

ROYAL SERVICE

June 1950





DUKE MCCALL

Your Autobiography

By Duke K. McCall

HAVE you thought of writing your autobiography? Not many of us do, but you may find it interesting to write yours as it relates to the Cooperative Program of Southern Baptists.

The Cooperative Program was born twenty-five years ago, so each of us can mark every step of its development by personal experiences. Where were you and what were you doing in 1925 when the Southern Baptist Convention in session in Memphis, Tennessee, voted that henceforth its corporate endeavors would be known as the Cooperative Program?

I was in Memphis because that was my home town. But I was probably perspiring on the spring football practice field instead of in the auditorium. Nevertheless, beginning the next Sunday morning, May 17, 1925, my church offering envelope contained my first gift through the Cooperative Program to everything Southern Baptists had undertaken for Christ. From that Sunday on my tithes and offerings have been divided between the local program of my church and the Cooperative Program of my denomination. Even without understanding the Cooperative Program, I used it for a long time as the channel for my obedience to Christ's Commission.

Now on June 11 (or the nearest convenient Sunday) each of our churches will be celebrating the Silver Anniversary of the Cooperative Program. Each will undertake programs to help all the people understand what the Cooperative Program is and how it works. We will be asked to give a supplemental offering to the causes of the Cooperative Program at this time.

Personally I propose to make this supplemental offering for the Cooperative Program an important event in my autobiography.

To me, and I believe to most Southern Baptists, this Silver Anniversary celebration will be more than an effort to mark the achievements of the past. It will be an effort to launch an advance for Christ on all fronts.

My autobiography would have a chapter dated with my birthday in 1943. After a big

birthday dinner, my good friend Guy Turner and I walked down to the lake in front of my father's home. We sat on a pier, shooting with a target pistol at chips on the water, but our minds were on the war. As we got up to leave, Guy Turner said, "My mind is made up. I am going to enlist in the Chaplain Corps to do my part in holding open the doors of the world for the saving knowledge of Jesus Christ. Here," he said, handing me the target pistol, "You keep it. If I don't come back it is yours." He did not come back but was the first Southern Baptist chaplain to give his life for God and country.

Another chapter in my autobiography would be dated December, 1945. I was remembering what Guy Turner said about holding open the doors of the world for the gospel as I sat on the train with Dr. M. Theron Rankin, executive secretary of our Foreign Mission Board. Trying my best not to sound melodramatic, I said something like this to Dr. Rankin: "The war is over, and the doors are still open to the gospel for at least a little while. Now the Foreign Mission Board must expend its efforts. I wish I could help. While I am not a foreign missionary, if there is any place in the world where you could use my training and experience during these next few years, I want you to know that I am now volunteering to give four or five years in such service."

I meant what I said but I really thought that the service I could render through the seminary in New Orleans was the best contribution I could make. But when Dr. Rankin and I got to Nashville, Tennessee, to attend the meeting of the Southern Baptist Convention Executive Committee, my offer was taken up in a way I had not anticipated. The committee to nominate a new executive secretary for the Southern Baptist Executive Committee offered me the job. I started to decline saying I preferred being president of a theological school. But Dr. John Buchanan, pastor of the Southside Baptist Church, of Birmingham, without any knowledge of what I had said to Dr. Rankin on the train, stopped me short with these words: "You have been talking about a forward movement in Southern Baptists' world witness. Now what are you going to do about it?" What else could I do when I thought in

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Everything—Except Jesus!

by Dorcas Hawk Fowler



Dr. and Mrs. Fowler are medical missionaries in Paraguay. Here Mrs. Fowler recounts her earliest lessons in missions from her mother, a loyal Sunbeam Band leader

JESUS loves the little children,
All the children of the world.
Red and yellow, black and white,
They are precious in his sight,
Jesus loves the little children of
the world.

The group of boys and girls in the Sunbeam Band sang enthusiastically. Then, as they finished their song, they took their places in the little newly-painted chairs and looked eagerly at the leader, waiting for the story they knew would follow. Two of the most eager were a chubby little girl of four and her "big" brother aged five. They knew how well this leader could tell a story. How she could make them see the story as she told it. How reverently she would open her Bible to tell the stories from it. Or how carefully she would hold the pictures so that even the smallest could see.

But most wonderful of all, was when this beloved leader would direct their attention to the sand table and tell them the stories of the people that resembled the little dolls she had placed there. How carefully those little dolls had been prepared—each must look as much as possible like the person it represented. One Saturday the sand table would have on it a little African hut made of mud and grass, and around the hut would be little black dolls dressed as Africans. A little toy dog would be there, and the tiny cooking pots of the women and the tools of the men.

Another Saturday would find a Chinese family grouped around their home—or a Mexican family, or Japanese. Each detail of their clothing and home must be as accurate as possible. This leader always paid attention to the smallest detail in her preparation, because she really believed what she often was heard to say, "these children will not forget." And at least two of those children did not forget.

When Sunbeam Band was over the little chubby girl and her brother watched the leader take the small dolls from the sand table and place them carefully in a box to carry home. Then, with the box in one hand, her Bible in the other, she called the two small children, Ben and Dorcas, to come along home.

Ben and Dorcas knew they had not seen the last of those wonderful little dolls. Before another Saturday came they would see the leader, their mother, transform those dolls into another nationality—maybe even making them into Noah and his family with the ark, or Daniel in the lion's den.

As the mother worked on the dolls the little boys and girls would watch and ask questions. They often looked at the pictures in the books from which the mother

was getting her ideas for dressing the dolls and fixing their homes.

One day, when the little girl was a bit older, and was helping her mother make a thatched African hut from an old oatmeal box, mud and grass, she stopped suddenly and said, "Mother, these African children must have a lot of fun playing in the jungles and living in mud houses. I bet they have more fun than we do." Then that wise, wonderful mother took the opportunity to teach her little girl the true basis for all missions. "Yes," her mother said, "I am sure they have a lot of fun playing in the jungles and living in mud huts. And

they play with their dogs, and other friends just as you do. They have a mother and daddy and brothers and sisters—almost everything you have. But one thing they do not have—and that is Jesus. Until they know him and love him they cannot be happy as we are. That's why we study about these people, so we can learn to love them and want to take Jesus to them."

Many times after that, when the mother brought her children home from Sunbeam Band, she would tell them stories about the people they had been studying. She always emphasized "... they have most everything we have—except Jesus."

An Historic Book BRIGHT WITH MISSIONARY NAMES

by Mrs. W. J. Cox
W.M.U. Treasurer



The Margaret Fund record book kept in Mrs. Cox's office

DRAW up a chair and across your knees will be placed an historic book. It is the record of the Margaret Fund. The book itself, once shiny black and red, is now faded and worn, its corners bent and peeling. It has been opened and closed countless times as entries were made and records of students sought.

The first page is written in the lovely scriptlike handwriting of Mrs. W. C. Lowndes, the treasurer of Woman's Missionary Union for almost forty years. Nine historic names form the list of the first scholarships awarded in 1916. They represent students on both home and foreign fields: Morris Witt, Alice Bagby, Emmet T. Ayers, Martha Cheavens, Richard Entzinger, Pearl Dunstan, William Walne, Claire Ginsburg, Gordon Herring.

As you turn the pages you become conscious that mission history in many lands could be reconstructed from the family

names enshrined in this book. All the romance of early missions in South America is comprehended in the family names recorded here. There are eleven Bagbys and five Ginsburg sons and daughters which march across its pages. There are seven Deter children. The children of the A. E. Jacksons who went down on the *S. S. Vestris* as they returned to their field are recorded. Next come the seven Maddox boys and girls, the five Dunstons, the eight Muirhead children, the six Shepards and the five Mein students. On and on the names record history on home and foreign fields. Some missionary families are represented by only one or two names.

Just so some of China's mission endeavor can be followed by such names as that of

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"O Magnify the Lord with Me"

by Frances Landrum Tyler

THE breakfast devotional period has been such a vital part of our family life that I cannot remember home without it.

Once I asked Mother if she and Daddy had always had family worship. She replied, "No. We always knew the need for it but we didn't begin having it until one summer when you children were small. Dr. Lipsey was a guest in our home while he held a revival meeting. Out of consideration for his presence, we had family prayers each night during his visit. Since G. B. made a profession of faith that week, it was a significant time for us. After Dr. Lipsey left, Daddy and I decided that it was not right just to have evening prayers because the preacher was with us. We knew that we should have daily family worship because our Heavenly Father was always with us."

They began a family custom that has been the greatest blessing that has ever come to our home. Even now I can still hear Daddy's voice as he prayed, "Keep us humble in thy sight and lead us in a plain path." Many times I have found the need of just those words to voice my own individual plea to God.

One week end when I came home from college, family worship had a new signifi-

cance. Eleanor, our youngest sister at that time, had been converted. Daddy asked us to have sentence prayers, and for the first time all of us prayed as a group of professing Christians. There were no childish memorized prayers. We had grown into a body of baptized believers within our own family circle. It was a memorable moment for me.

Prayers have always been personal to us. They have united us when we were at home and have strengthened us when we were separated. When any one of the five children has been away, he has always felt the loving prayers of the family circle. I remember playing in a state piano contest when I was sixteen. I knew my family did not pray for me to win, but I knew they prayed that I might do my best for God's glory. They were having cottage prayer meetings on our street that day, and Mother prayed for me in that meeting. I believe I won that contest "for God's glory." Even my teacher said I played better than I ever had in my life.

ONE August during the depression, at our breakfast table the family tensions were many. Daddy was in a very strenuous political campaign. The slander had been atrocious. The election was only two days off. Bud had just graduated from Indiana University and had come home to find no work affording him the salary necessary for him to be married and sustain a home of his own. Wilfred and I were leaving immediately after breakfast to drive to our home a thousand miles away. We were looking forward to the coming of our first baby within a few months. Martha and Eleanor, a sophomore and a junior in college, sat side by side anxious for the privi-

lege of education that had been planned for them. The results of the election would mean the frustration or realization of their desires.

Our tiny baby sister, Charla, sat lovingly close to Daddy's side. Life was real. Life was strenuous. The breakfast room was small, and the strain was great on each one present. Mother opened her Bible, worn from much use and adjusted her glasses. She turned to the thirty-fourth Psalm and read with the assurance born of experience:

"I will bless the Lord at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the Lord. O magnify the Lord with me and let us exalt his name together.

They looked unto him and were radiant; and their faces were not ashamed . . .

Come, ye children, hearken unto me: I will teach you the fear of the Lord . . .

Keep thy tongue from evil and thy lips from speaking guile . . ."

Can you picture the change of heart and attitude within our circle? Daddy humbly lifted his eyes after his prayer, more determined than ever to keep his tongue from evil. Bud, ready to protect Daddy's reputation at any cost, was quiet. Wilfred and I, ready to leave for our home at Annapolis, could now go courageously, knowing that "the angel of the Lord encampeth round about them that fear him." Martha and Eleanor knew that whether they went to college or not, "none of them who trust in him shall be desolate." At our breakfast



The life of Mrs. W. C. Tyler, our W.M.U. recording secretary, is so clearly based on a deep Christian background that we asked her to tell us about family worship in her girlhood home. What encouragement this will be to you who should be fitting the hearts of your children with a similar assurance of God's constant, abiding presence.

table that day, there came into our hearts, a new, living, vibrant faith—a knowledge of God, and trust in his Word, regardless of the future.

WE enjoy singing at home, and family worship on special occasions has always been associated with joyful music. At Christmas we always have some seasonal Scripture passage, carols, a story, and special prayer. We usually sing, "O Come, All Ye Faithful" as we go into the dining room for Christmas dinner.

Martha Jo was married at Christmas. I remember the prayer which all of us sang at her rehearsal dinner.

*"Oh holy child of Bethlehem
Descend to us we pray,
Cast out our sin, and enter in,
Be born in us today.
We hear the Christmas angels
Their great, glad tidings tell;
O, come to us, abide with us,
Our Lord Emmanuel."*

In my diary, I have recorded a portion of Daddy's prayer at her wedding breakfast: "Our Father, use us in our living, in our loving and in our . . . going." His voice broke only for a moment, but all of us knew the depth of his petition, and its significance.

God has richly blessed each of us "in our going" and we who were "seven" are now twenty-one in number. We think of the devotion and faith of Mother and Daddy, and feel the responsibility that is ours in rearing our own children today. We can only pray concerning our parents' matchless example in family worship:

*"Oh God, to us may grace be given,
To follow in their train."*

Saturday at lunch finds the Tyler family—Dr. and Mrs. Tyler, Carol and Landrum—and Mrs. Tyler's younger sister, Charla, ready to "be seated"



...and the Light came

by Roger Shupla, Albuquerque, New Mexico

MY background is one of blackness and paganism. I was born on the Hopi Indian reservation, and spent most of my childhood days on that reservation. My father was a Snake chief. I mean he was the chief of the Snake dancers or the high priest. There were six of us children, but none of us joined the Snake clan.

I do remember that there was a little light in my childhood. My grandmother, my father's mother, was a Christian and belonged to the Mennonites, also one of his sisters. As a child I never attended Sunday school or church services except at Christmas time, when we would get candy from the mission. I remember one night when my grandmother came to visit us and asked my father to quit the Snake priest's position, and join the church. He said he couldn't, that if his brothers and uncles had gone to hell because they carried on the tradition of their people, he was willing to go, too.

At the age of twelve I left home to go to the boarding school in Phoenix, Arizona. I spent ten years in Phoenix going to school and working. In school I was with the Protestant group because I had no religious preference. I was a member of the Y.M.C.A. Every student was required to attend church services but I was never too interested in churches.

My life was also influenced by the darkness of Catholicism, and it came about this way. I met my wife in Phoenix. She was attending the same school. She was from the San Juan Indian Pueblo in New Mexico and was a devout Catholic. We were



Roger Shupla

married in the summer of 1931 by the Justice of the Peace. In the summer of 1932 our first child was born, and another child was born in 1935. At that time we were in Santa Fe, New Mexico. After I left school, I did not go to any Sunday services. My wife would go to her church once in awhile, usually at Christmas and Easter.

After our second child was born, some of her folks advised us to have our children "baptized," sprinkled. That's when the trouble began. We had to put on a big feast and all that. The priest at the Catholic church has to know all about the parents of the children. One Sunday morning my wife came home crying. I asked what was wrong. She told me the nuns got hold of her and asked whether she was married in a church or not. She told them all about it. Then she was told that she could not come to church, that she was going to hell if she did not get married again in church by a priest. In the meantime, the priest came and talked to me about it too. I agreed to get married again, but on one condition, that he was not getting one cent of money out of me, so we were married again—not in a church but a rectory.

Reycita Shupla



Again that priest came. This time he wanted me to join the Catholic church, but

I could not make heads or tails out of it. I went to services or mass three or four times, but I just couldn't understand what it is all about. I guess the priest was disgusted with me too, so he quit coming.

In 1942 I was transferred to Albuquerque, New Mexico, Indian school to take over the paint shop. Then our little girl was born. She was "baptized" or sprinkled at a Catholic church nearby. More feasting and drinking.

During all this time I thought about God, all the things I had learned about him while in school and some of the things my grandmother, my mother's mother, had told. One of the things that she told me was that if I was ever faced with hardship to kneel down any place and pray to the "Great Spirit." We don't know who or what he is or what he looks like, but he will help you.



First son, Harry

I did not know what to do. I knew I would not have been happy if I had joined the Catholic church, but I did not know where to go. I knew I had to do something as my boys were growing up. During this time I received a letter from my folks telling me that they had joined the Mormon religion or church. That was my mother's brother and sister and their families, so I decided to investigate. I attended their services about three times with my boys. They were very nice to us. Their missionaries visited us now and then, and gave us one of their books, "Book of Mormon."

I was called into the armed services in the early part of 1945 and spent about a year in the army. I spent six months overseas. I had not been in any church at all. I tried to read the Bible and tried to pray every evening and I do believe that helped me. In the army I took to drinking beer



Son, Joseph

more than was good for me, and I could curse like anybody else.

In spite of myself and my surroundings, a ray of light did begin to enter my thinking. I came home in 1946 and got my old job back here in Albuquerque. It was then we came in contact with the Baptist Indian Center and Rev. and Mrs. George Wilson. I thank God for that. At the Indian Center they had frequent social gatherings and we liked that. We brushed aside the religious gatherings there for I had no faith in religion. Probably at one of these social gatherings, or perhaps at the Sunday school which he had started to attend, our youngest son, Joe, heard of the All-Indian camp to be held in the Jemez Mountains. Joe was the only member of the family who went because it was too religious for it to appeal to us, his parents.

At the camp Joe was given a Bible which he took to his home and read faithfully in spite of his mother's disfavor. I did not see any use in it or anything interesting in those stories about Jews. This went on for months until one day in front of one of the stores downtown, the missionaries approached and we visited together. We told them that Joe was reading his Bible every night and refused to put out his light or go to bed until he had read it. Sometime back we had stopped him from going to Sunday school, but after this he started going again. I went along with my boys once or twice, but I could not get my wife to go. She was afraid of what the priest and sisters might say. But at Christmas time Rev. and Mrs. Wilson visited us and invited us to attend their Christmas program.

We all went and we came home with all



Daughter, Mary

those presents. My wife told me that she did not feel we should get all those things, since we didn't belong to the church. One day my boys came home and told us that they accepted Jesus Christ as their Saviour and wanted to be baptized into the church at the Indian Center. It was all right with us so they joined.

THE light became larger day by day in my life, but my wife still held her Catholic faith. Every Sunday I told my boys to get ready and go to church. It was pretty hard to send them off to Sunday school sometimes. I began to think of what my boys thought of me when I told them to go to Sunday school while I sat at home doing nothing or nursing a headache from the drinks. I decided to go along with them, but we still could not get their mother to come. Then, one Sunday she came along. I do not know whether it was the sermon or what, but God touched her heart and from then on she would not stay at home on Sundays. Gradually the Indian Center filled a place of more and more importance in our lives, and more and more of our time was spent there.

We heard with interest the plans for the summer camp, which was to be held in the Manzano Mountains at the Inlow Youth Camp grounds. Our opinion of the Bible

had altered considerably as the light grew brighter and brighter in our lives. I couldn't go because of my work, but my wife and children went. While she was there she accepted Christ as her Saviour and when she came home and told me her experience I was ready to come with her. I followed her into the baptismal waters and into church membership at our Indian Center Baptist Church. The darkness and mottled colors that formed my spiritual life were blotted out by the blood of Jesus. Now I have quit drinking and am trying my best to be a good Christian. I am happy now. I am glad and thankful for those who have led me to Jesus Christ. I owe a lot to Rev. and Mrs. George Wilson and my boys. May God bless them.

I enjoy being a church member and I am thankful for what little I can do now and then for our church. I am thankful for all the blessings I have received. It has been pretty hard for me to be a Christian in the beginning. I have been made fun of when I became a Christian. Some of my friends, or I thought they were my friends, don't come any more to visit because I refuse to take a drink with them. I heard one of them remark to the other, "He's a Christian." I know he thought he was making fun of me. I took it as a great compliment.

LET US SET UP THE FAMILY ALTAR

PROMOTING the family worship is the responsibility of us as women. But some who think that family worship is important are afraid to start it. The main purpose of the family worship is to worship God and to have fellowship with God. If all the members in the family will truly and really worship God that is all.

Why do we want to have family worship? We want to have family worship because we hope every member in the family can be blessed by God. We who are adults can be more earnest and sincere

Christians; we can be more zealous church members and we can be good citizens of our country if we have family worship. If a child is born in a family which is filled with the Christian spirit, he must become a nice fellow when he grows up. He will make his parents happy. Family worship can also help to build harmony in the family. We Chinese have a very widespread saying that "the harmony in a family can build its prosperity." During our family worship we have one heart and mind singing the hymns, reading Scripture

Translated from China W.M.U. Yearbook by Mrs. Irene C. Ma

passages, and worshipping our God. Although there might have been some unhappy things happen in our midst within this wonderful hour of family worship all these will vanish away.

How can we begin this family worship? There are lots of people that would like to have family worship but just don't know how to start it. In our programs we have listed a daily Bible reading. We can use this daily Bible reading as our family worship topic. We can use Bible stories and teach children to know and to love Jesus Christ. During this family worship there is something we can do for ourselves, for our relatives, for our friends, for our neigh-

est and needs. The most important of all is to have unceasing prayer.

When is the best time to have family worship? This is a question because it is a very hard thing to find a time to suit everybody. But we have a saying, "Where there is a will there is a way." If we really want to have the family worship, of course, we shall find a suitable time for everyone of us. Maybe someone will like to have it right after breakfast and after that everybody can go and do their daily tasks. The good point of having a family worship right after breakfast is that before the members of the family start their daily tasks they can take strength from God, and they will be able to meet all their difficulties. Someone might suggest having family worship after supper. They think they will have more time and everybody can settle their minds in worshipping God. Anyway find a time that suits everybody in the family. The important thing is not about the time but about your motive and sincerity of having a family worship.

Who is to lead this family worship? It will be best for the host or hostess of this family to lead in this family worship but don't let him or her do this job alone. For instance, he or she can ask some member of the family to read a Bible verse or to utter a prayer. When the children of the family see that their father or mother is responsible for the family worship they will think that it is important. Mother can prepare the place for the family worship or lead prayer. The children can co-operate in setting up the chairs and putting out the hymnbooks and Bible. Then everybody in the family can have a close co-operation in building up the kingdom of God in the same interest and love.



Mrs. Ma looking over copy of Chinese W.M.U. magazine in the Birmingham headquarters

bors, for our churches and for our own country and also for those who are lost. We can pray for them and build them up in the midst of our family worship. Maybe if we sing one or two hymns that will add more Christian spirit among our own groups. At the end of the family worship all can recite the Lord's Prayer together. Every family can do according to its inter-

*The devil doesn't care
two straws for your profession.
All he is afraid of
is your practice—SELECTED.*

Housing Shortage or Home Shortage?

by Judge George Lewis Bailes

WHEN A WOMAN walks to the marriage altar with the man she has chosen to be the father of her children, something big and vital has taken place in the State. Whether nothing is left undone to make this wedding complete as that of any of the other girls in daughter's social set, with everybody who is anybody invited; or whether the marriage is a quiet affair in the pastor's study with no witnesses present except the janitor, it is none the less a transaction of high public concern. In it, society has an important stake, for the family is the foundation stone of the State.

The institution of marriage began in the Garden of Eden when the grand climax of creation was fashioned. The first parents knew what some later and much more "modern" ones seem unable to understand: That the first bond of society is marriage; the next children; then the family.

Martin Luther insisted that, "the state of matrimony is the chief in the world after religion; but people shun it because of its inconveniences, like one who running out of the rain, falls into the river."

In his *The Subjection of Women* J. S. Mill declared, "What marriage may be in the case of two persons . . . between whom there exists that best kind of equality, similarity of powers and capacities with reciprocal superiority in them, so that each can enjoy the luxury of looking up to the other, and can have alternatively the pleasure of leading and of being led in the path of development—I will not attempt to describe."

And Confucius, writing five hundred years B. C. said, "Marriage lies at the bottom of all government."

Indubitably there is sound reason for the requirement in the motion picture and television producers code that "the sanctity of the institution of marriage and the home shall be upheld." Illogically enough the policy code of movie magnates is one thing, and the social code of movie "stars" seems quite something else, as witness a news item of April 3, 1949: "In Chicago she di-

Judge Bailes is a member of First Baptist Church, Birmingham, Alabama, and teacher of the large Cosmopolitan Sunday school class for men. As Circuit Judge he learns too well the sorrow of many broken homes

vorced her third husband, who was also her first husband, so she could take as her fourth husband the man who had been her second husband."

One is reminded of Dr. John Haynes Holmes' terse indictment of the latter code by saying, "When a Hollywood actress takes a fourth husband who is finding in her a fifth wife . . . they have no more to do with marriage than prostitution has to do with chastity."

And in the next place, the State knows well that among all its natural resources its children stand supreme. It may say with Cornelia, the mother of the Gracchi, "These are my jewels." Danton, brilliant Frenchman, was probably borrowing a leaf from America's book when he insisted, "The time has come to establish the principle that children belong to the Republic before they belong to their parents."

One has only to look around him to see this principle put into practice. The State dips deep—hardly ever deep enough—into its treasury to provide school buildings, buy school busses, and pay teachers, to build parks and playgrounds. And there is the reverse side of the coin, but it is the same coin. Many dollars withheld from the earnings of many men and women like you and me go into building and staffing industrial schools, reformatories and other devices of disciplining, reconditioning, and reclaiming those youths who get side-tracked and lost because they are the victims of adult delinquency at home, or what used to be home; because they come from homes broken by divorce; because husbands and wives refuse to admit that successful marriage is an edifice that must be rebuilt every day.

The solidly established home is never



Ring Galloway

an accident. At the young people's meeting, or in the social conference, or from the college chapel platform it sounds so eloquent and pleasant to say that present-day youth is the smartest and finest that any age in all the annals of time has produced. But grim facts and the cold page of the record often hamper the turning of the thrilling and robust phrase.

Mr. Robert W. Babson published this paragraph in hundreds of newspapers: "It is hard to grasp the full import of the tidal wave of juvenile delinquency daily reported to police courts, social workers, and by the grim lips of school and church."

One does not have to be a sociologist to know that among the basic causes of the condition Mr. Babson describes is that too many fathers feel that they have hardly any time for pal-time and playtime with their children. One was heard to say that he had been waiting for his oldest son to grow up enough so that they could begin being together enough to count, when one day the son telephoned from the university that he and Mary Doe were going to marry next week. That father's mistake is typical.

Not only does the head breadwinner delegate too much of the business of parenthood to the mother, but the mother too often becomes infected with the virus of subletting. The immediate result is less and less time for the child with her, and more and more transferring of togetherness to the kindergarten, movie, hired nurse and

baby-sitter. Is not at least one of the corroding elements etching away the bedrock of home and family, this Ersatz companionship, this thing of substituting makeshift for the real thing?

There are those who point to the fact that forty-four out of every hundred families in the United States is childless and charge that there is "a sit-down strike against motherhood," if not induced by, certainly accelerated by the so-called Industrial Revolution.

Other social scientists who say that our social order is going to pieces remind us that here and there the family has collapsed before: that when the Empire of Alexander the Great disintegrated 300 years B. C., the Greek family almost vanished; that 300 A. D. when the Roman Empire fell apart, Roman family-life followed the Greek pattern.

There were two other classical instances of nation-wide family breakdown. The one was in France in 1791; the other in Russia in 1917. These are easier to understand. They serve as a better yardstick by which to measure the American picture in 1949 when Birmingham's divorce rate is more than 2,000 a year; when the Courts of Alabama issue more than 10,000 divorces a year; and when half a million marriages—one out of every three—in the United States end in the divorce courts every twelve months! And divorce is a preventable disease.

The earmarks of the four stories of family collapse are uncomfortably similar to our own social picture. There was the cynical disregard of the marriage agreement, a sneering rejection of the principle of bear and forbear in the family, vanishing birth-rate, abdication by parents, delinquency of both kinds.

The Supreme Court of the United States has said America is a Christian country—which could not make it so if it is not. Surely we need no Court nor social scientist nor any one else to remind us that the strongest foundation stone of the state—of human society—of the family—is a Christian conscience and a Christian heart.

The housing shortage problem is important. The home shortage problem is more so.

AN HISTORIC BOOK

(Continued from page 2)

the D. W. Herrings who were appointed in 1885. Five Herting boys and girls have been Margaret Fund students and seven children of the W. C. Newtons who were appointed in 1902. Then follow such family names as Lowe, McDaniel, Glass, Tipton, McMillan, Mewshaw, Fielder, on down to the latest students.

Early work in Japan is represented by the Walnes, the Doziers, the six Rays, the five Rows and others. The record shows one William Medling born in Fukuoka appointed for mission service to the land of his birth.

Africa holds the family names of Green, Patterson and yet others. The names of Whittinghill, Gill, Owens represent Europe and Palestine.

The home fields are represented by such family names as Witt, McCall, Bell, Martinez, Moye, Rodriguez, Ruiz, Pucciarelli and unnumbered others who have made their contribution in their day and generation.

Each name inscribed in this book is important but it is impossible to call all of the 634 students included. As Paul said after naming the heroes of faith in the eleventh chapter of Hebrews, "And what more shall I say? for the time would fail me" to tell of those who followed in the train of the early pioneers and through faith wrought righteousness and obtained promises.

As you read these names you will find that a large number of these students have returned to the field of their birth as missionaries. In several instances three out of five children in a family have gone back as missionaries. Many former students are pastors in Southern Baptist churches. A number are teachers, doctors, newspaper correspondents in many lands. Several are consuls and vice-consuls in different countries. At least three are authors of note. Many are rearing families which will bless the world.

As you turn the pages of this record of students and scholarships, here and there are arresting notations. On the very first page the scholarship listing of a student

suddenly stops half-way across the page, his college life cut short by the grim reaper—Death. You read such notations as "killed in action in France in World War II." Frequently the happy word "married" appears by two names uniting two mission fields in one home. Thirteen names carry the notation "Winner of the Elizabeth Lowndes Scholarship Award."

Naturally any family record thirty-four years old includes a new generation, so now grandchildren annually are added to the record. It is interesting that Mrs. Lowndes own granddaughter Bette brought the record in the book up-to-date when it was turned over to the new treasurer.

You may close this book but its imperishable record will live forever. As the historian Bancroft says, "We have now reached the time when each generation gathers together the imperishable children of the past, and increases them by new sons and daughters alike radiant with the immortality of service."

Pin Prices Upped

They just had to be changed so please help us by learning these NEW PRICES yourself and by reminding others about them. This announcement cancels other prices on W.M.U. pins no matter where those other prices were printed.

| | |
|-----------------------|--------|
| Large 10K Gold Pin | \$8.25 |
| Large Gold Filled Pin | \$2.25 |
| Small 14K Pin | \$2.25 |
| Small 10K Pin | \$2.25 |
| Small Gold Filled Pin | 1.75 |

Pennant Prices, Too

The wool pennants with sewed-on felt letters giving organization name now sell for \$3 each.

If you have a copy of the W.M.U. YEAR BOOK for 1950 make these corrections in it now, please.

WOMAN'S MISSIONARY UNION
1111 Comer Bldg., Birmingham 3, Ala.

It's Happening Now

BY MARJORIE MOORE ARMSTRONG

The pen is mightier than the sword, but there is growing evidence that the motion picture is mightier than the pen. "The King of Kings," produced by Cecil B. de Mille twenty-three years ago, has been shown to an estimated 800,000,000 persons. Not a day has passed since its release that it has not been used somewhere in the world.

At least half of the movie audience of that film has been missionary peoples. Fiji Islanders saw it when a coastal trader ran his boat up the beach, stretched a sheet between two trees, and with electricity generated by his own vessel, projected the film for all who gathered curiously to see it.

According to *Together*, monthly news sheet of the world missionary enterprise, the four prints of this film used by the Christian Council of India and Pakistan are booked three months ahead. Liberia, Japan, the Philippines, New Guinea, and the Union of South Africa are seeing it. Haile Selassie has ordered a copy for Ethiopia. Christians and Moslems together see it in Cairo, Egypt.

The article on David Livingstone in *The Reader's Digest*, December, 1949, entitled "He Lighted the Dark Continent," was first published in *Presbyterian Life*. It had been translated and published in fifteen of the seventeen foreign language editions of the *Digest*, as of March. It has reached 15,000,000 subscribers all over the globe. Due to the favorable response to that article, the editors gave the author of the Livingstone story a standing assignment "for anything else you can find that good."

A Lutheran is new minister of religion and education for the Communist-dominated government of Hungary. Joseph Darvas succeeded a Roman Catholic; he is the first non-Catholic to hold the job. Whether he will be able to sponsor true religious liberty in that Balkan country, where strong evangelical groups exist, remains to be seen.

In February, the Assemblies of God denomination dedicated a new missionary airliner, a converted Flying Fortress. It was christened "The Ambassador." Its maiden flight was to India, leaving Springfield, Missouri, their international headquarters, on March 2, returning March 23.

A young people's fund-raising endeavor with the slogan "Speed the Light" provided \$638,000 in five years for transportation, radio, and publication facilities.

The Tuskegee Institute reports three lynchings in 1949—two in Georgia, one in Mississippi. The three victims were Negroes. The death of several other Negroes in incidents similar to lynchings were not reported because they were not technically "lynchings"; they were committed by one or two persons instead of mobs.

Early in 1950 the lynching of two white men by the white residents of upper South Carolina was reported by the Associated Press as a likelihood after a respected Negro farmer near Wallhalla was brutally murdered by ex-convicts who stole the money he got for a bale of cotton. The two white boys were arrested in Charleston within twenty-four hours, eventually tried, and sentenced to life imprisonment.

Of the several thousand Baptists among the displaced persons of Europe who qualified for admission to the U.S.A. under the D.P. law, Northern Baptists accepted a quota of 1,200 "assurances"—guarantees to the American government that 1,200 Baptists from Europe permitted to immigrate would not become public charges.

By February 1, the required 1,200 assurances had been recorded.

Paul Blanchard's book *American Freedom and Catholic Power* has reached its eighth printing, exceeding the most optimistic plans of its publishers. During Holy Year the author is now in Rome as foreign correspondent for *The Nation*, American weekly.

Chairmen... committee plans

Stewardship Chairmen...

by Mrs. C. D. Creasman

Summer months give splendid opportunity for the study of stewardship books. Some societies will like an all-day class with a picnic lunch. Some may be glad to meet every evening for a week for more intensive study. Some circles will enjoy meeting an hour every morning for a week—perhaps on a cool veranda or in some pleasant out-of-doors place. Others will be glad to take a book by studying a chapter each month in their summer circle meetings. From the five books listed for stewardship study in 1950 you can select one to fit your situation whatever it is.

God's Hurry is a "must" book for this particular time. It was written by Dr. Duke McCall for study by all church organizations in this year of special stewardship emphasis in celebration of the twenty-fifth anniversary of the Cooperative Program. It presents world conditions and the urgency of faithful stewardship of possessions in order to "hurry" the work of world missions. If the members of the missionary society have not already studied this book, the stewardship chairman should plan for it. Five one-hour periods will be needed to study this book adequately.

Another new book is *Partnership with Christ* by Paul Conrad. This places stewardship on a high spiritual level, calling for a complete dedication of the Christian with all of his possessions and abilities to service with Christ as his partner. The book is small and therefore ideal for a class held in one day.

Give Ye is a splendid Bible study on stewardship. Mrs. Foy J. Farmer appraises it as follows: "Dr. Frank K. Means has put us under heavy obligation by writing *Give Ye*, a Biblical, clear, interesting, study of stewardship and missions. It is excellent for individual reading; and for class discussion unsurpassed." Five one-hour periods are needed for the study of this book.

In *Stewardship Applied in Missions* Dr.

J. B. Lawrence presents the Bible basis of stewardship in its relation to the ongoing of the kingdom of God. It is convincing in its teaching that, "Stewardship is the heart of missions—the law of Christian living." While several hours for class discussion would be better, this book could be covered in an all-day class.

Stewardship in the Life of Women is a study of Bible characters each presented as an example of good stewardship in some line. It is especially good for use in circles where the women want to do Bible study. Since each chapter is complete in itself, it is suited to the chapter-a-month plan.

Select the book to fit your situation. Plan your class or classes. Use the summer months in giving to the women of your church a good study of good stewardship.

Community Missions Chairmen...

by Edith Stakely

Have you included the promotion of family worship in your plans for community missions? Surely this month of emphasis on our young people would be the logical time to call our women to strengthen the Christian foundations at home by family worship. Family worship is one of those things every Christian woman knows should be part of her home life, yet few have followed through to actually having the time daily. By careful planning, you and your committee can present the values of family worship in such a way that the women will respond with action.

The first step is for you as chairman to begin family worship in your own home. It is next to impossible to lead others to do what you are not doing yourself. Next, urge your committee members to put family worship into their home schedules. With your committee as a living testimony to the fact that it can be done, you are ready to present the idea to your society. Many families do not have a period of

worship together, simply because they do not know how to get started or exactly what to do. In one church, the chairman with the help of a few women, gave a demonstration. They sat around a table set for breakfast, asking the audience to think of them as a family. The "mother" asked one of the "children" to read the Scripture passage for the day; then she read the comments from a devotional book. They called the names of those on the W.M.U. calendar of prayer, different members of the "family" asked for prayer for their activities during the day, then one led in prayer.

Make it clear that there is no set time nor set program for family worship. Each woman must find the time most convenient to the members of her family, and follow a program of worship which best meets their needs. Before or after one of the meals is the time most often used.

The women will want suggestions as to helps that can be used. *Open Windows*, containing brief devotional comments for each day, is published quarterly and is available from the Sunday School Board, Nashville, Tennessee, for five cents a copy. *Home Life*, a monthly magazine published by the Sunday School Board, includes daily devotional thoughts especially designed for home use. *Remember Now* by W. D. Cavert, is an excellent book to use where there are children in the home. *ROYAL*

SERVICE contains a verse for one's private devotional thought and the W.M.U. calendar of prayer. Emphasize that these are only helps. Many will not feel the need of a devotional book, but will enjoy selecting their passages of Scripture and making their own comments. The important matter is to lead the women to the decision to begin a period of daily family worship and to help them put that decision into action.

Mission Study Chairmen...

Summer mornings invite mission study. Breakfast out of the way, gather on somebody's cool porch before time to start lunch.

You can take many a vacation trip by the book path. See the inside back cover of this *ROYAL SERVICE* if you want to travel far. Did you take to the mountain top with *The Prophet of Little Cane Creek*, price 50¢, by Harold E. Dye, story of a mountain missionary? Or do you choose a visit to the country? Go by the pages of *Buried... Living*, price 50¢, by John D. Freeman. Perhaps you will decide on a voyage to the Orient. Then study *Japan's New Day*, price 60¢, by Edwin Dozier.

Book ways are happy ways and lead to all the world. Travel them safely and comfortably all summer.

Your Circle Program

SCRIPTURE READING: Acts 2:1-8

June is the month when we as Southern Baptists are thinking especially of what we can do to advance the Cooperative Program. Hymns of stewardship and service as "Trust, Try, and Prove Me," "Give of Your Best to the Master," or "I Would Be True," may be used.

The Commission for June presents the challenge of new mission fields to be opened with larger Cooperative

Our Cooperative Program

Program gifts, in an article, "Southeast Asia Calling."

In *Southern Baptist Home Missions*, read about "Sharing According to Need."

ROYAL SERVICE offers Dr. Duke McCall's own experience in "Your Autobiography," cover 2.

The June issue of *The Window of Y.W.A.* tells of "A Thrilling Silver Anniversary." *World Comrades* wishes the Cooperative Program a "Happy Birthday," and *Ambassador Life* has a boy's interpretation in "The Cooperative Program is Team Play."

BWC EXCHANGE

First Anniversary Celebration

The Virginia Wingo BWC at Gonzales, Louisiana, celebrated its first anniversary. The program theme of "What Is in Your Heart?" was carried out throughout the social hour which followed. The affair was held at the home of the leader, Mrs. Hazel St. Amant. All of us join in congratulating this BWC in Louisiana.

BWC Makes History

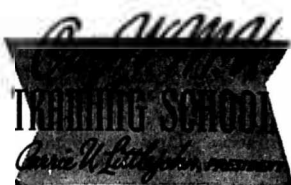
From the Missouri state "IMA News-sheet" we reprint this bit of interesting BWC history: "The Rainbow Mission Circle of Patee Park Baptist Church in St. Joseph has a long and varied record, being organized in 1919. The name, Rainbow, was chosen after the Rainbow Division of World War I, which was made up of personnel from this section of the country and made a fine record in the war. The many members who have associated with Rainbow Circle have scattered to all parts

of the country with many in definite Christian service. Miss Alberta Steward, now in Brazil, was once a member of our circle."

Does your circle have such a fine record for the past, or are you just starting to make history? In either case there is responsibility and opportunity.

Report from Arabia (See photo, left)

The Alabama BWC Federation met during the sixtieth anniversary session of Alabama Woman's Missionary Union. BWCers had a wonderful banquet with more than 800 present. Everybody was keen to hear Mrs. W. Harold Storm, missionary of the Reformed Church to Arabia. Dr. and Mrs. Storm have opened the door for Southern Baptists to enter the Moslem world in Arabia. A Christian has to be a personal friend of the rulers to be permitted to live there. Dr. and Mrs. Storm received our first missionaries, Mr. and Mrs. Callaway, in their own home and introduced them. Work with Moslems makes slow progress. We resolved to pray earnestly for the few courageous souls out there.



Commencement Time

Dr. Mary Lynch Johnson, associate professor of English at Meredith College, Raleigh, North Carolina, member of our Board of Trustees, and member of a family noted for its missionary interest and participation, delivers the commencement address at the Woman's Missionary Union Training School, May 4.

Miss Mary-Ellen Wooten, on her first furlough from Nigeria, is the alumnae speaker for the vesper service May 3.

Those young women expecting to receive the degree of Master of Religious Education are listed below with asterisks by their names. Those receiving Bachelor of Religious Education degrees are not asterisked.

| | |
|---|--|
| Alabama Nancy Lee Gordon* Frances Neal Holladay* Mary Jane Holladay* Louise Adelaide Illingworth* Mrs. Robert G. Thompson* Mrs. W. H. Gamble Arkansas Martha Hainton* Florida Dorothy Ann Hill* Marilyn Frances Horton* Nettie Manden Park* Mary Catherine Riggs Georgia Mrs. George W. Bobo* Mrs. Victor Greene* Gwendolyn E. Miles* Elizabeth T. Smalley* Evelyn Stone* Mrs. W. G. Trawick* Margaret Louise White* Effie Louise Whitmore* Betty Faith Williams* Margaret Vivian Wilson* Eula Windham* Kentucky Jane Ray Bean* Mrs. John H. Clement* Elsie Glen Coffey* Phyllis Berta Elam* Louisiana Mrs. Joseph K. Estes* Mary Kathryn Jasper* Lava Chrysteen Latham* Billie Frances McClellan* Evelyn Marie Ridge* Martha Nell Sill* Helen S. Sinclair* Jessie Jewel Thurman* Beulah Wingo* Ura Elizabeth Bryant Mrs. H. T. Brown Mary C. Page Mississippi Betty Jane Hammett* Florence Harris* Emma Grace Ross* Frances Jane Thompson* Missouri Mrs. Fred Bauer Mrs. S. E. Towell North Carolina Hazel Mae Graily* Irene McMillan Olive* Mrs. Elwood Orr* Ada Ruth Swann* Oklahoma Mrs. Owen J. Finley South Carolina Mrs. Fred Ayers* Marie Epley* Mrs. A. Jackson Glaze* Mildred Yates Hatchell* Mrs. J. A. Ivey, Jr.* Mildred Rebecca Mobley* Mrs. K. L. Smith* Ora Alene Turner* Bertha Stacia Compton Myrtle Elizabeth Turner Tennessee Mildred Joyce Cope* Ellen Marie McIntosh* Mrs. B. F. McIlwain Texas Mrs. Davis C. Hill* Katharine Ruth Orr* Virginia Dorothy Virginia Dawson* Emma Mae McPherson* Elsie Grey Minter* Frances Arline Stuart* Mrs. Bert Wilson* China Hsun-yao Yuan Chow* Emily Jean Goon* Japan Yukiko Akiko Endo | |
|---|--|

RECORD OF CONTRIBUTIONS

January 1 to December 31, 1949

Reported by State Treasurers as Having Been Contributed by W.M.U. Members

| STATES | Foreign Missions | Home Missions | Ministerial Relief | Christian Education | Other SBC Objects | State Causes | WMU Training School | Margaret Fund | Building Fund | Total | Cooperative Program |
|----------------------|-------------------|----------------------|--------------------|---------------------|-------------------|----------------------|---------------------|-------------------|-------------------|----------------------|----------------------|
| Alabama | 105,147.94 | 53,731.68 | 8,346.11 | 12,518.64 | 2,244.34 | 152,007.38 | 3,772.35 | 461.30 | 19,020.79 | 367,261.91 | 151,029.72 |
| Arizona | 13,681.69 | 4,749.45 | 2,150.22 | 3,080.30 | 130.01 | 6,280.61 | 100.00 | 30.92 | 29,888.21 | 21,012.84 | 21,012.84 |
| Arkansas | 12,713.06 | 32,107.36 | 7,892.45 | 11,032.72 | 1,894.19 | 167,186.87 | 1,381.40 | 65.00 | 574.70 | 306,298.76 | 187,848.56 |
| California | 10,316.69 | 5,277.49 | 600.44 | 914.63 | 4.80 | 25,868.64 | 30.02 | — | 239.75 | 43,872.37 | 26,283.33 |
| District of Columbia | 4,381.71 | 2,177.20 | — | — | — | 6,208.64 | 176.00 | 5.00 | 419.57 | 15,247.02 | 11,526.04 |
| Florida | 119,358.47 | 47,760.36 | 16,490.29 | 20,594.07 | 3,834.91 | 140,455.82 | 688.42 | 246.50 | 2,419.25 | 352,846.69 | 123,727.07 |
| Georgia | 181,911.78 | 78,291.29 | 20,370.76 | 29,369.42 | 4,894.93 | 230,781.17 | 9,581.73 | 2,303.04 | — | 568,427.16 | 326,660.26 |
| Illinois | 31,627.91 | 14,704.40 | 4,030.03 | 4,858.30 | 286.18 | 45,397.30 | 1,016.01 | 296.82 | — | 109,214.41 | 74,472.63 |
| Kansas | 272.58 | 309.12 | — | — | 75.22 | 465.49 | 10.29 | 25.13 | — | 1,617.83 | — |
| Kentucky | 321,000.66 | 68,960.92 | 14,368.29 | 23,149.05 | 4,102.17 | 174,529.85 | 1,513.43 | 1,609.92 | 4,122.34 | 416,876.43 | 265,011.34 |
| Louisiana | 56,861.99 | 46,824.37 | 10,013.19 | 24,335.27 | 3,165.56 | 189,396.84 | 1,000.00 | 300.00 | 469.54 | 372,166.76 | 218,106.00 |
| Maryland | 15,467.63 | 7,484.85 | 2,221.07 | 1,421.06 | 894.78 | 18,665.50 | 712.11 | 59.50 | 618.32 | 48,648.72 | 26,651.64 |
| Mississippi | 319,336.74 | 64,839.76 | 12,920.08 | 20,088.23 | 65.58 | 175,272.09 | 2,800.00 | 300.00 | 9,000.00 | 410,616.46 | 202,663.83 |
| Missouri | 139,149.95 | 60,616.43 | 17,000.77 | 20,328.69 | 130.17 | 160,642.21 | 2,602.62 | 686.94 | 4,696.64 | 406,030.33 | 260,342.02 |
| New Mexico | 20,511.53 | 5,665.49 | 100.00 | 2,151.43 | 120.00 | 64,939.65 | 75.00 | 100.00 | 328.20 | 54,051.50 | 20,789.27 |
| North Carolina | 274,540.91 | 134,271.21 | 39,087.39 | 48,269.56 | 9,102.85 | 557,725.65 | 3,160.00 | 680.00 | 10,113.13 | 876,880.50 | 648,234.19 |
| Oklahoma | 113,306.58 | 43,177.04 | 11,768.25 | 15,986.86 | 440.66 | 229,492.01 | 1,469.48 | 300.00 | 4,943.23 | 427,872.89 | 260,645.48 |
| South Carolina | 211,239.74 | 79,781.78 | 27,988.21 | 44,348.95 | 823.40 | 278,833.67 | 2,110.00 | 893.35 | 3,500.00 | 648,617.99 | 368,029.83 |
| Tennessee | 131,351.16 | 78,674.51 | 27,476.12 | 39,584.17 | 6,634.02 | 276,368.62 | 2,200.00 | 408.19 | — | 625,523.68 | 435,601.38 |
| Texas | 399,139.45 | 187,856.73 | 64,446.78 | 86,013.67 | — | 1,050,849.16 | 200.00 | 1,376.13 | — | 2,174,684.80 | 1,181,633.48 |
| Virginia | 343,875.42 | 139,611.38 | 38,690.64 | 46,521.33 | 8,443.97 | 568,859.82 | 2,000.00 | — | 10,000.00 | 868,802.63 | 664,988.31 |
| Miscellaneous | 1,680.26 | — | — | — | — | — | — | — | — | 4,480.30 | — |
| Totals | 518,518.87 | 81,148,101.11 | 8350,528.05 | 8444,708.00 | 947,082.18 | 84,122,436.65 | 37,486.85 | 910,850.16 | 470,138.66 | 85,320,354.46 | 56,463,461.06 |

Letter-ettes

DOING THE IMPOSSIBLE from Mrs. Melvin R. Roberts

This Indian Center was opened at Farmington, New Mexico, on April 10, 1948. In less than a month three souls were saved. God does the impossible day by day, and glories in the doing. Every day is busy with visiting Indians in town and out on the reservation, with prayer services and Bible lessons, Mothers' Club and young people's gatherings.

The Indian Center is meeting its purpose as much as possible. We want to help the Navahos, spiritually, mentally, physically and financially. We list spiritual help above everything else but we want to help mentally, too, by providing a lending library. We want to help physically by providing a clinic and playground and organized athletics. We want to help financially by being ready to pay hospital bills for those who cannot pay, and by finding work for those who are without work.

My Navaho friends even asked me to conduct funeral services. When a mother came in from the reservation and asked me to, I said, "I will have my pastor take charge." She said "You know him. That's all right." I did have a part in the closing prayer after his message.

This mother was one of our first three converts. She has not been baptized. Her husband will not hear to it. He is a pagan believer, a fire dancer in the Indian ceremonies; he believes in the medicine man. She said, "Until he is won for the Lord, I can never be baptized."

It is hard for the Navahos to understand God's love but the Holy Spirit can convict and convince hearts. We are praying that many of them will come to Christ this year.

PROGRESS IN JAPAN W.M.U. PLANS from Floryne Miller

We have been thrilled to have requests from many churches where there are young

people and women who want to make a more thorough study of W.M.U. work so they can serve more effectively in their own churches. We hope to begin a short one-year course on W.M.U. work for these young women. We are not quite sure about it but hope to have it either in the seminary, or the kindergarten training school in Fukuoka. We think after the girls have this study they can become effective volunteer leaders in their churches. Sometime during summer vacation we shall have the R.A. camp here at Fukuoka again, and we hope to have many, many churches represented. An outstanding young seminary student has agreed to become our R.A. leader after working with Mrs. Shirabe. We feel that will be a fine thing for our boys.

The last of July we will have our W.M.U. meeting just preceding the general convention. The day before the W.M.U. meeting begins we plan a meeting with all our district officers. We have a Japanese and missionary leader in each district working together and we think that will mean much more effective planning.

In the meantime, Mrs. Hikasa and Mrs. Hara are working on plans for a retreat for all the pastors' wives hoping to give them some very definite and special training and study along W.M.U. lines. Every day I am more and more impressed by the sincere and devoted zeal with which these W.M.U. leaders and others are planning their work.

THE NEEDIEST PLACE from Antonina Cantoneri

We do not know how things will run in the hospital here at Ogbomosho next year. Mrs. Jester and I must be replaced, but so far there are no replacements in sight. I wish people knew the diversity of needs even here in our hospital. We are in great need of a person to handle the business end of the work. When a nurse or a doctor does it, it takes just that much time away from the medical work. We need an anesthetist very badly. We are hoping to get a laboratory technician, but there is a need for more in other hospitals. We do not now have enough nurses to give adequate training to the nursing students. When Dr. Lowe gets here, the doctor situation

will be somewhat relieved, but there are many places wanting doctors and nurses, if we just had the personnel and the money to place them.

The need is great in all phases of our work. The teacher situation is fairly serious. Some are trying to carry far more of a load than their health will stand.

We cannot say where the need is the greatest. One day someone was talking about a certain place as being the most needy place in Nigeria. Dr. Canning said, "Don't talk to me about the 'neediest place in Nigeria.' All you have to do is just drive up and stop your car along the road somewhere, and there you are!" Which says it about as well as it can be said.

THE FIRST W.M.S. FOR HAUSA WOMEN from Mrs. Charles W. Knight

January this year was a "red letter" month for the women of our church near Kaduna, North Nigeria. At that time we organized the first Hausa W.M.S. in all Nigeria. We have ten fine women who attend regularly and who are learning to conduct their own meetings and programs. We had to start from the very beginning, of course, even to choosing a name for the organization. The nearest we could find in the Hausa language is *Tarnwa Mata* (pronounced exactly as it is spelled with the "a's" having an "ah" sound). The name means "woman's meeting or assembly." We are translating the programs printed for the Yoruba missionary societies into Hausa week by week. We hope to be able to have a program booklet printed in Hausa some day.

The women are very interested and earnest and they are working to bring other women to the church services. There are many small children in that area and we hope to begin a Sunbeam Band for them soon.

We have made friends with the Hausa chiefs of the nearby villages. They come often to salute us and to bring our baby milk and eggs. One of them has been coming to the church services recently. Of course, he is a staunch Moslem but we are praying for him. How much it would mean to all the people of his village if the chief became a follower of Christ! Pray for us!

"OTHERS" from Sam T. Mayo

Would you like to share with others? As I stand by the table I see good used clean clothing and health kits. In a health kit there is a towel, a washcloth, a bar of soap, a toothbrush, tooth paste, a comb, and the Holy Bible. There are many people today who need your help. Traveling to the migrant people, we find boys and girls without clothing to hide their nakedness. They do not know what health and sanitation mean. Through our Sunday schools, classes, Vacation Bible schools we find many deplorable cases. Yes, they need Christ, but they need a little of the material things. If you could have our joyous experiences in gaining an entrance into the lives and homes through giving some little token you would easily understand why this call comes ringing to you.

If you have a package to send, please write to Mr. Sam T. Mayo, 161 Spring Street, N.W., Atlanta 3, Georgia, and your missionary will direct you to the field

where he is laboring. This will save time and money in shipping your gift.

May I tell one simple story to prove the value of sending us good used clothes and health kits?

A girl wanted to go to college but did not have



sufficient clothing. I appealed to a missionary society and we sent the girl to school dressed as well as any other girl. She came back home with honors.

Yes, this was a migrant girl. Today the entire family has settled down and all are active members of a Baptist church. Yes, it pays to share with others. "Lord help me to live for others, others, Lord, yes, others."

Pack a package for migrants through Mr. Mayo or for Japanese Baptists (for address see back numbers of ROYAL SERVICE)



Mrs. Harris with her two sons, Karl, age 8, and Kim, age 3

"I don't know why Jimmy is so selfish. We have tried everything, but nothing seems to help him." One mother had to say this about her five-year-old son. Certainly a child of five should know there are other people in his little world. If he has not discovered this fact he will learn it painfully, but surely, when he starts to school. Children ought to be spared such a harsh introduction to school life.

Perhaps Jimmy's parents have given him no reason for understanding unselfishness. What do we hear in the home? Daddy speaks to the boy, "Now, son, you will have to stay out of 'my' tools." "You are simply not to eat candy in 'my' car. It will get the seat covers sticky." "This chair is 'mine,' son. You sit over there." Now listen to the mother. "Oh, Jimmy! Look what your little dirty hands have done to 'my' nice, clean refrigerator." "You must not get on 'my' clean bedspread. Run along and play." "No, you may not wash the dishes. I'm afraid you would break 'my' new dishes."

Too frequently parents use the expression, "No, that's mine." We need to go easy on 'my' and 'mine' and use more of such words as 'ours.' Of course the child must learn the difference between what is his and what belongs to somebody else, but along with that he needs also to learn to share.

Why, Mommy?

"THINGS"

BY MRS. DOUGLAS HARRIS

One small boy says often, "When I grow up I'm going to be rich!" He wants lots and lots of money so that he can have anything he wants. So goes his reasoning. The parents of this boy may talk too much about making more money so they can do the things and get the things people think they must get and do in our 1950 world. Perhaps, unconsciously, they consider a person successful or cultured on the basis of the dollars he has accumulated.

We all have to guard against allowing things to own us instead of our owning things. There is no more destructive evil than this. It is one that will affect the entire spirit and direction of a family. According to the teachings of Christ should we not even allow ourselves "to be imposed upon"? For instance, in regard to money our attitude would be, "I would not touch my savings for myself at all right now, but because your need is urgent I will do so for you." "The foolishness of such teachings!" some may say, but when such a spirit is prevalent in our homes our boys and girls will be able to see "things" in their true perspective. Then the problem of unselfishness will be reduced to a minimum.

FOR THE SAND PILE SET

From now on through the summer little folk will spend a lot of time in the sand pile. Even more than the conventional bucket and shovel they like to gather an assortment of objects. By using a wall-type can opener, a tin can makes a good toy. Several of various sizes can be saved, all cleaned and shining or made different with bright paint. These cans will serve both as building material and as containers for sand.

Lift Up the Children

BY MARGARET BRUCE

A church visitor was in a certain home. After the greetings she asked the mother about her children. The mother quickly replied, "I am most careful about the development of my children. I have had their tonsils removed and they see a dentist every six months. They eat their vegetables, and they drink their orange juice. Monday they go to their clubs; Tuesday they take music; Wednesday they see their dancing instructor; Thursday they study elocution; Friday they play; Saturday they go to the movies; and Sunday we take them out in the country for fresh air."

"But what do you do for the nurture of their souls?" asked the visitor.

"Their souls? How quaint! What has that to do with it?"

"Everything," was the reply and certainly that visitor was right.

The development of the soul is most important and necessary for every individual. Too many parents are not concerned about meeting the spiritual needs of their children. Often the church must take the whole responsibility for bringing the children to the Lord Jesus, and developing them in the way of Christ. The members of Woman's Missionary Societies and young people's directors, leaders and counselors must accept this responsibility.

One of our most effective means of growth is our camping program. June, July and August are filled with associational, district, state and convention-wide camps. One of the best means of developing spiritual life is by a camping experience.

Dr. R. G. Lee, president of the Southern Baptist Convention, recently said, "The Advance Program indicates that Southern Baptists are advancing in missionary enterprise from desires to deeds."

Every boy and girl wants to go to camp. They like the recreational program, they like the handicraft periods, they like the singing, the missionary messages, the Bible study, the mission study, methods conferences, discussions of personal problems and all the other activities which make up mis-

Our Young People

sionary camps. The young people in your church want to go to camp . . . make their desires realities by your deeds!

You want to do something for the youth of your church? "Advance in missionary enterprise from desires to deeds" by helping the young women in your church to go to Ridgecrest Y.W.A. Camp, June 15-21; by helping the young men, sixteen years of age and up to go to Young Men's Mission Conference at Ridgecrest August 3-10. Help your young people to attend the G.A., R.A. and Y.W.A. camps in your state.

These camps will give new enthusiasm and vision to your missionary organizations and will greatly bless the lives of the members of the auxiliaries. Such experiences may be the means of helping some of your young people to know Jesus as their Saviour. Perhaps some will find God's will for their lives.

Dr. Leslie Weatherhead tells the following story by Fiona Macleod: One of the mythical gods who ruled in the depths of the sea dearly wanted a human child for his own. One day he saw a boat, carrying a child, going from one island to another of the Hebrides. The god chased the boat; but, so the legend goes, was only in time to throw a wavelet into the child's heart before he was carried to land. Then the god sank down to his place beneath the waves.

"But," he said, "the boy will come back to me, for the sea is in his heart."

Years later the villagers saw a young man in a boat pull out toward a spot where there was no land. They asked, "Why is he pulling in that direction? There is no land there." They watched him stand up, throw up his arms, and dive into the sea. He had obeyed the urge of the sea that was in his heart.

God has put a wave of eternity into every heart. There is no abiding peace and happiness until we find peace in him. In every heart there is a desire for God. Lift up the children in your home, in your church, and by your deeds make their desires become deeds for the Master.

Is this your question?

How can we get the married girls to leave Y.W.A. and come into W.M.S.? This is the way one church did it . . .



The Brides' Circle of the First Baptist Church, Clinton, Tennessee

The Y.W.A. of First Baptist Church, Clinton, Tennessee, entertained at a delightful dinner party all the young women who were married in the last year. After the dinner they organized a Brides' Circle. Mrs. Leroy Talley, right end second row, is chairman of the new circle. Mrs. Evin Queener, right end on first row, is circle adviser.

Is it required in the Standard of Excellence that each time a W.M.S., Y.W.A. or other auxiliary committee makes a community missions visit that they have a program and prayer? We have had G.A. and Sunbeam members take a bowl of fruit to a shut-in and have been told we could not count the visit as community missions.

The point on the Standard of Excellence is simply that community missions be conducted monthly under the direction of the community missions committee. The purpose is to win people to Christ and to make our communities more Christlike. The plans used will vary with the needs of the people and the community we seek to serve. Prayer should precede any form of community missions—prayer for guidance as to how to carry out the activity to meet the need in the best way. If carrying a bowl of

fruit is just an activity to have something to count, it is not community missions. If it is done with the purpose of seeking to open the way to reach a person's heart for Christ or to deepen Christian friendliness

and fellowship in the community—with or without a program and prayer—that is community missions!

Have the correspondence courses of W.M.U. been changed or are they still available?

They are still ready for you and are most helpful. We call them "leadership courses" now but they are the same courses. Send the enrollment fee of one dollar for whichever course you need to 1121 Comer Building. The questions and textbooks are then mailed to you. After you have studied the material and answered the questions, send the answers to the grader. She will make suggestions to you on the basis of your answers.

As always in the past, the leadership courses can be taken in a class. There are certain requirements for class work which may be requested from the Birmingham office when needed.

We are now sending a letter of recognition for the completion of a course instead of giving the leadership certificates. You will like the personal letter from Miss Bruce more than the certificate. Study the leadership courses for Sunbeam Band leaders, counselors of Girls' Auxiliaries, or Young Woman's Auxiliaries, or Royal Ambassador Chapters, and for Young People's directors. Cost of each is \$1.

Devotional Thoughts

Arise, Lift Up the Lad!

BY PEN LILE PITTARD

Sing "This is My Father's World."

Read Genesis 21:14-20.

Comment: Hagar's grief for her son was great and terrible. Beside her was his inert form beneath a bush. He was dying of starvation. Behind them was the boy's father, Abraham — wealthy, prominent, godly, devoted. Behind them also, were security, ambition and faith. Before them was the wilderness, starvation. In her heart was the bitterness of despair. What was the real trouble?

Ishmael was a delinquent teen-ager. He was impudent, selfish, proud, and unusually brilliant and ambitious. Being neither fully son nor really servant in Abraham's household, his position was at best a difficult one. With his attitude, his position was an impossible one. His rashness had brought things from bad to worse for himself and his mother. At last, they were driven in wrath from their home, to die in the wilderness.

Why was Ishmael delinquent?

1. His family relationships were unstable.
2. His ambitions and keen abilities were not properly directed.
3. His mother's resentments against life, her social maladjustments, and her ungovernable jealousy were taken over and multiplied in her son.
4. His mother was completely indifferent to the plan God had told her he had for Ishmael's life. Because she was indifferent to God and his plan, Ishmael paid no attention to them either.

Hagar, brooding on the bleakness of their situation, must have found it well nigh unbearable to realize that every factor that contributed to Ishmael's delinquency was directly her fault! Now he was dying, and there was nothing she could do to atone for the wreck of his life. Or was there?

There was the presence of One who had

heard the voice of the lad. Had Ishmael prayed? Probably not. Most likely God simply heard his cries of anguish and sent his angel to Hagar, calling her by name!

If Hagar expected a sting of rebuke, she was surprised. There was only a cloak of comfort to replace the hardness that trouble and sorrow had shattered. God was not passively comforting. He had directions to give.

1. He opened her eyes. She found nearby a fountain of sweet water to which God led her for her son! The Water of Life is nearby for every mother in distress over her children. If she will but open her eyes, she will find its refreshing flood.

2. He told Hagar to arise and lift up the lad! Ishmael could not become the man God had planned for him to be in the first place, because his mother had not lifted him up. Instead, she had dragged him down.

3. God reminded Hagar of his plan for Ishmael, and renewed his promise to make of the boy all he had said he would. It was a second chance which many mothers have been too faithless to undertake.

God had not deserted Hagar, though she had been altogether unfaithful in her allegiance to him. When she did what God told her to, she found he fulfilled his promise. She lifted the lad to God, and Ishmael became the father of the Arab nation, a mighty man, prosperous and respected.

Parents cannot do it all. Theirs is to lift their boys and girls to God. Children, brought to his presence can then receive from God the divine impulse to discover and to do his will.

To a boy whose parents had lifted him to Jesus for healing, the Master said, "Young man, I say unto thee, arise!" (Luke 7:14).

To a girl whom he restored from the clutches of death, he said, "Little girl, I say unto thee, arise!" (Mark 5:41).

When parents will hear the Word of the Lord and arise to do his will, lifting the lads and lasses to God, then the children will also hear the Word of the Lord and arise to do his will.

Have a soloist sing "I Will Arise and Go to Jesus."

ON THE ROCK OR ON THE ROCKS?

by Mrs A. L. Aulick

Mrs. Aulick, whose home is in Berkeley, is mission study chairman for California Woman's Missionary Union. In Texas, Oklahoma, and New Mexico, Mrs. Aulick has been active in her church, usually working with young people, often Y.W.A. counselor.

How to Plan your Program

The program may be presented like Town Hall meeting. W.M.S. members in the audience ask questions like "What do you think of twentieth century young people?", "Is this a good time to be living?", etc. The questions are answered by those to whom the talks have been assigned. This might lead to other expressions from the audience. Following the talk on fostering, representatives from the auxiliaries tell what they mean to them. During the closing talk, "On the Rock," the musician plays softly, "Rock of Ages." At its conclusion, a soloist, remaining seated and unannounced, sings the hymn as heads are bowed. Closing prayer that adults be faithful in leading youth to Jesus Christ and courageous Christian living.

Program Outline

Hymn "The Woman's Hymn"
Devotion Arise, Lift Up the Lad
Building On the Rock?
Twentieth Century Young People
A Great Time to be Alive
Hymn "O Zion, Haste"
Do Grownups Lead to the Best?
Young People of Your Church
W.M.U. Training School and the Margaret Fund
Hymn "Christ for the World We Sing"
Responsibility of the American Home
Hymn "O Happy Home" or "Home, Sweet Home"
On the Rock
Prayer

Your Program

Building on the Rock?

World war years brought youth a new consciousness of power. They skyrocketed into importance with speeches extolling the virtues of young heroes. Young people are still in the limelight, talked about by pulpit, pew and press. Some people call them revolutionists who will wreck civilization. To others they are reformers who will bring a new day. Criticism of youth is not a new thing.

In 1757, Ezekiel Rogers wrote: "I find greatest grief and trouble about the rising generation. Young people . . . strengthen one another in evil by example, by counsel. Oh that I might see some sign of good in the generation following to send me away rejoicing." According to Plutarch's "Lives" the same deplorable condition was supposed to prevail as far back as the days of Pericles, 450 years before Christ.

Should not adults study the situation before pouring criticism on young heads? As David of old asked "Is the young man, Absalom, safe?" we should ask "Are twentieth century young people safe? Are they building on the Rock, Jesus, or on the rocks of sin and disaster?"

Twentieth Century Youth

American young people have a rich heritage. To enjoy freedom of speech and press; to live in a democracy; to have political liberty with equal rights for all and the right to worship God according to the dictates of the individual conscience, these are to be the privileges of all in our country.

Baptist young people have an especially rich inheritance. Theirs is a faith that, through the years, has stood for religious freedom, even to paying the price in blood. Baptists believe in separation of church and state; Baptists have a self-governing

democratic organization and we feel that they show New Testament Christianity in its fulness.

Wonderful discoveries of science are in the hands of young people. The microphone can carry a speaker's voice around the world in one eighth of a second. In 1870 Jules Verne wrote *Around the World in Eighty Days*. He did not know the airplane would bring the farthest place on the earth's surface within sixty hours' reach.

But all youth's heritage is not good.

Young people are exploited by cigarette manufacturers and liquor brewers. Tobacco companies boast of the millions of cartons of cigarettes given to veterans' hospitals and of the pleasure that smoking brings.

A few years ago, an article in a brewer's publication stated that "not one-tenth of one per cent of the young people know the taste of good beer, therefore, they must be educated." They wish to enrich bank accounts regardless of the effect on youth.

Your Autobiography

(Continued from Cover 2)

my heart, "God will now find out whether you really meant what you said or not."

It all seemed so simple the day I became executive secretary of the Southern Baptist Convention Executive Committee. We would focus the attention of six million Southern Baptists on a great offering for foreign missions—but wait, what about home missions, and theological education, and hospitals, and orphanages, and on and on? Like the man who mounted his horse and rode off in all directions, I wanted to take care of everything at once.

One day somebody said, "The Cooperative Program is the Advance Program." That was the answer. Through the Cooperative Program we can strengthen our churches and everything undertaken by our state conventions and the Southern Baptist Convention and so advance on every front for Christ with the Foreign Mission Board spearheading the charge.

How would we get the Foreign Mission Board out in front? Perhaps Dr. Walter Alexander, executive secretary of the Relief and Annuity Board, deserves the credit for solving that. He said, "If Southern Baptists will undergird the program of the Relief and Annuity Board at the present level, we will surrender every other claim on behalf of the Foreign Mission Board." Soon all had agreed that so

We criticize young people for becoming skeptical of Christianity but are not adults responsible? Young people are studying textbooks written by adults. Adults are their teachers and spread their own skepticism if they have not discovered real truth.

With the passing of the years, new and sensational temptations are presented to youth in the world that adults have made. They are caught in an industrial system made for getting and spending. No wonder their immature minds are overwhelmed by the thrill of material things! No wonder the culture of their forefathers seems old and outworn. If there is anything wrong with modern young people, if there is danger that they will fall on the rocks of failure and sin, shall we blame them or blame adults for making this kind of world? On the surface it may appear that young people do not heed the serious things of life but underneath they are made of good stuff the same as people were in

far as the Southern Baptist Convention is concerned, every Cooperative Program dollar this year above six and a half million dollars is to go for foreign missions.

See what this means for the supplemental Silver Anniversary Cooperative Program offering? The Cooperative Program will go well beyond six and a half million dollars in 1950. So every dime given in this supplemental offering will actually pass through the Cooperative Program to the Foreign Mission Board and on out to the ends of the earth for Christ's sake.

There is no other way to advance foreign missions except to enlarge the base of the pyramid, which is everything else we undertake for Christ. Through the Cooperative Program offering in my church on June 11, 1950, I am going to be remembering what it cost Guy Turner to keep the doors of the world open for the gospel witness. I cannot match his sacrifice, but I can do my best to have a worthy part in the world witness of Southern Baptists in the name of him who died on the cross that all men everywhere might have life and have it more abundantly.

I intend to try to make my autobiography as it relates to the Cooperative Program and the Advance Program, one of which I will not be ashamed.

those "good old days" of which their elders speak.

When we drive on the highways or city streets we see that adults do not enjoy sitting by the fireside reading the Bible or *Pilgrim's Progress* on Friday or Saturday night.

Our two world wars have made young people uncertain and restless, so are adults. They are living in a world of fear, fear of the atomic bomb, the hydrogen bomb, Russia, depression, inflation, the loss of jobs, and even fear of themselves. Young people were led to believe that they were fighting for home, country, peace and justice. Now comes the realization of the futility of all that horror and death.

Young people see that the lives of many professing Christians do not match their teachings. This is a constant source of confusion.

A young law student in a great university said to his pastor's wife: "How can we know what is right and what is wrong?" Mrs. R— encourages her daughter to indulge in the social practices that Mr. B— tells his Sunday school class are unchristian." Adults should be more careful of their conduct. They not only influence the unsaved but raise questions in the minds of young Christians. If Christians could catch the real meaning of Matthew 18:6 and practice it in their living, young people would not find themselves in a world of confused ideologies and living

For Programs Better Yet

Do you wonder what kind of home sends out two missionaries to China with one becoming executive secretary of our Foreign Mission Board? In March HOME LIFE, page 8, there is a story that will shine you. It is "The Rankin Reunion at Ridgecrest." Telling it will add to your program.

Dorcas Fowler's *Sunbeam* Hand remembrances, page 1, will spur your fostering zeal. To set forth values of family worship, you may want to include Mrs. Ma's translation from the China W.M.U. publication, see page 8.

Follow up your program with a review of THE LITTLE WORLD OF HOME, price \$1.50, by Wilfred and Frances Tyler. Why not encourage Y.W.As. to read it too?

Young people have a rich heritage but there is much to be done to make our world Christian.

A Great Time to be Alive

Some tourists were visiting historic Concord and Lexington. Their youthful guide, with vivid description, reviewed the story of the Battle of Concord Bridge, showed the battle monument and pointed out the graves of those who fell in the fight. Then, straightening himself, he observed, "It must have been great to live in those days!" He did not realize that there are still victories to be won not by planes, submarines and bombs but by a different kind of warfare, the warfare of ideas. The ideas of people are the seeds of the future. The world needs pioneers whose ideas will solve the political, social, and religious problems of our day. This is a great time to be alive! The world's terribly upset, restless condition can be a challenge to achievement or an occasion for despair. Men and nations are judged by the way they meet situations. Some young people will be satisfied with things as they are while others will be awake spiritually and intellectually. Man's vision and understanding make things important or unimportant—great or small. This is undoubtedly a time of change and eras of change bring opportunity.

The world needs the idea Jesus came to bring if spiritual victories are to be won. The famous electrical engineer and physicist, Charles P. Steinmetz, said that the greatest discoveries would be spiritual ones; people would in time learn that material things do not bring happiness nor make men and women creative and powerful. Youth has a chance to show the world the true values of life.

Unreached mission fields are waiting. The command, go ye into all the world, given by Jesus has not been met. Two-thirds of the earth's people have not heard the gospel. Bewildered by superstition, without faith in Christ they

die in darkness because no one has told them of the true light.

Spiritual power can revolutionize the world. This is the task for young people but someone must point the way. They must be guided from the rocks to the Rock for their own sakes and for the sake of the world. This is the responsibility of adults.

Do Grownups Lead to the Best?

Though the popular saying, "the teacher and the taught should learn together," is true, there is much that young people must learn from adults.

The future ideals and conduct of young people depend upon the training they receive. Adults are responsible for this training. Looking at it this way, both the present and the future are dependent upon adults. Their willingness to prepare themselves and to accept with sobered minds the responsibility of leading young people is vital to Christianity.

Asked about the purpose of Christian work with young people, many will say they must be trained that Christianity may be passed on from generation to generation. This is not the whole truth. There is a deeper and fuller reason. The true young people's leader knows that the fundamental purpose of all work with youth is to develop them to their fullest capacity. It is to show them how to live life at its best, and build on the Rock, Jesus. When his life is held up as the example for living and young people appropriate it to their own lives there need be no concern about industry, racial relationships, the spread of the gospel or future wars. Their eager, Christ-filled lives, grown to manhood and womanhood, will reach out to bring justice to the nations and Christ to the world.

To be a successful leader, adults must have a deep, abiding conviction of the importance of youth.

Hitler and Mussolini knew their value. Communism makes much of youth. Miss Betty Beitz, in a recent trip around the world in the interest of young people, was invited to attend a youth rally in Calcutta. Several thousand young people were present wearing white uniforms with red arm bands. Suddenly she knew that she had

been invited because she had been mistaken for a Communist instead of a columnist.

Shall the children of unrighteousness be wiser than the children of righteousness?

Always, in working with young people we must remember that an organization cannot rise higher than its leader; a small organization and discouraging obstacles or handicaps will not keep a good leader from succeeding. She will have courage and work out her program successfully. A real leader is one who "sees a thing that is not." Vision is necessary. A leader must be able to discover, inspire and prepare future leaders.

A leader should know something about the teaching our young people receive in school and educational methods. They should be taught to think for themselves. They have their own lives to live and work out. Consequently, into every heart should go the material out of which high convictions and ideals can be set up.

A leader should love, understand and sympathize with young people. Particularly, should she understand the temptations that come to today's youth.

Last, but actually first, leaders must place loyalty to God and his kingdom above everything else.

Young People of Your Church

Never before have there been so many agencies and influences to overcome evil. Cities, villages and rural sections are building parks, playgrounds and recreational centers. Churches know they must have a busy, worthy program for the young. Youth's response is a tonic to faith.

In August, 1949, thirteen hundred young Baptists from twenty-five nations attended the third Baptist Youth Congress in Stockholm, Sweden. Here fellowship, group discussions and addresses delivered by world leaders of youth and young people themselves marked a week of mountaintop living.

Everywhere we can find outstanding Christian young people devoted to Christ. They are in China and Hawaii, in Japan, in Latin America, on the continent of Europe, in Israel, in all lands including our own loved United States of America.

Their number and their zeal must grow.

Southern Baptists have spent much effort and money in planning and for publications to provide meetings and leaders for young people. A three-fold plan of training through our churches promises a gracious future. The Sunday school has its Bible teaching and soul-winning program. The Training Union presents the duties of church membership. Woman's Missionary Union provides midweek graded mission education organizations for these same young people, seeking to implant ideas that will bear fruit in mission interest and service in the home, the church and around the world.

Beginning with the children Baptist women have formed missionary organizations until all young people in church, seminary and college have the opportunity to know God's world and his purpose for their lives. These organizations are known as Sunbeam Band, Junior and Intermediate Girls' Auxiliary, Junior and Intermediate Royal Ambassador Chapters and Young Woman's Auxiliary. The Young Woman's Auxiliary has three branches: Y.W.A. in the church, Ann Hasseltine Y.W.A. for college and seminary students, and Grace McBride Y.W.A. for young women in schools of nursing.

Each of these organizations has its own standard of excellence, song, watchword, colors and pin. The fundamentals of prayer, study, community missions, stewardship and missionary education of young people lead to missionary activity.

In order that the young mother may keep in touch with the church and missionary society although a baby keeps her away from the services or so that a new baby may be the means of interesting the mother in Christian work, Sunbeam Baby Visitors enroll little ones under four as Sunbeam Babies.

The saying, "It is not a sin to be ignorant but a sin to remain so" can be applied to Woman's Missionary Union. Fascinating books on world missions written for every age group can be secured from Baptist Book Stores. Manuals and guides for counselors are a necessity to both leaders and young people. Woman's Missionary Union magazines, ROYAL SERVICE for wom-

en; *The Window of YWA* for young women; *Ambassador Life* for boys; *World Comrades* for girls and children, are unexcelled.

A true mother is not content to see her child merely exist or possibly die for lack of care. So a Woman's Missionary Society is not satisfied to organize only, the mother society has the joy of fostering her missionary children. As the mother watches and is conscious of the needs of her child, the missionary society seeks to provide the things for the young people that will make their meetings and fellowship joyful and helpful, leading them to "paths of joyous service" in any part of the world.

That some women are busy leading young people is seen by the 54,574 missionary education young people's organizations with 425,723 members. This means that counselors and assistants have given their time, strength, thought and prayers in leadership. Surely, when the last day comes their crown of rejoicing will be bright with shining stars, their cup of joy will overflow.

All about us are boys and girls who will shape tomorrow's world. Has your missionary society elected a woman well qualified to direct the missionary education of youth? Is your society doing all that the young people's director desires in its fostering? (Discuss these questions in a practical way from the standpoint of your own situation.) When we think of the problems which the oncoming generation will meet, we know that each one should receive the best preparation the church and the Woman's Missionary Union can provide.

Woman's Missionary Union Training School and Margaret Fund

Picture, if you can, four young women living in hall bedrooms or "three story backs," and you have the beginning of the W.M.U. Training School, Louisville, Kentucky. By 1904, a small house was provided by the Baptist women of Louisville. Soon three more young women asked to join them but the house was too small. Eager to share their learning experiences, three of the first comers moved into the attic where the ceiling was so low they could stand erect only in the center of the

Visual Aids For June

by Mildred Williams

To add variety and interest to your program during June, try the following visual aids. For either recommended materials, see *Fogus*: A catalog of audio-visual aids which may be secured from your Baptist Book Store.

Slide Set

A Crusade for Christian Homes—Fifty color slides with 33 1/4 r.p.m. record; purchase price, \$35; rental, \$2.50. Slides without record, purchase price, \$30; rental, \$2.50.

Filmstrips

The Christian Family—The family portrayed applies Christian principles to home and family life in work, play, and worship. Forty single frames; no captions; with manual; purchase price, \$3.

The Story of Jairus' Daughter—Scenes are taken from Cathedral Films' motion picture by same title. Thirty-five single frames; captions on pictures; no manual; purchase price, \$2.50.

At Home With God—An interesting and inspiring story of how a typical American family established and maintained family worship. Seventy single frames; black and white; two 12" records, 78 r.p.m.; purchase price, \$15.

Motion Pictures

Jairus' Daughter—Dramatizes the story found in Luke 8:40-56. Twenty-four minutes; sound; rental, \$8.

Unto Thyself Be True—A teenage boy gets into serious trouble. The lack of parental understanding and consideration is revealed as the initial wrong. Twenty-four minutes; sound; rental, \$6.

Order through your Baptist Book Store

to be church educational directors, church secretaries, student secretaries, W.M.U., Training Union and Sunday school secretaries, home and foreign missionaries. Twenty-nine per cent of the foreign missionaries on the field in 1948 were alumnae of W.M.U. Training School.

The idea to do something as an over and above for missionaries and their children was born in the heart of Mrs. Frank Chambers of New York. In 1904, she gave \$10,000 to be used in purchasing a home for missionaries' children, who must be separated from their parents for their schooling, and that missionaries needing a rest might have a place to call their own. A beautiful property in Greenville, South Carolina, was purchased and named the "Margaret Home" in memory of Mrs. Chambers' mother and daughter. The home was opened in 1905.

In 1916 when there were schools for American children on mission fields, the home was sold. The money from the sale together with other gifts became what is known as the Margaret Fund. During thirty-three years, 608 children of missionaries have received scholarships toward the college education that without this fund could not have been theirs. The total amount of money spent, \$569,830, in no way expresses the results in the lives of these young people. Many are serving on mission fields. Some hold diplomatic positions. Others are pastors, still others are active in the church and community, walking worthily of the trust placed in them.

Responsibility of the American Home

A happy, peaceful world depends upon Christian homes and American homes must be an example. "I am what I am because of the way I was brought up" is the testimony of multitudes of people. The influence of the church is profound, but, at best, worship periods and definite religious instruction given by the church can be only a few hours a week while the influence of the home is present day and night. Moreover, psychologists tell us that "the stage is set for life probably from the time of birth, if not before."

Men and women who have accomplished great things for Christ testify to the influ-

room. In this way the newcomers found a home.

In 1907 the W.M.U. Training School was established. As years passed, larger and larger buildings were needed. The new building, located at "The Beeches," is a delight in beauty of architecture and surroundings. In this, as in other similar schools, young women who have dedicated their lives to Christian service are prepared

ence of the Christian home.

David Livingstone spoke of the pains his parents took to instill the doctrines of Christianity into his mind so that he had no difficulty in the truth of salvation by the atonement of our Saviour. Adoniram Judson was the son of a Puritan clergyman. C. H. Spurgeon, like Timothy, could speak of the unfeigned faith of his grandmother for among his earliest memories was her figure kneeling in prayer with an open Bible before her. It was his Christian home and his dying mother's words that led Dr. R. T. Bryan's thoughts to mission service. Not until she volunteered for mission service did his daughter, F. Catharine, know that at her birth her father had given her life to the Lord.

As she gains missionary knowledge it is the mother's privilege to win and lead her children to kingdom service. Books and magazines that awaken interest in people who do not know Jesus should be placed in the hands of youth. Pictures hanging on the wall make a lasting impression. Alexander Duff attributes his interest in missions to pictures of idols shown him when he was only four years old. A missionary story is a good bedtime story. Missionaries should be called by name in family prayers. Alexander Mackay, engineer missionary to Africa who purchased the road to Uganda with his life, said that when his father was preaching in a distant parish his mother told him Bible and mission stories. He was so deeply impressed when his mother told of her early interest in missions that "a sense of a new and great possession stirred him. He felt very solemn. Someone besides his mother was in the room. He felt sure of it."

The famous Dr. J. E. K. Aggrey of the Gold Coast rightly said, "Win a man, and you win an individual; win a woman and you win a household."

Yet a father sometimes must be the Christian leader.

To be present at the G.A. Coronation Service in a certain church the father of one of the Queens had to be away from his work. His wife was not a Christian, not at all interested in the service. She did not come. This father had built a special room in the basement of their home for his

daughter to study in, putting up shelves for her library. He had helped her with her memory work. She had dedicated her life at camp the summer before and together they worked diligently, hoping the mother would be inspired by it all. As the girl knelt to receive her crown her father wept unashamedly.

How much better for the home to be a school of love where parents worship together and children hear the voices of each lifted in prayer for them! "Home life in America" must not be like the series of pictures bearing that name but advertising the beverages which actually wreck homes.

Out among the Papuans in New Guinea it is not uncommon for one of the people to walk miles and come to the missionary's door. "I have heard that you practice Christianity here. I would like to stay in your home a few days and witness it." What if that happened at my door? At yours? Does a visitor know we are Christians? Is God's Word read daily by the family together? Is there a period of family prayer? Is the blessing of God asked when the family gathers around the table? Is the spirit of the home "loving and giving" or fussing and fighting? What books and magazines are on the table, in the rack?

In any city, machines may be seen digging down through dirt and sand that skyscrapers may be built on a bed of rock. It is far more dangerous to let young life build on the sands of evil than to build tall buildings on a foundation that will not stand. Christian home life in America bears great responsibility.

On the Rock

The words of Jehovah to Moses, "Be ready in the morning and come up" fit us of the twentieth century. God calls to a new day. Yesterdays are important but it is what we do today that makes life what it is. Nothing will move into the tomorrow that is not carried by youth. Forgetting any past failures we can rally, today, to the call of tomorrow's leaders and guide them to the Rock of God. Then out of the chaos of today, youth, standing firm on the Rock will see anew God's purpose and build surely and truly for him. Let us pray and work that youth may not falter.

Pray Ye

Mrs. B. A. Copas, Texas

Christ: The High Priest

An apostle is one who comes from God with a message to men; a high priest is one who goes from men with a message to God. Christ is both apostle and high priest.



FROM AMONG THE PEOPLE

1—THURSDAY

"Take . . . Aaron thy brother . . . from among the children of Israel, that he may minister unto me in the priest's office"—Ex. 28:1

Rev. Paul S. Cuevas and Mrs. Cuevas, Fort Worth, Rev. Daniel Cantu and Mrs. Cantu, Raymondville, Rev. Collins Wickham and Mrs. Wickham, Ballinger, Texas, Mexican evangelism

2—FRIDAY

"Wherefore in all things it behoved him to be made like unto his brethren"—Heb. 2:17

Rev. H. H. Peavy and Mrs. Peavy, Jeanerette, Rev. Marvin Brown and Mrs. Brown, Morgan City, Louisiana, French evangelism

3—SATURDAY

"that he might be a merciful and faithful high priest in things pertaining to God"—Heb. 2:17

Rev. W. T. Watts, Oklahoma City, Oklahoma, Rev. S. E. Grinstead, Nashville, Tennessee, Rev. Nathan M. Carter, Selma, Alabama, educational evangelism among their own Negro race

4—SUNDAY

"in that he himself hath suffered being tempted, he is able to succour them that are tempted"—Heb. 2:18

Rev. Maximo Vasquez and Mrs. Vasquez, San Antonio de Rio Blanco, Rev. Hilario Valdes and Mrs. Valdes, Cruces, Cuba, evangelism

5—MONDAY

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"—Heb. 4:16

Pray for Christian education throughout our nation; Miss Helen Lambert, Miss Winifred Anderson, Granite City, Illinois, evangelism among many nationalities

6—TUESDAY

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin"—Heb. 4:15

Rev. C. F. Frazier and Mrs. Frazier, Coolidge, Rev. H. E. Baer and Mrs. Baer, Flagstaff, Arizona, Indian evangelism

7—WEDNESDAY

"Wherefore, holy brethren . . . consider the Apostle and High Priest of our profession, Christ Jesus"—Heb. 3:1

Rev. D. Levy and Mrs. Levy, Lajas, Rev. Eduardo Gomez and Mrs. Gomez, Guaymas, Cuba, evangelism, Israel Gomez, Margaret, Fund student

BRINGING THE SACRIFICE

8—THURSDAY

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering"—Lev. 16:9

Miss Ollie Jewell, Rev. G. O. Foulton and Mrs. Foulton, emeritus home missionaries

9—FRIDAY

"And Abraham said, My son, God will provide himself a lamb for a burnt offering"—Gen. 22:8

Miss Pauline Cammack, Santa Fe, Indian educational evangelism, Rev. Russell Bowren and Mrs. Bowren, Magdalena, New Mexico, Indian evangelism

10—SATURDAY

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God"—John 1:36

Pray for all our Vacation Bible schools during this month; Miss Evangelina Lopez, Mission, educational evangelism, Rev. F. M. Casidy and Mrs. Casidy, San Marcos, Texas, evangelism

11—SUNDAY

"walk in love, as Christ also hath loved us, and hath given himself . . . an offering and a sacrifice to God"—Eph. 5:2

Pray for the Cooperative Program and the special offering to be taken this Sunday; Miss Anna B. Hartwell, Mrs. T. J. League, China, emeritus missionaries

12—MONDAY

"Christ also hath once suffered for sins, . . . that he might bring us to God"—1 Peter 3:18

Rev. Juan B. Ferrer and Mrs. Ferrer, San Antonio de los Baños, Rev. J. B. Silva and Mrs. Silva, Batuhano, Cuba, evangelism, Eunice Ferrer, Margaret, Fund student

13—TUESDAY

"in the end of the world hath he appeared to put away sin by the sacrifice of himself"—Heb. 9:26

Dr. E. Lamar Cole and Mrs. Cole, Guadalajara, Mexico, medical evangelism, Rev. A. C. Muller and Mrs. Muller, El Paso, Texas, Mexican publication evangelism, Flora, Benjamin and Pierre Muller, Margaret Fund students

14—WEDNESDAY

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"—Eph. 1:7

Rev. Oscar Gomez and Mrs. Gomez, Naranjo, Rev. Aurelio Gutierrez, Rev. R. Mendoza, Rev. V. E. Hughes and Mrs. Hughes, San Jose, Costa Rica, evangelism

THE INTERCESSION

15—THURSDAY

"he is able also to save them . . . that come unto God by him, seeing he ever liveth to make intercession for them"—Heb. 7:25

Pray for meetings at Ridgecrest, state assemblies, and convention-wide Y.W.A. Camp, June 15-21; Mrs. John Lake, Mrs. C. A. Hayes, China, emeritus missionaries

16—FRIDAY

"Christ is not entered into the holy places made with hands . . . but into heaven . . . to appear in the presence of God for us"—Heb. 9:24

*Rev. M. P. Callaway and *Mrs. Callaway, educational evangelism, Dr. L. E. Brown and Mrs. Brown, Bahrain, Arabia, medical evangelism

17—SATURDAY

"he bare the sin of many, and made intercession for the transgressors"—Isaiah 53:12

Rev. B. deWolfe Davis and Mrs. Davis, Fortaleza, *Rev. J. A. Tumbilin and *Mrs. Tumbilin, Natal, Brazil, educational evangelism, Ann Tumbilin, Margaret Fund student

18—SUNDAY

"Who is he that condemneth? . . . Christ that died . . . is risen again, who is even at the right hand of God, who also maketh intercession for us"—Romans 8:34

Miss Bertha Smith, Taipei, Formosa, Miss Lila Watson, Hong Kong, China, educational evangelism

19—MONDAY

"Then said Jesus, Father, forgive them: for they know not what they do"—Luke 23:34

Rev. John Sidney McGee and Mrs. McGee, Igdele, Rev. W. Neville Claxton and Mrs. Claxton, Iwo, Nigeria, educational evangelism

20—TUESDAY

"Neither pray I for these alone, but for them also which shall believe on me through their word"—John 17:20

Rev. W. R. Glass and Mrs. Glass, Mrs. C. C. Marriotti, China, emeritus missionaries

21—WEDNESDAY

"if any man sin, we have an advocate with the Father, Jesus Christ the righteous"—1 John 2:1
Dr. T. B. Stover and Mrs. Stover, publication evangelism, Miss Sophia Nichols, Rio de Janeiro, Brazil, evangelism

LISTENING FOR THE APPROACH OF THE GOLDEN BELLS

22—THURSDAY

"Upon the high priest's robe 'thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them'"—Ex. 28:33

*Miss Vivian Nowell, Lagos, secretarial evangelism, Rev. C. F. Eaglesfield and Mrs. Eaglesfield, Ibadan, Nigeria, educational evangelism

23—FRIDAY

"And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out"—Ex. 28:35

*Miss Doris L. Knight, Tsingtan, China, Miss Lili C. Glas, Fukuoka, Japan, educational evangelism

24—SATURDAY

"Coming out from the presence of the Lord he stood at the tabernacle door and pronounced this most beautiful benediction, 'The Lord bless thee, and keep thee'"—Num. 6:24

Rev. J. A. Parker and Mrs. Parker, Talca, Chile, evangelism, Rev. J. L. Hart and Mrs. Hart, Chile, emeritus missionaries

25—SUNDAY

"The Lord make his face shine upon thee, and be gracious unto thee"—Num. 6:25

Miss Catherine Walker, Rev. J. G. Morris and Mrs. Morris, Shanghai, China, evangelism

26—MONDAY

"The Lord lift up his countenance upon thee, and give thee peace"—Num. 6:26

Pray for the United Nations on this anniversary of the day the charter was signed; Miss Ola Lee, Miss Sophie Lanneau, Soochow, China, educational evangelism

27—TUESDAY

"And they shall put my name upon the children of Israel, and I will bless them"—Num. 6:27

Rev. J. W. McGavock and Mrs. McGavock, Dr. E. W. Patterson and Mrs. Patterson, El Paso, Texas, Mexican publication evangelism

28—WEDNESDAY

"The names of all his saints he bears Deep graven on his heart; Nor shall the meanest Christian see That he has lost his part."

Miss Jaxie Short, Canton, Miss Lydia Greene, Wuchow, China, educational evangelism; annual meeting of Woman's Missionary Union, Auxiliary to Mexican Baptist Convention of Texas

29—THURSDAY

"Unto him that loved us, and washed us from our sins in his blood, . . . made us . . . priests unto God and his Father; to him be glory and dominion for ever and ever Amen"—Rev. 1:5,6
Miss Edith West, Rio de Janeiro, Rev. Blonnye Foreman, Goias, Brazil, educational evangelism

30—FRIDAY

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen"—Rev. 1:18
Dr. A. G. Dunaway and Mrs. Dunaway, Shaki, Kili Mary Evelyn Fredenburg, Oyo, Nigeria, evangelism

Our World in Books

BY THELMA BROWN BURLAND

THE theme for fall study by most denominations will be the Near East with emphasis upon Mohammedanism and Christianity. As Southern Baptists now have mission work among Moslems in Lebanon, Syria, the new state of Israel, and parts of Nigeria, with a small beginning in Arabia, we have special interest in this study.

Our Foreign Mission Board is preparing a new graded series on these areas for release early this autumn. In the meantime it is good to know that the following books, for all ages are available in the current series published by Missionary Education Movement. Our own Southern Baptist series will likely be used for basic texts but mission study chairmen and all others who teach or plan courses will find these rich in resource and supplementary material. They will be valuable for reading and reference in church libraries.

For Woman's Missionary Societies

NEAR EAST PANORAMA by Gloria Wyszynski, Friendship, paper, \$1; cloth, \$1.75.

An introductory portrayal of the people in this area, where conditions are in an unprecedented upheaval. True incidents, anecdotes and factual reports illustrate the problems that confront Christianity there.

INTRODUCING ISLAM by I. Christy Wilson, Friendship, paper, \$1.00.

In simple language Dr. Wilson reviews briefly the history of Mohammedanism, and interprets its character and accomplishments today. A valuable feature is the chapter in which converts from Islam testify of their faith. Illustrated by many photographs.

For Y.W.A. and older R.A. groups

ASSIGNMENT NEAR EAST by James Buttl, Friendship, paper, \$1; cloth, \$1.75.

The author, a Christian Arab whose par-

ents were born in Lebanon, was stationed in the Near East during the war. His experiences there with missionaries inspired him to write this book for young people. Graphic photographs add interest.

For Intermediate R.A.'s. and G.A.'s.

PEARLS ARE MADE by Ann M. Harrison, Friendship, paper, \$1; cloth, \$1.75.

The wife of Dr. Paul Harrison, "desert doctor of Arabia," has written a fascinating story of Douna and her brother, Hasan, in Arabia. The old ways of Moslem family life are contrasted with the new.

For Junior R.A.'s. and G.A.'s.

THEY LIVE IN BIBLE LANDS by Grace M. McGowan, Friendship, paper, \$1; cloth, \$1.75.

Young readers will find new friends in these seven exciting stories about children who live in Bible lands today. Each chapter is preceded by factual material that links the past with the present.

For Sunbeams

THE THIRSTY VILLAGE by Dorothy Blatter, Friendship, paper, \$1; cloth, \$1.75.

An interesting story about two little Arab boys, one a Christian and the other a Moslem, who dared to become friends.

Order from your Baptist Book Store





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