

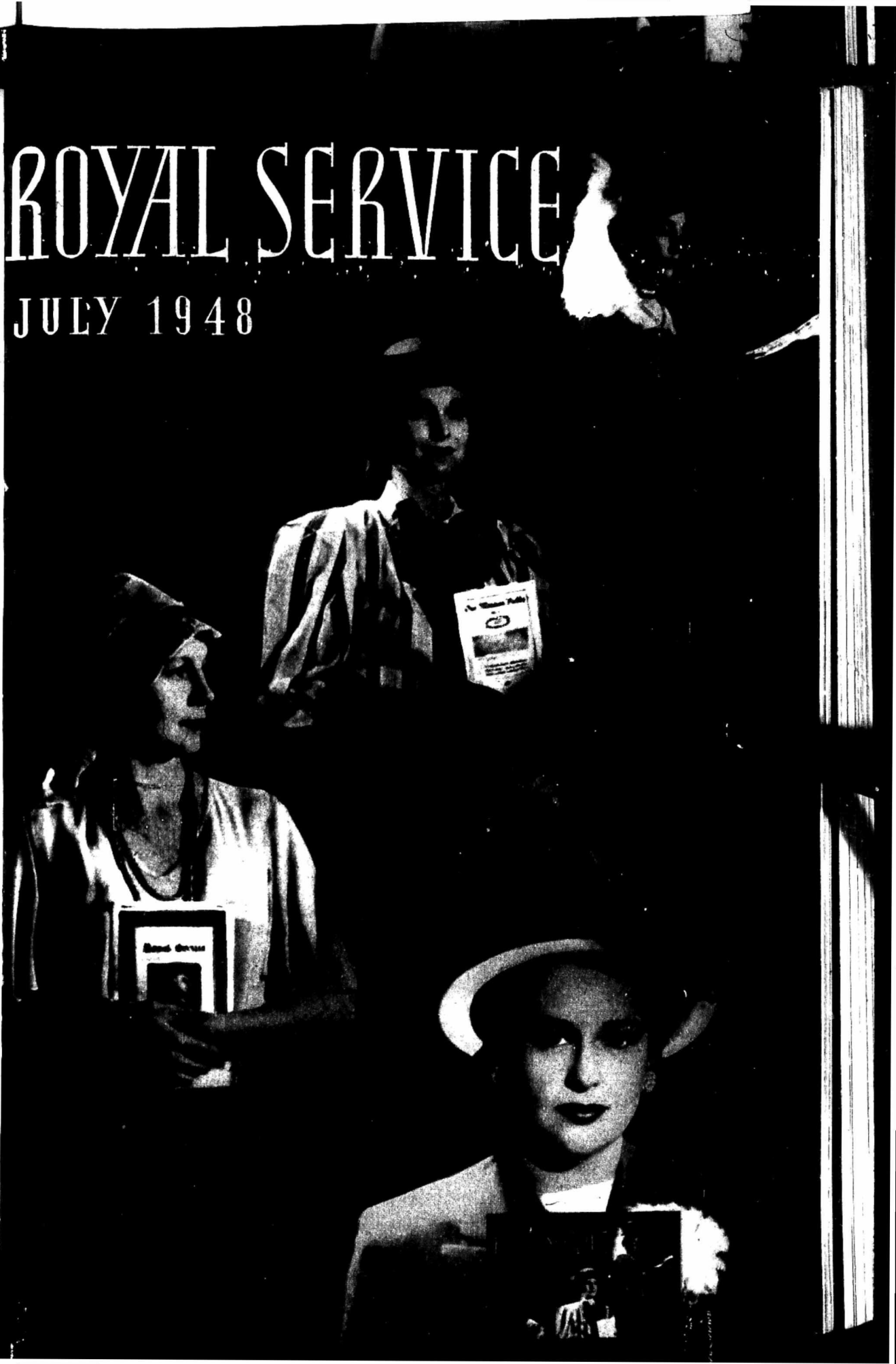
ROYAL SERVICE

JULY 1948

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MY NATIVE SOIL

Here on my native soil I live and labor,
Here, close to God and nature's wondrous ways,
Glad in my heart for land and home and neighbor,
Glad for the useful tasks that fill my days.

This is my task; to live and help another,
This is my destiny upon the sod:
That from its yield I feed myself and brother,
That I may give it back enriched to God.

Working with him in common ways and lowly,
In field and woods and pasture land I love,
Knowing my work though humble still is holy,
I bow my head and thank my God above.

—Rev. Edward D. Hamner

"LEAVEN WHICH A WOMAN TOOK"

by Juliette Mather

IN OUR DAY one woman pre-eminently took the message of the kingdom and multiplied it throughout the South and out around the world. Since 1912 Miss Kathleen Mallory has been Executive Secretary of the Woman's Missionary Union.

The dedication of this lovely cultured young woman with her full white skirt rippling around her as she knelt in prayer after her election, was promise of the way she would lead the Woman's Missionary Union to understand that the kingdom expands by prayer. "Pray thy kingdom come," said the Master. Miss Mallory has repeated again and again in her leadership, "Pray, pray." Rising early she begins her own day with Bible reading and prayer. The W.M.U. office force gathers at 8:30 to pray together before entering on the day's work. For her the Calendar of Prayer is a list of missionary friends or of denominational causes to which she has devoted her life. The Weeks of Prayer are her delight.

Being a kingdom witness is no mere theoretical matter to Miss Mallory. A Sunday School class in her own church bears her name and young matrons come through the ministry of that class into redemption and the full fellowship of the First Church, Birmingham. Usually she knows them, has visited and talked with them.

In church she is with some woman, some girl, in whose salvation she is interested. She has met them at the entrance or accompanied them to service. How persistently she seeks by the power of the Holy Spirit to win others into this wonderful kingdom of Christ!

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations," said Jesus, and Miss Mallory determined to speed that world witness. At her own expense she visited the Orient and South America testifying to Christ's saving grace. She has been a faithful and generous steward of her possessions. She has given undivided atten-

tion to enlistment plans, to mission study, to meetings that would produce more missionary zeal.

She has planned or edited programs by the hundreds. She became the editor-in-chief of *Royal Service* in 1920. It has been almost consistently a 32-page publication: 32 pages every month for 27 years gives 10,368 pages. She has planned the content, and she has read the proof.

Multiply by 181,000 subscriptions and what a tonnage of paper bearing news of the kingdom has emanated from her desk! Her mind and hand must have been weary repeatedly, but with singleness of purpose this channel of kingdom interest was never slighted. No matter what pleasures invited, articles must be written or edited, proof could not wait. She did the kingdom task.

Her stirring addresses will be remembered long, her pleasant personality will continue to charm like a fragrant flower, her plans will yet guide the Woman's Missionary Union for years, but her work as editor of *Royal Service* will live as long as indelible printers' ink lasts on white pages.

We cannot be grateful enough that, lifted into a radiant abiding in Christ Jesus, Miss Kathleen Mallory took the kingdom leaven and hid it in the minds and hearts of the members of Woman's Missionary Union confident that some day his kingdom will come, the whole will be leavened.



KATHLEEN MALLORY

SALUTE TO ROYAL SERVICE

by Mrs. George R. Martin

THE FIRST BAPTIST PAPER published in America was a missionary magazine. It was the *Massachusetts Baptist Missionary Magazine* issued in September, 1803. The purpose of this periodical was to awaken interest in the cause of missions, and to give publicity to the reports and letters of the missionaries in their employ in different parts of the country. So the history of Baptist journalism in America had its beginning in a missionary magazine.

It was a far cry from that first missionary magazine in 1803 to that day in June 1907 when Miss Heck, the president of Woman's Missionary Union, came to headquarters in Baltimore bringing with her the manuscript of the first issue of *Our Mission Fields*. The Union had spoken through thousands of leaflets and the departments given in the *Foreign Mission Journal*, *Our Home Field*, and *Kind Words*. But now with her own magazine she could more easily hold the thousands of societies to one thought and one purpose in study, prayer, and gifts. It was a quarterly magazine and for several years it was a free publication. With her ready pen, Mrs. W. R. Nimmo of Baltimore gave of her trained mind and her loyal heart in making missions live through the pages which she edited.

During the jubilate year *Our Mission Fields* changed from a quarterly to a monthly magazine. Since it was to carry new approaches, methods, and techniques, its name was also changed. In September, 1914, the first copy of the new monthly periodical, bearing the name *ROYAL SERVICE*,

went forth to its thousands of subscribers. Under the skilled and devoted editorship of Miss Kathleen Mallory it has increased not only in number of pages but in subscriptions. From a subscription list of 15,000 in that first year it has steadily grown until today it has 181,000 subscribers. It has never carried advertisements, but has depended completely upon the Woman's Missionary Societies for its existence. True to its purpose, it informs, it inspires, it unifies, it equips for missionary service.

In this year of 1948—this year of commemoration—*ROYAL SERVICE* will take on the new look. You see her increased in size and weight. She will change her color scheme from month to month. Her heart will be attuned to many new features. Her eyes will turn to faraway places, and her ears will be open to new calls. Her voice will speak about a great missionary passion. Some tell us that "life begins at forty," so we predict for *ROYAL SERVICE* a flourishing future. This new issue goes out under the direction of our new editorial secretary, Miss Juliette Mather. She inaugurated *World Comrades*, and through its pages has helped our boys and girls "to girdle the world with friendliness." She opened *The Window of YWA*, and through it our young women have caught a world vision. She helped launch *Ambassador Life* and is its advisory editor. Now as she assumes the editorship of *ROYAL SERVICE* also, we are assured of her ability to guard well the trust which has been committed to her. We pledge to her our confidence and our co-operation. We will prove our appreciation and loyalty as we send in new subscriptions. We salute *ROYAL SERVICE*—voice of our Union!



MRS. GEORGE R. MARTIN

JULY 1948

ROYAL SERVICE

Volume 45 Number 4

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention

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JULY COVER: There was royal service when women gathered to read letters from intrepid pioneer missionaries. Then came leaflets and sporadic publications. By 1906 *Our Mission Fields* was going to all societies quarterly. Since 1914 we have had *ROYAL SERVICE* monthly. This Commemoration Year it greets you with a reminiscent cover, designed by Rachel Colvin and photographed by Jimmy Wilson.

WE STAYED IN THE COUNTRY

by Mrs. L. V. Coggins

“WELL, LOUIE! Where have you been all these years? Don't tell me you are still in the country!”

“Are you going to stay there 'til you die?”

Such questions have challenged Mr. Coggins, my husband, many times. He has been pastor on this rural field for twenty-seven years. It is his first and only pastorate for he came here upon his graduation from the seminary in Louisville. I came eight years later by way of home mission work in Cuba and state W.M.U. young people's secretaryship in Missouri.

In our youth we dedicated all that we had—our time, strength, personality, college and seminary training—to the Lord's service. Many times Mr. Coggins' human ambition has clamored for consideration, but we have felt assured that we are doing God's will.

We have wanted to put everything we had into the Lord's service in the same spirit in which missionaries dedicate their all without receiving the salary that their ability and preparation would justify. Even our church people say that we have not stayed for the money received. But usually we have felt “over-paid” with all the extra gifts that our people have showered upon us.

We love our Beulah Association here in North Carolina; it is the real Beulah-land of the South. Most of all we love the people in our four country churches. Their life is our life. To us, each church has its interesting and distinct personality just as the different children in a family.

This section was previously dominated by Primitive Baptists. Their belief is yet influential. Their churches still function. They are fine people but they do not believe in Sunday school and missions. Many

of our choicest members have come from that background.

At one of our churches, for years, the men would stay outside until Sunday school was over. Now there are active men's classes in each of our Sunday schools. In our Schools of Missions, we always have a class for the men and sometimes they have a larger attendance than any other one class. I shall never cease to thank God for what each W.M.U. has meant to the progress of God's kingdom work in our churches. Mr. Coggins has always encouraged their every effort. This co-operation

has helped greatly in the long, hard pull of establishing enthusiastic support of missions through our Co-operative Program. Some of our members still are partial to the orphanage and hospital offerings, but we have come a long way for missions.

Our younger people are mission-minded. Many are tithers. Some are volunteers for definite service. Three of our college students this year are preparing for the Lord's work, two for the ministry and one for missions. Three more are already pastors. Fine young parents are praying that their children will be missionaries and preachers.

Some might feel that country churches would not challenge all their time and ability. We have never had enough of either. In addition to the preaching (and that is what Mr. Coggins has majored on), we have possibilities for four Sunday schools with thirty-six classes or departments; four Baptist Training Unions with twenty unions; four Woman's Missionary Unions with fourteen auxiliaries and three Brotherhoods. Most of these have functioned continuously in all of our churches. Each year we have many all-day W.M.U. meetings, four Thanksgiving services at

different hours throughout the day, four Vacation Bible Schools, four beautiful and sacred out-of-door baptismal services. During the four series of revival meetings Mr. Coggins has tried to visit most of the homes, scattered over more than 300 square miles in two different counties.

He has led in four building programs. There are Enlargement Campaigns, Every Member Canvasses, Sunday school, B.T.U. and W.M.U. study courses, Schools of Missions, prayer meetings, deacons' meetings, annual “Clean-up Days,” funerals, weddings, and many chapel talks at our four consolidated rural schools. We even taught one and one-half years as emergency help in teacher shortages.

For years we had a week's camp for young people on river banks or at our churches. The girls came first, later the boys, all bringing their food and bedding. We had a “little Ridgecrest” and we still see the influence of those camps in the lives of those who attended.

Large numbers of our church people have participated in the outstanding work of our Association, including the general annual meeting, the quarterly meetings of the Sunday school, B.T.U. and W.M.U., Pastors' Conferences, Executive Committee meetings, deacons' meetings and Y.W.A. Council banquets. We are also well represented in divisional and state meetings of all organizations, camps, assemblies, and Southern Baptist Conventions.

Through the years on three Sundays each month we have driven from 45 to 60 miles, had two to three preaching services, attended two Sunday schools, gone into two homes for meals and attended Training Union. With the help of typewriter and mimeograph we have written thousands of letters and cards and hundreds of newspaper articles. For three years I wrote the

Intermediate R.A. programs for *World Comrades* and for ten years served as associational W.M.U. young people's leader. Mr. Coggins has not kept records of all his work, but most of our present membership has come into the churches during his pastorate.

Most challenging of all are our people, from the bright-eyed little boy who pulled on Mr. Coggins' coat and said, “Bru Toggins, do home wid us fr dinner” to the dear sixty-four-year-old woman, who in the twelve years that she has been a member has walked 1,872 miles in order to attend the services of her church. People: the young, the old, the sick, the strong, the poor, the prosperous, the educated, the unlearned, the saint, the sinner; all of them lovable and with precious souls. People to whom their country church means everything. People who are God-conscious because they live close to nature where strong character can be built in an environment still capable of producing the majority of our great leaders of the future as in the past.

Here is our field. We would not exchange it for any city pastorate. We thank God that our people have let us stay.

I AM THE RURAL CHURCH

*I serve the country-folk with feet upon the sod,
Who, living thus, are living near to God.
For who can watch the dead-like seed take root
And grow and flower and bring forth fruit,
Who can view the acorn small, and see the oak tree tower,
And not realize there is a greater, higher power?*

I AM THE RURAL CHURCH:

*My folk may have little of silver and gold
But Creativeness is bred within my fold;
From their want Inventiveness is fed;
From their need the wherewithal for bread;
Here leaders grow, folk really live.
From their own lack they learn to give.*

I AM THE RURAL CHURCH:

*I boast no stained-glass window, cushioned pew.
I am no stately edifice for all to view,
But here come father, mother, children all,
To learn the simple life of Jesus' call,
To tread the path that Jesus trod,
To sing, to pray, to worship God.*

by Doris Clore Demaree in the Baptist Leader

IMAGINE THE UNITED NATIONS WITHOUT

by Mrs. Joseph M. Dawson

THE UNITED NATIONS was born less than three years ago. It was born amid the enthusiastic cheers and ardent hopes of troubled millions. Radio winged impassioned speeches to the world's remotest bounds where the little people and those of influence listened as the age old longing for peace stirred again in the human heart.

Three years is a mere fragment of time by any measure for any accomplishment of a permanent character. Today the press, radio, luncheon speaker, columnist, are all saying much of the weakness and failure of the infant organization.

It is well to remember that it was never the purpose of the United Nations to *make the peace*. Theirs was the duty to *keep the peace* which as yet the five great powers have not been able to effect.

This earnest group of men and women is facing a herculean task. They have as a stage setting the backdrop of the most horrible of all the cataclysms of war in which this world ever indulged. Even in our own land, proud of being the most peace loving of all nations, the present is saturated with the dark clouds of new rivalries, power politics and much talk of an inevitable World War III. Starvation, pestilence, disease, hardship and misery are the lot of most of the rest of the world. Wars, massacres, civil conflicts and bitter revolutions are rife in China, Indonesia, India, Pakistan, Greece, Indo China, Manchuria and Colombia. Death lurks on every corner, along every wayside and travelled highway where trod the Prince of Peace in the little land of Palestine. Eastern Europe has lost its last vestige of democratic self-government and the struggle with the rival ideology of communism continues in France and Italy. 800,000 displaced persons appeal to a coldly unsympa-

thetic world while the horror of the concentration camp is succeeded by the slave labor camp where hapless human beings are herded under almost unbearable conditions.

It is not difficult to understand why we are tempted to flounder in disillusionment and despair. Moral and spiritual shadows enshroud us. But against the blackness of the world's chaos the United Nations sends its light, though many feel very feebly, to give some measure of comfort and assurance. Rather than sitting in the seat of the scornful would it not seem better to pour in our oil of encouragement and replenishment for this brave flickering flame?

In a New Year editorial in *Life* magazine, Dr. Herbert V. Evatt, Australia's vigorous delegate to the United Nations, sounds a heartening note as he affirms the accomplishments of the U. N. in 1947. He shudders to think of what might have happened if there had not been a U. N. He closes with the declaration, "In 1917 U. N. did show itself to be weak, but at least its lungs were good," for it made enough noise to capture the world's attention. If it grows up to improve the world's manners it will be a great and good thing indeed. It must survive and mature and become effective. *It is all we have.*"

To the skeptics who doubt that the United Nations will work the immediate answer is that it is already working. The very fact that 57 nations of the world are meeting together to discuss issues so vital to the weal of the world is in itself most significant. What matters it if strong minded individuals differ to the point of hurling verbal barrages that would seem to annihilate unless the skin is thick and

the spirit is stout. Even should they resort to throwing their ear phones, books and desks at one another, is not that infinitely better than flame throwers, atom bombs or poisonous gases? Actually the great controversies are on the surface of the news: behind these glaring headlines in consideration and sometimes solution of them are days and nights of laborious effort by sincere men and women who are patiently and in many instances, prayerfully trying to build one world wherein may dwell peace and righteousness.

WHEN CONSIDERING the constructive accomplishments of the U. N., the recognition of women, according to them vital and important responsibilities in the organization, is one of the most far-reaching and revolutionary achievements. In the Preamble of the Charter adopted at San Francisco we read "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small." Under Purposes and Principles we find Article 1-3: "To achieve co-operation in solving international problems of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion." Further under Organs, Article 8, "The United Nations shall place no restrictions on the eligibility of men and women to participate in any capacity and under conditions of equality in its principal and subsidiary organs."

When the United Nations convened in San Francisco on April 25, 1945, before VE day in May and VJ day in August, it

Women



MRS. J. M. DAWSON

was looking beyond the chaos and the debacle of war as the representatives declared, "The Conference has one purpose and one purpose only: to draft the Charter of an international organization through which the nations of the world may work together in their common hope for peace." Of the 50 nations meeting together 26 sent some women, 24 sent none. There were all told 268 official delegates and of these, six were women appointed by the United States, Brazil, Canada, China, the Dominican Republic and Uruguay. Four of these women—Dr. Bertha Lutz of Brazil, Dr. Wu Yi Fang of China, Mlle. Minerva Bernardino of the Dominican Republic and Dean Virginia Gildersleeve of the United States of America—were among the official signers of the United Nations Charter for their countries. Some of these nations and seven others sent women also as assistant delegates, advisers, counselors, technical experts and the like. Another 13 sent women as technical assistants, as interpreters, and in secretarial capacities, the last including two women Secretaries-General of Lebanon and Yugoslavia.

At the first General Assembly of the United Nations in London in January 1946 five of the 51 United Nations sent women as delegates and six other countries sent women as alternatives, assistant delegates and advisers. To the "women of the world," these seventeen women addressed an open letter with an appeal which will be memorable in the advance of woman's participation in the responsibilities of national and international affairs in the work of peace and reconstruction.

A most important item on the Assembly agenda was the question of the recognition

of women as to their place in the U. N. conferences. During the very exhaustive discussions participated in by women as well as men, the resolution was passed establishing a Sub Commission on the Status of Women within the Commission on Human Rights. Mrs. Bodil Begtrup of Denmark was chosen as the first chairman.

At the second meeting of the U. N. in New York in May 1946, such impressive reports were heard from this group that on June 21, the Economic and Social Council of U. N. decided to confer on the Sub Commission the status of a full Commission to be known as the Commission on the Status of Women. This action was historic in its recognition of women.

The world has indeed advanced from those days of slogan shouting feminism making spectacular demands for justice and equal rights. But the Commission on the Status of Women knows that while in many parts of the world the battle for principles has been won in theory, the tremendous task now is to implement

these theories by practical application of women's right to equality. Madame Marie Helene Lefaucheux of France is the chairman of the fifteen women members of this Commission. The political rights of women, educational opportunities, economic rights, human rights, and the prevention of discrimination on grounds of sex are questions on the Commission's agenda. In January the Commission noted with great satisfaction that since their first meeting Argentina and Venezuela had granted women full political rights while plans for similar action are well advanced in Costa Rica, Colombia, Peru and Chile. At present there are 43 nations of the world who grant women the right of suffrage.

Of no less importance than political rights for women are the demands for educational and economic opportunities. Much adventuring faith is yet needful to improve

the status of women. Not yet has the hideous sin of exploitation been abrogated. Not yet has equal ability with her brother been recognized by an equal salary or wage either in the professional or economic realm. Mrs. Begtrup was correct in her statement, "The big obstacle lies in the economic changes involved in winning equal rights for women and perhaps above all in prejudice and tradition. These prejudices and traditions can be changed only if world public opinion supports the idea of equality as being of importance in order to implement human rights in this field and in order to achieve world peace."

Equal rights in law are without practical value without equal chances for education. It is tragic that three out of four women of the world are illiterate. There are great areas of the world where woman is a chattel and a slave. There are nations where men ride placidly on donkey back, the women carrying heavy loads on their heads and often further burdened by approaching motherhood, plodding wearily behind. In the greater part of southern Europe today no woman may control her own property although she be an heiress and her husband a beggar, no woman may legally claim her child, no woman may bring a law suit under any condition, or cast a vote concerning property even though she own it. More than half the women of the world today are living under the old restrictions of the middle ages and the harem.

PERHAPS THE MATTER undertaken by the United Nations that appeals most to our hearts is the International Children's Emergency Fund. Sixty million dollars has been appropriated by Congress to be matched by a like amount from the other countries of the world. This is the minimum amount that could hope to meet the staggering needs of 230 million hungry children. Those who traveled last year in Europe can never forget their pitiable plight, the stark need of their wasted bodies, their gaunt faces and spindly little legs that could scarcely bear some of them up to walk, much less run in play. Their hollowed eyes seemed to ask, "Is this peace? Have the forces of darkness and evil been routed? Is the privilege of growing up

into crippled tubercular bodies the price of victory? Are we now free—to starve?" One would have ice water in her veins and a stone for a heart not to respond to such need.

IN ANY APPRAISAL of the United Nations we see the fundamental, supremely important purpose of building an enduring peace. The more than 3000 men and women who comprise the entire staff representing 57 nations are among the world's greatest thinkers and loftiest characters. They would appeal to every man, woman and child in the world to work in every possible way for the peace and prosperity of peoples everywhere.

Is it not especially incumbent on women to give themselves to this glorious enterprise? The world today is caught in the hysteria of fear of World War III. No material difficulty or mental conflict between nations can ever in reality be solved by war. This awful specter haunts all the areas of life but nowhere does it bring

more poignant suffering than to the women who bear, nurture and rear the race.

What can each of us do? The answer is so simple as to seem almost commonplace. *Just be Christian.* Yet who does not admit this the most difficult achievement? But there is a vast personal excitement and joy in seeking to attain this goal when our holy faith is so much challenged. This was the joy the early Christians knew. To spread faith and hope and love, to speak out with courage and bravery against discriminations that are cruel and unjust whether these be directed against our Negro friends, our Jewish neighbors, or our "pore white trash," to be peace loving, restrained and generous in our expressions toward those with whom we may differ in religion and in political ideologies, and above all to be willing to serve and sacrifice for the cause we love. *It is the only way.*

Scientific research has taught us how we can *all die together.* Christ and Christ alone can teach us how we can *all live together.*

ONE WOMAN CAN

by Lois Privett

DURING THE WAR Mrs. Reid and her family moved to New Orleans to follow the defense work. Miss Gladys Keith, our missionary on the River Front, visited in their home, invited the family to church and the mother to missionary society. Mrs. Reid went to the missionary meeting and took her daughter, Alta Mae, who was then a teen-age girl. It was the first time she had ever been to a missionary meeting, but she was so favorably impressed that she became a faithful member.

Alta Mae says she can remember the box waiting for soap coupons in its regular little place on the table after her mother became Children's Home Chairman. Later she remembers how her mother read the mission books and planned for the mission study classes.

After the years in New Orleans the family returned to the country. They found a very small group meeting together in the little house of worship they had built

with the help of the state mission offering gathered by Louisiana Woman's Missionary Union.

Mrs. Reid found two other interested, enthusiastic women, her older daughter and sister, and together they met to pray and study missions. As they learned about the need, their hearts were touched and they responded generously with the little money they had.

Something must be done for the young people so the daughter, who is the mother of four children, decided to lead the Royal Ambassador chapter. She knew very little about the work but she remembered reading in the W.M.U. Year Book about a correspondence course for counselors, so she decided to try that. A niece led the Sunbeam Band and Miss Ruby Lewis, state missionary to the Italians in that section, led the Girls' Auxiliary. Very few of these children were Christians or knew anything about missions. (Turn to page 13)

IT'S HAPPENING NOW

THE AKTINES MOVEMENT of Greece, bringing together Christian artists, scientists, and men of letters, made this recent statement: "A spirit of living Christianity has replaced the materialistic and rationalistic spirit which has been troubling the scientific world for more than a century." Other scholars have also affirmed that, not only is there no contradiction between science and Christianity, but that science is influenced by Christian values to work toward a better world. Dr. R. A. Millikan, one of America's greatest physicists, said on his eightieth birthday: "Science cannot do anything truly useful until it knows what is good for mankind. Religion provides its strong directive."

Mrs. MATEIL MOGANNAM, so-called Christian head of the Ajab Women's Organization of Jerusalem, defends her support of the Mohammedan Grand Multi saying, "Our nation comes before any religion, and every Christian Arab is ready to become a Moslem to oust Zionism."

Mrs. Mogannam is a native of Lebanon and not of Palestine. She did her high school work in Brook-

lyn, New York, yet she returned to the Near East with such an idea of Christianity! This is the attitude of many of the Christian Moslem political party which has led in the riots and massacres of the past twenty-five years.

ON MARCH 16, 1948, in New Orleans, Louisiana, George Fumita was ordained. Dr. Edwin Dozier who preached the ordination sermon remarked that this was perhaps the first time that a native Japanese had been ordained within the bounds of the Southern Baptist Convention territory.

At fifteen, George was led to a saving knowledge of Christ through the reading of books and tracts written by Kagawa, the great Japanese Christian.

by Mrs. J. Wash Watts

When driven from home because of his faith, he decided to leave Japan and made his way to Hawaii. Though a Congregationalist, he was glad to attend our Baptist Bible School in Honolulu and then to come on to the States to complete his training at the New Orleans Seminary.

Study in these schools led him to accept Baptist beliefs, to baptism, and to ordination.

Upon his graduation in May, George expects to go to California to work among the Japanese under the Home Mission Board, but Japan is his final goal. The development of indigenous institutions and splendid national leadership is the great hope for the evangelization of Japan.

THOUGH IMMIGRANTS are now pouring into Australia, there is no welcome for any but the white races. A strong protest against this white Australia policy was made by the eight Protestant churches represented on that sparsely-settled continent. "From the standpoint of expediency," they warned, "we cannot afford to antagonize adjacent peoples with populations exceeding ours fifty-fold, and with enormous

potential development. We suggest, therefore, that a quota system be considered as a substitute for the present immigration policy."

But the average Australian believes that the admission of the colored races would lower his own living standards. The Australian Labor party says that this policy is "one of the most vital principles of the Labor movement."

There could be higher motives than fear of neighbor tribes and danger of lowering Australian living standards, but this refusal to subscribe to the principle of equality for all peoples and religions serves as a constant and dangerous irritant in Pacific and world affairs.

"The world is in a serious condition!" This is not news. God knew it long ago and sent his Son. Only through him can world conditions be changed.

"The church can have the kind of society it is willing to tolerate, or the kind of society it is willing to fight for."

LUTHER W. YOUNGDALL,
Governor of Minnesota

ONE MAJOR GOAL

by Mrs. A. F. Crittendon

A MAJOR GOAL each year we have written into our W.M.U. plan of work a suggested ten per cent increase in contributions to the Co-operative Program. We have recognized the Co-operative Program as the best plan whereby all our people could have a part in all our denomination does. It is a proven plan; it has been in use by the Southern Baptist Convention since 1924, adding funds for our missionary, educational and benevolent causes year by year.

When the Co-operative Program is properly promoted it will strengthen the local programs of the churches, provide worthy for the denominational causes and bless every person participating. I cannot personally build a hospital or a school or a publishing house or send out missionaries; but I rejoice in the privilege of adding my tithes and my offerings to those of other Southern Baptists. I can definitely feel that in this way I am having a worthy part in helping to carry out the whole commission of Christ.

If I am not contributing through the Co-operative Program, but giving to selected objects in it only, I am denying myself the joy of sharing in all the work. I am quite willing for my denomination to decide what percentage of my money should be allocated to the different causes. I know that the members of the Executive Committee of the Southern Baptist Convention and others whom they call into conference in considering the needs and opportunities of the various causes and in deciding the percentages to be recommended, have many more facts than I do.

The Co-operative Program is simply a financial plan through which we are asked to co-operate in the support of all Southern Baptist causes. Surely we believe that our heavenly Father has a plan for accomplishing his purpose in the world. When

we give time, talent or money through the Co-operative Program, we are having a part in carrying out the full plan of Christ for the whole lost world.

All of us believe in the independence of the individual and in the full autonomy of each church; but, do we recognize that we can exercise our liberty as individuals and as churches, much more by co-operation than we can when we fail to co-operate?

In this Commemoration Year, Woman's Missionary Union again promotes wholeheartedly the scriptural plan of bringing tithes and offerings. We again

Every Baptist a Tither

re-affirm our loyalty to the denominational program.

Each Standard of Excellence carries a reminder that "the tithe is holy unto Jehovah" and that "God loveth a cheerful giver." While we reported a gain in tithers last year, our Commemoration Year should call forth a much greater response to God's law, "Bring ye all the tithes into the storehouse."

When we recall that through these sixty years women and young people have been studying God's plan of giving, we join our voices with those of our whole denomination in hoping for "Every Baptist a tither."

We will be able to carry the whole gospel to the whole world only when all Southern Baptists come to support this Co-operative Program week by week, "upon the first day of the week" bringing the whole tithe into the storehouse. Thank God for such a program. Surely it is needed to advance for Christ in our time.

Spanish-Speaking Missions

from Mrs. J. L. Moyer

Stubbornness paid off for missionary F. M. Cassidy of Deming, New Mexico. After years of worship without a building the Home Mission Board was able to buy a good chapel from another denomination. Brother Cassidy secured the proper permission from the city authorities and had the building on the moving trucks when he discovered some wires blocked its passage. Making sure that the wires could be raised higher, he asked the company involved to lift them so as to permit passage. They said it was impossible to raise the wires. After much talking the missionary told them that if the wires were not raised he would move the house through them. The reply was that if he did so he would be put in jail. "Very well," said Missionary Cassidy, "there is no way around them and I am willing to spend some time in jail so that my congregation may have a house in which to worship." He ordered the moving to proceed. Seeing his determination the officials suddenly found that the wires could be raised. A happy pastor and congregation now worship in their own neat chapel.

Christianity In China

from Mrs. F. Y. O. Ling

Through these years of war and struggle, the general tendency in China is that Christianity has been widely spread and taken to people's hearts. For quite a long time there was a kind of obstinate prejudice among the more prosperous class. The wrong conception that all Christians were of the poorer and less privileged class tabooed people to come to Christ.

Looking backward to such unfavorable conditions, we do thank the Lord for his bountiful mercy upon China, for today in China, the record of conversion is changing every day. Men and women, both rich and poor, are searching for spiritual refuge and comfort. They are beginning to know that Christianity has proved true to soul saving, that Jesus Christ is the one and only Redeemer, through whom there is eternal life. Many of the politicians and

prosperous business men want to take part in church work.

On every Sunday, in every church there is a great crowd, hungry for God's Word. Many young men and women coming out from colleges want to consecrate their lives for preaching the gospel, some of them even to the frontier. They enter the seminary for special training with the intention of being better vessels prepared for the Master's use.

We mention the two great congregational gatherings in the Race Course on Christmas and Easter. Christian spirit goes into social life, winning its way to the homes and daily life of the people. Although it rained on both occasions, the number in attendance was more than thirty thousand people each time. The speakers of the two gatherings were known political



leaders of China and the United States. We do hope there will be more influential leaders in China, impressing people with the Spirit of Christ, that it will not be long for China to see the realization of his kingdom fulfilled.

Report On Palestine

from Kate Ellen Gruver

NAZARETH: The Nazareth Baptist Church has welcomed into its fellowship a large group of believers who for several years have called themselves the "Mutajedideen" or "those made new." Rebelling against the priestly systems and empty ritualism of Roman Catholics, Greek Orthodox, and certain Protestant churches, these people have come through their own study of the New Testament to beliefs of doctrine and church policy identical with Baptists.

Under the influence of Finlay Graham's friendship and teaching, they have overcome their objections to a "church building" and have united with us. Writing of this triumph in the name of Christ Mr.

Graham says, "A deputation of the Mutajedideen came saying 'We are having a full-blooded church meeting at 5:00 P. M. tonight. We want you, Miss Lee, and Mrs. Graham to be present.' What a lovely meeting it was, orderly and reverent—Julia thinks a model of Southern Baptist local church meetings. We opened with prayer and spoke to them at length on the Baptist idea of a local church. Questions were asked, points explained. Then the motion was presented and each member present was asked by the Chairman if he wished to unite. Everyone said yes. There was not one dissenting vote. All agreed, for the glory of God, to have a united witness in the local Baptist church."

With strong conviction regarding the full autonomy of the local church, they became the first completely indigenous

Arab Baptist church in the history of our Near East work. Mr. Graham writes: "They will be self-supporting from the start. I know they all tithed."

JERUSALEM: Because of her three small children, Mrs. Robert L. Lindsey has had to make the terribly difficult decision of leaving her husband in strife-torn Jerusalem while she brought the little ones to the safety of the States. She arrived March 22, accompanied by Miss Eunice Fenderson, leaving Mr. Lindsey and Miss Violet Long as the only missionaries of any denomination in Jerusalem. Some time ago Mr. Lindsey wrote: "Pray for us. Only prayer can help us now." That is even more true today, and we here have a tremendous responsibility to pray daily for these two who are bearing a magnificent witness for Christ in that tragic city. Mrs. Lindsey says, "I believe that Bob's staying through this critical period will be our biggest hope for the future of Jewish missions—if he lives through it . . . In a way the hostel is some kind of insurance that Bob and Violet, not being Jews, will get their ration."

Are Your Children Starving?

Foolish question? Not 230,000,000 children in the world are in actual need of food. Your kitten has more milk in her saucer three times a day than Europe's children in three days. Spirits are famished as well as bodies. Families do not have clothes for all to be dressed at the same time. It is important to demonstrate Christian fellowship now. For some people it will be too late to send a box if you wait long. Send boxes of clothes to:

Southern Baptist Relief Center,
718 Richard St.,
New Orleans 13, Louisiana

or write to Baptist World Alliance, 1628 Sixteenth Street, N. W., Washington, D. C., for name and address of a family for you, your circle, or society, to adopt.

"Inasmuch as ye did it not unto the least of these, my brethren, ye did it not unto me."

ONE WOMAN CAN

(Continued from page 9)

Last year on Wednesday night fifty people packed that little New Shiloh church to listen with broad smiles and proud hearts while their children told what they had learned about stewardship. Mrs. Reid's son used an open truck to pick up the people who lived for miles around and bring them to the service. The Girls' Auxiliary members had prepared lovely posters which they explained in presenting their stewardship lessons. The Royal Ambassadors asked questions about tithing and answered them with quotations from the Scripture. The Sunbeams sang their tithers' song and presented their stewardship picture stories.

This little church now has twelve women enrolled in its missionary society and it is an A-1 organization. The G.A.s are also A-1. Ten Royal Ambassadors went to the state R.A. banquet during the annual state W.M.U. meeting.

The daughter, Alta Mac, is now a mission volunteer, a Junior at Louisiana College. She is getting good preparation in the summer working with Miss Ruby Lewis and helping in her home church.

What this rural church has done others can do if even one woman will have faith in God and daring courage.

TELL ME ABOUT GOD

by Ruth LaTuille Matthews

DOES GOD HAVE A WIFE, Mommy," a four-year old boy asked one day while his mother was fixing his lunch. "No, son, why do you ask?" "Then who cooks for him?"

Every mother of a pre-school child hears many such questions. The home is the laboratory in which a young child's religious development is begun. Youngsters are everlastingly eager to know the wherefrom and wherefore, the how and the why of things. The time, thought, and concern mothers are willing to spend working in such a laboratory will determine to a

large extent the foundations of their children's future religious faith and activities. The overall atmosphere of a home, day in and day out, is most important. Far more impressive than words are the parents' attitudes, the tone of voice used, patience or the lack of it shown, love and understanding reflected, and reverence given toward God's Book and his day.

came back to her home after a month's vacation, glanced up at Sallman's portrait of Jesus on the wall, and said, as though greeting an old friend, "Hi, dere, Jesus."

Most children, at least between the ages of three and five, begin asking such questions as "Who is God?" "What are angels?" "Will I ever go to Heaven?" "What makes the flowers grow?" "Why do I have to be good?" "How was the world first made?"

Hasty verbal answers help somewhat to satisfy his curiosity. But little by little, a young child begins building his early religious concepts by observing natural phenomena or "God in nature everywhere around him," and also through human relationships. He sees God in action through people he knows.

One Sunday school nursery teacher was describing God as Creator to a group of tiny tots. "Who gives us the bright sunshine?" "God," they all chorused. "Who gives us the beautiful flowers?" "Mrs. Duke," one pig-tailer volunteered, because this neighbor had faithfully supplied flowers for the church.

What characteristics of God and Jesus should mothers emphasize to their pre-school children? In his book, "The Mother-Teacher of Religion," Betts states:

"The concept of God which the child first needs is God as Loving Father; inviting Friend; friendly Protector; God ever near at hand; God who can understand and sympathize with children . . . God as Creator, in the sunshine and the flowers; but above all, God filling the heart with love and gladness. The concept which the child

needs of Jesus is of his surpassing goodness, his unselfish courage, and his loving service."

What materials can mothers use effectively in their child's religious development? Pictures, books, songs, stories, games—whatever is available, or can be concocted from one's imagination. All tiny tots like to look at pictures in magazines. Why not help the child select animals and objects such as flowers and trees that only God can make, then cut them out to play with or paste in a scrapbook.

Many church libraries offer wonderful guidance in such volumes as *Your Child and God* by Robbie Trent, price \$1.75. Jessie Orton Jones' *Small Rain*, price \$2.00, and Mary Alice Jones' companion books *Tell Me About God* and *Tell Me About Jesus* (price \$2.00 each), are excellent for the children to have to look at and to be read to them. Order them from your State Baptist Book Store.

Songs such as "Jesus Loves Me," "Praise Him, All the Little Children" and "Jesus Loves the Little Children" can be taught at home as easily as Mother Goose nursery rhymes. Many men have said some of their earliest recollections of childhood were the hymns their mothers sang or hummed while going about the household tasks. In *Your Child and God*, it suggests these stories for tiny tots: "When Jesus Was a Baby," from Luke 2, "A Man Who Said Thank You," from Luke 17, "A Little Boy's Lunch," from John 6, "Jesus Blessing Little Children," from Luke 18, "Small Samuel," from I Samuel 3, "David the Shepherd Boy," based on Psalm 23.

Religious training of children requires imagination, patience, and wholehearted dependence on God. But great is the reward.

Brotherhood in the Kingdom

Your circle programs can quicken Christian thinking and acting, do they?

Suggested hymns: "Where cross the crowded ways of life," "O brother man, fold to thy heart thy brother"

Scripture reading: Matthew 18:25-33

Trends among Language Minorities, and

Kansas City Friends of Israel (July *Southern Baptist Home Missions*) Discuss possibility of your W.M.S. having a Friends of Israel group Pioneer Days Are Here Again (July *Ambassador Life*)

Discuss your minority problems.

To Market on Friday (July *World Comrades*)

"At Home" at Last in the USA (July *The Commission*), Hope Begins at Pier 62 (July *The Window of YWA*) Have you new-comers to welcome in your community?

Imagine the United Nations without Women, page 6

Discuss by-passing UN, adoption of UMT or draft in relation to developing brotherhood in God's kingdom.



erhood in God's kingdom.

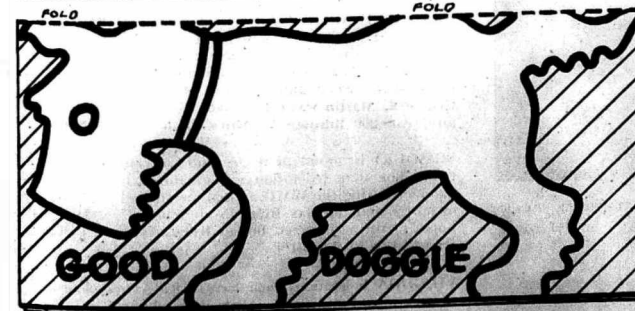
Sources of above articles:

The Commission, 50¢ a year from Foreign Mission Board, Box 5148, Richmond, Va.; *Southern Baptist Home Missions*, 25¢, from Home Mission Board, 161 Spring St. N.W., Atlanta, Ga.; *The Window of YWA*, *World Comrades*, *Ambassador Life*, each \$1.00 a year from 1111 Comer Bldg., Birmingham 3, Ala.

FOR THE SAND-PILE SET

"The future destiny of the child is always the work of the mother."—NAPOLEON

FOLLOWING THE SUGGESTIONS to mothers that little children learn about God by thinking about the things only God can make, here are simple cut-out designs for your small child. Show him how to trace the heavy black outline on plain paper, using carbon paper between the sheets. Fold paper along dotted line above the animal and cut through the doubled thickness. This will let the cut-out stand up.



Have him make other animals, birds and flowers by using simple patterns from magazines. Maybe you can redraw the patterns enough so the top of the object will hit the fold in at least three places. Make cut-outs on different colored construction papers.

Talk about each one as you make it. Teach kindness to animals, love for flowers, and care of birds.

BUSINESS WOMAN'S CIRCLES AND FEDERATIONS

Are you getting ready for BWC Conference during W.M.U., week at Ridgecrest?

MRS. J. L. WILLIAMS
Tennessee



MURIEL WHITE
South Carolina



MRS. STELLA SUMMERS
Illinois

DOROTHY MEYER
Missouri



MRS. ALBERT L. BUCK
Arkansas



MRS. ROBERT STEEL
Louisiana



HELEN A. TALMADGE
Alabama



MRS. ALBERT L. BUCK
Arkansas



POLLYANNA SHEPHERD
Virginia

TENNESSEE BWCs will ride to the W.M.U. Conference in chartered buses. . . . The federation was organized at the state W.M.U. meeting in March. Over 500 business and professional women were present. White Cross supplies are furnished a Tennessee nurse, Kathleen Manley, at Joinkrama in the Niger Delta.

LOUISIANA hopes for a record attendance at Ridgecrest this year. . . . They have 10 BWC federations now with 2 more in sight. These BWCs provide funds for Louisiana Baptist College scholarships to 7 students from the Baptist Children's Home.

SOUTH CAROLINA has reserved hotel rooms and a 50 space cottage for W.M.U. week at Ridgecrest. . . . There are 180 Business Woman's Circles and 6 city, associational or regional federations. Local federation presidents meet quarterly with state BWC officers at state W.M.U. headquarters. They discuss problems, plan programs and draw up recommendations to be presented to their state W.M.U. Their annual camp will be at Camp Rawls, July 24. Officers for the ensuing year will be elected.

ALABAMA BWC Federation was organized in 1947 at Judson College when 188 business women met for the week-end. A second state conference was held June 11-13 at Judson. . . . For Ridgecrest W.M.U. week special buses will go from Montgomery and Birmingham. Reservation blanks were sent early to each of the 255 Business Woman's Circles.

ILLINOIS has 48 Business Woman's Circles and 6 federations. The oldest federation is in East St. Louis, organized in 1939; the newest is Kaskaskia, 1947. The first state BWC banquet was held at Marion, April 1. No "April Fool"—there were 100 in attendance. The first BWC camp was at Ewing in 1939.

ARKANSAS attractively advertised Ridgecrest BWC Conference at its state federation banquet in Little Rock. This was the second banquet held in connection with the W.M.U. annual meetings. 263 attended and many were turned away because of lack of space. Mrs. George R. Martin was the speaker. Goal for this anniversary year—200 Business Woman's Circles in Arkansas!

MISSOURI is proud of 6 city and associational federations. The state federation was organized in April at a banquet during the W.M.U. annual meeting with 206 BWC members and advisers from 45 churches. . . . Missouri hopes to fill a chartered bus to Ridgecrest W.M.U. Conference July 29-August 4.

VIRGINIA federations each have a Ridgecrest chairman to secure and distribute information about BWC Con-

ference at Ridgecrest, make reservations and travel plans. The state W.M.U. executive secretary and other state federation officers work closely with these local Ridgecrest chairmen. . . . The Virginia Federation of Baptist Business Woman's Circles was organized in 1943. The number of local federations has grown from 3 to 16. Plans are under way for a state BWC house party at Baptist Lodge, Virginia Beach, for a week in August.

GEORGIA looks forward to its second state BWC week-end at Camp Pinnacle, Clayton. . . . There are 518 Business Woman's Circles in Georgia with 10 federations. They expect good representation at Ridgecrest W.M.U. week.

KENTUCKY has set a goal of 50 BWC members to attend BWC Conference at Ridgecrest during W.M.U. week. There are 252 Business Woman's Circles in the 932 Woman's Missionary Societies in Kentucky. There are 3 BWC federations. Statewide BWC camps are held at Clear Creek Springs annually over Labor Day week-end.

MISSISSIPPI has secured a bus for the 40 business women expected to attend Ridgecrest W.M.U. week. Announcements were sent to all the 161 circles. . . . It is unique that the state W.M.U. president is a business woman. . . . Ten circles met together for a week-end at Camp Garaywa (new W.M.U. camp) for the first state house party in September 1947. Plans were made for the state wide meeting at which they expect to organize a state federation.

FLORIDA has 3 BWC federations and 160 circles. Relief has been their chief emphasis. . . . Florida BWCs hope to have 60 at Ridgecrest for W.M.U. week. A chartered Greyhound bus will take them to North Carolina. A special Ridgecrest issue of *Memo*, their state paper, went to every BWC.

NORTH CAROLINA business women do not have a state federation yet. Gladys Keith was guest speaker at their first state BWC banquet in Greensboro as a feature of the state W.M.U. meeting. . . . For the first time, two week-end BWC camps are being promoted—one at Seaside Assembly June 25-27, and one at Fruitland Assembly July 9-11. 60 BWCs attended Ridgecrest last year.



by Mary Christian

Federation Feature

In Nashville, Tennessee 219 BWC-ers from 20 of the 22 circles in that BWC federation, attended a formal banquet at Belmont Heights Church. Miss Ethel Holman, federation president, presented Dr. Duke McCall, executive secretary of the Executive Committee, Southern Baptist Convention. His subject was the program theme, "One God—One World."

This busy federation averaged 103 in attendance at quarterly meetings last year. They had a federation mission study with three simultaneous classes. The executive committee meets quarterly and is well attended by federation officers, circle chairmen and advisers.

This year they are emphasizing community missions and have installed tract containers at the bus depot, railroad station, airport, interurban station, and department store rest rooms. Circles are responsible for keeping containers filled different months as assigned in federation year book.

They have an annual picnic at the Tennessee Baptist Orphanage and buy ice cream as a treat for the children and "thank you" for privilege of having the picnic there.

Below—Dr. Duke K. McCall was guest speaker at the fifth annual banquet of the Business Woman's Federation of Nashville, Tennessee. Miss Ethel Holman is president and Mrs. Edward Chatham, adviser.



BWC State Federation Presidents

SEVENTY-EIGHT GRADUATE

— May Tindal, '49, South Carolina

Friends and relatives from throughout the South gathered on May 6, 1948, for the forty-first annual commencement of Woman's Missionary Union Training School, held in the Fannie E. S. Heck Memorial Chapel. This was the largest class in the school's history. The list of graduates follows:

Alabama: Elaine Crotwell, Fanny Greene, Miriam McCullough, Mrs. Lewis Marler, Erlene Paulk, Mrs. M. T. Ray, and Doris Roberts



Arkansas: Mrs. J. M. Ashcraft, Jean Prince, Elizabeth Taylor

California: Helen Ige

Florida: Mary Catherine Adams, Mrs. James T. Barber, Evelyn Griffith, Mrs. Pat H. Hill, and Nancy Parker

Georgia: Frances Allen, Mary Virginia Bloxton, Gladys Farmer, Evelyn Frankum, Mrs. H. J. Fussell, Lois Linnenkohl, Bonnie Moore, Mahala Redd, Mary Frances Thomas, and Myra Wooten

Kentucky: Jean Bach, Daisy Corbin, Mayme Louise Edwards, Lucille Grubbs, Mrs. Thomas Nix, Mabel Summers

Louisiana: Sarah Frances Andrews, Mrs. H. C. Brown, and Mrs. Ralph Calcoate

Maryland: Ellen Libis

Mississippi: Mrs. Henning Andrews, Mrs. Wade Armstrong, Mrs. John Hasel, Mrs.

R. F. Kenney, Maxie King, Grace Lovelace, Edna Earle Poyner, Mrs. Fuller Saunders

Missouri: Anna Cowan, Mrs. E. C. Owensby, Audrey Parker, Mrs. Kenneth Parks, and Ann Rodenberg

New Mexico: Ora Jean Cloppert

North Carolina: Mrs. H. C. Ellis, Kathleen Frink, Erleen Gaskin, Wilma Grass, Vivian Hiers, Margaret Hollis, Mrs. N. P. Howington, Lounell Mullis, Laura Frances Snow, Texie Sowers, Evelyn Stewart, and Mrs. W. R. Wagoner.

South Carolina: Kathleen Avery, Eugenia Burns, Dorothy Corbitt, Dorothy Long, and Frances Nicoll

Tennessee: Mrs. T. T. Crabtree, Jewell Jones, Annie Rines, Lois Roberts, and Phanooy Tallant

Virginia: Betty Lou McNeil, Gertrude Moore, Mrs. Charles Watkins, Mrs. James E. Wood

Others: Mrs. Lowell Adams, Indiana: Asano Masaki, Hawaii

Led by the faculty, graduates in their white caps and gowns marched into the auditorium as the Processional from the "Pageant of Darkness and Light" was sung by the entire student body. Prayer by Dr. H. Cornell Goerner preceded the singing of Haydn's anthem, "The Heavens are Telling," by the Training School Chorus. Mrs. M. P. German, of Washington, D. C., member of the Board of Trustees, spoke on the subject, "For Such a Time as This." Dr. Carrie U. Littlejohn, President, presented the diplomas.

Earlier in the day the seniors and their guests attended the commencement luncheon,



CARRIE U. LITTLEJOHN

held in their honor. Following the custom of state W. M. U. organizations providing special meals, Woman's Missionary Union of Illinois was hostess.

The traditional, all-white vesper service was held in the chapel on Wednesday afternoon, May 5, Miss Virginia Wingo presiding. Symbolic ceremonies inducted members of the graduating class into the alumnae association. Miss Kate Ellen Gruver, alumna of the school and missionary to Palestine, was speaker. On the purple and gold Training School service flag, the new mission appointees placed twenty-nine stars honoring former students who have begun work on some foreign mission field since last graduation. At the close, the rising senior class knelt to receive from the graduates the garlands signifying their new privileges and responsibilities. As the graduates placed the garlands, they sang softly, "For You I am Praying."

These activities climaxed the session during which 204 students were enrolled. Fourteen of this year's students have already received appointment from the Foreign Mission Board; this is the largest number of appointees in a single year during the history of the school. Other graduates will enter fields of service in the homeland.

MORE THAN THESE?

John 21: 4-17

DAWN CAME GLORIOUSLY THAT morning even though several fishermen, hungry and discouraged, did not notice it. They had toiled all night and caught nothing. Suddenly they looked up and saw Jesus standing on the shore.

He called to them, "Children, cast your net on the right side of the boat." They did and the net was full.

John immediately recognized the one on the shore.

"It is Jesus," he exclaimed and hurried to bring the boat to the beach. Peter sprang out of the boat into the water and ran to his Lord.

"Come," said Jesus to them all. "Come, children, and have breakfast." There on a fire of coals was breakfast. Great joy flooded their souls as they sat in the presence of their Lord and Master again. Awe and reverence mingled with that joy as they beheld his glorified appearance.

After they had finished the meal Jesus turned to Peter and asked the searching question, "Simon, son of Jonas, lovest thou me more than these?" Jesus could have meant, "Simon, do you love me more than your fishing business? Do you love me more than the material things of life?" For Peter had gone back to his old occupation, leading others with him.

This question also implied, "Peter, do you love me more than these other disciples love me?" How vivid in Peter's mind was the boast he had made to Jesus that though all others forsook him, he, Peter, would not!

As Peter answered the Lord he spoke humbly, he made no rash promises. "Yea, Lord, thou knowest that I love

thee."

Then Jesus assigned anew to Peter his task, "Feed my lambs"—the little ones of his fold. In this request Jesus showed the necessity for someone to tend the lambs. Young Christians need special direction, guidance, and help. They need strengthening food for their souls. They are even as small children in the world. Those young in the faith need to be watched lest they stumble.

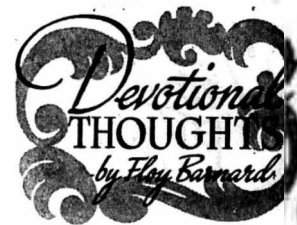
Christ always showed a tenderness for little children. They, too, are included in this commission. The feet of children should be guided into the Christian way. While Peter was fishing God's lambs were neglected. From Christ's lips again came the question to Peter, "Lovest thou me?" Jesus has always wanted the love of his followers for him to be voluntary and intelligent. Such love ought to overcome fear and lead to action and self-sacrifice. Hitherto Peter's love for Christ had not demonstrated this. Now Jesus looked into Peter's eyes and said, "Is this the way you love me, Peter?" Peter answered the Lord affirmatively a second time in the same humble fashion.

Then Christ made a distinction. He called Peter's attention to the older group of Christians. "Feed my sheep," said he. Older Christians also need to be guided, to be led into green pastures. They are in the presence of many enemies. They need direction. Peter had the ability to care for the sheep, and Christ asked him to make this the work of his life. He asked him to leave off fishing and feed his sheep.

A third time Jesus asked Peter if he loved him. Three times Peter had denied Christ, and three times the significant question was asked. Jesus wanted to assure Peter that he still counted on him to carry on the task of tending his flock. It was hard for Peter to realize that the Lord still wanted him.

Peter was grieved and said to the Lord, "Lord, you have perfect knowledge, you search man's heart. Look deep into mine and see the love I have for you!" Peter knew he loved Christ, and he was not afraid for him to search the depths of his heart.

What Jesus said to Peter he meant for the other disciples, Paul, and all his followers.



He has commissioned every disciple of his. He speaks to you and to me. He wants us to prove our love for him in our daily living. We are asked to remember the lambs of the fold. If we looked to the spiritual welfare of children more carefully, not so many young people would be missing the mark.

Do we love Christ more than the things about us? We must never undertake any work that will hinder our service for him. If we do love him, let us show him in deeds as well as words. Are we afraid for Christ to look into the very depths of our hearts and see how much we love him?

Pray that our love may be deeply rooted in Christ.

STEP UP YOUR PROGRAM

Hints and Helps to Make Your Program a Success

Publicity: Picture of a white church mounted on light green poster board with invitation printed in dark green or brown, reading: LET'S GO TO THE COUNTRY, OR DO YOU REALLY KNOW ABOUT RURAL CHURCHES?

Come to WMS meeting (or BWC)

Date Time Place

Purpose: Of our 26,764 Southern Baptist churches only 3614 are in cities of more than 2500 population; 2550 of the churches have more than 500 members. This month we study the 23,150 rural churches to which most of us belong. What are our problems,

our needs; how can we do better work for the Lord? If we are not doing all we should, looking squarely at ourselves should bring valued results.

Place: Meet out-of-doors on a quiet lawn or in a hayloft; drive to a rural church and meet with another W.M.S. there, or with an unorganized group of women. If you must meet indoors use many flowers and pictures of outdoors. Borrow a child's toy farm with buildings, equipment and animals for decoration.

Presentation: Appropriate hymns are "Fairest Lord Jesus," "America the Beautiful," "Faith of Our Fathers," "I Love Thy Kingdom, Lord," "Bringing in the Sheaves," for special solo or duet "The Ninety and Nine."

For devotional thoughts, see page 18.

The program leader will introduce the subject, tie the sections of discussion together with remarks as suggested in the body of the program material. For "A Picture Album of the Past" use a typical old-fashioned album, the two speakers looking at a page as each describes her picture. Or

one speaker may do the talking while someone else seems to look at the pictures in turn. Or an artistic member may draw a picture to suit each of the two scenes and let them be shown on an easel as someone tells about them.

"Newsflashes" can best be presented by posters, pictures, graphs or charts. Use blackboard for brief statistical statements. Make up pictures to illustrate facts, as a row of ten children to represent children in Baptist homes in the South, with 8 of the 10 colored green for the growing fields to represent the 80% in the country.

Let four women tell the "Items of Interest" one right after the other without introduction, answering the program leader's question, "What are the churches doing?" Ask individuals to be in costume to present "People."

"Places" may be given as a commentator describes travelogues, or newsreels, or four women may describe these four situations in first or third person.

The speakers for "A Sketch of the Future" may gather around a table as if examining sketches or blue print of a large church building as they call attention to these seven points.

A camera or mirror should be held by the concluding speaker.

Or this may all become a playlet, with women telling it as if they were just back from visits in the country and were sharing their experiences.

Or all the speakers may dress in informal out-of-door costumes and hold agricultural implements as hoe, rake, shovel, etc.

For visual material write U. S. Department of Agriculture about available films.

Write to our Home Mission Board, 161 Spring Street, N.W., Atlanta, S. Ga., for free leaflet, "The Rural Mission Program." Order the story, "How Home Valley Stayed that Way," from American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y., price 5¢.

"One Foot on the Land" referred to on page 23, 35¢, from Ralph A. Felton, Drew University, Madison, New Jersey. From same address "The Lord's Acre," 15¢, "The Church Bus," 10¢, "Land Policy and Church Stability," 15¢.

THE RURAL CHURCH AND ITS NEEDS

Planned by Sibyl Brame Townsend

What memories does your topic, The Rural Church and Its Needs, bring to you? Do you relive vivid experiences of childhood — all-day meetings with dinner on the ground, refreshing walks to a nearby spring, hallowed moments of repentance and surrender? Do you stand in the silence of a country graveyard and thank God again for the blessing of those lives whose earthly passage is recorded on the stones? Do you think only of a song, "The Church in the Wildwood," or a decaying ruin on Highway No. 1?

Is there a more accurate picture of the peculiar significance, continuing importance, and urgent opportunity of the rural church? Let us look at (1) a Picture Album of the Past, (2) a Moving Picture of the Present, (3) and a Sketch of the Future.

A Picture Album of the Past

Beside the family Bible in many Christian homes there rests a family album, cherished and respected for the happenings it preserves. How interesting would be the picture record of Christ's great family, the church, could we turn the pages of such an album of the past! Over and over again we would pause at the picture of some lovely rural scene, some country church, some wayside monument that marks the place of birth for some great Christian life or movement. Two such pictures from the records of our Southern Baptist family will refresh our spirits.

Here is a monument beside a winding country road. The shadows of tall trees fall across its marble face and in the background is a white frame building, Mt. Pisgah Baptist Church. It is an humble setting, but the words upon the marker tell a story now well known—"Matthew Tyson Yates, 1819-1888, who early in life made this spot his place of prayer and here dedicated his life to Christ and to the cause of



foreign missions. In 1847 he went as a pioneer missionary of the Southern Baptist Convention to China, where he labored ar-

duously and with great success until his death in 1888."

A second picture reveals a group of women gathered in a country home. The caption reads "Missionary Society of Bethlehem Baptist Church, Chesterfield County, Virginia, 1867." Seated with the women is a 12 year old girl, Nannie Bland, the pastor's daughter.

The programs of that small rural missionary society so stirred her heart that even in her youth she "gave of her most precious possessions to send the Bible to the heathen, . . . worked at little tasks around the home in order to make a few cents to give to foreign missions" and longed "to go herself to some benighted land to tell the story of a Saviour's love."

God permitted her to realize her desire, though as wife of W. J. David she served in Africa only for a few brief years. Dying, a victim of fever, her true spirit was revealed in her last words to her husband, "Never give up Africa."

Every state, community, and church has among its leaders those individuals who make the picture of some rural church more meaningful. We thank God for them!

A Moving Picture of the Present

It would be impossible to portray the active, varied life of our rural communities with a still picture so we will use *Newsflashes*, *Items of Interest*, and a presentation of rural *People* and *Places*.



NEWSFLASHES

1. Statistics indicate the South remains predominantly rural and agricultural, although since 1940, 5000 new industries have been started here, 55% located in country or small towns. The pattern of the South remains 1/3 rural farm; 1/3 rural non-farm; 1/3 urban.

2. Eighty percent of the children in Baptist homes of the South reside in rural areas. The average city family has 1 1/2 children, while the average country family has 3 3/4 children.



3. According to Dr. S. F. Dowis, the following are the 1947 statistics on rural churches in the Southern Baptist Convention territory:

35% of rural people belong to no church.

There are three Baptists* to every one other faiths in our rural sections.

| |
|---------------------------------|
| 3,562 Baptist churches in towns |
| 3,450 " " " cities |
| 4,173 " " " villages |
| 15,216 " " " open country |

4. According to Mark A. May in *The Education of American Ministers* practically 1/2 of our ministers have come from small town and country churches.

5. Edwin A. Hunter in *The Small Town and Country Church* reports a poll made recently through hundreds of questionnaires sent to students and distinguished groups in various parts of our United States. He says the returns may not be broad enough to be conclusive, but they are enlightening. Considering, as does the government, a community of less than 2,500 as rural, he discovered that 54% of seminary students polled, 53 of 63 college presidents answering the poll, 70% of the U. S. Senators replying, 35 of the state governors in 1947, and all U. S. Supreme Court justices—except one were from rural communities.

6. It is estimated by church authorities that 70% of those joining city churches by transfer and 70% of all official church boards come from rural communities.

ITEMS OF INTEREST

If then the South is 55% rural and rural homes are producing twice as many of our nation's children and over half of the nation's leadership it is of vital importance that rural people have a true and living faith. What are the churches doing?

Catholic Church Declares a "Rural Offensive" on America

"The Catholic Church with a well-defined purpose and program proposes to garner a harvest of thousands of Catholic members in the rural areas of America. They are building hundreds of beautiful new churches in rural America and landscaping the grounds. These churches make a strong appeal to the aesthetic tastes of the individual and the community. They seem to say to weary souls, 'Come in and worship.'

"With wisdom and foresight they are placing in charge of these rural churches what they call 'quality priests' who are trained not only in theology and traditions of the church but in rural sociology and economics as well."¹

Snake Handling Cults Flourish

"Snake handling rites, practiced by small groups mainly in remote sections of the southern highlands have been much in the headlines of late. Kentucky, Tennessee and Virginia, the states in which most of these rites are carried on, have statutes forbidding the practice, but the fanatics, relying on the biblical promise that the faithful may handle poisonous serpents and be unhurt, scorn the laws. . . . These rites seem to be extreme manifestations of the so-called 'holiness' cults, of which there are many sects, many of them small and local, but numbering altogether, it is estimated, several hundred thousand members. They spring from deep religious emotion among honest folk of limited or no schooling."²

¹From *The Small Town and Country Church* by Edwin A. Hunter, Copyright 1947. Used by permission of the publisher Abingdon-Cokesbury Press.

²Reprinted by permission of *The Christian Century* from the issues of Oct. 20, '47; Jan. 12, Jan. 26, '44.

Why the Cults Grow

It is true that each year thousands of rural people (as well as others) are joining such cults as Pentecostals, Churches of God, Holiness, Jehovah's Witnesses, and the like. Charles S. Braden, author, educator, and student of the situation, divides the appeals made by these groups into eight realms of desire—desire for novelty, for knowledge of the future, for health or well-being, for economic security or prosperity, for assurance of salvation, for emotional release, intellectual freedom, and social recognition.

In the churches of these cults the absence of social barriers, the opportunity for free and spontaneous emotional expression, the millenarian teaching and other-worldly emphasis, as well as the urgency for saving souls all contribute to the satisfaction of these desires.

Braden adds: "Until the 'regular' churches find a way to meet the legitimate needs which are served by sects the latter will continue to flourish. When these needs are met in a better way by the formalized churches they will 'cease to trouble Israel.'"

Southern Baptists Seek to Revitalize Life and Ministry of Rural Church

The president of the Southern Baptist Convention, Dr. Louie D. Newton, said, "A sympathetic understanding of the country church is, in my opinion, the chief concern for Southern Baptists today."

In keeping with this conviction the home and state mission boards have joined forces in promoting an enlarged and more effective rural mission program. Under the direction of Dr. Courts Redford, assistant executive secretary of the Home Board; Dr. S. F. Dowis, superintendent of the co-operative mission program; and Dr. John D. Freeman, general field worker for rural churches, this program is bearing fruit in a revival of interest and in revitalized churches. Thirteen states now co-operate with the Home Mission Board in the program, employing 58 full time missionaries in addition to 14 special demonstration workers for specific phases of the work. The Home Mission Board holds a South-wide conference on rural church life each summer at Ridgecrest, sponsors state rural

conferences in co-operation with state boards, assists with surveys of rural fields, and publishes quite a bit of literature that is helpful to the rural church.

It is encouraging to note that while "perhaps 55% of the great host of rural churches are still largely undeveloped and in desperate need" a larger percentage of them are reporting baptisms, supporting the Co-operative Program, and calling full-time pastors each year.

PEOPLE

This program cannot flash upon the screen of our attention any picture that is more important or more interesting than people, the personalities touched by the rural church.

The Mountaineer The very word brings to mind a cabin perched up on a mountain side. The man tending the thin cow on the slope, the sunbonneted woman smoking her pipe on the low porch step, and the tangle-haired children playing about the yard are part of the picturesque scene glimpsed from a passing car or bus. This is the way many American tourists see the mountaineer—picturesque, quaint, a part of the American tradition.

But the stories from our missionaries, the reports of mountain populations, and a visit to these mountain cabins bring the picture closer. We see shoulders stooped with weariness, bodies lean from hunger, clothes and hair unkempt and dirty, faces bare of hope and love. Could we look into the heart and mind we would be surprised to see much prejudice and superstition written on the souls of many mountaineers.

Thirty per cent of the 7,700,000 persons in our Southern mountain areas are these cabin people. Some have not heard the name of Jesus. Many have never been in a church, and many others have only the religious faith of some mountain cult or sect.

The Migrant The picture of the migrant—a rather lost-looking individual, driving along in a dilapidated conveyance loaded beyond capacity with bedding, boxes and children is becoming familiar to American readers. But we see him too often as a fictitious character or a peepicker somewhere up North rather than

the traveler we pass on the highway, the laborer who picks our cotton and strawberries, or those "gypsy-like tramps" camped on the edge of town.

There are from one to five million in this group which is largely unchurched.

The Tenant and Sharecropper Looking at the tenant or sharecropper we see a familiar individual, toiling in a sea of cotton or tobacco that reaches from his cabin door in all directions to the far horizon.

At first glimpse here is a Southern pastoral scene that recalls the ageless pictures of "The Man With the Hoe" or "Angelus." But as we see the truth behind the scene we find him too, "Bowed by the weight of centuries . . . The emptiness of ages in his face, and on his back the burden of the world."

Our very familiarity has blinded us to much within his way of life. And often the rural church has joined the rest of the world in making him "the forgotten man," the "dispossessed."

"Commuters," *Lords and Farmers* The remaining constituency of the rural community presents a varied, changing picture. There is the "commuter," riding into town each day to make his living and returning to "peace and quiet" at night. There is his counterpart, the city landlord, riding out to take his living from the land or to ply a hobby, and returning to the bright lights when the day is done. Lastly, we view with appreciation and respect the farmer who lives on his land, loves the soil he tills, and realizes his responsibility to man, to Mother Earth, to God.

PLACES—A TRAVELOGUE

The colorful travelogues of educational or tourist agencies can carry us quickly to a distant lake or an ancient city. No less enlightening and interesting are the glimpses of rural church life as we travel from a struggling mountain group, typical of many backward churches, into the

midst of a busy congregation, which might represent many modern Baptist groups.

Mt. Cove Baptist Church Back up in the mountains, miles from the main highway, perched beside the winding, path-like street of a small mining community, stands a one-room, box-like house. Call it Mt. Cove Baptist Church, although the painted sign above the door is so blackened with coal dust we can scarcely read the words, and there is little else to mark it as a church.

It is Sunday night. In the dimly lighted interior, we can distinguish the stooped, tired forms of a dozen or so miners with their "dressed-up" wives and fidgety children of all ages and descriptions. We take a seat on one of the hard, straight pews and notice that a home-made pulpit stand and an old pump-organ complete the church equipment. We wait as other mountain folk straggle in, but the preacher does not come. Tired of waiting, a state worker who has accompanied us to the service starts the crowd singing and a poor substitute for a musician takes her place at the squeaky organ. The hymns, sung in a manner typical of cults and sects, are still the Baptist favorites and seem to lift the singers out of drab reality into an other-worldly realm of emotion or even ecstasy.

The state worker explains that the preacher, a miner from a neighboring community, has evidently been detained and brings an extemporaneous message. In response to his simple invitation at the close two young people come forward, sincerely surrendering to the love of Christ. One is the attractive daughter of the mine owner.

As we leave the church, we thank God that an increased effort on the part of home and state boards should provide better buildings, better leaders and better programs for hundreds of mountain communities in the Appalachian and Ozark areas.



Mud and Mission Study

It was a long way around by the main highway to the church in the red clay hills so we took the short-cut to save time. The mission class was scheduled for early evening and we were to be the teachers. The Young Woman's Auxiliary, the only missionary organization in this little rural church, invited all the women to be present, and we did not want to keep them waiting.

But we were not far from the main road before the first red hill proved we had made a mistake. The car began to slide and we were helpless, relieved to land safely in the ditch. We tried boards, leaves, sheer force—but all in vain. We went for help. Thanks to the help and the long way around by the main highway we arrived only an hour or so late. The faithful audience had waited patiently, although the electricity had gone off and they had only the dim light of candles and lamps.

It was a small group as classes go and a brief lesson, but who can measure the missionary zeal kindled in the hearts of the attentive listeners that night?

The Black-Jack Bus

Five years ago Black-Jack Church celebrated its centennial, but never in all its 105 years of history has it had anything quite so exciting as the new church bus.

On Sunday morning about 9:30 Mr. Alton Holloman, the driver, starts from his home in the shining new \$2,700 vehicle. He drives along the 8-mile route that leads around to the front door of the pretty brick church just in time for Sunday school. Every night about 6 p. m. he makes the same trip for Training Union.

Along the way he finds young and old dressed in their Sunday best, ready to go. He picks up the 5 and 7-year-old boys whose mother told the census-taker, three weeks before the bus started its run, that her boys had never been in a church. He picks up the family of twelve who didn't have decent "church clothes" until some of the members helped them. By the time they reach the church the load is always about fifteen adults and twenty-five or more children. Driver Holloman can name any absentees and will probably pay them a visit before next Sunday.

What the church means to these formerly unchurched families can never be estimated! It is partially expressed by the youngsters who when they first stepped into the small worshipful auditorium with its stained glass windows, carpeted floors and profusion of flowers, ran back and said, "Oh, mother, come look. It's so pretty!" Or in the words of the W.M.U. association superintendent, who is a member of the church and greets them at the door: "It's not so much what we do for them that they appreciate, but the fact that someone cares and is interested enough to do it."

"Cover Crops and Check Dams"⁸

"A small group of eleven people met together in November, 1850, in a country community about 20 miles west of Raleigh and organized the Olive Chapel Baptist Church. A meeting house was erected half way between New Ruin on the one side, which was a flourishing saloon, and Cotton's Cross Roads on the other side, which was the end of a race track where men gathered Sunday afternoon to bet on their favorite horses.

"Nearly a hundred years have passed since then and this church is still serving this open-country community. It now has 590 members instead of eleven. They worship in a new \$45,000 brick structure which includes 48 rooms for educational and social purposes.

"The battle here has not been completely won yet. The liquor interests are still trying to cultivate the appetites of these rural youth. This is the center of tobacco land and with tobacco have come eroded fields. For too long the people tried to make money out of the soil instead of making a living on the soil. Each morning school buses take the children out of the community in three different directions. There are about as many sharecroppers as land owners here. This church still has a man-sized job to do.

"But when a church out in the open country like this has nearly 600 members, with more than 400 pupils in Sunday School, 112 in B.T.U., 135 in W.M.U., and

⁸Excerpts from the story of one of our progressive Southern Baptist churches, published in "One From the Land" by Ralph A. Felton, Drew Seminary, Madison, N. J.

48 in Brotherhood; when it raises more than \$16,000 in one year for building and equipment and local operating expenses⁴ as it did in 1945; and when it gives over 37 per cent of its budget for missions, we should study its history and growth to see if perchance it may point the way for some of the other six million Baptists in the Southland.

"First, we look at its history. Back in 1894 a pastor came to this church who believed in training saints as well as in saving sinners. For 53 years he gave to this church an educational ministry. In 1910 his Sunday school was the first rural Sunday school in all the South to reach the standard of excellence as outlined by the Baptist Sunday School Board.

"Six ministers have been ordained in this church. Five others have received part of their training here and two more have been licensed. Since the coming of that pastor, Brother William Olive, in 1894, this church has had only college and seminary men, and its pastors have lived here in the country among their people. When we consider that only 20 per cent of the Baptist churches in the state have college and seminary trained pastors, we may conclude that its trained ministry may point to the success of the Olive Chapel Baptist Church. . . .

"The present pastor, Mr. Garland A. Hendricks, is a graduate of Wake Forest College and the Southern Baptist Theological Seminary in Louisville. . . .

"A young man of only 33 years of age, he has served as the chairman of the rural church committee of his State Convention and helped to complete a survey of its rural churches. He has spoken over the radio on the Baptist Hour. He lectures two hours each week on the program of the rural church at Wake Forest College where there are 125 ministerial students.

"The farmers of the State recently asked him to have charge of the vesper services at Farm and Home Week held at the State College of Agriculture and attended by several thousand farm people.



Choir time in Olive Chapel Baptist Church

He interprets religion to farmers in a way they can understand. . . .

"The accomplishments of this church are the result of a very definite and clear-cut program which other rural churches may follow.

"This church has had long pastorates.

"This is the only church in its community of 70 square miles. . . .

"The way these farmers have taken care of their soil has increased their income, given them funds to provide an efficient pastor and build an effective church building. . . .

"The greatest concern of this church has been its youth. . . .

"For the last 47 years this church has given an average of 38 per cent of its budget to missions. . . .

"Its pastor by living among his people has been able to interpret religion in terms of farm life. Here life is a unit and the church is the farmer's most loved institution. . . .

"The cover crops here are enriching the fields while the church program is enriching the character of the youth. The check dams are stopping the run-off from the land. The church-centered community program is holding the farm youth here in the countryside."

It would be interesting to visit the unfinished churches of new congregations in the West: the Indians, Spanish, or French peoples in many rural areas; our missionaries to the migrants, Rev. and Mrs. Sam

Mayo, in their trailer home; or the preaching services of some Negro country church, but time does not permit.

A Sketch of the Future

Only a trained and talented artist with imagination and vision can sketch what is not yet a thing of steel and stone. Realizing this, we have found our artists among those pastors, missionaries, and workers who love and believe in the rural church. Though the composite picture is only a dream and a vision as yet, the sound of construction and the signs of progress are encouraging.

First, we notice a new appreciation and recognition of the place of the rural church and its representatives.

More and more denominational leaders are realizing that it is the steady stream of fine Christian youth from the rural areas that is leavening the life of the city churches.

More and more Baptists are beginning to realize that rural churches can have a profound influence in shaping not only the character of our denomination but the moral and civic structure of human society in the years ahead.

Already the literature and periodicals of all organizations, mission study books, Ridgecrest and State Assembly programs, many speakers and writers, are giving more attention and space to the rural church.

The "appreciation" must express itself in a wider rural representation on denominational boards and agencies. One more or less typical state convention with 80% of its churches rural selected only 18% of its committee members from rural communities in 1947. A pastor from that state says, "The rural churches have labored under the impression that they were being asked to support a program in which they had no part and their say-so in the affairs of our denomination ended in their associational meetings."

We are grateful that this situation is being corrected and the denomination is becoming conscious of the size, importance, and worth of its rural constituency.

Second, this new consciousness will express itself in the establishment in every

state of Baptist State Departments of Rural Field Service and in the increase in number of rural missionaries and workers.

One State Superintendent of Rural Evangelism and Promotion reports that the eight workers in his department have been able through promotion of revivals, the Co-operative Program, and the Storehouse Tithing Program to reduce the number of churches giving nothing to missions from 518 in 1940 to less than 50 in the last few years. These figures as well as the many new Sunday schools, Baptist Training Unions and W.M.U. missionary education organizations in rural churches give evidence of the value of such departments and workers.

Third, the future of the rural church must include a trained and consecrated pastoral leadership. Too long we have been content to let unskilled, inexperienced, overworked, and absentee pastors bear the responsibility of ministry to the rural church. We must exalt the opportunity of rural pastorates before our young people. "The spirit of heroic self-sacrifice as truly romantic and urgent in the homeland as the call to any foreign mission field, must become once more part and parcel of every rural worker's heart and soul."⁴

We must supplement pastors' salaries and educate the rural constituency to give more liberally toward the support of an able man. As one rural pastor says, the excuse that "after all, a man must make a living" sounds more like dependence on mammon than trust in the providence of God, and it is strange that so few ministers ever move from larger to smaller salaries. On the other hand a man with self-respect, ambition, and the responsibility of a family needs the assurance of adequate support before he surrenders his whole energy to any challenging field of service.

The provision for more and better training of rural ministers is an important part of the future picture. The establishment of Departments of Rural Church Studies in our Baptist colleges and seminaries, the publishing of a well-adapted, well-written college textbook on rural Christian sociology, for which credit will

⁴From *The Country Church and Our Generation* by Edwin K. Sandt. Used by permission of the publishers Fleming H. Revell Company.

be given in college departments of sociology and ethics, and a series of lecture courses by the Home Board workers in Baptist junior colleges are some of the immediate plans along this line.

The promotion of rural pastors' schools and conferences and the organization of institutes and extension classes in some areas is contributing greatly to this effort.

Fourth, there must also be a *trained and devoted lay leadership* if the rural church is to maintain efficiently the organizations and programs that make for greatest usefulness. There is much truth in the statement, "Give us in the rural areas a trained ministry with a warm heart, a lot of patience, and love for folk, leave it there long enough, and lay leadership will arise within the ranks of any given community."

The study of books on rural church life plus other leadership classes, active organizations, distribution of literature, and personal instruction can do much toward producing capable and efficient church leaders.

Efforts in this direction are being boosted tremendously by Vacation Bible Schools and the work of volunteer summer workers from our colleges provided by our Home Mission Board.

Fifth, *enlarged, improved and well-tended church buildings* must take a prominent place in the sketch of the future. In areas where a one-room frame building must be adapted to the needs, a faithful membership will see that the building and grounds are kept attractive and worshipful, that the church looks as if "someone loved it."

Sixth, the rural church of the future must provide a *program of Christian fellowship and recreation* that will take care of its people's leisure time and help youth distinguish good from evil. Modern machinery and household conveniences have shortened the working hours of farmers as well as other people. The automobile

and suburban "night spots" are bringing city "attractions" closer to rural youth. The church with mid-week missionary education, with recreation centers, well directed recreational programs, youth choirs, visual materials, a library, and various types of discussion groups can do much to counteract the temptations of the world.

Seventh, the rural church must promote a *program that is passionately missionary and evangelistic*. Many of our missionaries and most of our Christian leaders were converted and called out in rural churches. We must realize that quite often the emphasis upon numbers and financial rating has been unfair to those who live in thinly settled, economically poor communities. On the other hand, there are hundreds of churches which report each year no baptisms, no missionary organizations, and no gifts to missions. Surely an added effort on the part of Baptists everywhere to aid the smaller churches in promoting missionary organizations and Training Unions as well as Sunday school, stewardship revivals, evangelistic meetings, and personal enlistment would make it possible for every church to win some converts and make some gifts to kingdom work.



THE CANDID CAMERA

Our discussion cannot be complete without turning the camera upon ourselves to get a picture that will reveal our place in relation to the rural church.

One pastor suggests that the women of the Southern convention may contribute much by placing proper emphasis upon rural work and its importance at the Training School, by publishing all material with rural as well as urban people in mind, and by making certain that all W.M.U. leaders, for both Southern and state conventions, understand and appreciate the vast reservoir of untapped human and material wealth stored away in rural Baptist families and churches.

The small town and city W.M.U. may

help the rural church participate actively in all phases of home mission, state, and especially associational work. It can assist in the promotion of missionary organizations, mission study classes, and observance of the special seasons of prayer in neighboring churches. It can share the responsibility of unchurched areas.

The individual Christian may help the

rural church by a proper attitude of respect and appreciation, a wider study of its needs and problems, more frequent prayers for its success, and more loyal support of the total denominational program as it undertakes to be more mindful of the rural church.

Let us search our hearts as we listen to the voice of the rural church (page 5).

DO YOU REALLY WANT TO KNOW?

by Mrs. E. K. Overstreet, Sr.

IT IS NO DISGRACE TO BE IGNORANT, but it is a disgrace to stay so." It is far easier and takes less effort (if that is what you are looking for) to remain ignorant. If you do not know, you will not care and if you do not care, you will not do. The proposition is: do you really want to know? I simply cannot imagine any woman who is a Christian, who belongs to a missionary society, who does not earnestly want to be informed. Let's get down to study.

At least fifteen strictly rural churches in my own association have successful mission study classes — always two classes a year. Many have far more. Different plans are used, but the most popular is the all day study class. This is often in a home, sometimes in the church. Sometimes there is a covered dish luncheon and every member present as nearly as possible.

Ours is a country association. The area for a church family reaches ten miles or more along dirt roads. In most homes there is only one car and that has to be used for business, but one who does have the use of a car will gather up others. In some way they manage to be there if they deeply desire to do so.

We have a fine Associational Library of several hundred books, to be had for the asking. Those who use them have no expense but to get them back to the Library when finished with them. We have an able Librarian and an alert Mission Study Chairman who work together. We add new books every year. The Library offering is the only one taken at our annual associational WMU meeting, so the Library is up-to-date.

We find study contagious, a challenge to women to know the work, and to be intelligent Baptists. A class is always a stimulus to do more and more. Whatever field is studied the knowledge gained inevitably produces a desire in others who missed that class to get to the next one.

Sometimes the chapters of the book are divided among the members each teaching her assignment. Always the best teacher is secured for the class, someone in the membership, or invited from another church. The larger churches often invite several nearby churches to spend the day together. This is always delightful and many come.

We try to have books read before the all-day meeting so that women can talk back to the teacher and not just listen. Discussion is always stimulating. We like to use maps and pass pictures around and look at curios or dress in costume. Music of the country studied adds atmosphere. All such things make missions come alive.

The value of mission study is beyond computation. Try it honestly, determined to see what can be accomplished by one class, and every class will call for another. There is no church so small, so strictly rural that it cannot have a class. Try it and see. We know in our association that it can be done and done to the glory of God and the increase of his spirit in every one who will enter into the class with the desire to know more and do more.



FREEDOM IN CHRIST

"Stand therefore in liberty wherewith Christ has made us free" — Galatians 5:1

Christ Frees Us From Sin

The Bible is plain in its teaching that Christ has come to set us free, and that there is no true freedom apart from him. When he frees us from sin, we are no longer servants of sin, but we become free people.

- THURSDAY, July 1
Matthew 1:21-25 Summer assemblies, W.M.U. camps and houseparties; Vivian Langley, Shaki, Mary Ellen Yancey, Agbor, Mr. and Mrs. J. S. McGee, Lagos, Nigeria, Africa, educational evangelism
- FRIDAY, July 2
John 3:14-18 Rev. and Mrs. S. L. Isaacs, Gallup, Rev. and Mrs. F. M. Cassidy, Deming, N. M., evangelism among Mexicans
- SATURDAY, July 3
Acts 16:25-31 Dr. W. R. Alexander, Exec. Sec. of Relief and Annuity Board, Dallas, Texas; all members of the Board from the various states
- SUNDAY, July 4
Acts 4:5-12 That our nation may not forget God, that our leaders may come back to God and depend on him for guidance
- MONDAY, July 5
1 Timothy 2:1-6 Katherine Cozens, Mrs. A. J. Terry, Rev. and Mrs. C. W. Dickson, Recife, Brazil, educational evangelism
- TUESDAY, July 6
Romans 5:6-11 Baptist believers of Romania and Spain, Mr. and Mrs. J. B. Hughey, Rev. and Mrs. George Jennings, Spain, evangelism
- WEDNESDAY, July 7
1 John 4:7-10 Rev. and Mrs. A. B. Brown, Red Oak, Rev. and Mrs. Jim Pickup, Tahlequah, Okla., evangelism among Indians
- THURSDAY, July 8
Ephesians 2:1-10 Ruby Howse, Temuco, Rev. and Mrs. H. H. Culpepper, Santiago, Chile, educational evangelism
- FRIDAY, July 9
Romans 6:16-23 Rev. and Mrs. M. W. Rankin, Kukong, Bertha Smith, Tsining, Addie Estelle Cox, Wei Shih, China, evangelism
- SATURDAY, July 10
Galatians 5:1-6 Mrs. C. K. Dozier, Josephine Harris, Honolulu, Hawaii, educational evangelism

Christ Frees Us From Want

Christ provides for his children. He supplies our needs whether bread for our bodies or great spiritual blessings for our hungry hearts.

- SUNDAY, July 11
Psalms 23 Lila Watson, Helen McCullough, Shanghai, educational evangelism; Alda Grayson, Tsingtao, China, medical evangelism
- MONDAY, July 12
Deut. 15:7-11 Rev. and Mrs. R. L. Lindsey, Rebecca Violet Long, Jerusalem, Palestine, evangelism
- TUESDAY, July 13
1 Kings 17:1-9 Rev. and Mrs. Jose Prado, Panama City, Panama, Rev. V. T. Yearwood, Ancon, Canal Zone, evangelism; Vernon and Ursula Yearwood, Margaret Fund students
- WEDNESDAY, July 14
1 Kings, 17:10-16 Winifred Anderson, Granite City, Illinois, evangelism among foreigners; Rev. and Mrs. T. H. York, Tampa, Florida, evangelism among Italians
- THURSDAY, July 15
John 6:1-13 Rev. and Mrs. James P. Kirk, Sophia Nichols, Rio de Janeiro, Brazil, educational evangelism; T. B. Stover, Jr., Clifton Baker, Margaret Fund students

FRIDAY, July 16
Matthew 6:9-14

SATURDAY, July 17
Matthew 6:25-34

Rev. Luis Quito, Rev. Francisco Melender, Guatemala City, Guatemala, evangelism

Frances Talley, Kokura, Dr. and Mrs. W. M. Garratt, Rev. and Mrs. James A. Foster, Fukuoka, Japan, educational evangelism

Christ Frees Us From Fear

In Christ we have freedom from fear. When we read how he took care of his disciples in the storm and calmed their fears, we can say, "What time I am afraid I will put my trust in thee."

SUNDAY, July 18
Isaiah 43:1-11

MONDAY, July 19
Psalms 124

TUESDAY, July 20
Matthew 8:23-27

WEDNESDAY, July 21
Acts 27:14-25

THURSDAY, July 22
Joshua 1:1-9

FRIDAY, July 23
Joshua 24:14-21

SATURDAY, July 24
1 John 4:17-21

Baptist believers in Italy; Dr. and Mrs. W. Dewey Moore, Rome, Italy, educational evangelism

Darline Elliott, educational evangelism, Carree Spears, secretarial evangelism, Barranquilla, Colombia

Mrs. Anne Sowell Margrett, Rosario, Dr. and Mrs. W. J. Kilgore, Ituzaingo, Argentina, educational evangelism

Dr. Jeanette E. Beall, Tsingtao, medical evangelism, Mary Alexander, educational evangelism, Dr. and Mrs. F. H. Connely, treasurer of mission, Shanghai, China

Rev. and Mrs. Roe Beard, Muskogee, Rev. Robert Falls, Avery, Rev. and Mrs. T. Wade, Earris, Okla., evangelism, Indians

Lois Chambers, Margaret Fund student, Mrs. R. E. Chambers, China, Rev. and Mrs. A. B. Christie, Brazil, missionaries emeritus

Rev. and Mrs. H. E. Baer, Flagstaff, Rev. and Mrs. C. F. Frazier, Coolidge, Arizona, Mrs. Beulah Grimmatt, Anadarko, Okla., evangelism among Indians

Christ Frees Us From Oppression

God never wanted anyone to oppress people. He wanted all people of all nations to have a fair chance. He punished any who took advantage of the needy.

SUNDAY, July 25
Deut. 26:5-11

MONDAY, July 26
Judges 6:7-16

TUESDAY, July 27
Acts 4:1-13

WEDNESDAY, July 28
Isaiah 40:8-11

THURSDAY, July 29
Acts 4:23-31

FRIDAY, July 30
Acts 22:24-30

SATURDAY, July 31
Jeremiah 22:1-9

Rev. and Mrs. R. P. Ingram, Abeokuta, Mildred Crabtree, Agbor, Nigeria, educational evangelism

Rev. H. H. Battle, Rock Hill, S. C., Rev. S. A. Cooper, St. Joseph, La., evangelism among Negroes

Harriette King, Clifford Barratt, Pochow, Margie Shumate, Shiu Hing, Lois Glass, Tsingtao, China, educational evangelism

Evelyn Stanford, Agnes Sutherland, Montegut, Mr. and Mrs. Berkman DeVille, New Orleans, evangelism among the French in Louisiana; William DeVille, Margaret Fund student

Woman's Missionary Union Conference, Ridgecrest, N. C., July 29-Aug. 4

Rev. and Mrs. Albert Bagby, Porto Alegre, Rev. and Mrs. A. E. Hayes, Recife, Brazil, educational evangelism; John W., Linda, Thomas Hayes, Margaret Fund students

Dr. and Mrs. J. D. Belote, Lydia Greene, Jaxie Short, Canton, China, educational evangelism

IS THIS YOUR QUESTION?

by Ruth Provence, North Carolina

Must both Junior and Intermediate Girls' Auxiliaries and Royal Ambassador Chapters be A-1 for a Full Graded Union to be considered A-1?

No, this is not required. Of course, we want to strive constantly toward more efficient and more effective work in all of our organizations, and every organization should be led to reach its respective Standard of Excellence; but, where there are separate Junior and Intermediate auxiliaries and chapters, only one G.A. and one R.A. must be A-1, along with the A-1 W.M.S., Y.W.A., and Sunbeam Band, for a Full Graded Union to be A-1.

The circle plan of organization contributes to enlistment and development of individual members. More contacts can be made and more women used. The circle affords a workable unit for the promotion of all society activities. It brings more women to promote missions.

Since circles are units, parts of the general organization, those who join the circles become by that act members of the missionary society.

How can we increase attendance at the monthly meeting of our missionary society?

Variety and vitality of programs at the general meetings, the use of different members, enthusiastic work of the membership committee, and constant emphasis in circle meetings on the loyalty of each member to the larger activities of the society can overcome the problem of low percentage of attendance at the monthly meetings.

In the "two-thirds reading one missionary book" required by Point 8 of the Standard of Excellence, can the reading of a book in connection with a mission study class be counted?

Yes, though certainly we trust that no W.M.S. member would limit herself to the reading of only one missionary book in the course of a year. Reading of an approved missionary book as a part of completion of study, in connection with a Reading Circle, as a member of a Missionary Round Table, or in individual reading—any and all of these may be counted.

Bear in mind that the Standard of Excellence requirement has to do with a

percentage of membership. An individual member counts only once in this rating, no matter how many books she reads during the twelve months. This low requirement on the Standard of Excellence should serve only as a beginning toward continuous missionary reading throughout the year. Let us seek to have all members reading rather than only two-thirds.

If your question is not answered, what is it?

WORLD in BOOKS

by Mrs. Irvin Lawrence

YOU AND THE UNITED NATIONS

by Lois Fisher
Children's Press, 60¢

A real family circle book. Written for Junior and Intermediates, it tells so much about the United Nations that we must list it for all of you. Here truly is the "world in a book" in clever drawings and brief but intelligent explanations of what the United Nations organization is and how it works. This is a basic book for understanding our daily paper, and our part in making a peaceful world.

HOW TO THINK ABOUT THE UNITED NATIONS

by Graphics Group
15¢ each; 8 for \$1.00

Here's a treat! A little book you can read in a half an hour that gives you a grasp on the essentials of the United Nations, its strength, its weaknesses and our responsibilities and opportunities as individuals to it and for it. Buy one for yourself, buy a dollar's worth for your society and have the satisfaction of knowing where you "take hold" as one woman, of this terrific problem of getting along without war.

This vacation will pay YOU

- in friendships
- in inspiration
- in memories

Have you ever dreamed of a week with no meals to cook but delicious ones to eat, refreshing hours for visiting with friends from all our southern states and many lands?

Then pack your bag for W.M.U. Conference at Ridgecrest, North Carolina, July 29-August 4.

Come expecting to exchange your best plans for missionary education with somebody else. The hours of worship will fill your heart with the blessing of the Holy Spirit. Bible Study will make God's Word more vital to you. Messages from the missionaries will stir you to renewed kingdom devotion.

Make your reservation NOW with your state W.M.U. Executive Secretary. Registration fees, \$2.00. Room and board is \$2.50 to \$4.50 per day depending on accommodations . . . cabin or hotel.

JULY 29 — AUGUST 4

W. M. U. CONFERENCE at Ridgecrest



Our Magazine Family



World Comrades is for Sunbeam and Girls' Auxiliary members, ages 4 to 16. The Window of YWA is for young women, ages 16 to 25. Boys 9 and up enjoy Ambassador Life. Every Southern Baptist woman over 25 should have a subscription to Royal Service.

INVITE THIS FAMILY into your home. Each member of any family needs his or her own friends. Will they be bad influences or good? These magazines are the best: make them yours by subscribing and reading.

Each magazine is published monthly and the subscription price is one dollar a year. List the magazines you wish, and order from 1111 Comer Building, Birmingham 3, Ala.