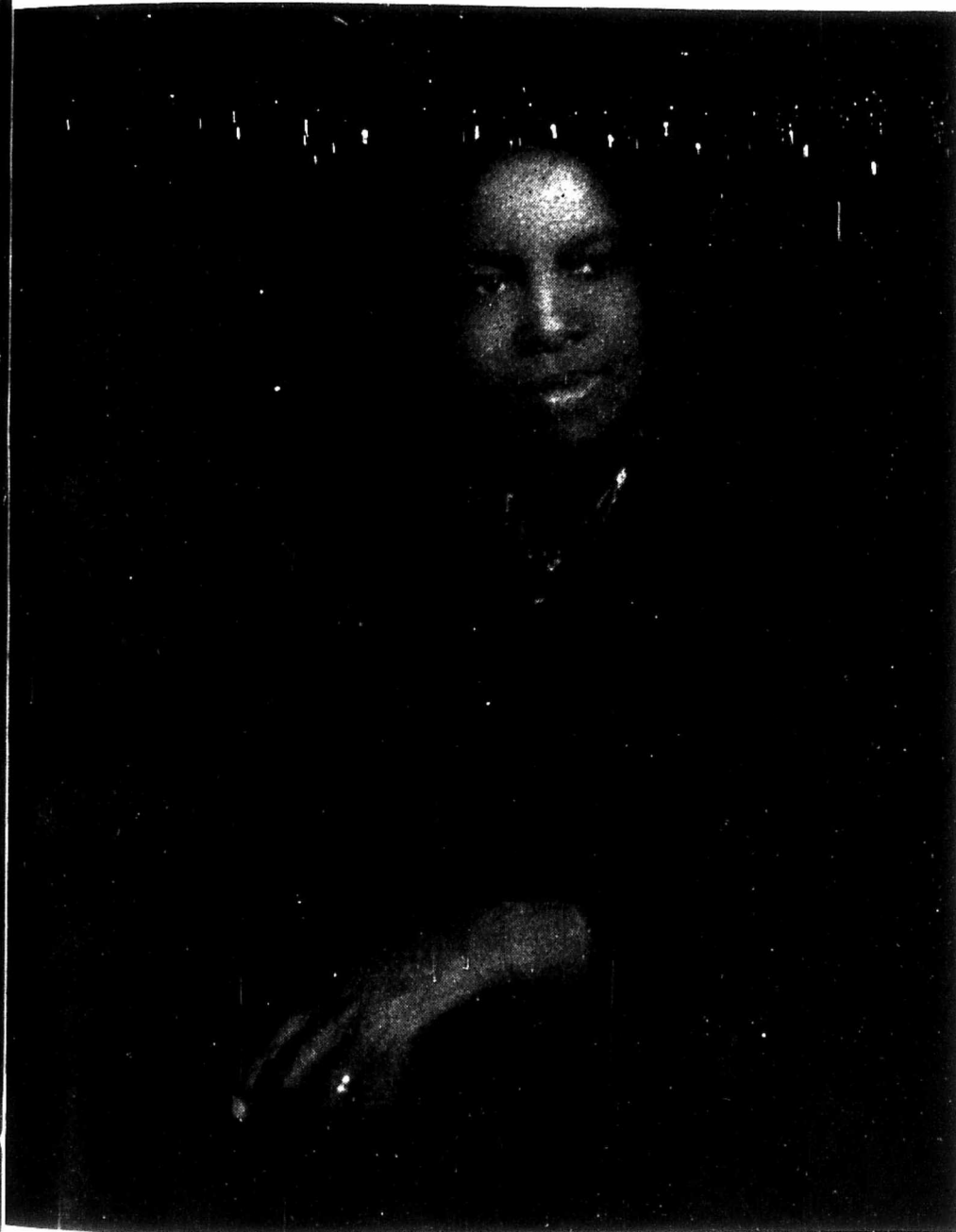


# Royal Service



*Miss Anne H. Barrage*

meet

VOLUME XLII

JUNE, 1915

NUMBER 12

# ROYAL SERVICE

Successor to OUR MISSION FIELDS

OFFICIAL ORGAN of  
WOMAN'S MISSIONARY UNION

JUNE, 1947  
VOL. 41 NO. 12

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As the Blue Ridge Mountains will lift the eyes and hearts of those attending the W.M.U. Conference at Ridgecrest, August 7-13, so will ROYAL SERVICE lift up your eyes to the fields while unto harvest as each month it inspires and informs thousands of Baptist women. See directions elsewhere on this page for subscriptions and renewals.

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# EDITORIAL



## "For Everything . . . a Season"

This picture was taken just about the time that this esteemed friend—Miss Nannie H. Burroughs of Washington, D. C.—became the corresponding secretary of the Woman's Convention, Auxiliary to the National Baptist Convention Incorporated. It is particularly pleasing to have also her more recent photograph as shown on the magazine's front cover. Surely no member of her race has more faithfully and finely served through the many years in southern Baptist bi-racial relationships than has Miss Burroughs. Her helpfulness has been signally successful and sincerely appreciated in the planning for and in the presenting of many of the institutes for southern Baptist Negro women leaders, as an outgrowth of our Golden Jubilee. Many such institutes will be held in several of the states this summer. Watch your state Baptist paper's W.M.U. page for such announcements and please help as may be requested by your state W.M.U. leaders.

Other seasonal gatherings will be the many camps and conclaves and houseparties and assemblies for W.M.U. young people and women in the associations, districts and states and at Ridgecrest. The circle program (page 18) for this month focuses W.M.S. attention upon these altogether pleasing and profitable projects. Much interesting information as to Ridgecrest in particular is supplied on pages 11, 16, 28. Those who have participated in such friendly gatherings and those who individually or through their W.M.U. organizations have enabled others to do so, testify to their immediate and cumulative value. Anticipate such satisfaction for yourself and others, please, by planning now in the very beginning of the summer's season for the best possible attendance from your church upon all such missionary gatherings in the association, district and state and at Ridgecrest.

This is the season also when Woman's Missionary Union publishes its statistical and financial records. In such a large organization it takes many months for the twenty states to assemble their vast array of figures; similarly, the tabulations in the southwide offices require much time and careful checking. Therefore, it is with sincere appreciation toward everyone who in any way made such reports possible that the many record-breaking totals are announced as on pages 31, 32 of this magazine. Close study of these records will arouse at least three lines of thought: "Are the activities proportionate to the membership? Why were no victories mentioned in certain activities? Viewed in the shadow of world-wide sin and suffering what advance should be sought in each phase of W.M.U. work this year?"

An immediate aid to such advance is offered through this month's special emphasis on syncretism as promoted by the Home Mission Board in cooperation with the S.B.C. Radio Commission. Sunday by Sunday this month, as for the past two months, the "Baptist Hour" has been calling people to repent, has been calling church members to pray for a spiritual revival and to visit the unsaved in their communities. W.M.U. women and young people can definitely help by their prayers and personal witnessing to unsaved friends and acquaintances, urging all such to listen each Sunday to the "Baptist Hour" (page 5) and to attend church. While we believe that "for everything there is a season" (Ecclesiastes 3:1), yet more surely are we certain that there are far deeper truths in such Scriptures as: "Be urgent in season, out of season . . . praying at all seasons".

— Kathleen Mallory

## Why I Volunteered for Mission Service

**D**R. JOHN R. SAMPEY came to Baylor University to lead our annual student revival and, as was the custom of many years, classes were dismissed, library closed and students were free to attend services morning and night. The revivalist, quite aware of student mentality, announced on the opening night that each of his messages would be based on the Gospel according to John and he challenged each student to read that small book of 21 chapters through each day for the seven days of his meeting. None of the gang in my annex to the dormitory was particularly religious though we were all church members; but the idea of doing something a bit hard appealed to us so we started out to prove that we could do it. Some soon found it too much reading, but I kept on, gripped by something bigger than I was. The week ended with many professions of faith and a great number gave their lives for special service. I kept still and firm in my determination not to be influenced by those around me. The weeks passed but the fight inside my soul would not lessen. Those repeated calls from John's Gospel came to mind, studying or playing, working or resting.

Finally, in despair one night, I gave up. Alone in my bedroom at the dormitory I put my head down on my arms and cried for peace. I was tired of the struggle of holding out against the Lord's call to service. I could not imagine what He wanted me for, what I was to do, what I could do! But that night I surrendered. I remember clearly my prayer: "What do You want with me, Lord? What do You want with me?" and I remember just as clearly His answer: "You are to serve Me as a missionary".

There were no missionaries or preachers or other Christian workers in my family and the thought was a shock to me. I had heard no missionaries speak nor had I read any literature on mission fields recently, so I could not account, humanly speaking, for why I should feel a call to mission service nor can I account for that call, from a human standpoint, yet.

I pulled my stationery box to me and slowly began a letter home. I had promised the Lord to give up and He wanted me for a missionary, so the folk at home should know it first. How I feared their mocking laughs and jokes. Their daughter a missionary! I had a feeling they would not understand! I did not see how anybody could understand, for I did not understand it myself. A painful week went by and then a letter from Mother in answer to mine: "I've known for some time, Dear, that the Lord wanted you to serve Him in some distant place. Be true to your call!"

In a new way, as I had never experienced before, I realized that the Holy Spirit is not limited by geography or time or space. He works at both ends of the line. If He could prepare my parents' hearts and then call me into service, then certainly He would prepare all the way that stretched ahead. And it was so. I felt His guiding hand in the experiences that befell me, in the courses I took, in my halting witness to other students. As I prayed about a definite field of service, the thought of Brazil was uppermost in my mind and almost without conscious realization I took for granted that some day I should serve here.

Strange barriers rose up to test the strength of that call. Dad's decreased income necessitated my dropping out of school to teach, but the university degree was in sight so that was soon acquired, then a seminary course by summer schools and correspondence courses. A world-wide depression and decreased contributions to missions made it necessary for the Foreign Mission Board to turn a deaf ear to volunteers' pleas for appointment. Seven lean years and no new missionaries appointed! What were those of us who had been called to mission fields to do? Work at home? We were working at home as hard as we knew how but that did not diminish the pull of the Spirit's call to those needy mission fields. The mission secretary kindly explained a situation in Brazil which had arisen due to waves of nationalistic fervor that made new missionaries' arrival there perhaps undesirable, but still God called and I felt the urge to answer that call.

I came to Brazil without the reassuring approval of an appointment. The economic depression continued and curtailments on the mission field were heart-breaking. But the wide open door for telling lost men and women of salvation—salvation given by the Lord Jesus to all men everywhere—made up for all else. His call has been the one sure thing in all these unsteady years. It leads to hard journeys by water, rail or burro trail into coast cities, country villages and jungles. It gives one a vision of what Brazilian girls can do to serve His cause if they can be prepared and taught. It causes one to burn the midnight oil in writing Sunday-school lessons, W.M.U. study books, pageants and tracts. It gives one patience in classroom teaching year after year and in disciplining girls whose characters are our responsibility as we live with them day after day. His call makes the distance that separates one from family seem short. His call turns the weariness of each day's tasks into a well of contentment and happiness, for it makes His presence real and His love everlasting.

—Miss Mildred Cox, Foreign Board Missionary, Recife, Brazil

## Spiritual Fervor Igniting Evangelistic Fires

*Dr. C. E. Matthews, Superintendent of Evangelism  
S.B.C. Home Mission Board*

**I**N Union Association in Texas in April 104 Baptist churches engaged in a simultaneous crusade for Christ. Union Association includes Houston, Galveston and the great industrial and shipping areas between. In 1946 it reported 91,553 members. The two-weeks' revival resulted in 1762 baptisms and 2984 additions to the churches. There were over 400 other converts, many of whom have united with the churches, bringing the total baptisms close to 2000 which is far more out of the two-weeks' crusade than from the entire year preceding. Many leaders believe with me that the associational-wide crusade is the God-given method to meet present conditions in a changing, confused world.

State-wide conferences on evangelism will be held in practically every state in the Southern Baptist Convention during 1948. In these conferences methods to meet present-day conditions in the field of soul-winning will be taught. It is hoped that every Baptist association in the south will plan for such crusades by 1949.

Baptist women of the south are urged to pray and to assist in all possible ways in preparing and conducting these crusades. All church agencies are used to fullest extent in the simultaneous program offered by the Home Mission Board Department of Evangelism.

The following is the June program of "The Baptist Hour". Urge the unbelieving and also unaffiliated Baptists to tune in each Sunday morning.

June 1:	"Christ in the Home"	Dr. Bruce H. Price
June 8:	"Magnifying His Church"	Dr. H. Guy Moore
June 15:	"Christ and Education"	Dr. W. S. Allen
June 22:	"The Christian Imperative"	Mrs. George R. Martin
June 29:	"The Christian, a World Citizen"	Hon. Robert S. Kerr

Write to

*The Baptist Hour*

427½ Moreland Avenue, N.E.  
Atlanta 3, Georgia

if you wish a card denoting membership among the "One Million Prayer League Covenanters" in intercession for the southern Baptist special emphasis on evangelism. Doubtless you can persuade others thus to covenant too.

## Long Run Association in Cooperative Work with Negro Baptists

By Rev. J. Perry Carter, Superintendent  
Missions and Evangelism, Louisville, Ky.

A VERY profitable cooperative work between Negro and white Baptists is being promoted jointly by Long Run Association, Louisville, Ky., through its missions committee and its superintendent of missions and evangelism, and Central District Association (Colored). The program includes evangelism, Christian education, encouragement in church building and institutional and promotional work. A rather recent report from this department shows 35 Vacation Bible Schools conducted and week-day church schools meeting regularly in eight Negro churches. Royal Ambassador and Girls' Auxiliary groups have been organized in several of their churches also. Girls' Auxiliaries are called "Red Circles", the name used by their denominational body. Our workers adapt the material published for Royal Ambassadors and Girls' Auxiliaries and put it into mimeograph form so that the names of Negro leaders and missionaries appear instead of our own.

Negro and white Baptists have more in common than many of us realize. There is much between us that is basic enough to form a firm foundation upon which to build a working fellowship in Christian service. Our appreciation of Christ and His atoning death, our conception of the church and its ordinances and work are fundamentally the same. Hence, we in Louisville think of our cooperative work as inter-Baptist rather than inter-racial. We do not allow our work to be in any way identified with inter-racial agitation. We feel that Baptists working together as Baptists will make a sufficiently worthy, though indirect, contribution to the solution of that problem. Thus, we are content with seeking to carry out the commandment of our Lord with reference to going into our Jerusalem and Samaria, rejoicing the while if there are other results at which we are not aiming as such.

Our plan is to help our Negro brethren do their own work by introducing them to plans, programs and methods of approach that have meant much to us. We do not presume to do their work for them. Very evidently they need only the encouragement of our interests, the benefit of our experience and a little financial support in getting a start upon a progressive program of church and denominational effort.

One phase of the program that is enjoying unusual response and cooperation is that of study course work for Negro lay-workers and for a good many of their pastors. In a recent year more than 1500 awards were earned by their people, covering Woman's Missionary Union work and Sunday-school and Training Union subjects. The program is promoted in their churches and also in a special school that meets every Friday evening at our Baptist Fellowship Center. About 150 people are enrolled in the eleven classes held at the center each week. The staff of teachers includes pastors and lay-workers, all of whom are qualified and faithful. All of them serve on a voluntary basis. A rather recent "graduating class" had 56 members, no one of whom had completed less than 16 books; some had completed 24, some 36, and one had qualified for the awards for the study of 40 books. All except four of the books they study are our own books published by our own publishing houses on W.M.U., Training Union and Sunday-school work. Until three years ago when this program was started they received less than 100 study course awards per year in the Louisville area.

This cooperative effort has served to encourage Negro Baptists to establish extension or mission stations in communities that are not served by Negro churches. It is also enlisting them in a work of visitation among their people who are confined to the various institutions of the city and county. Bibles, Testaments and Christian literature are distributed regularly by a large number of volunteer workers enlisted through this division of our associational program. The door of opportunity is open

wide and the response is great. Results of this cooperative effort are being reflected in their denominational organization and in plans for their work in general, together with a growing interest in the cooperative method of financing denominational enterprises.

Two joint meetings between Negro and white Baptists are held regularly. One is a joint meeting of pastors that is held once each quarter. A group of white and Negro women meet each month either at Baptist Fellowship Center or in some one of the churches, white or colored, where they put on an interesting and helpful program centered about some outstanding spiritual truth or ideal.

Surely southern Baptists have a marvelous opportunity for Kingdom service in cooperation with their Negro brethren. The door is open wide, the plan of cooperation is workable, the response is great and the results are far-reaching.



## W.M.U. Missionary Program Topics for 1948

General Theme: One World—One Savior—One Task

January	Sixty Years in Royal Service
February	The Unfinished Task in Our Homeland
March	The Christian Home, Our Immediate Task
April	"That They May Have Life"
May	Laborers Together in Our Denomination
June	Training World Workers for World Missions
July	The Rural Church and Its Needs
August	One Savior for Latin America
September	One Savior for the Negro in Africa and in America
October	Debtors to the Jew
November	One Savior for Asia and the Islands of the Sea
December	Good Tidings of Great Joy to All People

## Bible Study Topics for Woman's Missionary Union, 1948 Selected by Dr. W. O. Carver of Louisville, Ky.

January	Psa. 138 (with Incidental Use of Psa. 84:7 and Heb. 13:7-9a)
February	Josh. 13:1-7; 18:1-7
March	Psa. 78:1-7; Deut. 6:7
April	Prov. 24:10-12; Matt. 25:31, 34-36
May	John 4:34-38; I Cor. 3:5-9; Heb. 11:40
June	Matt. 28:16-20 (Cf. Matt. 11:25-30)
July	John 21:15-17
August	Acts 4:12; Heb. 4:12-16
September	Rom. 3:9-19; Gal. 3:28
October	Rom. 9:1-5; II Cor. 4:15-17
November	Isa. 45:20-25
December	John 12:23-32

# BIBLE STUDY

Dr. W. O. Carver, Kentucky

## A Song of Universal Religion Psalm 96

**T**HIS remarkable psalm is capable of being used musically in several forms. It may well have been originally a Hebrew missionary chant. Like the sixty-seventh its emphasis is on the universal quality of God's righteous and benevolent purpose for all the races of men, upon the high privilege and duty of proclaiming the sovereignty and the grace of God, upon the need of all peoples for the God who is revealing Himself in His redeemed witnesses. The ninety-eighth psalm is another with the same motif. All three stress the glorious stewardship of the grace of God, that God is winning the world through His witnesses.

This Psalm 96 is cast in the form of two rounds of three ideas interlinked in the chain of human redemption and divine glory. The ideas stand out clearly in each of the two cycles.

First Cycle: 1-6

(1) All the earth is ideally summoned to join in a new song unto Jehovah (1-2). In the first line the stress is on the new song, in the second line in the fact that the song is for all the earth. In the third line, as in the first two, the song and its praise are definitely addressed "unto Jehovah" whose name all are to bless. A fourth line calls for continuous day-by-day "showing forth His salvation".

(2) Here the people who know the Lord and have experienced His salvation are exhorted to make Him known to all (3). That is the emphasis in each of the two lines of this stanza. "Declare His glory among the nations"; make a complete work, declaring "His marvelous works among all nations".

(3) The compelling reason for all this lies in God's sole right to universal praise (4-6). Here we have three emphases, each set forth in two lines. First is the greatness of our Lord. Because of this He is "greatly to be praised" and "to be held in reverence above all gods". Next, He alone is a real God and is the Creator. Not only is He "above all gods"; as a matter of fact, what the idolaters call gods are "nothings", actually non-existent. But our God "made the Heavens" and so, of course, made all things. He is, consequently, to be worshiped by all who are in heaven and in earth.

"Honor and majesty are before Him,  
Strength and beauty are in His holy place"

Second Cycle: 7-13

(1) As before, we begin with a universal challenge to worshipful response to the worth and right of Jehovah God (7-9). The challenge in the first cycle was in two couplets; here the call is in two rounds of three lines. This is more detailed and analyzes the aspects of recognition of God. In the first trio "all the kindreds of the peoples"—note the plurals, none are omitted—three times are called upon to "ascribe unto the Lord" His due recognition, "glory and strength". This is general thus far, as if all peoples stand off and behold and acclaim the majesty of the Most High. But now in the second trio all are called to personal approach and right, individual as well as corporate, response. They are to bring an offering and come into His courts. They are to worship Him, arrayed in the symbols of holiness. Let the earth "tremble before Him".

(2) In this cycle, too, the witnesses of the Lord are to be His missionaries to the heathen, so that the vision of universal worship may become fact (10). Here, also, instead of two lines, as in the first cycle, we have three. The witnesses are to "announce among the nations" that "the Lord reigneth", that He sustains the world

and assures its permanence so that "it cannot be moved" and, as the climax of their message, that the Lord is the just and equitable judge of all peoples and judges among them all.

(3) This cycle reaches its climax in another call to universal praise (11-13). It, too, is longer than the climax stanza of the first cycle. The call is given in a series of picturesque symbolic aspects of nature in worship. The Heavens resound with gladness and the earth with rejoicing; the sea roars its deep praise and its full waters mingle all their varied music; the field exults with all its rhythm of richness; and "all the trees of the forest sing for joy before Jehovah". And the theme of all this chorus of creation's varied voices is God's gracious righteousness toward men:

"For He cometh,  
For He cometh, to judge the earth;  
He will judge the world in righteous administration  
And its peoples, all, in the faithfulness that is His very nature".



## COMMUNITY MISSIONS

Mrs. Edgar Godbold, Louisiana  
Southwide Community Missions Chairman

### Vacation Bible School

**T**HERE was nothing unusual about the day, the time or the place. The thing of importance was what was taking place—a Vacation Bible School.

All available chairs had been placed in the yard by early comers, the folding organ and flags had been set up. The stage was set, but would the actors make their appearance at the right time? The two resident workers at the Good Will Center were in great suspense as to how many children would show up after two weeks of extensive visitation.

Workers had been secured from seven Baptist churches in the city. One by one these workers began making their appearance. What a sigh of relief when, just at the time set, children of all ages began coming from all directions! The first day there were 125 present; 147 was the average attendance for the eight-day school with an enrolment of 193.

Each day at the appointed time the children marched out of the building by departments to receive refreshments as given and served by Woman's Missionary Societies from various churches. These refreshments included popsicles, ice cream, candy, chewing gum and lemonade; one little boy was overheard when he said that he came that day just to get some ice cream!

At the proper time, just before the close of the school, an evangelistic service was held for the junior and intermediate departments, the pastor from one of the Baptist churches being in charge. All were made happy when about 30 boys and girls showed much interest during the service. The interesting Bible stories, character stories, music and handwork were planned for each group. Then came the night of commencement. Many were an hour early—all with mingled emotion of joy and sorrow that the closing time had come. At the proper time the children were lined up in two rows behind the Christian and American flags and marched a block to a near-by Baptist church. The children, their parents and friends filled the church to capacity. Each one enjoyed the programs presented by the departments.

The workers all agreed that it had been an enjoyable and profitable time for them, even to the hard work that went along with it. It was their hope and prayer that it had been just as much a joy and blessing to each child that had attended.—  
Miss Mary Holman, Illinois

## BOOK REVIEW and STUDY SUGGESTIONS

Miss Willie Jean Stewart, Tennessee

### Christus Emptor

AS the title suggests, this book has to do with the bargain Christ as buyer got when He "bought with a price" those who are His. Its author, T. F. Gullison who is president of the Luther Theological Seminary, is wary of "professionalized" religion and the glib terminology in which its concepts so often are expressed. He seeks to make it work in concrete terms. "The Son of God paid heavily for something," he says, "and is entitled to what He bought".

What He bought and what He wants are "the title to the inner room" where the real self lives with its memories, motives, aspirations and achievements, together with skulking remnants of the old life which haunts the new whenever and wherever it can. He wants, too, the body as a living sacrifice. Each of us must answer for himself as to the kind of bargain Christ got in us by the measure of our self-surrender.

The book is a challenge each student must meet in the most concrete terms. It should be the stated aim of each teacher so to present the challenge and to define the terms, that each student may be stirred to more complete surrender of self with all that this involves.

**Session One—"Christus Emptor" and Chapters 1, 2.** Write on the blackboard and define the title. Read I Corinthians 6:19b-20. Follow with John 8:12. Speak briefly of the price and of the drawing power of that sacrificial love.

Use as a devotional talk chapter 1, with its Scriptures and its figure of the house. Challenge the group to acknowledge God as owner and co-tenant of all the inner life.

Lead the class to discuss what one actually is saying when one sings "I surrender all". Note differences between the word and the facts.

Raise the question of whether or not Christ paid too high a price for what He got in history and in each individual life. Discuss and add to the data given in chapter 2. Lead the group to make a two-fold application—to missions and to their own lives. Close with prayer.

**Session Two—Chapters 3-5.** Draw on the blackboard the outline of a person's trunk and head without features. Ask: "Is this what Christ bought?" Draw a small heart in the approximate location. Raise the question: "Is this all that Christ needs?" Speak of the "basket cases"—men who gave arms and legs for their country in battle and what some of them learn to do with artificial limbs. Note the courage and admiration and determination they arouse in us, by overcoming such handicaps. Contrast their sacrifice, our amputated self-giving.

Appoint three women to present the chapters on ears, eyes, tongue, respectively in whatever form they choose. Draw in these features as they are presented.

Close with a special emphasis on personal evangelism or soul-winning, in connection with the dedication of the tongue to God. Note the need for eyes to see the need and ears to hear the call for help from those who have not yet surrendered to Christ. Close with prayer of intercession.

**Session Three—Chapters 6-8.** Continue to fill in the picture of what is given to God which was started last week.

Use the three commands: Come, Follow, Go—as the basis of a devotional talk. Give special missionary and evangelistic emphasis.

Let the group make a composite list of tasks in your local situation which sorely need someone's feet at work for Christ. Show that feet too were bought with a price.

Note that not only feet but hands (chapter 8) are bought with a price. Christ has no other hands than our hands to carry out His ministries. Ask several women to give their ideas of what makes hands beautiful. Clean? As in the case of feet, list jobs waiting in your church and community for willing hands to do.

Suggest that serviceable hands and feet must wait on strengthened knees (chapter 7) for their effectiveness. Mention the importance of advancing on one's knees. Tell of pilgrims searching for peace who climb to the shrine of "Our Lady of Guadalupe" on their knees; raise the question of whether a Bible Christian should have less devotion to his Lord. Note the appropriateness of humility in posture, the peace from sharing burdens on bended knee, the strength from strengthened knees.

Ask each member of the group to name one praying person and tell what he wrought. Challenge also become pray-ers and do-ers. Note that the foot of praying can take only one short step forward until the foot of doing is brought up even, ready for the next step. Spend a period of directed prayer that the class may present their whole bodies, living sacrifices for the service of God.

**Session Four—Chapters 9, 10.** We come now to the surrender of the money which has been earned through toil and its relationship to giving our all to Christ who has bought us. Note that from the sweat of the brow, we give; in the sweat of others' brows the money is spent for the spread of the Kingdom. Let the group multiply examples. Emphasize the double investment in such self-giving. Apply to the work of your own church, to missions, to world evangelism.

Call attention (chapter 10) to the ease with which one may "save" his life only to lose it. Ask for illustrations. Note that one must be Christ-possessed or devil-possessed. Which is the self-possessed?

Call for some of the qualities of those who are slaves to sin. Contrast with these the virtues of those whom Christ has bought.

Close with a period of meditation and prayer.

### Ridgecrest Rates

All rates are per day per person, with meals. Reservations must be made in advance.

*Britt Hill Hall* \$2.75 and \$3; with Bath \$3.50

*Crestridge* \$4 with Bath

*Hillside Annex* \$3.50 with Bath

*Springdale Annex* \$2.50

*Rhododendron Hall* \$3

*Lakeview* with Connecting Bath \$3 and \$3.25; Private Bath \$3.50

*Crystal Springs Lodge* \$2.75 and \$3; with Bath \$3.50 and \$4

*Kitasuma Cottages* overlooking Royal Gorge with Bath \$3.25; with Connecting Bath \$2.75

*Florida Cove* with Bath \$3.25

*Cottage Rooms* \$2.25, \$2.50 and \$3, according to Location

*Bird Huts* \$2.25

All Rooms with Bath



*Peace Huts* \$2

\$3.25 to \$4

The management reserves the right to place more than one person in each room. Cottages for housekeeping at \$16 per week and up, according to size, capacity, equipment and location. When groups are requesting accommodations, they should include in their request the number of persons for whom they wish reservations—the type of accommodations they desire, that is: whether housekeeping or non-housekeeping if a cottage or, if requesting hotel accommodations, the approximate rate they would prefer to pay for their accommodations. Registration fee is \$1 per person for each conference, except Y.W.A. Camp which is \$2, and must be paid at time reservation is made. Make checks payable to

Ridgecrest Baptist Assembly

For information, write: Mr. Robert Guy, Manager, Ridgecrest, N. C.

# FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: American Negroes

Do you know these from memory?

1st Day—Ex. 20:3-11; Psa. 46  
2nd Day—Ex. 20:12-17; Josh. 1:1-10  
3rd Day—Psa. 119:97-105; II Kings 22:3-10  
4th Day—Psa. 122:1-9; II Kings 22:11-20  
5th Day—Matt. 5:1-7; II Kings 23:1-5  
6th Day—Matt. 5:8-12; II Kings 23:21-25  
7th Day—Matt. 7:21-27; II Chron. 17:1-16

Saved unto what?

15th Day—I John 2:25; Jer. 10:1-10  
16th Day—John 3:14, 15; Jer. 37:1-10  
17th Day—John 6:4; Jer. 37:15-21  
18th Day—John 20:30, 31; II Kings 25:1-10  
19th Day—Rom. 6:23; Jer. 39:11-18  
20th Day—Phil. 2:9-11; Jer. 40:1-6  
21st Day—Psa. 3:8; II Kings 25:11-12, 24-26

How are men saved?

8th Day—Mark 3:15; Psa. 119:10-16  
9th Day—Acts 4:12; II Kings 23:21-27  
10th Day—Acts 16:31; Jer. 1:6-10, 17-19  
11th Day—Acts 28:28; Jer. 30:1-8  
12th Day—Rom. 10:9, 10; Jer. 30:16-25  
13th Day—II Tim. 1:12b; Jer. 30:26-32  
14th Day—Heb. 5:9; II Kings 23:1-7

Who can claim these benedictions?

2nd Day—I Cor. 16:21-24; Psa. 137  
3rd Day—II Cor. 13:11-14; Rom. 12:1-7  
4th Day—Eph. 6:23, 24; II Chron. 5:1-7  
5th Day—Eph. 4:10; Psa. 19:7-11  
6th Day—Psa. 107:1-9; II Chron. 6:12-21  
7th Day—Psa. 111:1-10; Micah 6:1-8  
8th Day—Psa. 116:1, 2, 12-14; Psa. 2:2-5  
9th Day—Phil. 4:6-9; Psa. 15  
10th Day—Rev. 21:1-7; Job 1:1-5

Note: The above references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". Similarly 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 adoring thanks that from everlasting to everlasting  
"the Lord God omnipotent reigneth"

For widest possible use of S.B.C. and W.M.U. reports

In Christian humility yet assurance that we "can do  
all things through Christ who strengtheneth"

In earnest intercession that all Christians as "labor-  
ers together with God" will "serve their genera-  
tion according to the will of God" through prayer,  
stewardship of tithes and offerings, missionary  
education of youth and community missions

For faithful participation in local and associational meetings, seeking to make per-  
manent the emphasis given to them

For Southwide Y.W.A. Camp at Ridgecrest, N. C., June 19-25

For the Baptist World Alliance Congress, Copenhagen, July 29-August 3

That a host of Baptist business women and other W.M.S. members will arrange to  
attend the W.M.U. Conference at Ridgecrest, N. C., August 7-13

For world-wide peace through allegiance to the Lord Jesus Christ



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# CALENDAR of PRAYER

JUNE, 1947

Mrs. W. C. Henderson, Arizona

**S**PIRIT of God, descend upon my heart,  
Wean it from earth, through all its pulses move;  
Stoop to my weakness, mighty as Thou art,  
And make me love Thee as I ought to love  
—Grace Crowley

## 1—SUNDAY

That winning to Christ and enlisting lives  
for missionary service may be stressed in all  
summer assemblies and young people's camps  
The fruit of the righteous is a tree of life,  
and he that winneth souls is wise  
—Prov. 11:30

## 2—MONDAY

Dr. and Mrs. S. E. Ayers, Mrs. Elizabeth  
Gray, medical evangelism, Chengchow Misses  
(Harris Knight and Josephine Ward, edu-  
cational evangelism, Kaileng, China  
Thou wilt keep him in perfect peace, whose  
mind is stayed on Thee, because he trusteth  
in Thee  
—Isa. 26:3

## 3—TUESDAY

Rev. and Mrs. S. Martinez, Beeville, Rev.  
and Mrs. D. Figueroa, Ft. Worth, Texas,  
evangelism among Mexicans  
I pray Thee, if I have found favor in Thy  
sight, show me Thy way  
—Ex. 33:13

## 4—WEDNESDAY

Mrs. Susan Anderson, Miss Willie Kate  
Baldwin, Miss May Perry, Aherkuta, Miss  
Margaret Marchman, Shaki, Miss Neale C.  
Young, Ede, Nigeria, educational evangelism  
A good understanding have all they that do  
His commandments  
—Psa. 111:10

## 5—THURSDAY

Rev. and Mrs. I. Negrin, Key West, Rev.  
and Mrs. J. B. Silva, Tampa, evangelism  
among Cubans, Miss Sarah Frances Diaz,  
educational evangelism among Cubans and  
other Latin people, Key West, Fla., also  
Annie Negrin, Margaret Fund student  
A man is not justified by the works of the  
law but by the faith of Jesus Christ  
—Gal. 2:16

## 6—FRIDAY

Baptist believers in Yugoslavia, also W.M.U.  
of Interior China  
For my brethren and companions' sakes, I  
will now say, Peace be within thee.  
—Psa. 122:8

## 7—SATURDAY

Rev. and Mrs. W. W. Esote, Miss Ray  
Buster, Rio de Janeiro, Dr. and Mrs. P. C.  
Parker, Sao Paulo, Brazil, educational evan-  
gelism; also William and Noble Esote and  
Margaret Parker, Margaret Fund students  
No good thing will He withhold from them  
that walk uprightly  
—Psa. 84:11

## 8—SUNDAY

That God will guide all who attend the  
Baptist World Alliance Congress in Copen-  
hagen, July 29-Aug. 3  
All nations whom Thou hast made shall come  
and worship before Thee, O Lord.  
—Psa. 86:9

## 9—MONDAY

Rev. M. Grimaldo, Brownwood, Rev. and  
Mrs. E. Rodriguez, Kerrville, Texas, evan-  
gelism among Mexicans; also Elias Rod-  
riguez, Margaret Fund student  
Thou art the God that doest wonders  
—Psa. 77:14

## 10—TUESDAY

Dr. T. E. Holcomb, executive secretary of  
the Sunday School Board, all secretaries  
working with him; also all phases of work  
of S.B.C. promoted by the Sunday School  
Board  
Remember that thou magnify His work,  
which men behold  
—Job 56:74

## 11—WEDNESDAY

Rev. and Mrs. M. Sams, Miss Beatrice  
Glas, Miss Hazel Irene Smith, educational  
evangelism, Buenos Aires, Argentina  
Let such as love Thy salvation say con-  
tinually, The Lord be magnified  
—Psa. 40:16

## 12—THURSDAY

Rev. D. O. Alderman, Mayo, Rev. G.  
Bridges, DeFuniak Springs, Rev. A. D.  
Dawson, Clewiston, Rev. R. D. Locke,  
Bradenton, Rev. C. L. Wattenbarger, Pan-  
day, Fla., rural evangelism  
Let brotherly love continue.  
—Heb. 13:1

## 13—FRIDAY

Rev. and Mrs. E. B. Duzier, Tokyo,  
evangelism; Dr. R. O. Mills, Dr. J. P. Ray,  
Mrs. J. H. Rowe, Mrs. E. N. Walne,  
emeritus missionaries, Japan  
Because Thou hast been my help, therefore  
in the shadow of Thy wings I rejoice.  
—Psa. 63:7

## 14—SATURDAY

Rev. and Mrs. D. Caprio, Tegucigalpa,  
Rev. and Mrs. J. B. Ferrer, San Antonio de  
los Baños, Rev. and Mrs. C. Mogna, Trin-  
idad, Cuba, evangelism; also Eunice Fower,  
Margaret Fund student  
Love your enemies, bless them that curse  
you.  
—Matt. 5:44



## Calendar of Prayer for June

### 15—SUNDAY

Woman's Missionary Union Conference including Business Women's Circles, Ridgecrest, N. C., Aug. 7-13. Mrs. W. E. Saltee, missionary emerita, China.

The Lord direct your hearts into the love of God and into the patient waiting for Christ. —1 Thess. 3:5

### 16—MONDAY

Rev. and Mrs. J. H. Ware, Miss Rose Marlowe, Miss Hannah F. Saltee, Shanghai, Miss Sophie Lannan, Soochow, educational evangelism, Dr. J. V. Dawes, Dr. and Mrs. J. Lake, energetic missionaries, China. I thank my God through Jesus Christ for you all. —Rom. 1:8

### 17—TUESDAY

Rev. and Mrs. I. DiMaggio Du Quoin, Miss Helen Lambert, Granite City, Rev. and Mrs. H. J. Mikhalchuk, East St. Louis, Miss Ruby McGehee, Christopher, Ill., evangelism among many nationalities. Be thou an example of the believers. —1 Tim. 4:11

### 18—WEDNESDAY

Rev. and Mrs. J. E. Lingerfelt, Miss Pauline White, Jaraguara, Miss Alberta Steward, Recife, educational evangelism, Rev. and Mrs. O. P. Maddox, Dr. R. E. Pettigrew, emeritus missionaries, Brazil, also David Maddox, Margaret Fund student. God, being rich in mercy, for His great love made us alive together with Christ. —Eph. 2:4-5

### 19—THURSDAY

Young Woman's Auxiliary, Camp Ridgecrest, N. C., June 19-25. Walk in love, as Christ also hath loved us. —Eph. 5:2

### 20—FRIDAY

Rev. N. Green, Rev. R. Gresham, Rev. J. R. Hite, Rev. R. A. McKay, Baltimore, Md., Miss Elizabeth Taylor, Louisville, Ky., special evangelism. Teach a just man and he will increase in learning. —Prov. 9:9

### 21—SATURDAY

Rev. and Mrs. H. R. Littleton, Kumasi, Rev. C. W. Knight, Oshomocho, 22 Miss Elizabeth Truly Abekuta, Nigeria, educational evangelism, also Mary Littleton, Margaret Fund student. The people among which thou art shall see the work of the Lord. —Ex. 34:10

### 22—SUNDAY

That stewardship, including tithing, may be emphasized in all SBC churches, as God's way of promoting the Kingdom. Bring sacrifices and thank offerings into the house of the Lord. —1 Chron. 29:31

### 23—MONDAY

Rev. J. P. Carter, Louisville, Ky., Rev. R. Schultz, Evansville, Ind., Rev. R. Moore,

Memphis, Tenn., Rev. T. Stanfill, Little Rock, Ark., city evangelism.

Re give power to the faint and to them that have no might. He increaseth strength. —Isa. 40:10

### 24—TUESDAY

Annual meeting of Woman's Missionary Union, Auxiliary to Mexican Baptist Convention of Texas, Edinburg, June 24. Lift up thy voice with strength. Lift it up, be not afraid. —Isa. 40:4

### 25—WEDNESDAY

Dr. and Mrs. J. T. Williams, Miss Isabelle Coleman and Pearl Johnson, educational evangelism, Shanghai, Dr. and Mrs. J. W. Lowe, Dr. J. R. Sumner, emeritus missionaries, China. The Lord will come with strong hand and His arm shall rule for Him. —Isa. 40:10

### 26—THURSDAY

Rev. L. Flores, Bexton, Rev. and Mrs. P. Flores, Kingsville, Rev. and Mrs. Arnulfo Lopez, Gonzalez, Texas, evangelism among Mexicans.

Thou hast commanded us to keep Thy precepts diligently. —Ps. 119:4

### 27—FRIDAY

Rev. and Mrs. S. D. Davis, Fortaleza, Rev. and Mrs. J. A. Tumbin, Natal, educational evangelism, Dr. and Mrs. C. D. Hardy, medical-educational evangelism, Manaus, Bra. all, also John and Ann Tumbin, Jo Ann Hardy, Margaret Fund students. To rejoice in his labor, this is the gift of God. —Ecc. 5:18

### 28—SATURDAY

Miss Minnie Graves, Miss Gladys Keith, evangelism, New Orleans, La., Miss Fannie Taylor, missionary emerita of Home Mission Board. Thou art a gracious God and merciful, slow to anger and of great kindness. —Jonah 4:1

### 29—SUNDAY

That the importance of Christian education may become a deep conviction in the hearts of Christian parents and that Baptist colleges and schools be given the support of Baptist people.

The entrance of Thy words giveth light. —Ps. 119:130

### 30—MONDAY

Miss Jennie L. Green, educational evangelism, Miss Lucy Wright, medical evangelism, Wuchow, Miss Blanche Bradley, medical evangelism, Miss Bonnie Jean Ray, evangelism, Pingto, China. In Thy name we go against this multitude. —1 Chron. 18:11

Attended W.M.U. Training School

Attended Southwestern Training School

Attended New Orleans Baptist Theol. Sem.

Former Margaret Fund Student

On Foreign

## They Come with a Song

Did you feel that way about it too—you hundreds of southern Baptist women who visited Havana after the Convention in Miami last year? Did your hearts leap for joy when you heard our Cuban congregations in the Baptist Temple sing? They were not just on dress parade either!

The first time I heard them was on a hot Sunday evening in September and there was such whole-hearted outpouring of devotional song that I half expected the tall ceiling to open to receive into the Heavens their fervent praise. Have they so much better voices than we of the average congregation in the United States, I thought, or have they more genuine Christianity? Is it just because the language is so musical? Is it because so many men's voices are heard in the melody? Is it because so many are singing from memory? Is it because of the good acoustics? I did not try to answer. All I knew was that my heart was filled with joy at the prospect of working with these obviously talented people.

Then the praying caught me. The deep spirit of gratitude was unmistakable. Suddenly it dawned upon me that those rapidly and oft-repeated words were "Te damos gracias" ("We give thanks to Thee"). For the first time in my life I knew the difference between the "spirit" and the "understanding". How happy I was that the first sentence I had understood in Spanish was "Te damos gracias"! There I had at least a partial answer to my questionings. Why shouldn't they sing when they are giving thanks?

Tonight, at the beginning of my second year among them, I know how deep is their gratitude. As I stand here, joining fearlessly in singing "Cuba para Cristo" ("Cuba for Christ"), I need only to look about me to be assured that a man's song of thanksgiving does not depend upon the "abundance of things which he possesseth".

There in our pulpit stands a man triumphantly singing. For forty-two years these people have had his singing example. At the right and almost on a level with the pulpit stands the senior choir. That devoted missionary from Alabama, Mrs. H. R. Moseley of Selma, has left an indelible impression upon them—how confidently they sing. Just above them in our classroom balcony stands the young people's choir. Here several nationalities and three racial groups are represented. Most of them come from homes of abject poverty but—just listen to them sing! Sitting by the piano is the violinist who seems to have forgotten entirely the pain in his badly twisted legs, as his clear singing tone holds the group to perfect pitch.

All over the congregation are men and women in work clothes standing beside those faultlessly dressed. Among the better dressed ones are our own Seminary men and Training School girls—and they are better dressed only because of the generous gift of southern Baptist women—of course they sing. There, in the center front, stands a family of six whose rice and beans barely stretched for the day. When the service is over they will climb to their poorly ventilated one-room home, by a crooked stairway that warns with every step. Just back of them stands the little eighty-year-old real lady who wears a hat and, not far away, that woman whose eyes never open except when she tilts her head backward. There at the right front stands the erect form of a man totally blind, whose face is as the face of Stephen when he saw the Heavens opened. At his right stands a couple who waited twelve years to get enough money to buy their marriage license. All are heartily singing.

The handsome young physician toward the center rear is standing beside a man who sells trinkets on the street corner. That beautiful young woman, a few seats up, is a practicing lawyer; the woman beside her is a housemaid. There stands a little Mexican woman who is "a fool for Christ's sake". There is a tall Jamaican; there, an Ukrainian family; there an American missionary; and here a pretty Chinese girl—they are all singing too.

(Concluded on Page 18)



## B.W.C. Quiz Program as to Ridgecrest Conference, August 7-13

1—What is the purpose of the B.W.C. Conference?

Ans.—To provide an opportunity for southern Baptist business women to gather in a delightful place to learn more about Business Woman's Circles, to meet other business women with the same ideals, to hear missionaries and to enjoy a delightful vacation inexpensively.

2—What should one do now in preparation?

Ans.—Make arrangements to have your vacation August 7-13 inclusive. Write to Mr. Robert Guy, Manager, Baptist Assembly, Ridgecrest, N. C. for a reservation according to your preference.

3—What does it cost?

Ans.—(See rates on page 11.)

4—What does one wear?

Ans.—Just what you wear in the office or schoolroom! You will need comfortable walking shoes, sweater, raincoat and loose clothing if you plan to hike or participate in scenic trips, you will know what to have for an afternoon tea, the evening services and for Sunday. A light weight coat and galoshes are often needed!

5—What does the program include?

Ans.—Bible hour, methods conferences and mission study classes in the mornings, recreational activities and social features in the afternoons, vespers and inspirational missionary addresses in the evenings. Among the speakers will be Dr. W. O. Carver, Dr. Walter P. Binns, Dr. Alfred Carpenter, Dr. Everett Gill Jr., Mrs. Wilfred C. Tyler and many women home and foreign missionaries.

6—Who will be there?

Ans.—Baptist business women from all over the south, also state W.M.U. executive secretaries, other state and southwide W.M.U. leaders, many missionaries. Since the B.W.C. Conference is held in connection with the W.M.U. Conference a host of non-business W.M.S. members will also be present.

7—Who is responsible for making plans for the week?

Ans.—In general, Miss Kathleen Mallory as W.M.U. executive secretary, Miss Mary Christian as B.W.C. promoter acts as director of the B.W.C. Conference.

8—When does the conference begin? When end?

Ans.—The first session will be on Thursday night, August 7. The last session will be on Wednesday night, August 13.

9—When will we have opportunities to meet the missionaries?

Ans.—In the classes where they will participate in informal discussion each day, at an afternoon tea, at other recreational periods etc.

10—Where is Ridgecrest?

Ans.—In the Blue Ridge Mountains of western North Carolina, about twenty miles from Asheville, four miles from Black Mountain.

11—Where do we stay when we get there?

Ans.—In the several hotels or huts as one's desires and money allow.

12—Where do we eat?

Ans.—All eat in the dining hall together, whether they stay in hotels or huts.

13—Where are classes and conferences held?

Ans.—The general meetings are held in the large auditorium, the B.W.C. Conference in the Auditorium Annex, classes and smaller groups in conference in the class-rooms of these two buildings. Let us meet each other there, August 7-13.



## Business Woman's Circles

Miss Mary Christian  
W.M.U. Representative

**Aim:** To help the business women view the American Negro without prejudice and see what each can do to help solve the "race problem" in the south.

**Preparation:** Read the program material in this magazine carefully (pages 20-27). Refer to the W.M.U. magazines for young people for further information, also to current mission books on the American Negro and those in the public library on Negro history and biography. Pray earnestly for the guidance of the Holy Spirit in your preparation and for a consciousness of His presence in the presentation. Urge each member to come in the spirit of prayer.

Have the place of meeting attractively decorated with summer flowers. Urge the social committee to be there early to welcome the members. Arrange with the music committee for appropriate music.

Two suggestions are offered for the program covers: the program chairman may have still another she prefers instead of either of these: (1) Make the program covers of black paper in the shape of a question mark. Write on them in white ink the words: "How do you treat the Negro?" or "What do you know about the American Negro?" (2) Have on the program cover the outlined map of the south. In the center of the map draw four stick-figures of men or paste four pictures cut from magazines. Have three of the figures white and one black. At the top of the map over the figures print the words, "Meet the American Negro". At the bottom of the map, below the figures, print the words: "Every fourth person in the south".

**Presentation:** Use as a theme for the program the thought suggested in the last paragraph of the program material, "Looking at the Stars". Let the program presentation center around a large outlined map of the south. In the upper right-hand corner draw or paste a large star. In the lower left-hand corner paste or draw a picture or outline of a Negro. Sketch a highway from the Negro to the star. Along the highway draw large boulders. On the first print "Slavery", on the second "Discriminations", on the third "Ignorance and Poverty", on the fourth "Sin".

**Introduction** By Program Chairman

The program chairman will use as her introduction the last paragraph of the program material. She will explain: 1—that there have been and still are many stumbling-blocks along the way as both Negro and white Christians try to work together, to live the abundant life, to keep their eyes upward toward the stars, 2—that in this program they will try to see how some of the stumbling blocks can be changed to stepping-stones on the Christian Way.

**Talk—Stumbling-blocks on the Way**

Ask a member to discuss the stumbling blocks of Slavery, Discriminations, Ignorance, Poverty, Sin, as given on the poster. Use as source material the first section in the program material, "Meet the American Negro".

**Talk—Stumbling-blocks or Stepping-stones?**

The program chairman will present this by using as her material the topic "A Problem and a Challenge", showing how Christians are trying to meet the challenge to change the stumbling-blocks into stepping-stones. She will then present four members who will tell what is being done to help.

**Talk—Christian Negro Leaders Change Stumbling-blocks to Stepping-stones**

The B.W.C. member who discusses this will tell the story of Mary McLeod Bethune. As she does so she will paste or thumb-tack on the poster over the two boulders or stumbling-blocks, on which are written Slavery and Discriminations, two stepping-stones on which are the words, Christian Leaders and Justice.

**Talk—Negro Baptists**

The member who discusses this will tell of the cooperative work of the Home Mission Board with the Negroes and of the life of Dr. Riley, the last two topics in the program material. As she does this she will place over the boulder that is marked, "Ignorance", the stepping-stone marked "Education", and over the one marked, "Sin", a stepping-stone, marked "Love".

**Closing Devotional Thought**—Use as a devotion the Scripture and discussion given on page 8. Have a Negro spiritual sung at the close.

## 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 Window of F.W.A.*, *World Comrades*, *Ambassador Life*, each \$1 a year from the same Birmingham address; *The Commission*, 50c a year from Baptist Foreign Mission Board, Richmond 20, Virginia; *Southern Baptist Home Missions*, 25c a year from Baptist Home Mission Board, Atlanta 3, Ga. Each one participating in the following program should have access at least to the magazine in which her article appears. (See also page 54 of 1947 W.M.U. Year Book and page 17 of this magazine.)



### Topic: State and Associational Camps

**Devotional Theme:** "Come ye apart and rest awhile"—*Mark 6:30-32*

**Camp Fellowship** (See article in June issue of *World Comrades*.)

**Camps and Recreation** (See article in June issue of *Ambassador Life*.)

**Camper's Dream** (See article in June issue of *The Window of F.W.A.*)

**Home Missions and Ridgecrest** (See article in June issue of *Southern Baptist Home Missions*.)

**B.W.C. Quiz Program** (See page 16 of this magazine.)

**Y.W.A. Is Radio Active** (See article in June issue of *The Window of F.W.A.*)

**The Romance of Missions** (See article in June issue of *Southern Baptist Home Missions*.)

**The Baptist World Congress** (See article in June issue of *The Commission*.)

**Editorial** (See page 3 of this magazine.)

**From Missionaries** (See pages 4, 6, 15 of this magazine.)

### They Come with a Song (Concluded from Page 15)

Is everybody singing? I look more closely. Over there is a frail little woman whose song is being interrupted by a fit of coughing—yes—and, looking toward the door, I see a number of strangers who have come in from the busy street. They do not know the songs of the Gospel—some of them are following the words. It is not too much to hope and to expect that they will come to know the Christ, the source of our gratitude, as others have come to know Him through the glorious singing of our Cuban congregation. "Te damos gracias!"—*Mrs. Frank K. Pool, Home Board Missionary, Havana, Cuba*

## Program Plans

Prepared by Miss Myrtle Samu, S. C.  
W.M.U. Training School, Louisville, Ky.

**Purpose**—To help us realize anew the debt we owe to the American Negro; to help us be aware of conditions which exist among our brothers, the Negroes; to help each of us resolve in our hearts to treat the Negroes with whom we come in contact as our brothers; to help each of us be so stirred about the conditions that exist that we will help relieve the distress of the Negroes among us; to help us love our neighbor—the Negro—as we love ourselves.

**Preparation**—As always the Program Committee should plan the program after careful and prayerful study. In assigning the seven parts, which should be done well in advance, the prayer following any of the parts should be so mentioned on that part's assignment, asking the one who takes that part to pray specifically for that purpose or to ask someone to do it. Do not skip any of the four prayers mentioned. In assigning the parts, it would be well to keep in mind those who are concerned about the Negro question and to assign the parts to those you know are interested in helping the Negro. For program material see pages 20-27.

**A Suggested Poster:** On a large white cardboard draw or paste a picture of a Negro woman who is hoeing or picking cotton. Write in large black letters above the pictures these words: "She is my sister". Underneath the picture write or print the words from Psalm 67:2. Also be sure to state date and hour and place of the W.M.S. meeting, with an invitation to be present. This poster should be displayed in a prominent place for several days before the meeting.

**Postal cards**—on which has been drawn an outline picture of a cotton-boll, with the date, time and place of the meeting put inside the cotton-boll—can be mimeographed easily and addressed to the members and prospective members of the W.M.S. It would be a good idea to have the cards reach them just a day or so before the meeting.

**Presentation**—Use all of the program material. On the table in the front of the room place an American and a Christian flag. Let the president call attention to the fact that both blacks and whites are under the same American flag and that it is our desire that all should be under the Christian flag too. If available, it would be well to have on hand for display any books or good literature which have been written by American Negroes. As the meeting begins, the pianist may play softly in a reverent attitude some good Negro spirituals such as "Steal Away to Jesus", "Lord, I Want to Be a Christian".

Each part should be told in an interested manner, with feeling and with real concern for the Negro. If the article about Mary McLeod Bethune is given to some very active person, perhaps she would like to make the biography more impressive by displaying a map she has made of the places mentioned in the article, for instance, a map containing an outline picture or pasted picture of a cabin placed in lower South Carolina, an academy in North Carolina, a schoolbuilding in Savannah, Georgia, and a larger building representing Bethune-Cookman College in Florida would draw attention and help to fix these facts in the minds of the listeners. Each person giving a part should keep in mind the purposes of the program and realize that by making her part impressive she can better influence her listeners.



# PROGRAM MATERIAL

Mrs. C. D. Creasman, Tennessee

**THEME for YEAR: The WORLD'S PEOPLE TODAY**

**TOPIC for MONTH: AMERICAN NEGROES**

Hymn—Love Divine All Love Excelling

Bible Study—A Song of Universal Religion—Psalm 96 (See page 8.)

Prayer that we may have a new realization that Christianity is a universal religion

Hymn—Help Somebody Today —Meet the American Negroes

A Problem and a Challenge

Prayer that we may meet the challenge of the American Negro with the Christian spirit

Hymn—Where Cross the Crowded Ways of Life

Mary McLeod Bethune —Negro Baptists

Prayer for all the work of southern Baptists among Negroes

Ralph Waldo Riley —Looking at the Stars

Hymn for the Year

Prayer that the American Negroes may be won to Christ

## MEET the AMERICAN NEGROES

It seems almost absurd to invite southern women to "meet the American Negroes". You exclaim: "Why, I've known American Negroes all my life! They nursed me when I was a baby. They played with me when I was a child. They have served me in my kitchen, laundry and garden. Of course I know the Negroes". While all of this is true with the average southern woman, there are probably many things about the American Negroes which even we women, who live in Dixie, do not know. Do we know how our Negro neighbors live? Do we have a sympathetic understanding of the hardships and discriminations which they endure and of the influence which these have on their lives? Do we appreciate their achievements and their contributions to American life? Do we know what they are thinking today, their attitudes toward their white neighbors, the movements among them which are arousing the concern of thoughtful people? An honest answer to these questions reveals the fact that we do not know all that we need to know about our black neighbors. So we welcome the opportunity to meet the American Negroes that we might know them better.

Negroes have been a part of the history of this country almost from the time when the white colonists began coming to its shores. Negroes came to this land even before the Pilgrims. Yes, only twelve years after the founding of the Jamestown Colony and a year before the landing of the Pilgrims at Plymouth, the first Negro slaves, twenty in number, were sold to the Jamestown colonists. This was but the beginning of the thousands who were brought and sold to white Americans and of the millions who have through the years played a large part in the agricultural, industrial, economic and—yes, we may add—in the cultural, social, religious and political life of our nation. They now number 13 million, which means that almost every tenth person in our population is a Negro. In spite of the fact that there has been a great migration of Negroes to the north, there are still eleven million in southern states, which means that every fourth southerner is a Negro.

**Their Condition**—The lot of the Negroes in America has not been a very happy one. For over two hundred years they were slaves. While without question there were many good Christian masters and many happy Negroes in slave days, slavery

as a system is fundamentally wrong and brought to the Negroes humiliation, degradation and much suffering. Since their emancipation they have been a minority group, living in the midst of people of another race superior to them in number, wealth, influence and power and considering themselves superior in racial characteristics and ability. Such a situation could not fail to be a difficult one for the Negroes. Then, after two hundred years of slavery, the Negroes were not prepared psychologically or educationally to take their places as citizens of our country; so their development has of necessity been gradual and fraught with many difficulties of adjustment. On the other side the white people, after two hundred years of ownership of Negroes, looking upon them as their property, inferior and servile, have found it difficult to grant to the Negroes the rights and privileges of American citizens and to treat them as brothers in the great family of humanity.

So we find the American Negroes today still looked upon as inferior people, intended to be "hewers of wood and drawers of water". Victims of a color-caste system, they suffer injustices and discriminations hard to explain in a land boasting of its democracy.

As we examine the condition of our Negro neighbors we find them discriminated against at every point—in housing, in schools, in hospitals, in public utilities, in industry, in travel. In the rural communities the Negro owns the most run down farm or tills the land of a white man as a poorly paid share-cropper. In the cities he lives in the worst sections, "where the streets are the roughest, the sanitary conditions the worst, police protection the poorest and public service of every type the most inadequate". In the economic world he is still a slave, poorly paid, "the last to be hired and the first to be fired". If he is sick, the medical and hospital service at his disposal falls far below the standards for white people. If he travels, his accommodations are the poorest. If he is accused of crime, he has no assurance of receiving justice in the courts. Although an American citizen, he is often denied the right to vote.

We are told that today, out of every hundred Negroes, ninety are unskilled and forty-one have been able to get less than five years of education. In southern states about \$17 is spent yearly for the education of each Negro child against \$49 for each white child. All of this is unfair, undemocratic and certainly not according to Christian American principles of "liberty and justice for all".

**Their Achievements**—In spite of their hardships and the pattern of discrimination which has been against them in American life, the progress of the Negroes since their emancipation, less than a century ago, has been remarkable. In slavery Negroes owned no property; today their property holdings are valued at three billion dollars. They operate 1,100,000 farms and own 800,000 homes. Negro insurance companies carry half a billion dollars worth of insurance, and there are close to 100 Negro banks.

When the Negroes were set free, less than five percent could read simple sentences and write their own names. Today Negro literacy has climbed to 85 percent. During the last six years 20,000 Negroes have been graduated from colleges and universities and about 250 have received the Ph.D. degree. Negroes publish several hundred newspapers and magazines, many of them being very creditable. In the professions are 66,000 Negro teachers, 17,000 preachers, 3500 physicians, 1600 dentists, 6000 nurses and 1000 lawyers. Over one million Negroes are workers in the mechanical and manufacturing industries of the nation, and still more are engaged in agriculture.

Many illustrious Negro names shine on the pages of American history. Benjamin Banneker, the Negro astronomer and mathematician, was one of the six commissioners planning the city of Washington. Mathew A. Henson, a Negro chosen for "his adaptability, fitness and loyalty", was with Commodore Robert S. Peary in his discovery of the North Pole and in seven other polar expeditions. Professor George Washington Carver is recognized as one of the world's greatest scientists. "Through his loving understanding of nature and his magic with sweet potatoes and peanuts, he helped to free the south of its peonage to cotton and to bring new wealth to the

region". There are the educators: Booker T. Washington, Mordecai Johnson and Mary McLeod Bethune. There are the musicians: Roland Hayes, Paul Roberson and Marian Anderson. There are the writers: Paul Lawrence Dunbar, Langston Hughes and Richard Wright. There are hundreds of others—lawyers, doctors, preachers, athletes, architects, artists—Negroes who are nationally known because of their achievement in their chosen vocations.

Added to the achievements of these Negroes classed as "great" must be mentioned those of the millions of just ordinary Negroes, who as laborers in our fields, factories and homes have made their contributions to the wealth and well-being of the American people. And surely we must remember that Negroes did their part to help win the last war. Contemplating all of these contributions made by the Negroes to American life we can agree with the writer who says: "The Negro is not a menace to America. He has proved himself worthy of confidence. He has been and may continue to be a blessing. In the years that are to come he needs the help of those who have voices of influence. He needs only that we remove unnecessary barriers out of his way and give him a chance to demonstrate that under God he is a man and can play a man's part".

#### A PROBLEM and a CHALLENGE

**T**HE American Negroes of today present a great problem and a great challenge—a problem which we must solve for the welfare of our nation, a challenge we must meet if we are true to Christian ideals of brotherly love.

The Negroes are a problem because they are changing. They are realizing their position of inferiority and are becoming ambitious to rise and take a place of respect and honor in the land which is their home. They are no longer willing to be in the servant class, exploited and discriminated against by the superior people whom they serve. They are no longer willing to live in hovels; to work for smaller wages than are given the white man; to ride in poor coaches while the white people enjoy their Pullman cars, to have their children in dilapidated school buildings while the white children enjoy perfectly equipped buildings—to suffer all of these discriminations which the race has had to suffer for many years. They have helped to win a war for democracy; now they want a demonstration of this democracy on their behalf. They have fought for freedom; now they want freedom from exploitation and discrimination.

The Negroes are a problem because the white race is not willing to change its attitude toward the colored race. As Dr. Maston says, in *Of One*: "The new Negro faces an old white man". The racial attitudes of the white people have not kept up with the development of the black people. For so long we white people of the south have looked upon the colored people as our inferiors, the servant class in our midst to be used for our comfort and enrichment. We like the Negro "in his place"; but, to quote Dr. Maston: "His place is down by the railroad tracks, in the alleys in the cotton-patch, over the wash-tub, doing the dirty work for the aristocratic whites". The changed Negroes are making their demands and because the white people, both in the north and in the south, are not ready and willing to meet those demands there are race riots, lynchings and other demonstrations of racial feeling unworthy of Christian Americans.

It must be said that there is some right and some wrong on both sides of this racial problem. The Negroes, influenced by rabid agitators, are often unreasonable in their demands and are led to deeds of violence which hurt their cause. On the other hand, white people also are often unreasonable in their refusal to grant demands that are only just and right and in hours of agitation are led to deeds against the Negroes unworthy of their Americanism. Both races need to study the problem together, each group seeing where it is wrong and, by mutual understanding and cooperation, finding a place where all can agree for the well-being of both races.

This problem of the American Negroes presents a challenge to our Americanism and to our Christianity. As a nation, we have taken a stand in the world for ideals

of freedom and justice. Our treatment of the Negro is a test of those ideals. What right have we to go forth to fight the battles of freedom and keep a race in economic bondage at home? What right have we to boast of saving the world for democracy and have in our own midst a group of people who do not share in the privileges of our democratic government? The world watches our treatment of the Negro to see if we live up to our American ideals.

A Negro soldier, ready to be sent to the Pacific area of war, said: "I will probably die on the battlefield. If I do, above my grave should be these words:

"Here lies a black man  
Killed by a yellow man  
For the sake of a white man"

America must see that the black man, as well as the white man, profits by the sacrifice of those who died for American liberty. And by so doing we will be helping the world to solve the problem of race which looms as a dangerous omen on the horizon of world peace.

#### MARY McLEOD BETHUNE

**S**IXTY after the end of the War between the States there was born in a Negro family of South Carolina a little girl who was destined to become a great leader among her people. The father, mother and eight other children had been slaves on the McLeod and McIntosh plantations and, on being freed, took the family name McLeod. The new baby was given the name Mary Jane. She was the first child to be born in freedom, but after her came eight others making her the middle child in a family of seventeen.

Like all other Negroes, the McLeod family was very poor in those first years of their freedom, and little Mary had to work in the rice and cotton fields along with her parents and the other children. She says that when she was nine years old she could pick 250 pounds of cotton in a day. The family lived in a two-room shack which became more and more crowded as more and more children were born. But they were God-loving people, and there was always in the little cabin "prayer and praise and deep simple faith".

When Mary was still a very little girl, she noticed the difference between white and black people and began to wonder what made that difference. She came to the conclusion that it was because white people could read and Negroes could not, and there was born in her heart the determination to go to school and learn how to read. When opportunity was offered, to school she went, first in her own community and then to an academy in North Carolina. By the time she finished the academy she felt called to go as a missionary to Africa, so she went to Moody Bible Institute to take a Bible course.

When no opportunity opened for her to go to Africa, she began to see that the Africans in America needed Christ and schools, even as did those in Africa. So she began her teaching career, answering the call wherever the field seemed needy and fertile. An ambition began growing in her heart to build a school of her own, a school which would not only teach the three R's but would also meet the basic needs of the newly freed race, giving them "the simples of farming, of making decent homes, of health and plain cleanliness".

While teaching in Savannah, Georgia, Mary McLeod met and married Albertus Bethune, a fellow-teacher. She dropped out of teaching for one year to bear and tend a son. But she did not let her duties as wife and mother turn her from her life's work and ambition.

The time came when Mrs. Bethune went to Daytona Beach, Florida, and started her long-dreamed-of school. A small start it was, for she had only \$1.65 in money, and five girls and her own son were the only pupils in the shabby four-room cottage she borrowed for a school building, promising to pay rent if she could.

Mrs. Bethune is quoted as saying: "Nothing comes without faith and prayer. And nothing in my life has ever come without sweat too". Mrs. Bethune certainly did the praying and had the faith, for many many times she prayed for food and other necessities for her school work, and they came. But she also knew how to work. And so by faith, prayer and work Mrs. Bethune's project grew from a little primary school to one of the important colleges of the deep south, with a plant valued at over a million dollars. At first it was a school for girls only, but in 1922 it was merged with a Methodist school for boys at Jacksonville and was called Bethune-Cookman College.

Besides this school, Mrs. Bethune has made other valuable contributions for the advancement of her race. In 1934 she was called by President Roosevelt to direct the colored division of the National Youth Administration and for eight years was "the vigorous and colorful leader of this project which gave to hundreds of thousands of colored youth the only education they could hope to get".

In 1935 Mrs. Bethune organized the National Council of Negro Women, having as its purpose to improve the conditions of Negroes and to provide better race relations. In this council is affiliated almost all of the Negro Women's Clubs of the country with their 800,000 members. Thus did Mrs. Bethune become the leader of all colored women of America. It must be known, too, that she is a real Negro boasting that in her veins is "not a drop of any blood but Africa".

A simple story gives the secret of Mrs. Bethune's power and abundant life. Some years ago she sat with others of white and black races in a meeting of the Interracial Commission in Atlanta. When a day of hard thinking, planning and discussion was almost over and every one was dead tired, the chairman said: "Suppose we have a song before we go home for the night". There was a pause, then from one side came a low, sweet voice singing:

Lord, I want to be a Christian  
In my heart, in my heart.

Others joined in, with the clear strong voice of the first singer rising above all

"In my heart, in my heart;

Lord, I want to be a Christian in my heart".

That first singer was Mary McLeod Bethune—a woman who has been able to do mighty works because she is a Christian in her heart.

#### NEGRO BAPTISTS

SOMETHING over a year ago, a delegation from evangelical churches of the United States visited President Truman to voice a protest against the government's maintaining a representative at the Vatican in Rome. In the group were Dr. Louie Newton and a Negro Baptist leader. Each member of the delegation introduced himself to the president. At the end of the row sat Dr. Newton and the Negro, side by side; and Dr. Newton tells that as he introduced himself he said: "Mr. President, this Negro brother and I represent twelve million Baptists in the United States, of which you are one". Dr. Newton says that the president started as with surprise, saying: "Repeat that, please". Again Dr. Newton said: "This Negro brother and I represent twelve million Baptists in the United States, of which you are one". Then with a smile the president said: "You make me proud to be a member of so large a group".

Yes, there are twelve million Baptists in the United States—about 6½ million southern Baptists, 1½ million northern Baptists and 4 million Negro Baptists. This makes the Baptist the largest evangelical denomination among both the white and black races. Certainly Baptists predominate in the Negro race, for the four million Baptists comprise over two-thirds of all the Negro church members in our country. Even with all the efforts Catholics have made and are still making to gain converts among Negroes they still can claim only about three hundred thousand Negro Catholics.

These startling statistics lay the Negro problem largely at the door of the Baptists, especially of southern Baptists. Over six million southern white Baptists and almost four million Negro Baptists living together in southern states can by right Christian attitudes and conduct do much to produce right relations between the two races.

Our Home Mission Board is conducting constructive missionary work among the Negroes. Most of this work is educational—the training of Negro preachers and leaders. There are Negro preachers in abundance, but the trouble is that so few of them are prepared for their work. For illustration: in Georgia, where there are four thousand Negro Baptist ministers, less than one hundred have had any college training, and the largest percent are below high school and grammar school level. Now that young Negroes are going to school and the educational status of the race is rising year by year, it is absolutely necessary that our Negro Baptist preachers be better educated if they hold the place of leadership among their people.

To meet these needs our Home Mission Board has a plan of placing teacher-missionaries in the Negro Baptist schools of the south. We now have twenty-four of these in twenty-three schools and colleges. Then, to meet the needs of the older preachers who cannot go to school, institutes are held in the different schools from time to time. Through these over a thousand Negro preachers were reached last year.

The Home Mission Board also conducts a city mission program for Negroes. This program attempts to provide a better ministerial and lay leadership for Negro churches, as well as to promote the denominational life of Baptist churches. We have city mission workers among Negroes in Atlanta, Baltimore, Dallas, Louisville, Mobile, Memphis, Oklahoma City and Morgan City, La. The worker is employed upon a full time basis to work with churches and denominational organizations of the city. These city mission workers seek to raise the level of training for the churches and Negro life in general. This must be done if the Negro church life is enriched and serves the needs of the people". (See article on page 6.)

A splendid aid in the education of Negro preachers is the American Baptist Theological Seminary, located in Nashville, owned and operated jointly by the Southern Baptist Convention and the Negro Baptist National Convention. Connected with this seminary is a training school for young Negro women. The enrolment of this institution has never been large, mostly because of lack of room. Plans for new buildings will make possible a much enlarged attendance and greater efficiency in the work offered.

#### RALPH WALDO RILEY

AMONG today's Negro leaders of marked ability and wide influence is Dr. Ralph Waldo Riley, the president of the American Baptist Theological Seminary. He was born just at the turn of this century on January 12, 1900, at Valdosta, Georgia. He received his grammar school education at Valdosta and later attended high school at Chaffin University, Orangeburg, S. C., and at Florida Memorial College in Live Oak.

Dr. Riley was converted at the age of fifteen and became a member of a missionary Baptist church. In 1920 he felt called into the Christian ministry and was ordained in 1922. While still in high school he organized the Florida Christian Student Council and served as pastor of a church.

In 1926 this promising young minister entered Morehouse College. Outstanding were his honors as a college student. In his freshman year he was elected as national student representative of the Young Men's Christian Association of America to represent Negro students in the World's Older Boys' Conference at Helsingfors, Finland. This afforded him the privilege to travel and visit most of the Nordic countries before returning to the United States.

He graduated from Morehouse in 1930, receiving an A.B. degree. Among his honors was an award recognizing him as the "Best Man of Affairs" in the college.

Since then he has received a master's degree from the Atlanta University and the degree of Bachelor of Divinity from Gammon Theological Seminary.

Dr. Riley's avenues of service have been numerous: while in college he organized the Georgia Y.M.C.A. Conference for Negroes and the Interracial Student Council in the city of Atlanta. He has been pastor of important Negro churches in Georgia and Alabama and has also served in places of leadership in the Negro Baptist denomination. For two years he was secretary of the Benefit Board of the National Baptist Convention U.S.A. Inc.

In 1944 Dr. Riley became the fifth president of the American Baptist Theological Seminary. In this position he is proving himself to be an able and progressive leader. In his first year of service the seminary had only two buildings, five faculty members and forty-seven enrolled. This year there are five buildings, twelve faculty members and 111 enrolled. Dr. Riley has great dreams for the growth of the seminary. By 1950 he plans to have a chapel-library, a president's home, home for teachers and married students, a faculty of twenty-five and an enrollment at a figure far above the three hundred mark. The Baptists of the south, both white and Negro, can rejoice that a man of Dr. Riley's attainments and consecration is at the head of the institution, charged with the education of Negro preachers and other denominational leaders.

#### LOOKING at the STARS

THE Negro poetess, Jessie Fauset, tells how when she was a child she would see her old mammy sitting out of doors in the evening and groaning as she looked up at the stars. When asked, "Mammy, what makes you groan so?" she would reply: "I am groaning to think of my poor children; they do not know where I be and I don't know where they be. I look up at the stars and they look up at the stars." This inspired the poetess to write:

I think I see her sitting bowed and black,  
Stricken and seared with slavery's mortal scars,  
Left of her children, lonely, anguished, yet  
Still looking at the stars.  
Symbolic mother, we, thy myriad sons,  
Pounding our stubborn hearts on freedom's bars,  
Clutching our birthright, fight with faces set,  
Still visioning the stars!"

There are many groans in the hearts of American Negroes—the groans of people struggling up from slavery to find their rightful place of privilege and honor in the human family. But they are not cast down, for they are looking at the stars—stars of hope shining for them—promising them a better day when, granted equal rights and equal privileges and equal opportunities with others, they shall take their rightful place as an honored race, living the abundant life and making their contribution to abundant living for the whole world.

#### QUESTIONS for REVIEW and DISCUSSION

1. Discuss our need of knowing better our Negro neighbors.
2. When were Negroes first brought to this country?
3. Discuss the condition of the American Negroes today.
4. Tell something of the achievements of the American Negroes.
5. Name some prominent American Negroes.
6. Discuss the Negro as a problem.
7. Discuss the Negro as a challenge.
8. Sketch the life of Mrs. Mary McLeod Bethune.
9. How many Negro Baptists in America?

10. Tell something of southern Baptist work for the Negroes.
11. Sketch the life of Dr. Ralph Waldo Riley.
12. Discuss the American Negro problem as a southern Baptist responsibility.

#### 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.

- |                                       |                              |
|---------------------------------------|------------------------------|
| The Window of Y.W.A.                  | —World Comrades              |
| Ambassador Life                       | —State Denominational Papers |
| Southern Baptist Home Missions        | —The Commission              |
| Last Report of the Home Mission Board |                              |
| Of One                                | Dr. T. B. Maston             |
| Thirteen against the Odds             | Adwin R. Embree              |

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## STEWARDSHIP

Mrs. Clyde V. Hickerson, Virginia  
Southwide Stewardship Chairman

**Explanatory Note.** The following material is the sixth of a series of "Stewardship Month-by-Month Suggestions" as prepared by Mrs. Harold B. Tillman, the Arkansas stewardship chairman. Each month during 1947 the suggestions are to be given monthly in the magazine. It is sincerely hoped that stewardship chairmen will encourage their societies and circles as well as the individual members to profit by them.

### June—Stewardship of Knowledge

My people are destroyed for lack of knowledge. *Hosea 4:6.*  
Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world—*Matthew 28:20.*  
And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ—*Acts 5:42.*

The Bible is widely distributed over the face of the earth today. It speaks to many people, having been printed in more than a thousand different languages and dialects. We believe its message is the hope of the world. As good stewards we must know the needs of this world in which we live and we must know the source from which those needs can be supplied. Knowledge is a form of power. We are under obligation to become informed ourselves and to teach the things that we know to others. Let him that is taught in the Word communicate unto him that teacheth in all good things—*Galatians 6:6.*



## OUR YOUNG PEOPLE

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

### June: A Promising Month for Y.W.A.'s.

EVERY W.M.U. young people's director and Y.W.A. counselor, every interested W.M.S. president will ascertain that young women in her church enter into the unusual Y.W.A. privileges of June, 1947. If you have no Y.W.A., sharing in these will help toward organization. If you have a Y.W.A., participation will build larger Y.W.A. enthusiasm. June 19-26 is the date for Y.W.A. Camp, that unique gathering at Ridgecrest, N. C., of young women from the Atlantic to the Pacific and across the seas. There will be missionaries from our own country and national visitors from Africa, Brazil, China, Cuba, Japan, Hawaii, Mexico, Panama, Palestine, with speakers of national and international reputation. Y.W.A. Camp begins with vespers on June 19 and closes with candle-light service on the night of June 25, so campers leave late Wednesday night or before noon Thursday. There is no other conference for young women anywhere so large with a specialized group and program planned particularly to center attention on Christian world affairs and Christian privileges in service today. The inspiration of Y.W.A. Camp has been a veritable beacon to many campers of other years. See that many select young women from your Y.W.A. send in their registration fee of \$2 each to their state W.M.U. young people's leader right away. Helping young women with expenses is an excellent bit of fostering.

On Sunday, June 22, the Baptist Hour will originate at Y.W.A. Camp: see your state paper or local radio log for announcement of station carrying this at 7:30 C.S.T. Arrange for a Y.W.A. breakfast in a home with an excellent radio. Don't miss a word of the program. Several national visitors will testify briefly; then Mrs. Martin, our W.M.U. president, will speak. Invite unsaved young women to be present. Make this a high hour of soul-winning and gracious blessing, memorable in every way. Every Y.W.A. listening or participating, Y.W.A.'s. together from coast to coast, join in or hear the program—do you see what this can mean to young women and missions? Then quicken your efforts and be sure your Y.W.A.'s. or your young women who should be Y.W.A.'s. are ready for this program.

Are you keeping in your planning the Y.W.A. Anniversary goals and are you helping to achieve them?

- 40 Anniversary
- 400 Net Gain in Young Woman's Auxiliaries
- 4000 New Tithers
- 40,000 Subscribers to *The Window of Y.W.A.*
- \$400,000 Gifts through Cooperative Program and Mission Offerings (non Local Gifts)

How many of your Y.W.A. members are working for the Y.W.A. Citation? Which of these requirements have they met? Have they reported to their state W.M.U. young people's leader so she will know when to make the award?

A beautiful impressive ceremony has been prepared by Mrs. Wilfred C. Tyler and published by our Woman's Missionary Union. It has already been effectively used in several Y.W.A.'s and when occasion arises your Y.W.A. will profit by its beauty also. The service centers in the promotion of family worship in the newly established home. Against our mounting divorce rate and the prevalent moral laxness, it can be a useful builder of steadfast Christianity in America. Write to your state W.M.U. headquarters for a free copy and use it when one of your Y.W.A. members is marrying.

Heeding all of these announcements and putting them into reality and action will help our young women "in paths of joyous responsibility". Our world and the risen Christ await our young women's loyal devotion to missions; you can lead them through Y.W.A. if you will.

## Training School

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

### "God's Grace Has Made Us Strong"

THE fortieth year of Training School Y.W.A. history was climaxed with the searching emphasis, "The World in Your Heart". We look with just pride to 1907 and the years following, which have brought to present-day Young Woman's Auxiliary a "ruby heritage". The assurance that "the future is as bright as the promises of God" sends young women forth grateful to be alive in such an age.

The Training School Y.W.A. is made up of eight circles, named for former students who have the world in their hearts and are serving God in distant places: Earl Hester Trutza, Annie Rines, Ruth Walden, Kitty Anderson, Martha Franks, Elizabeth Hale, Ruth Ford, Faye Taylor. On the first and third Monday mornings the council meets to plan programs, community missions projects, relief work and social activities. Miss Virginia Wingo, missionary education teacher, is counselor. Her experience as young people's secretary, plus her vitality and consecration, are valuable contributions to each member of the Y.W.A.

The year was well begun with a reception, held on the Armstrong Terrace, in honor of the new students. Miss Littlejohn, Miss Wingo and the general officers were in the receiving line. Nancy Haymes, social chairman from Virginia, was in charge of plans for the reception.

Marjorie Stith of Alabama served ably as program chairman. Graphically and impressively the group was reminded through the general program that Christian people must "proclaim to every people, tongue and nation" the good news of Christ.

The goal for the Lottie Moon Christmas Offering was \$500; the offering amounted to \$633.59. The Week of Prayer program began with a drama on the life of Miss Lottie Moon arranged and directed by Miss Miriam Robinson, speech teacher. The remainder of the week the circles were in charge and presented the needs of our world in ways not to be forgotten.

There were many girls at the Training School who had worked with the Home Mission Board during last summer and four who had worked longer: Elizabeth Taylor with the Cubans in Key West, Florida; Martha Knox in Good Will Center work in Birmingham; Maryona Pucciarelli with Italians in Florida; and Lois Jordan in El Paso with the Chinese. These girls were excellent source material as to the conditions of "the stranger within our gates". As a result the group could pray more intelligently and give more liberally because of the inescapable responsibility of Christian America. Dr. H. C. Goerner, professor of missions at the Seminary, brought the opening message of the Week of Prayer for Home Missions. His chief emphasis was along the line of his new book, "America Must Be Christian". The offering was \$359.10. Sarah Yates of North Carolina, the treasurer, was responsible for the careful planning of the Week of Prayer programs.

Cannie Marie Crane of Mississippi, community missions chairman, helped the Y.W.A. to realize that "God seldom calls a person to change a community unless He is changing the one where he now is". Monthly reports were made in the circle meetings on different phases of field work done in the city. In addition to that emphasis, Bibles were bought to be distributed, clothing was taken to a children's detention home and Sunday-school classes were started in the city workhouse.

Systematic giving of money and clothing to world relief was promoted by Elsie Rives of Florida, mission study chairman and world relief chairman. The Training School and Seminary cooperated in sending boxes to Europe and Asia. In December one hundred fifty-three boxes of food were sent, over a ton of clothing collected and \$230 contributed to go as postage for sending boxes.

Through those days of preparation, God's grace made stronger one hundred and thirty-five fortunate, grateful Training School Y.W.A. girls!—Nella Dean Mitchell, 1946-47 Y.W.A. President



## Current Missionary Events

Under the title "White Tribute to Black Achievement" the editor of *Missions* calls attention to last year's record of white race tribute to black race achievement, listing many items of which are the following.—In the Hall of Fame 1100 people witnessed the unveiling of a bronze bust to Booker T. Washington, the first Negro to enter this American shrine. The U. S. government honored him by minting a memorial half dollar. The Phelps Stokes Foundation elected a Negro, Dr. Channing Tobias, as educational director. —A Negro conductor, Rudolph Dunbar, conducted the Symphony Orchestra in Hollywood's famous bowl. —A New York Negro policeman, holder of several citations, killed by a thug, was honored by the police commissioner with a police inspector's funeral attended by more than 8000 people. —A Negro was appointed governor of the Virgin Islands, the first Negro to be appointed to so high an administrative post. —Secretary of War Patterson lauded Negro service in the war, in 1940 there were only five Negro officers and 3000 Negro soldiers but in 1945 there were 8000 Negro officers and 900,000 soldiers serving in every branch of the armed forces. —Others both men and women were mentioned, among them "The American Mother of 1946", only two generations removed from Negro slavery. —Governor Dewey of New York proclaimed January 5th as George Washington Carver Day in honor and in memory of the great Negro scientist who died January 5, 1943.

During National Negro Health Week the United States Public Health Service revealed statistics which show that the average length of an American Negro's life is now fifty-seven years. Thirty-two years ago Booker T. Washington called attention to the fact that the average life expectancy of his race was then only thirty-five years. He thought then it should be fifty. We are reminded by the Public Health Service that the Negro life expectancy is still nine years less than that of the white race. One contributing factor for this discrepancy is the high infant mortality among the colored race.

According to an article in the *National Baptist Voice* Negroes in this country are spending a billion dollars a year for liquor. It is said that the majority of the Negro population is by no means given to liquor drinking but that an increasing number of the young, particularly, "are succumbing to the enticing advertising of the brewers and liquor vendors."

During 1946 the Roman Catholic Church added fourteen new missions, seven new schools, two hospitals and two clinics in an expansion of its Negro apostolate in this country, according to *Religious News Service*. Clarence J. Howard, editor of the *St. Augustine Messenger*, estimates that an average of forty-three Negroes became Catholics each day of 1946.—*Christian Century*

From *The State*, a weekly survey of North Carolina, the *Presbyterian Survey* quotes "North Carolina has a total of twelve Negro colleges—five state supported, five denominational senior, two denominational junior. According to the 1936 study of religious bodies there was a total Negro church membership in North Carolina of 434,951 and Negroes owned church property totaling \$11,004,158". We are informed that the Baptist Woman's Missionary Union of North Carolina gives a thousand dollars annually for work among the women students of Shaw University in Raleigh.

It will be recalled that of the \$60,000 of our W.M.U. Golden Jubilee Offering (1938) \$10,000 was allocated for the promotion of work among the women of the Negro Baptist churches in the south, which money was used for the most part in missionary institutes in many localities; in these institutes representatives of the W.M.U. participated. This work undoubtedly contributed much to a mutual understanding of the problems and the missionary methods of both groups and to the greater efficiency of each. This type of work is now financed in a goodly number of states through the Annie Armstrong Offering for home missions. Since 1941 Woman's Missionary Union, through the Annie Armstrong Offering, has also contributed \$136,380 for Negro work as promoted by the S.B.C. Home Mission Board.

The Woman's Missionary Union of Virginia has been and still is a large contributing factor in the founding and maintenance of a training school for young Negro women Christian workers at the Virginia Union University in Richmond. It is known as "The Department of Religious Leadership Training" and is sponsored by the "Interracial Work for Virginia Baptist Women" which is a cooperative movement participated in by the Woman's Missionary Societies of both the white and Negro Baptist churches. The school is small as yet but its outlook is most encouraging. Woman's Missionary Unions of several states contribute scholarships for selected students at the Baptist Training School for Negro women workers in Nashville.

## Record of Contributions January 1 to December 31, 1946

### Woman's Missionary Union, Auxiliary to S.B.C.

Reported by State Treasurers as Having Been Contributed by W.M.U. Members									
State	Foreign Missions	World Relief	Home Missions	Ministerial Relief	Christian Education	Hospitals	State Causes	W.M.U. Training School	Margaret Fund
Alabama	\$ 96,095.56	\$ 61,541.50	\$ 40,811.54	\$ 6,268.26	\$ 10,237.03	\$ 1,705.59	\$ 137,670.27	\$ 2,201.50	\$ 593.10
Arizona	4,244.87	2,141.10	2,852.06	436.98	524.38	29.13	9,483.54	132.75	60.00
Arkansas	61,973.79	16,579.85	26,854.88	7,219.75	6,124.48		65,654.13	1,500.24	74.72
California	4,558.10	1,266.38	1,960.44	214.97	339.79		11,917.17	311.95	14.50
Dist. of Col.	2,530.16	2,729.82	1,988.44		131.00		3,567.02		
Florida	71,149.69	54,045.60	37,153.20	5,746.12	10,163.40	14.90	64,309.40	1,164.50	532.94
Georgia	144,825.74	40,876.19	65,854.93	13,373.31	19,549.51		208,041.75	15,290.48	2,031.69
Illinois	26,441.75	20,145.27	11,775.54	3,549.90	4,900.60	606.21	97,913.30	674.18	114.31
Kentucky	115,083.41	6,470.45	56,216.09	12,186.74	20,338.14		158,017.04	159.83	1,260.35
Louisiana	67,313.19	33,850.62	36,119.72	6,029.05	13,424.01	141.92	155,159.31	731.25	300.00
Maryland	15,942.89	1,863.03	6,599.37	1,074.97	2,140.94	383.91	18,182.47	400.00	52.50
Mississippi	89,357.93	45,317.62	47,343.71	5,982.64	19,557.64		222,878.97	2,277.00	300.00
Missouri	93,068.64	55,550.80	45,968.43	8,506.81	12,526.89		120,648.28	3,163.39	710.84
New Mexico	10,798.80	11,282.63	4,247.22	950.46	950.46		24,693.04	275.00	100.00
North Carolina	237,833.66	113,627.70	92,366.92	19,491.77	31,020.06		324,470.06	3,040.00	1,833.06
Oklahoma	102,207.04	59,873.99	32,186.47	6,483.46	21,190.39		182,615.65	1,500.00	800.00
South Carolina	51,369.66	93,284.14	53,563.41	10,249.77	14,348.08		159,180.22	1,155.00	321.60
Tennessee	136,371.21	47,995.74	68,464.91	16,035.61	25,052.59	3,414.05	231,273.42	2,800.00	366.50
Texas	542,889.90	244,059.83	166,049.49	36,548.12	23,919.61		702,486.68	1,600.00	1,736.42
Virginia	261,591.41	82,097.01	108,844.50	22,917.38	36,690.38		290,817.98	2,245.00	
Miscellaneous		11,230.24							
Totals	\$2,136,647.40	\$1,009,229.60	\$907,223.27	\$182,266.07	\$273,358.52	\$6,295.71	\$3,249,829.70	\$41,722.07	\$11,202.53
									\$7,817,774.87
									\$3,660,000.68

\*The financial reports of South Carolina cover only 9 months.

## 1946 W.M.U. Victories That Challenge

**TOTAL ORGANIZATIONS—43,081; Gain—1854**

**Woman's Missionary Societies—13,326; Gain—592**

**Young People's Organizations—29,755; Gain—1262**

**TOTAL MEMBERSHIP—767,521; Gain 28,161**

**Women—420,592; Gain—20,128**

**Young People—346,929; Gain—8033**

**TOTAL TITHERS—195,348; Gain—17,477**

**Women—141,466; Gain—15,073**

**Young People—53,882; Gain—2404**

**NEW ORGANIZATIONS—4891; Gain—109**

**Women—982; Gain—122**

**FULL GRADED UNIONS—3101; Gain—111**

**TOTAL MISSION STUDY CLASSES—54,034; Gain—1335**

**Women—29,931; Gain—615**

**Young People—24,103; Gain—720**

**WOMEN DOING COMMUNITY MISSIONS—174,070; Gain—2246**

**TOTAL MAGAZINE SUBSCRIPTIONS—289,920; Gain—41,151**

**Women—191,229; Gain—23,586**

**Young People—98,691; Gain—17,565**

**TOTAL CONTRIBUTIONS—\$7,817,774.87; Gain—\$1,300,453**

**Cooperative Program—\$3,660,000.68; Gain—\$190,412.03**

**Annie Armstrong Offering—\$529,047.21; Gain—\$60,245.67**

**Lottie Moon Christmas Offering—\$1,269,043.91; Gain—\$104,112.19**



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

Mrs. R. S. Marshall	401 South Perry Street, Montgomery 2, Ala.
Mrs. Milton E. Cunningham	384 N. 1st Ave., Phoenix, Ark.
Mrs. C. H. Ray	209 Radio Center, Little Rock, Ark.
Mrs. W. C. Howell	1605 M Street, Fresno, 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, 201 Peachtree Street, N.E., Atlanta 3, Ga.
Mrs. John Hathaway	211½ South Illinois Avenue, Carbondale, Ill.
Miss Mary Winborne	127 East Broadway, Louisville 2, Ky.
Miss Hannah E. Reynolds	Box 12, Shreveport 80, La.
Miss Marjorie Allen	307 Professional Building, Baltimore 1, Md.
Miss Edwina Robinson	Box 530, Jackson 105, Miss.
Mrs. C. M. Truex	1023 Grand Avenue, Kansas City 6, Mo.
Miss Eva Inlow	Box 485, Albuquerque, N. M.
Miss Ruth Provence	214 Recorder Building, Raleigh, N. C.
Mrs. Bill V. Carden	223½ West First Street, Oklahoma City 2, Okla.
Miss Vonnie Lance	1301 Hampton Street, Columbia 29, S. C.
Miss Mary Northington	149 Sixth Avenue, North, Nashville 3, Tenn.
Mrs. R. L. Mathis	302 Baptist Building, Dallas 1, Texas.
Miss Blanche Sydnor White	1 West Franklin Street, Richmond 20, Va.

**W.M.U. Headquarters**

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