

ROYAL SERVICE

MARCH 1949



REFLECTIONS

BY LUCY GRACE

A CHARMING GUEST from China, a bowl brought to America from that brave land as an expression of gratitude for the message of salvation, cherry branches in blossom all mirror exquisite reflections in the clear glass. Would that all reflections of life might be so beautiful!

Behind that placid Chinese face what hurt reflections must there be of stinging words—"Chink," "can't trust a Chinaman!" One Chinese student in our land must carry a scar of embarrassed aloneness. Entering for her first meal in the dormitory dining room, three girls already seated at the table to which she made her way, rose and left her alone after she had seated herself. What reflection was that of Christian America?

Our newspapers recently showed a little girl in Klan hood and cape; all the regalia but the mask and the cross were reflected in the dress of the child. What went into her mind and heart?

Last December at Macon, Georgia, 2500 masked Ku Klux Klansmen met in the city auditorium. The Grand Dragon pronounced the Klan, "the greatest Christian organization in the world." Crosses were burned, 300 new members initiated. How can intolerance reflect the spirit of Calvary? How can superiority find room at the cross? Has this order frightening, dealing out so-called justice behind a mask, any right to call itself Christian? Can it possibly be reflecting the spirit of the crystal Christ?

In that same auditorium a few weeks earlier, 1000 Royal Ambassadors met, listened to missionaries and ministers, sang, prayed, worshipped together, some dedicated their lives to full-time Christian service; is not that a real reflection of Christ's spirit?

During the Klan rites, some forty students of Mercer University stood on the auditorium steps for the hour and a half in "silent protest." One young woman in that company returned to her room and wrote:

"Exactly why, Martha Anne, were you a member of that protesting group? Such phrases as 'nigger,' 'black devil,' 'darkie,' 'slave,' and 'inferiority' flashed upon my memory and burn as if etched there. Leaping out at me is the time I was coming home from school on a bus and a sudden jolt knocked a young colored girl against a 'white lady.' The Negro apologized with stiff and trembling lips, but the woman lashed out at her with fury and contempt. A white man and boy began yelling for the driver to throw the girl off the bus.

"I look down at my hands. How would it feel to have black ones, to be yelled and shouted at because you had done the best you knew how to do? I could have had black hands as easily as white ones, but my heart and my

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YOUR COMMITTEE charged with the responsibility of making suggestions for the 1949 Week of Prayer for Home Missions and the Annie Armstrong Offering, was faced with several serious matters. We would like to share with you one of these heart-searching considerations.

It is expected that in Woman's Missionary Union week of prayer offerings there will be, always, "Beyond the Goal" funds. These are used by the Boards to meet the most pressing needs still remaining on home or foreign mission fields, according to the offering being allocated. When in May, 1918, your committee came, with joyful hearts, to talk about what the Home Board would do with the "Beyond the



by Blanche Sydnor White

Goal" dollars flowing from the 1918 Annie Armstrong Offering, we were met with the statement that, for the first time since the year 1933 with its bank failures, Woman's Missionary Union had failed to meet her goal in a week of prayer offering. We could not believe the evidence of our own eyes. Failed? Woman's Missionary Union had failed? And that during her Sixtieth Anniversary Year? Was the goal of \$800,000 too high for us for such a cause, at such a time?

We went about our task of planning with heavy hearts, until the significance of our chosen theme challenged us to accept this failure as a commitment from the Divine Hand. We considered lowering the goal for the 1949 offering. That would be the sensible thing to do. But would it be the faithful act of those to whom this failure should be a challenge? We do not present to you therefore a lower goal, but one increased by two hundred thousand dollars. One million dollars for the cause of mis-

sions in our homeland is not too much to be given at such a time, for such a cause, by so many who claim to be "laborers together with God."

We present this goal, believing that this is your desire: that you would not have us retreat when challenged by the compelling program of our Home Mission Board outlined in the material provided for study during the week of prayer and by the list of objects which must be cared for by your offering. Eight hundred thousand of the million dollars has been designated but the Board has requests which total far more than the full amount of the \$1,000,000 goal.

We make the following suggestions. That each society will prepare carefully and prayerfully for this week of prayer, inviting every woman in her church to attend the live prayer meetings and participate in the offering. That the preliminary mission study class be a hotbed of inspiration from which many a new plant of interest will spring in the hearts of the women and young people. That the missionary society president and program chairman concern themselves about the kind of preparation being made in every young people's organization, insisting upon a goal for each Woman's Missionary Union organization in the church. Then, when everything has been done that prayer and pains can accomplish, that the results be committed unto Christ, who committed unto us partnership with himself in the task of world redemption.

There is a legend that the King of Jerusalem ordered Joseph of Nazareth, to build for him a throne which would fit a place in the palace where the king was accustomed to sit. After two years Joseph finished the throne, but found, to his dismay, that it did not fit the place by two spans. Then it was that Jesus bade Joseph to take hold on one side of the throne, while he, taking hold on the other, stretched it until it made a perfect fit.

We acknowledge this story to be only a legend, but we can learn a lesson from it. The King has committed unto us the privilege of building for him a throne within our own beloved homeland. We are the carpenters of a new and better America. When we have expended upon this task

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Behind our Ektachrome cover picture which Jimmy Wilson took of charming Mrs. May Quan there is real interracial co-operation. Mrs. Quan generously left her home to pose for our artist, Rachel Colvin. The Negro assistant at the studio held the four months old Chinese baby while mother gave attention to the photographer. The studio receptionist, an attractive Jewish young woman, assisted with the lighting.

If we could look behind the scenes at people's hopes and ambitions, would we not be kinder and more blind to petty differences? Then reflections would all be beautiful in Christ.



THE PRICKS OF WHITE SOCIETY

Personal experiences as told by a type of non-white Americans

by Katharine Parker Freeman

WITH ALL THE TENSIONS surrounding us, if we were like white people emotionally and mentally, we would go to pieces. Our parents saw to it that we were inwardly conditioned to meet the trials which face a Negro. The American Negro has to build up a technique which walls him in. We gradually acquire a mental reserve, a way of thinking which becomes a way of life. We are in the white world, but not of it."

The speaker is the daughter of college graduates; her grandfather owned land which became very valuable. Her family has wealth, education, culture of heart and of social customs. Well-to-do white families built fine houses all around her home and they had friendly neighborly relationships except in a few phases of life.

The white women never called her mother by any name. They were ashamed to call her Mary and didn't have the courage to call her Mrs. Smith. The white children played with the Negro children until they were of school age. Up to that time they gladly ate the jelly sandwiches the Negro children shared with them. This

particular little girl had a wonderful new doll and doll carriage. When the white children found that it was not socially correct to play with her, one of the white children said to the little Negro girl, "You are nothing but an old nigger, and you've got no right to have a white doll."

The Negro girl, now grown to womanhood, said, "I turned against the white doll. I hated it like poison, and I asked my mother to get me a Negro doll." She said, "We had to develop a certain kind of equanimity to face the buffettings of life." This woman is denied the right of trying on shoes in some stores; in others, it is gloves, in others, coats. She said, "It is a queer thing about money. In some of the states, presumably most backward in race relations, a dollar is a dollar whether it is in black or white hands. When we pay for things which are strictly service and utility we should get our money's worth as much as anybody. There should be no emotional knots there."

Another woman who married an outstanding educator, said, "We like nice things too, and I particularly like the stock

in Blanks. But they do not mind telling us they do not want us." This beautiful woman had the poise only a great soul has. She went on to say, "In most stores, it is a personal matter with the clerk. Some clerks are very kind, others . . ." These careful women are slow to express criticism and very seldom pass harsh judgment.

At one glove counter, no matter what number of glove a Negro calls for, the clerk replies without looking at her stock, "We are out of that size." That clerk has a tongue twisting foreign name, and her contemporary family in Europe is going through untold misery and discrimination. Many Negro women know that glove counter. Mentioning another store her eyes brightened, she said, "No Negro has ever experienced any discrimination there! They even have a toilet for us." About 30,000 Negroes spend all their money in the stores of that town, and only one store appreciates their patronage enough to have a rest room for them!

This woman said when she left her native town near New York, the percentage of Negroes and foreigners was small, and there was no discrimination. "But now the Negro and foreign population are much larger and we are cruelly discriminated against, especially by the foreigners."

Another woman told of going with her daughter to take her grandchild to the white pediatrician at the advice of her Negro doctor. Her baby was sweet and clean. After the examination, the doctor, as was his custom, told the nurse to dress the baby. The nurse said, "Let the mother dress it." The doctor said, "I want to talk to the mother." The grandmother stepped up and said, "I'll be glad to dress her."

On the way home they were talking about the occurrence when the father, who was driving said, "Look, wife, they aren't all like that nurse." They saw a beautifully dressed white woman helping a blind Negro man across the street. The next time they went to the doctor there was a different nurse, who had an entirely different

attitude. She accepted the baby as a baby, and cooed and exclaimed over it as she would have any baby.

Another woman taking her baby to a doctor whose office was in a converted residence was asked to stand on the porch until her turn came. "But," she recalled, "I paid the same fee the white women pay."

A white family employing Negroes seldom knows anything about them, often not even their last names. But the servant knows most of the family secrets—when they are financially embarrassed, when they are under any kind of strain, the people they like and the people they don't like. The servants often influence the children more than the parents do.

A Negro school executive reported that white salesmen were extremely affable and kind when they were on his campus with their wares, but when they met downtown, the salesmen were suddenly so interested in window shopping they couldn't see him.

During the war Negro troops on the march were denied water and cold drinks in some places. And they were fighting for democracy!

A well known Negro man on a rather long trip, had great trouble and embarrassment getting food. He was batted around from one place to another with scant courtesy. At his journey's end he asked his host if anybody in that state was seriously working on the problems of meeting these ordinary necessities. His host replied, "Those that are big enough to do anything aren't good enough and those that are good enough aren't big enough."

An elderly Negro was one of the jurors in the trial of another Negro who had been a good citizen until the incident he was being tried for. All but one of the white men were sympathetic with the prisoner. That one turned sneeringly to the Negro juror and said, "Of course, you are letting him go because he is of your race." Wisely the man said, "This is no place to talk

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Gladys Keith points out a good site for a Negro Center on the River Front in New Orleans. The need is urgent.

Leon Trice



I REMEMBER MISS ANNIE

by Kate T. Davis

AS A YOUNG BRIDE of 1894 at the First Baptist Church of Baltimore I remember the first missionary box I had ever seen packed. It was to be sent to a frontier missionary by the missionary society of that church. That box went to western Texas and I marvel now at its contents. As I recall there were only two new articles of clothing: two stiff bosomed shirts had to be bought for no husband of any missionary member was as large as the size requested.

As the wife of a young ministerial student I wondered if some day I too might be receiving such a box, and admit indulging in side remarks regarding some of the articles being sent. The day came when most eagerly the society listened to a grateful letter expressing

sincere appreciation for the missionary box, telling who in that missionary family got what. How our faces glowed with smiles, but as I remember it I feel

ashamed of myself for the smallness of our sending. Yet perhaps it was the beginning of larger things in our support of home missions.

During a December meeting of that same missionary society in late 1895, the president stated that she had had a request from Miss Annie Armstrong. Volunteers were needed down at the Union's office to help her send out some special letters and literature. I was one of three to answer that call.

The first week in January, 1896, found us down on Lexington Street a little past nine o'clock in the morning trying to locate Wharton and Barron's Book Store. Then as we entered we timidly asked a clerk, "Where will we find Miss Annie Armstrong?" We were shown down through the store with its shelves of books and stationery, to a narrow private stairway leading to the upper story. We were told later it "was used only by the women." This "stairway of the women" was mostly entered from the Fayette Street side at the rear of the store. When Dr. Wharton of-

fered space for the first W.M.U. office, there was only a ladder up to the second floor. Presently he gave a benefit address in behalf of the women, the money to be used to build the stairway. We have climbed a long way from that idea of making money, haven't we?

I had seen Miss Annie once before but had never met her. Introducing myself as from the First Baptist Church, I looked into the face of one of the most fascinating women I have ever met. Earnestness, energy, loving-kindness and thoughtfulness, with strict accountability of her time as well as that of others was pronounced in every movement or gesture. I knew at once I had met a great woman.

★ ★ ★ ★ ★ ★ ★ ★
"It is obligatory upon every woman to do her work as effectively as possible . . . Our record is to be met on high"

—ANNIE ARMSTRONG

★ ★ ★ ★ ★ ★ ★ ★

Miss Annie was dressed in a very dark grey dress of what was then known as "Henrietta cloth."

The skirt was gored to the width of the "new look" skirts of today, close fitted

about the waist and hips. She wore a separate basque, tight-fitted, closing with hooks and eyes down the front, topped by a fitted collar about an inch high over which came a protecting piece of hem-stitched linen with a small gold brooch pinning it. I have seen her at other times with her collar finished with a piece of lovely embroidery or a ruching, the latter enhancing the beauty of her face and eyes.

Several other women had now come into the room, which was a south room, but before any work was assigned Miss Alice Armstrong read from God's Word and Miss Annie asked a Mrs. Lipscomb to pray. Ever systematic and an organizer, Miss Annie soon assigned work to each of the seven or eight women who had come to help send out the envelopes and literature for the second Week of Self-Denial and Prayer for Home Missions. It was my privilege to address envelopes. These were large envelopes which would contain Self-Denial envelopes, a letter from Dr. Tichenor, the Home Mission secretary, some



Miss Annie Armstrong
Corresponding Secretary 1888-1906

leaflets written by Miss Alice Armstrong, Miss Heck and a Cuban missionary, and a letter brimful of helpful information from Miss Annie.

After several days of such work I ventured to ask Miss Annie what the State Central Committee did in regard to this special week of self-denial. Quietly, forcefully and feelingly she sat down beside me to explain in detail about the articles Miss Alice wrote for the woman's page in the various state papers. She said, "Where the women do not have access to their own page, my sister and I write to each member of that state committee urging them in turn to write to the many societies within that state. One has to keep close to every state chairman by constant correspondence."

Her head gave an emphatic nod and her dark eyes flashed with the joy of it all. Miss Annie was a little taller than most women, but not angular. Her height gave her a dignity which was commanding yet she had a tender grace that made her approachable.

The envelopes were all addressed by hand, for it was not yet the day for typewriters, then filled with information eager-

ly awaited by women in all the southland states. After the fifth day of our work as a young woman from Lee Street church and I lingered, Miss Annie said, pointing to several large packages, "How would you girls like to help me put all these new leaflets up on the shelves?"

Miss Alice quietly said, "Sister, you know the girls are tired, we can do that next week."

Tired? No indeed, not when helping women like those two!

The following summer my student husband was asked to supply some of the Baltimore churches and to speak at prayer services. One day an invitation came for him to conduct prayer service at the Eutaw Place church. This was where the Armstrong family worshipped. It was a hot July night and the young preacher student prayed and prepared well.

After he and the wife had entered the basement assembly room and had taken their seats, Miss Annie came across at once to speak to them and make them feel at home. Presently she leaned across to the young preacher and said, "Mr. Davis, don't let those men put you in awe or frighten you!" Seated across on the front seats was the august assembly of deacons, and, solicitous ever, Miss Annie wanted to assure the young man that though they might look fierce, they were harmless.

Later when she learned she had gone to school with and knew Mr. Davis' mother and her three sisters, her interest knew no bounds. Twice while he supplied Lee Street church, she came and spoke to the missionary society of that church. Her personality, the forward look in her message as she urged the building of Christ's kingdom, were such that one does not forget them after fifty-two years. So I remember Miss Annie.

"Committed Unto Us"

(Continued from page 2)

the best we have to give if we find that it is still not large enough to fit the place he has given us to fill, then let us ask him to take hold on one side of our material while we take hold on the other. Together, our Lord and we can make our gift adequate.

MY DEAREST POSSESSION

by Darlyne Horner Sears

*If you were leaving Tsingtao, China, suddenly—
what treasures would you choose to take with you?*

WHAT IS YOUR dearest possession? These days in China when your missionaries are faced with the possibility of having to evacuate, maybe with only a suitcase or two, there is necessity for determining which possessions are most valuable. Of course our dearest treasures are those spiritual and intangible things which cannot be taken from us—our faith in God, love and concern of family and friends, memories, and so on. But in the material realm there must sometimes be a choice. That decision may be based on actual money value, sentimental attachment, usefulness, possibility of replacement, or other factors. We must consider also the place to which we are going. The clothes I would want to take back to America (some pretty examples of Chinese handwork, etc.) would differ from what I would pack for a trip interior in China where the primary consideration would be comfort and warmth.

My dearest possession however would be my first choice in any circumstances. It is my Bible! Now I admit that there are many places where a person can buy another Bible, but my own particular one is especially dear because of past associations. Favorite verses marked in red, promises fulfilled, mountaintop experiences in which familiar words took on new meaning, opening it as the bread of life to spiritually starved souls, and other experiences have woven about its pages many of life's most precious memories.

It is sad that many neglect this great treasure. Bibles in literally thousands of American homes lie about unread and covered with dust. There is such an indifference and hardness to spiritual things. How different is often the case when a person hears the story of Jesus for the very first time! Have you ever talked with a

person who had never before heard the wonderful news of the love of God as revealed in his Word? I did again last Sunday.

Entering the church auditorium of our Tsining Road Baptist Church after Sunday school, I went down the women's side and took a seat near the middle. A Chinese man was sitting on my left and Miss Lois Glass, another missionary, was on my right. Rev. Thomas Tung, Vice-President of our North China Baptist Seminary, was preaching and announced his text from Matthew. As is the custom everyone turned to that passage in the Bible to follow the reading. I had, besides my Bible, a Gospel of Matthew, having used several of the same in Sunday school. Noticing that the man beside me did not have a Bible I passed him that little gospel tract. He looked it over and then began reading. He didn't stop when others did either but kept right on through the sermon. I noticed that he had started at the beginning (the back according to our system) and he read with such intense interest that he was oblivious to all about him! Miss Glass and I both noted his absorption and that often he would nod his head in agreement but occasionally shake it when puzzled or doubtful. Can you imagine how thrilling it must be to be reading the story of Jesus for the first time! I felt a new appreciation for it just in seeing his eagerness, and, long for all of China's millions to have that same opportunity.

I talked to my new Chinese friend after the service and found that he was hearing the gospel for the first time as I had guessed. His delight was obvious when I told him to keep that little Gospel (which cost less than one cent) and he promised to come back next Sunday. My guess is that he finished reading that Gospel that very



afternoon and has read it several times since. How long since you've read through Matthew?

God's Word is wonderful when read for the first time but its beauty increases and multiplies with the passing days when taken as the chart to salvation and everlasting life, a daily guide, a lamp unto our

lect, a light unto our path, a fire within our hearts, a comfort in time of sorrow, hope for the moment of discouragement, a challenge to be and do the best that God would have us be, a love letter from our dearest friend. My Bible is my dearest possession! May you find yours to be the same.

WHO CRUCIFIED JESUS?

by Jacob Gartenhaus

Following my message before a group of "Friends of Israel" representing many of the churches in a certain city, I threw the meeting open for questions.

Immediately one of the women, instead of seeking information, offered us advice by relating her experience. She had attended one of the widely publicized "Goodwill" meetings in which a Roman Catholic priest, a Protestant clergyman and a rabbi participated. The rabbi had painted a very gloomy picture of the suffering of his people, harassed and hunted, driven as a leaf from pillar to post, homeless, helpless and hopeless. He called attention to the poisonous propaganda which is being rapidly spread even here in our own land and urged the people to destroy the monster anti-Semitism wherever it raises its ugly head.

At the close of that meeting the lady immediately went to the rabbi and told him that his people had brought the suffering upon themselves when they crucified Christ and cried, "His blood be upon us and our children." The rabbi then inquired of her, "Is that what you teach your children in Sunday school?" How shocked he must have been when she replied, "Yes."

I did not wish to embarrass this misguided friend but at the same time I could not allow such a wrong approach to go unchallenged. As kindly as I could I asked the lady what answer she would have given the rabbi had he asked her, "If the Jews are suffering because they crucified Christ, why have Christians suffered and why have so many thousands of them been slaughtered in Germany. Romania and



Missionary to his people, the Jews

Russia by the same ruthless enemies of the Jews?" I could also have asked, "You say that the Jews are suffering because they wished his blood to be upon them, what about the Saviour's prayer on the cross, 'Father, forgive them, for they know not what they do.' Did he hear that prayer? If he did, then your reasoning fails."

I could also have called her attention to God's plan of redemption which was worked out even from the foundation of the world (Revelation 13:8). The prediction of Isaiah says that "he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are

healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all . . . Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin. . . (Isaiah 53:5, 6, 10). The words of Peter and John in prayer were "both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together . . . against the Lord, and against his Christ" (Acts 4:26-27). If blame for the crucifixion is to be charged to anyone, it could be charged to God himself for it clearly states, "Yet it pleased the Lord to bruise him; he hath put him to grief." Or his death could be charged to Herod and Pontius Pilate and to the Gentiles, also, as we see from Acts. The truth of the matter is that your sin, my sin, the sin of the world is responsible for Christ's death. Therefore, referring to Jews as "Christ-killers" is a most unfair accusation. Making it will never help bring any of them to the Saviour.

Our friend missed a wonderful opportunity of assuring the rabbi of her love and concern for his downtrodden people whose contribution to the world has been far out of proportion to their numbers. She should have been grateful for the Holy Scriptures and the Christ of God who sprang from the House of David, through whom her own life has been so enriched.

The Pricks of White Society

(Continued from page 5)

about race. All we should be interested in is simple justice."

A woman with the charm and dignity and culture which would have admitted her to elite society—except her skin was not white—had an air of hope and optimism and kept telling good experiences she had had. The best books and magazines, a spinet piano with used music on it, a Victorian chair which would have been covered by an antique dealer, flowers and plants, all these together made a charming setting for a charming woman. Asked if she had had any embarrassing experiences, she said, "Yes, but I think we should emphasize the good contacts we have." She said they love the home town where they have

lived for seventeen years. The high schools of that town exchange glee club programs. When they first started there was stiffness on both sides but now friendliness. Each glee club says the other sings better! This Negro woman's son said, "Mother, you wouldn't find a finer set of students than those in Blank High School."

Reluctantly she told this story. "When we go out in public knowing that we are to be with white people, we lean over backwards to be sure that we are as clean and orderly and quiet as we can possibly be. This experience of mine was several years ago. My baby was sick and I took her to the doctor's office and sat down in the waiting room. In a few minutes the nurse came in and said in a brusque voice, 'Hey you! I looked around to see whom she could be addressing so rudely. Then she stood in front of me and said, 'You, you go out in the hall where you belong.' Of course I went. Then a lovely young white woman came along and took my baby and said, 'What a sweet baby.' She talked with me a while and helped me regain my composure." She smiled as she said, "Every time one person hurts, someone else seems to be standing by to help heal, and I believe the person who would deliberately hurt someone of another race would hurt someone of her own race." She and her husband are teaching their children that all people are human beings and people of one race must be respected as much as of another. "You must be Christian and gentlemanly," she tells her sons, "and must never let anybody cause you to lower your own standards." Secretly she and her husband pray that these children may never come up against the pricks of white society.

ALMOST HALF OF ALL NEGROES NOW LIVE IN THE CITY...



IT'S HAPPENING NOW!

by Mattie Leila Watts

MOST BOARDS REPORT that their workers have determined to stay in China as long as possible wherever their presence does not endanger the lives of the Chinese Christians. Some hospitals in Communist-held China are known to have kept open, operating without interference, though running short of medical supplies. Some schools have continued. How long this will last no one knows. Older missionaries in line for retirement, and mothers with young children are leaving first. Evidently Christians of all denominations are doing their best to make use of all the time and the areas still open in that great land.

DR. SHERWOOD EDDY, for many years a prominent YMCA and Christian youth leader, had a stay of three weeks in Japan. While there, he not only had audiences with General MacArthur and Emperor Hirohito, interviewed numerous Japanese business men and Christian leaders, but he also held a series of youth meetings at which 3000 Japanese students signed pledges "to make a serious study of Christianity."

CHALLENGING NEWS comes from the Islands of the Pacific. When the governor of the Marshall Islands, now under the trusteeship of the United Nations, asked each community, "What do you wish most?", the answer in every instance was: "Please send back our missionaries who were driven away by war."

Before the war there were just a few hundred believers among the half-million people living on Okinawa. Today there is great evangelistic activity there on the part of many laymen. Youth work, Bible schools, and women's meetings are creating tremendous interest on the part of an estimated half of the population.

THE REVEREND DARIUS L. Swann, Negro educator, was ordained in June by the Southern Virginia Presbytery and appointed to the foreign languages department of the University of Nanking, China. He reached the field, the first member of his race to become a faculty member of a mission-supported Christian college in China.

WHEN NAZARETH WAS TAKEN by the Jews, the Hospital of the Edinburgh Medical Missionary Society was unharmed. It is one of the few hospitals that have been able to carry on in Palestine throughout all the fighting and has been, of course, filled to capacity with war casualties. This lovely little hospital and its staff of Scotch doctors and nurses has been most friendly and co-operative with our workers as long as we have had Baptist work in Nazareth.

BOB LINDSAY, Southern Baptist missionary to Jerusalem, gives us a vivid picture of the new Israel of Palestine. It will be a revelation to many American Christians who have their own preconceived notions of the kind of government they will set up. He assures us that these young Jews are no more like the bearded Jews of the ghettos of Poland than our modern American youths are like their Pilgrim Fathers. "They are hard, tough, good-natured, and naively irreligious," without any sense of being a disliked minority. Their old religious system (orthodox Judaism) has broken down, they are living in the midst of a great social and cultural upheaval, and offer Christianity its greatest opportunity of modern times in that land of the Bible.

He tells us that one educator plans to publish a series of stories translated into modern Hebrew directly from the New Testament for the school children of the land. He treasures a snapshot of a young friend, associated with our Baptist congregation in Jerusalem showing him standing with a group of young soldiers under his command. That young man once lost his job because of his Christian faith. Today he is respected among his people and no one questions his right to be a Christian!

One Pervading Prayer

from Maxwell S. Stewart

There was one pervading prayer and wish among the 325 young people at the school this Christmas. It was for the chance to keep on with their work.

There are enough potatoes and wheat on hand to feed the school until late Spring. There is no meat and few vegetables. There is enough clothing until the first mild days when the ragged padded suits will have to be discarded. There are not enough funds for coal and gasoline to heat the school rooms in 20° below zero weather and not enough to buy gasoline for the trucks that enable ——— to keep its vital link with areas that support it with raw materials. But most important, there are not enough to buy seed for Spring plantings. Sufficient Spring plantings this year will mean that the school will be well on the road to self-sufficiency in producing its own food. The school was able, by dint of hard work, to install an irrigation project on steppe lands that have been desert for years. With everyone out digging for days on end a river that had gone underground was brought aboveground again, the land plowed and soaked before it froze.

Whatever happens politically, the need to train the Chinese remains.

Food and Freedom Out West

from Doris Roebuck

Here at Baptist Indian Center in Bernadillo, New Mexico, we are grateful to the Lord for the privilege of introducing souls to the Lord Jesus, and for the victories being won for religious liberty in the pueblos.

I had a conversation with a school official of the United Pueblos Agency a short time ago. He said that there had been talk about religious liberty among our Indians, and that things were going to be better now. A few days before, the archbishop and other officials had come to Santo Domingo with an agreement prepared for the Indians to sign to the effect that they would allow no worship but the worship of their fathers, i. e., Catholic and Indian religions. This action was taken before the Indian Agency, and the Agency sent an attorney to the pueblo. He informed them that such

an agreement would not stand up under any law, that it was against the laws of Congress, and that it would be a "slap in the face." He also said that the pueblo officials had no right to force an Indian to do anything that involved his religious liberty.

We wish to thank those who have given material aid to our Indian Missions this year. During the year we have given out many boxes of useful clothing and food to needy families. We have been able to operate two missions, and travel on an average of 1000 miles a month in visiting the eight pueblos to which we are called. During the Christmas holidays enough gifts of candy, nuts, toys, and other gifts were sent in to gladden the hearts of over 250 Indian boys and girls, and enough Christmas boxes of food and clothing for thirty needy families in the pueblos.

Liberators for Missionaries

Out of China's Uncertainty

from a Missionary in China

All is quiet and calm here and parking seems very foolish, except that we know things may happen quickly and when they do we would not only be useless behind an iron curtain but we would be a burden on our Chinese Christian friends, increasing their danger and persecution. It is the decision of the Chinese that we had better go for the time being. Of course, we hope that evacuating to a nearby spot means that next September we can come back again. There are tears in eyes everywhere here and heavy hearts for we can't help but read between the lines of the letters of advice from the consul and the people know what it means for them to ask us to withdraw. Feelings are too deep for words on all sides. And the kindnesses in these days will never be forgotten, whether we ever meet again or not.

As to "things," I am taking with me what seems to be most useable in another field where I do not know what my work

will be, leaving some things in our attic for the day when I can return if they are still here and passing out to others many things to use. The first job was to make a distribution of clothes and school supplies, etc., and that is done. It rather hurts one's pride to wait out and leave the Chinese here carrying on as usual. But weeks ago pastor and principal both agreed that when the consular warning came it would be best to heed it. That was repeated when the warning in the north was given. I cannot see remaining when the two who would be the ones that would be most affected agree on our going. Yet the inside of my eyes burn as if I had been in one continuous funeral since the consular letter came.

Life is such a hectic mess and the differences between rich and poor so immense. No wonder people are unhappy and now there is also this terrible wearing uncertain-

ty, this not knowing at all what is ahead.

"Helpless not hopeless" is the way one man put it the other day. We are hearing, and quite authentically, of a changed attitude on the part of the so-called "liberators" from two who have come from two places in the north; then on the other hand we hear with equal authenticity from another who has at last gained her freedom from an area that was "liberated" into communist hands more than a year ago, very contradictory stories. One does not know what to believe or think, and realizes that it is impossible to predict. We can only trust and live day by day in the Lord's will as we can know it.

"On Location" In Cuba

by Edith Van Royen

I wish you could have been with us on some of the trips we have made here in Cuba. Some others you would not have enjoyed much.

It has not been a vacation but I have enjoyed every minute of it. Even the horseback ride down the rough muddy road in

the dark; it had rained and we had to leave the car on the highway and go the last one-half mile on the horses.

The little country church we attended had a very elaborate Christmas program; many costumes, fifteen changes of scenery for one act. It lasted until 1:10 a.m. Then we spent the rest of the night in a native Bohío (Boeo). The wind was strong on the hilltop. Next morning as I was combing my hair, the door blew open, a hen came in and flew up in my suitcase; seems she was determined to find a nest to lay an egg, which she finally did, on the preacher's bookcase.

We have spent most of two weeks in the seminary eating Cuban food in the dining room with the seminary boys. There are twelve boys and four girls. Miss Matthews directs the Training School and the girls have their own quarters and dining room separate from the boys. I like all the Cuban food and especially the *café con leche* (coffee with milk). The last few days we are here will be with the girls in their dining room.

There have been many days on location (speaking in the language of Mr. Van's work). We have traveled more than 3500 miles through the four provinces where we have mission work. There have been many interesting things to learn and see.

We had the privilege of being with all the American missionaries, spending Christmas day in Miss Christine Garnett's home in Consolation. She had an American dinner with turkey and all that goes with it. As we ate our dinner, the people kept coming to see the Americans so we had to shake hands all through the meal.

HOME MISSION MATERIALS

Majoring on Home Missions this month, use also leaflets from our Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, about winning the Jews and work with Negroes.

They have films, too. "Harvest of Hearts" (\$4.25 a day), sound film, color, city mission emphasis; "The Seminole Indians," (\$4.50 a day); "California Baptists at Work," color travelogue, sound, (\$4.00 a day). Ask for description of slide sets and films.

Matching the Moods of Mother's Moppets

by Ruth LaTuille Matthews

A FATHER, ON THE WAY to the grocery with his two and one-half year old daughter, thought he'd entertain her as he had done often before by "playing aeroplane." As they walked along he made sounds like an aeroplane motor. He even acted out the maneuvers of a plane in taking off and landing, oblivious to the amused passers-by. Suddenly his usually air-minded little girl looked up disgustedly and said, "Aw, Daddy, it (quit) playin' airplane. Dat's silly." In consternation, the father stopped his antics and walk-

beginning of any day, a child may "blow in" like the month of March, "as a lion," and then become as docile and helpless "as a lamb," all within a matter of a few moments. What can be done to prepare for such unpredictable changes in temperament?

It will help to know that such behavior is not confined to children. Extreme examples of such "moodiness" in adults are not uncommon. They are usually identified as cases of infantism, i.e., traits of immaturity appearing in adults. Psychologists recognize in all of us a regular cycle of low and high moods which occurs in more or less monthly rotation. At the lowest point in his emotional cycle an individual is likely to be morose, despondent and faultfinding. At the zenith of his climb back up, the same person will be cheerful, optimistic and co-operative. Moods seem to be a part of everyone's mental and psychical make-up. Children's shifting moods are more frequent than those in adults. They assume more uncontrolled forms of expression primarily because the small child is adjusting so rapidly to his enlarging new world.

Knowing that changing likes and dislikes is a universal trait, wise parents

will minimize its importance when it appears in their children. It will help to ask the child what he would like to say or do before presuming to suggest a game, a pastime, or an outing. Parents too often underestimate small children's ability to choose or make decisions.

Loss of sleep, food that disagrees with him, unhappy clashes with parents or playmates, disappointments that repeatedly occur, and the like, are some circumstances which may develop an irritability in an otherwise normally reacting child. Mood shifts usually occur less often and are less violent in a child who is emotionally secure, who gets plenty of rest and food and whose playtime associations, either with grown-ups or other children, do not promise more than they actually produce.

Unpredictable mood changes often appear at mealtime. A child may refuse food that he ordinarily relishes. To force him to take food may set up inner resentment for the whole idea of eating. Some parents, when ready to feed a small child, abruptly cut short his play activity with little or no explanation except that it is time to eat. Under such circumstances, the child may not make an immediate transfer of his interest from the play room to the table and, while food is being offered him, he is still mentally engaged in play. Food then becomes an unwelcome intrusion. Playtime should be brought to an end gradually by suggestions that dinner will be ready soon, or that the child may play the game one

Activity For The Sand-Pile Set

FUN ON A WINDY DAY

MARCH SUGGESTS OUTDOOR activities like these, kites, windmills, or pinwheels.

(Continued from page 14) more time before eating. Otherwise, abrupt changes in the child's routine by parents may aggravate into rebellion what would-be normally changing moods.

If the child is given ample opportunity for self-expression of his desires about play, food, going out of the house or coming back into it, etc., so that he can "talk it out," a happy decision usually can be reached. Although mature reasoning powers do not belong to small children, their ability to make decisions on the basis of their own level of desire and understanding is often unappreciated by impatient adults. A child who never gets sufficient opportunity to say what he wishes to do because he is always arbitrarily told what he must do, often develops an irritable mood of unhappiness with everything his parents plan for him.

If parents will recognize that even very young children have native desires, likes and dislikes, and permit each the privilege of expressing his preferences, then the changes in children's moods, though perhaps none the less erratic, will become normal transferences of interests rather than hurtful emotional crises. Sympathetic adults will try to understand children's moods and help guide them from one point of interest to another, every change becoming a happy association for the mutual development of parent and child.



Pinwheels—See page 21, ROYAL SERVICE, September, 1948.

Old English Nursery Rhyme to learn:
Blow, wind, blow, and go,
mill, go!
That the miller may grind
his corn;
That the baker may take it,
And into rolls make it,
And send us some hot in
the morn.

A FAMILY ALTAR CAMPAIGN

by Joe W. Burton

Southern Baptists are now in a campaign to enlist 100,000 families to engage in daily family worship.

Every convention agency is unitedly and vigorously promoting this campaign—mission boards, Sunday School Board, Radio Commission, Woman's Missionary Union, seminaries, colleges. State Baptist organizations, especially the state Baptist papers, are pressing this crusade.

Every local church organization is vitally interested in this program—Sunday school, Training Union, Brotherhood, Woman's Missionary Union.

Let's reach the goal and go beyond it! Let's anchor our homes to God through daily family worship.



ed on like an adult. What mystified him then and continues to bewilder him now is the changing moods of his "mother's darling."

Every parent of small children lives through times when, like this father, he is rebuffed and dumbfounded by children's shifting moods. Who is a match for the changing moods of mother's moppets? Who can cope with the caprice of these cute little cut-ups?

To say that moods are "as changeable as the weather," is not overdrawing a parallel. The most elusive quality in human nature is mood fluctuation. This is true of adults as well as children, although an increasing understanding and mastery of moods is a sign of maturity. At the



MARCH ON

IN THE SPRING OF 1946, a Junior book, *March On*, by Margaret Kime-Eubanks, appeared. It is an interesting presentation of stories of Negro men and women of America.

While this book presents only one Home Mission opportunity and responsibility, that of the Negro race, the month of March brings to our attention every phase of the work done by our Home Mission Board. March, the third month of each year, encourages us to "march on" in the great el-

will help your young people's organizations to observe the Home Mission Week of Prayer in a more effective manner.

Arrange a good presentation of the program
Avoid conflicts with other meetings or activities
Advertise the meeting date and place well in advance
Plan for ample time to be given for prayer
Set goal for the offering and seek to go beyond it
By visual means present needs to be met by the Annie Armstrong Offering
Use the offering envelopes or some other container for collecting gifts

One Sunday evening, an opportunity was given by the pastor for young people to answer the call to mission work. A young woman came forward and made known the fact that God wanted her to be a missionary. When asked concerning the experience which had caused her to make her decision, she said: "As G.A. counselor, I was planning my prayer program for Home Missions; after studying the needs presented, the question came to my mind, 'Why don't you go and tell the story of Christ to those who do not know him?' So incessant was the question and so sure was the young woman that God was calling her to the mission field, she surrendered her life to the will of God. She began immediately to prepare for mission work.

The seasons of prayer properly observed in your church will give help to the missionaries and their work and may even be God's way of calling more missionaries into the mission fields. "March on" with you young people in March.

Write
about
your
BWC



Send
your
picture
to us

Oklahoma BWC members will be in a statewide conference March 5-6 at Chickasha. They expect 225 women, both members and business women who want to organize a BWC.

First Baptist Church at Fairmont, N. C., has two BWCs. One has been organized five years and is the John R. Miller Circle named for a former pastor. The other was started in January when a number of YWAs were promoted. They make up the Loretta Circle, cherishing the name of their YWA Counselor, Mrs. Broadus Littlefield, Sr., who continues as their BWC adviser. This second circle has 34 members. There is a YWA of 28 members growing up, too. Fairmont believes in enlistment!

The Mary Sampson BWC of St. Matthews Baptist Church, Louisville, Ky., gloated at a recent meeting when 100% attendance plus several visitors greeted Mary Sampson in person. Missionary to China home on furlough, she was both

honor guest and speaker. Program favors held a small picture of Miss Sampson. Pretty neat!

Out in Baton Rouge BWC and YWA of Emmanuel Baptist Church studied together last fall. They invited YWAs from South Boulevard Church and had a grand time. Menus were out in shape of the map of China with Honan and a torch on the front cover. Panel posters and a Chinese cutout village gave atmosphere.

Good idea in this combination study course; doing it again this March?

How does the Business Woman's Circle keep in touch with the Woman's Missionary Society since it is a part of it but meets at a separate time?

Through the B.W.C. Adviser. She attends the executive committee and the W.M.S. meetings and brings report of recommendations and announcements to the circle.

St. Matthew's BWC reported in full attendance when Mary Sampson, missionary to China, met with them



IS THIS YOUR QUESTION?

Mary Northington, Tennessee

1. Into how many circles should a missionary society of twenty members be divided?

Two circles of ten each, or three circles if there can be rapid growth.

2. Should a new circle be organized each year?

Yes, if possible. There are usually many unenlisted women who could form a new circle if one person is interested enough to enlist them in missionary service.

3. Can every church have a B.W.C.?

Some small churches may not have business women, but most churches have at least a half dozen women who are employed during the day. Without a B.W.C. these women will be left out of much missionary education.

4. Are the members of B.W.C. counted in the society?

Yes, they are just like any other circle, except their program circle attendance is counted and added to the W.M.S. program attendance since they cannot attend the missionary society meeting during the day.

5. May the entire society meet in the evening?

Yes; it does not matter when you meet. Have your society meeting at a time convenient to most of the members.

6. Should the B.W.C. mission study be counted by the W.M.S.?

Yes, for the B.W.C. is a part of the society.

7. If three circles of a W.M.S. have mission study classes meeting separately, will the society report one class or three?

Three, for when each circle meets studying a book, it is counted a class.

8. If a member of a society attends the association mission study class may it count as a class for the W.M.S.?

One fourth of the members must attend, to count it as a class; just one mem-

ber would not be enough, see foot note on page 25 of W.M.U. YEAR BOOK.

9. What is the best way to inform the officers and all members about W.M.U. plans?

Study the MANUAL of WOMAN'S MISSIONARY UNION and the W.M.U. YEAR BOOK which contains all the latest methods of work. The price of MANUAL of WOMAN'S MISSIONARY UNION is \$1.00 from your Baptist Book Store.

10. Is the study of Manual of Woman's Missionary Union to be counted as a mission study class?

Yes, indeed. See page 56 in W.M.U. YEAR BOOK. If the plans given in the Manual are used prayerfully, hosts of women will be enlisted and inspired to do greater service.

by Margaret Bruce

fort to make America Christian.

Young people's directors, counselors and officers of our organizations must plan well for the season of prayer and program presentation and for the Annie Armstrong Offering for Home Missions. The three seasons of prayer for state, home and foreign missions give counselors and leaders an excellent opportunity to give facts concerning our mission work which help young people pray more intelligently for missionaries and their work.

W.M.S. members and leaders must realize the opportunity for releasing power on home mission fields and give sufficient time for prayer and study during February 28-March 4. Perhaps these seven suggestions

Christian Citizenship in Our Community

THE SUGGESTED Scripture reading is Matthew 9:35-38; 10:37-39; John 12:24-26; Romans 10:12-15.

Thinking about the work we are to do in God's world we know we must begin in our own communities. In our own country we must be Christian citizens. Read our W.M.U. Moral standards, 1944 W.M.U. Year Book article on page 19. In March Southern Baptist Home Missions see article "Achievements and Prospects" by Courts Redford, and "Who Forgives Sin?" by C. DeWitt Matthews.

This latter is a discussion about Catholicism which will help you see your responsibility to be witnessing in your own community, and sense the dangers in a politically powerful Catholic church.

In *World Comrades* see "Children's Faces Looking Up" by Sue Cowan Buell, and in *The Window of Y.H.A.*, "What Can I Do About the Negro?" by Hugh A. Brimm. Both will help you see that as a Christian your citizenship duties include bettering Negro opportunities. From *The Commission*, March, use "How

CIRCLE Program

Baptists Work Together for Religious Liberty" by J. M. Dawson, to remind you of your freedom of worship and of need to preserve this privilege for all people everywhere. The article on "Royal Ambassador Congress" in March *Ambassador Life* will encourage your circle members by the promise of young men growing up who will be actively Christian in all areas (Continued on next page)

Christ the Answer to Racial Tension

lack of balance and equal pull in sewing machine tension in your program.

The devotional, page 19, sets the tone of spiritual truth for this program.

The Hawaiian discussion could be called, "A Stitch in Time." "Misplaced Tensions" could become "Uneven stitches pull apart too easily." Prejudice is certainly biased, so the third talk could be "It is worse on the bias." When your sewing machine does not work smoothly you find out why. Then find out the reason for racial difficulties by discussing "Is Race Reason for Tension?" Discuss the two questions we usually dodge under title, "Loosen Tension, Relax." Next, "Christ Knows How to Fix It," then "New Situations" becomes "Tangles Grow" because if you keep on sewing with tight tension it looks worse and worse, and if we keep on with racial tensions, difficulties will

grow also.

"Christ In Us Could Solve It All" is true of every trouble and we need to think of how to remove our prejudices and let Christ work through us.

"Ideals Into Action" may be renamed "Release the Bobbin" to put your program into sewing terms. "Some of the Things Being Done" changes into "Follow Your Thread." The series of questions becomes "Needles to prick through your complacency" as you consider the questions with many taking part in round-table fashion, and then decide what you can do in your community to relieve tension. See the stories of incidents that add to or subtract from tensions in "The Pricks of White Society," page 4. This should be a fine meeting; everyone loves to sew in the Spring and your program can weave together the very fabric of American life.

God Shows No Partiality

Acts 10:34-35; Colossians 3:10-11

some way Peter had failed to grasp this glorious truth. Have we?

When Peter preached to Cornelius and his friends he expressed himself with great feeling and deep emotion. Peter said, "I perceive..." He indicated that he was coming to a clearer, larger understanding of God's love for all mankind. He saw that with God no nationality is unclean. It was hard for Peter as a Jew to say this, for the Jews thought that their very faces were the hallmark of divine approval, since they were God's chosen people. But Peter realized at last that nationality does not count with God. God looks not on the outward appearance but on the heart.

Paul of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, doubtless had every day for years before he met Christ, prayed the prayer of the Talmud, "Oh God, I thank thee that I am not a Gentile, that I am not a slave, that I am not a woman." But one day on the road to Damascus Paul met Jesus and learned even as Peter, the great truth that all people are children of God by faith in Jesus Christ and that with God there is neither Jew nor Greek, bond nor free, male nor female.

Circle Program

(Continued from page 18)

of life. Retelling from *The Commission*, March, "Our Hobby Is Cows" by W. B. Johnson, a story of the value of pedigreed cows in China, will point out that anything can be useful in changing the world for Christ. What can you be doing in your own community? Are you doing it as a true Christian citizen?

and care and all may avail themselves of salvation through his grace.

Christ came to take down all partition between races. He came that all might stand before God on the same level. When Christ comes to dwell completely in our hearts he takes away racial prejudice, superiority toward people who are different, and tension.

When we carry racial prejudice into the church to which we belong and when we feel that God is caring



particularly for our elect inner circle and is not mindful of the vast multitudes of other races and nationalities all about, then we do not live up to this great principle God taught Peter nor to the example and teaching of the great apostle Paul.

This sin can creep in so quietly and subtly, and we can rationalize it so quickly that we need constantly to watch and pray lest it lodge in our hearts and hinder our testimony for the Lord Jesus.

"In Christ there is no East or West, In him no South or North; But one great fellowship of love Throughout the whole wide earth."



Lion or lamb,

Whatever the weather, Come to WMS—

Consider together

TENSIONS (time) (date) (place)

How will something like that do for announcement, poster or bulletin notice, or for individual postcard reminders? Fasten to poster a bit of cloth stitched with much too tight a tension.

As women arrive at the meeting give each a similar piece of unsuccessful sewing, make it black stitching on white cloth or white stitching on black cloth. If you wish, this cloth could be cover for your program folder.

You can carry out the

CHRIST THE ANSWER TO RACIAL TENSION

The Hawaiians Have An Answer

Few places have captured the imagination as Hawaii has and the islands justify all the descriptions given them—beautiful, exotic, exciting, superlative.

In 1820 the first missionaries went to Hawaii from New England, as a result of the same awakening that sent Adoniram Judson and Luther Rice to India. The missionaries learned the language and committed it to writing, and as is always true, made many approaches for the gospel.

Meanwhile other religious workers were coming, including other Protestant denom-

inations, Mormons, and Catholics. Each group set up schools. At the same time Chinese and Japanese came, bringing their Oriental religions. Other

people also were coming in from every corner of the earth, so that a list sounds like a roll call of the nations: Filipinos, Koreans, Negroes, Portuguese, Porto Ricans, Russians, Japanese, Spanish and Americans, besides a few from almost every other country. There being no "old families" to be arbiters of social custom, there were none to say, "I am better than thou," therefore although there naturally is a certain measure of racial solidarity, especially among the Japanese, there is probably less racial prejudice in Hawaii than anywhere else in the world. People of the same station in life intermarry with but little reference to color or nationality. In one school a sociologist listed thirty-one races or racial combinations: one girl was labeled Hawaiian-Chinese-German-Norwegian-Irish!

The story of the American flag in Hawaii began when those seven missionaries and their wives arrived. Very early the ten commandments were adopted as the basis

of their laws. Education was pushed, and succeeding royalty was friendly to both the Christian religion and to America. Their government used ours as a pattern. Efforts were made to have the islands annexed to the United States, and they became a territory while McKinley was President. Union has been a good thing all around. Besides paying for its own government, the revenue paid to the United States government more than balances the amounts spent on them, and these have been huge. Gradually Hawaii has become Americanized. And the next step is statehood. The question is When?

A Japanese Baptist minister in Honolulu writes, "Many nationalities live together here without much tension. There are many religious practices in Hawaii, but the Christian spirit and principles affect them to some extent. Such a spirit cannot be created in a day, but Christian principles have broken most of the racial tensions and people of different races live peacefully with their neighbors. This does not mean we must decrease Christian work here. Though there is no tension outwardly there are slight tensions among the newly arrived immigrants. Really only Christ is the answer to racial tensions. Without him there is always racial trouble anywhere."

The point of interest is that early missionaries set a pattern for racial co-operation; and in this territory of ours which we are able to look at with detachment we see how races live together in harmony and mutual helpfulness.

Misplaced Tensions

We are just beginning to learn what tensions do to us, what havoc they make with our spirits, minds, and even our bodies. It is common knowledge that hospital beds and doctors' offices have more patients whose troubles are emotional, than purely physical. There seem to be two definite types of tensions: personal and social. An individual may get help on his own problems, find release and inner peace, but while he is a citizen of the

world, he will be subject to human tensions. As a baby without knowing the cause, may show distress if the mother is disturbed, an adult may be unconscious of his social tensions. More and more, tensions are increasing among all people. The very strange fact is that the so-called Christian nations seem to have more than their share.

An Indian student who had been in this country two years was asked what the main differences were between India and America. His instant reply was, "You Americans are so strained. You set a time for everything and you run as hard as you can to get it done on the minute. You don't take time to savor life." One writer calls tension our "prevailing American malady." There are many causes for tension and social confusion, and race is definitely one of the major ones.

Probably each of us has kindly feelings toward the Negro, the Mexican, the Jew, the Chinese, in our midst, but we are afraid Mrs. Grundy will not approve if we follow our good impulses. Perhaps the greatest reason for our tension from racial prejudice is that while professing humility on Sunday, on Monday we like the thrill of superiority over another race or person. Our society is tense with antagonisms; and it requires only an incident to make them flare up openly. Such a social order cannot work smoothly because distrust and frustrations permeate it. We have misplaced our tensions, putting them between ourselves and our fellowmen, instead of where they should be, between the Christian and worldly ideals. One can hardly imagine God pitting brother against brother. There is no section in our country which does not have its group hostility, but it is

childish for us to justify our sins because another section has similar ones.

Tension and frustration are usually closely associated. We pass them on: the employee is hurt by his boss and takes it out on his family. The mother punishes her child, the child takes it out on her doll. We feel ourselves justified in such actions, since they restore our sense of superiority. Yet an adjusted personality or group does not desire to make another feel inferior.

CHRIST IS THE ANSWER



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We have evaded the issues too long, thinking that by ignoring them we eliminate them. But it is only by looking at them steadily and purposefully that we can solve them. When we think clearly and objectively we find they are just human problems after all, and Christ is the answer.

Prejudice or Mature Thinking?

In times of stress, prejudice is at its highest peak, and our world seems always to be in crisis at one place or another. Not only do we have individual weaknesses to overcome, but also those of our social order. Prejudice is so sinister in its work-

ing that even after acknowledging the facts, we may still be warped in our opinions, the underlying cause being that we want to think like other people. It is so much more comfortable to conform! That builds up a feeling of rightness and bolsters our opinions. So far as is known, individuals the world over think of themselves as being part of some group to which they give their loyalty. They are loyal to the friends of that group, and hostile to its enemies. Prejudices spread through the group and are passed on and held to, sometimes in spite of the personal experience of the individual. It is interesting to find that prejudice is often the result of the lack of some normal human experience, or some feeling of insecurity.

One marked result of prejudice as applied to race is our stereotyped picture of people of other races. In general, knowing only the servant class of Negroes, the laundryman of the Chinese, the migrants of the Mexicans, most of us form our opinions of all of these minorities by them, and are completely blind to the fact that there are thousands of these people who have the same standards we have. Too often we refuse to see the Japanese as other than crafty, the Mexican as other than dirty. We show the strange inconsistency of discriminating against the Negro because we think he is not as bright as we are, and at the same time holding it against the Jew because he is brighter. The truth is, we dislike people who are different. Realizing that, we hesitate to do anything which will make others dislike us, and at great cost to our own self-respect and spiritual development we go along with the crowd.

Prejudice makes us blind to the conditions of others. We think nothing of the disruption of family as when the Negro mother has to go out to work, leaving home early and going back late. We have one set of standards for our homes and families and children and another for other races. For example, a white woman told a group of friends that she had tried to get a girl from a Negro college to be a baby sitter. The dean refused to let a student go alone on the streets late at night. The white group listening was hilarious at the thought of a Negro girl needing a chaperone or escort for safety.

Prejudice, ignorance and inconsistency

Continue Study On Your Program Topic

Free from Foreign Mission Board
Box 5148, Richmond 20, Virginia

Hawaii—Pattern for Racial Harmony by Lindell O. Harris

Free from Anti-Defamation League
Suite 305, 11 Pryor St. S.W., Atlanta 3, Ga.

Leaflets, posters, movies

Newest movie is 16 mm color sound, two reels, each twenty minutes, based on *Songs of Friendship*, you'll join in singing, too.

Also Order from Anti-Defamation League *Freedom Pamphlets*, price 20c each: *Danger in Discord* by Haudlin (Origins of Anti-Semitism in the United States) *ABC's of Scapegoating* by Allport

contrast with Christian maturity. Over and over we are told in the Bible that growth is the law of life. A Negro woman who was a graduate of New York University came South to teach. She had had a chance to come ten years earlier, but realized that psychologically she was not prepared to face conditions here. She had been used to the atmosphere in a great cosmopolitan university and knew the limitations she would encounter. She said, "Even hearing a Southern voice set me on edge. But I feel now that I am prepared to face whatever may come. And really I find conditions very much better than I had feared."

A friend of hers on being asked how she explained that change in her attitude and how she herself met it so beautifully said, "It takes a certain amount of maturity to face the issues and not be hurt. One cannot be petty or juvenile. Only by growth and by a deep abandoning of oneself to God can one achieve the kind of maturity it takes." Contrast that mature thinking with much of the pettiness we show. Another woman said, "I am always ashamed of myself when I meet pettiness

with pettiness. I am not responsible for another's attitude toward me or my race, but I am decidedly responsible for my own reactions."

This maturity of thinking, not only on the problem of race but about many other vital problems should be sincerely coveted.

Is Race Reason for Tension?

Race is no problem to God, but man has allowed it to become a central problem. In the mind of God there is only one race, the human race. Think of the many times Jesus by his example and words saw a man only as a person, not as a Jew, a Samaritan, or Ethiopian. In fact, did he ever see them except as persons?

Since so many people think they are justified in confining the Negro to a low place in life, forever predestined to perform menial tasks, suppose we look at the meaning of those often misquoted verses about Ham: "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan: a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (Genesis 9:24-27). We hear it said that God cursed Ham, turned him black, and said his descendants should be servants forever. In reality, Noah was doing the cursing, it was Ham who was cursed, he was father of the Canaanites, rather than Africans, and no mention is made of color! Would God ever curse, or be so cruel as to consign a whole people to an inferior place for the rest of time? Races evolved over a period of numberless years, and brunettes could stand the tropical sun better than blondes. If we really knew all about it, it would probably be as simple as that.

There are many interesting stories about the creation of races. The Chinese one runs this way: The Lord made a man out of mud, and set him by the fire to dry. He baked too much and was black. The Lord made another man, set him by the fire and baked him too little; so he was white. A third effort made the man neither too light nor too dark, but a beautiful brown, just right, an Oriental! This story

seems to point to a fact that gives us pause: other races do not envy us our color, we are too pale. What they do envy is the difference in our opportunities.

A change in our concept of race is long overdue. Judgment of our attitudes is at our heels, and we are plainly inconsistent. For example, why can people of different races stand side by side to buy a stamp or to cash a check, but find it a deeply upsetting emotional experience to buy a ticket from the same window? We have let our emotions become so entangled in this matter of race that we are not only irritated by contacts with or thought of other races but we have developed a pattern of emotional instability in this particular field. We have formed stereotyped mental pictures of the different races and judge individuals by these patterns. Other races do the same by us.

In a certain Northern university, students from India will have nothing to do with the Negro students, fearing that they will become identified with Negroes. The Indian girls are very careful to protect themselves from this by wearing their native costumes. Following the same pattern Negroes have formed a stereotyped picture of Asiatic Indians as being antagonistic, or at least unfriendly to them. One of the strangest ideas we have is to blame all Jews for the crucifixion of Jesus. But who gave Christ to us, and through what race does our religion come? We owe an unpayable debt to the Jew yet we discriminate against them.

Probably the real crux of the matter is that we do not know individuals of other races. Most of us fool ourselves if we think we do. When we have a slight acquaintance with them it is usually with the lower class, laundrymen, laborers, and domestic servants. If you have a maid, how well do you know her? You would be truly astonished at the difference between her knowledge of you and your knowledge of her.

Three young Negro women were making talks about young women of different races. One had been assigned the subject, "The Southern White Girl." She was a college student, accustomed to speaking. She began her talk, then said, "I don't know a white girl, how can I tell about her?" Several times she made the same

statement, concluding "If I knew a white girl and a white girl knew me, perhaps we would feel differently towards each other."

We abhor racial discriminations which other people have: the caste system in India, the cruel intolerance in South Africa, Hitler's unspeakable anti-Semitic crimes. We think the humiliation of the human spirit in any form is deplorable, and we come very near hating the perpetrator of such cruelties. Of course, we do not go to such extremes, but can it be denied that many of our customs are aimed at making Negroes and others feel inferior? As we look down on other countries for their inhumanities, do other people look down on us? Every time an injustice is done to a Negro here, the story appears almost immediately in India, and Africa and Russia it flashes around the world, and each time the prestige of our country or section is lowered.

Mohammedans are said to be the hardest people in the world to win to Christ, and if both Christianity and Mohammed-

anism are presented simultaneously to a pagan community, comparing the racial attitudes of the adherents of the two religions, most pagans embrace Mohammedanism. Under similar conditions, which would you choose?

TWO QUESTIONS

We Are Afraid Of

1) In the discussion of this subject how can the question of social equality be evaded? What determines social equality? There must be a mutuality, a spark of kinship, a common background, outlook and purpose. Perhaps social equality is not as fixed a state as is commonly thought. Suppose you have many interests in common with a very poor woman whose life is a struggle for existence, but you both love flowers, and like to talk about your children. She invites you to her home and you invite her to yours. On the other hand you have interests in common with some woman who is at the top in the social world. You and she go in and out of each other's homes. You have a point of contact with each of these, but these two women are not on the same social level.

Social equality is a thing of the spirit: if it has any meaning, it is a friendship of choice. Our interests and contacts have too many phases to be bound by artificial social edicts. We seem to fear that if we treat people of other races with kindness, justice and respect, by some abracadabra they will become our intimate friends, and be in our homes. We are more likely to go to a house uninvited than Negroes are. We choose our friends and so do they. The home is a sanctuary, and only those who are invited enter it. Friendships are made only between kindred spirits and are sacred relationships. Do we have to deny simple justice and democracy to people just because they are not our intimate friends? Why should we get so highly emotional on this subject?

2) The other untouchable subject is intermarriage. A man from Mars would judge by our attitude that there is grave danger of much intermarriage between the races. In the fears of white people that is set at the top of the list. Perhaps a few of the most radical Negroes might like to see the possibility of intermarriage, but in

an exhaustive impartial study, Myrdal finds that the Negro's first objectives are economic and civil rights. Maston in his book, *OF ONE*, calls attention to the unpleasant but undeniable fact that there has been a great deal of intermingling of the races through the years, and beyond a doubt, the white man has been the aggressor. Before the Civil War, when Negroes were chattels, this intermingling could not have been called a sin on the part of the Negro woman. What of the white man? Instead of wanting to amalgamate with the white race, the wise Negro leader tries to instill pride of race in his people.

Charin, genius, and personality are not bounded by race. Neither are the baser elements of personality confined to any race. Perhaps if we were Christian enough to feel sensitive about hurt to others, we might feel a little less sensitive about our own culture.

We have been thinking that the brown or yellow races have different emotional reactions. It is true that the average Negro seems to be highly emotional, especially in religious responses. But the educated, cultured Negro has poise and stability as others of the same level have. No theory about race can justify us in being rude or unkind toward any people. To hurt the spirit of any child of God is a sin. If all are equally dear and all have eternal value, we must believe that each should have respect for the other. Dare we look down on any one beloved by God?

CHRIST THE ANSWER

There are people naive enough to think that being a member of a church gives them the privileges of a Christian, but they do not see that it entails obligations and commitments. Unless the church member is committed to the way of life which squares with the life of Jesus, it would be better for himself and for his church if his name were not on the roll. It is astounding to find the number who have no reason for belonging to a church except expediency of one sort or another. What could the church of Christ do with a membership completely devoted to carrying out his ideals? Have we any right to call ourselves Christians and not follow his example? This is a crucial time in the

American interpretation of Christianity, and in the Southern interpretation of it. We are more and more letting paid workers, organizations, denominationalism equate religion. We are accepting and practicing customs that are not Christlike. We conform to worldly standards, and we are afraid of any attitude which sets us apart as different. We want a sweet comfortable religion, not realizing that true peace comes only to those who are willing to be different and to suffer for righteousness' sake.

It does not take much searching to know the attitude Jesus had toward the unloved, the unpopular and the misunderstood. Did he not know how it felt to be misunderstood? Looking at Jesus' life, you see his ideals of brotherhood, justice, mercy and love live in story and in action. Recall the stories of his contacts with despised people. Zaccheus, the woman of Samaria, Matthew and others. Always his central belief and practice was that God is the Father of all, and all men are brothers. How could he, being a Jew, leave the Jew out of that brotherhood? How could he have left any one out of that brotherhood? In that ministry condensed into three years he never hurt any one, and he always had time to help. His life was busy, but never hurried. His ideals for his followers are only the carrying forward of the work he began.

New Situations

We are facing many new situations. Our minorities are better off economically and educationally, but they are sensing that Christianity and democracy are onesided in the life of the average American. They see that we are afraid to do any new thinking. We are in a dilemma which requires the utmost in wisdom and grace and all the Christian virtues. If we trust Christ, we will use wise discretion. Dare we risk all to follow him?

Jesus would not have us withhold any good thing of life from our brother. What sort of person would I be, if I consumed the best food and left my brother only crumbs? Happily there are exceptions, but on the whole, for the same price received, Negroes get poorer accommodations and service practically everywhere. One of the strangest ways in which we violate brother-

New Mission Books

CO-OPERATING SOUTHERN BAPTISTS, by J. B. Lawrence, paper 50c, cloth \$1.50. Your home mission study book for this spring—or **HANDCLASP OF THE AMERICAS**, by Alfred Carpenter, paper 50c.

Maybe you have wondered how Southern Baptists could co-operate with other Christian bodies, and how they couldn't. Dr. Lawrence points out our principles, policies, and practices for you.

Dr. Carpenter takes us on an expedition around the Caribbean bowl—Panama, Canal Zone, Costa Rica. We have a beginning of work which needs to grow and grow there. Get the book of teachers' helps to make your study more vital, **FOR A CHRISTIAN NATION**, by Hellon Wright, paper 50c.

hood is in not allowing every person to make his own decisions as far as possible. The white race in various ways, most of them negative, decides what types of work the Negro may do, where he may live, where he may shop, and where he may travel. We have imprisoned him, and thereby have imprisoned ourselves and denied ourselves some very rich contacts.

Christ In Us Could Solve It All

Jesus has no way of having his principles applied to the problems of the world except as his followers, individually and in groups, show his spirit. There are phases of his work best carried on by individuals; others are so large that individuals banded together in churches are necessary. That is the purpose of the church.

We may have fine ideals but we too seldom translate them into action. We speak of brotherhood, but what does it mean? We speak of love of humanity, but what do we do to prove it? Multitudes of devoted Christians give their all, but most of us give of our money or of ourselves only enough to be respectable. We pass resolutions, but usually the statements passed in church conferences are far ahead of anything which those who pass them are willing to conform to.

To what extent is our weakness due to a second-hand, inherited religion? Many of us are church members only because that is the family tradition, and we cannot expect whole-hearted commitment from such diluted religion. Would full commitment have any direct bearing on racial tensions? It is the one answer for the problem.

Most suggested solutions have been economic, legal, political, or anything but the one which will give the answer. These formulae for achieving righteousness are a necessary part of the solution, but do not go to the heart of the trouble. Neither will goodness alone be the solution. Christ is the answer, not Christ in the heavens, but Christ shining through transformed lives.

A person who has committed his life to the highest is not only transformed, but as he continues in the way, the change becomes more and more marked. Paul could say, "For me to live is Christ." When we

can truly say that, Jesus' prayer, "Thy kingdom come on earth," will be answered. It staggers the imagination to think what a change there would be in this world if those who profess his name followed him wholeheartedly. Bring it closer home. Are not Southern Baptist women potentially one of the most powerful groups on earth as far as formation of attitudes and Christian character is concerned? Notice the word potentially, and look at that question. What problems of peace, of government, of temperance, of delinquency, of education, of racial tension, of spiritual apathy await our complete commitment!

We fear communism. But would communism have any hold in a country dominated by the Christian spirit? Applied to ourselves, that means that we of the South should try to make our region Christian to the core. We should stop talking about "outside interference," and should take stork and bring in the day of brotherhood with all of its meaning. No one can do these things for us. We have made great progress, but our meekness will probably be tried before long and the world will know how we react to a program of civil rights. Shall we meet that issue with courage and good sense and dignity? We can; and if we are truly Christian we will.

We believe in missions and support a mission program. Has it occurred to us that most of our mission work is among the colored races? Have we a moral right to preach brotherhood in other countries and deny it at home? Do we really understand the religion we profess? If we do, are we sincere, or while professing it with our lips, do we renounce it by our lives? Is the example we church members set that of brotherhood? Is it not time that we pause and evaluate our beliefs, our faith, and examine our attitudes and concerns in the light of Jesus' commandment so all inclusive, but so little understood: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30-31). If the churches will not lead, who will? We ask the world to turn to the

DATES TO ANTICIPATE

Annual Meeting W.M.U.

... Oklahoma City May 15-17

Southern Baptist Convention

... Oklahoma City May 18-22

Young Woman's Auxiliary Camp

... Ridgecrest June 16-22

Young Men's Mission Conference

... Ridgecrest July 28-August 3

Baptist World Alliance Youth Meet

... Stockholm, Sweden August 3-9

W.M.U. (and B.W.C.) Conference

... Ridgecrest August 4-10

churches for light, but the light of churches is the reflection of our own attitudes.

We all hope for satisfactory solution to the race problem. This will never come until a multitude of individuals have dedicated themselves to its solution. The individual solutions do not necessarily follow any one pattern, but each person will work as is natural to his own temperament. Some are naturally impulsive and overcome obstacles, others are more formal and move more slowly. The point is to do something. It is much easier to work at tearing down barriers, especially if they are at variance with the mores of your social order, if a few of your friends are doing the same kind of thing.

Ideals Into Action

Perhaps some concrete suggestions are in order. Go to a church service in your community, Mexican, Chinese, Jewish, or Negro. You will find the same human needs, hopes and spiritual expectation there as at your own church. Be alert to find even very insignificant occasions for a friendly contact. For example, while waiting your turn to be served at the fish counter enter into conversation with the Negro or Mexican woman there. Ask

which fish she likes best, and how she cooks it. You will learn something, and two people will have broken down a little bit of the wall between them.

Have foreign students in your home and make your home an example of brotherhood.

When you see an example of uncalled for discrimination, write a letter to the authorities about it. On the other hand, when you find a commendable action, write to praise it.

Go to concerts in a Negro college. Read a Negro newspaper occasionally to see how they are thinking.

Buy several of the best books on the races of mankind and lend them to your friends. (See Missionary Round Table lists and *World in Books*).

Among your friends seek out those who are willing to meet and talk over the problem of race relations. Each of you buy a book on race, read and discuss them.

Find some of the finest women of other races in the churches in your town. Ask a few of them with your small group to talk about plans for co-operation. Meet together several times until you have gained confidence in each other. Be natural, do not be patronizing, and be prepared to meet them more than halfway. They may not quite believe in your sincerity at first.

Formulate some plans for a slightly larger group. These may start as prayer meetings, or study groups on topics of general interest. Leave the study of race until you are sure that you can talk about it objectively and with no embarrassment.

Working through this group, seek opportunities for mutual co-operation, such as exchange of choirs, or of music in other forms, speakers in your societies, in your pulpits.

There can be no rules for this work. But with devotion to Christ and to his cause you will be guided in his way, and will be enlightened and enabled to work for and with his other children.

Some Of The Things Being Done

More than a hundred organizations, national or regional in scope, have as their aim the study of race problems and their solution. In the South, the Y.W.C.A., the Fellowship of Southern Churchmen and

the Southern Regional Council are probably best known. Within our own denomination there is a committee for social service headed by Dr. Hugh Brinn. The work done by our Home Board among Negroes, Indians, Italians, Jews, Chinese, Mexicans, and other minorities is known to us through our Home Mission programs and magazine. Some help is given the Negro Baptist Seminary through the Cooperative Program in Nashville. Numerous Negro colleges throughout the South are given some material aid and moral support by our Home Mission Board.

Our Woman's Missionary Union has a fund to help states put on Negro Institutes. Some state Woman's Missionary Unions contribute to the department of religious education in Negro colleges. Some state W.M.U.s. help employ Negro secretaries for Baptist work in the state. Some societies have become interested and sponsor young college Negro women who work in the summer, very much as our own college young people work in mission fields throughout the South. Interracial mission study classes and prayer meetings have been held in some places, leading to personal friendships. Some city councils of Christian women are interracial and in some places ministers have interracial monthly or quarterly meetings.

College groups meet together occasionally, especially in the sociology and religion departments. There are many more scattered attempts, wise and otherwise, some with well-defined programs, some perhaps rather ineffective and spasmodic.

Many individuals are quietly working both to get others interested and to help bridge the chasm. Every effort that is being made in the right spirit is to the good. One Negro woman was asked to talk to a circle meeting. She said, "I don't know whether I dare do it or not, but I'll pray about it. Whether I do or not, it has given me a lift just to know that some white women care." She gave the talk and made such a good impression that two circles of young women asked her to give the same talk to them. They always met in their homes in the evening and followed their program with a social hour. They did not change for this occasion. When the time came for the refreshments, the hostesses in the most natural and gracious manner

served the speaker and her friend first as the guests of honor. After the meeting both women marvelled at their reception and said, "We never expected to see this happen."

There is ground for hope. Attitudes on the whole are definitely better. We are becoming aware of the problem and in many places definite actions are in effect.

QUESTIONS

For Thought And Discussion

1. Is it possible to have peace in our hearts and deny it to others?
2. Is part of our tension due to our unwillingness to face issues which we think are disagreeable?
3. Are we afraid of the results if we practice Christianity, or democracy?
 1. Are we afraid of the opinions of our social group, and thereby are we torn in our loyalties?
 2. Do we need the feeling of superiority which is the false boost we get from making someone else feel inferior?
 3. Do we admire or love people who feel themselves superior to others?
 4. Can we love God with all our hearts and minds and souls, and not respect his other children?
4. To what extent do racial prejudices come from environment?
5. How can we expect the Good Neighbor policy in Mexico to succeed unless we respect the Mexicans who are in our country?
6. Using the teachings of the Bible as the basis, what do you think is God's idea of race? Do you think he has favorites among the races? If so, which?
7. Does the race problem in America have anything to do with the meaning of Christianity? Does it influence our place in world affairs?
8. Many think Negroes and Indians are content with their lot. Is this true?
9. What does social equality mean? Is there social equality within races?
10. What is the meaning of democracy? Shall we stop working at it because we haven't achieved it?
11. What organizations near you are seriously working on problems of race?
12. What can your own church, or W.M.S. do?

THE BIBLE

"Thy word have I hid in my heart . . ."
Psalm 119:11

*Indicates missionaries on furlough

The Bible Is The Word Of God

We call our Bible by various names—God's Word, the Book of Books, the Holy Scriptures, the Book of Life. In the Old Testament, the term used was "The Book of the Law" or "The Book of the Covenant." In the New Testament the name "Scriptures" refers to the Word of God. There is no book like the Bible. It meets all needs and conditions. As Baptists we believe it is the inspired word of God and is the final authority for all our beliefs.

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| TUESDAY, March 1
<i>Joshua 8:1-8</i> | Dr. J. B. Lawrence, executive secretary of Home Mission Board and all secretaries, superintendents, field workers and state board members working with him |
| WEDNESDAY, March 2
<i>Nehemiah 8:1-8</i> | Ethel Harmon, *Rev. and Mrs. I. N. Patterson, Ibadan, *Rev. and Mrs. J. C. Powell, Oyo, Nigeria, evangelism |
| THURSDAY, March 3
<i>Luke 4:16-21</i> | Maye Bell Taylor, Recife, Blanche Simpson, Dr. and Mrs. L. W. Bratcher, Rio de Janeiro, Brazil, educational evangelism, Edward Bratcher, Margaret Fund student |
| FRIDAY, March 4
<i>2 Timothy 3:10-17</i> | Pray for a gracious ingathering of more than the million dollars in the Annie Armstrong Offering |
| SATURDAY, March 5
<i>2 Peter 1:15-21</i> | Blanche Walker, Hattie Stallings, Mary D. Willeford, Dr. and Mrs. C. G. McDaniel, China, Emeritus |

The Excellency Of The Bible

The perfection of the Bible, its purity and its matchless power cause us to reverence it more and more. It deals with eternal truths, and unfolds to us the plan of salvation. One of the most comforting things about it is that it endures forever. It shall not pass away but shall accomplish the purpose for which it was sent. The Word of God is the Sword of the Spirit.

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| SUNDAY, March 6
<i>Psalm 119:137-144</i> | Baptist believers in Spain: Rev. and Mrs. Roy F. Starnmer, Rome, Italy, Rev. and Mrs. M. P. Callaway, Bahrain, Persian Gulf, Arabia, educational evangelism |
| MONDAY, March 7
<i>Psalm 119:129-136</i> | Mikhded Matthews, Josephine Silva, Celia Perez, Havana, Cuba, educational evangelism |
| TUESDAY, March 8
<i>John 6:60-68</i> | North Carolina Annual Meeting, March 8-10, Elizabeth City: Rev. and Mrs. Donato Ruiz, El Paso, Rev. and Mrs. F. Morales, Alice, Texas, Rev. and Mrs. F. M. Cassidy, Deming, New Mexico, evangelism |
| WEDNESDAY, March 9
<i>2 Timothy 2:1-10</i> | Rev. and Mrs. J. Daniel McMurray, Rev. and Mrs. R. L. Carlisle, Jr., Montevideo, Uruguay, Rev. and Mrs. S. L. Goldfinch, evangelism, *Miriam Willis, Asuncion, Paraguay, medical evangelism |
| THURSDAY, March 10
<i>Isaiah 55:1-11</i> | Rev. and Mrs. Collins Wickham, Ballinger, Rev. and Mrs. Paul Cuevas, Fort Worth, Texas, Rev. and Mrs. Juan Segura, Portales, New Mexico, evangelism among Mexicans |
| FRIDAY, March 11
<i>Ephesians 6:10-20</i> | Rev. and Mrs. Glenn M. Bridges, Rev. and Mrs. Alvin Hatton, Dr. and Mrs. W. C. Taylor, Rio de Janeiro, Dr. and Mrs. A. B. Oliver, Curitiba, Brazil, evangelism, Bruce Oliver, Margaret Fund student |
| SATURDAY, March 12
<i>1 Peter 1:17-25</i> | Josephine Scaggs, Joinkrama Village, *Rev. and Mrs. A. S. Patterson, Ethel Guest, Lagos, Nigeria, educational evangelism |

What The Bible Does For Us

The Bible is our spiritual food. It is our guide of faith and practice in Christian living. It gives us understanding. It is our comfort and stay in time of trouble, and its truths delight our hearts and satisfy our souls. Through its pages we hear God speak to us; Christ, our Saviour, is revealed to us; and his Spirit bears witness with our spirits, that we are the sons of God.

- SUNDAY, March 13** Rev. and Mrs. J. W. McGavock, publication evangelism, Rev. and Mrs. A. C. Muller, El Paso, Texas, educational evangelism, Margaret McGavock, Flora, Benjamin, and Samuel Muller, Margaret Fund students
Psalm 119:105-112
- MONDAY, March 14** *Edith R. Weller, Cathryn L. Smith, Manao, Alberta Steward, Recife, Pauline White, Jaguaquara, Brazil, educational evangelism
Psalm 119:169-176
- TUESDAY, March 15** W.M.U. Annual Meetings, March 15-17: Alabama, Gadsden; Georgia, Augusta; Virginia, Richmond; Rev. and Mrs. G. L. Stanley, San Antonio, Texas, evangelism among Chinese
1 Peter 2:1-8
- WEDNESDAY, March 16** Rev. and Mrs. M. G. White, Bahia, Rev. and Mrs. Paul C. Porter, Sumare, Brazil, educational evangelism, Paul C. Porter, Margaret Fund student
Romans 15:1-7
- THURSDAY, March 17** Ruth Walden, Lagos, Elizabeth Truly, May Perry, Abeokuta, Neale C. Young, director of W.M.U., Ede, Nigeria, educational evangelism
Romans 1:8-16
- FRIDAY, March 18** W.M.U. of Central China: Mary Lucile Saunders, *Mary H. Sampson, *Hannah F. Salice, Fay Taylor, Shanghai, China, educational evangelism
John 5:33-44
- SATURDAY, March 19** Martha Morrison, Rev. and Mrs. H. B. Ramsour, Jr., educational evangelism, Rev. and Mrs. H. P. McCormick, Honolulu, T.H., evangelism
Romans 8:11-17

What Use Should We Make Of Our Bible

Because the Bible is God's Word, we need to study it diligently and daily. We should no more neglect the reading of our Bible, which feeds our souls, than the eating of food, which feeds our bodies. The Bible is the Book for all nations and it is our duty to place it in the hands of all people everywhere. Let us cherish its blessed truths and share them with others.

- SUNDAY, March 20** Rev. and Mrs. W. W. Simpson, Philadelphia, Mississippi, evangelism among Indians, Pauline Cammack, Santa Fe, New Mexico, educational evangelism among Indians
John 5:33-39
- MONDAY, March 21** Christine Garnett, Consolacion del Sur, Dr. and Mrs. M. R. Vivanco, Havana, Cuba, educational evangelism, Samuel R. Daniel R. Robinson, Margaret Fund students; W.M.U. Annual Meeting, Kokura, Japan, Mrs. Junko Hara, president
2 Timothy 2:7-15
- TUESDAY, March 22** W.M.U. Annual Meetings, March 22-24: Florida, Daytona Beach; Tennessee, Jackson; Rev. and Mrs. I. Valdivia, Harlingen, Prof. and Mrs. Felix E. Buldain, Waco, Texas, educational evangelism among Mexicans
Psalm 119:9-16
- WEDNESDAY, March 23** *Rev. and Mrs. A. M. Sams, Itzaingo, Rev. and Mrs. L. C. Quarles, Rev. and Mrs. M. S. Blair, Buenos Aires, Argentina, educational evangelism, Martin Blair, Margaret Fund student
Psalm 119:33-40
- THURSDAY, March 24** Dr. and Mrs. D. F. Stamps, Yangchow, Dr. and *Mrs. G. W. Strother, Shanghai, China, educational evangelism, G. Wallace, Joyce C. Strother, Margaret Fund students
Psalm 119:97-104
- FRIDAY, March 25** Rev. and Mrs. Abraham Wright, Benld, Illinois, evangelism among foreigners, Mr. H. H. Perry, Jeanerette, Louisiana, evangelism among French
John 14:15-24

REFLECTIONS . . . Continued from page 1

soul would still be there, I would still be me, wouldn't I? Wouldn't I?

"But I have been brought up as a person possessing white hands. I live in the South, where Negro maids have looked after me and Negro cooks have prepared my food, and Negro waiters have waited on me in restaurants, and have stepped back to let me enter a door and have bowed and called me 'Missus.' It should be no other way, should it? Should it?"

"In the middle of my conflict I remembered Matthew 25:40—'And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"Jesus' spirit if accepted by us subdues all our faculties including those which enable us to rationalize as to the inferiority of the Negro. It is our responsibility to realize that 'the greatest of these is love.'"

"Jesus taught principles and not rules because rules are not standardized in cultures but principles are everlasting and true. Is it not best to place this principle of love first? If Jesus' principles are lived thoroughly all races will have economic, civil, and moral freedom."

"There must be a solution, someday, somehow. Then the answer came—'Not a burning cross but one to be borne.' The peace and love of Christ fill my heart."

Are these honest reflections?

There are others—so many. A whispered campaign against a Jewish family that wounds and scars: a clean-cut, well-dressed young man, pride of some mother's heart, sleeping in drunken stupor on a bench, another slumped against the wall: what do these reflect of Christian America? A child fought over in divorce court, torn between mother and father: a boy killing aunt and uncle explaining he read the comics and wild West stories and went to the movies everyday: what do these reflect of the neglect of Christian women who know a power that transforms and changes? Look in your own mirror—what do you see? A woman living for Christ completely, courageously, convincingly? Reflections can be beautiful—or frightening.

- SATURDAY, March 26** Mr. and Mrs. Stockwell B. Sears, Tsingtao, Rev. and Mrs. O. J. Quick, Kweilin, Rev. and Mrs. Rex Rav, Kwangtung, China, evangelism, Daniel, Lois Ray, Margaret Fund students
1 John 2:1-5
- SUNDAY, March 27** Home and Foreign Missions Day in Sunday School and Offering; Dr. and Mrs. H. H. Muirhead, Mrs. J. E. Davis, Mrs. J. H. Benson, Mexico, Emeritus
Acts 8:1-8
- MONDAY, March 28** Rev. and Mrs. John A. Parker, Talca, evangelism, S. Roberta Ryan, *Dr. and Mrs. R. C. Moore, Temuco, Chile, educational evangelism, Robert Moore, Margaret Fund student
Isaiah 52:1-7
- TUESDAY, March 29** W.M.U. Annual Meetings, March 29-31: Mississippi, Jackson; Arkansas, Little Rock; Rev. and Mrs. Alfredo Santos, Devine, Rev. and Mrs. Samuel Alonso, Alamo, Estefana Trejo, San Antonio, Texas, educational evangelism among Mexicans
Acts 4:23-31
- WEDNESDAY, March 30** Eva Sanders, Ire, Amanda Tinkle, Shaki, Ruth Kersey, Ogbomoshu, Nigeria, medical evangelism
Acts 2:37-41
- THURSDAY, March 31** Illinois Annual Meeting, March 31-April 1, West Frankfort; Rev. and Mrs. D. M. Regalado, Rio Grande City, Rev. and Mrs. Frank Ramirez, Edinburg, Rev. and Mrs. A. Ortiz, Hondo, Texas, evangelism among Mexicans
Acts 18:24-28

MY IMPRESSIONS

by Irene Cheng Ma

Mrs. Irene Cheng Ma came to the States this year as the guest of Virginia W. M. U. for special duty in W. M. U. work. As a part of this program of study she is enrolled in the Training School this session. Mrs. F. Y. O. Ling, the executive secretary of China Baptist Woman's Missionary Union, says of Mrs. Ma: "She has been in the administrative and editorial staff of C. B. W. M. U. since 1931. She has come to just about be the hub of our W. M. U. wheels as she has helped at so many points and from so many angles in work on the field and in the office. We believe that in personality, devotion to her work, and in her high purpose of service few are her equal."

With this introduction to our splendid Chinese co-worker, you will read with interest the following article written by Mrs. Ma a few weeks after taking up residence with us.

THE NIGHT before I disembarked at San Francisco I could hardly go to sleep because I was too excited. I had been told that the ship would pass the famous Golden Gate Bridge at four o'clock in the morning. If I fell asleep and failed to wake up at the time, I would miss the grand sight. I did fall asleep, but the excitement

ed any other city in the U.S.A. It is hard for me to state my impression of America because I believe that one's impression of a place is made up of manifold aspects that blend together to make the whole and it is sometimes difficult to describe that whole picture. But one thing I can say is that I like the city of Louisville very much, especially the site upon which the W. M. U. Training School is located. I used to live in the cosmopolitan city of Shanghai, which is crowded with people of different nationalities and also with many buildings. Rarely was I able to see the green grass and beautiful trees. How nice it is for me to stay even for a short length of time in a place that is surrounded with natural beauty.

I like the frankness of the American people. Although I have been here for only a short time, yet I can see frankness in the people I meet and contact. You are not only frank but also very hospitable. I am not flattering you; this is what I have learned about you.

made it easy for me to wake up many times before we came to the bridge. On October 5, 1948, at 3:45 a.m., I got up; so I did get to view this bridge in the chilly morning air. Unless you have seen it yourself, you cannot conceive how beautiful it is with all the lights on.

My second stop was Louisville, Kentucky. I have been here for just two months and have not visit-



IRENE CHENG MA

Last of all, I want to tell you what I think about the W. M. U. Training School. Before I came here, I heard several of your Baptist missionaries tell how nice and beautiful the school is. But really I did not believe it with all my heart. We Chinese have a very common saying: "Ur tin tze hsu, yen chan tze sze," which means, "What one hears may be false; what one sees is true." Now I have seen it with my own eyes, and I think the name "House Beautiful" is very appropriate for the school. There are so many good aspects of the Training School that it would be hard to list them all. The thing that impresses me most is not the beautiful building or campus, but the wonderful Christian fellowship. Certainly, experiences at this school will never be forgotten and friendships made will last throughout my whole life.

I am so grateful to the women of the Virginia W. M. U. for giving me the chance to come over here to see the beauty of God's handiwork. It reminds me of the verse in which the Psalmist said, "O worship the Lord in the beauty of his holiness." In quietness and in beauty, I will have my close communion with God. I will be more willing to give myself for his service and to obey his commandments.

IT WAS SAID of old of the men of Issachar that they had understanding of the time, to know what Israel ought to do." We who would be like them in our troubled time could do well to read thoughtfully and prayerfully two recent biographies.

THE STORY OF JOHN HOPE

by Torrence MacMillan, \$5.00

The life of John Hope moved across the whole period of transition of the American Negro from slavery to the present. One of the tragedies of our time, a

man in the making. We follow him as teacher, administrator, builder of a college and its men, to the last richly detailed pictures of the preacher in the army camps of France and the world missionary leader, speaking at the Jerusalem Conference words that transcended racial barriers.

One note is missing. The writer either did not know or failed to value properly the supreme motive of John Hope's life. This was a love for and knowledge of Jesus Christ that glowed in his heart like an incandescent flame. He could quietly but vividly make Jesus a living, present reality in chapel, classroom, interracial conference, crowded auditorium, or across his desk to one confused, wayward boy. In spite of this lack, this is a story to inspire and challenge young and old.

A MAN CALLED WHITE by White Viking, \$3.75

Walter White, who tells his own story is a younger man, but with his roots in the same Georgia soil that bore John Hope. He has invested his life in channels of political and social action rather than Christian action, but the same pressures that drove John Hope to a close and intimate walk with God, have driven the younger man along his chosen path.

As a boy of thirteen, Walter White watched with his devout Christian father through the fearful night of

the 1906 Atlanta race riot, guns in hands, their eyes still filled with the horrors they had seen along the streets that afternoon. That night there was born in the boy's heart a passionate desire to crusade against this deadly evil of race hatred. That dedication was renewed years later as he and his brother watched by the bedside of that beloved father, slowly dying in a dirty, vermin-infested ward of Atlanta's only hospital for Negroes, a neglected, segregated section of its great tax-supported municipal institution. Though amply able to pay for the best medical care, they were helpless to provide it, being Negroes.

More than the story of one man's colorful life, this is the story of the small beginnings, painful struggle, little known policies and achievements of the National Association for the Advancement of Colored People, commonly known as the NAACP. Here are hundreds of incidents that illuminate the history of our time: exciting, sometimes dangerous adventures in search of truth and justice; and glimpses of human misery and heroism behind the headlines. In and out of the story move familiar figures, names that made the news of the past half century.

This is not the whole story. The fight against lynching, for instance, cannot be fully known until others add vital history not included here. But here is the basic story of the struggle of the Negro in our time to become an articulate part of American life. Believing passionately in democracy, Walter White has used to the hilt the ancient American rights of protest, petition and appeal to the courts of the land and the forum of public opinion. This is that story, modestly and honestly told.



Dr. Florence Read, president of Spelman College for Women, catches John Hope signing University system papers.

and by product of our twisted and confused racial situation, is that such a man lived in our midst, of our very household of faith, and Southern Baptists never knew him.

This is the story of a great and noble life, set against a remarkable family background which was dramatically marked by southern custom and tradition. From boyhood in Augusta, Georgia, through Brown University, to become the first Negro President of Morehouse College, Atlanta, we see the

Our W. M. U. TRAINING SCHOOL

*Look where
your money goes*

to Home Missions

TO GOOD WILL CENTERS

buildings, salaries, expenses

**TO MISSIONARIES, FIELD
WORKERS, STUDENT SUMMER
WORKERS, MARGARET FUND**

FOR CHURCH BUILDINGS
in Panama, Costa Rica, the West;
for Mexicans, Indians and French

**FOR MISSIONARY LITERATURE
AND FOR VISUAL EDUCATION**

TO NEGRO MISSIONARIES, CENTERS, INSTITUTES

TO EVANGELISM—LANGUAGE AND MINORITY GROUPS

Indians, French, Spanish-speaking, Mexicans,
Italians, Chinese, Japanese, Jews, Migrants

YOU

*have a part
in all this
as you give
generously
through
your*

Annie Armstrong

OBSERVE THE WEEK OF PRAYER FOR HOME MISSIONS

