keeps his religion in the forefront of his thinking; he sets a good example for others; he enters into a divine partnership in things worthwhile; he lays up treasures in Heaven rather than upon earth; and he has the approval of a good conscience as he seeks to honor his Lord. Every southern Baptist ought to be a tither—many should do much more.

However, in the matter of goals, it is not wise to set one so high that you know you cannot reach it nor so low that it does not require prayer, planning and sustained endeavor. We believe that the goal of a million southern Baptist tithers this Convention year is a reasonable one. It is one we ought to reach and can reach. It will require special effort upon the part of pastors and leaders and should have the hearty support of all organizations, groups and individual members.

You Can Count on the W.M.U.

With characteristic promptness, unanimity and enthusiasm the W.M.U. has adopted a goal of 333,334 of the million. And they will reach it and more—they always do. There are reasons: 1—They believe in tithing and have been promoting it for years. 2—Then they know how: they break down their total so every society and young people's organization know what is expected of them. 3—Then they plan the work and provide program and stay with the business till it is done. 4—And they keep records and make reports. You can certainly count on the W.M.U.

Every Member Should Tithe

Every loyal W.M.U. member will want to help reach this goal of a million southern Baptist tithers for Christ. They love their Lord and want to express gratitude for what He has done for womanhood in general and for themselves in particular. They love their church and want it to have a large part in this good enterprise. They love their society and want to help it reach its quota. They hear the cry of starving little children and the sobs of the homeless and helpless. They are glad to share: they are willing to tithe, yes more than tithe, when they fully understand what it means and how to do it.

Let's Get Busy

Let every pastor, president and stewardship chairman get busy at once and make clear the following points:

1. The tithe is one-tenth of one's own income or net increase.
2. The Lord's tithe should be the first tenth, not the second or last. Put this aside before taking out for anything else. The Kingdom must be first.
3. The tithe should be for the financial support of Christian work, such as the church, its missions etc. and not for general causes apart from Christianity itself.
4. The tithe should be paid through the church where records are kept and remittances are promptly made.
5. A tither's card should be signed and given to the stewardship chairman at once so the record can be kept in the W.M.U. and so we may know how close we have come to reaching our goal. (See card at bottom of page 13.)

From MISSIONARIES (Concluded from Page 7)

who are dressed in matching costumes of black. And this is the crucifixion! Poor children, to begin so early with such deception! The climax is reached early on Sunday morning when a similar crowd goes out to witness the elaborate statue of the resurrected Christ, as a group of people fairly dance along to hold it up. Again follows the figure of Mary, this time dressed in white and holding flowers. The people follow the procession into the large church, to receive a message with no more life than the statues that preceded them. Not so in our Baptist churches: special revival services were held during those days and numbers of people were led to accept the living Christ as "the Way, the Truth and the Life"—Miss Helen Meredith, Barranquilla, Colombia

BOOK REVIEW (Concluded from Page 8)

listed in chapter 9 and lead the class to discuss them. Lead on to the thought of the need for schooling ourselves in prayer. Ask three persons to present briefly the three revelations of the Spirit in prayer, pages 174-175. Use simple, concrete illustrations from experience. Ask several persons to bring stories of great intercessors, in addition to those mentioned in chapter 10. Use the work of the Holy Spirit in our praying as the closing devotional part for the study. Make booklets with room for prayer-lists for each day of the week and give one to each student, asking that she try using such a list as an aid to her praying. Close with a chain-prayer.

BIBLE STUDY (Concluded from Page 11)

In the Parable of the Neighbor, usually called the Parable of the Good Samaritan, Jesus teaches that we are to go out to prove ourselves neighbor to men in need. We are never to exploit, oppress, ignore or neglect any of the people God has made. We must never seek to justify limiting the radius of our obligation of neighborliness but to see how extensive we can make the circle of our neighborhood.

Christianity is the missionary religion. We cannot be missionary without neighborliness, genuine, consistent, unrestrained. The sixty-seventh psalm is an anthem of longing and dedication for universal extension of God's goodness and His glory through us who know Him. Its great theme is: "God, even our own God, will bless us. God will bless us and all the ends of the earth will fear Him". The grace of God in any man or any group is always grace on its way through that man or group to others. This is the tap-root of any genuine "Good Neighbor Policy".

Stewardship Covenant*

Because:

1. I am not my own but have been bought with a price—I Cor. 6:19, 20
2. One-tenth of my material possessions is the proportion that belongs to God—Lev. 27:30, Matt. 23:23, Luke 11:42

Therefore:

I promise, in recognition of my obligation and as an expression of my love to God, to lay aside until further notice at least one-tenth of my income for the support of His cause.

.....
(Name of Tither)

*Cards carrying this covenant may be secured free from state W.M.U. headquarters.

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: The Christian Foundation for the Good-Neighbor Policy

"God created"

1st Day—Gen. 1:1-13; Psa. 104:1-15
2nd Day—Gen. 1:14-31; Psa. 15:1-5
3rd Day—Gen. 2:1-3, 15-25; Psa. 52:1-9
4th Day—II Sam. 22:31-33; Matt. 5:21-26
5th Day—Psa. 5:1-12; Acts 5:1-11
6th Day—Psa. 19:1-14; Matt. 26:69-75
7th Day—I Cor. 8:6; 14:33; John 18:13-38

"When the Righteous Are in Authority"

8th Day—Prov. 29:2, 4, 12, 14;
Eph. 1:25-32
9th Day—Luke 6:31-38; I Kings 21:1-15
10th Day—Lev. 19:33-37; Gen. 26:18-30
11th Day—Gen. 41:29-41; Prov. 11:23-31
12th Day—Gen. 41:46-49, 53-57;
Luke 11:1-13
13th Day—Gen. 42:5-7; 45:1-15;
I Tim. 6:6-19
14th Day—Gen. 46:1-7; 50:22-26;
Luke 12:1-12

"Lord Jesus"

15th Day—Acts 11:19-26; II Cor. 9:6-11, 13
16th Day—Acts 19:1-10, 17-20;
Deut. 24:19-22
17th Day—Acts 20:16-28, 35-38;
II Chron. 6:12-35
18th Day—II Thess. 1:3-12; Isa. 56:6-8
19th Day—Heb. 13:16-21; Psa. 131
20th Day—Phil. 2:12-17; Heb. 11:13-16
21st Day—Phil. 3:1-16; Psa. 146:1-10

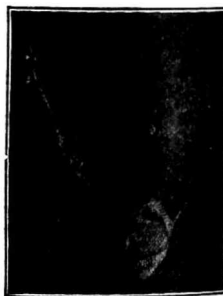
"Blessed in the nation whose God is the Lord"

22nd Day—Psa. 33:8-22; Matt. 25:14-46
23rd Day—Gen. 12:1-9; Jer. 31:31-34
24th Day—Gen. 17:1-9; John 13:31-35
25th Day—I Tim. 2:1-7; Matt. 22:1-10
26th Day—II Chron. 7:11-22; Matt. 5:13-14
27th Day—Rom. 13:1-8; Luke 10:25-37
28th Day—I Kings 15:9-24; Luke 6:27-38
29th Day—I Cor. 15:12-25; I John 4:16-24
30th Day—Rev. 14:6-7; 22:16-21;
Prov. 17:1-15

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

"Pray Ye"

- In thanksgiving for the privilege of personal and public prayer
- In thanksgiving for the ministry of prayer through those who belong to an "Intercessory League"
- In thanksgiving for the 9 o'clock Prayer Hour for World-wide Missions, thus uniting more closely W.M.U. members in S. B. C. home and foreign fields
- In thanksgiving for the assurance of answered prayers as offered according to the W.M.U. Calendar of Prayer
- Intercede for Baptist colleges and other schools as the students enter; remember especially the Margaret Fund students.
- Intercede for young people whom God is calling into definitely Christian careers and for their parents, that unitedly they may follow God's leading.
- Intercede for the three Seminaries and the Training Schools as promoted by and for southern Baptists.
- Intercede for the late seasons of prayer and the causes to be helped by such prayers and offerings.
- Intercede for the winning of souls and for all community missions.



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CALENDAR of PRAYER

September, 1946

Mrs. W. C. Henderson, Arizona

IT is imperative that men find peace.
Even the whirlwind has a quietness
Deep in its heart where the wild, dark whirling cease:
A center that is strangely motionless
So in the awful clamor of these days
The heart must find a stillness all its own.
Must seek unfrequented and ancient ways
That the prophets and the sages long have known
—Grace Noll Crowell

1—SUNDAY

Miss Alice Huey, emeritus missionary from China; Misses Virginia Hagood, Catherine Walker, Lillian Williams, Mary Ellen Weston, appointees of the Foreign Mission Board.
(All) them how great things the Lord hath done for them. —Mark 5:19

2—MONDAY

That the needs of a lost, sin-cursed world may appeal to Christian young people to surrender their lives for mission service.
I will help thee, saith the Lord thy Redeemer. —Isa. 41:14

3—TUESDAY

Rev. P. Cervantes, Lampasas, Tex. and Mrs. N. H. Eudaly, Taylor, Rev. P. Flores, Kinsville, Rev. I. Perez, Bastrop, Rev. C. Pearson, Freer, Texas, evangelistic work among Mexicans.
The hour to reap is come. —Rev. 14:15

4—WEDNESDAY

Rev. and Mrs. D. F. Stamps, ex-Miss Irene Jetties, educational-evangelistic work, ex-Miss Mary Demarest, evangelistic work, Vancouver, China; also George M. Stamps, Margaret Fund student.
The gift of God is eternal life through Jesus Christ our Lord. —Rom. 6:23

5—THURSDAY

Rev. L. W. Benedict, Catlettsburg, Ky.; Rev. R. B. Hooks, Louisville, Ky.; Rev. J. E. Camp, Hickson, N. C.; Rev. J. W. Wells, Reform, Ala., rural-evangelistic work.
By faith ye stand. —II Cor. 1:24

6—FRIDAY

Rev. and Mrs. W. C. Harrison, Fort Alegre, Miss Katherine Corbett, Miss Ruby Hines, Miss Edith Rose Weller, Recife, Brazil, educational-evangelistic work.
Ye know that your labor is not in vain in the Lord. —I Cor. 15:58

7—SATURDAY

Rev. and Mrs. A. Ramon, Arroyo Apolo; Rev. and Mrs. C. Mogen, Trinidad; Rev. and Mrs. A. Travieso, Ranchuela; Rev. H. Valdez, San Juan y Martinez, Cuba, evangelistic work.
This work goeth fast on and prospereth in their hands. —Ezek. 5:8

8—SUNDAY

(Mrs. Oz Quick, Misses Martha Morrison, Frances Roberts, Jazee Short, Cathryn Smith, Frances Tally, appointees of the Foreign Mission Board.
Ye have not chosen Me but I have chosen and retained you. —John 15:16

9—MONDAY

Rev. and Mrs. L. U. C. Kaufman, among Indians, Sells, Rev. and Mrs. C. K. Rand, among Chinese, Phoenix, Rev. and Mrs. I. B. Williams, among Mexicans, Tucson, Arizona, evangelistic work.
There is none other name under Heaven given among men whereby we must be saved. —Acts 4:12

10—TUESDAY

Rev. and Mrs. H. W. Schweinsburg, evangelistic work, Miss Helen Meredith, educational-evangelistic work, Barranquilla, Colombia.
Whosoever ye do in word or deed, do all in the Name of the Lord Jesus. —Col. 3:17

11—WEDNESDAY

Rev. and Mrs. A. Cavason, Mrs. J. L. Moyr, San Antonio, Rev. and Mrs. G. T. Lewis, Houston, Texas, evangelistic work among Mexicans.
Show us Thy mercy, O Lord, and grant us Thy salvation. —Psa. 85:7

12—THURSDAY

Rev. and Mrs. M. W. Rankin, Shichow, ex-Rev. and Mrs. I. V. Larson, Tsingtau, ex-Miss Mary Crawford, Tsinan, China, evangelistic work, also Whitfield Rankin, Margaret Fund student.
Stand fast, therefore, in the liberty where with Christ hath made us free. —Gal. 5:1

13—FRIDAY

Rev. and Mrs. R. Bowen, Alamo, Texas, evangelistic work among Indians, Rev. A. Barbosa, evangelistic work among Mexicans, Raton, Miss Elizabeth Hill, educational-evangelistic work among Mexicans, Almagordo, N. M.
Keep that which is committed to thy trust. —I Tim. 6:20

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Calendar of Prayer for September

14—SATURDAY

xxRev. and Mrs. T. B. Hawkins, Rosario, Argentina, educational-evangelistic work, Miss Miriam Willis, Asuncion, Paraguay, medical-evangelistic work; also Amie Vary Hawkins, Margaret Fund student.
God is my strength and power.
—II Sam. 22:33

15—SUNDAY

That the state mission seasons of prayer may mightily promote the Kingdom of God; \$Rev. and Mrs. S. E. Maddox, Rev. and Mrs. A. C. Muller, appointees of the Foreign Mission Board.
As his part is that goeth down to battle, so shall his part be that tattleth.
—I Sam. 30:24

16—MONDAY

That Christian people shall take Christ seriously in the matter of soul-winning.
Go ye therefore and make disciples.
—Matt. 28:19

17—TUESDAY

Rev. I. Lewis, St. Joseph, Mo., Rev. C. Martin, East St. Louis, Ill., Rev. C. G. Carter, Corpus Christie, Rev. H. E. Fowler, Dallas, Texas, Rev. W. E. Abrams, Charleston, S. C., Rev. R. Milbourn, Florence, Ala., city-evangelistic work.
Let your speech be always with grace.
—Col. 4:6

18—WEDNESDAY

Rev. and Mrs. C. F. Eaglesfield, Oxbow, Okla., Miss Ada Lois Newman, Abbeokuta, educational-evangelistic work, Rev. and Mrs. R. L. West, Benin City, Nigeria, evangelistic work.
He sent redemption unto His people.
—Psa. 111:9

19—THURSDAY

Woman's Missionary Union of north China.
I will set My glory among the heathen.
—Ezek. 39:21

20—FRIDAY

xxDr. and Mrs. R. F. Ricketson, xxMrs. R. E. Chambers, educational-evangelistic work, Shanghai, China, also Lora Chambers, Margaret Fund student.
I will rejoice in the Lord, I will joy in the God of my salvation.
—Hab. 3:18

21—SATURDAY

Rev. and Mrs. L. Thibodeaux, Thibodaux, La., Rev. and Mrs. R. T. Bridges, Basile, Rev. and Mrs. B. DeVille, New Orleans, La., evangelistic work among French.
Thou hast made known to me the ways of life.
—Acts 2:28

22—SUNDAY

Rev. and Mrs. J. G. Morris, Rev. and Mrs. F. E. Runyan, Rev. and Mrs. A. M. Sams, appointees of the Foreign Mission Board.
Give Thy strength unto Thy servant.
—Psa. 86:16

23—MONDAY

Rev. and Mrs. S. P. Mireles, Del Rio, Rev. and Mrs. A. N. Porter, Waco, evangelistic work among Mexicans, Miss Lillie Hernandez, educational-evangelistic work, Waco, Texas; also Olga Mireles, Margaret Fund student.
He is a rewarder of them that diligently seek Him.
—Heb. 11:6

24—TUESDAY

Rev. and Mrs. J. A. Harrington, xxRev. and Mrs. C. F. Stapp, educational-evangelistic work, Bello Horizonte, xxMrs. A. J. Dunstan, evangelistic work, Campina Grande, Brazil.
The labor of the righteous tendeth to life.
—Prov. 10:8

25—WEDNESDAY

Rev. and Mrs. F. Hernandez, Rancubelo, Rev. and Mrs. N. J. Rodriguez, Camajoni, Cuba; also Raul Rodriguez, Margaret Fund student.
We love Him because He first loved us.
—I John 4:19

26—THURSDAY

Dr. and Mrs. T. N. Callaway, Hilo, \$Rev. and Mrs. C. D. Clark, Waimoa, Kauai, evangelistic work, xxMiss Helen McCullough, educational-evangelistic work, Honolulu, Hawaii.
The Gospel of Christ it is the power of God unto salvation.
—Rom. 1:16

27—FRIDAY

Rev. and Mrs. S. Linam, Brownfield, Rev. and Mrs. V. Gonzalez, Bryan, Rev. and Mrs. P. H. Pierson, Kenedy, Texas, evangelistic work among Mexicans.
His eyes are upon the ways of men and He seeth all his goings.
—Job 34:21

28—SATURDAY

Rev. and Mrs. J. U. Moss, Cali, Misot, Emily Crea Ridenour and Anna Frances Todd, Cartagena, Colombia, educational-evangelistic work; also work of Baptist women in Colombia.
Many nations shall join themselves to Jehovah.
—Zech. 2:11

29—SUNDAY

Rev. and Mrs. S. B. Sears, Rev. and Mrs. J. R. Townsend, appointees to China.
They took knowledge of them that they had been with Jesus.
—Acts 4:13

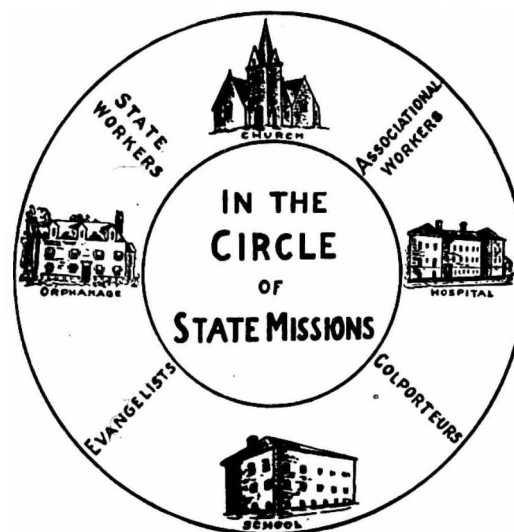
30—MONDAY

xxMiss Minnie Berry, Scottsboro, Ala., Rev. P. Ray, Myrtle, Miss. Rev. W. J. Crowder, Baltimore, Md., rural-evangelistic work.
That they may also obtain the salvation which is in Christ Jesus, with eternal glory.
—II Tim. 2:10

xxAttended W.M.U. Training School
xxAttended Southwestern Training School
xxAttended New Orleans Baptist Theol. Sem.
xxFormer Margaret Fund Student
xxOna Farlow

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 to which her article appears. (See also page 43 of 1946 W.M.U. Year Book and page 18 of this magazine.)



Circle Program Topic: Touring State Mission Fields

Devotional Theme: Spiritual Blindness—Isaiah 6:9, 10

Editorial (See page 3 of this magazine.)

How Home Missions Reinforces State Missions (See article in September issue of *Southern Baptist Home Missions*.)

Bookstore Missions (See picture-story in September issue of *The Commission*.)

Missionary Pioneering in the Southernmost City of the U.S.A. (See article in September issue of *Southern Baptist Home Missions*.)

Missionary by Mail (See article in September issue of *The Commission*.)

"A Still More Excellent Way" (See page 7 of this magazine.)

The Peace of a Surrendered Heart (See page 6 of this magazine.)

"Thou Shalt Worship" (See pages 4-5 of this magazine.)

Business Woman's Circles

Miss Mary Christian
W.M.U. Representative

SEPTEMBER is an appropriate time to have a program on "Good Neighbors". It is the month when friends next door and across the street are home again from vacation, when children start back to school, when the neighborhood begins to take on new life and activity after the summer months. It is the month when we are trying to enlist all the neighbors in our community in our church activities as we make the religious census, the month when many look at the neighbors in their state through their state mission program, prayer and offering. Therefore, it can well be the month when in our regular missionary program we look at our neighbor Americas and see how we can be "Good Neighbors" to them.

Preparation: Read the program material as given on pages 20-27. Plan the most interesting method of presentation possible. If the suggestions given below help, we are glad. Explain fully the whole program to those business women you are asking to participate. Ask the Music Committee to arrange worshipful, appropriate music. Why not have some Spanish or Mexican music? The Poster Committee will be glad to make an announcement poster for display in a prominent place at church the Sunday preceding the B. W. C. meeting. An outlined map of North, Central and South America might be used on the poster. At the top print the words: "Meet Your American Neighbors". Beneath the pictures print: "And Learn Good Neighborliness at B. W. C. ———, Time ———, Place of Meeting ———".

The program covers may be arranged in different ways. Again the outlined map of the Americas may be used or flags of some if not all of the nations of the Americas might be drawn on the cover; Mexican or Indian pottery or rugs might be drawn or the program might be in the shape of a colorful Mexican hat.

The room in which the meeting is to be held could be turned into an American display. This will be achieved if the Social Committee is on the job to borrow curios from members of the community, to get things from local stores, to have flags, pictures and other mission objects of interest around.

Presentation: Why not use the outlined map of the Americas for the program presentation as well as for the program cover and announcement poster, thus carrying the same theme or motif throughout? Have the map on a large poster board or black board in bold outline that all may easily see.

The first speaker will discuss the topic, *Neighbor Nations*. As she does this she will build on the poster, thus really placing the outline of her talk before the circle. To indicate the number of nations in each country she writes in large figures, 3, 7, 13 on North America, Central America and South America respectively. On North America she tacks or writes the words, *Why Neighbors*, and then tells the three reasons for our being neighbors, namely: (1) Nearness (2) Needs (3) Names. On Central America she puts the words, *How Alike*, and discusses the similarities: (1) All Once European Colonies (2) All Liberty Loving People (3) All Democratic Governments. On South America she thumb-tacks or writes the words, *Good Neighbors*, and tells how Christ is the basis for good neighborliness.

The second speaker will discuss the topic, *Needy Neighbors*. Let her have these two words in large letters to place on the map to the right of Central and South America. She might draw arrows to these countries. She will then tell briefly what the primary need of Latin America is, using chiefly the first four paragraphs of that section.

The third topic is one of which all need to take especial note and about which all need to pray earnestly. Have the speaker discussing this put on the left of the map the word, *Liberty*, then briefly discuss some of the beliefs and efforts of the Roman Catholic Church in Latin America that prevent religious liberty for all.

(Concluded on Page 19)

Program Plans

Prepared by Miss Nellie L. Anders, S. C.
Student in Missions 151-B
W.M.U. Training School, Louisville, Ky.

Purpose—To create in our hearts and minds the keen realization that the Christianizing of the American nations is the best way to promote the "Good Neighbor Policy" and, in realizing this, to see that we must make our own nation really Christian and share our Christ with other American nations until His Spirit shall permeate all.

Poster—On poster paper sketch in outline form the map of North, Central and South America. Insert in Central and South America those countries in which we have sent the Gospel and shade them slightly with a black crayon so that they will stand out. Beneath this drawing print—"Are we good or bad neighbors? Are we sharing the best that we have?" Give date, time and place of meeting.

Personal Invitation—If possible make miniature copies of poster on postal cards and send to each member. If not possible to put map on cards, just print the questions on card and give date, time and place of meeting.

Preparation—Give parts out well enough in advance so that each person taking part will be the master of the material she is to present. The program chairman should make sure that each participant knows the plan of procedure. All should be in earnest prayer that the purpose of the program will be accomplished.

Presentation—Arrange the room so that those taking part on program will be grouped around a table in the front of the room. Have in the center of the table a large open Bible, slightly raised, and have at the base of the Bible a sign bearing these words—"The Solid Foundation for a 'Good Neighbor Policy'" (make sign from long strip of white poster paper and print words in bold black letters). On the wall directly behind the table hang a large map of the Americas. For program material see pages 20-27.

The program chairman will present her program as a round-table discussion, working in each person's part in an easy conversational manner. If desired all persons may remain seated while talking if each makes sure her voice reaches everyone present. It would be interesting if the person preparing the last part, Baptist News from Neighbor Nations, would arrange news-items partly in letter form and partly as if they were newspaper clippings. As she brings in the different countries, she should point them out on the map so that all will have a clearer picture of where our missionaries are located.

It should be the desire of each person taking part on the program to give to everyone present a richer and deeper meaning of Jesus' teaching, "Thou shalt love thy neighbor as thyself". Each part should be a call to action to all Christians that we might share Christ with our neighbors and in doing so be "Neighbor Nations" in the fullest meaning of the words.

B.W.C. (Concluded from Page 18)

The fourth and last speaker will tell of the work of southern Baptists in Latin America. Ask her to make a large cross of cardboard to tack across the whole poster of outlined maps. On the perpendicular part of the cross write *Southern*, on the horizontal part write *Baptist*, letting the middle "t" in *Baptist* coincide with the "t" in *Southern*. As she places this cross on the map she will then tell how southern Baptists are trying to show the cross in its real meaning in Central and South America.

The devotional topic and discussion given on page 11 can't be improved on and would make an excellent close for the program. On the printed program copy some of the news items given in the topic, *Baptist News from Neighbor Nations*.

PROGRAM MATERIAL

Mrs. C. D. Creamer, Tennessee

THEME for YEAR: Let Us Now Prepare to Build

TOPIC for MONTH: The Christian Foundation for the Good Neighbor Policy

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

Watchword for the Year—Isaiah 45:22

Bible Study—First Timothy 1:1-7; Matthew 22:35-40 (See page 11.)

Prayer that we may love all our neighbors as ourselves

Hymn—I Love to Tell the Story

Neighbor Nations

—Needy Neighbors

Religious Liberty for All

Prayer that the Catholics of Latin America may learn the real meaning of religious liberty

Hymn—The Light of the World Is Jesus

Christ for the Land of Tomorrow

Baptist News from Neighbor Nations

Hymn—Send the Light

Prayer for God's blessings on all southern Baptist work in Latin America

NEIGHBOR NATIONS

NEIGHBOR is the right word to express the relationship of the American nations. There are three nations in North America, seven in Central America and thirteen in South America. The people of all of these have a right to call themselves Americans, though the name rightly belongs first to the South American Continent because the Italian explorer, Americus Vesputius, for whom the new world was named, first sailed along the coast of Brazil and never explored North America.

All these American nations are neighbors because they are near to each other, all on one great expanse of land with only two narrow strips of water, the Rio Grande River and Panama Canal, to divide. The American nations are alike in that all were once colonies of European nations. All Americans, no matter in which of the nations they live, are liberty loving people, and all the American nations have a democratic form of government.

The American nations are neighbors because of their need of each other. They need each other's trade, each other's friendship, each other's protection and each other's help in the development of all. For long this need has been recognized by a few thinking people, but it took the late World War to bring to American people a keen realization of their dependence on each other. "The incident of Pearl Harbor unified the Americas as they had never been unified before". We in the United States suddenly realized that we needed the South American nations as our allies; and they in turn learned that they needed the help of the United States in protecting their shores against German and Japanese invasion. So all of the South American countries except Argentina broke relations with the Axis, and this increased the spirit of neighborliness among the American nations.

A new missionary to Brazil discusses in a recent letter this friendly attitude produced by the war. She writes: "Brazil is tremendously influenced by America. No one can begin to estimate the impact of American life upon that of Brazil. Yanks and Brazilians fought side by side to form a tie stronger than has ever been known before. Brazilian soldiers brought back excellent reports of friendship, sharing and hospitality, which are strongly molding the thinking of Brazilians toward America".

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Being neighbors does not necessarily imply being good neighbors. There is no doubt about all the American nations being neighbors, but the question is: "Are they good or bad, friendly or unfriendly, cooperative or conflicting neighbors?" Our nation has adopted what is called the "Good Neighbor Policy" which is an effort to promote among the American nations a spirit which would make all of them good, friendly, cooperative neighbors to each other. This is not a new idea. At the close of the Mexican War in 1848, in the peace treaty between our nation and Mexico the expression "Good Neighborship" was used. In recent years, through the Pan-American Union, the Declaration of Lima, the exchange of visitors and other activities, has the "Good Neighbor Policy" been promoted.

Now is the opportune time for cementing this spirit of "Good Neighborship". The war has taught us that we need each other for mutual protection and welfare. In this post-war period we need economic cooperation. We are nearer to each other than ever before. Airplanes fly back and forth, connecting the countries not by weeks or days but by only a few hours of travel. The great Pan-American Highway will within a few years make it possible to drive in a car from the most northern to the most southern nation. Living so near to each other makes it necessary that the relationship shall be right. We can no longer ignore each other in a spirit of indifference but must have positive, clearly defined international attitudes. We must be friends or we will be enemies. We must be cooperating or we will be conflicting neighbors. For the good of all, all must be good neighbors.

Good neighborliness is a Christian principle. It was Jesus who said "Thou shalt love thy neighbor as thyself". It was Jesus who gave the Golden Rule, which is the only rule for the promotion of a good neighbor policy. So we come to the conclusion that the Christianizing of the American nations is the best way to promote the "Good Neighbor Policy". The Christian missionary is the best agent of good-will. The Gospel is the greatest power for the unification of the American people. We must make our own nation really Christian and at the same time share our Christ with other American nations until His spirit shall permeate all. Thus shall the Western Hemisphere become a happy community with all nations living and working together as good neighbors.

NEEDY NATIONS

THE Latin American nations are needy neighbors. They are small nations, not counted among the world powers as is our own great nation. While their discovery and colonization parallel our own, and while they are as rich in natural resources as is our country, their development has been retarded, and so they are not as rich, strong and advanced as we are.

The chief cause of this difference is found in the religions of the two continents. No nation can ever rise above the religion of its people. All the American nations have a form of Christianity, but the difference lies in the fact that the Latin nations are predominantly Roman Catholic, while our nation is predominantly evangelistic. The early explorers of Latin America brought a despotic form of Catholicism and forced it upon the native peoples. The settlers of what is now the United States brought a personal faith in God and forced it on no one. In Latin American lands the idea of civil liberty has grown in spite of Catholicism, but religious liberty is still a protested privilege. In the United States the government was established on a constitution proclaiming both civil and religious liberty for all. Due largely to the hierarchy of the Roman Catholic Church there has been little education for the masses of Latin Americans. In the United States a free public school system has given educational opportunities to even the poorest of the people. In Latin America the wealth has been in the hands of the church and a few great landholders, while the masses of the people have been kept in a position of serfdom. The United States government has been developed on the ideal of equality in agricultural, industrial and business opportunities.

What Latin America needs is Christianity. The sixty million Catholics in the Latin American nations need Christ. Some people have the idea that these are already

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Christians and therefore do not need to be evangelized. This is far from being true. Very few of the Catholics of Latin America have been "born again". They have their crosses, their sacraments, their priesthood, their confessional, their image worship, but they do not have a living Christ to worship and serve. They have churches, but they do not have the open Bible.

Missionary J. A. Lunsford of Brazil gives in *The Commission* the following picture of Latin American Catholicism: "For a pure example of Catholicism in Latin America visit the Igreja de Sant'Ana. Just inside you face a monument of black marble, ten feet high. It is a statue of St. Peter seated in a chair, his legs crossed in such a manner that his right foot protrudes to the edge of the four-foot square pedestal on which the figure sits. The pedestal is inscribed with Matthew 16:18-19. The entire monument is black, except for the great toe on the right foot of the figure. It is faded to bronze.

"Stand a little to one side and watch the people as they come. They bow in front of the statue in prayer. Then they place upon it some object of wax. Before they leave they kiss the statue. Kissing that big toe is an act of devotion, and thousands perform it every year. The leprosy, the tubercular and the diseased of all kinds in Belem do homage to St. Peter in that way. No wonder there are multitudes of diseased persons in the city.

"The various Catholic churches have scores of costly images of the saints they worship. In not one of them is to be found a statue or painting of the resurrected Jesus. He is always either a helpless infant or a man on a cross. This is Catholicism: there is no hope, joy, assurance, consolation or power in it. Its pathos and tragedy are reflected in all the life of the nation dominated by that form of religion."

Dr. Everett Gill Jr. gives in a recent issue of *The Commission* a description of a Catholic celebration which he saw in a Brazilian city:

"On Sunday afternoon, September 16, the city of Recife, Brazil, turned out for the triumphal entry of 'Our Lady of Prazeres' (*Lady of Pleasure*). She is the virgin who is supposed to have appeared miraculously during a critical battle in Brazilian history. On this day she was carried from her home in the interior to the great park in Recife to be honored and adored. Slowly the wooden image of mother and child, adorned with a huge crown, was carried through the streets and parks, flanked by the pressing crowds who shouted and clapped as she passed: 'Viva (*Hurrah*) for the Virgin of Prazeres'.

"Soldiers, sailors, Boy Scouts, men's clubs, the clergy, all marched in solemn procession to honor the goddess. With placards, it was as much a political as a religious procession. For those who would intimate that there is no difference in our beliefs, that these lands do not need the transforming, glorious Gospel which honors a living Christ, let them witness such semipagan processions which can be duplicated in every city and village".

There are others besides Catholics in Latin America needing the Gospel. After all, the 60 million Catholics are only about 71 per cent of the 92 million South Americans. That means that there are around 32 millions who are not Catholics. Most of these are either Indians, who still engage in primitive pagan worship, or those who have lost faith in Catholicism and are atheists, without a religion and without a God. These alone make a great, needy mission field.

How these Latin American neighbors do need to know Christ! Knowing Him will solve many problems. Today there is much ignorance in Latin American nations, with large percentages of the people not being able to read and write. Today there is much immorality with a large per cent of illegitimate births. Today there is much poverty, with a large per cent of the people struggling for even the bare necessities of life. Today millions of these people are in the bondage of sin. But Christ can set them free and cast from their lives the demons of ignorance, immorality and poverty.

Years ago the famous missionary, Henry Martin, touched at the port of Bahia,

Brazil, on his way to India, and spent several days in the city observing the religious conditions of the people. Later he wrote in his diary: "Crosses there are in abundance, but when will the true doctrine of the cross be preached? Who will be the happy missionary to announce the true Gospel to these people who live in darkness?" Since that day many happy missionaries have announced the true Gospel to the people of Latin America. But there are still millions of meaningless crosses in these lands and millions of people who need to be taught the true meaning of the cross.

RELIGIOUS LIBERTY for ALL

ALL South American republics grant in their constitutions religious liberty for all. But the influence of the Roman Catholic Church is against religious liberty.

South American Catholics claim that they are advocates of religious liberty, but the Catholic attitude toward the church and the pope gives them a perverted idea of religious liberty. They think that the Roman Catholic Church is the one and only church, outside of which is no salvation for anybody. They believe that to this church has been delegated from Jesus Himself power to exercise temporal control over this world. The pope claims to be not only the spiritual head of the church but also the political head of the world, with the right to dictate to all earthly rulers. This attitude not only brings about the union of church and state but also makes impossible religious liberty. The inevitable conclusion is that, if the Roman Catholic Church is the only true church, then all men everywhere should be prevented from falling into error. Unrestricted religious liberty therefore is a bad thing, according to the Roman Catholic principle and should not be allowed. They say: "Genuine liberty is that in which men are not allowed to continue in error or to manifest their evil purposes".

The Catholics of South America claim that since a large majority of the people are Catholics and are, according to their theory, Christians, the evangelical denominations of the United States have no right to come down there and impose their Christianity on the South Americans. This protest has taken active form, as they have worked even with some success to prevent our government from granting passports to new missionaries desiring to enter South American lands. Also there has been active persecution in some quarters. "Protestants, Masons, free-thinkers, atheists, criminals and others are all labeled 'communist' ". The Catholics have claimed that missionaries are the chief obstacles to the "Good Neighbor Policy" and that the South American people do not want them. However, when challenged to prove that the missionaries were not wanted they were unable to produce the evidence.

In Mexico as a result of a pastoral letter published by the archbishop of Mexico, appealing to the "faithful" to do away with "the infernal serpent of protestantism", a campaign of persecution has been launched throughout the country. "The names and addresses of all protestant pastors have been published. Houses and churches are being destroyed; women have been outraged and several believers stoned to death. The press is making all kinds of fake accusations against the evangelical churches. Personal relationships are affected in every sphere of life, and children of protestants are ostracized and called traitors and fifth columnists".

Of course this opposition has grown out of the progress of evangelical denominations in the Latin American nations. Recently twelve archbishops and bishops of Peru, which is perhaps the most Catholic of all South American lands, wrote a pastoral letter warning the people against the protestant movement, calling it "a grave and wide-spread danger, which seriously threatens the purity and unity of our religious faith". They went on to say: "The fold has already been daringly attacked and the wolf would continue with impunity to spoil the flock and enjoy at the same time the protection of the law and the good-will of the authorities".

They told of the repeal of the article in the Peruvian constitution declaring "the apostolic Roman Catholic faith to be the state religion to the exclusion of all other forms of worship", then said: "Scarcely was this protecting wall broken down and liberty of worship granted than the unrestrained violence of the sects overflowed in campaigns to propagate their doctrines; and, as though they now owned the

country, they abused the hospitality so liberally extended to them and thought themselves quite within their rights in setting to work to demolish the secular edifice of our Catholicism by applying to it the incendiary torch of their heretical blasphemy, in order to convert the land of Santa Rosa into a fief of reformed protestantism".

They referred to the three "Protestant Denials set over the three most essential and comforting dogmas of our faith: denial of the Real Presence of Jesus in the Holy Sacrament; denial of the prerogative of the Virgin Mary and of the Saints; and denial of the divinity of the Catholic priesthood and of the primacy of the Roman Pontiff". They made the following plea for a crusade of prayer: "And as Protestant Heresy denies and impugns the divine reality of Jesus in the Sacrament and of the mediation of our Immaculate Mother we recommend that prayers be offered before the Most Holy Sacrament and for the intercession of our Heavenly Lady, the Episcopacy reserving to itself the practical rules governing in each diocese". Toward the end of the letter they pled: "But if our frank loyalty to the Catholic Church places upon us the duty of opposing energetically the Protestant advance, with fortitude repelling its iniquitous campaign, it is also true that the love of Christ constrains us in regard to those wandering sons of the Church. Let us pray God that the bandage that blinds their eyes to the truth may fall away and that they also may enter the one fold, the Catholic Church, and come under the staff of the one visible Shepherd, appointed by Christ, who is the Roman Pontiff".

Well do we know that the Catholic forces of South America will continue "opposing energetically the protestant advance". We who believe in religious liberty must meet this opposition with prayerful courage and a determination that the Gospel of Jesus Christ shall have free access to the hearts of the Latin American people and that they shall have the opportunity of deciding for themselves whether or not they will accept it or reject it.

CHRIST for the LAND of TOMORROW

LATIN America may well be called the "Land of Tomorrow". Yesterday was a long, dark day of slow development for these nations. Today the light of opportunity and hope shines through the clouds. Tomorrow may be a day when the sun shall rise in the glory of truly great progress and achievement.

If tomorrow is to be indeed a glorious day for Latin America then the Sun of Righteousness must rise with healing for the woes of the people in His wings. Tomorrow will be no better than today or yesterday unless Christ reigns in the hearts of many Latin Americans and unless the principles of Christianity prevail in the political, business and religious affairs of the nations. So the important thing is to give the Gospel to Latin America.

Southern Baptists have a strong and growing missionary work in seven Latin American lands. Two of these, Brazil and Mexico, are among our old mission fields. The others—Argentina, Uruguay, Paraguay, Chile and Colombia—are comparatively new, all of them having been entered by missionaries in this generation. In spite of the continued opposition of the Roman Catholic Church through all the history of Latin American missions, the fruits are gratifying. In Brazil, the oldest of the fields, there are about 45,000 Baptists, with many strong churches organized for Sunday-school, Training Union and Woman's Missionary Union work; many well equipped and highly efficient schools, enrolling every year thousands of students; a publishing plant providing Baptist literature in large quantities; a Baptist Bible Press, printing Bibles and Testaments to meet the ever increasing demand; two mission boards through which Brazilian Baptists carry on home and foreign work. In the other Latin lands are more than 15,000 Baptists, and they also have well organized churches, schools and publishing work.

This is truly a day of opportunity for southern Baptists in Latin America. These lands have not been ravished by war. The work has gone on uninterrupted, so there is no rehabilitation problem to overcome. The effort of the Roman Catholic Church to prevent the entrance of new missionaries has brought about a vigorous defense of the right of all denominations to send missionaries to all Latin America

and a recognition of the value of missions in the promotion of the "Good Neighbor Policy". The people want the missionaries. They want the Gospel message. Quoting Dr. Gill: "These countries to the south are awakening and entering upon a new era of economic development. The next fifty years will see tremendous development in the Americas. These will be the strategic years for Christianity . . . Southern Baptists should see this strategic importance of fostering the growth of evangelical Christianity in Latin America and should redouble their efforts in the near future".

We are grateful for our work in seven countries, but we are hoping that southern Baptist Latin American missions will be enlarged to include other lands. We are glad for our 213 missionaries in Latin America, but we are hoping for enough recruits to enlarge greatly the present work and to make possible the opening of new fields.

BAPTIST NEWS from NEIGHBOR NATIONS

From late reports and letters from missionaries we glean the following interesting news of our Baptist work in Latin America:

Of the approximately 900 churches in Brazil 60 per cent support their own pastors; 70 per cent have their own church buildings.

The Baptist Bible Press is the first organization to publish the entire Bible in Brazil. It has printed four editions of the Bible and New Testament, totaling 82,000 copies.

Mr. and Mrs. T. N. Clinkscales are serving their first term of missionary service. They have established work in a new agricultural section of Brazil. Those who have visited this field testify that their work constitutes one of the marvels of our new fields in Brazil.

Miss Maye Bell Taylor, principal of the Woman's Training School at Recife, Brazil, recently made a visit to an interior school taught by one of the Training School girls. After traveling about three days by train and truck she arrived in a location which she described as being much like west Texas, with open spaces, cactus, cows, goats and not much vegetation. She says of the school: "The teacher, a city girl, graduate of our college and commercial school, is really doing a sacrificial piece of work by teaching in that little village, giving children and young people a chance to learn and hear the Gospel. She had 101 students, 20 of this number finished their typing course and received diplomas. The girls wore long white dresses and the boys white suits. The only little auditorium in the city was packed that night to see their first real graduation exercises. The mayor, judge, lawyer and outstanding doctors were on the platform. Some made speeches praising the teacher and her work, also our Baptist college here. I spoke a few words, quite a curiosity as some people had never seen a North American. Next day the students gathered at the teacher's home to take pictures and sing hymns with us. I am grateful for their teacher and many others who are doing such work in difficult places".

The year 1945 was a splendid year for evangelism in Argentina. With tent meetings, open-air services, theatre meetings, street preaching and radio broadcasts the Gospel reached many thousands. Dr. E. Stanley Jones, who visited the country, preaching to large crowds, said: "Seventeen years ago, when I was here, the evangelistic movement was out on the edges of life, but this time it is in the center. The Latin Americans passed up religion years ago, but now they want to know what it means for them and their countries".

Four S.B.C. missionaries are at work in Paraguay. One of them writes: "We enter Paraguay when the nation is beginning to respond to the friendly hand of her

good neighbor to the north. The United States government maintains three special branches of help to Paraguay (*along with other South American countries*) cultural, medical and agricultural missions. These government agencies are operated by men friendly to mission enterprises. The doors which they open are often left open for us also. A real program of preaching, teaching and healing, done by true Christian agencies, will bear fruit in the formation of new churches and the changing of many lives".

Of Chile a missionary writes: "During this year a supreme effort has been made by Chilean Baptists to win at least one thousand souls for Christ. Statistics are not yet available so that we may know whether or not this goal was reached, but we do know that in the forty-eight churches the spirit shown among the pastors and workers has been favorable".

Due to the recent reform of religious laws in Mexico it is probable that the Mexican Baptist Seminary and Training School will be moved from El Paso to Mexico. This school has just completed a splendid year's work with 43 students.

Our missionaries feel the need of a Baptist hospital in Mexico. One writes "Again I mention the need of a good Baptist hospital in Mexico, on our southern field. Our people have no place to which they can go with confidence when they are sick. We could have a well trained staff of Mexican Baptist doctors, as there are already eight men on the field working toward this end".

In this fifth year of our work in Colombia there are five churches with a combined membership of three hundred. The attendance at services is many times that number

The new church building at Cartagena, Colombia, completed this year, is not only the largest and finest evangelical church building in all the country but also the first building ever to be erected especially for evangelical preaching in the history of a city nearly five hundred years old.

The story of a second church in Cartagena is a thrilling one as told by a missionary: "Some six or eight years ago a young man, Victor Martinez, employee of an American oil company, was converted and began looking for the church of the New Testament. He could not find it in Colombia at that time, so he began preaching on his own, paying all the expenses. Through his labors, a little group gathered around him, and they followed the New Testament as closely as they could. When southern Baptists came to Cartagena, he investigated their teachings and beliefs and found that there was no difference between what he had found in the New Testament and the doctrines preached and the practice followed by the southern Baptists. After much study and prayer, he and his church of forty-six members voted to declare themselves Baptists and become associated with the other Baptist churches of Colombia. In the annual mission meeting, the pastor was elected a native worker, thus enabling him to give full time to the work. Since then, the church has bought a good lot, and the members are paying for it themselves, while taking care of all local expenses, supporting their own school and paying a part of their pastor's salary. Someone has stated that 'The Bible turned loose would make Baptists'. This is ample proof"

Mrs. Rosalie Mills Appleby of Brazil tells of attending a prayer service held in the home of a village wood-seller. She says: "The lamps used were small cans with a wick made of cloth. One little lad, more active than the others, would spring up each time a song was called, take the light and stand close beside me, holding it high so I could see to sing". This is a picture of what we should do for Latin America—hold the light of Christianity high that all may see Jesus and learn to sing of His love.

QUESTIONS for REVIEW and DISCUSSION

1. Discuss the American nations as neighbors.
2. What is the "Good Neighbor Policy"?
3. How has the recent war helped all American nations to realize need of each other?
4. Discuss the "Good Neighbor Policy" as a Christian principle.
5. Tell of the spiritual need of Latin America.
6. Why are missionaries needed in Roman Catholic countries?
7. What are Catholic ideas of freedom of worship?
8. Tell of recent Catholic persecution of evangelicals in Latin America.
9. In how many Latin American lands do southern Baptists have missionaries?
10. Discuss Latin America as a strategic mission field.
11. Give illustrations of the progress of southern Baptist work in Latin America.
12. Should southern Baptists enter new Latin American fields?

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
Southern Baptist Home Missions	—The Commission
State Denominational Papers	
Last Report of Foreign Mission Board	
Religious Liberty in Latin America?	Howard
Pioneering with Christ in Chile	Agnes Graham
Piety and Poverty in Chile	Dr. R. Cecil Moore
Baptists Building in Brazil	Dr. A. Ben Oliver

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

Christianity—Solvent of World Conflict	3c
Diversities of Gifts among Missionaries	3c
Family Worship	3c
Peace and I	3c
The Missionary Intercessor	3c
The Way of the Cross (Pageant; 14 Girls and Young Women; Time about 30 Minutes)	10c

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

Our Young People

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

United Nations Week

SEPTEMBER 3-9 has been designated as United Nations Week with plans for nation-wide observance to mark the opening of the United Nations General Assembly in this country. More than 80 organizations are cooperating in planning national and community celebrations with radio networks and special programs and events. President Truman considers this most fitting, saying: "Only through an increased understanding of the United Nations and a resulting support of its purposes and principles can we establish the solid foundations of peace upon which we must all place our hope for the preservation of our civilization". Members of W.M.U. know that our plans for missionary education of young people must be carried out through all the year to develop world citizens who will view the world as one world redeemed by the one Savior.

As school starts, every organization should gird up for renewed and more vigorously enthusiastic activities. Discuss with members and with mothers the best time for your weekly meetings of each organization; having decided the most convenient time for all concerned, urge adjustment of music lessons so that all can be regular in attendance. Talk with school authorities so that extra curricular activities can avoid your appointed meeting time. In some churches now as girls go direct from school to Girls' Auxiliary or Young Woman's Auxiliary or boys to Royal Ambassador meetings, a study period is provided following play and refreshments; then after fellowship-supper all organizations gather on Family Night for missionary education meetings. Perhaps such a program or an adaptation would be fine for your situation.

Whatever plan is decided best, after prayer and consideration, adopt and follow with devotion and zeal. The appalling increase in crime among boys and girls under seventeen years of age should stir every W.M.S. member to want to be counselor or helper in Sunbeam Band, Girls' Auxiliary, Young Woman's Auxiliary or with her husband directing a Royal Ambassador Chapter. What shall we do with more people behind prison bars than any other country in the world and an amazing proportion of them fourteen to seventeen years of age?

We must rally to fulfil all the best in missionary education. This includes the handwork and recreational features, the individual progress in Forward Steps and Ranking System, the teaching as to handling money in the stewardship plans, vital world understanding and sympathy developed in program and mission study and expressed in gifts for "World Relief and Rehabilitation", boxes packed and sent overseas, personal witnessing done in the community.

Parents in America are investing money in children in many ways—new clothes for school, books and magazines to read, money for admission to movies. What investment are the mothers and fathers of your own congregation making in the spiritual development of their young people? In your circle meetings, thoughtfully face this question and see if you should not enter more heartily into mid-week missionary education activities.

Into every home should go the missionary magazine devoted to the child of that home. For children and Girls' Auxiliary members *World Comrades* carries the finest of stories, features to appeal, pictures as well as programs. For boys the new magazine, *Ambassador Life*, is thrilling and satisfying as proved by subscriptions coming in rapidly since its June introduction. Young women should have their own subscription to the popular *Window of Y.W.A.* If your daughter has gone away to college or school of nursing education, she needs her *Window of Y.W.A.* there; see that she has it. The use of the Calendar of Prayer by mother and daughter separated by miles will be a bond of nearness—"though sundered far by faith we meet around one common mercy-seat".

Members of Woman's Missionary Union are praying for more missionaries, more volunteers for mission service. Prayer is essential and necessary, but prayer can be and must be accompanied by effort toward answering those prayers. Fostering missionary education organizations will lead young people to hear God's calling voice and be ready to answer, "Here am I". It is not just a presidential request that says in effect emphasize missions, but it is God's earnest command and expectation of His followers.

Additional Allocations of 1945 Lottie Moon Christmas Offering

LAST winter this magazine carried a list of eighty-seven causes that were to be helped by the first \$500,000 of the 1945 Lottie Moon Christmas Offering, the goal of which was one million. Gratifying beyond words to describe is the fact that the great goal was so far exceeded that the many following causes can now be helped to the amount of \$668,344.73 in addition to those helped by the first \$500,000—thus a wondrous total of \$1,668,344.73. Unmeasured thanks ascend from countless hearts!

American Bible Society.....	\$ 10,100.00
Regular Work \$1000, Bibles for Liberated Areas of Europe \$4000, New Testaments for Japan \$5000, Bibles for Okinawa \$100	
Emergencies (To Be Administered by Dr. M. Theron Rankin).....	10,000.00
Medical Student Volunteers.....	4,500.00
Rehabilitation Fund for Europe and China.....	100,000.00
AFRICA (Nigeria)	
Missionary Residences.....	8,331.48
Abeokuta, Girls' School, Idi-Aba.....	15,000.00
Emergencies \$3500, Land Adjoining Normal Building \$500, Latrines \$1000, Missionary Residence for Normal Dept. Mis- sionaries \$5000, General Extension Work \$5000	
Benin, Car and Residence (Maurice Brantley).....	7,000.00
Ede, W.M.U. Compound.....	5,000.00
Igede, Car (V. L. Seats).....	2,000.00
Iwo, Light Plant (Honoring Lena Lair).....	2,500.00
Lagos	11,000.00
Residence (J. B. Adair) \$6000, House at Secondary School \$5000	
Niger Delta, Residence (Milford Howell).....	5,000.00
Oghomasho.....	40,850.00
Hospital Supplies \$3000, Leper Colony \$10,000, Light Plant \$15,000, Motherless Children's Home (Building \$10,000, Equip- ment \$500, Repairs and Upkeep \$200, Support of Children \$650) \$11,350, Seminary Library and Textbook Fund \$1500	
Port Harcourt, Car (Jo Scaggs).....	2,000.00
Shaki.....	13,400.00
Dispensary (Building \$5000, Equipment \$1000) \$6000, Nursery Dept. for Elam Memorial School (Building and Playground \$2000, Equipment \$250, Running Expenses \$150) \$2400, Residence (J. W. Richardson) \$5000	
Traveling Dispensaries and Clinics.....	1,000.00
Travel Expenses for Two Motor Launches.....	300.00
LATIN AMERICA (Argentina)	
Buenos Aires.....	15,000.00
Adroque Church \$2500, Publication Center \$12,500	
Cipolletti (Patagonia), Church.....	5,000.00
Cordoba, Convalescent Home and Clinic.....	1,000.00
Mendoza, Godoy Cruz Church Building.....	5,000.00
Rosario, Woman's Training School's Refrigeration Plant (Mrs. Anne S. Margrett, Principal).....	500.00
LATIN AMERICA (Brazil)	
Belem, Missionary Residence.....	10,000.00
Bible Colportage in Rio State.....	200.00
Campina Grande, Car (S. S. Stover).....	2,000.00
Campes, Second Church.....	5,000.00

<i>Curitiba</i> , Organ (Commemorating Dr. A. B. Deter).....	2,000.00
Home Mission Board, Tracts and Travel.....	2,750.00
<i>Jaguaguara</i> , Girls' Dormitory Wing.....	5,000.00
<i>Maceio</i> , Property Adjoining School.....	8,000.00
<i>Manaos</i> , School for Orphan Children (Mrs. Clem D. Hardy).....	1,000.00
<i>Pilar</i> , Paraiba Church Property.....	300.00
Publicity Committee.....	2,000.00
<i>Recife</i>	21,200.00
Colegio Batista (Salary Director of Discipline) \$1200, Primary School \$20,000.....	
<i>Rio de Janeiro</i>	39,800.00
Baptist College (Judson Hall) \$7500, Girls' School Kitchen Equipment (Honoring Bernice Neel) \$1800, Training School Infirmary Furnishings \$500, Publishing House (Regular Work \$15,000, Indebtedness \$5000, Bible Press \$5000) \$25,000, Seminary (Fund Being Raised by Dr. A. B. Oliver for Repairs and Additions) \$5000.....	
<i>Sumare</i> , Car (Paul C. Porter).....	1,000.00
<i>Victoria</i> , Missionary Residence.....	6,000.00
W.M.U. Work (Mrs. A. B. Christie).....	300.00
LATIN AMERICA (Chile)	
<i>Chillan</i> , Church.....	6,200.00
Emergency Subsidy for Literature Publication.....	300.00
General Literature and Tracts.....	400.00
<i>La Voz Bautista</i>	600.00
<i>Santiago</i> , Seminary Paving Expenses.....	1,500.00
Small Chapels in Central and South Chile.....	4,700.00
<i>Temuco</i> , Colegio Bautista.....	15,700.00
Building Emergencies (To Be Administered by Agnes Graham) \$10,000, Current Expenses \$5700.....	
LATIN AMERICA (Colombia)	
<i>Barranquilla</i>	3,500.00
Equipment for Central School \$2000, Scholarships for Young Women \$1500.....	
<i>Cali</i> , Chapel Equipment.....	2,000.00
<i>Cartagena</i> , Church Equipment.....	5,000.00
<i>Sabanalarga</i> , Church and Equipment.....	15,000.00
<i>Santa Marta</i> , Chapel and Equipment.....	1,000.00
LATIN AMERICA (Mexico)	
<i>Chihuahua</i>	6,000.00
Church \$5000, Indian Day-school (Conducted by Mrs. J. M. Rodriguez) \$1000.....	
W.M.U. Work (Printing Standards and <i>La Voz Feminil</i>).....	1,000.00
<i>El Paso</i> , Moving of Mexican Seminary to Mexico.....	7,500.00
Tracts (El Paso Publishing House \$1000, Rev. O. Reid of Mexico \$300).....	1,300.00
Vacation Bible School Spanish Series (Publishing House, El Paso).....	500.00
LATIN AMERICA (Paraguay)	
<i>Asuncion</i> , Clinic.....	5,000.00
Hospital.....	10,000.00
NEAR EAST and EUROPE	
Memorial to Mrs. F. W. Armstrong.....	25,000.00
<i>Italy</i> , Publishing Enterprise.....	3,000.00
<i>Palestine, Nazareth</i> Property Repairs.....	4,250.00
<i>Syria</i> , Orphanage for Moslem Children.....	10,000.00
ORIENT (China)	
General Work in China.....	19,247.20

All-China W.M.U. 10th Anniversary (Honoring Mary Alexander).....	1,000.00
<i>Canton</i> , Baptist Hospital, Equipment and Drugs.....	5,000.00
China Baptist Publication Society, Replacing Type for Printing Bibles.....	10,000.00
<i>Huanghsien</i> , Warren-Ayers Hospital Building Fund.....	15,765.83
John Lake Leper Work.....	5,000.00
<i>Kaijeng</i> , Salary of Peter Lee.....	300.00
<i>Kumshan</i> , Kindergarten.....	5,000.00
<i>Shanghai</i>	19,200.00
Baptist Broadcasting Station \$8000, Elizabeth Hale's Work \$5000, Shanghai University (Professor of Sociology \$1200, Replenishing the Library \$5000) \$6200.....	
<i>Soochow</i> , Children's Work (Directed by Blanche Groves).....	3,000.00
<i>Wuchow</i> , Stout Memorial Hospital.....	2,500.00
ORIENT (Hawaii)	
<i>Kauai</i>	17,850.22
Car (Cecile Lancaster) \$2000, Church Building and Balance on Residence \$15,850.22.....	
<i>Maui</i>	15,000.00
Missionary Residence \$6000, Residence (Hannah Plowden) \$9000.....	
Missionary Residence.....	9,000.00
Other Mission Property.....	30,000.00
ORIENT (Japan)	
<i>Hiroshima</i> , Reconstruction of Church Building.....	10,000.00
.....	
\$668,344.73	

"Three generations ago the first Presbyterian missionaries went to Brazil. Their work and the efforts of those who followed them, both American and Brazilian, have resulted in a thriving Christian movement within our great southern neighbor. The time has now come when three representatives of the Presbyterian church in Brazil are to visit us in a good-will tour of fellowship and inspiration". This was the announcement made some months ago by the Foreign Missions Board of the Presbyterian Churches in the United States. The three visitors are now in this country; one among them is Dona Cecelia Rodrigues de Siqueira, executive secretary of Woman's Work, Presbyterian Church of Brazil.

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, Ariz.
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.
Miss Janice Singleton.....	Baptist Building, 291 Peachtree Street, N.E., Atlanta 3, Ga.
Mrs. John Hathaway.....	211 1/2 South Illinois Avenue, Carbondale, Ill.
Miss Mary Withers.....	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds.....	Box 12, Shreveport 80, La.
Mrs. Samuel R. Barnes.....	307 Professional Building, Baltimore 1, Md.
Miss Edwina Robinson.....	Box 530, Jackson 105, Miss.
Mrs. C. M. Trues.....	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow.....	Box 485, Albuquerque, N. M.
Mrs. Foy J. Farmer (Acting).....	214 Recorder Building, Raleigh, N. C.
Mrs. Bill V. Carden.....	223 1/2 West First Street, Oklahoma City 2, Okla.
Miss Vonnice 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.	

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

In view of the fact that the missionary topic for our study this month is "The Christian Foundation for the Good Neighbor Policy", it is interesting to note that what is (in the opinion of the editor of "Men and Things" in the *Watchman Examiner*) perhaps the world's greatest fellowship hymn—"Blest be the tie that binds our hearts in Christian love"—was written by a Baptist minister, John Fawcett of England.

* * * *

According to a survey, reported by the *Foreign Missions Fellowship*, the Christian forces of the world (orthodox or otherwise) are placed as follows: Africa, 56 missionaries per million people; *Mexico, Central America and West Indies*, 30 per million; *South America*, 21 per million; India, 14 per million; China, 13 per million; French Indo-China, 2 per million; and *the United States*, 1945 ministers per million. (The italics in this item are this editor's, thus seeking to call special attention to the placement of Christian forces in our own country and those of our nearest neighbors.)

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The Methodists have established a scholarship fund of \$1,000,000 for students from other lands who wish to study in Methodist schools in the United States. It is thought that two hundred and fifty students may be helped by this plan.

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The Rev. Charles Wesley Clay in a letter to the *World Outlook* writes: "For three weeks I have been traveling through the State of Espirito Santo, Brazil, holding quarterly conferences. Our church-halls have been packed to overflowing. There is a hungering and a thirsting after 'The Truth' which touches one's heart and causes one to renew his efforts. Many of the hearers walk as many as thirty miles round-trip to attend. Quite often our services will last four hours and the people still want more!"

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Once again we call attention on this page to "The Voice of the Andes", a radio station owned and operated by a missionary corporation—The World Radio Fellowship Incorporated. The unit was established with the sanction of the Ecuador government "for religious, cultural and educational purposes". The first religious broadcast was given on Christmas Day 1931. "Today", says *World Dominion*, "broadcasts are given daily in fourteen different languages and those from the most powerful of the five transmitters may be heard in every country of the world. Politics are avoided but every program includes an evangelical religious talk or religious service. One short-range but very important object is the preaching of the Gospel to American Indians of the nearby Latin states". Efforts are being made to see that these people may be provided with receiving sets.

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Word comes from Santiago, Chile, that a sanitarium for Chilean soldiers suffering from tuberculosis is being constructed there under the sponsorship of the United States state department as a memorial to the late Franklin D. Roosevelt.

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There are trends in Mexico and some of the countries in South America today that call for the deepest consecration on the part of all evangelical leaders and the best judgment and the wisest policy on the part of all of us here in the United States if we would succeed in the "Good Neighbor Policy". The following is an illustration in point. In past years Mexican citizens have been recruited for agricultural labor in the United States. Ever since the annual migration of Mexican farm-laborers protestant Home Mission Boards have been engaged in evangelizing efforts among them. Now comes a formal protest from the Mexican minister of agriculture to the American secretary of agriculture to the effect that Mexican citizens would no longer be permitted to work on farms in eight of our states because of racial discrimination in the cultivation and harvesting of sugar-beets.