



EVERYBODY READS THE YEAR BOOK

When Mrs. George R. Martin, our president, and Mrs. W. J. Cox, treasurer, were in Birmingham last fall, they seized upon an advance copy of the *W.M.U. Year Book*. Enthusiastically, they began pointing out things in it to each other; we do not know just which pages.

Perhaps they were looking at the 1949 watchword and hymn. Have you learned them? Or maybe it is the sixth line from the top on page 19, "promote family worship." That shows our continual effort which adds its emphasis this year to our denomination's announced goal of 100,000 family altars. They may be looking at the Standard of Excellence requirements knowing it is necessary to aim at that high goal at the very beginning of the year if it is to be reached by steadily putting into practice our missionary education organization plans.

Are they looking at the monthly program topics on page 30, or the circle subjects on page 43? Is it the new page on church cabinet or council meetings? (By the way, has your church picked up that idea yet?)

Is it the page on the Co-operative Program? Or the denominational calendar? Or the list of supplies available from W.M.U. Literature Department? It could be any of the 96 pages. It could be the one written by either of these officers. It could have been written by your executive or young people's secretary or by someone from your state. The *W.M.U. Year Book* is made up of articles written by people who know their assigned subject through successful experience. Some authors are well-known denominational leaders, some are unheralded W.M.S. members.

The year book is planned in general, annually by the state executive secretaries. Their suggestions are passed on by the vice-presidents in annual executive meeting. The Plan of Work is adopted at the Woman's Missionary Union annual meeting. Everyone, including you, by direct or delegated responsibility, helps make the *W.M.U. Year Book*. If you don't like something about it or if you want some feature added, let your state secretary know for future publications.

Possibly that poised pencil is ready to write in two words at the top of page 56. Just under *Approved Books for Mission Study*, it should read *World Missions* to correspond with *Missionary Fundamentals* and *Kingdom Builders* on the same page and as indicated on page 59. Will you write the two words in your year book on page 56, please?

It may be that our "cover girls" are looking at the *Using the Year Book* page; have you discovered that in yours?



Jimmy Wilson

Mrs. Martin (right) and Mrs. Cox invite you to study the year book

All through the years . . . happy memories . . . the secret of a dedication . . . and now new peace in my heart, because

MY SON IS A MISSIONARY

by Sadie T. Crawley

ONE LATE AFTERNOON in September, 1947, I stood at the pier in San Francisco and watched the *General Meigs* lift anchor and slowly plow its way into the deep waters of the Pacific. Very precious "cargo" was on that ship—my son Winston, Margaret, and my five-months-old grandson.

On shore a short distance away a group of young people who had come to bid their friends goodbye, were singing: "God Be with You Till We Meet Again," while on the upper deck Winston and Margaret smiled down upon me as the ship sailed away into the sunset. They were on their way to China to tell the story of the gospel of Christ, the "power of God unto salvation to every one that believeth."

As the ship drew farther and farther from the shore, and the waving hand of my son became only a misty speck between sea and sky, for a moment—just a moment—I felt utterly alone. My heart whispered: "My very self is gone! Yet here am I, standing on the shore. How can it be?"

Then I was not alone. There came a Presence, and a still small voice: "To this end were you born, and for this purpose you came into the world—to be the mother of a missionary." And the Presence lingered with me as the big ship slipped beyond the horizon and I turned away from the shore to begin my journey home.

That night in September as the turning wheels of the train bore me eastward over western desert and hills and plains, I had time to remember the years—and remembering, I found a new peace. . . .

I remembered that long ago in our college days Winston's father and I had been volunteers for China, but the providences of God had held us in the homeland.

I remembered the coming of Winston—our firstborn—and how we dedicated him to God even before his birth. I saw again

his father kneeling beside him as we held him in our arms, praying that God might choose him to be his witness in the land that we had carried in our hearts from the days of our youth.

Like pictures in a cherished familiar album, came golden memories of the happy years that followed, when we served together and rejoiced in God's gift to us of our two sons, both of whom we had dedicated to his service. I remembered so many little things: the fun we had with our

growing boys; the problems we shared; the sunsets we watched with them; the days when we listened while the two boys "held services" under the shade tree, with Winston always the preacher!

Softly I walked through the sacred halls of memory and witnessed again, on a long ago November evening, the stirring of the waters as Winston at the age of eleven, held by his father's hand, was "buried by baptism unto death, and arose to walk in newness of life." Again that night we gave our son to God.

The wheels of the train kept turning. . . . I remembered the night when Winston's father answered the "one clear call" and went away to serve in the invisible kingdom, leaving his two sons and their mother here to "be about their Father's



Mother lifting Winston up to see the world

business." I remembered how that night Winston, though only eleven years old, seemed to become a man!

In Memory's Lane I walked through the years that followed at Blue Mountain College, where "our two boys, surrounded by the love of Christian faculty and students, found happiness in our college home, while their mother worked to make them ready for life, and daily believed in the eternal purposes of God for them. Clearly came the memory of that morning when Winston, facing his first day at high school, asked: "Mother, what courses should I take?" and I answered: "Son, that depends upon what you want to be. If you want to be a doctor, take science; if a teacher of mathematics, take algebra and geometry; if a preacher, I think you should take Latin along with your other subjects." And how quickly he announced, as he started for the door, "I'll take Latin!" I had always known that he would be a preacher, but then I knew he knew! Again that morning his mother gave him to God.

The wheels kept turning. . . . Then into a mother's "holy of holies" I entered again, remembering the day Winston left for college. What mother does not know the meaning of that hour! Now Winston was making his "first flight" into the unknown. That day his mother gave her son again to God, and prayed that he would keep him true.

Quickly followed memories of college days of active Christian service, Ridgecrest days of challenge and decision, and then that unforgettable day when the letter came from Winston at the Seminary in Louisville, telling me that he had given his life to God for missionary service wherever the Foreign Mission Board might wish to send him. He hoped it would be China! In that sacred hour, the hands of Memory's Clock pointed to 8:30 p.m., May 2, 1920, when a father and mother together had given their son to God and prayed that, if it be his will, he might bear the glad tidings of the love of Jesus to China. Through the years the secret of that dedication had been kept locked in their hearts, but now Winston could know!

The wheels of the train kept turning. And memories—mixed memories—kept crowding in. . . . Reunion days when the

two boys came home from college; the wedding of Winston and Margaret, and Owen in the Pacific! Last days with the little missionary family and Owen at Blue Mountain before the sailing day.

The wheels turned—and long was my memory of an afternoon when Winston at the age of three, asked as I left the house: "Mother, where are you going?"

"I'm going to the church to talk about the people faraway who have never heard of Jesus." A pause, and then the question: "When you grow up, would you like to go and tell them about him?"

Through all the years, memory held as priceless treasure the quick response: "If



Margaret and Winston beside the great wall of China

you will go with me, I'll go. I want you to go with me wherever I go."

The wheels still turned—and the General Meigs sailed on across the vast waters of the Pacific. . . . Then in the darkness of that September night I knew the truth: Winston and his mother were on their way to China! Together with Christ we were "going into all the world" to help "bring his people knowledge of salvation through the remission of their sins" (Luke 1:77—Moffatt).

There came a new peace in my heart, and also a new prayer: a prayer that every Christian mother might offer her sons and daughters to God for service even unto the uttermost part of the earth, and that when son or daughter had answered the call, her heart might find maximum joy in being the mother of a missionary!

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ROYAL SERVICE

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HAPPY NEW YEAR!—In U.S.A. we begin the New Year with assurance of hope; in every other land there is want and fear. Turn to Mr. Baranovsky's unique letter of thanks on page 23. Don't you want to be one of "God's angels"? You can. Send clothes and food direct to him, to addresses in our W.M.U. periodicals, or addresses received on request to Baptist World Alliance headquarters: Baptist World Alliance, 1628 16 Street N.W., Washington 9, D. C. Or send clothes and bedding to Southern Baptist Relief Center, 601 S. Olympia St., New Orleans 19, La.

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...happily ever after

MY BISCUITS don't taste "like Mother's" even after fifteen months of marriage. A dress pattern is still an unmanageable maze of tissue paper to me. My meals for company always come out unlike anything I've ever served before. In short, there are many things marriage hasn't taught me after this long initiation.

BY ANNE CRITTENDON MARTIN



Charles and Anne

But, there are some things I have learned in this most wonderful school of experience. The main one I want to share with you is the importance of family worship.

Charles and I were immeasurably blessed in having Christian homes where our fathers and mothers loved each other and God, and honored him by their consistent daily living. Reading the Bible and having prayer at meals was as much a habit as saying "thank you." Sunday school attendance began for us both when we were eligible for Cradle Roll. We grew up to become members of G.A. and R.A. and of Training Union. We both found Christ as our Savior when we were very young. As a G.A. I looked forward to the time I could become a member of Y.W.A. Activity in all church organizations and in the Baptist Student Union filled our college days. We met at Ridgcrest, at the first Student Retreat either of us had attended.

With this background it isn't surprising that we began our home with the habit of Bible reading, plus devotional thoughts from *Home Life*, *Open*

Windows, or other devotional material, followed by prayer and meditation. We like to use a modern speech New Testament for our reading because of the new ideas we get from the wording, so different from the King James. All this followed naturally for we had had prayer on dates, had set a prayer date when we were apart, and had prayed all through the war. We had our prayer time synchronized even when Charles was in the Mariannas flying in B-29's and I was in Birmingham working at that famous address, 1111 Comer Building.

So, it was easy and natural to set aside time at the end of the day to talk over the problems and joys of the hours just passed and to talk with God about our hopes and plans. That is, it was easy at first.

Then, as so many Twentieth Century humans do, we grew constantly busier and busier. A long concert or a late party with friends would make us sleepily agree to "skip it tonight." We always said we would just have our own individual prayers so we could get to sleep sooner.

We got more sleep, I guess, but we began to miss something in our lives. We found that tempers flared easily, silly resentments mounted, and thoughtless words and deeds stood between us.

(Please turn to page 30)

The President of our Southern Baptist Convention and
Pastor of Bellevue Baptist Church, Memphis, asks us to

MAKE GOD A CAKE FIRST

by Robert G. Lee

IN A TIME of drouth and famine, Elijah, prophet of God, wore the keys of the clouds at his girdle, and announced to Ahab: "There shall be no rain these years but according to my word."

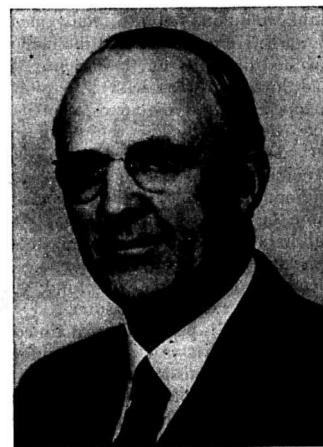
Then crops died. The furrows were iron. No dew refreshed the dusty earth. No rain fell. The burning sun scorched the land into a barren waste. Famine—gaunt, stark, terrible, — stalked abroad. Crusts were feasts. Crumbs were valuable.

Elijah went to a humble widow in a little famine-stricken town, Zarephath. He found her gathering sticks. He said to her: "Give me a little water to drink."

"And as she was going to fetch it, he called to her and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings 17:11-14).

"Make me a cake first." That, beginning as the New Year begins, beginning even now, is what I ask our people to do, our women to do. These words form no obsolete recipe for a manifestation of the providence and power of God. This is no out-of-date method of making life Christianly victorious. This is God's proposition. You should give it mental hospitality lest you burglarize your lives. You should make God a cake first lest your strength and talents be used on lesser activities.

Make God a cake first. That calls for faith. What a difference it makes when God says "Me first"—and man obeys. The widow of Zarephath might, by reason, have said: "I am sorry, but you had better ask someone more able to give. I have my son to support—and if I give to you I shall not have any left for him and me." Had she



Robert G. Lee

put herself first, she would have starved. She would have failed in the test of her faith and to fail there is failure indeed.

Make God a cake first. That calls for obedience in moral questions. When you have a moral decision to make, you are face to face with God. God asks you to put him first. If you do not, you will be found throwing away in Foley's Court and Carnal Pleasure's Mart the wealth God gave you at the start.

Make God a cake first. That calls for searching of the Scriptures in what you

(Please turn to page 30)

IN LIVING REMEMBRANCE

by Mary Crawford

SIX OR SEVEN YEARS AGO a beautiful thought was born, took form, bore fruit immediately, and has now become ever-bearing. The thought was born in the hearts of grown daughters and a son standing around the flower-bedecked bier of a beloved mother. "So many flowers!" they thought. "Where is space for the blanket of flowers the family had planned?" "Mother would have disliked so much spent on herself, and it will all fade in tomorrow's sun."

It takes courage to go against custom or public opinion, but the family memorial flowers were cancelled, and the money was invested in Bibles for the Orient. Mother had loved missions with a passion that stripped the very diamonds from her fingers, diamonds with deep sentiment attached, and put them on the altar, that her denomination might face the mission fields without debt. The more she had given the more she wanted to give. Like mother, like children, so more funds were given for Bibles for the mission fields of the world, the memorial became a trust fund with a daughter as executive treasurer.

The writer is personally acquainted with the fruit of last year as borne in North China. She, a missionary, lived in a great city in the heart of Shantung, a city that is an island of isolation surrounded by militant communists. With funds already in hand she spoke to her Chinese co-workers, teachers, preachers, evangelists who were slightly stooped with the burden of effort in a chaotic world, eight years of war, four years with no fellowship from outside, four years of poverty.

"Could you use some Bibles, are there people who need them?"

"Oh, yes, need! Many local Christians, many refugees and inquirers are without. But do you not understand that inflation has hit the price of Bibles as well as bread? That in addition to a price above the average we would have to pay airmail postage from Shanghai?"

Then the writer explained the memorial.

There was no lack of funds, there were stacks of Bibles and New Testaments waiting to be given out. Weary shoulders lifted, sad faces beamed; loving arms were filled with stacks of Bibles. They were tied onto bicycles and carried out to the churches, chapels, and into the homes. The funds lasted longer for those who had money were allowed to pay a third of the inflation price, those in need were given, "without money and without price." Old ladies and old men were given large copies with big print. A nearsighted evangelist rejoiced to receive a very large print. The young people received smaller copies, neat to carry, which appealed to them.

Children heard of the distribution and appeared on the missionary's doorstep. "How much?" inquired one bright teenager followed by two handsome younger brothers. The missionary hesitated. The boys were well clothed, neat and full of well-fed vitality. Should she ask the full high price? No, that would not be just, she knew the family was large, so she asked the usual one-third price.

"Fine!" said the leader, "then we can buy three, and each have his own Bible!"

I wish you could have seen those intelligent lads holding their first "very own" Bibles so proudly, and have seen them using them cleverly later in "sword drill."

Paul speaks of gifts which Epaphroditus brought him from the Philippians as "an odor of sweet fragrance, a sacrifice acceptable, well-pleasing to God." The flowers, gifts of loving friends, on the mother's grave were fragrant, but there was no need of an over abundance, and the carrying on of a mother's love of spreading the Good News into all the world is a fruit-bearing tree more precious, "an odor of sweet fragrance." Bibles are the most powerful weapons missionaries can leave in willing hands.

"For my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherunto I sent it."

THINGS DON'T JUST HAPPEN

by Maude B. Dozier

TWENTY FIVE YEARS AGO at the age of twenty-three a young woman from Hiroshima prefecture of Japan came to live in the beautiful Hawaiian Islands. Why did she come? She hardly knew herself, but the go-between who was helping to arrange her marriage suggested that she come to Hawaii and marry a man whom he knew there. Her relatives found many reasons for her not coming—a major one that, "Hawaii is so far away." But the young woman was willing to come.

On the very day of her arrival in Honolulu she was met by and married to Mr. Miyachi. Busy years followed. Four children were born to them. But one day Mr. Miyachi fell from the roof of a house upon which he was working and was instantly killed. Three months later a baby boy was born to the young widow.

What would she do with five fatherless children! Should she take them and return to Japan? Problems were on every side. Should she go to work? The insurance money and her husband's savings through the years were not very assuring for a family of six. But to the problem of outside work her answer came, "No, my children are more important than money. I must rear them right. I must stay with them. I feel sure something will happen and I can get along."

"But now as I look back on the path of my life things didn't just happen. It was God finding his way into my life. It was his mercy surrounding me. He had a plan for my life about which I knew nothing. I have learned that things don't just happen even in a little life, so worthless as mine. God knew the way which I should take and he has provided for me and my children."

"I was the daughter of a Shinto priest

in Japan. But I did not often go to the shrine there. I had lived in Hawaii for twenty-five years; no one had even spoken to me about Christ. I had never gone to church and of course I had never read God's Word.

"In the year 1943 the longings of my soul, longings of which I myself was hardly conscious, began to be satisfied. I felt an



Mrs. Miyachi and her children happy in their Christian home

inexpressible need for someone to help me train my children. About that time a Christian woman began to visit my home and tell me about the love of God. After many visits the story of God's love brought something I had never known before into my life. From the Bible I learned that there was only one God. There came the thought, if I become a Christian something will have to be done about the god shelf on the wall and the incense which I daily burn before my husband's photograph.

"Weeks later the day of decision arrived. To him who died for me I gave my heart and life. I felt that every semblance of idolatry must be removed. The shelf was taken down. The things were returned to the temple. Never again would there be need for such things for the true God was supplying all my need. From that time my

(Please turn to page 9)

I SAW



by
Marie
Saddler
Eudaly

THE NIGHT was dark, that black dark in which one feels he could cut the denseness which surrounds him.

I sat alone on a log which had been cut in half to make a seat. Behind me was a crude lean-to built by the Indians to protect a fire which flickered and cast eerie shadows on the walls. Occasionally the lady in charge of the fire placed another bit of log on the slowly dying embers and more shadows leaped and played according to the movements of the flames. At one end of the lean-to was a makeshift counter where chile and coffee and such foods could be purchased in this almost "deserted village."

The night was chilly—the kind of chilliness that comes with mountains all around. There was a heavy dampness which added to the chill.

In a nearby corral horses neighed. Across the way stood a bus with an impatient driver. He walked to and fro in the dim light from some smoky lanterns swung from the roofs of two or three other rudely constructed sheds in which groups of Indians sat talking with their warm serapes drawn around them.

We had traveled over several miles of road that looked impassable. As our driver had told us it was "muy malo," (very bad). The driver had steered the car over rocky ledges and across deep ravines spanned only by two split tree trunks. Occasionally as he approached the "foot bridge" for the car he had to back up and readjust his approach in order for the wheels to make contact with the logs. We had experienced several tense moments but the driver assured us that he had made the trip some

one hundred fifty times, so we sat back and tried to "unlax."

I watched and I waited.

There it was! A sound as of many cannons exploding their deadly missiles simultaneously or of a mighty rushing waterfall as the waters gushed down the steep rocky ledges.

Noise and then smoke, black smoke that rose and billowed and lost itself in the surrounding clouds. And then, as if fiery demons had each spilled a great bucket of burning red hot metal and danced in glee as they saw the blazing substance scorch and kill all that was in its wake, I saw the burning lava pour down the mountain side.

Yes, it had been well worth the difficult ride and the long wait. This was Paracutin, the first volcano to come into existence during the last century and a half. It stands twenty-four miles from the city of Uruapan in the state of Michoacan in South Mexico.

I sat.

I looked.

I marveled.

Then I heard singing.

As the sounds passed the voices became more distinct. People were happy and gay as they followed their guides returning from the trip on horseback which gave a closer view of the giant Paracutin as he erupted and tossed his rocks and masses into the air.

From the light of the lanterns I could see the happy group dismount. After relinquishing their horses to the Indian owners they entered the bus and soon "roared away" with the bus creaking and rocking

as they passed over the extremely rough road.

I listened! Yes, the group was singing once more. They were happy because of their adventure. Soon they were lost in the night.

Again I looked at Paracutin and what it had done. I was fascinated by this first active volcano I had ever seen.

I enjoyed watching this phenomenon of nature and the groups of Indians, native sons of their territory. Their lands had been claimed by the monster Paracutin as he belched forth his dirty silt over their fields, homes and various possessions. Now they fought with the elements to keep a road in such condition that tourists would come and hire their ponies and provide a livelihood for them. As I watched I thought of another picture.

Instead of a happy group of singing people delighted at seeing the mountains and the rocks I thought of a group pictured in God's holy Word . . . a group that would cry for the rocks and the mountains

THINGS DON'T JUST HAPPEN . . .

children were taught that it is God and God only that should be the object of our worship.

"I was baptized into the fellowship of the Olivet Baptist Church in the Japanese speaking department. I rejoiced greatly in my salvation, but in my heart there was an inexpressible desire and request that God would save my five children. The youngest is now fourteen years old. That was my greatest anxiety, the thing that had led me to faith in God."

Today two of those children are members of Olivet, one a teacher in the Sunday school, two others go to church and Sunday school. Mrs. Miyachi says, "I believe that God is leading all of them to himself." She adds, "But I am such a poor Christian. I wish I could lead them better. It seems that the work in the home and for the children drives me so hard that I cannot do for the church what I long to do."

"Since I became a Christian I cannot understand why I have so much courage. Surely God is giving me security and peace that I had never known. Every day I am conscious that he is leading me. But as my

to fall upon them . . . a group that would meet an angry but a just God.

Would these poor, unlettered poverty-stricken Indians be among the group to whom it would be said, "Depart from me, I never knew you"? My heart ached. I had been a missionary in Mexico for only two weeks. I did not know their language. I was merely an insignificant spectator unknown to them as I sat in the darkness of the night. A new vision of the meaningfulness and the depth of the word *lost* came to me. *Lost* without Jesus! *Lost* in sin! *Lost! Lost! LOST!*

My prayers arose to God who is able to save and to keep to the uttermost. Somehow, somehow as people from over the world came to visit Paracutin and as the poor Indians lived at its feet, they must know salvation. Even as the light from the eruptions of the great volcano illuminated the region round about, the "Light of the World" must be made manifest to these lost in the darkness of sin.

Continued from page 7

house gets dirty and has to be cleaned every day so my heart needs God's constant cleansing. There is no doubt in my heart that he hears my prayers. I know he hears. I am so thankful to God. I am so thankful!"

Do I need to add this final request of this child of God who has come out of darkness into a glorious knowledge of God's love?

"Will you please ask Christians in the mainland to pray for my children. I am so weak I need them to pray with me. And will they pray for my brothers, sisters, and relatives that they may know of God's love now that missionaries are going to Japan—pray that *someone* will tell them of Jesus. They have never had a chance to hear of God's wonderful love. Oh that someone would tell them of Jesus."

In *A Padre Views South America* the writer, a Jesuit priest in the U.S.A., says: "There are more Catholic priests, brothers, and nuns in the U.S.A. than in all the twenty Latin American countries put together."

A Coat Tomorrow?

from Olive Lawton

Clifford Barratt is giving out clothes marked from the Relief Center, New Orleans to 1200 people. One dear old soul in a worn out ragged garment came up front in the W.M.U. meeting leaning on her cane. With eyes almost blind she quoted John 1:1-3. We hope she will get a coat tomorrow.

China's Hunger

from missionary in Kuangtung

For several weeks now people have been down to one meal a day; that consists of a boiled sweet potato. The China sweet potato is not like the American potato but is light yellow, starchy, not as sweet. It is the cheapest food out here.

Three Months in Guatemala

from Mrs. W. J. Webb

We have been now on the field of Guatemala some three months. The Lord has been very good to us and we can already see fruits of our service in this short time.

Yesterday it was my happy privilege to attend a meeting of the Executive Committee of the W.M.U. of Guatemala. We are making plans for the new year to be presented to the Convention this next week. I am very happy to see the progress of the women, but we lack so much still.

We are trying to organize our W.M.U. as it should be and according to the manual.

The president of the W.M.U. of Guatemala is a graduate of the Seminary in Mexico. She reads English well, also some three of our pastors read English. They have offered to translate program material.

We beg your prayers in our work here. May the Lord bless you in your work there in the homeland.

Hawaii Asks Our Prayers

from Hannah Plowden

It would be wonderful to have the South join us in prayer for these objects.

All of the churches are seeking to find ways to follow out the work formerly done

in religious education classes in the public schools.

All are influenced by the new fervor of the Buddhist organizations.

Nearly every church has building needs, or building programs under way, with their special problems.

All have new Christians that need to be nourished. The maturer Christians need to be shepherded with wisdom and care.

All the churches need more vision. All of the Christians need more power of the Holy Spirit in their lives.

Perhaps every one of our seven churches has student members studying in the States.

Pray for all of our pastors; our mission-

aries; our local workers; our volunteers for full time service; for every Christian; and for every non-Christian home touched by the Gospel.

We Need . . .

from Bee Gillespie

We have lived for eight months in the mission house on the campus of our Baptist Girls' School, Seinan Jo Gakuin, here in Kokura. The house is large with two kitchens, dining room, living room, study, and five bedrooms. We could still use another room, because there are seven of us living here and we do not have a room for a jochu (maid). We have helpers during the day but since the electricity and water are turned on usually only a short while early in the morning and again at night we must spend a considerable amount of time washing dishes, saving enough water to last through the next day, etc. We have one Japanese woman who works for all seven of us during the day and one who works a half day for our family. The daughter of one of the college teachers works for Miss Lancaster and her mother

in order to learn English. Two of the helpers are already Christians. We have given a Japanese Bible to the other one and also a Gospel of John in English. She and so many others are interested in learning English.

In Japan if one is financially able he is expected to have a jochu in order to afford employment to those who need it and to give the aksan (housewife) more time to entertain guests. This is particularly expected of Americans.

When we came here the house was very dirty. A young Japa-

nese Christian agreed to wash the walls and woodwork if Mr. Gillespie would teach him English one or two hours a week. He worked faithfully during his spring vacation and he has promised to finish during summer vacation. He would not take money for his good services and since his family lost almost everything during the war we were so glad we could give him some relief food and clothing. Just before we gave him some clothes a dorolio (thief) stole almost all of the few pieces of clothing he had. His face was beaming when he came to see us again although the relief clothing was several sizes too large for him. He feels that God has called him to be a preacher and Mr. Gillespie has a good opportunity to explain the Bible when he comes every Friday afternoon. He always stays for the evening meal and goes to Miss Talley's Bible class afterwards.

Three year old John feels very much at home here and has already learned a few Japanese words. Paul, six, frequently says he wants to return to America to see his grandmothers and to visit the zoo in San Francisco. He knows several Japanese words and can say a few short sentences. He feels very important when the middle



This picture was taken in front of the girls' dormitory at Seinan Jo Gakuin. Elizabeth Watkins, Alma Graves, Mr. Gillespie, Frances Talley, Cecile Lancaster, Mr. Fuji, Mr. Hiraga, John and Paul Gillespie are in front. Mr. Fuji is a teacher in Seinan Gakuin at Fukuoka.

school (high school) boys visit him to practice English. He likes to give them candy and doesn't hesitate to correct them when they mispronounce a word in his storybooks. John is so blonde that the people stop to stare and say that he is mezurashii (rare). Paul has nearly finished the Calvert kindergarten course which I teach him every morning.

Miss Talley and I study Japanese in the afternoon with Mrs. Hara, wife of the principal. Mr. Gillespie studies Japanese with Mr. Ishii, who is a teacher in the college.

We have many guests, and one high school boy whom Mr. Gillespie won to Christ usually has two or three meals with us each week. He is learning English well. Mr. Gillespie teaches two mornings a week in the college and on Sunday he teaches a Bible class and preaches twice. Mr. Hara usually interprets for him but he is preaching one Sunday a month in Japanese. He has had the privilege of baptizing seventy-three who have accepted Christ which brings joy to us all.

We need so much a hospital with Christian doctors and nurses. We need to continue receiving relief food and clothing. We need more missionaries and houses for them to live in. We need more church buildings.

Please pray that God will use you and us to help meet these needs for his glory.



IT'S HAPPENING NOW!

by Mattie Leila Warts

WHEN 700 CHILDREN of Dresden, Germany were asked what they knew of Jesus Christ, the results were disappointing indeed. Only one percent of suburban, seven percent of city, and forty-five percent of country children in the group could give any satisfactory answers.

DID YOU REALIZE that the past academic year, 1947-1948, showed a tremendous drop in foreign enrolment in the United States and a tremendous increase in the number of those going to Russia? Says Dr. Kenneth Holland of the State Department: "The flow of university students from Europe to the United States is practically at an end. We are rapidly losing our leadership in the field of international culture and Russia is taking it over." Shortly after the war there were 18,000 foreign students in this country, but today there are probably less than 5,000. Surely this fact offers food for thought.

RELIEF IN GERMANY is not all being given by Americans, by any means. One of our workers reports: "... By far the finest piece of work for the German expellees (from Czecho-Slovakia, Austria, Hungary, Romania, Bulgaria according to Article XIII Potsdam Agreement) is being done by the Evangelical Church in Germany. It has a program for care and rehabilitation, which, in its efficiency and wise planning, is a model. ... While there is invaluable assistance from outside, the basic cost of the work is met by free-will gifts of German churches themselves. ... This church, from its own resources, is giving more help to more refugees in Europe than all the rest of Protestant Christendom together."

COLONEL PAUL J. MADDOX, Chief of Chaplains of the European Theatre and brother of Dr. Samuel Maddox, Personnel Secretary of the Foreign Mission Board,

S.B.C., recently said to 500 delegates of Youth for Christ International Congress: "The Berlin airlift has been called the most colossal movement of its kind in the world. But as far as I am concerned, Youth for Christ is an even greater lift... the gospel lift to win people to Christ."

THE BOMBAY GOVERNMENT has not only called upon all government employees to refrain from serving alcoholic drinks at official and semi-official functions, but has also asked them not to accept such beverages in public.

"The Christian church must always be a missionary church, first because its own spiritual health requires it, and second because the Lordship of Jesus Christ demands it." DR. JOHN A. MACKAY

THE AMERICAN FRIENDS Service Committee (Quaker) has made a gift of streptomycin, valued at \$25,000, to the people of Russia. With the gift goes this message: "This streptomycin is a testimony of good will and friendship from the American Friends Service Committee to be used to promote the health of the people of the U.S.S.R."

A young medical practitioner in Quetta, capital of the province of Baluchistan in Pakistan, was recently stoned to death by followers of the Shariat Islam organization. He invited their wrath by holding views against the purdah system and favoring the education of girls.

GERMAN BAPTISTS have five deaconess houses, where consecrated young women come to prepare themselves as Christian missionary nurses. They dedicate themselves completely to the task, but after training may choose to serve in hospitals in the state or work in direct missionary service under the Baptist Union. Any income they may receive from any source is turned over to the Mother House, and they receive only their subsistence. Six hundred fifty of these selfless workers make up one of the greatest evangelizing agents of the German Baptists.

EIGHTY MEMBERS of the business Woman's Federation of St. Louis, Missouri, answered the "Indian Love Call" for the week end of September 25, 26. We met at Montebello, a Y.W.C.A. camp about twenty-five miles south of St. Louis. This yearly event of fun and devotion was built around the Indian because our inspirational guest speaker was Mrs. A. W. Hancock of McAlester, Oklahoma.

At the first vesper meeting welcome was extended by our president, Miss Violet Alford. At eight o'clock the six tribes gathered in the recreational hall for the Indian Powwow led by Miss Lucille Steele, our city worker at Baptist Center, and Jo Guinn of Baptist Book Store. A wiener roast around a campfire followed.

The week end was full of soul stirring messages from Mrs. Sue Buell, our city missionary, Miss Mary K. Pittman, missionary to the foreign born, Miss Margaret Lasswell, missionary to the Jews, and Mrs. Hancock, missionary to the Indians. The Sunday school lesson was taught by Missouri's state adviser, Mrs. Paul Weber. Even with such a full program we enjoyed the great outdoors, wandering through the woods. Ruth Whisler, Secretary

Mississippi has organized a state B.W.C. Federation. They set forty new Business Woman's Circles and six new Federations as new year goals.

This gives you all the "know how" on B.W.C.

Price 25c

from W.M.U. Lit. Dept., 1111 Comer Building, Birmingham 3, Alabama

Birmingham Business Woman's Federation meeting in November was very gay. Margaret Ellette, program chairman, arranged a clever radio quiz skit. Representatives of different B.W.C.s. contested and won fabulous prizes: a house and lot (toy), electric range (miniature), and so on. The best prize was having Miss Alma Hunt, executive secretary of W.M.U., and Miss Margaret Bruce, young people's secretary present.

Pensacola, Florida B.W.C. is starting the new year right by studying the *Guide for Business Woman's Circles* with Bessie E. Yates as teacher.

The Lydia B.W.C. of First Baptist Church, Martin, Tennessee is active in mission study and community missions. It has fourteen members. Included in their gifts last year, not counting regular Co-operative Program money, were these amounts:

Annie Armstrong Offering.....	\$ 45.00
State Missions	27.00
Lottie Moon Christmas Offering.....	360.00
Local Church Library	10.00
Country church that burned.....	22.50
Shoes for girl in Orphan's Home.....	15.00
(Our W.M.U. supports a girl in Tenn. Orphan's Home)	
Boxes to Good Will Center.....	180.00
Literary at Union University (Baptist School)	160.00
Fostering the Ann Hasseltine Y.W.A.....	45.00
Station Wagon for missionary to Brazil.....	110.00
Hospital supplies for missionary to Africa	25.00
Part scholarship to Brazilian girl at the W.M.U. Training School in Recife, Brazil	40.00
Local benevolence	100.00

Total \$1144.50
Mrs. H. O. Pounds, Chairman
Mrs. H. H. Boston, Adviser

JANUARY

The first month of the year was named for Janus, the ancient Italian god of beginnings. Janus had two faces, one looking backward, the other forward.

There are thirty-one days in January, and the young people's director and counselors should use these days to look backward and forward; look backward to evaluate the work of the past, look forward to plan for greater activities.

YOUNG PEOPLE'S COMMITTEE

During the first days of January the young people's director should have her



by Margaret Bruce

young people's committee meeting. The young people's committee is composed of the leaders and counselors of the different young people's missionary education organizations, and young people's representatives from the different circles, with the young people's director as chairman. At this committee meeting, goals for the year should be adopted, plans made for studying the manuals by organizations, and arrangements made for correspondence courses for leaders. calendar of activities for the young people's organizations should be outlined and fitted into the church calendar. The young people's calendar would include

Focus Weeks, Seasons of Prayer, Stewardship Night, Promotion Day, mission study classes, Community Missions projects, camps and many other interesting features.

A-1 W.M.U.

Every young people's director will want to set as her goal an A-1 Woman's Missionary Union. She will seek the cooperation of her counselors and W.M.U. president in keeping the program of work, outlined in the standards constantly before the young people and women. She will work diligently to have an A-1 Sunbeam Band, at least one A-1 Girls' Auxiliary, at least one A-1 Royal Ambassador Chapter, A-1 Young Women's Auxiliary and A-1 Woman's Missionary Society reaching their standards, which add up to an A-1 Union in her church.

REQUIREMENTS

The requirements for becoming an A-1 organization should be clearly understood by each leader and counselor. For the Sunbeam Band, Girls' Auxiliary and Royal Ambassador Chapter there are only eight requirements, these are:

1. At least twenty-four regular meetings a year, two each month (programs from *World Comrades*, *Ambassador Life*, for G.A.'s and R.A.'s.—one meeting each month for work on Stewardship Education Plans and work on Forward Steps or Ranking System)
2. An average attendance of at least one-half of membership at the twenty-four meetings
3. A net increase in membership during year of at least 10 percent of

the number enrolled at the beginning of the year until all eligible members are enlisted

4. Gifts according to state plan

(Some states set apportionments for gifts to the Co-operative Program and W.M.U. Training School, etc.; others require certain percent of members giving to Co-operative Program, while some states have still other plans)

5. Reports according to state plan (usually quarterly reports are required)
6. Observance of seasons of prayer for state, home, and foreign missions including an offering for each
7. At least two mission study classes
8. Directed Community Missions (Knights Deeds for R.A.'s) done monthly

There are two additional requirements for the church Young Woman's Auxiliary.

9. Fostering either a Sunbeam Band, Girls' Auxiliary or Royal Ambassador Chapter (fostering may mean providing a counselor or assistant, helping with organizational activities or providing necessary materials)
10. At least twenty-five percent of the members subscribing to *The Window of Y.W.A.* All percentages required by young people's standards shall be based on membership at the beginning of year. See page 26 in *W.M.U. Year Book* for Ann Hasseltine and Grace McBride Y.W.A. Standards of Excellence requirements.

(Please turn to page 18)

THE MEANING of "field work" to a farmer differs completely from its significance to Woman's Missionary Union. At your W.M.U. Training School it has a third meaning, very similar to that of well-planned Community Missions. Because of its practical value in applying what is learned to the immediate situation, some field work is required of every boarding student.

There come requests for help from churches, missions, hospitals, and various other institutions. Studying these, we try to meet as many as possible, taking into consideration the interests, needs for training, and classroom schedules.

Louisville's Children's Center is considered a model detention home, yet the need of helping those in prison is never more apparent than with these girls and boys who have gotten into trouble with the law. Five students go weekly to help in Bible classes or in a weekday club offering opportunity to know and befriend these young people.

Groups at four institutions for children are the concern of ten girls, whose field work involves visiting, recreation, Bible teaching, or directing a choir.

Thirteen students have their work in connection with churches. This varies from planning worship services for a department in a large Sunday school to assisting in the weekday social service program of a downtown church. It also includes service as counselors and leaders of missionary education organizations for young people.

Club groups at the Y.W.C.A. have two advisers from the Training School. Fourteen girls go regularly to Wesley Community House,



by Virginia Wingo

Teacher of

Missionary Education

Fellowship Center is a similar but smaller Baptist Negro mission, the field of service for seven of our girls. Of the twenty-one from our School who work at missions and settlement houses for white people, nine are at the largest, Central Baptist Mission, which maintains a well-planned program for the whole week. In each of these mission centers there is great need for visiting,

in the heart of one of the neediest sections of the city, where hundreds of people are reached weekly in a program of club, athletic, and religious activities similar to that of our Good Will Centers. One girl plans and directs a fellowship hour each Sunday for students at Lincoln Institute, a Negro boarding high school near the city.

Three hospitals provide fields of service for twenty-one students. The thirteen who study in class "The Art of Ministering to the Sick," go to Louisville General Hospital for actual experience in their course. Their familiar green uniforms and cheerful help are welcomed by nurses and patients alike as they learn to care for the sick. Four girls visit and teach the crippled children at Kosair Hospital, and four others regularly visit the patients at Waverly Hills Tuberculosis Sanatorium.

The largest number work in ten missions scattered throughout Louisville, and varying in size from a tiny house, which serves as sole place for Sunday school classes and preaching services, to large institutions of Good Will Center type, where many activities are carried on during the entire week. Outstanding examples of the latter are Grace and Hope Missions, the two splendidly equipped Presbyterian Negro missions, where ten students work.



as well as for the actual group work assigned. These missions are in needy sections, and acquaintance with the families and home surroundings of the children helps tremendously in understanding them.

Three students, from Hawaii, Japan, and China, go often to answer calls for speakers direct from mission lands.

In addition to their regular field work, several girls teach classes in the weekday religious education program of Jefferson County public schools. The Young Woman's Auxiliary conducts monthly services for women at the county jail, and the various circles do Community Missions projects.

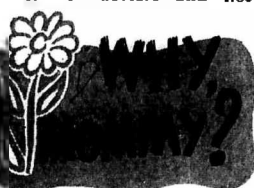
IS THE DOCTOR FRIEND OR FOE?

by Ruth LaTuille Matthews

"I DON'T LIKE Doctor Sanders," cried a three-year-old. "He hurt me wid a needle."

Every home with babies sooner or later faces the ordeal of acquainting growing children with the strange world in which doctors, dentists and nurses live. Usually it is a battle from beginning to end, accompanied by weeping and wailing. Sometimes the preschool child carries over into adult life his or her early fear of doctors and hos-

pital. It is a serious problem for every parent. The three-year-old child who didn't like Doctor Sanders represents all small children who, through their first shocking visit find that the man in the white coat and mask is a source of pain. Occasionally the doctor may be at fault. But in the majority of cases, children's fears of going to the doctor are not due to his clumsiness in technique. Whatever the cause, there are things parents can and should do to help dissolve the hard, hurting core of the small child's fear.



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Do not just dismiss the matter with the remark that it is natural to fear doctors. In the average child's rough and tumble play he gets hurt far more often and many times more seriously

than he does on routine visits to his doctor. Yet ordinarily he does not develop fears about these falls and clashes with playmates. Obviously it is not so much the experience of being hurt that provides the carry-over of fear, but how the child is led to adjust to the experience. A child should be encouraged to reproduce in play his experience of going to the doctor. This may involve the parents pretending that they are patients. As they endure improvised bandages and the taking of medicine while the child reenacts his version of what happened at the doctor's office, they will learn many things. The child should "play act" his experience as often as he wishes.

Through becoming the "doctor" while someone else is the "patient" he has the satisfaction of being the dominant person in the experience. Many times a child who has been fearful will demonstrate how he'd like to be treated on visits to the doctor. Such scenes have had the child illustrating how the "mean doctor" holds him down, etc., and how the "good doctor" holds him on his lap, or fondles him assuringly. If



Dr. and Mrs. C. DeWitt Matthews, Donna Louise and Ruth Suzanne, in their home in Stillwater, Okla.

parents will encourage these "hospitals in miniature" and point out often that the family physician is a "good doctor," much of the initial fear will disappear.

How seldom does the average home have the family doctor in for a social visit! Too often, a doctor, like a minister, is like a hot water bottle, needed only when there is pain or distress. What a delightful surprise awaits those homes that have not yet had the doctor in for a friendly visit! On these occasions the small children get acquainted with the kind and friendly man who is the doctor. Then when the children visit the doctor in his office they will detect the same twinkling eyes and warm smile in the face of the "man in the white coat" that they saw in the neighborly visitor who told them stories in their parents' front room. Such a bringing of the doctor into the home will go far toward dispelling childhood fears of him.

If it is not convenient to have the doctor in the home for a visit, parents should make every opportunity for the children to see and speak to the doctor in environments far removed from the atmosphere of

medicine and instruments. At church, in school, and in casual street greetings, the children can learn that the doctor is somebody nice, to be liked and trusted.

Some adults exaggerate in the presence of small children, the anguish and pain in their own operation or treatment by a doctor. Such recitations do not help little children face their visit with the doctor. A nervous, highly emotional parent, in fact every parent, must guard carefully to make his conversation helpful in correcting the fear of doctors that children seem to acquire. Be honest; the visit may have moments that do hurt but the doctor is doing all he does to help the child grow up strong and well. As important as health is to us all, and as frequent as disease for children, the doctor should be to the child a trusted friend and not a hurtful foe.

FOR THE SAND-PILE SET

Why not save these suggestions? If they do not fit one month try them at another time.

To help preschoolers "play-act" doctor or nurse, imitation medical equipment is helpful—whether commercially obtained or home-improvised.

Make a doctor's operating cap (1) or a nurse's cap (2)

For the stethoscope (4) use narrow rubber tubing with small funnel, rolled cardboard or funnel-shaped drinking cup at one end and fasteners for ears at other (perhaps taken from old sun glasses). The doc-



from stiff white paper. The sterile mask (3) is fashioned from cheesecloth, stitched at either side and fastened across the back of head and neck with bias tape.

tor's bag (5) might be an old black leather handbag with handles. Fill empty medicine bottles with water, colored with various food colorings.

"THE FIELD IS THE WORLD"

As you study the scope of Southern Baptist mission work in your circle meeting, look at a map and mark places where our missionaries serve the Lord.

Home and Foreign Mission Boards will send you information on request, or you can use missionary address lists published occasionally in *The Commission* and in *Southern Baptist Home Missions*. Every woman should know where we do have missionaries and should note the untouched areas. It is so easy to refer to "our work in Africa" without realizing it is in only a limited section, etc.

In January *The Commission* see an article "Multitudes Wait" by Robert G. Lee. Then an article on our

new endeavor "Ruschlikon Zurich-Baptist Training Center," written by John D. W. Watts who with his charming wife and co-workers is helping open this seminary.

For the home phases of our world-wide effort for Christ, see January number, *Southern Baptist Home Missions*. Think with Lucien Smith of Louisiana about the problem of Catholicism in his article "Flee Catholic Oppression." Then discuss another aspect in "Persecuted for Christ's Sake" by C. W.



Stumph.

Pray fervently for our total missionary enterprise. Pray especially for China and Palestine which are undergoing grievous difficulties. Pray that America may be Christian in her every relationship.

Keep sending duffle bags and boxes of clothes and bedding to our Baptist brethren who suffer around the world. The things are important and the assurance that someone cares feeds starved hope.

IS THIS YOUR QUESTION?

Hammah E. Reynolds, Louisiana

1 In starting the New Year, what steps should the president take toward having an A-1 Graded Union?

Secure the co-operation of the entire society in working toward this desired goal. Talk it over with young people's director and counselors of young people's organizations. Urge them to inspire their members all to work toward being A-1. Buy a wall chart of the Standard of Excellence for each organization. Make a real feature of marking it each

young people. To foster a society in another church is a most commendable enlistment project but it does not fulfil a requirement of the Standard of Excellence.

3 Does the W.M.U. plan require a society to study a home mission book before the Week of Prayer in March and a foreign mission book before the one in December?

The Standard of Excellence requires at least two mission study classes during the year with no mention of what books shall be studied or when the classes are to be held. To stimulate interest in the Weeks of Prayer, home and foreign books are recommended for study at these seasons of the year.

4 Will you please give a large number of definite suggestions for community mission work?

(Mrs. Thomas, Alabama)

It would be all but impossible to list all the acts of service which are a part of community missions. There are leaflets free from your state W.M.U. headquarters. *The Guide for Community Missions* by Lawrence and Davis (price 25c from your Baptist Book Store) gives many directions and suggestions of activities. In "Our World in Books" (inside back cover) a new book on soul-winning is reviewed.

A list of "do this" would not be as valuable as an understanding that community missions is your planned witnessing. It is your society pointing out opportunities for each member to do the things a mis-

sionary does — healing, teaching, giving out literature, preaching. It will be better to make your own concrete list from the needs you see as you "lift up your eyes and look" at your own community. From where you stand out to the edge of your association you will see much to be changed by the power of Christ through you.



OUR YOUNG PEOPLE (Continued from page 14)

WALL CHARTS

Lovely Standard of Excellence wall charts with directions for marking and coloring can be secured from 1111 Comer Building, Birmingham, Alabama, paper ten cents each, cardboard twenty-five cents each.

A Standard of Excellence is not only a good guide, but it is a splendid measuring rod. As we measure our progress month by month we are encouraged to do better work.

One day a mother placed her little daughter by the door-facing to measure her growth during the past year. As the mother marked the inches which her little daughter had grown, the child looked into her mother's face and asked, "Mummy, how much have you grown?" It was a thought provoking question. The mother remembered the times she had lost her temper, the times she had spoken unkindly, the days she had been selfish and she was ashamed that she had not grown more.

As 1949 comes to a close and we look backward may we feel that we have grown individually and as organizations may we "be A-1 and not a-shaped."

GROW IN CONSECRATION

2 Peter 1:5-8; Romans 12:1

ALL ABOUT US THERE is a deep sense of need and an earnest desire for direction and help in living. Frustration is the experience of many people. A defeatist's attitude toward all of life is much too common. Fears of all kinds abound. Psychiatrists' services, magazines and books on practical psychology are increasingly in demand. Religious workers spend much time in trying to help and advise individuals.

Christ is the answer! No one is hopeless from Christ's viewpoint. He demonstrated his unmatched regard for personality while he lived here among men. His loving kindness and ability are shown as he adroitly dealt with the woman at the well, as he helped Zaccheus to find the way to a life of righteousness, as he gave hope to the woman taken in adultery, as he sought to show Nicodemus the way of salvation.

No religion values man as high as does Christianity. "Come unto me all ye that are weary and heavy laden and I will give you rest," said Christ.

The ultimate goal of life can be found only in Christ. There frustration ends and the purpose of life is seen and lived.

In our scripture lesson this month we read from two men who knew Christ. They loved him and gave themselves completely to him. They have told us the fundamental ways in which Christ leads an individual out of his fears into a life of peace, joy and real service.

Christ values the whole of man, not only the soul but the body. It is through the

body that the entire life reveals itself. It is the body that receives impressions, possesses tendencies and expresses power. Christ longs for every part of an individual's life to be his. When we are united to him by faith and our wills are his, then we can present our bodies to him for the purpose of carrying out his will. A Christian is redeemed in order to be consecrated. The Old Testament sacrifices were offerings of dead animals, but the Christian's sacrifice is a living one. This makes a Christian's life holy and well pleasing to God. When the life of an individual is wholly devoted to God the fullness of the divine purpose of God for that one is realized. Instead of life being a puzzle, an enigma, it has meaning and use. Christ is the answer to every longing heart.

The end and outcome of consecration is definite work for God. We find our own lives as we serve him. We are saved that we may serve him without fear, in holiness and righteousness. This is supreme happiness for every individual.

The apostle, probably covering with tears the pages on which he wrote, pleads with all peoples that because of God's mercies to them they present themselves in holy service to him. God's mercies are manifold: salvation, pardon, his indwelling Spirit, help in need, and numerous others. It is a marvel that God is pleased with what wretched fallen men can offer him in service.

Peter here presents seven fundamental qualities

whereby a Christian in faith may become a well integrated personality, happy, content, bearing golden fruit in his life and pleasing his Lord. Someone has said that these Christian virtues listed by Peter are a golden chain fastened together with a clasp of faith. Having faith from God and not wanting to live a barren life, we must let the Holy Spirit rule, guide and lead.

Knowledge is necessary. It is a weapon that smites error. Praise comes to our lips as we gain greater knowledge of God in Christ Jesus. All appetites are to be kept under complete control by



controlling reason, emotions and the will. Next comes steady unwavering perseverance under trials, cares and persecutions. Such a one must be true to God and resist all ungodly works. Godliness is the right disposition to God. Christian love for each other and universal love for all mankind is the crowning virtue. We learn to love as we sit at the Master's feet. If we would find our lives in Christ we need to give earnest heed to these things.

Christ is the answer for individuals in every land. Let us be diligent in pointing men to Christ through our words, our deeds and our daily living.

"It is not so much possessing Christ but being possessed by Christ."

CHRIST THE ANSWER FOR THE INDIVIDUAL

For every B.W.C. and W.M.S. program chairman

BOTH W.M.S. AND B.W.C. MEETINGS could use effectively a neat placard reading CHRIST THE ANSWER FOR THE WORLD. This is the 1949 program theme. Your W.M.U. Year Book carries the twelve program topics; they were published in October 1948 ROYAL SERVICE also. Make the slogan large enough to be read by all attending and keep it from meeting to meeting. If you wish add on the particular phase of life in which Christ is the answer, as this month FOR THE INDIVIDUAL.

January invites all the beginning again, open door, new year, ideas you have. Make a special effort to have every member and prospect present. Have attractive program

favors for each one. G.A.'s. will be glad to make covers from colored paper or wall paper and used Christmas cards according to suggestions in *World Comrades*. Y.W.A.'s. will happily type with carbons or mimeograph your program to go in cover made by G.A.'s.

Devotional thoughts are suggested on page 19.

Select hymns of consecration and dedication.

Your program outline will look something like this with speakers' names filled in:

W.M.U. watchwords
(repeated in unison)

W.M.U. hymn—*Come, women, wide proclaim*

Prayer of gratitude for blessings of Christmas and opportunities of new year
OUR WORLD IN 1949

(Program Chairman)

We need moral power

We have a new paganism

*We let materialism triumph
We are forgetting the individual
We are afraid*

YET THERE IS JESUS CHRIST

Poem (read or quoted)

We can find joy

Lovely things can happen

Hymn—*O For a Thousand Tongues*

King of the bruised hearts of men

Jesus, molder of men

How are human beings to live together?

The four-way highway of the spiritual life

Hymn—*Where Cross the Crowded Ways of Life*

If your program time is limited notice that the first five talks after the program chairman's introduction, are quite brief, stating problems common to all individuals today. One speaker could combine three and another two if you wish.

To provide visual aids for your program let program chairman place a globe of the world tied up with bandage as if sick, on front table. The woman who discusses our need of moral power may show one of the large pictures of the explosion of atom bomb seen frequently in newspapers or magazines. She may stand this beside the globe. The speaker on a new paganism can have pictures of devastation, hungry, homeless people, to place beside bomb picture. Cut from magazines some of the beguiling "gadgets" and luxuries of today, paste on poster board to go with discussion of materialism. For *Forgetting the individual* find a picture, or paste together to form one, of hosts of people crowded together in great mass of humanity. Select a picture to go with *We are afraid*—it may be a wild storm, or small children crying—whatever you find and wish.

If you desire, after all these problem pictures are seen, you can show a lovely reproduction of one of the great masterpieces of art like *If Thou Hadst Known, O Jerusalem by Hole*, or *The Lost Sheep* by Soord (ask your Baptist bookstore for sizes available and prices).

Lay the problem pictures down or re-

move them from table, take off bandage from the world, as we turn to consider Christ The Answer.

In the presentation of the discussion, *Jesus, molder of men* the introductory remarks on the subject should be made by one woman. Then women may each rise in turn and state in a sentence the different characteristics of the love of Christ: these are underlined in your material. The brief words could be listed on a blackboard or they could be written on cards and instead of merely standing, the nine women could step to the front and hold them up in turn as they make their statements.

Surely someone in your society can draw enough to suggest the three roads, joining to make the fourth, and can print the names beside the roads. This will leave in the minds of your women, the picture of Christ and the highway we are to walk with him.

If you wish, your program committee can arrange the five short talks following introductory one, as a skit, the five women talking back and forth as in conversation instead of in turn.



OUR WORLD IN 1949

TO OPEN UP the morning paper is to come face to face with a sick world. Over the air waves of the radio come the confusions of our twentieth century Babel. Day after day pictures of devastation, high powered propaganda, and abundant signs of low moral and social standards are seen everywhere. Fear, suspicion, anxiety, mental and physical insecurity hang like a fog

Planned by Mrs. Taul B. White

over the peoples of the world.

Journals of the Army, Navy, and Air Forces state plans which if carried out will bring to an end civilization as we know it. "A nation would die," says one journal, "just as surely as a man will die if a bullet pierces his heart and his circulatory system is stopped."

Jesus told the people of his day to read the "signs of the times." It behooves us as Christians to understand the nature of the sickness of our civilization, so that we can find the cure; to know the problems so we can find the answer. We believe Christ has all we need and we need all he has. Through this year we will see if he is the complete answer for the world. This month we will see if he is the answer for the individual.

We need moral power

Man has discovered the physical laws of nature and has justified God's promise that he should have dominion over the earth. His skills have made the world one neighborhood. We have the means to banish poverty, insecurity, ignorance, sickness, around the globe. Our difficulty lies in our inability to use the means science has given us for the good of mankind.

With the release of atomic energy, our generation has brought into the world the most revolutionary force since prehistoric man's discovery of fire. The Atomic Age really holds for mankind untold and unimagined possibilities for good.

Our tragedy lies in the fact that we have not the moral power to use these great means for moral and spiritual ends. Out of chaos, God spoke and said, "Let there be light." God has given us a beautiful world to give back to him. In the New Mexican desert, in July, 1945, man said, "Let there be light," and released a bit of the sun-inherent power. His first use of it was to throw it on Japan for death and destruction. Beware when your "light has become darkness."

Our civilization hangs in the balance.

What will tip it on the side of Life and not Death? We are asking the same question the jailer asked Paul and Silas, "What must we do to be saved?" Such vast physical power must be controlled by a vaster spiritual and moral power.

The problem does not lie in the field of means, that belongs to science and technique, but in the nature of man himself. Man like a blind Samson can bring down the walls of the temple of civilization. Only the Christlike man can build the city of God wherein dwelleth righteousness. The brotherhood of man awaits the spirit of Christ to make it a reality. "All creation groaneth until now for the manifestation of the sons of God."

We have a new paganism

We have what might be called a new paganism. In principle it is the effort to organize human life without moral restraint. Its ideal is the superman, who expresses his will to power by crushing the weak. It is the return of Caesarism and the tyranny of the all powerful State. It is religion based on man. A popular name for it is "humanism." When man enthrones himself and his material well-being as the highest aim in life, man finds himself enslaved by materialism and by the tyranny of other men.

We have laid waste lives, cities, homes, cathedrals, and museums in a spasm of animal fury. What has this mass destruction cost our spiritual lives? The lowering or loss of ideals is most noticeable. It is seen in the divorce courts. It is seen in our largest national budget—our crime bill. Callousness and lack of reverence for life inevitably follow mass murder. One young soldier describes what has happened to him and his comrades in poignant words: "We have become a wasteland. We are burnt up by hard facts. We are forlorn like children. We are fields of craters, within and without."

We let materialism triumph

Desperately we need to rediscover the Christian teaching concerning material wealth.

America has most of the capital wealth of the world. Our country has the most productive industrial system in the world.

As Americans we find that our scientific machine age can pour out a never ending stream of material goods.

No wonder we exclaim with Emerson "Things are in the saddle and ride mankind." Most of the advertising in our papers, magazines and over the radio appeals to the appetite, or to bodily comfort.

On the other hand, we know that the masses of the people in China, India, South America, Africa, and much of Europe lack even the necessities for decent living.

What is the Christian answer to these conditions of our small world?

The law of Christian stewardship will meet the needs both of "Dives" and of "Lazarus," the rich and the poor. We should realize that since God is the creator and source of all material means, these must be used, under God, for spiritual ends, for the welfare of our brothers and sisters around the world. If we lived by the golden rule of stewardship we would share, we would help people help themselves, and contribute to the development of full Christian personalities: this is God's expectation of Christ's followers.

Our desire for things adds to the breakdown of Christian observance of the Lord's Day. A devout man had only one possible job. It was in a grocery store which made a specialty of staying open on Sunday. After several weeks, he said "If it weren't for the Methodists and the Baptists, who do their weekly shopping after church, this store could not afford to remain open on Sunday." How many times on Sunday we say, "Fill'er up." How many times on Sunday we have social functions, teas, showers. We have grown unaware of the Lord's Day.

By subtle beguiling advertising, we raised our sales of alcoholic beverages to \$9,000,000 last year and increased by 2,000,000 the number of feminine cigarette users. Materialism and secularism have brought a let-down in our reverence for things once sacred. We must live by the basic teachings of Christ about God and man.

We are forgetting the individual

In our highly industrialized, machine age the shift in emphasis from the person to the group was already well under way but World War II accelerated this move-

ment. Collectivism and regimentation under the leadership of the few are natural tendencies today.

In the lurid light of two world wars we are seeing, not man, the individual, but the "mass man" manipulated by powerful leaders. He is an instrument of the powerful state. Within the state, his identity is lost in the group. He is represented by his boss.

Inside the radio station, someone reaches the "mass mind" with whatever propaganda is thought necessary at the moment—"mass propaganda" for the "organized masses." Tyranny finds it too hard to resist the marvelous instruments of science for the domination of men's minds and souls—to their loss of individual responsibility.

We are afraid

It has been said that "Christianity was born in a world that was haunted by the conviction that man was about played out." This comes close to being a description of our present fear. We are not afraid of power in itself; it is man's will, man's disposition, man's greed for power and mammon which frighten us.

The eighteenth century could boast of man's reason and science, the nineteenth century of his industry, commerce and a rising standard of living among the nations. The last half century could boast of the rapid spread of learning and democracy in many

sections of the world. Such creations and achievements, though good and valuable, are not enough. Let them become infected with pride and greed and selfishness, and they become instruments of greater evil than man ever dared dream he could engage in. Surrounded by the terror which these momentous achievements can bring to human life, man is asking, "Is everything we do infected with the germ of some fatal malady?"

In a way man is back in the garden of Eden. He stands before the tree of the knowledge of good and evil. Near by is the Tree of Life, the leaves of which are for the healing of the nations. Man's deep frustration is caused by the decision he must make between the uses or ends to which he will put the great, good gifts of

YOU WERE GOD'S ANGEL

To All to Those Individuals and Groups Who were sending packages to mine name

Dear Senders,

Although I sent letters expressing our thanks to all who sent us packages, but I am afraid, that some did not arrive to whom I sent. So may I express here too our deepest thanks for the love and helps you showed to us.

The things you sent, the foods, clothes and other things was needed and was helping more than we could express it. In many case it was a direct answer for a prayer. So you not knowing it, were God's angel, through whom God helped the needy. I wish you could see the smiles, the tears of joy and hear the thanks expressed in prayers. I wish you could see also, from what condition you saved children, women and men who are yours in the Lord.

But your helps were much more than material helps. They assured us, that we have Brethren who love us and pray for us. It was also a wonderful expression of unity in Christ. In this respect, the packages were also the Gospel, that through Jesus Christ there could be and will be peace, unity and good will all over the world.

We can not see now entirely, the spiritual and material results of your helps, but the day is coming, when you will see it face to face.

With thanks, best wishes and greetings, from all the helped, from mine family and from me,

Yours in the Master's service,
M. Baranyay
Ady Endre u.17
Rákoshgy, Hungary

God. At this point in history his plans for using his knowledge have further advanced the "blue prints" of death and annihilation than plans for human welfare.

On the other hand, the "blue prints" for human welfare are more numerous and more world-wide than the world has ever seen before. Our tragedy lies in the fact that fear persuades us that in physical force lies our safety. We are afraid to put our trust in the spiritual forces of love and good will.

YET THERE IS JESUS CHRIST

Has the time come to re-examine just what Jesus taught? See where he put the emphasis? What was his theology? As a religious architect, what were his specifications for building a better world?

Jesus has warned us that no matter how beautiful the house may look from the outside, if it is built on any other foundation than his teachings, the winds and waves of time will destroy it. Standing amid the ruins, we turn to our great Teacher and Master Builder.

Jesus healed all manner of diseases, even raising the dead to life. He sent out the seventy disciples to continue his works, so many people in our day wish to take Jesus as a teacher of social service only, leaving out his teaching of God. To the true Christian this is utterly impossible. Service is due man because of the nature of God as the loving Father of man. Man's sacredness of personality comes from the fact of his relation to God. "Be ye perfect, as your Heavenly Father is perfect." God sends his rain and sunshine on the just and the unjust, and we too, must look at man through the compassionate eyes of the Father of all mankind.

Jesus' view of God as the source of the worth of every man is the basis of man's spiritual freedom and sacredness of personality. This principle will ultimately break every chain of tyranny with which men try to enslave other men. God's view of man, is our "emancipation proclamation." The twentieth century challenges each individual to see God and man through Jesus' eyes.

The very term "personality" is of quite recent origin.

Jesus' idea of the individual man as the Father's son was so revolutionary that it aroused the fears and opposition of the religious leaders of his day. What mattered to Jesus was the individual, not what class, or race, or nation, or station he held in life. Worth was in that one person because he was the Father's son. And Jesus' mission was to make known his Father to every possible son in all the world.

Jesus' estimate of man as of infinite worth in his day and in ours, revealed the ugliness of the "holier than thou" attitude of the Pharisees. He unveiled the hideous countenance of hypocrisy. By his outgoing love, friendliness, compassion, pity, courtesy, respect, responsiveness, and fellowship with men and women of all classes and stations in life, he utterly broke down all the social, political, racial, religious, economic barriers that society in his day and in every age has erected between men. "Love to men, as Jesus conceives it, implies the recognition of a worth in every man." For the sake of the divine spark that is in them, each one is to be loved and served.

Jesus began his ministries with the new rule that man must first know God. Then man could know God's estimate of himself

LEAFLETS free on request

FROM FOREIGN MISSION BOARD,
Box 5118, Richmond 20, Virginia

Christ the Answer for the Individual by Dr. E. C. Routh
How Missionary Are We?

Know Your Baptist Missions,
Edited by Marjorie Moore
Turn on the Lights by M. W. Egerton

Could You Ignore these 5 Calls?
(a leaflet about urgent relief needs)

From the RADIO COMMISSION, S.B.C.,
427½ Moreland Ave. N.E., Atlanta, Ga.

The Christian Message for the World Crisis by Dr. A. T. Ohrn

and of others. The two great facts of God and of human personality are in some mysterious way bound up together. To see man through Christ's eyes is his challenge to us today.

Hushed be the noise and the strife of the schools!

*Volume and pamphlet, sermon and speech,
The lips of the wise and the prattle of fools—*

Let the Son of Man teach!

Who has the key to the future but he?

Who can unravel the knots in the skein?

We have groaned and have travailed and sought to be free.

We have travailed in vain.

Bewildered, dejected and prone to despair,

To him as at first we turn and beseech:

Our ears are all open! Give heed to our prayers!

Oh! Son of Man, teach.

—McDOWELL

We can find joy

One of the most prized and beautiful rooms in the old manor houses of England is the portrait gallery where hang the portraits of past generations of the family.

We need to look closely at the portrait of our Elder Brother that "seeing him as he is," we may become like him. Above his crown of thorns, the radiant Christ holds a crown of joy!

The New Testament is the most joyful book in the world. Against the increasing blackness of the rising oppositions, prides, and hatreds leading to Calvary, we see the rainbows of hope and joy. The words most often on the lips of the Man of Sorrows were, "Be of good cheer." "My joy I give unto you."

His defense for associating with sinners and other disreputable classes of people is the joy of the shepherd who has found the lost sheep; the joy of the woman who has found her lost coin; of the physician who sees his sick patient well; of the joy filled heart of a father whose long lost son has returned home. Jesus finds his life by losing it.

The symbol of our religion, the cross, is a sign of the fact that "God himself is seeking to solve the tragedy of human life." Through asking us to take up this cross,

he is inviting us to join him in this world undertaking.

Is not Jesus challenging each one of us today to find joy and happiness by bringing joy and happiness to others? Should we not be giving ourselves away? Then we, too, shall discover as Jesus knew, the universal spiritual law that the happiest people are those doing the most for others. Jesus challenges us to discover this law of happiness.

Lovely things can happen

This true story told by Muriel Lester, of England illustrates another truth about the joy Jesus gives. Hatred, cruelty, persecution, suffering, or death cannot quench it, because the source of such joy is in the very eternal life of God.

In an office in a certain German town many Jews waited their turn to ask about emigration. They had to fill out forms, and get advice about passports. It was a matter of life and death to them. They began to arrive before breakfast and stayed hours. There was always a strained, unnatural silence in that room. Each time a newcomer opened the door, all eyes were turned on him. People straightened their backs, held their breath. Their eyes followed him across the room. They hoped against hope that he had brought good news. Some new offer of hospitality, money for the airplane flight, necessary financial guarantee for the foreign visa. As he walked out of the door at the farther end of the room having satisfied none of the hopes, the people slumped down in their seats. You could have heard them let go their breath in a tired sigh.

Once Miss Lester asked the stalwart spirited American how she could bear it. Month after month she looked at these haggard faces yet she had such slender resources wherewith to meet their physical needs and no political power at all with which to save their lives. She hesitated a moment, then said, "Lovely things do happen sometimes." She told one of them.

On a certain morning a Jew was shown into her office. He was a man between thirty and forty, prosperous looking. She welcomed him. He said, "I want to tell you at once that I have not come for any of the help and advice you ordinarily

generously give my people. My trouble's different. I am an atheist. All our family is. Our grandfather brought us up that way. We've always been so convinced of our position that it didn't seem worth talking or thinking about. God was irrelevant. But now that this suffering has come upon us, this long drawn out misery, I find I can't go on in the old way. I want something bigger than myself, outside myself. I want God and I can't find him. Can you help?"

Quietly and rather slowly she told him a little of what God had meant to her throughout her life, of her belief in Christ as Savior and Lord. The man thanked her and went away.

Next day he came into her office again. He seemed a different creature, serene, radiant. "Thank you," he said, "I found what I wanted."

She met him on the street a month later. "How can I ever thank you enough?" He said: "You know how things have been with us—persecutions, pogroms at their fiercest. I've never experienced anguish such as I have in the midst of these four weeks. And never in my life have I known such joy."

We know that wherever this man goes he is sharing his newfound joy with others. Down these two thousand years since Jesus walked our earthly ways, his followers have been the true joy-bringers around the world. Our sufferings can bring joy if we permit God to use them to minister to others.

King of the bruised hearts of men

Jesus has been called "the King of all the bruised hearts of men."

How imperative is his call for followers now in our wounded world. How we need to understand the secret of his spiritual power. Part of the secret is that "whenever a man did him a wrong, he looked upon the wrong as a sure sign of a deep need in the man's life." Jesus thought first, not of the wrong done to him, but of the pitiable need of the man who was so ignorant and sinful as to do it. To think of the need and not of the wrong is love taking no account of evil (1 Cor. 13:5). How can an unforgiving man live in fellowship with a forgiving God?

If ever an age needed bringers of joy and "forgivers," it is ours. The major pressures of our day create hate, prejudice, and hardness of heart. Yet the Man on the Cross is saying, "Father, forgive them, they know not what they do."

How thrilling to know that Christians in Europe, Japan and China are showing the marks of the Lord Jesus in their hearts and lives, as they ask and give forgiveness. Christian love seems to glow brighter against the darkness of "man's inhumanity to man." Kagawa, the humble Japanese Christian, went to China in the early days of Japan's attack on China. With tears in his eyes and love in his heart he asked forgiveness for his people. He bore the cross

REQUEST SUBSCRIPTIONS

Occasionally we have a request for a subscription to ROYAL SERVICE or another W.M.U. magazine or supplies from a valiant Christian leader in another land. She can read our English publications and could use the material well in promoting W.M.U. work in her country. But she cannot afford to subscribe or she has no means of transmitting the money. Would your society like to send a gift to the editor of ROYAL SERVICE to be used for fulfilling such needs? It would be keenly appreciated.

of Christ in his heart for his own people.

The Japanese founder of a large Christian orphanage, Mr. Ishii, was asked by a poor, illiterate blind man to teach him Christianity. Mr. Ishii said, "If, when you are paid for your work at the end of the day, you will give something to the blind men poorer than yourself, then you will see God." The blind man followed faithfully Mr. Ishii's instructions. He went every evening to the place where the blind men came together after their work. He put two small pieces of coin secretly into the long sleeve of the poorest. He continued this every night. Gradually the heart of the blind man was opened. After two weeks he said to Mr. Ishii, "Teacher,

I have come to understand. God is love."

The names of multiplied thousands in China, Japan, India, and Europe have been added to the roll of Heroes of Faith in the eleventh chapter of Hebrews. Of them the world was not worthy—they being "desolate, afflicted, tormented, wandering in deserts, in mountains and in dens and caves of the earth." On such a foundation of Christlikeness can be erected the living temple of the living God in the earth. No wonder Southern Baptists must be making great plans for advance.

Jesus, molder of men

A friend asked Michael Angelo, the great sculptor, as he stood before a large block of unhewn marble, what the sculptor saw in that rough, weather-veined marble. Michael Angelo replied, "I see an angel."

A righteous Pharisee might have asked Jesus when he was here on earth, "What do you see in Matthew here, this Pharisee?" And Jesus, looking at Matthew with eyes of spiritual love, could well have replied, "I see a son of my Heavenly Father. I see my brother."

It was the possession of this power that made men marvel at him; it was the transmission of this power that occupied him; it was the reception of this power that made men worship him. Nothing is clearer than that there came into this world with Jesus Christ a new, fresh and incomparable moral power to recreate the lives of men."

What were some of the characteristics of the love Jesus gave out to his fellow men? For one thing it was *individual, personal, concrete*. He had compassion on the multitudes among whom he moved, but the record shows that the individual's needs immediately received his attention and response. Jesus ignored appearances and all that separates men from each other.

Jesus' insight was like an X-ray, so intuitively he perceived the problem, the weakness, or the need of the individual before him. If we are to help others in his name, then we must so learn of him that he gives us something of his grace, power, sympathy, and love. Jesus knew human nature; he understood men's motives. He was sensitive to their possibilities. That was a rare

realism in his dealing with sickness, either physical or spiritual.

Keen observation was another characteristic of Jesus. "He could read the meaning of little signs, could see what they revealed of character. How quickly and unerringly Jesus put his finger on the one determining factor in moral problems on which all else turned."

Again, there was the sense of leisure in Jesus' dealing with individuals. To hurrying Americans this is indeed a lesson. Who has not had the experience of taking a problem to someone and because of that person's seeming impatience or sense of haste, gone away with the feeling of disappointment? The fact that Jesus took time with each personal problem, was an evidence of his real desire to help.

Jesus never forced a confidence. His respect for personality was so genuine that he only wanted to hear what the person wanted him to hear. This "waiting" attitude, lack of curiosity or pressure, inspired confidence in the reality of Jesus' sincerity and love.

Is there any record in the life of Jesus where the problem of a person brought to him seemed insignificant or of little worth or note? It is a striking fact that whatever the request, that for the time being received his full attention. He focused his whole thought on it. "Any human problem must be given the dignity that belongs to it."

One of the most amazing qualities of Jesus was his ability to draw out, wake up, stir up, and inspire in persons their hidden or unknown or unused potentialities and powers. Like a magnet moving across iron filings, that which was best and finest in people was galvanized, integrated, and brought to the surface.

Did Jesus never have occasion for severity and rebuke? When moral emergency demanded it through hypocrisy, greed, insincerity, religious snobishness, cruelty, or hatred, he could be stern. Lack of reverence for personality, for human values, was unbearable to Jesus. To disrespect the child was to dishonor the Father.

Jesus challenges us as individuals to train ourselves to be aware of the unspoken, deep hidden needs of our fellows. "The ability to communicate, without anxiety, to a needy one the truth you have experi-

enced, the actual nearness of God, on which you have learned to rely, and to always be prepared for such a moment, is an art, a skill which can be acquired by any Christian who wants to acquire deeply enough."

How are human beings to live together?

The most burning question of the twentieth century is how all of us are to live together. It is a question facing our own country. It is a question facing the world. Each community must seek the answer. Basically it is an individual question.

What are the things dividing people today? From the individual to the world, we face barbed wire entanglements: national, racial, social, economic, and political. They are made up of different nations, different languages, different color of skin, different degrees of wealth, different religions. You ask how Jesus solved these problems? We are startled that for Jesus there was no problem. The barriers were not there for his mind and heart.

Watch Jesus, tired, sitting at Jacob's well in Samaria, waiting for his disciples to return from the village with food. A woman comes out from the nearby village of Sychar to draw water. Prompted by his insight into her need for the Water of Life, he tactfully begins the conversation. To this sinful, outcast woman of an enemy country and alien religion, the profoundest truth of religion was given. He told her the nature of God: "God is Spirit and they that worship him, must worship him in spirit and in truth." She returned to Sychar with the living water in her heart, a flaming evangel of her new found truth.

The whole incident seems so natural, so normal, so unselfconscious on the part of Jesus that it is hard to believe that he was moving about, so to speak, among the barbed wire entanglements of the barriers of race, religion, class, nation, and sex. The disciples, on their return, were amazed at the violation of all the conventions in his conversation with the woman of Samaria. They were gradually learning from Jesus' own practice that for him men stood on the same level because one was their Father, therefore all were brothers.

In the story of the conversion of the

woman of Samaria we see another characteristic of Jesus in dealing with individuals. He didn't wait until there was a great or prominent occasion, or a large and important audience to inspire him to give his best. "He lavished all that he was and had

to feed the hunger of one solitary soul." In the day to day contacts, the common-

place incidents of daily life, the walks about the countryside, Jesus was giving his best to individuals he met, using every opportunity as it presented itself. "He was tired. He rested. A woman came. He said, 'Give me to drink.' A conversation ensued. A soul was redeemed. What was clearer than that this poor soul in her life of dull monotony, of helpless commonplace, of sordid selfishness needed a well of water within her that should spring up into everlasting life. And Jesus gave her that. And for that, his best was none too good."

The need is the measure of what we give, to whom we give, and the quality of what is given. Jesus challenges us each day with this question: "Are you giving yourself away?"

Another characteristic of Jesus as a physician of souls and a molder of character must be noticed and is illustrated in this conversation by the well. The cancer of sin must be discovered, revealed, uprooted, and cleansed if the person is to be renewed and transformed and grow from strength to strength.

The remark to the woman of Samaria, "Go, and call thy husband" was intended to startle, to awaken her to the sin in her life. Not until she could be made to see herself as she really was in respect to purity of life, could the transformation take place. That which is morally evil must be given up before we can live the spiritual life. "The knowledge that in Christ, God had sought and claimed her in the midst of her evil life for some better and holier thing, but indeed loved her through her sin and had sent deliverance to her"—that was living water to her all her days as it is to every individual who has had a like experience.

The disciples left Jesus tired. On their return they found him refreshed. The redeemed life of the woman from Sychar was as a "cup of living water" to his spirit.

That was her gift to Jesus. So it is in every individual experience—God refreshes with living water both the giver and the receiver. Giving is the solution to our problems in living together—giving Christ's message, giving our lives to him and others for his sake.

The four-way highway of the spiritual life

A deeply spiritual writer has pointed out that there are four roads along which the rightly fashioned life travels. They represent four stages in the spiritual journey toward a rich spiritual Christian character of power and usefulness.

The first is the Damascus Road—the road of awakening. It is on this road we meet the risen Christ, who confronts us with his claim to our life, love, and loyalty. To Paul, it meant facing the question, "Why persecutest thou me?" To Paul, it meant vision, repentance, commitment to the calling of God, to God's task for him. "Lord, what wilt thou have me to do?"

Life goes into a "new gear." It goes from letter to spirit, from law to love. It is the discovery of the Lordship of Jesus. When Paul said "yes" to God on the Damascus Road, it was a turning point in history. It is the turning point in the history of every person who says "yes" to Christ on his Damascus Road.

The second road is the Jerusalem Road—the road to commitment. "He set his face toward Jerusalem"—toward the cross. On this road we hear Christ say, "Take up my cross and follow me." "Not my will but thine be done." The salvation of our world depends on Christians who are willing to walk in the Jerusalem Road. The footprints of the heroes of the cross for nearly two thousand years are to be seen on this road. "Who follows in their train?"

The third road is the Jericho Road—the road of service. Only those who are sustained by faith and hope and love, divinely given, can face the suffering and tragedy of the Jericho Road of 1949. This road runs around the world, filled with humanity crucified on the crosses of greed, cruelty, race, religion and political beliefs and all the aftermath of the destruction of global war.

Moving among these scenes of sorrow in China, Japan, India, Europe, and the Is-

lands of the seas, are Christians, men bearing in their bodies the marks of the Lord Jesus. They are crusaders of compassion such as the world never saw before! How world-wide missions has justified God's wisdom and Christ's commission!

The disciples of the Jericho Road have shown the world the meaning and the significance of the word "neighbor." The

twentieth century, in its dramatization of the story of the Good Samaritan on a world scale, has revealed the reality of the compassion, mercy, forgiveness, and love of the Christ-filled heart in every land. "Who is my neighbor?" is answered on the Jericho Road with, "I am my brother's keeper."

The three roads converge into the beautiful Emmaus Road—the road of fellowship and communion and companionship with the Christ of the Emmaus Road. "Jesus himself drew near and went with them . . . 'Abide with us' . . . And he went in to tarry with them . . . Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures?" (Luke 24:15-32)

This is the road of the inner life. On it we permit the great Road Builder of the Kingdom to share with us his plans, his purposes for world brotherhood and redemption—here are the mounts of transfiguration. On this road is begun that process of divine transformation: "We become like him because we see him as he is." "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in with him and sup with him and he with me." Disciples on this road, we can open the door.

Christ invites us to share in his mission: "A fellowship of free spirits united in a love which answers his love and reproduces his love. The source of power is God in Jesus Christ; the seat of that power is the individual heart and mind and will. Look at the crucified; try to feel as he feels, to think as he thinks, to resolve as he resolves."

Then as Christians of the Emmaus Road each individual is ready to go forth. He hears the all-powerful Christ say, "And, lo, I am with you always even unto the end of the world."

... HAPPILY EVER AFTER

(Continued from page 4)

One important day we came to our senses and decided to set things right. We decided that we could find time for our devotional first thing in the morning, so we started having it before breakfast; actually starting the day with God. This worked miracles for our relationship with each other and those we came in contact with during the day. We asked for power and grace for the day in our first conscious moments and we never failed to get it.

This carried us through that important first year. We have decided that if "the first year's the hardest," we can just coast through the other 49 or so.

Since we moved to Louisville for Charles' seminary training, we've found that our devotional again works best at night. We seldom wander far from home and in the simple life we lead it is easy to take time to read and pray together before retiring. We use our individual prayers in the morning to help us through the day.

It doesn't matter so much what time of day you have your family worship when you establish your home or what form your devotional time takes, what does matter is that you have it. It is a cement that holds marriages together when hard times come.

Someone has said that you don't really know a person until you have both laughed and cried with him, but I believe you don't actually know a person until you have prayed with him. Surely young married couples need all the help they can get in understanding each other and in seeking God's guidance in building that most important social agency, the Christian home.

MAKE GOD A CAKE FIRST

(Continued from page 5)

read. How tragically sad when people put some book-of-the-month ahead of the Bible—Book above and beyond all books as a river is beyond a rill in reach, as Niagara is beyond a mud puddle in glory.

Make God a cake first. That calls for faithful attendance at the house of God. When people say "movie first and most"

or "social functions first" they are choosing paste diamonds. As to the Sunday school, mission society, Training Union, church services—"make God a cake first."

Make God a cake first. That calls for service—not selfishness; for work—not laziness; for worship—not wantonness; for prayer to God—not mere prattle to friends; for sweetness of spirit—not bitterness; for forgiveness—not grudge-bearing; for sacrifice—not stingy miserliness.

Make God a cake first. That means in money matters to honor God with your substance and with the first fruits of all your increase—paying God his tithe, then doing without some luxuries that others may have some necessities.

Make God a cake first. That means that you shall become a fisher of men—winning somebody to faith in Christ. Putting on the hearts of people the claims of Christ for their lives—because this is the greatest work that ever moved the arm of God in power or laid claim upon the talents of Christians.

Make God a cake first. This means putting him first in your love life—above husband, above sons and daughters, above friends, above everybody.

So it goes through the whole gamut of moral and spiritual situations. In your body when the circulation is shut off in any of its members, gangrene sets in and unless that is corrected at once, it causes death.

So is it also in the soul. When you say "Me first," you shut off the circulation. Many are the souls today suffering from gangrene that poisons the whole life.

Right now, with yesterday's record locked and the key in the hand of God, hail another year eagerly and unafraid. Crosses or coronations, tears or triumphs, joys or jolts, difficulties or delights, be undaunted—remembering that

"Life is too brief
Between the budding and the fall-
ing leaf,
Between the seedtime and the
golden sheaf
For hate and spite.
You have no time for malice and
for greed,
Therefore, with love make beauti-
ful the deed—
Fast speeds the night."

OPPORTUNITIES ARE OUR RESPONSIBILITIES

"As we therefore have opportunity let us do good to all men"—Galatians 6:10

Opportunities Are God-Given

As we enter the New Year, we resolve to be better laborers for our Master. Opportunities to serve God or our fellowmen are given us by God. He places these privileges in our way. Daily we can witness for Christ, speak a word to the sorrowing, encourage the weak and comfort the sick. Let us follow him in happy service and meet every responsibility.

SATURDAY, JAN. 1
Genesis 45:1-7

SUNDAY, JAN. 2
Exodus 3:1-10

MONDAY, JAN. 3
1 Samuel 16:1-13

TUESDAY, JAN. 4
2 Chronicles 9:1-8

WEDNESDAY, JAN. 5
Nehemiah 2:11-18

THURSDAY, JAN. 6
Daniel 5:18-31

FRIDAY, JAN. 7
Ephesians 2:1-7

SATURDAY, JAN. 8
1 Timothy 1:1-14

Pray that this New Year, Christians may live convincingly for Christ, winning the lost, and recognizing the Lordship of Christ in all the areas of life, national and international

Pray that this first Lord's Day in 1949 may waken new zeal for righteousness in our country and the world: Dr. and Mrs. P. S. Evans, Mrs. J. M. Gaston, Mrs. W. W. Lawton, Florence Jones, China, Emeritus

Mrs. George Martin, president of W.M.U., S.B.C., and state vice presidents

Alma Hunt, executive secretary of W.M.U., S.B.C., Margaret Bruce, young people's secretary

Pray that the Co-operative Program receipts in 1949 may surpass any previous year: Annual Meeting of Chile W.M.U., January 5-6 Rev. and Mrs. John L. Bice, Rev. and Mrs. L. L. Johnson, Recife, Mattie Baker, Sao Paulo, Rev. and Mrs. W. C. Harrison, Porto Alegre, Rev. and Mrs. W. E. Allen, Rio de Janeiro, Brazil, educational evangelism, John Bice, Jr., Margaret Fund student

Rev. and Mrs. A. Hernandez, Guana, Cecilia Dominguez, Rodas, Rev. and Mrs. M. C. Calles, Sr., Marianao, Cuba, evangelism Cornelia Bowser, Tehuico, *Lois Hart, Antofagasta, Atine Lauster, Santiago, Chile, educational evangelism

Examples of Those Who Rejected Opportunities

Examples of those who neglected their opportunities show that each lost much by failing to measure up to his responsibilities. Saul missed being one of the greatest kings in history. Orpah turned down her chance. The people of Meno failed. Pilate and Thomas lost wonderful opportunities through fear and indifference. God's disapproval is on those who fall when they could serve. How alert we should be!

SUNDAY, JAN. 9
1 Samuel 9:11-26

MONDAY, JAN. 10
Ruth 1:1-14

TUESDAY, JAN. 11
Numbers 13:17-21, 11-11

WEDNESDAY, JAN. 12
Judges 5:15-31

THURSDAY, JAN. 13
Matthew 11:20-25

FRIDAY, JAN. 14
Matthew 27:11-31

SATURDAY, JAN. 15
John 20:24-29

Rev. and Mrs. J. E. Jackson, Wusih, *Rev. and Mrs. Wilson Fielder, Chengchow, China, evangelism, Edward, Richard, Everett Jackson, Gerald Fielder, Margaret Fund students

Rev. and Mrs. J. E. de Armas, Emma Leachman, Rev. and J. J. Johnson, Home Board, Emeritus

Rev. and Mrs. D. B. Cooper, Shawnee, Rev. and Mrs. A. W. Hancock, McAlister, Okla., Rev. and Mrs. J. C. Allen, Carthage, Miss., Rev. and Mrs. Selwyn Jopola, Ideta, New Mex., evangelism among Indians

Lena V. Lay, Iwo, Rev. and Mrs. B. T. Griffin, *Virginia Hagood, Abeokuta, Nigeria, educational evangelism

Rev. J. W. and Dr. Iva Gardner, Little Rock, Ark., Rev. and Mrs. Leslie H. Gunn, Oklahoma City, Okla., Rev. and Mrs. C. F. Landon, Dallas, Texas, evangelism among deaf

Rev. and Mrs. Harold E. Hall, Chinkiang, Mrs. P. W. Hamlett, Wusih, Mildred Wegren, Kunglin, China, evangelism

Rev. and Mrs. M. A. Calles, Jr., Yaguajay, Rev. and Mrs. Bartolome Burquet, Vegas la Gran, Cuba, evangelism

Examples of Those Who Accepted Opportunities

There are many instances in the Bible where people used in a creditable manner the opportunities with which they were entrusted. These will encourage us to prove ourselves good stewards of our opportunities. Jesus went out of his way to have an opportunity to win a lost soul. May we be faithful this year and bring in the lost ones in our midst.

- SUNDAY, Jan. 26**
Genesis 6:5-22
Student Life Commitment Day; Rev. and Mrs. Rafael Fragueta, Placetas, Rev. and Mrs. Domingo Hernandez, Guines, Cuba, evangelism, Marie E. Hernandez, Margaret Fund student
- MONDAY, Jan. 17**
Ruth 1:15-22
Ada Jackson, Ede, Hattie Gardner, Shaki, Rev. and Mrs. W. H. H. Congdon, Iwo, Nigeria, educational evangelism
- TUESDAY, Jan. 18**
Nehemiah 2:1-8
Pray for the meeting of young people's and Royal Ambassador secretaries, New Orleans, January 18-20; Rev. and Mrs. Edward D. Galloway, Wuchow, *Rev. and Mrs. R. L. Bausum, Kweilin, *Rev. and Mrs. J. A. Abernathy, Tsinan, China, evangelism
- WEDNESDAY, Jan. 19**
Judges 6:11-24
All of our Theological Seminaries; Rev. and Mrs. C. A. Brantley, Mary Hines, New Orleans, La., evangelism
- THURSDAY, Jan. 20**
Matthew 9:9-17
Rev. and Mrs. G. K. Cobb, Red Rock, Rev. and Mrs. A. Worthington, Newkirk, Rev. and Mrs. Ward Coachman, Shawnee, Okla., evangelism among Indians
- FRIDAY, Jan. 21**
Mark 10:35-52
Rev. and Mrs. T. C. Bagby, Goyania, *Rev. and Mrs. Edgar F. Halllock, Rio de Janeiro, *Rev. and Mrs. R. L. Kolb, Therezina, Brazil, evangelism
- SATURDAY, Jan. 22**
John 4:1-14
Mrs. L. M. Duval, Dr. and Mrs. George Green, Mrs. E. G. MacLean, Nigeria, Emeritus

Opportunities Must Be Accepted As They Come

Today is the time to begin fulfilling our opportunities. The sin of procrastination is one of the greatest hindrances to kingdom work. "Never put off until tomorrow what you can do today," is a sound saying. We should heed it. The only time we have is the present. Time past cannot return; the future may never be. It behooves each one of us to work now for our Lord and King.

- SUNDAY, Jan. 23**
Deuteronomy 26:12-19
Church Schools of Missions; Rev. and Mrs. W. E. Craighead, Paraguay, evangelism, Mary Anna, Albert, Eugene Craighead, Margaret Fund students
- MONDAY, Jan. 24**
Esther 4:7-14
Ruth Randall, Leitha Saunders, Bernice Neel, Rio de Janeiro, Brazil, educational evangelism
- TUESDAY, Jan. 25**
Proverbs 27:1; Ecclesiastes 9:10-12
Pray for Semi-annual meeting of W.M.U. Executive Committee and State Executive secretaries; Rev. and Mrs. W. H. Berry, Rio de Janeiro, *Mrs. D. P. Appleby, Bello Horizonte, Brazil, publication evangelism, David Appleby, Margaret Fund student
- WEDNESDAY, Jan. 26**
Isaiah 60:1-7
Rev. and Mrs. George B. Mixim, Brownsville, Rev. and Mrs. Carlos Paredes, Austin, Rev. Daniel Delgado, Victoria, Texas, evangelism among Mexicans
- THURSDAY, Jan. 27**
Matthew 21:28-32
Rev. and Mrs. Antonio Martinez, Cardenas, Rev. and Mrs. R. R. Machado, Havana, Cuba, evangelism, Otoniel Martinez, Reuben, Esther, Moises Machado, Margaret Fund students
- FRIDAY, Jan. 28**
Luke 4:38-44
*Susan Anderson, Abeokuta, Rev. and Mrs. L. R. Brothers, Ibadan, educational evangelism, Dr. and Mrs. W. H. Carson, Port Harcourt, Rev. and Mrs. F. E. Runyan, Igde, Nigeria, evangelism
- SATURDAY, Jan. 29**
John 9:1-12
*Rev. and Mrs. C. O. Gillis, Cordoba, Rev. and Mrs. D. F. Askew, Parana, Minnie D. McIlroy, Buenos Aires, Argentina, educational evangelism
- SUNDAY, Jan. 30**
John 5:1-16
Rose Marlowe, Dr. and Mrs. C. L. Culpepper, Sr., *Elizabeth Hale, Shanghai, China, educational evangelism
- MONDAY, Jan. 31**
John 4:31-38
Kathleen Manley, Joinkrama, Dr. and Mrs. H. B. Canning, Rev. and Mrs. E. Milford Howell, Eku, Nigeria, medical evangelism

ROYAL SERVICE ★ JANUARY 1949

OUR WORLD IN BOOKS

by Una Roberts Lawrence

A CERTAIN RADIO ADVERTISEMENT insists that you "start the day right" with their product. Here's a book that will help start the year right,—or at least with a new and stimulating slant on life.

TRY GIVING YOURSELF AWAY

by David Dunn
Updegraff Press \$2.00

This book might shove you into doing what you have always wanted to do, but never quite dared,—take Jesus literally in living daily and fully by the basic principles for the happy life he gave in the Sermon on the Mount.

David Dunn, a layman, states them very simply in "give yourself away," and tells how he did it and what happened. It is quiet reading, but if you try it, it is the quiet of dynamite in new possibilities for your life in the home, the neighborhood and the community. This basic principle of unselfish service, "losing your life," could stir Christians into their job of re-making whole areas of disenchanted human need and sin. Read it—and try it!

SOUL WINNING IN YOUR COMMUNITY

by Maude Hathaway
W.M.U. of Illinois 30c

Feeling the need of a simple but pointed guide to integrate soul-winning into all phases of community missions, the secretary of Illinois Woman's Missionary Union prepared this small book of instruction and inspiration. Out of rich experience and thorough understanding of community needs, she blends definite

guidance and plans with stimulating testimonies, in five short discussions of how to do this primary work of every Christian.

SURVIVAL OR SUICIDE

by Harry Moore

Harper \$2.00

This small book is much more calm than its title implies and far more important than its size suggests. With unusual co-operation of writers and publishers, the editor has woven into a single narrative excerpts from many sources that tell the story of the discovery of atomic energy; the resultant changes in world relations; and its meaning for individuals and nations.

Here is William L. Lawrence's own dramatic story of the moment when scientists broke the secret of the atom; John Fisher's concise discussions of the rise and development of the conflict between the United States and Russia; Leland Stowe and Raymond Fosdick on the critical need for international understanding; and David L. Edenthal on the larger peaceful implications of atomic energy.

Especially stimulating are sections on the preparation of youth, spiritually, as well as mentally and physically, for leadership in the world-to-be. A final section points to evidences that the heaven of understanding is at work in the United Nations; the undergirding of European democratic groups by economic co-operation; the many scientific, health and educational international groups; and, most heartening of all, the experiments in friendship told by Quentin Reynolds.

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(EDITOR'S NOTE—These last two stories were written by Mrs. Lawrence herself, and she says they are two of the best she has ever done. In that case everyone will read them and the entire book.)

IN ROYAL SERVICE

by Fannie E. S. Heck
Broadman 40c

This account of the first twenty-five years of Woman's Missionary Union is basic in understanding the modern missionary enterprise and woman's part in it. Circulate it so no Baptist woman misses this thrilling story. Organize a study class of younger women, B.W.C.s. and older Y.W.A.s.

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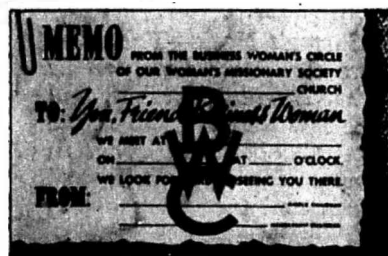
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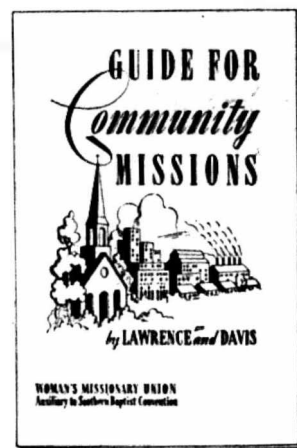


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Please send payment with your order to W.M.U. Literature Department, 1411 Comer Building, Birmingham 3, Alabama