ROYAL SERVICE

FEBRUARY 1950

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ON OUR DOORSTEP

BY ALMA HUNT

O you have normal vision? By "normal" I mean are you both farsighted and nearsighted—so farsighted that your vision encompasses the whole world and yet so nearsighted that you see and feel the pulse beat of lost Americans? If we are to support an enlarged work abroad we must strengthen the home base.

The mandate to all Christian people is still "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." In giving this command Jesus challenged us to a world conquest in his name. He does not commission us to teach "other" nations but rather to teach "all" nations. So Jesus expects normal vision that we may look upon the far fields and the near and teach and baptize all including those on our own doorsteps.

The past year has given me several opportunities to see our home missionaries at work. Recently when I was in El Paso I visited our Chinene Mission. There Miss Mary Etheridge and Miss Nina Gillespie live, conduct a kindergarten, visit, and carry the name of Jesus to the people of foreign parentage who live in this border city in Texas.

Several months ago I saw some of our mission work on the river front in New Organs with Miss Gladys Keith as my guide. Later I traveled through parts of Louisiana where thousands of French speaking people are await-

Playing at the kindergarten in El Paso little children learn to love Jesus. Their songs about him carry the gaspel into their homes.

ing the gospel message.

I came back to Birmingham and visited the home mission work in my own city. Here two home missionaries, Miss Martha Knox and Miss Virginia Thompson, are operating a Good Will Center, working with Dr. and Mrs. Frank DiMaggio among our Italian people.

These are but scattered examples of the work of the Home Mission Board. On our doorstep are people of many other language groups and races. Some of these groups are small but their needs are as great as the needs of those who make up the larger groups within our territory like the Indians, the Negroes, and the Spanish speaking people. We would not be unmindful of the needs of Anglo-Saxons.

Mexicans, and others who migrate from place to place following the crops or of people who live in slum areas of our cities or in unchurched suburban or rural areas. All of these are our charges and are ministered to by our home mission program.

Would that all of you could see some of our home missionaries at work! Would that you could hear the testimonies of those who have found Jesus through these missionaries! You would be thrilled as I have been at seeing the progress which has been made in winning the homeland to Christ. At the same time your heart would ache as mine does at the needs yet not met and the opportunities yet not seized.

As the time approaches for our Week of Prayer for Home Missions let us pray that our eyes may be opened to our opportunities and that our hearts may respond and stir us to action.

We must recognize that there are no short cuts to Christianizing our homeland. If we really want to give the redeeming message of Jesus to all mankind, if we are sincere in our desire to make America Christian, we cannot overlook those on our doorstep—our very neighbors. What an opportunity we have before us to make February twenty-seventh to March third a week of carnest soul-eserching and fervent praying. If we do this we will give and go to win for Christ people on our doorstep.

NOW...as never before

by J. B. LAWRENCE, Executive Secretary-Treasurer,
Southern Baptist Home Mission Board, Atlanta

ALL through the years Woman's Missionary Union has been a staunch supporter of our Home Mission work. We cannot find words sufficiently strong with which to express our gratitude for the service rendered.

The Annie Arnstrong Offering in March, 1949, amounted to a total of \$669.941.19. This is the largest amount W.M.U. has so far given in any Annie Armstrong Offering. Not only do we thank the women for the money they have given, but we deeply appreciate the spirit of co-operation which they have shown, the literature which they have distributed, and the prayers which have ascended to our Father's throne for the success and progress of mission work in the homeland.

There has never been a time in our history when we needed the prayers and support of Baptist women as now. The Southern Baptist Convention in the past few years has added twenty per cent to the work of the Board. Our field of operation now extends from the Atlantic to the Pacific, taking in Kansas, Oregon, Washington and Alaska. In this field there are about seventy million people, thirty-live million of whom are unchurched. This gives to the Home Mission Board a larger task than it has ever had before and will call for additional missionaries and additional resources.

The Home Mission Board has now the administrative organization needed to carry on a greatly enlarged program. One hundred, or more, additional missionaries could be appointed and directed without a single dollar added to administrative expense. The committees now functioning could care for these additional workers with no additional expense, except the salary of the missionary and the necessary equipment for the field.

One hundred additional missionaries are needed now. The field workers of the Board serving in the respective areas have made careful surveys of the needs and opportunities. Sites for mission buildings have been located. Underprivileged areas have been mapped. Studies have been made to determine whether or not such efforts will overlap the mission work of other groups or organizations.

NOW, while the Southern Baptist Convention during the past few years has added new territory and enlarged missionary responsibility to the work of the Board, it has reduced the allocation of the Board in the past three years, from 231/3% of the total Cooperative Program receipts, to 16.5% of the first four million received, and 16.4% of the receipts above four million dollars. This means, on a basis

of \$6,000,000 received by the Executive Committee, that the Home Mission Board will receive from the Cooperative Program a little over \$400,000 a year less than it would have received if no reduction in percentage had been made. The result is that the work of our Board is practically pegged at the present level.

Money is now lacking to fill sixty-three vacancies in mission centers on present Home Mission fields. Locations for 151 new missions have been surveyed and approved by the Department of Direct Missions, but none of these can be entered on the present resources.

THE Home Mission Board is unable, on its present income from the Cooperative Program, to carry on its mission work without the Annie Armstrong Ollering. This offering is our only hope of continuing our work on the present level and enlarging it to meet present and crying needs.

We sincerely pray that every member of Woman's Missionary Union will seriously consider the great task of winning the homeland for Christ, and will under God make a sacrificial gift in the Annie Armstrong Offering.

+ MORE CROSSES . . . by Nellie Webb Gillenicaters

TONE crosses, gray with the years since World War 1, are not enough. Another generation experiences the sorrows that brought about St. Avold. Hamm, Foy, Neuville, Henri Chappell, Margratten and other belds of white crosses covering the vast countryside of loreign soil. Since Memorial Day 1917, many lamilies have transferred the last remains of their beloved to lamily hurial places in the states. Others of the fallen still lie in minamed graves to await the restriction. All these gave their last omice of devotion to the cause of freedom for themselves and their fellowman.

What are we doing with this blood bought freedom? How long can the citizens of the most tayored nation on earth continue to plunge madly into all manner of pursons offering temporal profit and passing pleasure? A trail of sorrow and bloodshed formed the foundation of our great democracy and even in this century of modern achievements, these must be recalled to perpetuate the standards so essential to a God-loving people. Eternal "liberty and justice for all" is the freedom purchased by One who died on a wooden cross centuries ago. Today, Christ is knocking at the door of our nation, asking that from these open doors will go gifts of loving kindness to satisfy the world honger for temporal and spiritual bread. Let the alert signal be flashed to all Christians. These open doors of opportunity must be entered now lest the message of peace and righteousness be so long delayed that heavier crosses are thrust upon the young shoulders of coming generations.

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

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COVER—Indian Reservation. Laguna Pueblo by Harold M. Lambert. In many pueblos in New Mexico and Arizona, Indians walk in darkness. No matter how bright the sun, their souls grope for the message of salvation. When will you give them their turn to know Christ, the Light of the world? Our Annie Armstrong Offering will help.

Baptists in Interracia rogress

by Hugh A. Brimm

OU and I have witnessed during the last ten years, a decade of progress and improvement in interracial understanding and co-operation never before achieved by any people in the history of civilization—and it has taken place, for the most part, within the southern regions.

New health facilities, better schools, improved recreational facilities, more and better job opportunities, the freedom to vote and to serve on juries, the employment of Negro policemen, the appointment and election of Negroes to places of public responsibility are but a few of the significant achievements of America's largest minority group—its Negro citizens.

You may well ask the question. How have these things come about?" The answer is not difficult. Much progress has come through court decisions in lawsuits the Negro has been utilizing legal devices to make his gains. Again, these changes have been the result of the insistence of organized labor that equal pay be given for equal work and that there be no discrimination against a laboring man because of his color.

Organized agencies such as The Southern Regional Council, Urban League, Anti-Defamation League, the Social Service Commission of the Southern Baptist Convention, and the National Association for the Advancement of Colored People have had a decisive influence on the progress achieved thus far.

"What about the churches?" "Are they doing anything?" Yes, officially and unofficially the impact and influence of Christianity is being felt. Many members of the above named organizations are Christians motivated by the dynamics of the teachings of Jesus.

De. Hugh A. Brimm is the executive secretary-treasurer of the Social Service Commission of our Southern Baptist Convention. A popular spenker and conference leader, from his officer 2825 Lexington Road, Louisville, Kentucky, he sends out the hulletin, Light.

On the other hand, there are definite projects within our churches and church related institutions which point toward progress in this very vital area.

Will you spend the next few moments thinking with me about some specific projects? First I want to urge that if you are interested in doing something in a positive and constructive way you work with one or more of the organized groups listed above.

For a number of years now, in Texas, there have been state-wide Evangelistic Conferences in which pastors, laymen and daywomen have participated. These conferences have included members of the minority groups of that scate. Negroes, Mexican Americans and Japanese Americans. They have come without being segregated in any manner and have taken their part on the programs and in the discussions.

The Baptist women in Missouri in recent months made plans to work in closer co-operation and lellowship with Negro-Baptist women. It was the writer's privilege to participate in two of these "grass roots" meetings. The harmony and unity of thought and action in these was remarkable.

At the Immanuel Baptist Church, Tulsa. Oklahoma, it was the writer's privilege to direct a week of activity called Studies in Applied Christianity. One evening was given to the "Christian approach to Race Relations." There were thirty or forty Negroes present for the discussion. They made a valuable contribution to the program.

Two days later about twenty-five men and women of Immanuel Church made a tour of the Negro community in North

burned out" during the devastating riot of 1921. They visited a school, a hospital and the Mount Zion Baptist Church. At each stop the

members of the group were given facts and figures from surveys that showed the areas of need.

That evening at the I m manuel Church there was opportunity for expression and one of the finest testimonies was given by the Chairman of the Board of Deacons.
"I have been in

North Tulsa many times on business," he said, "but today was the first time I ever really saw the needs of the people who live there."

In the Spring of 1948 the University Baptist Church, Austin, Texas, and the General Baptist Convention of Texas jointly sponsored a Christian Conference on Human Rights. The writer shared the lecture program with Dr. George Kelsey, a brilliant young Negro Christian leader. All of the sessions, morning and evening, were open to all groups without any segregation or limitation of fellowship.

Four Southern Baptist churches now have Negro members in good standing and full fellowship. Two of these are in communities in which there are but one or two Negro families. A fifth church recently voted to receive any person, regardless of race or color, into its membership upon the proper presentation of themselves for membership.

These cases should not appear so unusual in view of the fact that a hundred years ago many of our Baptist churches had a larger Negro membership than white

One of the significant meetings, held at Ridgecrest Baptist Assembly last summer was the Conference on Christian Living.



Toge Fujihara for Monkmeyer

Mrs. Mitsu Fujihira, Japanese American and Mrs. Ann Messenger were in the same office before they were married. Now with Baby Kay and son Alan they talk over the probtems of formulas and child care instead of typing and filing

It was sponsored by the Social Service Commission of the Southern Baptist Convention. Answering the call to the conference came fifteen members of the Commission, five sociology teachers from Baptist colleges, pastors, laymen and laywomen bringing the total to about 60 participants. These represented most of the states within our convention territory.

Dr Gordon Blackwell of the University of North Carolina and Dr. Benjamin Mays, president of Morehouse College, Atlanta, Georgia, took part in the workshop sessions as consultants. Their outstanding contributions did much to stimulate thought and discussion during the three day conference.

The most widely expressed conviction of the workshop group was that the first "next step" for Southern Baptists in this area is an intensive, intelligent analysis of the whole problem divorcing facts from fears to face fairly the ethical implication of Christian principles and objectives which are involved.

The Commission's secretary was requested to prepare study outlines for such courses to be conducted in local churches, pastors' conferences, summer assemblies, and so on. It was felt that the other agencies would give their co-operation and sup-

port to the undertaking especially in view of the limitations of the "one-man" staff of the Commission.

The suggestions as to other steps in Race Relations expressed in the Ridgecress meeting follow:

I. FOR THE INDIVIDUAL CHRIS-TIAN:

- (1) Avoid jokes that belittle members of minority groups and perpetuate stereo-
- (2) Use the proper title of "Mr." or "Mrs." when addressing Negroes, Mexicans, Niscis*, etc.
- (3) Cultivate the acquaintance of several representatives of the minority groups in the community and get to know them on an informal, friendly basis.
- (4) Participate in organizations that work for advancement and better understanding between vaces such as Criban League. National Association for the Advancement of Colored People Southern Regional Council and Josal interfacial commuters.
- (5) Accept individuals on the basis of their ability and as persons not on the basis of their color or class.

2. FOR LOCAL CHURCHES:

Chames Accorden

- (1) Conduct study courses for each age level in the church on Rare Relations, Such courses should include a careful study of Scientific facts. Christian principles for ethical behavior together with practical steps toward better understanding.
- (2) Conduct a Community Audit or Self-Sur

- vey. This should be slone by a hi-racial committee with a view to determining the good and had points in health, recreation, education, participation in government and community life, housing, employment opportunities, together with moral and spiritual improvement.
- (3) Exchange pulpits on Race Relations Sunday with offiniters from the minority group churches.
- (4) Exchange choirs from time to time.
- (5) Invite the minority group leaders to address organizations and church groups on topics other than race relations.
- (6) Observe Brotherhood Week with special emphasis on immediate community needs.
- (7) Plan for intergroup work and worship projects for soung people such as painting a church, repairing pews cleaning off a cemeters, etc.
- (8) Urge members to volunteer for social and religious work in the missions that are located in atmorats group areas.
- (9) Provide courses to train their leaders for Variation Bible Schools, Every Member Cowass, Census etc.
- (10) Joseph all Baptist churches to participate in simultaneous revival plans
- (11) Locorrage joint ministerial conferences, (12) Devise community demonstration projects
- (12) Devise commutative demonstration projects where possible to employ these sugges trons

Yes, Southern Baptists are on the march for social justice and human rights. A new day is dawning over the South, the Nation and the World, and that day must have the Light of Christ. Are you sharing that light in every relationship of dioly hile?

"Here Comes the Bride" by Louise Medling

A hush fell over the crowd in the new First Baptist Church of Tokyo on that Thursday alternoon in late summer. The bride, Lois Linnenkohl, lovely in the beautiful Japanese silk-satin wedding gown made by her own hands, was being married to Charles Lloyd Whaley.

Ten years before, when Loss surrendered to God's call to go as a missionary, she had thought she would probably never meet anyone with a matching call. So she had sacrificed the dream that every girl holds dear of someday marrying and

having a home of her own. Lois set her lace stedfastly toward completing the preparation that she would need to fit her for the work God had called her to do. Deep in her heart was a peace and a joy and an assurance that her every need would be supplied.

Lois and Charles met in college. In Charles' own words, "I've loved her forever! When I answered God's call and went to college, I found that God was true to his every promise. In the same way he fullilled his promises as I went



LOIS TONNENKOBE, WHALEY

wife. We feel that God has brought us together that we may be a blessing to mankind."

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Lois came to Japan late in December, 1918. For three months before sailing, due to a prolonged shipping strike, she was at her home in Dearing, Georgia. She wanted to see Charles who was then on his church field at Fredericksburg, Virginia, but could not lest the call to the ship come and she not be ready to leave for the West Coast in time to get on board. Charles, wanting to see Lois before she sailed, could not leave his post as pastor to make the long trip to Georgia. When it seemed that the strike would go on indefinitely, tentative plans were made to be together for Christmas. But the call time from the ship about two weeks belote Christmas, and one hour later Lois had boarded the train in order to reach the Coast in time to make her boat.

A casual onlooker on that Thursday alternoon might not realize the difficulties under which a bride makes her plans in a foreign land. Lois had fashioned by her own hands the lovely formal taffetas in pastels worn by Maid of Honor, Miss Juncko Yuya, Junior Bridesmaid, Sarah Ellen Bozier, and Flower Girl, Adelia Ann Dozier, as well as her own beautiful Japanese silk-satin wedding gown.

It was not exactly easy, either, to know that thousands of miles of ocean separated the two. Lois was not the only one who breathed a genuine sigh of relief when the President Cleveland, bearing Charles, had docked safely in Yokohama.

Romance is not impossible among missionaries and we thought the Valentine month was a fitting one to tell about this wedding in Japan

> After he did come, there were other difficulties. For instance, from the standpoint of missions, our missionary force in Japan is far too small. But for a prospective bride and groom, it seemed far too many! There just wasn't any time or place to have a word alone together! One evening. Lois and Charles boarded the streetcar and started on their way to visit Mr. and Mrs. George Hays in Tamagawa. Alighting from the streetcar, they decided to take the short cut using the path through the rice paddies. Right in the middle, Charles stopped. "At last I have you to myself!" But not sol Scarcely had the words been said when voices of people walking on the streetcar tracks at the top of the fill could be heard. "What a crowded country," Charles continued, "can't even get a minute alone with your girl in the middle of a rice paddy."

The place to have the wedding was another problem. At first there was no place, and then there were three. Besides the new church completed in Tamagawa and the one in Utenji, one of the Chaplains graciously offered the facilities of the Chapel Center in Tokyo for the occa-

But in the end the plans had all been completed, and the wedding had gone forward with never a hitch! Mr. Hays married them and Mrs. Hays sang "I Love You Truly" in English and "Saviour Like a Shepherd Lead Us" in Japanese, Mrs. Sherer played the organ. Master Bobby Sherer carried the matching rings on a white satin pillow. The Rev. Bill Hinchman was best man, and Mr. Kunihiro Watanabe was groomsman. Rev. William Medling spoke briefly in Japanese before the ceremony for the benefit of the Japanese guests present, explaining the meaning of the Christian wedding. Mr. Saburo Nakamura led the dedicatory prayer.

Immediately following the ceremony, the Rev. and Mrs. E. B. Dozier gave a reception to the newlyweds and their guests in the garden of their home in Tokyo.



Reported by Virginia Wingo

Mrs. Dewey Moore of Italy and Mrs. Johannes Norgaard of Denmark plan together after tea on the terrace of Hotel Belvoir

European Baptist Women's Union

MITZERLAND, scene of many international assemblies, was the choice for the first meeting of the European Baptist Women's Union, September 6-8, 1949. There were fewer than 20 official delegates; yet twelve countries of Europe-Austria, Denmark, England, France, Finland, Germany, Holland, Italy, Norway, Spain, Sweden and Switzerland-were represented by women actually at work in them now. Former missionaries to Romania and Yugoslavia spoke for those countries. As if to give Europe a sisterly greeting, two other continents were indirectly represented: Africa, by missionaries formerly of Nigeria but now in Europe, and North America, by a secretary from Portsmouth, Virginia, in the American Embassy at Rome.

The meetings were held in Ruschlikon, near Zurich, either at the Hotel Belvoir, overlooking beautiful Lake Zurich, or at the new European Baptist Seminary. The formal opening of the Seminary, September 5 and 6 was the occasion for the early arrival of all the delegates. On Sunday all attended services at Salein Baptist Church, Zurich, were given a hearty welcome by the pastor, Rev. E. Pfister, and had the privilege of hearing Dr. W. O. Lewis, secretary of the Baptist World Alliance, preach. The rest of the day and all of Monday were spent attending various events of the Seminary opening.

Promptly at nine, Tuesday morning, Mrs. Marie Norgaard, president, opened the sessions of the European Baptist Women's Union. Wife of Dr. Johannes Norgaard, president of the Baptist Seminary, Copenhagen, Mrs. Norgaard is the leader of Denmark's women's organizations. Announcing the lynnn, 'Work for the Night is Coming," she said that it is the favorite of Polish Baptists, who sing it at every service because of their deep consciousness of present conditions which require that they must not delay in their task for Christ.

The Conference theme, "Go . . . Tell . . . He goeth before you," Matthew 28:7, was presented by Mrs. George Sadler.

Greetings were read from Mrs. George R. Martin, Mrs. E. A. Bell, representing women of the Northern Baptist Convention, and Mrs. George P. Gilmour, of the Canadian Baptist Convention. Mrs. Norgaard expressed warm appreciation of "the generous help and lovingkindness of Southern Baptist women, who have made it possible for us to be here," and also to Mrs. Dewey Moore, of Italy. Not only had Mrs. Moore worked for months with the executive committee on the plans for the meeting, but also she had the responsibility for countless business details involved in such an international conference.

After greetings from Mrs. Lydia Hablutzel, president of Baptist women's work in Zurich, Mrs. Norgaard introduced Miss Gina Bassi, president of the Italian Baptist Woman's Missionary Union and secretary of the European Baptist Women's Union. Before calling the roll of delegates, Miss Bassi told how the song "When the Roll Is Called Up Yonder, I'll Be Thered' was sung by young American soldiers in Florence during the particularly difficult war days, and how Italian Baptists loved it. She added, "The roll is not now for rest and triumph. It is for service, and also for love, and fellowship and joy in Christ." National women's leaders from eleven nations and an American missionary to Spain responded to the roll call.

Not on the official program was the next

item, but it was the most touching incident of the entire meeting. Mrs. Meister native of Switzerland and wife of a Baptist pastor in Berlin Dahlem, Germany, presented to Mrs. Sadler, for the new Seminary, a beautiful lace tablecover, the workmanship of women in Schuceberg, Erzegebinge, Germany, Russian Zone, in gratitude for the relief work done by Americans. She said, "Befund this needlework stand all the women and children who have received help. It is a grateful appreciation for the children's feeding, instituted by the relief work of the Baptists in the United States of America. In Schneeherg daily more than four bundred children receive a warm meal. This territory

has always been a very poor one. Women and children, from four years of age upwards, do fine needlework and carving at home in order to carn the daily bread for the family. With the small rations of these present days, this is now essential. Who has not seen their misery cannot imagine its greatness. This table-cover will remind you of the relief you have granted to the women and children in hard times, and of how your gifts have kept many of them from sickness. Behind this needlework there stand all these who have re-

ceived help through the sacrifices of love from brothers and sisters of their own faith."

For those who had not been at the previous London meeting, the brief history which Mrs. Norgaard gave of the organization in August, 1948, of the European Baptist Women's Union was particularly interesting. She stressed the fact that membership involves no financial obligation, since it is impossible to bring money out of several European countries, but that fellowship, inspiration, and work together as Baptist women, part of the Baptist World Alliance, are the aims.

Reports of Baptist woman's work in Austria, Denmark, England, and Finland,



In national costumes: (left to right) Finland, Miss Schulman and Miss Tuuf; Italy, Miss Bassi; Denmark, Mrs. Norgaard; Norway, Mrs. Proymer; Spain, our missionary Mrs. Jennings; Yugoslavia, Mrs. John Allen Moore, previously missionary to that country

were given Tuesday morning.

Tuesday afternoon was devoted to sightseeing of a special type. Churches associated with the ministry of Zwingli, great Swiss Reformation leader, were visited, and places made memorable by the persecution and martyrdom of Swiss Baptists, who went far beyond Zwingli in their insistence on New Testament principles.

The night sessions, held at the seminary chapel, attracted numbers of students and other visitors. Dr. Johannes Norgaard, speaking Tuesday evening on the Reality

of Christianity, summed up his message with a call to personal consecration. "This great reality comes to you. You do not fly up and take it but it comes to you, if you will just humbly, like a child, receive it." As if to continue that thought Miss Margaretha Schulman sang a beautiful song of her native Finland, "I Wish to Stand Near Jesus and Grow in Likeness to Him," and a familiar American hymn, "He Lives."

Wednesday morning there were numbers of visitors from nearby towns. Some of these Swiss Baptist women had taken 6:30 a.m. trains in order to participate in the Conference. Sentence prayers in French, German, Swedish, Swiss, Finnish and Italian reminded us that English was the native language of only a few of those present, though practically all spoke it and it was the official language of the Conference. The morning was given to reports from Baptist women's work in Germany, Holland, France, Italy, Norway, Sweden, Switzerland, and Spain. Spain was represented by our young missionary, Mrs. George Jennings, since no national could leave Spain for the meeting. A letter was read from Miss Maria Jose Pires don Santos, saying that Portuguese Baptist women hope to organize a national union. Mrs. John Allen Moore, of the European Seminary faculty, and Mrs. Roy Starmer, of the Italian Baptist Mission, former missionaries to Yugoslavia and Rumania respectively, gave brief resumes of women's work in those lands

Since all the delegates were cager to know more about the work of Baptists, and particularly of Baptist women in Swirzerland, Wednesday afternoon's meeting at Salem church, Zurich, was a very special event. Other welcomes were given by the Swiss women, among them a representative of the deaconesses. These Baptist young women who devote their full time to Christian service form distinctive groups in several European countries. Of the twenty-four in training at Zurich, four teen have already completed a nurse's course, and ten are probationers. All wore dark blue uniforms and small, white caps, neatly tied under their chins. The dozen deaconesses present sang two special songs After refreshments and a social hour, a visit was made to an Old Folks' Home supported by Swiss Baptists and staffed by deaconesses. Then all were given bars of delicious Swiss candy as souvenirs.

That night's session opened with "The Holy City" sung in Swedish by Miss Schulman. Dr. Sadler spoke on the challenge to all to follow God's call, wherever it might lead.

At the closing session, Thursday morning, the European women were eager to hear a report of Woman's Missionary Union work in the Southern Baptist Convention, so Virginia Wingo, who had recently left the United States, spoke briefly on that subject. The final two hours were given to general discussion of Baptist work in Europe and of plans for the future of the Women's Union. Speaking of the value of international meetings, Mrs. Norgaard said that the Baptist World Congress in Copenhagen two years ago immeasurably helped Denmark's Baptists. When she remarked that only in recent years has it been possible for a Baptist to teach in Danish public schools, the Norwegian delegate added that even now only members of the state church can be public school teachers in Norway

There was discussion of relief needs and of need for literature before Mrs. Norgaard, in a few well-chosen remarks, again reminded the group of its purpose and reemphasized its function as one section of the great Baptist World Alliance. Prayer in several languages and the singing of the hymns, "Fight the Good Fight" and "God Be With You Till We Meet Again" closed the meeting

MRT

In your Missionary Round Table follow the theme of your mission plufferal by discussing such foods as Gloss House of Preputice by Dorothy W. Baruch Brothers Under The Skin by Carry McWilliams, Wetturk, by Claud Carner, Dr. George Washington Carner by Shirley Graham and George D. Lipscomb. (See your M.R. T. Book list from your State W.M.U. office.)



RUTH O'DELL

In the window of a souvenir shop in Havana there is a sign which says: "We would like to C-U-B-A customer of outs." Over the doorway of the Training School in Louisville the secretary of the Home Mission Board did not hang a sign saying: 'We would like to GC-B-A missionary of outs' How, then, did I become a recruit for It on emissions?

My call to service in this neighboring field was a natural outcome of stimuhis and response, of cause and effect, of encumstance and consequence. The forces of the Spirit worked so gradually and quietly that I was not altogether aware of the direction they were taking. I did feel that the Commander in Chief was on my side and that's all that mattered from day to day. Some of life's highesthurdles were set on the track which led me to the doorway of the Training School, Somehow, with the help of true friends who also refused to be discouraged, I managed to land on my feet each time. Already I can see how these experiences we're necessary to equip me for a more joyous assignment.

Upon entering the Training School the compelling urge within me was to learn of Christ so I was teachable. How blessed are those at the Training School, the Seminary, and the School of

C-U-B-A Recruit for Missions

by Ruth O'Dell, class of '49

Church Music who stimulate by precept and example! How could a thinking person be exposed to the missionary message of the Bible, the surge of noble impulse in spiritual music and literature, the urgency of assuming responsibility in today's world and not respond willingly and joyfully? For the rest of my days I shall sing praises for all faculty and students who, in classroom and corridor, across the office desk, and behind the putpit. taught me of the Lord. My inevitable response was dedication to a piece of work in his name.

Where and what was this work to be? I held strong inclinations toward general church work, a ministry of music, or leadership in missignary organizations for our young people. A series of opportunities to make such choice brought a negative reply to the question. The causes which I thought would result in sat islactory decision brought instead confusion. Someone has said that "warfare with queself is grand." Well, I like the peace that comes alterward far better and that peace came and set up a permanent abode when I declared a new dependence upon the leadership of a spiritual, not material, urge. "Surely," you say, "some-

where along the line there was a circumstance or person to fasten your interest on Cuba." Yes, indeed, and it was no ordinary circumstance when the remarkable Mrs. Rose Goodwin Pool returned to her Alma Mater for a visit. Through the

years we had admired her musicianship as we sang her compositions 'See thy daughters rise with blessing," and "Lord, our heritage is golden." Now we came to appreciate her missionaryship as she identified herself with the land and peoples of Cuba. Slowly and patiently Mrs. Pool, along with other missionary-musicians there, has introduced inusic as an expression of worship, a method in education, and an inspiration to dedication. Hymns have been translated and taught. Talents have been developed and consecrated, so that congratulations are in order for this foundation pioneer work. No wonder Mrs. Pool was concerned for its future development. Quietly, yet earnestly she said to me. "Young lady, I hope we hear from you." A few months later she did hear from me as I requested the Home Mission Board to consider me a volunteer for work in Cuba.

Are you disappointed that there is nothing spectacular in this review of influences which led to volunteer service? Can you name something more glorious than what happens when one is continuously exposed to and controlled by the power of divine love? I have proved to inyself (and I hope to you) that I have received knowledge of Him because I asked for it rightly; that I was not permitted entrance through the doorway of decision until I knocked unselfishly: and that I found this opportunity for service because I sought it believingly.

In Union There is Strength

by Susy Whittinghill

THE door of the clinic of Hospital D... opened suddenly and a crowd pushed in, glad to get out of the cold air. The reception hall was rather gloomy and the patients were herded along to the right windows by an efficient officer who was not unkind, but would allow no tricks to be put over on him. His refrain was "take your place in line."

I had gone to have my car blown out. Several patients sat down on what might be called a "mourner's bench" because they felt sorry for themselves.

On one side of me was a Negro woman and when I asked her a question her soft inflection made me inquire if she were from the South. "Yes, from Virginia."

"My mother was from there," I said.

Of course we spoke of hot biscuits, fried chicken and then of our church convictions. Finding that our denominations were the same, we had a silent devotional moment together.

Thinking my number was called for the doctor's office, I left my place, but as I was mistaken, I hurried back only to find my place occupied by a lady. When I asked her to squeeze up a bit on the bench, she asked "Why?"

"Because I am hard of hearing," I answered, "and I may miss my turn." She moved, but not graciously. We began to that together, however. I was told that she was from Paris and her house, goods and family were all lost during World War II, so she had come to the U.S.A. to live with a distant, kin.

We slid into talking French. I said, "You will go back to France, your native land because you must be homesick."

Mrs. Dexter G. Whittinghill is now retired, missionary emeritus, living with her hushand in New York after their thirty-four years of service as fioneer missionaries in Italy

"No," she replied, "much, much is changed and Paris is no longer gay and happy, only the rich can afford to live there. In America there is food, freedom and work for all."

"Oh, but France is still your beloved land and must be a blessed memory. You remember Normandy with its beauty and charm? It is the same in spite of the scars of war. The peasants work, the fields are cultivated, the farmers grow vegetables and fruits, and there is peace and tranquility. Please think of your country as la douce France (Sweet France)."

Then she warmed up to me and told me to guess her Christian name. She said "Cheric" (dearie) as she left for her medical examination. Her seat was taken by a woman from Palestine with a deformed body but a face full of patience and a sweet smile. She declared, "They tell me here that I can never be entirely well, but the interns and nurses are good to me. I feel daily a growing gratitude to be in the United States where we are recognized as God's children also."

As I looked about at the lame, the blind, and heard little children crying from pain or tear, I longed for the Great Healer.

Soon a matron took her place beside me. "You are from Italy," I said.

"Why say you so?" she asked.
"Because Italians have "beautiful eyes
tike yours. Have you a family?"

"Much children," she replied.

"What do you wish them to be when they grow up?"

"American peoples," was her answer.

Later on, getting acquainted with some of the personnel of the hospital, I found that it consisted of a variety of national-

ties—German, Irish, Puerto Ricans, etc., each one considerate and kind and glad to be in this land.

Perhaps through the suffering of many and the understanding and sympathy felt by "America, the Beautiful," we shall some to be truly united.

Thanks for the Boxes

by Sadamoto Kawano

The gift boxes from W.M.U., G.A., R.A., of Southern Baptists came flowing into the very core of our grateful hearts. Blessings and gratitudes which we feel cannot be expressed fully enough, but our heartfelt thankfulness goes directly through the prayerful thanksgiving to our Lord, Jesus Christ.

Last month I distributed them among all teachers and workers of Seinan Gakuin High School, College, Training School, and Seminary, about 200 in all. Besides that all Training School girls and Semi-

nary boys got the most needed clothing and other articles. Food and the like went to the babies of the faculty families and sick teachers.

Most clothings are from ladies and the teachers of our school delighted their wives and daughters with the American suits which cannot be obtained by the small salary of the present day Japan. We must pay one mouth's pay for an overcoat now. Oh! My! So the husbands were really glad to see their wives are glad!!!

I started to write a card to everybody from whom I re-

ceived the gifts but I had to pay y8 per card (Ed.—about 3c). That makes me too poor to keep my six children. So I decided to write this letter of thanks to all dear friends through the magazines.

We are so glad your missionaties are arriving at Japan. We have Dr. and Mrs. Copeland here in Seinan Gakuin. Dr. Copeland will teach in our school, especially teach in the Seminary. Every Sunday he conducts the English service for those who understand English.

The Rev. and Mrs. Moorhead are with us in Fukuoka now and busy with Japanese study, teaching school, and going out preaching almost every night, because he is the only one who owns a car to carry preachers and Seminary students to the preaching points. Ohl Cars are badly needed in the mission fields.

Other new missionaries are in Tokyo now studying Japanese and helping churches.

Our school has about 2,000 students. We want more teachers and missionaries on our campus.

We are very happy to hear the news that some twenty U. S. Baptist preachers are

coming to Japan next spring to preach the gospel of salvation in Tokyo, Kokura and Fukuoka. We are very eager to receive them and work together for two months to get good fruits out of it.

Thank you for the magazines which I enjoy very much. May God bless you.

Yours in Christ, Sadamoto Kawano Seinan Gakuin Fukuoka, Japan

How grateful Professor Kawano is! But how much could even many boxes divided give to all these people? Let's send more. Did you notice that most of these clothes

were evidently for girls and women? Can you find some for boys and men?

You see Professor Kawano's address; here are others in Japan which we have not published before. Ask your post office about mailing regulations before you pack your boxes of good but used clothes and packable foods. Be sure to mark each box: "Gift—No Commercial Value."

Mrs. Toshiko Nakamura Kokura Baptist Church 5 Chome, Furusenba-Machi Kukura, Japan

(Please turn to page 30 for more names)



Professor Sadamoto Kawano is secretary of our Japan Baptist Convention in addition to his teaching at our great school, Seinan Gakum

Its Happening Now

BY MATTIE LEILA WATTS

TREMENDOUS GAINS have been made for Negroes during the past year. Some 700,-000 southern Negroes voted Texas passed an anti-lynching law. In Alabama a law was passed forbidding the wearing of masks. In San Antonio the segregation of white and Negro troops was ended. But Dr. G. James Fleming, a Negro, gave serious warning as he addressed the Virginia Teachers' Association. "We can become concerned about securing the best school buildings for our children . . . can dream that Santa Claus and the government will build our new homes . . . can expect the elimination of the poll tax to core our political ills . . . and the passage of the FEPC laws to keep us employed. . . . But do we accept our responsibilities? Do we as parents support the school program? Do we do anything to keep the homes we have as new as possible? Do we study good government? Are we ready and willing o work?" These are timely questions for of us, no matter what our color.

Sixer 1946 the Philippines, India, Pakistan, Burma, and Ceylon have gained their freedom. Now the United States of Indonesia is to join them. The provisional constitution of this new republic provides Int freedom of religion, and specifically for the right to change one's religion and to preach it. "Everyone has the right to freedom of thought, conscience, and religion. This right also includes freedom to change one's religion or conviction, as well as the freedom, either individually or with others, in public as well as in private lile, to exercise his faith or conviction by teaching, practical application, public worship, by adherence to commandments and precepts, and by rearing children in the faith or conviction of their parents." The preamble states that the document is "founded on the recognition of Divine omnipotence, democracy, nationalism, human dignity and social justice.

SHANGHAI, that great city of China, is no longer a "free city." It was the last of the kind that existed in Europe centuries ago. For one hundred years, foreigners have used the major portion of the city as they liked, never allowing succeeding governments of China to impose their authority upon the entire city. But it is now plain that henceforth the fate of China will determine the fate of Shanghai.

THE COMMENST victory in China is making a profound impact on the Philippines just across the South China Sea. There is a large Chinese population of about 250,000, which has long dominated retail and wholesale outlets through a network of small stores. If a Chinese Communist embassy should open in Manila, it would exert considerable influence on these Chinese because most of them have relatives in South China

Probably for lack of big power support the president of the Philippines has backed up from his bold anti-communist position of fast July and has adopted a middle-ofthe-road course. The predominately Catholic Philippines will probably be among the fast countries of Asia to succumb to communism, but all can see that this new republic is directly in the path of the Red advance.

Debate in the Assembly of the United Nations on the proposal for international izing Jerosalem has been very long and bitter. Good men of many walks of life were presenting various plans for the disposition of this problem, for which there seems to be no entirely just or satisfactory solution. Our prayers should rise regularly for those U. N. delegates who tried to distover the right way. Pray that the issue may yet be settled peaceably.

Dr. Sadler writes "Regardless of the future, the door is now open in Palestine and Syria. Persistent calls for recruits to these countries come to us constantly. Our own missionaries state that Israeli government officials are exceedingly tolerant toward the Christian cause . . . accepting any contribution we may make in the field of education while adopting an attitude of indifference to our distinctly evangelistic program."

Letter-ettes

I Can Trill My "R's" Now

from Marie Sadler Endaly

We entered language school in Medellin (Mede-eyien), Colombia, on August 8. School requires every atom of energy and nerve fiber we have. It is exactly what we need because our year in Mexico showed us we must have the language before trying to work among Spanish-speaking people.

Our hearts yearn to go out and preach, but as Dr. Gill said, "You are there to study." That is all we do. We just camp in a big old Latin house. We rent furniture and linens from the school and have only the barest essentials so we can be fully engrossed in the language study.

I had been trying to trill my r for the three years I've been working amongst Spanish people, but I just could not. But Angust 8, the day we started school here, our names were on the prayer calendar. I told the teachers that I was unable to trill my r. I went home from school and said a word and I was stunned! I had trilled my r. I rushed to the mirrort. It was true! I could trill! Hoyt and I had a season of thanksgiving. I do not know what happened except that God gave me the ability. I feel it came about through the prayers of the women and young people.

Please tell them "thank you" for me. It may sound like a small thing but to me it was the greatest victory I have had in language study. Prayer does change things.

Snow and a New Missionary

from Mrs. Harold Baer

In September we moved to the new home on the property. The buildings are beautiful in their simplicity and this new Indian Center in northern Arizona will soon be one of the beauty spots of Flagstaff. One of the many nice things about the place is that we have a much needed store room where we can sort and store

the clothes that come in. Giving out clothes season is here again. We have had our second snow this year. It is six inches deep on the ground and this morning the thermometer said five above zero. Winters in porthern Arizona are hard.

The new addition to our missionary force is most too young to be of much service but with proper training she should become a real help. She speaks neither Navajo nor English. Her name is Judith Fave Baer, born September 28, 1949.

Along with many other blessings, God has permitted us to see several souls saved. Please pray for these young Christians. Many are first generation Christians with a pagan background and receive no help from their parents. As all missionaries, we are dependent on you.

Summer All the Year Round

from Mr. Fred L. Jones

It is "summer" all the year round here in Panana but when it was summertime for you in the States we were able to conduct four vacation Bible schools with an entollment of 425. I serve two of our churches as pastor. There are, of course, always the conferences with our native workers, planning the work, etc. It has been a joy to see 54 professions of faith in all the work in recent months. Last fall we had a Training Institute for our people on the Atlantic side of the Isthmus. Most of the people work during the day so we had two classes each night for four nights out of the week for ten weeks. About 35 were enrolled in the various classes offered.

In the spare time I have been trying to linish getting a motor faunch ready for work out on Gatun Lake. It was hard, but the reward came with our first trip out to one of the villages two weeks ago. We visited a village on the lake with about 1,000 population with no church except the Catholic. There are about 12 places of this size on the lake where the true message of God's word is not known. We hope to make regular visits out on the lake now. We thank God for the many fine folks we have to work with, and for every sign of development in the work. We covet your continued interest.

Why, Mommy?

As A Child Thinketh So Is He

BY MRS. DOUGLAS HARRIS

4D ADDY, why do brown people have to live in old broken-down houses like these?" Jimmy asked the question as the family drove through a crowded, drab section of a Tennessee city. Startled into a consciousness of his surroundings the father tried to answer his son. A few days later the same little boy said to a playmate, "Get out of my way, you niggah." It was an expression he had never heard in the bome.

Christian parents are faced with the elfect wrong attitudes have on the speech and conduct of their own children. What can they do to offset such influences? First they need to realize that much of their own thinking carries over into the life of the child. They must strive to rid themselves of any prejudices learned in youth, and seek to understand what Christ taught concerning this matter of relationship to other groups. They need to search out ways of applying these principles in life. situations. The older ones in the family will make certain they never use words such as "nigger," "chink," "dago." The little child is a mimic and a repeater of all he hears, good or bad. Parents need to be thoroughly Christian in all dealings with others, regardless of color or station.

In guiding the small child there are some definite things that can be done in a positive approach to this problem of minority groups. Books about the fife and customs of children in other countries help the child to accept those of another color. Your Baptist Book Store provides a variety of books of this kind. World Comrades and Amtiassador Life contain excellent stories about boys and girls on the mission fields. The tiny tot will sit and look at the pictures not only in these magazines, but also in The Commission and Southern Baptist Home Missions. At nap time one day the three year old said. "Muvver, little Japanese girl is just like me." Before climbing into bed he had been looking at Mary Wiley Dozier's book Chie-ko-chan and had left it lying opened

at the picture showing the Japanese girl asleep. Such books are inexpensive investments in the development of a life.

The small child likes to sing and have others sing to him. "Sing your favorite." is the usual request of one little girl just before she is tucked in each evening. The songs a person sings reveal much about his character. The mother can help the young one learn some songs that tell of God's love for all boys and girls. If the family has a phonograph there can be a selection of at least a few recordings by such artists as the Italian opera singer Erio Pinza, and Marian Anderson whose life and voice have contributed so much to interracial understanding. Some people may think that these recordings are too advanced for the preschool child, but very small children will, without any coaching, prefer such good music. The "Egmont Overture" is the favorite record of our three year old son. He will lug it around and then sit down and play it over and over and over.

Through living, reading, singing, listening, parents can develop within their children a right spirit toward all people.

For The Sand-Pile Set

The ordinary paper box in which the clerk at the market places your groceries is an object of enjoyment for small children. The least and the biggest delight in lining up three or four boxes and calling the result a train. The first one is the engine, and of course, the child is the engineer if he is alone. Perhaps the other box-cars will be filled with toys and blocks to be hauled. If there are other children playing, the train becomes a streamlined passenger and the play proceeds.

Give a child one nice sturdy box on a rainy day and he will sit and pretend he has everything from a ship to a jet-propelled plane. You could even stretch a piece of cloth across two sticks, using

Is this your guestion?

ANSWERS BY STATE W.M.U. EXECUTIVE SECRETARIES

Are the young people's leaders and counselors the same?

Our W.M.U. term is counselor for Young Woman's Auxiliary, Girls' Auxiliary and Royal Ambassador Chapter, and leader for Sunbeam Band. The small children need a directing leader, the girls and boys and young women like to do their own planning with the advice of a counselor.

Should we keep minutes of meetings and read them in a W.M.S.? Should we vote on plans?

By all means. See the Manual of Woman's Missionary Union, Chapter VI, page 247. 'Minutes become a permanent record of what your society has done. We always vote on plans in any Baptist body because we are democratic.

FOR THE SAND-PILE SET

(Continued from page 16)

thumbtacks to fasten the material and then stand the sail in the box. The sticks can be kept in place by rinning a string or cord through holes that have been punched in the box corners and tying it around the sail stick.

And all children seem to like the humble clothespin. The clamp type pin makes a good train or but, whichever the occasion demands for the moment. One day I discovered our younger son deeply engrossed in the very long "choo-thoo" he had made by clamping some clothespins in a line, one to another. The train was more real to him than any expensive toy he may have had. There are times when the tiny tot will sit for an hour or more right beside the clothespin basket and work with the pine. Even the most "rainbunctious" will be surprisingly busy in a quiet way when we place simple objects in his play corner or rooms

Can credit be given for al study course if all members read the book and answer questions on it instead of having the book taught by someonet

See your W.M.U. YEAR BOOR, page 17, section on Study. Notice the description of a class. It wouldn't be a class without meeting as a class.

What is the literature chairman sup-

The literature chairman has a most important and influential task. She is responsible for point 6 on the W.M.S. standard of excellence. Putting missionary magazines into the hands of women and young people means descloping mission zeal: isn't that most valuable?

With a member of her committee busy in each circle, the literature chairman can be sure that every woman receives ROYAL-SERVICE and that the young people's magazines go wherever there are children and young people.

The printed page is powerful to change the thought of readers. The literature chairman holds much of the future of Southern Baptists in her hands.

Are the leaders for the auxiliaries of W.M.U. elected by the W.M.S. or appointed?

The nominating committee would present the names of young people's counselors as well as of officers of W.M.S. The W.M.U. young people's director is responsible for the organizations. If a counselor resigns the young people's director would secure someone as counselor to help her in the organization until the society had time to select and elect the new counselor. In such a case she might be the person working with the director.

Some churches present the names of counselors for election by the church along with other W.M.U. officers at the same time Sunday school teachers and Baptist Training Union leaders are elected.

Suggestions to Community Missions Chairmen

BY EDITH STOKELY

Every community missions chairman should keep a loose-leaf notebook. It will not only be valuable to you, but to a new chairman when you no longer serve. Be sure to include in the notebook the following:

- Names, addresses, and telephone numbers of those on the community missions committee, young people's director, and counselors of young people's organizations.
- 2. Information about the community gained from a survey or other sources.
- Calendar of community missions activities, showing assignments to the varions circles and groups.
- 1. Record of results attained and mem bers used
- Growing list of suggestions for possible projects.
- Information sent to you by association or state chairman of community its sions.
- Articles on community missions from ROYAL SERVICE, The Window of YWA, Warld Comrades, and Amhassador Life.
- Leaflets on community missions from state and convention wide W.M.U. of fices.
- Illustrations, poems, playlets and other helps in presenting community missions to the women and young people.

February brings the Valentine season What a good opportunity for an expression of sincere friendliness toward the minority groups in your community. At the society meeting have the member of your committee who is in charge of interracial work outline the plans for work with the Negroes in the coming months. In preparation for this report, make contacts with the Negroe church and rivid leaders and plan with them how your W.M.U. can help in the promotion of God's work among the Negro young people and adults.

Have you overlooked other minority groups? Why not have a function or tea for the women who have come to your community from other lands or for the Jewish women who are your neighbors? If you have neither of these groups, surely there is at least one woman new to the life of your community who needs to have that feeling of belonging. Make your arrangements in such a way that your guests will never be standing or sitting alone, but always in the midst of a triendly group of your members.

The purpose of the party is to express friendship, a forerunner for definite Christian witnessing. The voting people could follow a similar plan with parties for the children or teenage boys and girls of those groups. In each case, in the tlays following the parties make friendly visits to the homes of each of the guests, assuring them of your genuine interest and readiness to help in the name of our Saviour. Such visits win confidence and bring the opportunity to lead new friends to Christ.

to Mission Study Chairmen

If you live in the city, you feel the surring of spring growth, it you five in the country, you see it. Is our Baptist work in rural sections growing as God wants it to?

Our mission study series is on the final church. You know your textbooks, The Prophet of Little Cane Greek for adults. Buried . . . Loung for young people and adults, Heirs of the Soil for intermediates. The Greshams of Greenews for juniors. The Former Twins for primaries. Have you started your study? Use the splendid Rural Resource Book, price 5th. It brings directions for teaching the complete series arrange for mission study teachers in each grade to have it to use.

Supply books for each person in the organization to read and study. A book review is not a mission study course. These vital matters require thoughtful study and

Your Circle Frogram

Our Baptist Fellowship

Sing our W.M.U. hymn for the year, "Christ for the World We Sing."

Scripture Reading—Second Epistle of John

There are several articles on the circle meeting topic in the February The Commission: see "The World Fellowship of Baptists" by Dr. Arnold T. Ohrn, secretary of the Baptist World Alliance. Also see "World Inventory of Religious Liberty" by Dr. J. M. Dawson and "Uprooted from Poland — Replanted in Kenturky," the story of a displaced family brought here and blessing the church where they live. Could you

bring a DP? Write Mr. Charles Gage, 601 South Olympia Street, New Orleans 19, Louisiana, for information. There are thousands of our Baptist people who need to have assurance of a home and a job to do, then they can leave misery and tragedy for a new life here.

In Southern Baptist Home Missions see an article by Dr. Robert G. Lee on co-operation among Baptists.

From this Royal Service, tell about European women and their fellow-ship, page 8. See in The Window of YWA. "Put Yourself in My Place" and in Horid Comrades, "My Friend Susan Is a Jew."

discussion. There are good lessons for every church in the rural situations presented in these books.

The teacher of any one of these books needs to read all the others because they give more information and illustrations of fairs. The teacher needs to have knowledge beyond those in the study course who read the textbook, and the other books on the series will give it to ber. Use maps and visual mater's is in your teaching as suggested. Stir the women or young people to be more zealous for home missions than ever before. Then they will be ready to pray and give.

The article "What We Could Have Done" in Southern Baptist Home Missions, November, 1949, which told of work not done because there was no money should warn us that doors will close without our Annie Armstrong Offering of \$800,000. With the world looking to our country for leadership, our country must be Christian.

The work of our Home Mission Board will lift our beloved land toward Christ. Your mission study course is one chance to help change our country and the world. Your mission study course is important, make it worthily successful in attendance and in spirit.

to Stewardship Chairmen

BY MRS. C. D. CREASMAN
February with its Valentine Day brings
thoughts of love. Stewardship chairmen,
you can use this idea in reminding circle
and societies that Christians need to think
of the love rather than the law of the
tithe. To aid in this reminder make a
poster in the shape of a heart. At the top
print the words: bring ye all the tithes,
below print: If ye love me ye will keep
MY CAMMANDMENTS. This presented without rounment would be an effective reminder of the reason why Christians should
tithe.

Are you using the helpful devotional thoughts in Mrs. Pittard's, "We Have A Treasure"? One copy was sent your society through your state W.M.U. head-quarters. Buy others for your circle chairmen and members from W.M.U., 1111 Conicr Bldg., Birmingham, Ala. (price 10c each). These can be used in general missionary meetings, or circle meetings, as you wish but you want to make good use of them each month somewhere for they will be a rich blessing to your women. In this year of 1950 "We Have a Treasure" will help us realize "Every Baptist A Titther."

Our young Teople

WRITE IT IN THEIR HEARTS

BY MARGARET BRUCE

YOU can write Young Woman's Auxiliary in the hearts of all the members of your church and your community during the important Y.W.A. Focus Week of Feb. 5-11. Watch the missionary organization for young women in your church and look at your Y.W.A. proudly.

Work is required in order to have a successful Focus Week. For weeks in advance work on your plans and then work your plans. Plan with the pastor, W.M.S. president, and young people's committee for each day's activities. Include some special Y.W.A. emphasis at Sunday school, at Baptist Training Union or the worship services: a special community missions project, a mission study class, a Valentine party, a prayer meeting, a Window of Y.W.A. subscription campaign, an enlistment week and many other local functions

Reach every young woman of Y.W.A. age in your church, college and bospital. All of the young women from 16 to 25 years of age should be enlisted in Young Woman's Auxiliary, and Focus Week gives many opportunities to reach the uninterested. Many of your plans can and should include all the members of your church since one purpose of Focus Week is to help the church membership know more about Young Woman's Auxiliary. Through the church bulletin, daily papers, posters, cards and calls announce the schedule for the week.

Teach the dedication and ideals of Young Woman's Auxiliary so that you may help others realize the value of this missionary organization. "Thoughtful study of the missionary (message of the Bible, prayer for missions and missionaries, comprehensive study of missions, devoted community missions activity for the spiritually and physically needy, regular and proportionate giving to worldwide missions belp young women bring Christ's kingdom in the hearts of people everywhere.

Encourage your Y.W.A. to make this Focus Week the greatest one they have

ever had. Co-operate with the young women and their counselors and enable them to conserve the efforts of Focus Week with the help of an adequate W.M.U. program of fostering.

An American tourist, on a train in Switzerland, learned that a certain young Swiss traveler was on her way to America. In conversation, the American discovered that she was going to Kansas to live with her sister. Remembering the level plains of Kansas and seeing the wonderful mountains in Switzerland, she said, "Kansas is flat, you know, much of it as level as a Boor. How will you feel without the mountains? There is no beautiful Matterhorn there." "Oh, I do not worry," responded the young woman, "I'm going to carry my mountains with me, inside my heart."

Carry Young Woman's Auxiliary with you, and write it in your heart. You can, as you work, reach, inform, teach, encourage, foster.

Extras for Your Programs

Do you have a 16 mm sound projector?

H you do, write to Anti-Delamation League, 11 Pryor St. SW, Atlanta, Georgia and ask for one of these: Boundary Lines 12 minutes Picture in Your

Mind 16 minutes
Americans All 20 minutes
One People 12 minutes

One People 12 minutes Brotherhood of Man 10 minutes

Do you have a projector for film strips?

Ask Anti-Defamation League for one of these:

None so Blind

How to be Happy and Free

Man—One Family About People

From this same address you may request posters and leallets that will be useful and effective.

Devotional Thoughts

The Precious Fruit of the Earth

BY PEN LILE PITTARD



Scripture reading: Matt. 23:8-12

Hymn: "O, Master, Let Me Walk With Thee" (one stanza)

Scripture reading: Acts 13:1-3; Col. 3:11

Comment: Minority groups were not unknown in New Testament days, and racial hatred was a bitter thing with many. Yet in the aggressive little Antioch church, among the leading prophets and teachers, was Simeon—almost certainly a Negro. He had part, under the direction of the Holy Spirit, in ordaining Paul and Barnabas.

Forgine us, Christ, that through the years
We call thee "Lord" in prayer,
Lift hymns of praise to thy dear name,
Lay at thy feet each care;
While all our days thy clear commands
We pass unheeding by,
Sing easily of brotherhood
Which daily we deny.

Forgive that we who preach of light. I'me blind of others' need;
Mid cries of those oppressed by want. We still dispute our creed.
The cotton-cropper in the field,
The worker in the mill.
The miner in the darkened shaft.
When shall they know thy will?

Forgive us these our sins, dear Lord,
But, oh, for this we pray,
That we may ne'er forgive our own
Betrayal of thy way.
Arouse in us a hatred deep
Of cowardice and greed,
That we may pledge ourselves anew
To test our faith by deed.

—s. RALPH HARLOW (Permission granted)

Scripture reading: James 5:1-8

Comment: Waiting is such an important part of Christian living! How often we are exhorted to "wait upon the Lord." Patience is a necessary Christian virtue,

and one of the hardest ones to cultivate. It doesn't necessarily take a hero to be able, as Shakespeare says, "to take up arms against a sea of troubles," if we can "by opposing end them." But how would we endure quietly, day by day, knowing we were being treated unfairly and judged unjustly-knowing our children did not have the opportunity that is their right as human beings and as American citizens. because their color is wrong or they were born on the wrong side of the tracks? To endure and not be able to do anything about it takes heroism of the highest order. It takes patience that can only be sustained by utter faith in God and in his promise that the "coming of the Lord draweth nigh." There would need be helief that justice will be given to those who suffer patiently and to those who cause or quietly condone the injustices.

lames illustrates this by the way in which farmers are willing to toil month after month, waiting for their harvest. They must wait for the early rain to plant and for the latter rain to reap "the precious fruit of the earth," but they are confident the harvest will be worth it. Sometimes farmers are disappointed. Drouth or flood or pestilence destroys the crop for which they have labored patiently and painstakingly. Not so with the most precions fruit of the earth, which is the harvest of spiritual things. We have the unqualified promise of God, that in spiritual realms, "we shall reap, if we faint not." This promise will never fail. The long patience of the spiritual husbandman always is rewarded with abundant eternal harvest.

But spiritual fruit requires much time to mellow, and "it is good for a man quietly to wait for it." "In quietness and in confidence shall be thy strength." This is the word of the Lord to the oppressed of the earth. It is a solemn warning to the oppressors.

How Christian is America L. Kate Bullock Helms

Plans for a Better Program

It is suggested that this program be given in the form of a panel discussion, or a forum. An informal group of women sitting around a table "just talking" and telling the facts presented, will be very effective. It will be more impressive if each woman who participates really can believe in the material she is presenting. One should be the leader who would start the discussion with the statement of The Problem, another should speak up as if she were telling something that she is vitally concerned about, and give the material under "Treatment of Minority Groups," a third should give "Economic Injustices," and a fourth gives "Problems Created By Alcoholic Beverages" A fifth wilk give "Social Maladjostments," and the leader should end with the presentation of "The Challenge of a Vital Christianity."

If extra material is desired, it is sugested that the program chairman write o the Social Science Institute at Fisk University, Nashville, Tennessee; to labor unions in your own community; to the Social Service Commission of the Southern Baptist Convention, 2825 Lexington Road, Louisville 6, Ky., to Alcoholics Anonymons, it there is one in your own community; the National Society for Mental Hygiene, New York City, and the Anti-Defamation League.

Posters can be made for each topic using newspaper clippings under each topic to illustrate the prevalence of the problem. For the discussion of the problems of alcohol use liquor advertisements as well as the newspaper articles describing the results of drinking.

Perhaps you can invite a Negro speaker or singer or meet jointly with a Negro Missionary Society to discuss how you can work together to help your community be more Christian.

To use a number of women very briefly write each of the nine "glimmers of light"

(page 29) on a separate slip and ask nine women to read them in succession at the proper time.

Program Outline

Devotional period, page 21 The Problem Treatment of Minority Groups What Do You Think? Economic Injustices Sing a Negro Spiritual The Right to Work Problems Created by Alcoholic Beverages Social Maladiustments Vital Christianity at Work Read Dr. Lawrence's Appeal, page 1-Hymn-"O Master, Let Me Walk With Thee"

Your Trogram
The Problem

A Chinese social worker visiting Amer ica was in the home of a Baptist minister She asked the minister's wife, "Do you have any people in your clinich who are disorred?

"No, not at the moment

"Would you?" asked the Chinese visitor.

"Why, yes, I think so."

"But," added the Chiorse, "they would really not be Christian of they had to get

a divorce, would they?"

As she thought about that comment, the minister's wife remembered the personal problems that cause families to separate. the tensions that result in mental breakdowns, the anxieties and friction that are fundamental in race harred, the prejudices, injustices, and the discriminations among people. She knew that if all people were true Christians-or if just those who profess to be Christians were really sothere would be no more such problems

The Chinese woman had expected to find America a Christian nation, but was il according to the standards of Christ?

What are some of the areas of life and schat special problems are there that indicate that America is not wholly Christian?

Treatment of Minority Groups

One of the most difficult problems is the treatment of minority groups. This includes Negroes, Jews. Mexicans, Indians, Japanese, Chinese, Puerto Ricans and other foreign born living among us. In some communities, Catholics might be called a minority and in others Protestants may be discriminated against because their religious faith is different from the majority of people in the community.

The United States is unlike other countries in that its population is varied in terms of racial, national and religious backgrounds. There are millions of people

In Italian mother in our country needs friends and the Friend

Fritz Benie for Monkmeyer



MRS. F. CLYDE HELMS is pastors wife at Shandon Baptist Church, Columbia, South Carolina. A native South Carolinian, for a number of years she was active in the field of Social Work. She has been connected with Connie Maxwell Children's Home, Greenwood, and Department of Public Welfare, Cofumbia. South Carolina. She is a memher of the National Commission on Children and Youth and is the Trustee from South Carolina for the W.M.U. Training School, Louisville, Kentucky.

in minority groups. The approximately 13 million Negroes, 41/2 million Jews, 22 million Catholics, 3 million Americans of Mexican and Spanish origin, most of the 11 million Joreign-born Americans and the 23 million Americans of foreign-born par entage, are minorities who together make up the majority of our people. Negroes suffer more different kinds of discrimination than any other group. But the problems of all minorities are part and parcel of the greatest problem that faces America today, that of relationships.

Many of these people look like most of us. They have the same kinds of feelings, the same desires, hopes, prides, ambitions, loves, hates, and sins. Caroline and Arnold Rose in a very excellent book, America Divided* point out that hatred because of religion, race or nationality really defines a minority group. Usually, we would deny hating people. We hide our feelings by saying that we feel sorry for them and we want to do something to help them with their problems. If we face the issue, we realize that the problem is ours-with us-not the minority group. Our attitude towards people who are different creates the problem. We do not want to share equally with them the fruits of freedom which are ours in America.

America's very foundations were steeped in the belief that in our land "the homeless tempest-tost," regardless of race, nationality, or religion could come to worship. They would work together in build-

*(Published by Alfred A. Knopf Co., N.Y.)

ing this land that would be free from oppression and injustices.

In the Declaration of Independence we read:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienshle rights; that among these are life, liberty, and the pursuit of happiness."

These words have their roots in democracy and Christianity. And Christians to-day cannot escape responsibility for their attitudes toward minority peoples whether Negro, Japanese, Chinese, Italian, Mexican or others of different race or religion among us.

What Do You Think?

What do you think for example, when you read newspaper accounts of "incidents" like this? Robert C. Mallard's car was ambushed near Lyons, Georgia, November 20, 1948, and he was shot in the chest. Mrs. Mallard was positive of the identity of two members of the Ku Klux Klan in the group responsible for her husband's death, yet she was first charged with her husband's murder. When she was released nine hours later she was afraid for her life. Although two white men were indicted for the murder, they were later acquitted by the Superior Court.

What do you do when you read that a Negro has been beaten almost to death because he went to the polls to yote?

What is your attitude when you read of the activities of the Ku Klux Klan? It is a desecration of the cross to use it as a symbol for such an organization. Is there anything Christian in the creed of that group? (See Galatians 3:27-28.)

A taxi driver narrowly missed hitting a Negro child crossing the street. He said, "It wouldn't have mattered, 'twould have been one less Negro in the world." That is not very different from the hatted that the Germans had for Jews and for "inferior" people whom they exterminated. We condemn the Germans but do and say little about the people with feelings like that taxi driver's.

Are we tempted to think that we are superior to others because of our color or position, or wealth or religion? Let us



Ewing Galloway

Would Jesus Christ be pleased with this use of a fiery cross in Ku Klux Klan initiations? Is not its light darkness?

remember these facts on race publicized by the Social Service Commission of the Southern Baptist Convention:

"Once you go beneath the skin there are no differences of anatomy or bodity structure between the various ractal groups. There are, becample, exactly the same number of bones in the foot of every normal person in the world. The muscular systems, digestive systems, nervous systems of all people are alike and function in the same manner.

"All litiman blood is the same. There are four hasic types of blood, A. B. and AB, and O. Every one of these types is present in all racial groups.

"Skin color is due to the presence of two chemical substances in the skin, correre which gives a yellow tinge and melanin (which thymes with "n") that gives the brownish color. Everyone regardless of race, has both of these substances present to his skin (except the albino which larks all coloring substances, and who appears occasionally among all peuple). Your skin color is due to the proportion of these substances, carolent and melanin which you have.

"Head size is no index of intelligence. Sir Walter Scut had an infusually small brain while an imbecile had one of the largest human brains on record.

"No one race or cultural group can claim superiority on the hasis of native accomplishments, or inventive gentus. Every group has made the world.

"Dr. Franz Boas, an eminent anthropologist has said, "If we were to select the most intelligent, imaginative, energetic and emotionally stable third of mankind, all races would be represented."

Economic Injustices

Members of minority groups are usually in the lowest economic levels of our society. They have to spend most of their income for bare necessities and do without many things they need. Discrimination in employment is just as harmful to those who are responsible for it as to those discriminated against. For example a man in a public office needed a stenographer. A well-qualified, attractive young lady applied and was to be hired. When it was learned that she was Jewish, she was not employed. This experience hurt the girl.



Monkmener

When we pass scenes like this do we actually see them or are we blind to the way many migrant workers live?

She "lost heart." She could not do her best in the jobs she had. She said, "What's the use? When you think you're getting somewhere, you find out that someone hates you for your family background—and what can you do?"

On the other hand, "What will people say?" concerned the employer a great deal. He was resentful that his decision was questioned and was defensive of his action.

The Right to Work

The right to live is closely related to the right to work. Proposed legislation will give equal employment opportunity regardless of the color of skin, or the way of worship, or where relatives were born. Christians should realize more than anyone else that man cannot live by bread alone. But he cannot live without bread. All people in America should have equal opportunities for making a decent living, but this is not true now.

Besides discrimination, exploitation is one of our greatest economic sins. Sharecroppers, tenant farmers and migrant laborers are outstanding illustrations of unlicalthy, unchristian exploitation in the agricultural field.

Among migrant workers, Mexican-Americans are greatly discriminated against. Their camps are often separate from those of white workers and their isolation continues their lack of becoming American in habits and customs. There are often more people in the trucks that transport workers than the number of cattle or livestock that would be carried in a similar way.

Indians present another employment problem, for, in spite of their being the only true Americans, they are not accepted easily in professional positions and the prejudice against them in many sections of the country is as great as against other minority groups.

When we think of the low wages that have been paid Negro domestic servants in years past we wonder that they were ever able to live in any degree of decency and comfort. Even today, although wages are higher, their costs of living have also increased and we can still marvel at their ability to live and rear a family. Economic opportunities open to Negroes are still imited, yet where employed in skilled or professional occupations Negro workers are giving a high degree of satisfaction.

It seems strange that the Church and Labor have been so lar apart for Jesus must have loved common people. He did so much for them. He visited them and healed them, taught them and preached to them. He was a working man, too—a Carpenter . . . he did not always get justice either.

The labor movement grew out of deep human need for freedom and justice for the working man who was the economic slave of industry. The most progressive labor unions believe that the fundamental principles of American economic life are

social and moral unity and stability; that human rights are more important than economic power and property rights; that justice and charity must take the place of sellishness in the economic world: that cooperation between management and labor is necessary and that there must be some governmental regulations to control the ruthless competition so prevalent in our world today. Truly, as labor unions strive for social and economic justice, and for a fuller life for the working man, and as they seek to contribute to the well-being of the community, they have opportunities to practice Christianity in a very large sense. In fact, some labor unions seem to take more Christian attitudes than do some churches, as in the C.I.O's, treatment of the Negro.

Unions must not forget that they should work for the welfare of the community as well as for themselves, and as they organize, they must remember that privilege also brings responsibilities.

In the Textile Industry there are still instances of exploitation in the sense that the mill owns the houses in which the workers live and the stores at which they trade. Often the mill builds the churches and in some instances pays the preacher and provides him a house in which to live.

Some have said that the reason the Textile Industry is not better organized is that the mills are providing more and more benefits for the workers. But in this extension of paternalistic system, one wonders if the rights of people are really protected.

Problems Created by Alcoholic Beverages

Another problem in America today that indicates we are not yet wholly a Christian nation is that of beverage alcohol. The October, 1949 issue of *Light* published by our Social Service Commission gave these farts.

There are in America today

"65 million people over the age of 15 who drink beverage alrohol.

"There are 4 million excessive users of alcohol.

"At least 12,000 people die each year from chronic alcoholism.

"The annual cost to consumers of alcohol, legal and illegal, exceeds 11 billion dollars. Loss of work due to alroholism costs. American business one billion dollars every year; this does not include the loss in

pay to the wage earner. Since 1933 approximately 40 billion gallons of beverage alcohol have been ronsumed. For the drinking population (65,000,000) this is a per capita consumption of 600 gallons. "Alcabolics Anonymous have done the most exten-

Do think of this hear in bor advert

Photo by Ewing Galloway

forts have been perhaps the most effective. Yet to date, they have only 'recovered' 85,000 alcoholics. News note: After a tragic accident in a midwestern town the following appeared in the paper: "Parents — keep your children oft the strews, the man of distinction is driving."

We all need to be more concerned about

We all need to be more concerned about the increase in social drinking (that often tesults in unsocial behavior). There are those who boast that they "know how to drink," but even if they do not let drink get control of them, they never know what their influence may be on someone else. Then there are those who suddenly commit crimes that would have been unthinkable it their minds had not been clouded with alcohol.

sive work with alcoholics and their el-

A thirteen-year-old Training Union was having a temperance program. The leader commented that the question, "What do you do when one of your companions of fers you a drink?" did not apply to that group because they were so young. Several immediately said that this was a problem, for they had been offered drinks. One added that at a party "spiked punch" had been served to his age group. Another told about a boy "not quite 13" who came to school "sorta drunk" one Monday morning, after drinking what was left in the tocktail glasses of his parents' guests on Sunday evening. The girls and boys were talking about church members. Mecholics Anonymous reports that 71 per cent of alcoholics first got drunk between the ages of 10 and 19.

There are many extremes of the alcoholic problem but the pattern in family breakdown remains very much the same. A man begins to drink moderately "to relax" when he comes home in the evening. Then he begins to go out to cockail parties. Next, he needs a drink in the morning "to steady" him before work. Gradually, he has to have a drink every morning, during the day, and in the evening. He begins to neglect his family, then his job. He loses his job, his home is broken and he drinks more and more. Often he does not want help until it is too late.

Men are not the only ones who follow the downward pattern in drink. According to figures publicized in August 1949 by

More Material for You

Buy from the Anti-Defamation League (address on page 20)

ABC's of Scapegoating 20∉ Danger in Discord 20∉ For your children to enjoy

All About Us
by Eva Knox Evans \$1.35
Sing a Song of Friendship—de-

lightful tunes and diffics teaching brotherhood 1.00 Little Songs on Big Subjects—

catchy tunes and words on good relationships 6

Use their free plays for your young people "The Trouble with Johnny" or "Mary Smith Meets Mr. People"

Miss Mary B. Ervin, vice-president of the Woman's Christian Temperance Union, women alcoholics are increasing at the rate of 120,000 a year. "Census reports issued last year show that one out of every four of the \$7,308 alcoholics admitted to the institutions were women." One of the reasons for increased drinking of liquor among women is "liquot, wine, and beer advertising that depicts drinking by women as socially smart and glamorous." Other reasons were: "congestion of bars and liquor stores in residential neighborhood shopping streets; alcoholic heverage departments in grocery and drug stores, and kitchen and hasement barroom drinking in the home."

Movies that show drinking as acceptable social behavior rarely show the effects of drink on individuals, the home and children, or the economy of the nation.

Alcohol, no matter what name we give it, is always a narcotic. It is easy to use alcohol to forget the fears, the tensions, the problems of the day, but it is equally as hard to overcome its influence once it takes hold. It is expensive in money and in its toll of human values, and is fast becoming one of the greatest curses of America.



Social Maladjustments

Closely related to the problems created by alcohol are the problems of social maladjustment in American life. Again I quote from our Social Service Commission:

"In 1800 one divorce was granted for every twenty marriages; in 1947 one divorce was granted for every four matriages.

"A recent study has shown that in the past few years there have been more desertions and mutually agreed upon separations that divorces.

"Approximately 300,000 illegitimate babies are born each year now in America: of these at least 50,000 are born to young girls still in high school or of high school age.

"There are at Irasi 250,000 new cases of syphillis every year in our country and more than 1,000,000 new cases of gonoralea. Only about 30 per cent of the latter cases are discovered and treated."

As we think of these facts we must resolve to find what causes such break-downs of marriage and morals.

World War II made us conscious of many problems that we were not completely aware of before. In addition to the numerous hasty marriages, divorces, illegitimate children, increase in the socalled "social diseases," it has brought into our thinking the problems of mental health. According to the Social Work Year Book of 1947, at the 15,000,000 men examined at induction stations as of June" 1944, a total of "4,217,000 or 28.1 per cent were rejected for all medical reasons; and it is revealed that of this group 701,000 or 16.6 per cent were rejected for mental and nervous diseases and 582,100 or 13.8 percent for mental deficiency. Thus 30.4 percent of the men who were rejected were found inadequate because of neuropsychiatric difficulties."

These figures of rejection show that the mental health problem of America has been enormous but its extent has just been seen in the social and mental maladjustments since the war. Fifty per cent of all the hospital beds in America are used by mentally ill civilian patients. Each year sees more than 100,000 more additions to the already overcrowded mental hospitals.

There is no way to determine how many mentally ill and nervous individuals there are in our population but probably from 40 to 60 per cent of the patients who go to the doctors for treatment are more treatally and nervously sick than organically.

Maturity of the individual is said to be the greatest need in the world today. Immaturity is a factor in mental illness and is apparently at the root of most social maladjustments. Emotional and mental satisfaction, physical and mental health, social progress as well as enduring peace.

Many adult people have breakdowns when they cannot have their own way like a child with a temper tantrum. People must learn to give and take in a world where human relationships are most important. Selfishness and greed are ugly characteristics of far too many Americans today. Until they are supplanted by love we cannot expect mature individuals in our families. Too many fathers and mothers are still children, demanding the affection that should be given to their thildren, consequently the parents and children compete for a place that one should help the other to achieve.

Home is where a child is usually taught by precept and example how to live with others, how to respect his own value and how to co-operate with people. But now an increasing number of women are working, and out of the home, with others responsible for the rearing of their children. Fathers are too busy to take time to live and play and pray with their families. Often neither tather nor mother takes the responsibility for a child's religious training. So we can better understand why there are not more mature individuals in America today and why the symbols of our immaturity are increasing (alcoholism, broken homes, delinquency,

Vital Christianity at Work

As we have looked at many areas of life in America we have seen a gloomy picture. Yet there are glimmers of light through the darkness. We admit that America is not Christian but we believe there are an increasing number of people who want to be more Christlike in their relationship with others. This is the crux of the whole problem—then our relationship with man will take its proper place.

Some illustrations of a positive program

Woman's Missionary Union joins the denomination in merited tribute to

DR. FRANK H. LEAVELL

A nong time honored leader in student work, his life has counted much for the Lord and his influence will be lasting.

to overcome prejudice, discriminations, in justices, and to promote a more mature generation can be seen in our own Bap tist denominational efforts. Our Home Mission Board works a mong minority groups, migrants and others in America who are without Christ. Our Social Service. Commission is leading our denomination in a practical application of Christianity to all areas of life. In its Charter on Race Relations that was accepted by our convention a lew years ago, there are some definite "principles of conduct" that will help us with a practical course of action. Written primarily to help us in our relations with Negroes, it will apply just as well to people of other groups.

"I. We shall think of the Negro as a person and treat him accordingly.

"2. We shall continually strive as individuals to conquer all prejudice and eliminate from our speech all terms of contempt and from our conduct across of ill will.

"3. We shall teach our children that prejudice is un-Christian and that good will and helpful deeds are the duty of evers Christian toward all nern of all races.

"4. We shall protest against injustice and indignutes against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.

"5. We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to work to wrise on juries, to receive justice in the courts, to he free from mild violence, to secure a just share of the henefits of educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

"6. We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequase wage and provide for him healthful working conditions.

"7. We shall strive to promote community

good will between the races in every way pos-

"8. We shall co-operate actively with Negro Baptists in the building up of their churches, the cduration of their ministers, and the promotion of their missions and evangelistic programs."

There are other glimmers of light about us; (i) The State Conventions of the North Carolina B.S.U. have recently been interracial conventions. (2) An increasing number of Negro policemen are being appointed in Southern cities. (3) For the first time since 1876 Negroes voted in the South Carolina primary elections. (4) Equalization of teachers' salaries is gradually becoming a reality in a number of states. (5) Efforts are being made in various parts of the country to improve living conditions in migrant camps. (6) Some churches are becoming more interested in problems of labor and some ministers are trying to promote better church-labor relationships. (7) Through publicity and study the problem of alcoholism is being recognized and efforts are being made to secure more effective places of treatment of alcoholics as well as to provide a statewide program of alcoholeducation. (8) There is a recognition of the problems of social breakdown of the Lamily and efforts are being made through many organizations to strengthen the famity. Especially commendable are the Conferences on Family Life that are being sponsored through various church organizations. (9) The gradual decrease in the divorce rate is heartening.

The greatest need, of course, is that America be Christian! In Christ all problems can be eliminated. In him, there can be no hatred, no discrimination, no prejudice against people of any race or nationality. In Christ there can be no exploitation of labor. Through him, individuals ran he strengthened to overcome temptations of drink, sexual immorality and other similar personal problems. By following him, listening to him and living according to his teachings, one would of necessity become a mature person, without social maladjustment.

Christ said, "A new commandment I give unto you, That ye love one another." When we love each other, all others, even as ourselves—then and only then will

America be Christian.



Why not tell us about your B.W.C. and B.W.C. Federation "doings"? Wouldn't you like to see an account of your activity here?

Federation Officers Change

The theme for the state BWC federation meeting in Louisiana was "That in all things . . . Christ," Mrs. Ora Fleming Steel, retiring president centered her address around that idea. Christ has some place in the life of every Christian business woman, but is it first place?

There are 161 BWCs in Louisiana W.M.U. with 2839 approximate membership. Fourteen associational federations enrich the activities of many of the local BWCs.

The newly elected state president is Mrs. Irone Curtis of Alexandria, Louisiana.

New State Federation

Yes, California has a state BWC federation now. It was organized during the state W.M.U. meeting and general Baptist consention last fall. The purpose is fellowship during state meetings and to promote BWCs in the churches allifiated with our Southern Baptist state convention here. Mrs. Eldon Fenderson is the state BWC president. We look forward to rapid growth.

BWCs See Nigerian Costume

Miss Vivian E. Nowell, missionary on furlough from Nigeria, wore her Nigerian costume when she spoke to BWC Fericeration of Roanoke Association, North Garolina. She compared the daily life of a Christian woman in Nigeria with that of a non-Christian. During the same banquet neeting, Mrs. Catherine Walsh of Greenville was installed as president of the association federation by Mrs. Foy J. Farmer, state W.M.U. president.

Wonderful BWC Rallies

Here in North Carolina we have had four excellent BWC Federation meetings. We were so happy to have Miss Kathleen Mailory come to the state and be the speaker for them. The attendance was excellent and enthusiasm high.

A Good Visit Together

Om BWC of First Baptist Church in Hammond, Louisiana held a meeting with the Negroes of the Macedonia Baptist Church Our circle chairman appointed a committee to make contact with the chairman of the Negro night circle and arrange. for our meeting with them. We used our regular program from Royal Service worked up by our program chairman, Mrs. Vonnig Border, with various members participating. Their Macedonia circle chairman welcomed us and various members of their circle expressed their thanks to us for wanting to meet with them. As the guests of our circle from our church we invited our W.M.U. president, Mrs. J. E. Morgan, and several of the WALC circle chairmen.

After the program we had a sort of picture supper rogether prepared by our circle. The night was a ratary one, but in spite of the bal weather, the Negro circle was well represented and most of our circle members were in attendance. I behave both circles profitted by this visit rogether.

THANKS FOR YOUR BOXES

(Continued from page 13)

Send boxes to these addresses

Mrs. Chiyo Nakamura 418 Samanda, Nishiotsubo, Shanomoseki, Japan

Mrs. Masako Goto 1 Chome, Mototani-Machi, Moji, Japan

Mrs. Shizuka Jino 2 Chome, Tenjin-Machi, Tobata, Japan

Mrs. Sachiko Korematsu e u Wakamatsu Baptist Church Fukamachi, Wakamatsu, Japan



BY MRS. B. A. COPASS, TEXAS



Christ: As Heir, Revealing God

Christ is the author, agent and end of creation. "Inheritance" is that to which one has a born right. The world belongs to Christ by eternal right of inheritance. It shall be his also by conquest and actual possession

I WEDNESDAY

Hath . . . spoken unto us by his Son, whom he hath appeared here of all things"—Heb. 1:2 Miss Bernice Neel. Miss Bath Bandall, Miss Letha Sainders. Rio de Janeiro, Brazil, educational evan gelisin.

2-THURSDAY

"and I shall give thee the heathen for thine inheritance"-Psalm 2.8

Res Milton Leach, Jr. and Mrs. Leach, Brownwood, Res. George B. Mixim and Mrs. Mixim, Brownfelle, Texas, Alexican evangelism

5-TRIDAY

"Blessed ... the people whom he hath chosen for his own inheritance"-Pratin 11/12

Res Domingo Hernandez and Mrs Hernandez. Guines Res J. J. Rodriguez and Mrs Rodriguez. Calabazar, Mrss Cecilia Dominguez Rodas Cuba. evangelism. Maria Esther Hernandez, Margaret. Fund student.

4- NYTURDAY

"He hath by inheritance obtained a more ex-

Res John Mein and Mis Mein, *Res John L-Bure and *Mrs Bire, Res L. L. Johnson and Mrs Johnson, Recife, Brazil, educational evangelism

5 SUNDAY

"that we may know . The riches of the glory of his inheritance" - I ph - 1 ts

Pray for our Baptist World Alliance and special ollering today, peay for our YWA Locus Week. February 511: also for our simultaneous census West of the Missistippi

6= MONDAY

"for those shall redered all nations"—Pealm 52.8
Miss Flurence Jones Rev. J. M. Bostick and Mrs.
Bostick, Dt. J. W. Avers. China, emeritus, June
J. Bostick, Margaret Fund student

J. LUESDAY

"if children, then heirs; heirs of God, and punt heirs with Christ"—Romans 8:17

Rev. James Kelly. Jr., Browning J. Peyton, Harpers Ferry, West Virginia, Negro evangellum, missionaries to their own race

8- -WEDNESDAY

"And if we be Christ's, then are we Abraham's weed, and heirs according to the promise"—
Gal. 3:29

Rev. Rafael Fragueta and Mrs. Fragueta, Placetas, Rev. A. Lopez Munoz and Mrs. Munoz, Guanahacoa, Cuba, evangelism

9-THURSDAY

"For the promise, ... he should be the heir of the world"-Romans 4.13

"Miss Elizabeth Hale, "Dr. J. T. Williams and "Mrs, Williams, "Miss Rose Marbowe, "Miss Mary Alexander, Shanghai, China, educational evangelism

10 FRIDAY

'That being justified by his grace, we should be made heirs according to the hape of eternal lite"—Titus 1.7

Rev. F. [Rudriguez and Mrs. Rodriguez, Calahazar, Rev. Antonio Martinez and Mrs. Martinez, Cardenas, Cuba, evangelism, Otoniel Martinez, Margaret Eind student

H=SATURDAY

"For the Land will not east all his peopleneither will be formbe his inheritance"-Psalm 91:14

Miss Pearl Johnson, *Dr. F. P. Lide and *Mrs. Lide, Miss Lutrue Tifford, Shanghai, China, educational exangelism, Mary and Frank P. Lide, Jr. Margaret Fund students

12 SUNDAY

And he shall reign over the house of Jacob forever; and of his hingdom there shall be no end"-I nke 1 11

Pray for Student Evangelistic Week, February 12-18, Rer Daniel Delgado, Weslaco, Mr. Juan Duron and Mrs. Duron, Bryan, Texas, Mexican evangelism

15-MONDAY

"Hath not God chosen ... heirs of the kingdom which he hath peamised to them that love him?"

—James 2:5

Dr. David Mein and Mrs. Mein. Recife, *Rev. W. B. McNealy and *Mrs. McNealy, Rev. Edgar

F. Hallock and Mrs. Hallock, Rio de Janeiro, Brazil, evangelism

14-TUESDAY

"The Lord is the portion of mine inheritance ... yea, I have a goodly heritage"—Psalm 16:3, 6 Rev. E. W. Willis, Rev. S. D. Tubby and Mrs. Tubby. Philadelphia, Mississippi, Indian evangelism

Christ at work-the significance of missions

15-WEDNESDAY

"But Jesus answered them, my Father worketh hitherto, and I work"-John 5:17

*Miss Florence Lide, Hwanghsien, *Rev. J. H. Ware and *Mrs. Ware, *Miss Emily K. Lansdell, Shanghai, China, educational evangelism

16-THURSDAY

"Jesus answered . . . This is the work of God. that ye believe on him whom he hath sent"— John 6:29

Rev. E. Milford Howell, educational evangelism, and Mrs. Howell, Sapele, Mrs. Kathleen Manley, Joinkrama, Nigeria, medical evangelism

17-FRIDAY

"he thou faithful unto death, and I will give thee a crown of life"-Rev. 2:10

Rev. Carlos Pareiles and Mrs. Pareiles. Austin, Rev. M. Leach, Sr. and Mrs. Leach, Beesille, Rev. E. L. Kelley and Mrs. Kelley, Alice, Texas, Mexican exappelism.

18-SATURDAY

"That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel"—Eph. 3:6

 Miss Jane Lide, Hwanghsien, *Dr. J. B. Hipps and *Mrs. Hipps, Miss Josephine Ward. Shanghai, China. educational evangelism.

19-81/NDAY

"Jesus said, My meat is to do the will of him that sent me, and to accomplish his work"— John 4:34

Res. W. F. Craighead and Mrs. Craighead, Res. S. L. Goldfinth and Mrs. Goldfinth, Asturcion, Paraguay, exangelism, Mary Anna, Eugene, and David Craighead, Margaret Fund students

20-MONDAY

"And he that overcompth, and keepeth my works unto the end, to him will I give power over the nations"—Rev. 2:26

Rev. Luther Copeland and Mrs. Copeland, Tokyo, Dr. W. Maxfield Garrott and Mrs. Garrott, Fukuoka, Japan, educational evangelism

21-TUESDAY

"Blessed by the God and Father of our Lord Jesus Christ, which hath begotten us by the resurrection of Jesus Christ"—I Peter 1:3 "Rev. Harold E. Hall and "Mrs. Hall, Chinkiang, Mrs. P. W. Hamlett, Wusih, Miss Clifford Barratt, Kukong, China, evangelism Christ wine the world to himself through faithful witnesses. It is Christ who makes all things "work"—Romans 8:28-30

22-WEDNESDAY

"for the works which the Father hath given me to finish, the same works that I do, hear wittenss of me, that the Father hath sent me" John 3 36

•Rev. Paul. C. Porter and •Mrs. Porter. Sumare, Rev. W. C. Harrison and Mrs. Harrison, Porto Alegre, Rev. F. A. R. Morgan and Mrs. Morgan, Sao Paulo, Brazil, educational evangelism, Paul C. and Nathan J. Porter, Margaret Fund students

28-THURSDAY

"The Spirit of the Lord is upon me...he hath anointed me to preach deliverance ecovering of sight... to set al liberty them that are bruised"—I take 4:18

Rev. J. C. Allen and Mrs. Allen, Carthage, Mississippi, Rev. A. Wortbington and Mrs. Wortbington, Newkitk, Oklahoma, Indian evangelism

24-Friday

"Giving thanks unto the Father, which hathmade us meet to be partakers of the inheritance of the saints in light"—Col. 1:12

Rev. Fernando Santana and Mis. Santana, Cotorro, Rev. A. Traxieso and Mrs. Traxieso, Havana, Rev. Nelson Rodriguez and Mis. Rodriguez, Melina del Sur. Cuba, econgelism

25-SATURDAY

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ"—Gal. 4:7

Dr. C. E. Harris and Mrs. Harris, Kweilin, *Dr. W. D. Moore and *Mrs. Moore, Tungshan, China, medical evangelism

26 SUNDAY

"He shall choose our inherstance for us"-Praim 47:4

Rev. A. Joaquin and Mrs. Joaquin, Tulsa, Oklahoma, Rev. Gif Aldape and Mrs. Aldape, Eagle Pass, Texas, Mexican evangelism

27-- MONDAY

"To him that invercement will I grant to sit with me in my throne"-Rev. 3/21

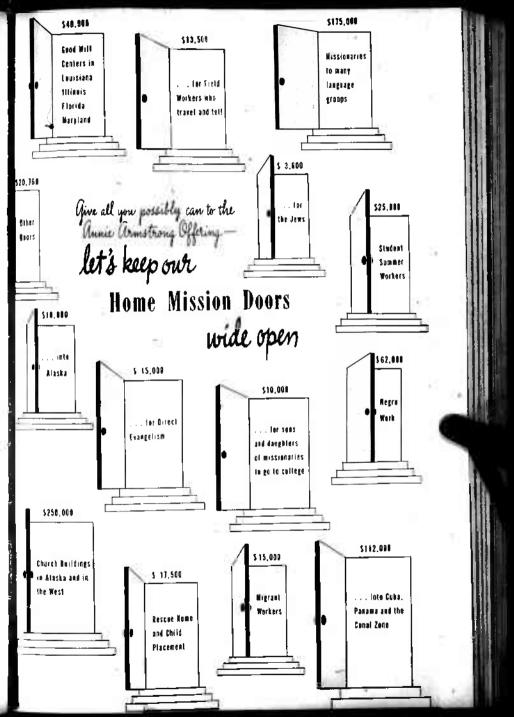
Dr. J. B. Lawrence, executive secretary of Home Mission Board and all secretacies, superintendents, field workers and state board members working with him: pray for faithful observance of this Week of Prayer for Home Missions.

28 - TUESDAY

"Knowing that of the Lord ve shall receive the reward of the inherstance"—Col. 1.21

Rev. J. J. Johnson and Mrs. Johnson. Miss Grace Clifford. Miss Eva Smith, emeritus home missionaries.

"On Furbugh in this gountry.





There is the mast in missions here at home as in missionary work anywhere at we have vision to see it. We must unlock doors of gospel opportunity for all on our doorstep. In your own purse you have the key—your part in the \$800,000 goal of the Annie Armstrong Offering. Unlock doors for countless lost people!