

FEBRUARY
1949

ROYAL SERVICE

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THE STORY IN BACK OF OUR FRONT COVER

... is one of success for a young woman in her work for the Lord. Gladys Keith went to New Orleans and became director of the Rachel Sims Mission in 1938. God gave her visions of what could be done through mother's clubs, clinics, kindergartens, library and music. Into a fire trap building she crowded all the activities of a well equipped Good Will Center. Now the adequate building of her dreams is becoming more than blueprints. It rises before her eyes, built with money given through the Anne Armstrong Offering.



Pictures by Marjorie Bailey

Children and mothers are introduced to the Lord



Health and happiness, books and music, give smiles where life is hard



Our Work Depends Upon YOUR GIFTS

• by J. B. Laurence

EXECUTIVE SECRETARY - TREASURER,
HOME MISSION BOARD OF OUR S.B.C.

We rejoice in the support which Woman's Missionary Union is giving to the Home Mission work through the Annie Armstrong Offering. During the years of struggle under the burden of debt this offering was a life-saver to Home Missions. We have come again, because of the decrease in the percentage which Home Missions will receive from the Co-operative Program, to look to the W. M. U. for a large part of our support. Your gifts in the Annie Armstrong Offering are our only hope of maintaining our work as now projected, and keeping all of our missionaries in the field.



When this challenge faces you on the offering envelope, what answer will you give?

Our needs have never been greater, nor our opportunities more challenging than now. Home Missions is more fundamentally important in the world program of Christ than ever before. The evangelization of our homeland and the mobilization of the evangelized is necessary to the progress of the gospel in lands afar. As someone has said, Home and Foreign Missions are alternate beats of the same heart of love, but Home Missions is the first beat. An evangelized homeland is the promise of a world's evangelization.

In the past few years, Home Mission fields have been greatly enlarged. By the action of our convention thousands of square miles of territory and millions of people have been added. The field now stretches from the Atlantic to the Pacific, and includes, in addition to Cuba and the Canal Zone, Kansas, Alaska, Costa Rica and Panama. In this vast field there are at least 75,000,000 people, 35,000,000 of whom will never have a chance to hear about Christ and be saved unless the gospel is sent to them. That is the task of your Home Mission Board, and we are depending on the Annie Armstrong Offering to enable us to send missionaries to these lost millions.

Alaska and Costa Rica are primitive mission fields for the gospel. In Alaska there are 10,000, or more, natives—Eskimos and Indians—in addition to the American population in places where no mission work is being done. Costa Rica and Panama are also wide open mission fields where there are hundreds of thousands of immortal souls who will die without Christ if missionaries are not sent to them. These fields of need, added by the Convention, have increased the task of the Home Mission Board by twenty percent. These enlarged fields, and the new tasks growing out of the changing social and economic conditions, here in the



homeland, demand an enlarged Home Mission budget, just at a time when the allocation made to Home Missions by the Convention is materially cut.

In 1949, instead of getting 18% from the southwide Co-operative Program receipts, we will get only 16.5%. The operating budget of the Convention has been pegged at \$4,000,000, which means that we can receive only \$640,000 from the Co-operative Program in 1949 against \$720,000, which we received in 1948. If we continue our present mission work and do anything in the new fields that have been added, the \$640,000 we will receive will not begin to meet our need. We are depending on the Annie Armstrong Offering for the rest of the money we must have to maintain our work.

We are not doing all that ought to be done in the fields now occupied in the homeland. There are 20,000,000 people in the territory of the Southern Baptist Convention, who are wholly unchurched. Our 26,000 churches, 16,000 pastors, and 18 state mission boards are not reaching them with their present programs. They are people without a chance. Unless someone sends missionaries to them they will die without Christ. We need, and must have, a budget of \$2,000,000 to meet our obligations to the lost—the hopelessly lost—in our Home Mission fields.

Christ came to seek and to save the lost. He has called us into this service of saving the lost. If you want your gifts to go where they will serve Christ in winning the lost, then you cannot give to a better cause than Home Missions. If you love the lost and want to see them saved, there is no place where your dollars will do more than in Home Missions. During the entire history of the Home Mission Board there has been one conversion reported for every \$15.00 spent. The average was better last year. Counting the entire expenditures of the Board in its overhead, mission work, and building program there was one profession of faith for every \$40.00 spent. This means that every time you give \$10.00 to Home Missions you make it possible for a lost soul to find Christ.

My dear friends, will you not keep this in mind when you make your offering? Think of the souls your dollars will save. Think of the souls the dollars your society gives will save. How many names will you write in the Lamb's Book of Life? How many souls will you help to pass through the Beautiful Gate? For each \$40.00 given you will make it possible for one soul to greet you in Glory. May a host be there to greet you as the result of your offering with its \$1,000,000 goal.

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Volume 45 Number 8

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

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FEBRUARY brings emphasis on the Baptist World Alliance. We rejoice in the strong ties of our Baptist world fellowship. But these bonds of brotherhood bring us responsibilities that we must meet wholeheartedly. We must help our churches to be a true Christian nation in all our international relations.

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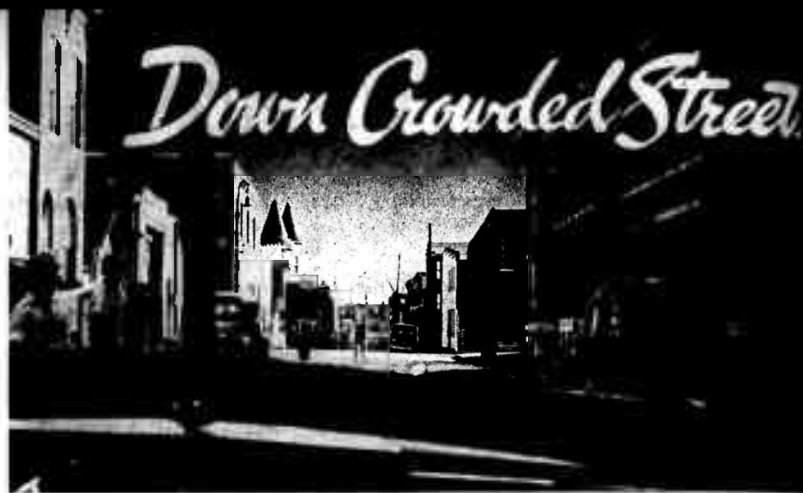
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... We go to see the unlvely sections of our city

by Mayme S. Clause

THE AIR IS COOL and crisp, the sun is shining brightly. It is a beautiful day in Baltimore, Maryland.

We feel a great desire to drive out lovely Charles Street Avenue and enjoy the beautiful wooded sections with their magnificent homes and grounds. But, today we are not out for our own pleasure; we are on a business trip to South Baltimore for the King, so we turn south on Charles Street. As we proceed, we note fewer trees, the plots of grass are smaller and smaller, the streets are lined with row houses. Except for the entrances, it is as though we were looking at one building that extends the length of the block, for the houses are separated only by inside partition walls.

Arriving at 8 West Cross Street, just one-half block off South Charles, where the Baptist Good Will Center is located, we park our car. There is a grassless, flowerless, treeless district of thirty-six square blocks—four blocks wide and nine blocks long—where our Good Will Center is the Baptist lighthouse for hundreds of people of German descent—citizens of our country but still bound down by the erroneous teachings of the Roman Catholic Church.

In a little more than four blocks we count fourteen liquor dispensing places.

It is not a surprise to learn that both women and men imbibe freely and that beer is a common drink in the homes for the children.

We walk the cross streets of this section and peer into narrow alleys. Look at the homes! All are of the row type. The construction companies have not wasted a foot of ground. Alleys, some not wide enough for a car to pass through, are lined with rows of narrow dwellings whose steps extend on to the pavement. These alleys are located so that homes may be constructed where back yards ought to be. On the streets the houses with their steps built on the sidewalk are also narrow, some only about ten feet wide. For the most part these are three-story buildings, and we are told that three or more families reside in each. It is easy to see how this over-crowded condition prevents family privacy and creates an environment for unspeakable moral conditions.

In vain do we look for even one tree, or one square foot of ground or grass, or one flower. We feel closed in and depressed by the mass of brick walls and paved streets and alleys. No yards, no porches, only the front steps on the sidewalk or alley where families may sit to get some relief from

TO SEE WHERE OUR \$65,000 GIFT WILL

GO FOR CHRIST IN BALTIMORE

their cramped living quarters.

There is no park or playground, but we do not have to ask where the children play: we see them in the streets and alleys. Here is an elementary school on the corner of Patapsco and Ostend Streets, and it is time for recess. Surely, the school has a playground where children may sit on a carpet of grass or may feel the yielding softness of the earth instead of the harsh impact of concrete on their feet as they run and play. We have dared hope for too much. Walking around the building, we find that brick or concrete paving meets the walls on every side.

While pausing anxiously to watch the children run back and forth across the street, I feel a push against my skirt, and a small boy's voice says, "You're in our way: we're playing hop-scotch." For the first time, I notice we are standing at the end of his scores on the sidewalk and are blocking the play. A horn blows, brakes

screech, and a car comes to a sudden stop just in time to save a boy who had darted in front of it. Our nerves are tense, and we walk on.

Hardly have we regained our composure when we come to one of the wider alleys. Here sit Jimmie and George—tiny chaps about five years of age—their bare hands and legs in direct contact with the dirty pavement, unperturbed as they play with their toy cars. A large truck is coming through the alley, and at the sound of its horn, Jimmy and George scurry to the walk until it passes. How many times this

hurried rush must be repeated during a day's play! With self-preservation an ever-present necessity, and with none of the loveliness of nature around them to speak to them of God, little wonder that so few raise their eyes from the level of present living to higher ideals.

We are back at our car, but before we get in let's look at our Good Will Center and see what facilities we have for presenting to these people a better way of life.

The director, Miss Pearl Gifford, shows us the building. It is a very old structure and was originally two row houses, the partition having been removed to make one building. The assembly room at the front is adequate in size but would hardly inspire a love for the aesthetic. The other sizable room on the first floor must serve as kitchen, dining room, office, and Sunday school classroom, while a very small room—far too small—is the boys' workshop. On the

second floor is the children's room. The children overflow this room into the already crowded library just to the rear. On the third floor is the director's apartment. So inadequate is this building! Yet, how much it means and has meant to many families.

We are happy to meet Mrs. Bollman, a member of the Mother's Club, and we listen to her story. She was sick when Miss Marie Buhlmaier organized the Mother's Club in 1916, but she was able to attend the second meeting and has been a regular attendant ever since. It was in a Mother's Club meeting that she found Christ as her



A little red wagon in the street pleads for children with no place to play

Saviour. Miss Buhlmaier gave a message on "Our Citizenship Papers in Heaven." She told the story of an immigrant who neglected getting his citizenship papers during his first stay in the United States. Later, when he wanted to re-enter this country, he was denied admission and was greatly disappointed. Miss Buhlmaier then asked, "Do you have your citizenship papers in heaven? Have you had a change of heart?" Mrs. Bollman had thought she was saved until the way was made clear to her in that message. That night she was really



Climbing over oil drums, dodging traffic in city streets; how can children grow?

born again. It was not long before her husband began coming to the Good Will Center Sunday school and there accepted Christ.

The Bollmans had two sons, both of whom they brought to Good Will Center. One died at the age of seven years, the other dearly loved the Boys' club and continued to attend the center until he was grown. He accepted Christ here. Mrs. Bollman says she can never get through thanking God for the Good Will Center and for what it has meant to the spiritual life of her family. Miss Gifford tells us that Mrs. Bollman is truly a faithful worker for the Lord. She is not too well now but forces herself on as she goes out to visit and pray with and enlist others.

We rejoice over what Good Will Center has done for the Bollman family and many

others that have enjoyed similar experiences. About three hundred persons have some contact with the center each year, but what of the hundreds of families that still need to be reached for God?

In answer to our question as to the most imperative need for Good Will Center, Miss Gifford unhesitatingly replies, "Recreational facilities in the building, and a large playground." After what we have just seen how well we can appreciate her response!

We have seen distressing situations and we find that our lighthouse, with only one worker, is very inadequate. The picture would be dark indeed but for the shining light of a star of hope. This star has been set in the blackened sky of this section of Baltimore by the decision of the Home Mission Board to have Woman's Missionary Union give money to build a new Good Will Center here in honor of Miss Kathleen Mallory and to provide for another worker to assist our over-worked director. So we have a glorious vision of a new and adequate Good Will Center where weary people can find a few hours relief from crowded physical conditions and be inspired by beautiful surroundings; where children can play unmolested; where all can get the feel of Mother Earth and see some green grass growing; where, maybe, there can be at least one tree pointing upward to God; and where in and through it all, men and women, boys and girls may be brought into a joyous knowledge of our Lord and Saviour.

MOVED TO THE MANY MANSIONS

MRS. J. D. CHAPMAN was president of South Carolina W.M.U. for twenty years in two terms, 1902 to 1906, and 1911 to 1930. As the wife of an outstanding pastor and mother of five children her life was rich and full. Beyond the home and local responsibilities she gave her strength of mind and heart and body in the cause of missions through her influential W.M.U. leadership.

Beloved throughout all South Carolina and known in southwide circles, many friends welcome her into the heavenly land while others here continue to be grateful for her memory.

A Floor Scrubbed for a Soul

by Kate T. Davis

WHEN THE WOMEN of W.M.U. really realize that they must first give themselves where they are and live to see souls saved and those ministered unto led into spiritual betterment, they are truly making the word "missionary" an activated part of Woman's Missionary Union. Would that we could all catch the fervor and beauty of humility as I saw it in Olga. I was to speak in a church on community missions by invitation of the pastor and the president of the missionary society. It was a small church worshipping in a store building, a church which had started from a mission Sunday school.

As we met for the morning service and as I spoke at the evening service I was conscious of the presence and intense interest of a lovely sweet-faced woman in her thirties. I also noticed an older woman with her all during the day.

At the close of the evening service I sought Olga out to thank her for her responding though silent personality which had brought out my best. This was her story.

As a little child she had come with her parents across Siberia from Russia into China. Then on to the Pacific coast and across America, she came with these parents who sought a better way of life. They found it through the visitation of members of the missionary society from the Baptist church of the little industrial town where they settled. Olga said they soon found they were in a church with a group of members who believed in leading the unsaved unto the Lord. The older woman who was with Olga had been untouched and knew not the Saviour although she had been repeatedly visited and all were friendly with her.

The previous Saturday Olga was returning from market with her market basket on her arm and as she passed along the street

Mrs. B. was sweeping her porch and steps. She and Olga passed the time of day. Then Mrs. B. asked Olga if she knew any one she could get to scrub her floors that day. She finished by saying, "I will be so grateful and I will do something for you if you find someone for me."

Olga said she thought she knew someone she could get for the scrubbing and walked on home in thought and prayer.

*A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy
laws,
Makes that and th' action
fine.*

—GEORGE HERBERT

Changing her clothes after she put her marketing away, she returned to Mrs. B's home and announced, "I have found someone to do your scrubbing. Where is the bucket, soap, brush and cloth?"

Amazed, Mrs. B. gave her the scrubbing utensils and stood by during the scrubbing operations. Olga laughed and talked and seemed so happy that Mrs. B. could not understand it. The scrubbing finished, Olga said to Mrs. B., "You said you would do something for me if I found someone to do your scrubbing?"

Mrs. B. replied that that was true and asked what she could do.

"I would like for you to go to Sunday school and church with me tomorrow." So there they were, Mrs. B. learning the true meaning of Christian fellowship and friendship and Olga alive with the joy of witnessing for her Saviour, demonstrating that first essential in community missions—Christlike living where you are.

The next Sunday Mrs. B. accepted Christ. Each circle in that missionary society has assigned work given them by their W.M.S. chairman and her committee but each member of each circle has first given herself to Christ. "Blessed are the meek for they shall inherit the earth." Olga, a university graduate, cultured in the fine arts, her face and personality aglow with the joy of her inheritance, was not too proud to scrub a floor for the Lord.

One of the summer workers you put on the field through your Annie Armstrong Offering tells her experiences

BEHIND ANOTHER GATE

by Iva Birmingham

AS MY TAXI drove down Elysian Fields I looked from one side of the street to the other wondering which one of those old dilapidated buildings would be Friendship House. The Baptist Friendship House stands in the midst of the Italian section in the old city of New Orleans. It is only a few blocks from the French Quarter.

The taxi was about to stop. Slowly the driver passed one building then another. I



Baptist Friendship House, New Orleans

wondered if either could be Friendship House.

Then we pulled in front of a big house which had been painted white with an attractive French grilled fence, reminiscent of the old country. The taxi stopped. I will admit I felt a bit of heaviness leave me and I know I could smile more sincerely.

I had called Mrs. Stein from the depot. She told me to come right out and dinner would be ready when I got there. Dinner was not all that was ready. Mr. and Mrs. Stein were both standing on the steps waiting for me. I will always remember their big old smiles as they stood there; then rushed down the steps and helped with my baggage.

That Saturday morning in May, I was the first of the summer workers to arrive. On Monday Mrs. Stein had to go to Ridgecrest. Friendship House was left in the hands of Mr. Stein, Mrs. Summerall who

was a wonderful cook, housekeeper, and morale builder, and me. I was the only one who was actually employed by the Home Mission Board, but I was not the only one who was working for it. Without the help of Mr. Stein I would have felt lost in the midst of strangers. Mrs. Summerall answered loads of questions ably.

The three other summer workers, Evelyn Epps, Mr. and Mrs. Jack Miller and their fifteen months old son, Danny, came while Mrs. Stein was gone. I did my utmost to help welcome them to Friendship House in a measure as I had been welcomed.

Good Will Centers under the direction of our Home Mission Board have a large and varied program. May I tell you something of our summer activities at Friendship House?

Each Monday night we had services for everyone. We sang hymns and choruses, then Mr. Stein showed slides to illustrate a Bible story. Then we had our benediction. After that some picture was shown especially for the children; adults can be children about some things.

Tuesday nights, the young people met for a business period, a song service, a devotional, a prayer service where special requests or testimonies were given. Refreshments were served after the meeting.

Thursday nights we had a preaching service.

Saturday nights we used the loud speaker system to send a thirty minute program from the house to the streets. This program was composed of special musical numbers, congregational singing, reading the Bible, a short talk, and prayer. After this the loud speaker was turned off and everyone present in the house was given an opportunity to give a personal testimony and make special requests for prayer. Then everyone knelt and prayed.

Curious to know about how many people might hear our programs we made an ob-

servation one night during the broadcast. More than ninety people walked by the house during the length of the program. Some stopped to listen and then went on their way. On several occasions we were told by people across the street that in the neighborhood that they enjoyed some particular thing about that program.

On Sunday morning we helped at the Victory mission. We met in a garage, paying five dollars for it each Sunday. There were benches with no backs.

The benches were put in place for our services on Sunday but had to be taken up when services were over, because others rented that building, too. On Tuesday nights dancing lessons were taught there. For our inspirational pictures on Sunday morning, we had to look at pin-up girls or photographs of dancing models hung on the wall. The faithful members of this mission spent much time in prayer, asking God for a better place of worship. Shortly after leaving New Orleans I received news that this mission now has a church house in which to worship and they do not have to pay rent.

In the daytime we had school two mornings a week throughout the summer. This was carried on like vacation Bible school.

Two mornings a week we took census in the French Quarter. I rather dreaded this on many occasions, yet it was one of the most enjoyable things I ever did. I suppose I dreaded it because in New Orleans, especially in the old city, you must go through a gate to get to a courtyard. In the courtyard you are surrounded by apartments. There are apartments on the ground and above you. I always wondered what conditions I would find behind those gates. At the same time I knew for what purpose I was there, that God was my protection and that I would make the best of those visits. Consequently I had many interesting experiences with many types of individuals.

To give you some idea, this is what you might find behind those gates. Behind one,



Who lives behind such gates?

a good looking young man comes to the door. His breath is so strong with liquor you almost strangle from the odor while talking to him. You tell him who you are, that you are from the Baptist Friendship House, and why you are there. You ask for the information you need as a census taker, he gives it. You hand him a schedule of your services and invite him to attend. He thanks you politely and tells you he may attend some time.

Behind this same gate in a different apartment, you find a mother with a daughter who loves to embroider. The mother shows little interest in sending her daughter to a Baptist Friendship school until you mention things, such as serving, that the girls are learning to do. Then she is interested.

Behind another gate you find many families with many children. If you visit daily you see those mothers hanging out big washings every day. They do their washings with rub board, not washing machine. You may be told by one mother that things get pretty noisy there sometimes and that they have to call the police.

Behind another gate you find an elderly lady who has had one leg gone for years. She walks on crutches, does her own scrubbing, washing, ironing, cooking and washing dishes, and cooks big dinners for company occasionally, yet she smiles and says, "I'm happy because I put my trust in God."

Behind that same gate in an upstairs apartment, you find a much younger woman who is ill. You sit and listen to her talk. You speak with a prayer to God that you will say the right thing at the right time. She tells you of the things that are wrong physically, and how cruel her landlady is; you have reason to believe that is true. She tells you how little her church is helping her financially and that the maximum amount she receives from the welfare agency is not enough. You start to leave but you hand her a schedule of your services and give her a cordial invitation to at-

(Please turn to page 12)

Front Yard Fire; Back Yard Blaze

by John A. Abernathy

Is America to be swayed by malicious gossip about the leader of the free world? One-fourth the population of the earth? Our missionary who has lived in China for twenty-eight years and who has visited Generalissimo, tells us the truth. He can say, "I know."

MAY I SAY a word about China and China's president, Chiang Kai-Shek? In spite of all the criticism which says he is corrupt, stubborn, a dictator and grafter, I dare stand up to refute each and all accusation. These rumors are started and circulated by his enemies in the government and by Communist leaders. True, there are too many crooks, gamblers and grafters in the central government, in the army and in the provincial governments. But from all I can find out I don't believe there are any more crooks, grafters or bureaucrats in Nanking than we have in Washington. When the government of the United States has washed its own laundry it will then be time to criticize China, her leaders and government.

It has been my privilege to know personally Chiang Kai-Shek in Nanking and in Chungking. I have been entertained in his home, the "White House" of China. I have talked with him about government, about religion and the social and economic affairs of China and other countries.

I know of no other country whose president or head leader is as sincere a Christian as Chiang Kai-Shek. I know from his own testimony and from that of others in his household that each morning before he sees anyone or attends to any business, he uses a whole hour alone in his private room in prayer and Bible study. I know from experience and observation that each Sunday afternoon he has a religious service in his home at around four o'clock. A Chinese preacher or missionary is invited to lead. Many government officials and others are present upon invitation. On Easter Sunday, 1945, the eldest son of the president, his wife and two children were baptized. I know this son, as well as the second son. They are fine Christians, and both are generals in the army.

China and the United States have always been friends. They have more in common

than perhaps any other two countries. Just as the West needs a strong, democratic United States of America, Asia needs a democratic China. China has been struggling towards a real democracy for the past thirty-seven years, and would have been much nearer her goal had it not been for the setback caused by the Sino-Japanese war and now the war with the Communists. The constitution of China is based largely on our own. I have read it in English and Chinese. In December 1947, China had her first constitutional public election when a president and vice-president were elected. They are very anxious to have a government like ours in most every respect.

To help China is to help ourselves in the long run. Our government is helping several other nations much less important than China. There should be no difference made in the aid given China and Europe.

Some of the free-lance writers and commentators would have you believe China has gone so far now that she is beyond our help. Or that we should let her alone and let the Communists take her. I believe that if the United States does not help save China now, we shall see the day when we will regret the mistake. It might be too late then.

It is strange how quickly people in the United States change their opinions about situations and people. Too many like the late Will Rogers must say, "I only know what I read in the newspapers." Also, unfortunately, too many writers look for sensation rather than facts. Many have followed their own line of thought, or that of the enemies of China and Christianity, giving the Communists good publicity and greater opportunity to continue their ungodly work in China and in our own beloved homeland.

Brief years ago China was our ally, one of the Big Four nations. She fought against a formidable foe for her national existence, she was looked up to and respected by all

Americans. Every one remembers the visit of Madame Chiang Kai-Shek and her wonderful speech to Congress. She captivated the people wherever she went; she "sold for her real worth." She was acclaimed the Woman of the Year. Nothing too extravagant could be said in the way of praise of her. Now when China is fighting for her existence against Communism, a more deadly foe than the Japanese armies ever were, and when China has reached the end of her resources and must have help or die, Madame Chiang comes again to plead for help and is almost ignored by our government and our people. Not only so, but the enemies of China have again dragged out many old musty rumors long ago forgotten.

Out of justice to Madame Chiang and her wonderful family I want to clear up some of these. Rumor number one seems to be that the Generalissimo and his wife have separated and that he has taken to himself a concubine. Soon after I returned to Chungking as a Liaison Officer in the Chinese government and U. S. Army, I was in a group of missionaries who were discussing the above rumor. I had a talk with another missionary, head of our Liaison Group and advisor to the Generalissimo, who was as close to the whole family as was possible for any non-Chinese to be. I asked his opinion about the rumor. He said, "It is wholly untrue. When I first heard it I went to the Generalissimo, told him what I had heard and asked for the facts."

The young lady who had been seen in the White House was none other than the fiancée or engaged wife of Wei-kuo, the second son of the Generalissimo, who had been brought to the home of the father-in-law because the Japanese army was getting



Madame and Generalissimo Chiang Kai-Shek, valiant leaders

too near her home for safety. This is a common custom in China. From the time a girl is engaged she is reckoned as a member of her husband-to-be's household and she is their responsibility. There was no concubine there then and has not been since.

Madame Chiang and her husband are desperately in love with each other. To see them together at any time gives one this impression. One day in the presence of this missionary the Chiangs were talking about the chilly winter weather in Chungking. She said, "Darling, I just don't believe I can stand another winter in Chungking." He replied, "But Mei-ling, I have spent three winters here and am still fit." She said, "But, darling, you are an iron man!"

When Chungking was so mercilessly bombed by the Japanese the Chiangs had to take refuge in a cave where they lived for

sometime. Nearly the whole city was in ruins and large numbers of people were killed. The ordeal was too much for Madame Chiang who became desperately ill. Her nerves were shattered and she contracted a serious skin disease which made her so sensitive to touch that she could not rest nor relax. A kind of eczema broke out all over her body causing large dark spots. She was advised by her doctors in Chungking to get away from China and remain until the war was over.

She first went to South America because she thought the climate was good and because there she had fewer personal friends who might be calling on her. Later she moved to a village not far from the city of New York where she rented a house. By this time China was selecting her delegates to go to San Francisco to attend the organization of United Nations. This missionary advisor was asked to accompany them. They were to fly from Chungking via New York. The evening before they took off the Generalissimo called in his advisor and requested him to stop off in New York and pay a personal visit to Madame Chiang to see for himself about her health. He did. As she had written home she was improving slowly but was still so nervous that it was necessary for her to spend long periods in a tepid bath in order to relax.

The rumor about Madame Chiang having to use silk sheets, and so on, could well be explained by the nature of her affliction. If she used silk sheets, no doubt she brought them with her from China.

The Chiangs are both fine Christians and have done much in recent years to help China become Christian. They are in full sympathy and cooperation with all phases of missionary work. How we do pray that the United States will wake up and realize our debt and duty to China and do something really worth while to help stem the tide of Communism that threatens the whole of China.

We have observed that wherever Communism gains control, mission and all Christian work is forced to cease. If China should fall it would be only a matter of time before all other countries in the Far East would follow. Then our position in the West would be so weakened that there would be little we could do to defend our-

selves against Communism. Is our government committed to doing everything for Europe while China with her four hundred and fifty-six million people is left to pass behind the Iron Curtain without much notice?

To those who think the Communists in China are not the same as those in Russia, that they are a group of peasants who want more consideration and a better livelihood, I would say again that they don't know what they are talking about. I know from experience (bitter) and from close observation that the Chinese Communists are just the same breed and brand as those in Russia and other countries taking their orders from Moscow. It is their avowed plan and purpose to overthrow the nationalist government and establish chaos.

How often have we China missionaries felt that the present situation is like going all out to extinguish a fire in your front yard, while a much larger blaze is roaring in your back yard!

BEHIND ANOTHER GATE

(Continued from page 9)

tend. She says, "I think some times I will get out of my church; the Protestants have been so much more considerate of me."

You enter another gate. This time it's like travelling around the world for it seems that behind every door is a person who has just arrived from another country or from a far distant state.

Yes, there were always fears or queer feelings about entering those gates, but really I always returned to Friendship House feeling so grateful. There was never any occasion to make me afraid after entering one of them. On the whole I was greeted cordially.

My experience in New Orleans last summer was truly rich. It was an opportunity to work with many nationalities. I learned to love them. I learned to appreciate them, but I saw that so much is needed from Christian people: their services, gifts, and money. New Orleans responds slowly to the gospel, but I saw much evidence of prejudice weakening. This leads me to believe that with enough Christian workers, New Orleans can be surprisingly changed.

IMPRESSIONS

OF THE BAPTIST WORLD ALLIANCE, COPENHAGEN

by Mrs. Ladoyin Ojo

May God, from whom all blessings flow, be praised!

February, 1947, was a great month in my life. The last Saturday of this special month made me embarrassed when my name was mentioned to be one of the Nigerian representatives to the great Congress in Denmark.

The afternoon of July 25 found both Mrs. Ayorinde and myself on the plane with all the other passengers, crew and all, white. How lucky we were to travel on this big Dutch plane with kind people! As thoughts of home, and the danger in flying once in a while crept in me, I was always relieved by the assurance that God, the almighty, was near. God's wonderful world was more appreciated from the air. Surely there is a great God!

We had a pleasant journey to Copenhagen. We were really fortunate to find the Congress Headquarters without trouble. And the kind people that received us! Oh! no need thinking about the purpose of the meeting, for right then the "keynote" of the Congress showed itself to me. We simply felt free and at home with these people, just as if we were of the same color. We were taken to our lodging place.

Here at our lodging place, which at long last we could call our home, we met a nice Christian family. The whole family could not speak English—and we, their guests, could not speak Danish. Our best language was "sign language." They were so kind to us that we began calling them "Papa" and "Mama." We were very happy in this home and the kind care given us there made us enjoy the meetings more.

The meeting began on July 29, and never before in my life had I seen so many people at a meeting as I saw at this time. I simply asked, "How could any one be heard in this room!" But thanks to loud speakers (which I had never seen before)

we could hear every word spoken. To see so many people from all parts of the world was wonderful, and to think of what prompted the gathering was more wonderful. How could the world be better off other than from Christian people?

I was really impressed with the ways love of Christ was emphasized during the meetings. The Congress just challenged us. "Unto Christ shall every knee bow." There at the Congress I thought of us as one in Christ—sharing his love—but at the same time, what of the multitudes outside this loving fold—not yet bowing to this great Lord! I felt that if just the number of us present at the meeting would go back home and preach and practice this love towards our fellowmen, peace would reign on earth. Regardless of color, fashion, nation, or customs, to live Christ with our neighbors, would make life sweeter and more peaceful.

The Congress and love gift—this special time with all its impressive meaning, made me feel like rushing back to Nigeria to tell my people to be more cheerful givers. Ah, for people to give away costly gifts as shoes, coats, hats, money, and even wedding ring, to relieve suffering and needy people, was a manifestation of great love to God!

"No nation is higher than its women." As I took notice of things during the meeting in Copenhagen, I saw that women were not pushed aside. There were special places filled by women. I thought of my own land. Why are we still so far behind? The simple answer is—Africa neglected the training of her daughters while she interested herself in the education of boys. Things now are taking new shape. Girls are sent to school and are being well educated.

Before I close, I must say this much—where would the Baptist women of Nigeria be if it were not for the great mission?

(Please turn to page 36)

INTO THE SEA OF PEACE

by Lorene Tilford

Meditations on my return to China by way of Panama Canal

WE CAME into the quiet harbor at Colon in the Canal Zone at sunset, and lay at anchor in the bay all night waiting until daylight when the pilot would come on board to take us through the Panama Canal. We could not move until the pilot came. We could see dimly the entrance to the Canal, but we could not enter in the darkness.

With the coming of the morning after the night of quiet waiting, the pilot arrived. He took over the steering-wheel and with his direction guiding our engines we came to the entrance of the Canal. The pilot knew our needs and brought a crew on with him. Now, they took over. Large ropes and cables were fastened to our ship on either side where anchors for these ropes had been built into our structure. Our engines were cut off and we waited at the entrance.

Ahead of us we saw the large iron gates, and on either side small cars running on a small gage railroad began to take up the slack from the sagging cables that were fastened to the ship. Then the ship was lifted from one level to another through the power that came from this outside source. Between the liftings there were pauses while we waited for the locks to be filled with water that came from the same source that supplied electrical power for the little cars that were lifting the ship higher and higher. The pilot gave the directions; he knew when the locks were filled and we could go farther only on the direction of the pilot. There was no power within the ship to lift itself, the ship lay passive but capable of being guided. It offered no resistance. The power came from outside—an endless source: the river with its source in the everlasting hills.

I come to the entrance of the canal that leads into the Sea of Peace of Mind. I cannot enter the canal alone; neither can I lift myself to the level of the Sea of Peace. I must wait quietly in the harbor until the break of day when the Pilot comes on to guide me through the channel. Strong, stable anchors have been built into my structure through experiences in which character has been forged and God has been the strength of my life. Those strong cables will hold as I am pulled up from one level to another. My engines are quiet and I am relaxed in the canal that leads to the Sea of Spiritual Peace. The gates open and outside power does the lifting, there is the waiting for the locks to be filled. I cannot rush forward from one dizzy height to another. It

takes time and I must adjust to the new height before I am ready to enter the next step.

THEN WE SAILED into Gatun Lake—a lake of sunshine and lush green growth. The water is blue and the sailing is peaceful and we are again under our own power, but the pilot is still at the wheel. It would be disastrous for us to sail undirected into this lake apparently peaceful. The channel appears to be clear, but hidden danger in fallen trees is near. There are narrow channels ahead and deep cuts, so narrow that one felt she could put out her hand and touch the opposite bank. There are other heights to be reached yet. Just beyond the deep Gaillard Cut lies the fourth lock. Going is easier this time, there is only one lock and the lift isn't so high, but it is negotiated in the same way as the previous three with the pilot at the wheel.

A little farther on is the Pacific, the



LORENE TILFORD

ocean of peace. We glimpse its blue green water, but we cannot remain on the heights and reach that level so we are lowered step by step, lock by lock into the Pacific by the pilot who is still at the wheel. We need our pilot and his power.

So in the ascending and the descending into the Sea of Peace we must have our Pilot directing, guiding and supplying power for the opening of the Gates of Abundant Living and the channel to the Sea of Peace.

It was sunset when we came into the Pacific. The pilot went ashore and we

were on our own. Just outside of the gates was a lurking submarine, a symbol of war and fear, a reminder that even when we are at peace, there is lurking danger.

In the journey of life, it is dangerous to let the Pilot go ashore. There will be other harbors to enter; we have the power but we lack knowledge of the harbor. God has given us power but without the help of the Pilot, we cannot sail into the Sea of Peace. "Jesus Saviour, Pilot me over life's tempestuous sea" and through the canal to the Sea of Peace.

FORTUNATELY ADOPTED

by Aileen Lintz

JANE is a chubby little blond girl. She weighs almost ten pounds and is six weeks old. Jane is one of the many unfortunate children born out of wedlock in our land. When her mother knew that there was to be a baby, she sought help at the Woman's Emergency Home in New Orleans. The young mother-to-be was given shelter and medical care, was helped to see the way to a new life, and has left the Home to seek work and make for herself a different future.

But there is Jane. Her mother could not work to support her and at the same time provide a home for her. Besides, she could never give her the security of a legal name. So, for the baby's sake, her mother surrendered her to the Baptist Baby Home to be placed for adoption. The Baptist Baby Home is a new part of the work of the Baptist Rescue Mission, headed by Rev. Clovis Brantley, and supported by the Home Mission Board.

Jane's mother is a high school graduate, whose first year of college was interrupted by her pregnancy. She is alert, intelligent, and very pretty. She was herself the victim of a broken home, which explains still more her strong desire that her child should have a home and both parents. Seeking for the love and affection she needed, the young girl had fallen prey to her own emotions and so had entered into sinful intimacies with a fellow woman.



Miss Aileen Lintz, matron of the Woman's Emergency Home, holds Jane

The young man, unable to assume the responsibilities of marriage and a home, and driven by fear and guilt, took what seemed the "easy way out" and broke off his friendship with the girl. Left to bear her burden alone except for the support of her family, she lived through weeks of discouragement and despair. The girl's mother is willing to do all she can to help, but feels that she cannot assume the responsibility for another child in addition to her own five. So here is Jane, a beautiful, alert, intelligent baby, needing a home and parents' love.

On the other side of the picture is a couple in their early thirties. They have been married for ten years and their home is perfect. They wished for a



Mrs. LaPrairie calls the parents

dren to make their home complete, but their doctor has said they will never be able to have children of their own so they decided to adopt a child. Their first letter was answered by an information pamphlet. By return mail came their request, "Send us the application blanks."

When all their family history and medical reports were in and approved, they came for their first interview with the social worker, Mrs. Allegra LaPrairie.

After a few weeks they received a visit

from Mrs. LaPrairie. Proudly they showed her the room that was to be the baby's. They talked at length of their plans and dreams for the child. No, they would not say whether they wanted a boy or a girl. They could not say if it was their own, so they would not say now. The home was approved and they were told that they would be notified as soon as a baby became available.

The anxious days of waiting passed. The eager couple were told that there was a baby in the nursery whom they could visit the next week. Then came the busy days of shopping for baby clothes and furniture. On the appointed day, they came to the office to meet their new "daughter." They were left to visit and get acquainted with her, then asked to think it over and call the next day to say whether they still felt that she was the right baby for them.

The office opened at 9:00 in the morning and at 9:01 the telephone rang. "How soon can we come for her?"

A few hours later there was a joyful meeting of the parents, Mrs. LaPrairie, Rev. Brantley, and Jane. Little Jane, dressed in her new clothes, cooed and smiled and, as Mrs. LaPrairie handed her to her new mother, settled peacefully to sleep.

IT'S HAPPENING NOW!

by Mattie Leila Watts

Three generations ago, there lived in Rotterdam, Holland a Dutchman named Van Dorp. He was a lamplighter who became a walking Sunday school, teaching many the Word of God as they followed him on his rounds each evening. An open Bible and a lighted candle were placed in the window of his humble home that all who passed might read a bit from the Word and go on their way with courage. Each day the page was turned and many a weary one stopped to read from this free Book. The candles have long since been replaced with two bright tulips of gas, but the open Word in a lighted window continues to turn men and women toward him who is the Light of the World.

A prominent Presbyterian minister, after a recent trip through Europe made this

statement: "The saddest spot in Europe with respect to religious freedom is Spain . . . As a Protestant clergyman I would prefer today to be preaching in Prague . . . rather than in any city in Spain." But Dr. George Sadler tells us that there are more than seventy Baptist young people studying the Bible in correspondence courses conducted by our missionary, Dr. J. D. Hughey.

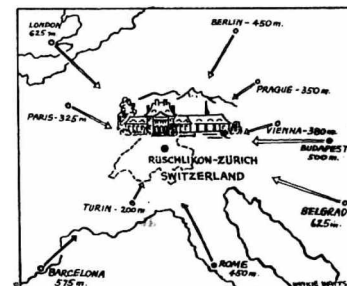
Wherever the Gospel is preached, in Spain or Russia or any other land, there is a growing tendency on the part of Christians to return to the simplicity of the New Testament. In Germany and Hungary some of the young people are engaged in "Walking Missions." Two by two they set out to talk to people wherever they find them, in the fields, along the roads,

or in their shops. Sometimes they carry another's load, or push a cart, but always they seek an opportunity to witness for Christ. At night they go to the night clubs and places of ill repute to give their message to the crowds who seek happiness there.

The pastor of the First Baptist Church of Santiago, Cuba, invited a well-known columnist of that city to attend a service in his church. The next day that writer devoted his entire column in one of the largest newspapers to a discussion of the experience. After affirming his loyalty to his own Roman Catholic faith, he said: "But I must acknowledge this fact. Never have I felt in a religious service heretofore a greater emotion than I experienced last night in the First Baptist Church. Although to my Catholic friends what I am about to say may sound like sacrilege, that emotion was due more than to anything else to the fact that in the Baptist church I found a greater notion of democracy, of human identification, of true brotherhood, without experiencing the fears of the complicated liturgies of the Roman Catholic ritual. In the Baptist service there is more simplicity. It inspires more confidence. It seems to me that Baptists find their way to God by less complicated roads."

Palestine and the new state of Israel continue to make the front page newspaper headlines. Truly there is room for serious thought in these words of an editorial in Missions: "Whereas Isaac and Abimelech fought over wells of water in the desert, today's great powers battle for the control of wells of oil that flows through the pipe lines to the shores of the Mediterranean Sea. In this great conflict for oil . . . the long struggle of the Jew to find a national home is almost a side issue. During the past 40 years the area in Palestine to be assigned to the Jews has been steadily reduced from the 45,000 square miles in 1917 as first envisaged in the famous Balfour Declaration by the British Government, to 10,000 square miles in 1922 when Trans-Jordan was amputated, to 5,678 square miles in 1947 when the British surrendered their mandate and when the new state of Israel was created by the United Nations,

and finally down to 2,180 square miles in 1948 as proposed by Count Bernadotte. . . . "Terrifying is the warning in The New York Sun by K. H. Hecht, Jewish lives and the United Nations prestige are both going down the drain for the sake of Arabian oil. If we decided every question in the international sphere in the light of humanity and justice there would be a chance for peace. But the way we are going leaves not the slightest chance. We are playing the gangster's game and we will reap the gangster's harvest. What is imperative now is a universal insistence on peaceful settlement of the mighty rivalries among Great Britain, France, Russia, and the United States over oil which makes Israel of ominous import to world peace."



From our new International Seminary at Zurich, Switzerland comes this recent word: "The prospects for our student body for next year seem to be limited only by our own restrictions and the capacity of our living space for students. There are at least four from Austria who want to come, with the possibility of four more. There are at least two well-trained men in Yugoslavia who will come if they can get out . . . We expect about six from Italy, and from two to six from Spain. There should be at least one from Switzerland, one or two from France, and about all we will take from Germany. The Methodist Bishop of this District asked Dr. Franks in all seriousness if he would consider taking six Methodist men. That question is still unanswered, but it will give you an idea of the way the news of our beginning has caught on over here, and of the great need that we must try to meet."

All In An African Day from Mrs. Cecil Roberson

In our work here at Baptist College, Iwo, Nigeria there is never a dull moment. If someone were to ask us what we did on a normal day, we could not answer because what seems like a normal day to us would seem like a storm to you. Sometimes we still feel that way too. We have had a few ailments but we are over them now. Cecil's leg was sore for six months or more from a fly bite that hatched out of a worm but it is finally healed. We have all had malaria some, but after all we are in Africa. Our house is practically finished, after being in the "building" process for over two years. We are thankful for it.

Friends write that things are still high in the States. When we bring in a whole bunch of ripe bananas from our koto we think of how much they are at home now. We have most any kind of fruit one could want just for the picking. We are able to get fresh vegetables in the native market all the year and in the rainy season we have plenty in our garden. Recently we were given some Chinese yams which are quite different from the regular yams which are similar to our Irish potato. The Chinese yam is smaller and sweet like our sweet potatoes and is good candied or fried like that sweet potato. We have fresh aparo, bush fowl, most every week when Cecil goes hunting. It is almost as good as chicken. Chickens are sold in the native market but they are about like bantams at home or maybe larger.

Africa continues to be disease ridden. About a month ago one of our standard V (7th grade) boys had to be sent to the Leper Colony in Ogbomoshio. We thank God for our Colony there. They have a good school and a nice church. Each Christmas morning they have a special service and at the close they read the names of those who have been cured and can be dismissed. You can't imagine what joy that is! Another day-school boy got sick a few months ago and the doctor said he had tuberculosis. We hoped he could be cured but we got word last week that he had died. It grieves us to see young lives taken because of lack of medical help. The boy was a Christian and that consoles us.

Indian Bread and Apple Pie from Doris Roebuck

Out here in New Mexico we were delighted and gratified at the response which the Indians in the two pueblos nearest Bernalillo made to our institute. The attendance ranged from eleven one night to nineteen the last night. We began each evening service with a fellowship supper. The Indian women were very gracious about helping prepare and serve the meal and washing the dishes afterward. One lady delighted us by bringing Indian bread and apple pie one night.

On the first two nights, all the Indians who attended were from Sandia Pueblo. We and our evangelist, Brother Jojola,

and his daughter from Isleta, were disappointed that none were present from other pueblos, until we remembered that Isleta and Sandia speak the same language—different from other pueblos—and Brother Jojola was able to preach to them in their own language. He and his daughter, Andrea, led them in singing "Jesus Loves Me" and "Fishers of Men" in their own language. Brother Jojola put in a few English sentences now and then so that we were able to follow the thought of the sermon, and we felt his sincerity and the power of the Spirit though we could not understand the Isleta language. The second night, Brother Paul J. Syms, missionary of Central Association, brought a very helpful message on the way of salvation, and the meaning of membership in a New Testament church.

Our beloved superintendent of Indian work, Dr. J. B. Rounds, was with us the last two days of the Institute. He brought fine messages on the Bread of Life, and on what faith is and does, according to Hebrews 11. He also showed clothing and handwork of Indians living in other parts of the United States, and told of some

who have responded to the gospel and are living for Jesus.

There were seven professions of faith during the Institute. Please remember those people in prayer; also others who desire to go all the way with the Lord, but find many difficulties.

Who Will Reap Here?

from Fay Bowren

Since we have been working at Alamo and Canyoncito, the Catholics and others have made every effort to interfere with our mission activity. Until we came to this field in New Mexico, very few people ever bothered to try to reach these Indians. But now Catholicism is looking for a foot-

No missionary has as yet come. We could wait no longer—so we spent a month there. With two summer workers, our interpreter, house-trailer and a borrowed meeting tent the first week was spent at the John Church Company Camp. Although not Christians themselves, the owners of the camps had long wanted Baptist mission work among their Navajo employees and were very cooperative in the evangelistic effort.

Our faith was small. We only expected a handful of people to attend the meetings. It would not have surprised us if no one had come. These people work in the fields from sun-up to sun-down. How many non-Christian people would be interested enough to come to church after such a day's work?

Much to our surprise the entire camp came to every service. They could not all get into the tent. As many stood on the outside patiently listening to the service, as were on the inside. Benches took up too much valuable space inside, so blankets were spread on the ground for the people to sit on. Even in the downpour of a heavy, cold night rain the people came and stood outside for two hours quietly listening to the Word of God. Three invitations were given with no response.

On the last night we pleaded with the people once more to forsake the way of many gods and follow Jesus only. Over one hundred hungry-hearted people responded. We did not want a mass movement, but wanted them to understand thoroughly what becoming a Christian meant; so we sent them back to their seats and explained salvation to them again. Once more they responded; again they were sent back to their seats and the Jesus way explained even more thoroughly. Again they came accepting Christ as their Saviour.

Amazed and grateful to God we took their word that they understood and were taking their stand for Jesus. We hated to leave the John Church Camp because God was blessing his Word so greatly, but there were other camps to be reached for Christ. One of the policemen told us that usually he spent most of the night breaking up fights among the drunks, but during the time we were conducting meetings, there were only two fights. The people begged

(Please turn to page 37)

Letter-ettes for Missionaries

hold. At the present, there are no Catholic converts in either of our communities. Therefore, the priest has neither reason nor excuse to visit Alamo or Canyoncito.

Many of the Alamo and Canyoncito people go to the vegetable camps at Bluewater, New Mexico each year to work. This vicinity is one of the largest vegetable growing areas in the southwest. There are six different companies, owned by white men, but worked entirely by Navajo Indians. Some three thousand Navajos from all parts of the reservation (New Mexico, Arizona and Utah), come to Bluewater in March of each year and work through November. If the Catholics could win any of the Alamo and Canyoncito people while they were in the camps, they would have every right to come visit them when they returned to their reservation homes. This would give a foothold from which to enlarge their work, and sabotage our evangelistic efforts.

For two years we have seen this need of Baptist mission work among the Navajos in the vegetable fields. We have prayed that God would send a missionary and pleaded with our friends to join us in that prayer.

KEYNOTES OF G. A. FOCUS WEEK

February 6-12, 1949

THERE IS HARMONY in music when there is a pleasing arrangement of musical sounds. There will be harmony in G. A. Focus Week in your church if attention is given to the keynotes of preparation, purposes, plans, publicity, performance and prayer.

Preparation is one of the most essential notes in a successful Focus Week. Advance preparation must be made by the pastor of your church, the W. M. S. president and young people's director and the G. A. coun-

Plans for Focus Week must be fully worked out and carried through to completion. Make plans for the girls to participate during the Sunday and Wednesday evening services. Coronation services, plays, pageants and pantomimes can effectively present the work of Girls' Auxiliary. Plan for mission study classes, community mission projects, enlistment efforts, magazine subscription campaigns, social activities, work on Forward Steps, Stewardship Education plans and many, many interesting and attractive activities.

Publicity is necessary for a successful Focus Week. Use the church bulletin, the newspaper, the school papers, the radio, the telephone, the mail service, posters, announcements and every available means to let all the people know the things you plan to do for Focus Week.

Performance is certainly a keynote for success during

Focus Week. Good plans are of no use unless they are executed. Interest just as many people as possible in the activities of the week by assigning responsibilities to them. We must not be willing to give anything less than our best service to the Master.

Prayer is powerful and is a note that must be sustained. Rely upon God for help to make Focus Week meaningful and far-reaching. G. A. Focus Week helps your girls to be ready for the Week of Prayer for Home Missions and their Annie Armstrong Offering February 28-March 4. Pray as you make preparation and contact people, as you consider the purposes of Focus Week, as you make your plans and perform the tasks assigned, that your G. A's. may be ready to tell the story "to the nations."

G. A. Focus Week, February 6-12, can be a great blessing to the lives of your girls, to their organizations, your church and community if these keynotes are combined to make a harmonious week.



by Margaret Bruce

selors. These people will need to confer; then those responsible make thorough preparation for the week's activities. The arrangements must fit into the church calendar and be satisfactory to the members of your Girls' Auxiliaries.

Purposes of Focus Week should be clearly understood and definite arrangements made for attaining these purposes. Focus Weeks are excellent enlistment weeks; they offer opportunities to emphasize every phase of our work; they help the church, the home, the community and the school to understand the purposes and activities of our organizations.

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THE WORD OF THEIR TESTIMONY by Una Roberts Lawrence, for Intermediate R.As. and G.As., price 50c

INDIAN BLANKETS by Alpha Marie Gambrell, for Junior R.As. and G.As., price 35c

ANTHONY BECOMES EAGLE HEART by Francis Curb and Rebecca Tarry, for Sunbeams, price 50c

FOR A CHRISTIAN NATION by Hellon Alexander Wright, Resource Book on the Series, price 50c

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What part does the Business Woman's Circle have in the election of officers of the missionary society?

Officers of the missionary society are not elected by circles, but at a regular business meeting of the missionary society when all W.M.S. members who are present have the privilege of voting. B. W. C. members have this privilege if they can be there. Names are usually submitted by a nominating committee previously appointed, and members of the society, including B.W.C. members, can make their suggestions to this committee.

If a W.M.S. member has not attended any of the meetings during the year or shown any interest, should her name be taken off the roll before a new year begins?

Not until every effort has been made to enlist her interest. First, she should be prayerfully and lovingly approached by various members of the society. If she continues to show no inter-

IS THIS YOUR QUESTION?

by Hannah E. Reynolds

est, the president or circle chairman should question her frankly as to whether she intends to participate in the society's activities another year. Only when the woman herself requests that her name be taken from the list should this be done. In this case she should not be included in the number of members reported at close of calendar year, but her name should still be retained as prospect for future enlistment.

Can the W.M.U. president and the circle leaders hold any other offices in the W.M.U. or circle?

The president and circle leaders would not usually hold other offices in the society or circle. It is best to divide the official responsibilities among as many members as possible. In small societies it is sometimes necessary for the leader to assume additional responsibilities to keep the

work functioning, but it is not the ideal plan for regular activity.

Is it right for the W.M.U. president and the circle leaders to select the other officers?

The general officers including circle leaders should be elected by the society after the nominating committee has presented its names. The president and circle leaders have the privilege of appointing chairmen and committees.

How many days do we have to come together to pray for home missions to



meet point 7 on the Standard of Excellence?

The requirement is that the season of prayer be observed and an offering taken. Plans and information are supplied to you for meeting and praying together each day. Do you pray that America may become Christian just to meet a standard of excellence point? Or are you glad to be called to daily prayer for our powerful country in its hours of grave opportunity? If we believe "prayer changes things" can we be content to meet less than every day in one week?

IF WE ARE NOT ANSWERING YOUR QUESTION, PLEASE ASK IT AND WE WILL.

Radio Listening for Tiny Tots

by Ruth LaTuille Matthews

Perhaps no single influence in a home has within it more help or harm for children than does the radio. In countries like Russia, Germany and Italy, where the radio is owned by the state, it has been used to educate a generation to think and act according to the wishes of the regime in power. In Australia, England and the United States much time and great sums of money have been spent in planning and broadcasting programs that dramatize the ideals of

and parents all must work together toward this end. Though feeling powerless to bring about changes, parents really can help regulate radio for their children. Let us suggest some possible ways.

Letters approving certain type programs sent in great numbers to program directors will have their effect. No legitimate entertainment or educational channel wishes to face the disapproval of an aroused parental opinion. Yet few parents take the time to register their endorsement of the good programs that are aired for children. More, perhaps, send in protests of those programs not so welcome.

The availability of recordings for home use has opened up a field of program material for pre-schoolers which parents can regulate. No money can be more wisely spent than for carefully selected records of songs, nursery rhymes and stories. Several times during each day a little child, when once introduced to such pleasant listening, will enjoy these "home designed" programs. Such activities will prove an excellent antidote for fretful, impatient little minds and bodies! Particularly will this technique assist in quieting the hungry, tired child just before he eats his supper and is put to bed. Parents can be their own radio "program directors" through the medium of recordings, if they have the imagination to do so.

The so-called "adventure programs" have little, if any, appeal for the very young child. On the other

hand, children of three to five years of age are certainly impressed by them. It is between these ages that children are developed enough to be afraid but not mature enough to handle or properly interpret their fears. Children at such age levels should be given only a sparing diet of adventure stories. Those with violence and death depicted should be avoided altogether. The adventure programs that are used should spotlight the heroic figure who triumphs over evil. Such programs provide a helpful outlet for the wish fulfillment, dormant in every child, that is brought vigorously to life just prior to school age. If in these programs the hero is aiding those in need, assisting law and order, unselfishly refusing reward for service rendered, and clearly standing for cleanliness and fair play, pre-school listeners will find in him one of their earliest ideals for living.

A close parent-child relationship will encourage discussions of the programs. Insecure children should be shielded from programs that provoke fear.

Parents certainly should be as careful of their child's radio listening as they are of their books, movies and associates. To offset a pre-school child's too avid radio listening, parents should provide expressive activities—paints, blocks, hammer and nails, and access to



WORLD TIES THROUGH THE BAPTIST WORLD ALLIANCE

Baptist World Alliance Sunday, February sixth, probably led your pastor to preach on our world brotherhood. Now your circle program will follow that theme to give you additional understanding of the organization and work of our Baptist World Alliance.

The covers of February *Ambassador Life* and *The Window of YWA* both carry pictures of Dr. C. Oscar Johnson, President of B.W.A., and each has a message from him which your circle will profit by hearing.

In *The Commission* you will find an article, "The B.W.A. Comes of Age," by Dr. Arnold Ohrn, general secretary. "Twelve Years on Relief" by Marjorie E. Moore gives a complete record of our effort to help our needy brethren, and "Cold War Refugees" by Roy Starmer describes the current effort in Paris among exiled Romanians. See *Southern Baptist Home Missions* articles, "Now or Never" by W. R. White, and "Some Home Mission Needs" by Counts Redford. Tell about Mrs. Ojo's im-



pressions of the B.W.A. meeting, page 13.

This month of love and Valentines should set glowing hearts to sending more relief, material and financial, to all our yearning people everywhere. As a result of your program your circle should pray more for peace and should pack more boxes which will speak of brotherly love to miserable, all but hopeless people, in Asia and Europe.

FOR THE SAND-PILE SET

WHAT WOULD VALENTINE'S Day be without some sort of printed or

(Continued from page 22) friends that a child needs. If a child stays glued to the radio too much, a parent might examine the lack of satisfactions that child realizes in his home life. Radio listening should be limited to certain times each day.

But once the "Horror" programs have been eliminated from a child's listening, he should not be nagged about his taste in programs. It is proper to encourage him to listen to programs his parents and teachers consider good for him, but one cannot force him to like them. Eliminating programs that are harmful is another matter. Within these limits small children should be allowed to hear what they like, on their own small sets if possible. If listening to the family radio, a "children's hour" in the home should be free from interference by thoughtless adults.

written expression of one's love? Even before the pre-schooler can write for himself, he can enjoy the immense satisfaction of fashioning a Valentine for his Mother. By folding his paper or material before cutting (a), it's comparatively easy to learn to cut a heart with scissors (even plastic scissors). Use paper or red crayon or paint, also bits of paper lace doilies (b).

NEEDLE BOOK

Some pre-schooler could make this a useful gift for mother. After cutting a heart-shaped pattern (a), cut two hearts from cardboard for the cover (c), and six more from colored muslin or figured material (d). Paste on two of the muslin hearts to cover each cardboard cover. Then the two other hearts will be the pages. Bright red ribbon ties them together through holes punched at the top. Stick various sized needles in the inside pages.

HEART BEANBAG

An appropriate Valentine gift, or birthday gift for



one born in February would be a heart beanbag. Good covers made be made from scraps of red muslin, oilcloth or percale. Cut a pattern, first (a), and pin it on the material. Sew the edges with string thread, keeping the stitches close together so the beans will not fall out (e). Don't stuff the bag too full of beans (f). Then it will be easier and lighter to throw and catch—safer than rubber balls for indoor play.



AKIKO ENDO



WHY DID I COME TO America? How did I come to the Training School? While I keep asking these questions to myself, the memory of the past begins to unfold before my eyes.

It was seven years ago when I received a letter from the Training School signed by Dr. Carrie U. Littlejohn. It said: "You have been admitted as a prospective student for the session of 1941-1942." Instantly, joy and hope flooded my whole being. I read it over and over again. As I was looking at the letter, a dark picture appeared between the lines. "Can I go to America when the American Government is calling back the missionaries from Japan?" I sat still, with the letter in my hand, and prayed to God for guidance. Several months later, the war

"NOT ENOUGH LIGHTS"

by Akiko Endo

started.

During the war, I kept the letter. It was no longer effective. Sometimes the letter told me that God had approved the decision I made when I accepted Christ as my Saviour and as the Master of my lifelong service. Oftentimes, it seemed to be a fragment of yesterday's dream, gradually diminishing in the destruction of the war. Finally the war ended, but Japan was placed under military occupation. Early in 1947, at the information that a limited number of students might be permitted to go to America, with special consideration of the General Headquarters, I turned in an application to the American Consul. I went from one office to another, trying to secure the necessary documents, but a passport did not come that year.

On August 7, 1948, the General Gordon of the American Presidents Line sailed from Yokohama, Japan, with two thousand passengers, mostly Chinese, and about two or three hundred of Japanese-Americans who were going to join their families in America. Among them were four Japanese nationals, a group of the first Japanese students who had been cleared for study in America. I was one of them.

Today, December 5, 1948, I am writing this little reminiscence in the library of the Training School. It is so quiet. At this silent moment, I feel life in me. At this moment, I realize that my life is supported by the hand of God. I do not know why I could come to the Training School as one

of the first Japanese students. The dream has come true. Everything has been worked out for me. Surely my life has been in the hand of Providence. At this soundless moment, I feel the prayer of American Christian friends. Indeed, it was their prayer which has opened my way to America.

This room is illuminated by indirect lighting. The heater is on. The shelves around the room are filled with books. What a blessing it is to be able to study here, protected from the coldness and darkness outside, and free from the cares and toils of daily living! The room is light and warm. The whole school is light and warm, because it has the Light of Love of Christ. A light of hope in my heart is growing brighter every day since I came here. What are the people back home doing now? They do not have enough lights. They do not have warm rooms this winter. They are dark, because they have physical and spiritual burdens, and because they do not have Christ.

At this tranquil moment, my heart goes out to my native country. I cannot tell why I came to America. I cannot tell how I came to the Training School. The only thing I know is that God is leading me and that American Christian friends are supporting me. In my heart, there are two desires. I would like to be faithful to God and my friends here. I would like to share this blessing with my family and friends in Japan and take this Light to my people who are sitting in darkness.

SUFFICIENT FOR ALL

Luke 24:47-48; John 4:28-30, 39; Luke 8:38-39

The disciples of Jesus, coming from several different places in Palestine, representing various occupations, had forsaken all and followed Him. They had heard his matchless teaching, had seen his miracles, and had felt his cleansing power in their own souls. They witnessed his death. They saw him and talked to him after his resurrection. They had found him sufficient for every need. They knew him in all his fullness. Jesus asked them to witness to others of these things they knew.

Their first assignment was the city streets of Jerusalem. The disciples knew the men of Jerusalem. They were the enemies of Christ. They had crucified him. The rulers of the city, as well as the people, had heaped upon Christ every abuse imaginable. Now Jesus bade the disciples to go to these very ones and tell them that this Jesus whom they crucified had even the keys of death and the grave. The disciples were to tell them to repent of their sins and worship Jesus, the Son of God. They were to proclaim to the men of the city of Jerusalem as well as to the people of all nations that they are condemned before God's bar of justice, but that there is hope in Christ Jesus. They were to show them that none are exempt from the obligation to repent and none are excluded from the benefits and joy which are found in the remission of sins through Christ. From a human viewpoint one might expect the people of the city of Jerusalem to have been excluded from the salvation Jesus

brought, but that is not Christ's way. He offered the gospel of grace first to those of the city streets of Jerusalem. It was difficult for the disciples to go among those who hated Christ and them, but they went. They went as heralds giving their testimony of the grace of God in Christ.

In the city of Sychar of Samaria dwelt a woman whose heart was full of sin and despair. One very special day she went for water as was her custom, to the well outside the city gates and there she met the Lord Jesus himself. The words of Jesus opened her eyes to her sin. He gave her the water of life. The joy in her soul gripped her so that she forgot all else and hurried to tell other people of the city concerning the wonderful stranger she had encountered at the well. She told all she met, "Come, hear his words of wisdom. Come, feel his cleansing power of sin. Come, talk with him and you will see." Her astounding testimony caused many to go search for him and trust him. Christ was not only sufficient for the spiritual needs of a woman of the streets, but for all the people of the city of Sychar who trusted him. He is the same yesterday, today and forever.

A CIRCLE CHAIRMAN'S PRAYER

As your circle chairmen rally for the steady pull of 1949 activities, put in the hands of each one this prayer, price 5c each or 25c a dozen from W.M.U. Lit. Dep't., 1111 Comer Bldg., Birmingham 5, Ala.

The Gadarene, a man who because of his madness, had been cast out of his own city, met Jesus. The power the devil had over his life was broken by the Lord. The man was healed, body and soul. When Jesus was leaving his city the man sought to go with him, for he longed to be near this one who had done so much for him, but Jesus sent the man back into his own city though its people had actually asked Jesus to leave. There he was to testify of all the things Jesus had done for him. Everyone had seen and felt terror at sight of the madman



roaming the caves outside the city, and now to see him clothed and in his right mind, gentle to all about him, was a living testimony to the power of Jesus. He was an amazing wonder ever before them, witnessing for Jesus. It would have been much to the man's personal benefit to have gone along with Jesus, but he helped more people by staying. This man's story stirred the hearts of all who heard and saw him.

Jesus Christ asks every child of his to witness to those in the city streets and everywhere. "Let the redeemed of the Lord say so," said a psalmist. How simple it is! Why do we hesitate when there are so many needy ones all about us?

CHRIST THE ANSWER IN CITY STREETS

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

Publicity: On right side of large poster cardboard paste picture of a street scene showing crowded condition and unattractive houses. At left paste picture of a delightful residential section. To right of center, paste picture of downtown business section emphasizing traffic, skyscrapers, etc. At top, center, paste picture of church or outline a cross. Print neatly and plainly at very top CHRIST THE ANSWER IN CITY STREETS. At bottom, give time, day, and place for W.M.S. meeting.

Preparation: Study material carefully before assigning talks. Secure from your local Department of Public Welfare, Family Service Society, Red Cross, Salvation Army, or other agencies, current information as to the number of cases being handled, whether adequate funds are available to care for case load, etc. If there is a

chapter of Alcoholics Anonymous, secure brief report on what they are doing. Secure up-to-date information about local TB, Cancer, and other private medical groups—what services are they equipped to render in your community, etc. Talk with your community missions chairman and let her help in planning this program. She should know or find out what is being done in your own city to extend Christ's kingdom. Does your church have a mission? Do your members hold jail services, sponsor evangelistic radio programs, hold street meetings, prayer services, or engage in the city mission program? Have such information right at your finger-tips. Is there a field in your city that you should enter? Talk this over with your pastor, W.M.S. president, community missions chairman, and young people's counselors.

Purpose: To bring your W.M.S. into a fuller understanding of conditions in the

cities demanding change and solution, conditions that Baptist women have the power to do something about. To awaken each W.M.S. member to a sense of personal responsibility. To emphasize the importance of our cooperative efforts through Good Will and other mission centers, hospitals, etc.

Presentation: Have members on program seated around table in informal circle. Use flowers, lamps, etc., to brighten the room. Have flannelgraph, blackboard or large home mission map placed so that all members of audience can see plainly. Just after introduction let one member of audience rise to ask why Baptist women should be concerned about the cities since there are social agencies, great resources, cultural advantages, labor organizations, and many churches there already. Then develop topics as answers to this question. Each person can illustrate her talk by placing pictures on flannelgraph, statistics on blackboard, or putting appropriate markers on map to indicate location of Good Will Centers, etc.

Sing hymn for the year, *O For a Thousand Tongues*

Prayer remembering those named on calendar of prayer

Hymn—*Rescue the Perishing*, or *Throw Out the Life Line*

Devotional period—"Sufficient for All," see page 25

Hymn—*Where Cross the Crowded Ways*

Our Saviour Knows Cities

(Introduction by program leader)

(Question from the audience)

Drama of city streets

SOCIAL PROBLEMS, and so on through the program

Read Dr. Lawrence's Appeal, page 1

Announce definite community missions plans aimed at soul-winning. Also challenge members to give enthusiastically and sacrificially to the Annie Armstrong Offering for Home Missions. See list of objectives in program material received from

state headquarters.

Prayer for all our work in cities.

For special music, use "God So Loved the World" or other appropriate number.

One person may discuss "Social Problems" or as many as five may each discuss a sub-division of that larger topic.

If your program committee prefers, you can use the heart motif appropriate to Valentine season, as *The City in the Saviour's Heart*, *The Heart of the City* Problems (include different social problems, as *Hearts Need Changing*, *Home Is Where the Heart Is*, *Sick Hearts* and *Minds*, and so on, rewording titles).

CHRIST THE ANSWER IN CITY STREETS

Our Saviour knows cities

Much of the glorious earthly ministry of our Saviour took place on city streets. The New Testament writers tell of how he healed those he met of their sicknesses and cleansed them of their sins. They went out to tell what great things Jesus had done for them and thereby led others to know him. With impelling words Jesus said that his followers were to be witnesses of these things in all the world—beginning at Jerusalem, the city!

Drama of city streets

Today city streets witness the recurrent drama of the heart hunger of people in every strata of society, people of every economic level and of every cultural pattern.

"Whatever be the street . . . it knows the world's full story
Of happiness and cruel pain, birth, marriage, old age hoary.
And all that years of life contain from failure up to glory."

Broad, brilliantly lighted avenues stand in marked contrast to the dark, narrow streets that form part of every city. Great movements promoted in the interest of

Prepared by Irene Curtis

human welfare forge ahead on the same streets with that which blights and destroys human life and eternal souls. Standards set in the cities permeate our entire social order.

Many cities of our country have mushroomed in the past quarter of a century, and are now growing like magic. Millions of people—little children, school-agers, young people, couples, parents, the middle-aged and the aged—are found in them. Many own homes, are prominent in the affairs of business, in civic and welfare movements, in politics, active in the church of their choice.

In contrast to these, are those whose only claim to a shelter is found in a slum or overcrowded tenement area, business houses, or along the tracks. Ten million residents of southern cities are under-

Little houses crowd row on row under the towering smoke stacks of big business



privileged, are without necessities, to say nothing of luxuries.

In between the exclusive and the poverty-stricken are the modest every day people, good and bad in interests and activities.

Families once reasonably stable in the rural community, where the church held their interest and loyalty, have drifted into crowded areas. They perhaps earn high wages but they are disillusioned and lonely and consequently are soon lost in a maze of conflicts. Many are never able to secure adequate wages. Others are overwhelmed by the commercial entertainment in the city, its night life, its social pressures — including drinking, dressed-up forms of gambling, and the desecration of God's holy day. Still others carry with them from rural areas, from smaller towns, a community spirit, a sturdy character and a determination born of deep spiritual convictions that hold them whatever their experiences and pressures.

SOCIAL PROBLEMS

Outstripping even the tremendous growth in city population is the increase in social problems—in the number who are in trouble and in the intensity of their needs. Tragically the number will be augmented during the years ahead as the migration of farm laborers and sharecroppers progresses.

WHY DOES THE CITY KEEP GROWING?

The mechanization of farming is a phenomenon that is producing problems for every city as people are no longer needed on the farm.

The displacement of agricultural people and the mobilization of large numbers in industrial areas and elsewhere, will result,

as did the recent war, in the shattering of community life and the disintegration of home life. An influx of migrants, added to the city residents who are already living in appallingly crowded conditions, cannot but encourage delinquency and crime as well as strained family relationships and sub-

standard living. Some of these migrants are wholly unfitted for employment in the city and will eventually find their way to social agencies seeking relief which in itself is inadequate. Malnutrition, ill health, disease and maladjustment will follow.

Industry developing by leaps and bounds in the south today is uprooting thousands of people and planting them in congested areas. Northern finance is being invested here

on an almost startling scale, creating an entirely new South. Textile mills and any number of other great factories are humming. The South has passed from the simple life to the complex, the tempo has been speeded up, and wherever one looks, change is taking place. Labor problems are mounting and unprecedented conditions are being ushered in for every southern city.

LOOK BENEATH THE SURFACE

Drinking, gambling, prostitution, race-feeding, need, people who are "left out," people, old and young, who are in conflict with authority, people who establish patterns of dependency, and people who are physically incapacitated, all add to the social problems of the cities. Often these are overlooked. Occasionally the symptoms attract well-meaning people who are unaware of their deep-seated origin and of the many contributing factors. A delinquent boy may be the victim of alcoholic parents, or of health conditions that prevent his father from being able to work, or of a sordid environment, or of a combi-

nation of such factors.

The remedy for many social problems lies within the power of those who have education and training, and especially those who have spiritual insight. Changes can be effected when enough people are aware of the conditions and are willing to disseminate information and use their influence to bring about planning, organization and legislation to correct blighting conditions.

Women have an undeniable opportunity and a binding obligation to use their vote, their moral support, their means, their skills and their combined resources toward the social betterment of all people and especially those in their midst. To familiarize herself with pending social legislation and to know how to vote intelligently is a contribution any woman can make to the welfare of her city and to all mankind. Women need to write those who represent them in Congress to keep them fully informed of the attitudes and opinions of those whom they represent, and of the conditions demanding sound legislation.

World War II helped to awaken us to the fact that a minimum of security and protection, the right to earn a living, the means of obtaining medical care and a decent place in which to live, together with opportunity for development and participation in community life, are basic for all in a Christian land. We agree that society as a whole, and particularly, a democratic government, must do something about those who are discriminated against in industry, and about those who are physically incapacitated and in need. Churches, welfare organizations, civic clubs, and other groups are becoming increasingly aware of the need for social action along these lines. The Social Security program which has been firmly established by our Federal Government demands periodic appraisal and modification in keeping with changing conditions.

The past three decades have seen great strides in providing a better life for all. Notwithstanding these advances there yet remains the fact that millions are not reached at all or are scarcely benefited by the agencies set up to help them. Some never come to the attention of the church or welfare organizations. Although it may

seem incredible, some children come to the attention of the courts before the church or community has given them an opportunity to live as happy, healthy adjusted individuals.

"HOME SWEET HOME" IN THE CITY

Families in the cities are being put to the acid test today by the housing situation. This problem aggravates all the other factors contributing to family breakdown. Not only does the shortage strike a heavy blow at the underprivileged, but at others who could afford the price if money could obtain a shelter. So long as approximately thirty-three percent of the population of the United States lives in slums, it can be expected that a corresponding high rate of maladjusted individuals and broken families will prevail.

We have known for generations, but have not been convicted to the point of taking definite action, that slums are the breeding ground for disease and crime. We are only slowly becoming aware that maladjustment in any one section of a city or of a community, has a definite bearing on the entire city and on the total population. If the odds are against people they cannot but feel hostile toward the society in which they find themselves. Though this hostility is often repressed, it inevitably produces tensions and unhealthy attitudes. Social ills, like diseases are infectious.

One can use her imagination to understand something of the future for children growing up in homes whose members are "kept down." Their parents are passing on to them their own prejudices and maladjustments. Any kind of ism contrary to our American way of life, particularly to the Christian way, can easily spring up in such fertile soil.

The deplorable lack of decent shelter has ushered in Public Housing Agencies and the use of federal funds which made possible the building of housing projects. Although the number of units is far inadequate, this program has brought an almost unbelievable transformation. It is to be hoped, and it is worthy every ounce of our support, that housing will be given new impetus this year. Legislation in this interest must not lack the support of Southern Baptist women.

WHO CAN AFFORD TO BE SICK?

Health problems are legion in the cities today. There still are not enough doctors, nurses or clinics within financial reach of the masses even after a great amount of "charity work" is done.

Families in the low wage groups, to say nothing of those who are on relief, hesitate to seek skilled medical care when to obtain it, they must cut down on food, clothing and housing. This is one reason why each year some 2,000,000 cases of serious illnesses receive no medical care. The poor are more frequently ill and injured, and their illness is more prolonged than that among members of families of the higher economic levels. So those who more frequently need medical care can least afford it.

The low income groups making up forty percent of the population of some cities, are trapped in a vicious circle. Their poverty cuts them off from adequate medical care, while ill-health reduces their earning capacity and their standard of living. Health is gradually being recognized as something far more significant than merely the absence of sickness. Examinations given draftees revealed that nine out of ten boys were suffering from physical defects.

Social diseases cause from five to ten percent of serious mental illness. These are found to a high degree among the underprivileged of the cities.

Public Health Services, tax-supported free hospitals, private health organizations for Heart, Cancer, TB, Infantile Paralysis, etc., are all making wonderful contributions in controlling disease and in ministering to those who are ill. Yet it is evident that conditions in the cities that contribute to illness, both physical and mental, are far from being eradicated.

Mental health is eliciting the serious thinking of psychiatrists, psychologists, social workers, medical doctors, and others. Peace among nations, among races, among classes, and certainly between individuals and families, is dependent upon mental health—understanding ourselves and understanding others. Hostilities and prejudices are mental disorders. They lead to the breakdown of families, of communities and of nations.



Ewing Galloway

Disease spreads beyond such centers of infection into every area of a city

Public opinion was aroused to the need of mental health to the extent that a Federal Mental Health Act was passed in 1946, providing \$20,000,000 for research, training, and clinical facilities. Subsequent appropriations have also been made. Even with this far-reaching achievement, only the beginning has been made in discovering and understanding, in treating and preventing mental diseases.

Everyone can make a contribution here. Much of the troubles of unhappy, sick, troubled, depraved persons has developed as the result of their being misunderstood and neglected, if not openly abused. Christians know that in this area sin is taking a dreadful toll.

DO YOU KNOW ONE OF THE 60%?

While alcoholism, with its resultant crimes, is not confined to the cities, it is encouraged and abetted there on every hand. Sixty percent of the people in the United States who are old enough drink alcoholic beverages. (One wonders just how old that is.) Many drinkers still have money left for their material needs after the drink bills are paid; others do not.

It is tragic that some of these drinkers are Baptists—Baptist women, Baptist mothers. Numbers of them are young people who yield to social pressures. They are drinking to conform to standards set by

those with whom they associate. Pathetic as it may be, some drink to keep up with or satisfy their parents in the social whirl.

The consumers of liquor, wines and beer paid a total of \$9,640,000,000 for those commodities in 1947. They drank 87,000,000 barrels of alcoholic drinks and it is to be expected that the consumption mounted again in 1948. Drinking is made more popular and more glamorous each year by the liquor industry.

Far greater amounts are spent in the cities for drink and its results than for the combined relief payments, than for education, than for the many humanitarian enterprises. A great amount of relief giving is made necessary because of drink. Coupled with the need it produces are crimes which have reached staggering proportions. Automobile accidents which annually maim or kill hundreds, loss of health, and unemployment, are all allies of drink.

Subtracting Christianity from life

There is a marked tendency today, even among church women, toward secular movements and interests. This is true of both housewives and business women. Many are in a mad race to join clubs—civic, social and otherwise—to get on in the business and social world, and to gain pleasure. Club membership may bring prestige and a measure of fellowship and relaxation as well as opportunities to participate in welfare and civic undertakings, but these can never take the place of genuine service in one's church. Some clubs engage in worldly pleasures and are therefore a definite hindrance to the Christian life. Many women spend their energies in these efforts, leaving little time or enthusiasm for Christian service.

A great number of women who are members of Baptist churches attend only the Sunday morning service, and perhaps a circle meeting once or twice a quarter. Society with its pressures, business with its interests, pleasure seeking with its endless round come first, even on the Lord's Day. This attitude permeates everywhere. Many of the less well-to-do and the poor will not attend church and are wholly unconcerned about spiritual matters, while cheap movies,

juke box music, and other forms of commercial entertainment, claim their time and money.

There is an expressed feeling among some intellectuals that God is not needed, religion is outmoded, or is only for special occasions. They consider psychiatry, case work, group work, education, and any number of factors aimed at lifting social, economic and health standards, adequate to meet all needs and to produce a good social order.

Sore spots in the city

Every city has its minority groups who because of race or color are forced to live in tumble-down-shacks, "fire traps," and in unbelievably crowded quarters. Some do not even have adequate police protection. Instead of being encouraged to become a part of the best that our American way of life has to offer, they are pushed back by many barriers. Foreign born and the children of foreign born, many of whom speak the mother tongue, make up a great percent of city population. Under the most favorable conditions, it would seem difficult enough for immigrants to find their way around and to develop a feeling of belonging. When they are not accepted for what they potentially are worth how much more are the difficulties they experience. We have yet to see the good citizenship that might blossom forth in these groups under encouraging conditions. The war taught us that peoples of every race, color and creed have something constructive to contribute to our way of life. We have an obligation to make them feel that they have a place in their community in peace as in war.

On the other hand, it should be kept in mind that in some sections members of these groups with their Catholic background are in the lead politically and in business. Their laxity in great moral issues—drinking, gambling and the desecration of the Lord's Day—is felt, particularly among young people. Allegiance to the Roman Catholic church has tremendous weight in many areas. As long as we isolate people with an accent we do not give them a chance to enter into the true life of America with its freedom of worship.

MANY DESIRES, BUT ONE NECESSITY

The need which is paramount in every life without exception, can be met by none other than Jesus, the loving Saviour. He is the answer in city streets, in all streets!

This need can never be met by substituting social improvement, high economic standards, education, civic endeavor, or philanthropy. Redeeming souls is the business for which Christians are commissioned and equipped by the Holy Spirit. Redeemed persons are endowed with the power needed to change their environment.

Though we have a marvelous history of growth, Southern Baptists have been slow to seize the opportunity to take the gospel message to people right where they are and to interpret it in the light of their own experiences. Notice the expanding programs being pushed today by Roman Catholics in many areas. We see their interest in welfare, education, health facilities, recreation and relief programs. They are using all of these as techniques for bringing people into the Catholic church. (What are they doing where you live?)

In a small city where the municipal government and the people wrangled for months over a community building for Negroes, Catholics promptly purchased a wrestling arena and turned it into a Negro recreation center. Catholics are reaching out by every conceivable means to gather in and to hold not only Negroes but every other person within their reach. Other groups, like Jehovah's Witnesses, are working with a fervor that does not fail to attract people. Labor unions and veteran organizations are pressing their claims effectively, while Baptists wait for these people to come to our churches. Jesus went to the people in order to reach them. He told his followers to go. His method has not

changed. Have Southern Baptist women overlooked a field ripe unto harvest right at our door?

Lifting power of Christ's love

The city mission program with its varied services offers marvelous opportunities for making disciples. Thereby it strikes at the roots of social ills and changes conditions which threaten the peace and safety of us all. It must be kept in mind that city residents who maintain high economic standards, who seem very well adjusted and are "getting on," do not necessarily have

eternal life. They may be as sorely in need of the gospel as those at the lowest level of every standard, and must be reached by our constant prayer, friendliness and individual witnessing to win them. Our efforts in the city mission program are aimed primarily at reaching the individuals and groups who are more or less left out.

The city mission program is made available to cities of above 75,000 popu-

lation on a cooperative state and home mission plan.

We see the need for such a program in the fact that some eight hundred suburban areas in our cities have no Baptist churches, and thousands of individuals who are definite Baptist prospects are wholly unreached. Of immeasurable importance is the fact that under the city mission plan, services are conducted for industrial workers and other groups of laborers right where they are and in their own language. People need the reassurance of God's love and the interest and understanding of Baptists who profess to be his children. Even though many earn high wages and live in respectable neighborhoods, they

rarely attend church on their own initiative. They go to little effort to seek out a place of worship or to find someone to point them to the Saviour, so it is imperative that the message be taken right to them.

It is even less likely that those in slum areas will voluntarily attend church. They must be sought out. Rescued from isms and ideas that deceive, they can be reached by the gospel and many are being won. Every member of our churches may well offer thanksgiving to God for the city mission program and pray earnestly for its continued growth. That is not enough. Women must be willing to give their personal testimony and their efforts as well. Neither the Home Mission Board nor the State Mission Boards nor any other agency or group can relieve members of the local churches of their personal responsibility for the salvation of those living in their midst. Herein lies a great opportunity for Baptist women in our city churches to help make the people in another section or of another economic level, or of a differing racial group feel the lifting power of Christ's love in human hearts.

The program is working

This city mission program is thrilling. It reported more than 15,000 conversions last year. There are 418 mission stations in operation. One city with a population of 800,000 took a census and found that one-fourth of the people, 200,000, are unchurched. Twenty thousand of these are Baptist prospects. Twenty-five missions are being operated there under the city mission plan, with groups meeting in any available space—laundries, dance school buildings, tents, old store buildings, porches of homes and elsewhere. Their missions range all the way from simple prayer meetings to full-time church programs. Equipment and buildings are being acquired as rapidly as possible through the efforts of established churches. Hymnbooks, chairs, pianos, building materials—all come under the list of material assets that help to make this far-reaching effort succeed.

It remains to be seen how many strong Baptist churches will grow up from this ministry. From prayer meetings and mis-



American Bible Society

Hands around the world still reach for the Book of Books

sion Sunday schools have come some of the greatest Southern Baptist churches.

Take churches to the people

There are always people who will not come to church of their own accord. Some can be brought into the churches through personal contacts. Others will not be reached until we take the message to them and set up churches right in their midst.

One church, in a town whose normal population was not more than 3,500, caught a vision of this opportunity. The war brought an army camp with countless members of the armed forces, their families, civilian employees and customary camp followers. With large armored divisions stationed there and others maneuvering around to the approximate number of 100,000, this Baptist church has a job on its hands of ministering to all these people suddenly in her midst. Its members were alert to their responsibility to people in the outlying districts, also and today two other Baptist churches have been planted as the result of their personal efforts.

Only as we share our Christian experience does it grow more real and precious to us. Only those churches that are going out and sharing their priceless gifts are

really growing. This type of going invigorates W.M.S. members and gives purpose to their planning.

This is what community missions proposes to do—to lead members of W.M.U. organizations, young and old, to go to the people in their midst. The jails, the out-of-way places where are found unredeemed and unchurched people, people in sorrow and in need and in sickness are included in our field of service. People who move into new sections, housing projects and new developments where no Baptist church has been established must have our help either in bringing them to our church or in providing services within their reach.

Three Cheers for Good Will Centers and missions

The value of Good Will Centers and other missions has been seen again and again in unmistakable fruits of the gospel. Attractive programs of clubs for all ages, crafts, hobbies, special classes in music, art, cooking, child care, offer many opportunities for self-improvement. People who would never attend our Baptist churches are brought into the centers. Here they never fail to receive some portion of God's Word.

The missionaries in charge lost no opportunity in pressing the claims of Christ upon the lives of those thus touched. They live among the people whom they seek to serve and win, going in and out daily witnessing.

Good Will Centers could justify their existence in their moral value to the communities in which they are located. Cluttered streets and obscene language become less common, and many other social evils are not as inviting when a genuine Christian institution is planted in their midst and is actively seeking the good of all people. A visit to any one of these is proof positive that mankind can be transformed. Sin in the crudest forms known in our civilized land has been overcome. Those who appear to have no regard for God or

man, can become shining lights right in their benighted community. Some young converts become outstanding students in our Baptist colleges and seminaries. Their testimony is powerful. They speak in positive terms about what the gospel can do, about what it has done for them.

People of the congested areas, people of many nationalities, people who know not the love of the Saviour, people who are indifferent and prejudiced, those who are deprived as well as those who fail to see their opportunities, are all welcomed and sought by the Good Will Centers. The Water Front and French Quarter in New Orleans, crowded Polish, Russian and Italian areas of Baltimore, the underprivileged and Spanish-speaking communities of Florida, the foreign settlements in Illinois, the Italian section in Birmingham, and similar areas in other cities, find a light-house in their midst. The Good Will Centers do just what their names implies—they radiate good cheer and good will; they give forth the good news that Jesus cares. They make him real to the people whose lives are touched in them.

*"The streets of the city are dirty,
The folks may be careless and mean,
But if Jesus walks through,
With me or with you,
How radiant and happy they seem!"*

At the age of 17 one Catholic boy who attended the Baltimore mission was asked why he did not become a priest as he had earlier planned to do. His reply was, "I just couldn't after learning the truth at the mission." The Baltimore Center has been shedding its light in that city, and thereby touching many nations, since it began in 1916 as an industrial school. The weekly schedule there as in the others centers, leaves out no one. There are special clubs and activities for all ages, including story hour for the three year olds and family night once a month for all members of the family. Hundreds of men, women, boys and girls have been brought to the Saviour through this center.

The Annie Armstrong Offering for Home Missions this year will include \$65,000 to erect a new building for the Baltimore Center. (See "Down, Crowded Streets," page 4)

Through the Annie Armstrong Offering,



*There is always a welcome
at every Good Will Center*

Friendship House, located in the French Quarter of New Orleans, was enlarged last year. Rachel Sims Mission, the major one of three River-front Missions is receiving a new building. (See cover.) Any woman familiar with New Orleans and knowing that to evangelize it was one of the first purposes of the Home Mission Board, will rejoice in having had a part in making this expansion possible.

Not only must we support more generously than ever before the centers already established, but we must be on the alert to start new ones with wise Christian planning. We must see that they have attractive comfortable buildings, adequately furnished and equipped so that they will command respect and will be in keeping with the high and holy task to which they are dedicated. Many W.M.U. organizations are strong enough and so strategically located that they can easily maintain a mission or Good Will Center. All of us can encourage the staff of each center and assure them of our support, our prayers, and our informed sympathetic interest.

Brightly beams a Rescue Mission

Along the streets of the French quarter of New Orleans, one frequently meets men who show that they have been at the Bap-

tist Rescue Mission. A familiar gospel tract will protrude from shirt or coat pocket.

This mission has stood "brightly beaming" since 1927. Men are given a clean place to rest over night, food to eat, a place to wash their clothing as well as to enjoy a measure of relaxation. Every night there is a Christian service conducted in their behalf. Here are found men from divergent paths of life, men who are familiar with tragedy, men who have seen better days, men who are the victims of evil habits, men only temporarily in need of assistance, and others chronically dependent. All are in need of the gospel, and here its life-changing power is proclaimed.

Of the more than 1,600 stranded, drifting men who were given shelter there at one time or another in 1947, some 600 were led to accept Christ as Saviour and to make a public profession of their faith. There were 56 dedications to special service. The Holy Spirit is working mightily through this institution.

"Go and sin no more"

The one Emergency Home operated by Southern Baptists is also located in New Orleans. The tender ministry of this home reaches unfortunate girls whose need is beyond measure. The families and more especially the girls, need the understanding that Baptists jointly can give by offering a Christian home during their critical days. During the past thirteen years, 762 maternity cases have been given care. Forty-six babies were born there in 1947.

Both the Rescue Mission and the Emergency Home move us to give to their support, to provide all the facilities needed to implement their ministry. Those who direct the work and those who seek assistance there need our prayers. Other similar institutions should be opened elsewhere.

Healing humanity's hurt

The cities of Jesus' day found him ready with a healing hand—"And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils." His early followers caught his spirit and left a marvelous record of healing as they carried out his command—"And into whatso-

ever city ye enter . . . heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."

Through the Southern Baptist Hospital in New Orleans and the state Baptist hospitals, Southern Baptists are cooperatively attempting to continue the work of healing. Since its opening in 1926, the Southern Baptist Hospital has admitted more than 296,000 patients. A great number of these, but not enough, were given free treatment. The hospital has rendered a wonderful service in educating doctors and nurses in the profession of healing. A major undertaking now waiting for adequate funds, is the construction of a new building or wing for the care of the chronically ill. This strikes a responsive chord in our hearts.

In maintaining adequately equipped hospitals, they must be staffed with consecrated Christian business and professional personnel. This gives a glorious opportunity to bless and heal and to win people as our Saviour intended we should do.

The rural church can help solve the city problem

We have considered some of the channels through which Southern Baptists are uniting their efforts to reach people in the cities, to give them the gospel and win them to Christ—and in so doing to change the social order, the evils of which cry out, from every street, for people who are endowed with power from on high. Our cooperative efforts must be strengthened and our agencies increased in numbers. There is need for all of the social service Baptists can offer and this must not be left, as is the trend today, to secular agencies and organizations.

Members of city churches have a personal responsibility resting squarely upon their shoulders to actively participate by their vote, their informed interest and cooperation in preventing and in changing social ills. Baptists have a message which will not just patch up the damages. The gospel will lift people above their environment and out of themselves when their hearts are cleansed from sin. Our real task is soul-winning which links time and eternity.

Women in rural churches have an

equally challenging opportunity and responsibility. They must make their services so effective that the people who go to the city will have first been won to Christ. If thoroughly trained in Christ's service, and developed in their Christian faith, this will not be dissipated when they reach the industrial and other areas where temptations and trying experiences inevitably come. Most industrial migrants come from the country where they are within reach of Baptist churches. What are they being given in those rural churches that will hold them? Even with all the hindrances, it is worth every effort to foster all of our church organizations and make them a vital part of every member's life. If each rural church will reach those who are its responsibility, the city problem will be more easily solved.

Baptist churches in the cities, in the rural areas, and everywhere, have a great responsibility. More than 20,000,000 unchurched people live in our midst and many of them express preference for the Baptist faith. We have limitless resources for taking the gospel to all the people—the Bible, the Holy Spirit, trained leaders, and material assets. Meanwhile the people wait in their sins and in their deplorable situations for our coming. The patient long-suffering, loving Heavenly Father waits for us to place our all on his altar—"To make known to the sons of men his mighty acts and the glory of the majesty of his kingdom."

IMPRESSIONS . . .

(Continued from page 13)

sion schools and for the W.M.U. organizations pushing us forward, both young and old, to be leaders, to preside over meetings and to be useful Christians? We thank the Lord for what these organizations have meant in our land. Women, educated Christian women, are needed seriously in our land. Through this training homes will be better, churches will be better, communities will be better, and we will be able to join hands with our fellow sisters all over the world to build up a better world for Christ.

WHO WILL REAP HERE?

(Continued from page 19)

us to come back soon. We wonder how much longer they will have to wait to hear the gospel again.

Similar meetings were held in other camps, with similar responses. During the time we were in Bluewater, the Navajos showed us three other villages similar to Alamo which had never had a missionary to tell them of Jesus. Our hearts broke for them. How we wished that we could minister to them, too!

The seed has been sown there in the camps. God has shown us that this great field is ripe to harvest. But there is no one to reap. If a Catholic priest reaps the harvest of the seed we have sown, can you see what that will mean to our Baptist mission work? If no one bothers to reap the harvest, can you see what that will mean? These people need a missionary of their own. Will you join us in fervent prayer that God will quickly provide someone to minister in this field? This is urgent!

It will take money the Home Mission Board does not have. Maybe the Annie Armstrong Offering will go way over the top and the Home Board send someone with those funds. Pray and give!

"Come My Home...I Welcome"

from Bertha Smith

Three days a missionary in Formosa. Alone in an inn with our nearest missionaries two days away by steamer, tired from walking to find a place to live or for a mission center, worn out from waiting on buses, or standing in a squeeze in them, tired by ricksha coolies arguing for more money than the price agreed upon, seeing two quilts on the bed alike but one too thick for cover and the other too thin for springs and mattress, feeling the responsibility of securing the needed property at once since tens of thousands of Chinese are moving over here to escape Communism, causing real estate prices to soar, needing a quiet time with the Lord, I quit about 5 p.m. and went down by the river in front of the inn.

For a moment I was tempted to be lone-

ly. "A stranger in a strange land!" But another thought was coming—"Nothing of the kind! I am my Father's child out on his own plantation where I have a right to be!" Just then his hand threw upon the blue screen of the sky the most beautiful rainbow! Such width of stripes fascinated me, for I recalled the meaning of the bow given to Noah. For about 4,000 years God has kept that promise. What promise would he keep to me? "My God shall supply all your need according to his riches in glory." I seemed to need a good deal—a place to live so as to be comfortable and have proper food. Pastor Yang from Chefoo has been here for three months and needed a place to which he can bring his wife and two daughters whom he wishes to get out of Communist held Shantung. Yet more we need a place to invite people to hear the Word of God. Greater still do I need to come to these people as Paul hoped to go to Rome, "In the power and fulness of the gospel."

Ascending the hill I stood entranced at the gorgeous sunset and wondered if when the Sun of righteousness arises with healing in his beams it could be more glorious?

At a waiting station, I take out a Chinese tract and start reading it. Everyone gathers round and one will ask if I understand what I am looking at. I read a line of the characters and ask him if he would like it, then all the others reach for one. I can then pray for them to be saved which would have been useless had I not given them the Word for the Holy Spirit to use.

At the fair a young professor in the University of Formosa hearing me speak in Chinese came to talk. When asked if he were a Christian he said, "I have been wanting to become one but have not known how." At the Bureau of Foreign Relations the man in the office when asked the same question said, "Not yet, but I want to go to your home and talk with you." A graduate of the University of Tokyo in the government land office laughingly said, "I am a Chinese-Formosan-Japanese." Added to that he wears U. S. army clothes and tries to speak English. Wanting him to become a citizen of heaven, I asked him why he was not a Christian to which he replied, "I very hope. You come my home, prayer, I welcome."

COULD BE! If we haven't mentioned your state or your city in this B.W.C. Exchange, is it because we haven't had any news item from you?

Darlington B.W.C. Invited Guests

When B.W.C. Number One of First Baptist Church, Darlington was to have Miss Florence Lide of China as speaker, they thoughtfully invited guests from other circles and other churches. That made it possible for some 150 women to learn more about this stalwart country with its remarkable Christian leaders, Generalissimo and Madame Chiang Kai-Shek.



Camp Perfects Organization

The first Florida state B.W.C. camp was held at Tampa Bay Assembly Grounds in September. There were forty-seven present. The theme was "My Place in God's World Plan." The messages of Miss Louise Carter, a former missionary to Central America, were both interesting and challenging.

While at camp a State Federation of Business Woman's Circles was organized, with Miss Ruby Milner, Jacksonville as President and Mrs. G. Q. Holland, Miami, Adviser.

Two Class Experiment

The Business Woman's Federation, St. Louis, Missouri met at Kingshighway Baptist Church for potluck supper and mission study.

All but one of the sixteen circles represented had more than twenty-five percent present. Two books were studied. Fifty chose "The B.W.C. Guide." Sixty were in the class studying "The Light of the World."

Having two classes was an experiment for us but we feel it was a great success. Ruth Whisler, Secretary

Navy News from Hawaii

When the Pee Dee Federation of B.W.Cs. met with Latta church, South Carolina, Mrs. James Dew was the speaker. Her husband had been in the Navy and stationed many months in Hawaiian Islands. He visited our churches and mission posts, and met our missionaries. His letters and stories gave Mrs. Dew first-hand news for women from five churches. One church is over in a neighbor association so they received a special welcome.

Emphasis on Relief

Ponchatoula B.W.C. entertained eighty-three members of B.W.Cs. from seven other churches of the Tangipahoa B.W.C. Federation in Louisiana. New officers were elected and enthusiastic committee reports made. There was emphasis on overseas relief in the form of vitamins and clothing. The Rev. and Mrs. Ray Dykes of New Orleans both spoke on prayer; Mrs. Dykes used a flannelgraph in her message. This Federation is growing in numbers and zeal.

Is yours? We would be glad for a good word from you too.



ATTENTION: Business Women

Be sure to read the message from Dr. Lawrence which explains so clearly the necessity for more-generous-than-ever giving in the Annie Armstrong Offering. Accustomed to budgets and financial considerations, business women will see at once that our Home Mission Board looks to this offering for the full \$1,000,000 of its goal and hopes W. M. U. will far surpass that amount.

The regular programs this month and next month in ROYAL SERVICE give background information for your special prayer program, distributed through your state headquarters.

It is purely good business to know conditions and pray and give that America may be Christian.

Set a worthy goal for your B.W.C. offering: make it larger than last year's. Realize that the Lord has in truth "committed unto us" the task of witnessing in our homeland so that it shall become an example to the nations of a land living in righteousness, following the precepts of God by the power of the Holy Spirit in our lives.

If you want to learn more about the China situation, you may request "The War of Ideas in Europe and Asia" from Hon. Walter H. Judd, House Office Bldg., Washington, D. C.

CHRISTIAN SERVICE

"If any man will serve me let him follow me . . . John 12:26



*indicates missionaries on furlough

The Sphere of Service

People ask "Where can I serve?" Many times this question is sincere, but far too often it is an excuse to avoid service. By his teachings and examples, Jesus showed us that the place of service is right where we are, wherever an opportunity presents itself. Jesus served in homes, in cities and small towns, in villages, and country, along seashore, on roadside, in synagogues, anywhere a need was to be met.

TUESDAY, Feb. 1
Mark 1:28-39

WEDNESDAY, Feb. 2
John 2:1-11

THURSDAY, Feb. 3
Matthew 4:18-25

FRIDAY, Feb. 4
Mark 5:1-10

SATURDAY, Feb. 5
Matthew 14:15-21

*Jane W. Lide, Hwanghsien, Fern Harrington, Shanghai, Marie Conner, Yangchow, China, educational evangelism

Blanche Bradley, Wuchow, Dr. and Mrs. C. E. Harris, Yangchow, Dr. and Mrs. S. Emmett Ayers, Kweilin, China, medical evangelism

Rev. V. L. David, Cordoba, Rev. and Mrs. G. A. Bowdler, Cipolletti, Argentina, evangelism, Roy S. David, William Bowdler, Margaret Fund students

Irene Anderson, San Antonio, Mr. and Mrs. Juan Duron, Bryan, Ora Covington, San Angelo, Texas, educational evangelism among Mexicans

Rev. and Mrs. W. B. McNealy, Rio de Janeiro, *Dr. and Mrs. David Mein, Recife, Rev. and Mrs. J. R. Allen, Bello Horizonte, Brazil, evangelism

The Spirit of Our Service

Many of us as Christians show a poor spirit in the service we render our Master. Half-way service will not do. We should be humble, cheerful, willing, earnest and fully surrendered in all that we do for Christ. To serve him acceptably, we must have clean hands and a pure heart. We cannot serve the devil part time and render acceptable service.

SUNDAY, Feb. 6
James 4:1-10

MONDAY, Feb. 7
Colossians 3:12-17

TUESDAY, Feb. 8
Romans 12:1-13

WEDNESDAY, Feb. 9
Philippians 2:3-16

THURSDAY, Feb. 10
Psalm 110:1-7

FRIDAY, Feb. 11
1 Chronicles 29:1-9

SATURDAY, Feb. 12
Psalm 24:1-10

Baptist World Alliance Sunday, Dr. C. O. Johnson, president, Dr. Arnold Ohm, general secretary; C. A. Focus Week, February 6-12

Rev. and Mrs. A. Travieso, Havana, Rev. and Mrs. A. Lopez Munoz, Guanabacoa, Rev. and Mrs. E. Becerra, Sancti Spiritus, Cuba, evangelism

Emily K. Lansdell, Pearl Johnson, Dr. and Mrs. J. B. Hipps, Shanghai, China, educational evangelism, Jackson S. Hipps, Margaret Fund student

Dr. and Mrs. J. C. Pool, Dr. and Mrs. V. L. Seats, Ogbomoso, *Margaret Marchman, Shaki, Nigeria, educational evangelism

Rev. and Mrs. Fernando Santana, Cotorro, Rev. and Mrs. J. M. Sanchez, Havana, Rev. and Mrs. Nelson Rodriguez, Melena del Sur, Cuba, evangelism

Dr. T. W. Ayers, Rev. and Mrs. E. M. Bostick, Jr., Pearl Caldwell, China, Emeritus

Rev. and Mrs. Desiderio Calzoncit, Las Cruces, New Mexico, Rev. and Mrs. A. Joaquin, Tulsa, Oklahoma, Rev. and Mrs. E. L. Kelley, Alice, Texas, evangelism among Mexicans

The Motive of Our Service

✓ In the right service and with the right spirit, unless our motive is right, we still fail to render a service, holy, acceptable unto God. Some give their service for personal gain, for business reasons. Others, to be seen of men. The Bible condemns these motives. Our service to the Lord should be given with an eye single to his glory. We are not to glorify ourselves but him. His love constrains us. Our service is to obey him and follow his example.

- SUNDAY, Feb. 13
Acts 8:9-24
- MONDAY, Feb. 14
Matthew 6:1-7
- TUESDAY, Feb. 15
Matthew 5:12-16
- WEDNESDAY, Feb. 16
1 Corinthians 10:24-31
- THURSDAY, Feb. 17
2 Corinthians 5:5-15
- FRIDAY, Feb. 18
Galatians 6:10-16
- SATURDAY, Feb. 19
Philippians 3:1-11
- Successful emphasis on Stewardship Sunday; pray for spirit filled results from Student Evangelistic Week, February 13-19
- Rev. E. W. Wilbis, Rev. and Mrs. S. D. Tubby, Philadelphia, Mississippi, Rev. and Mrs. C. W. Stumph, Albuquerque, New Mexico, evangelism among Indians
- Mrs. W. J. Cox, treasurer of W.M.U., Dr. Carrie U. Littlejohn, president, W.M.U. Training School, also the board, faculty, and students
- Rev. and Mrs. M. Leach, Sr., Beeville, Rev. and Mrs. Milton Leach, Jr., Rev. and Mrs. Wyatt Lee, Brownwood, Texas, evangelism among Mexicans
- Mrs. W. C. Tyler, recording secretary of W.M.U., Mrs. J. Furniss Lee, assistant recording secretary
- Mrs. Emma Ginsburg, Mrs. A. B. Deter, Mrs. E. A. Nelson, Mrs. E. G. Wilcox, Brazil, Emeritus, Trudie Lee Wilcox, Margaret Fund student
- Georgia Mae Ogburn, Santiago, Ethel Singleton, Antofagasta, *Marjorie Spence, Temuco, Chile, educational evangelism

The Power of Our Service

Our service is in vain unless God gives us power. When we go in our own strength, we are sure to fail. Jesus sent the early Christians back to Jerusalem to wait in prayer for power. "Prayer is the key that unlocks the powerhouse of God." All power is from him and we must look to him as our source of strength in all the service we render.

- SUNDAY, Feb. 20
Zephaniah 4:1-6
- MONDAY, Feb. 21
Acts 1:1-8
- TUESDAY, Feb. 22
Psalms 62:1-12
- WEDNESDAY, Feb. 23
Mark 9:17-29
- THURSDAY, Feb. 24
Luke 10:17-24
- FRIDAY, Feb. 25
Matthew 28:16-20
- SATURDAY, Feb. 26
Acts 3:1-16
- SUNDAY, Feb. 27
Philippians 4:1-13
- MONDAY, Feb. 28
Luke 4:27-37
- Rev. and Mrs. F. J. Rodriguez, Rev. and Mrs. J. J. Rodriguez, Calabazar, Rev. and Mrs. Arturo Corugedo, Matanzas, Cuba, evangelism
- W.M.U. magazines: ROYAL SERVICE, THE WINDOW OF YWA, WORLD COMRADES, AMBASSADOR LIFE, Juliette Matler, editorial secretary of W.M.U., J. I. Bishop, R.A. secretary and editor of AMBASSADOR LIFE, and all the editorial staff
- Dr. and Mrs. W. Donald Moore, Tungshan, medical evangelism, *Florence Lide, Hwanghsien, *Dr. and Mrs. F. P. Lide, Shanghai, China, educational evangelism, Nina, Frank Lide, Jr., Margaret Fund students
- Kathryn Sewell, Mrs. G. Lee Phelps, Eva Smith, Grace Clifford, Home Board, Emeritus
- Thelma Williams, Ruby Wheat, *Dr. Ethel M. Pierce, Yangchow, China, medical evangelism
- Rev. and Mrs. J. H. Ware, *Dr. and Mrs. J. T. Williams, Lorene Tifford, Shanghai, China, educational evangelism
- Rev. W. M. Singleton, Tyler, Texas, Rev. C. S. McCall, Richmond, Virginia, Rev. Browning J. Peyton, Harpers Ferry, West Virginia, educational evangelism among their own Negro race
- Rev. and Mrs. F. A. R. MORGAN, Sao Paulo, Rev. and Mrs. John Mein, Recife, Pernambuco, Brazil, educational evangelism, F. A. R. Morgan, Jr., Margaret Fund student
- Pray for a widespread observance of the Week of Prayer for Home Missions and for reaching the Annie Armstrong goal of \$1,000,000

OUR WORLD IN BOOKS

Una Roberts Lawrence

Many will study Alfred Carpenter's book about the urgency of Baptist missions in the lands between the Americas, **HANDCLASP OF THE AMERICAS** (ISBN, \$5.00). These will have a special interest in two new books on the peoples and lands of that area. They are expensive, but they are good enough to put on your church library shelves for everybody to enjoy.

LANDS OF THE INNER SEA
by Adolphe Roberts
Coward-McCann, \$1.00.

The author is an authority on the history and peoples of the Caribbean, which guarantees dependability; a skilled storyteller and master of the art of colorful description, which assures delightful readability. He covers all the island nations of the Greater and Lesser Antilles, taking us inside their life, showing us their cities, their rich and varied countryside, the poverty and possibilities both of national political life and of individual people.

The two chapters on Cuba provide almost all that any reader interested in our Baptist work and people in that lovely land would want to know about their backgrounds — political, social, economic and cultural. This is one of the best of six excellent books on Latin America in the series, **INVITATION TO TRAVEL**.

THE CHAGRES RIVER
by Minter
Rinehart, \$4.00

Along the valley of the Chagres which well-nigh cuts the continents apart at

the Isthmus of Panama, has streamed a turbulent current of history from the day of Balboa to the present. Here went the burro trains bearing the golden treasure of the Incas eastward to the fleets of the Spanish Main. Here, three hundred years later, went the hurrying thousands, westward-bound for the goldfields of California.

Another hundred years later, thousands of young men, this author among them, spent weary months in rain-drenched jungle outposts, guarding the Panama Canal, of which this valley is a part, against possible enemies from both east and west. The story of the digging of this Big Ditch, tying east and west together at the cost of thousands of lives and millions of dollars, and of the battle against tropical disease which finally made this area livable, centers here in this small river valley. It is a thrilling story, well told.

EPISTLE TO WHITE CHRISTIANS
by Wentzel
Christian Education Press,
\$1.50

This is a rare book, not to be read lightly or quickly, small though it is. It comes from the heart of an honored leader of a very conservative denominational body, the Christian and Reformed Church. He seeks for himself and his fellow Christians the right way — God's way — through the confusions, self-delusions and sins about race, the Negro in particular. It is a book of moving beauty and devout spirit that might be read profitably for that

alone, whether you agree with any of its conclusions.

Read thoughtfully first the introduction, the "Salutation." Turn next to the three Epistles of John and read them, for they are the pattern for both the words and the thoughts that follow. Then you are ready to explore with Dr. Wentzel the questions of discrimination, segregation, justice and fellowship as he did, in his own heart first, and then in life and action. He deals in facts, what has happened, what we have done. It is a disturbing analysis, but challenging, if only to drive us to find better answers than he has found.

Don't read this book unless you are ready to think deeply, and as God may lead you, to do something about these fundamental questions of racial attitudes and our Christian faith, here stated so humbly and persuasively. Speaking at First Baptist Church, Atlanta, Georgia, in November, 1948, Dr. Ellis A. Fuller said of these same questions, "There is only one answer, and frankly I don't think that the people who have the answer are doing much about it." This book asks in earnest sincerity: isn't it time we did?

MY FATHER'S HOUSE
by Levin
Viking, \$2.50

An absorbing novel of the resettlement of European Jews in Palestine, built around a little boy's faith and search for his family. Escaped from the murder factories in Germany the refugees slowly readjust and find new hope and life in the land promised of God to them forever. David, through tragedy, finds "his Father's house" at last. It gives reality to the news from Palestine.

WE CAN GIVE MORE FOR RELIEF

WE ARE RICH IN A POOR WORLD

WE ARE FAT IN A THIN WORLD

WE ARE WARM IN A COLD WORLD

Their food is refuse from our occupation forces

Their houses are caves or standing ruins

Their clothing is ragged and threadbare

Our gifts of
clothes and
food become
assurance of hope
as discouraged
people know that
someone cares. We
lighten sorrow's
bitterness by
Christian sharing.



Mrs. Hobart Grooms, Hobart Grooms, Jr., and Mr. Joe Travis of First Baptist Church, Birmingham, put the final mailing slips on 150 boxes bound for "D.P.'s"

Gather clothes and send to Southern Baptist Relief Center,
601 S. Olympia Street, New Orleans, La., for distribution overseas

or you can take care of a family—

Write to Baptist World Alliance, 1628 16 St., N.W., Washington,
D. C., for names, ages, and description, then outfit them all.

YOU'LL BE GLAD YOU GAVE AGAIN!