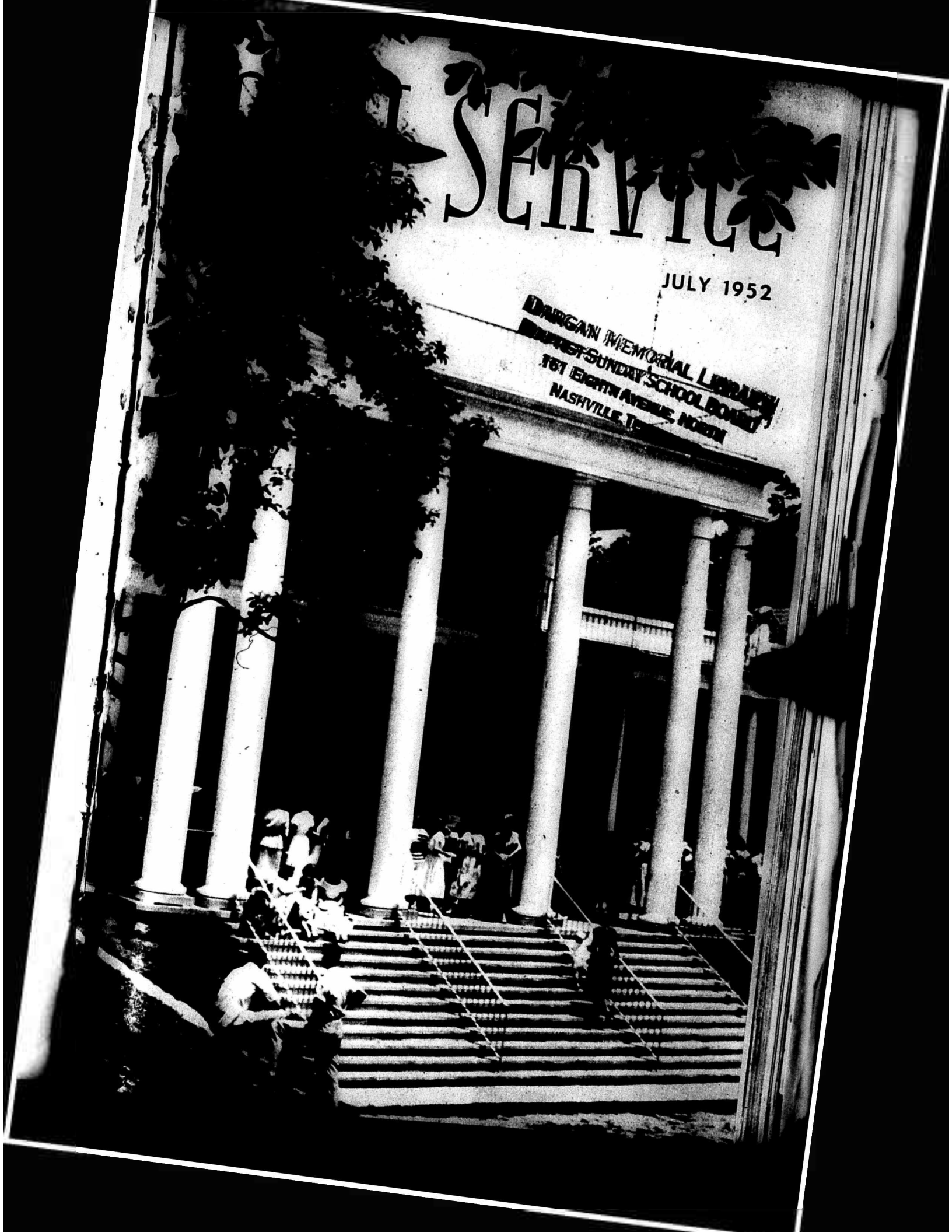


# Service

JULY 1952

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## The Freedom Pledge

I am an American, born free American.  
Free to speak my mind,  
Free to worship God my own way,  
Free to stand for what is right,  
Free to oppose what is wrong,  
Free to choose where I live in my country.  
This heritage of freedom I come to uphold  
For me and all mankind.

This pledge is used in many schools throughout the United States. It is printed in the "Freedom for All" a bulletin of the U.S. Office of Education.

## Mattie's Glowing Lamp

by Mrs. Elmer W. Brillhart



Mattie McFarland

"Mrs. McFarland, will you please go to bed No. 28 and console Mrs. Brown? She needs your help."

It was five years ago when her thoughtful doctor asked Mattie McFarland, a Choctaw Indian, to make that visit. She was in the convalescent ward after being bedfast for a year in the tubercular wing of the general government hospital at Talihina, Oklahoma.

Mattie was glad to go. No. 28 was a discouraged, homesick woman, her tears spilling out on her pillow. Mattie's hand caught hers and a tender smile seemed to say, "It's all right." The depressed woman soon felt better.

Not long after that, Mattie's red-letter day came. She was discharged from the hospital as cured. Her doctor urged her to return as often as she could to cheer the patients. "Some of the women will never get well, you know," he told Mattie.

When she left the hospital, she had no clothes that fitted her. She asked one of our missionaries for some of her old ones. The thin missionary was a bit amused, for her clothes were all too small. But she did get Mattie two pretty dresses from a W.M.S. in western Oklahoma.

Now about once every week Mattie McFarland puts on a fresh change of clothes and rides to the hospital grounds. When she enters, she dons a tubercular gown and mask, washes her hands and begins to slip quietly from bed to bed. On each bedside table, she likes to place

"a promise card." She also takes gospel tracts or a Bible where it is needed. She scatters our W.M.U. magazines, other missionary periodicals, and little books on prayer, faith and comfort. "Sometimes I find a sick mother," Mattie says, "with children at home needing clothes. Then my hands go to work. They all love flowers too and I take them when I can."

Mattie has a sweet voice and sings with deep feeling. If her patient is a Choctaw woman, she sings a Choctaw hymn. But Mattie's greatest asset is her cheerful dynamic radiance. Her lamp of faith glows brightly. Always she wears a beautiful smile. The women simply love to see her coming because her quiet bedside manner illumines the whole place.

Last Easter Mattie rode the bus to the hospital in the late afternoon. After she greeted a few in the convalescent ward, she asked them to go out for a little while. In a large paper sack were many gaily colored eggs she had dyed. When she had hidden them she invited the women back in for an Easter egg hunt. Some found two; others five. All had a few. Everyone enjoyed it.

Such thoughtfulness as this gives Mattie an A plus rating with the patients. She is not waiting to brighten up heaven. She makes it her business to brighten the corner where she is.

When Mattie lived out in the country, the W.M.S. paid her taxi fare to and from the hospital. Now that she lives in town, the W.M.S. pays her bus fare regularly. The society also provides the literature she uses.

It is doubtful if Baptists could have this wonderful opportunity in that particular hospital if they were to ask for it. But the contagious warmth of Mattie's big Christian heart won this special kingdom service.

for her. It's a perfect example of life service as well as lip service. She does not let her health handicap her. She is dedicated in her way as a witness. With life and compassion, she simply goes about doing good and finds great happiness and improved health in it.

Mattie testifies: "The Lord must have chosen this work for me, because I find so much joy in doing it, not for myself but for him. The smile on these sick people's faces and the light in their eyes when I visit them make me feel very humble. Some Christians do not realize how much

they miss by not visiting in their hospitals. It is like visiting in so many communities at one time."

If forty-year-old Mattie, a recovered tubercular patient, can be a missionary to the sick, we can too.

She has two sons—one in Oklahoma Baptist University at Shawnee. She has the normal household duties and does not neglect them. Neither does she neglect the golden opportunity at her door. When summing up her success in community missions, Mattie says, "To me, those sick women are strangers only once."

## As Baptist As Manuel

by Mrs. H. W. Schweinsberg, Cali, Colombia

**M**ANUEL CASTILLO comes from a fine Christian Colombian family.

His parents were prosperous farmers and the family enjoyed many more advantages than in the average country home. This home was to see a radical change, as so many hundreds have seen in this republic in recent years.

Because the present government party is controlled by the Roman Catholic hierarchy, all evangelicals are classed with the other political party and so must suffer the same consequences. According to reports, 20,600 Colombians have been killed during this administration, including women and children as well as men. Entire families have been cruelly persecuted and wiped out, and this still goes on.

To avoid such persecution and perhaps death, the family of Manuel moved to the city of Cali. There are many refugees in the larger cities. No one now willingly lives on these small country farms out in the sections where there is so much persecution. But this family has suffered during the time in the city. The mother was sick for many weeks. The trained and skilled sister was teaching in the Baptist primary school, but developed a lung trouble verging on tuberculosis, so had to discon-

tinue and seek a suitable climate for a rest cure.

Manuel felt called to the ministry when he was very young. He studied in a Bible Institute of an interdenominational mission, but was not satisfied as he could not accept all of the teachings. He pastored a church of that mission for a few years until he heard what Baptists teach. Then he was thoroughly convinced that they had the truth he was looking for.

He resigned as pastor, entered the baptismal classes in the Baptist church, was baptized and has for over a year been one of the outstanding members. When young people or others refer to someone being a Baptist, they say it like this, "He is as Baptist as Manuel Castillo."

Manuel did not complete his secular studies, so is now in school in Cali. With another year's study, he will be ready to enter the seminary which will be begun here. What the future holds for his family and their material possessions no one can say, but no power can rend from them the great spiritual possession they have—their faith in the Lord Jesus Christ.

Young people like Manuel Castillo are certainly worth what is invested in them, individually and through all our mission activities.

JULY 1952

# ROYAL SERVICE

Volume 47 Number 1

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

## CONTENTS

Mattie's Glowing Lamp.....Mrs. Elmer W. Brillhart 1

As Baptist As Manuel.....Mrs. H. W. Schweinsberg 2

Secrets With God.....Mrs. B. A. Harris 4

The Tithes on the Wall.....Mabel Summers 6

Are You a Christian?.....Minnie Lou Lanier 7

I Like Having a Missionary Sister.....Frances Alexander 8

Dona Enriqueta.....Mrs. Charles Whitten 10

LETTER-ETTES FROM OUR MISSIONARIES.....12

BUSINESS WOMAN'S CIRCLE EXCHANGE.....14

YOUR W.M.U. CIRCLE PROGRAM.....15

W.M.U. TRAINING SCHOOL.....S. Kathryn Bigham  
"Whatever Be Thy Task"

IS THIS YOUR QUESTION?.....17

IT'S HAPPENING NOW.....Marjorie Monie Armstrong 18

OUR YOUNG PEOPLE.....Margaret Bruce 19  
Point Comfort

HINTS TO COMMITTEE CHAIRMEN  
Community Missions.....Edith Stokely 20  
Mission Study.....Mrs. William McMurry 20  
Stewardship.....Mrs. C. D. Creasman 21

YOUR PROGRAM.....Mrs. W. B. Pittard, Jr. 22

The Lower Levels of Prayer.....Mrs. William McMurry 29

OUR DAILY BREAD.....Mrs. W. B. Pittard, Jr. 30

OUR WORLD IN BOOKS.....Georgie Fancher cover 3

COVER: "The Land of the Sky," Ridgecrest, North Carolina, where you'll make new friends and meet old ones, find inspiration and relaxation. Plan now to attend at least one week; more if you can. W.M.U. Conference is August 7-15. You can't afford to miss that. Photo by Colvin

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Mr. and Mrs. Harris in the peanut stand

## SECRETS WITH GOD

**M**ORE than twenty years ago my husband went blind. We bought a peanut and popcorn machine, rented a small room in Heflin, Alabama, and went to work selling peanuts, popcorn, and such.

Through the years in that peanut stand, I met people who needed the Lord—people who had been neglected and forgotten. On the west side of town lived some two hundred people who had no connection with any church. Most of them were Baptist inclined. Though I was working in my own church, I tried to get others interested in going with me into this section on Sunday afternoons to teach a Bible class.

I sat down and "counted the cost." Humanly speaking, the job could not be done. No one seemed to care for these people, but I knew that God cared and I knew that God and I were a majority. I put my hand in his and started out.

The second Sunday in June, 1948, a small group of us met on the porch of a home to organize a Sunday school. Across the road was a cemetery. Adjoining it was a beautiful lot suitable for a church building. I suggested that we take an offering to buy this lot and build a church. We got \$11.32. The owner asked \$250 for the lot.

The next week, the women built a

brush arbor on a hill at the edge of the graveyard. We had decided to have a ten day revival. We rented a portable organ, put it on a wheelbarrow, and carried it to a nearby home at the close of each service. Seventeen people were saved during this meeting.

Our Sunday school assembly period was held under the brush arbor; then the classes would go out under the trees for the teaching period. We used nail kegs, orange crates, apple boxes, well buckets, and coal

scuttles for seats for the children. Two young girls taught the children, beside playing the organ for the revival and helping with the singing.

During the six months we met in the open, our services were interrupted by rain only one time. We used the brush arbor for six months while the church building was going up. Even when plans were delayed and freezing weather was on its way, we continued to go to the arbor every Sunday until Christmas.

My husband was a carpenter before he went blind, and he designed the church building in his mind. He figured and I put it on paper. I asked various lumbermen in our community to give the lumber and needed supplies. We owned a secondhand pickup truck; I would get up at four o'clock in the morning and drive in to see the men before they went to work.

Christmas Sunday (1948) came. I was greatly discouraged because we had no house for our little Sunday school and the men had not sent the promised material. When the girls and I got to the brush arbor that freezing afternoon, eighteen people met us but it was too cold to stay. The walls were a little over head high. I said to those who had gathered, "Let's go



by Mrs. B.A. Harris

*Mrs. Harris says, "I would not have this story to tell had I not been an active member of a Woman's Missionary Society. It was there I had the vision and found the faith and love to do what I did."*

in and stand against the wall and have a prayer."

After I talked a little about Christ's coming, pencils with Scripture verses on them and some candy were given out.

My heart was breaking. I prayed, "Lord, do something to help us." As the people walked away, one woman said, "This is the best service we have had. I felt something." I went home, not knowing what would happen but I did know that God had plans.

Monday morning, a member came, almost breathless in her haste, and yelled, "Mrs. Harris, there is a big stack of lumber at the church. The trucks are coming one after another."

An hour later, another member came and said, "Mrs. Harris, the people have moved out of my little three room house in front of the church. I have dedicated it to the Lord for you to use for Sunday school until the building is finished." The house was little better than a barn but it had a heater and electric lights. I hopped in the truck, went to the graveyard, loaded the boxes, buckets, and crates and took them to the house for seats. Then I found some old chairs and old-fashioned wash benches.

Primaries at the vacation Bible school



As I went, I invited the people to come to prayer meeting Wednesday night.

I prayed for an organ. Two hours later a man knocked on my door and said, "I represent a piano company. When your church is finished I want to sell you a piano but, for the present, I have a good old-fashioned organ that we will lend you."

We used the little house four months. After putting a roof on the building, we added the windows and doors. Then the little band moved in, carrying the seats and organ. For the first eight months the floor was sawdust.

Sometimes, I would be led to ask people for certain things. Then sometimes God would send them to me to offer things. It is fun to have secrets with God. I meet people on the streets every day that God used to answer my prayers. Always I think, "I know something about you that you don't even know about yourself."

Now we have a floor and a baptistry in the church. The building is not in reach of city water, so when we have a baptizing the city fire truck comes down and fills the pool for us. As the truck goes by, people say, "There is a fire somewhere or a baptizing at Calvary church."

Our church has called a full-time pastor. We have an active Sunday school and a Woman's Missionary Union including Sunbeams, R.As. and G.As. Four of our girls have dedicated themselves to full-time Christian service. One wants to go to Africa, two of them do not know yet just what the Lord wants them to do. The fourth girl feels God is calling her to be a missionary nurse. Two of our men have felt the call to preach.

Some boys uptown told some of the boys of our church that the people who go to Calvary church are trash. Our boys answered, "Yes, but there are different kinds of trash. Now, we are high class trash."

## The Tithes on the Wall

by Mabel Summers

EVERYBODY in the Beirut Baptist Church community knows them. Abou (father) and M. (mother) Ghattas follow the Arabic custom and are called the father and mother of the name of their oldest son.

M. Ghattas was born in Nazareth, Palestine, fifty-six years ago and lived there until she was twelve. She studied in Catholic schools until the age of seventeen, then had one year with a brother in Buenos Aires. After returning to Palestine and teaching for a short time, she married Abou Ghattas.

Her husband, now sixty-one, was born in Jaffa. He was one of those boys who hated anything resembling school or books so, at the age of ten, he became a fisherman. He continued that trade with his father and friends in the Mediterranean around Jaffa until the war forced him to leave in 1948.

Both grew up in the Catholic church with all its ceremony, feasts and saints. They did not hear the message of salvation in Christ until sixteen years ago when an Egyptian evangelist from the Church of the Brethren came to Palestine on a preaching tour. Their conversion was simple—they heard, opened their hearts to the entrance of the words and spirit of Jesus, believed and were cleansed from sin by his healing power.

For some time after her conversion, M. Ghattas worked with Miss Lawrence, a British missionary among Moslem Arabs. They traveled and taught, giving out tracts and Scripture cards in villages of Palestine and Trans-Jordan. Often they sat on the ground under trees or on mats in homes telling the story of Jesus.

M. and Abou Ghattas were living in Jaffa when the struggles between Jews and Arabs began in late 1947. First there were a few skirmishes between individuals and groups. Tension increased daily. Bombings began and there were large scale maneuvers. People fled, leaving everything

behind. Abou and M. Ghattas, with only the clothes on their backs, escaped by truck north to Ramallah, where they were dumped out under olive trees with nothing to do but weep.

Settling down in the nearby village, the couple was joined later by their two sons and families. M. Ghattas began to make cookies which Abou Ghattas peddled from a round board, carried on his head, and neatly lowered to a wooden stand which he carried on one arm. After a year, they crossed the border to Beirut, Lebanon and lived with their son, Ghattas. His family had a tent among thousands of other refugees in the sand among the pines.

In Beirut, Abou Ghattas continued selling cookies, making fifty cents to one dollar a day. Twice government officers confiscated his cakes because he had no license. Once he was brought before a judge but a Christian friend stood and pleaded in his behalf. Now he has a permit to sell cakes and soft drinks.

For more than a year, these two have been members of the Beirut Baptist Church. They are steady witnesses for Christ among neighbors and friends. Through trial and stress they have kept their faith in God. Many times they have had nothing but God, but have found him an all-sufficient provider.

One day when one of the Baptist missionaries in Beirut was visiting them, they were telling about God's gracious provision for them. M. Ghattas had brought money to the Lottie Moon Christmas Offering some months before. Everyone knew that they had nothing to give, yet they did give. That day, Abou Ghattas took the missionary to the window near the small kitchen table. On the wall, there was a column of figures, not large sums, only a few cents, less than a dollar in every case.

"See," said Abou Ghattas, softly, "every time we have any money, we take out the tithe for the Lord and we keep our hearts here. He has been so good to us."

## ? "Are You a Christian?"

by Minnie Lou Lanier

"Are you a Christian?" asked the lady on the bench in front of me, as I took my place in that little church in Brazil on a hot Sunday morning.

The pastor had invited me to come for the organization of a Girls' Auxiliary at that morning worship service. I had left home quite early traveling by streetcar, ferry boat and taxi. I had not taken an umbrella for the pastor had instructed me to take a taxi from the ferry to the church. But after winding in and out through the hills and dirt streets, over gutters and gulleys, the taxi came to a stop in the middle of the road. The driver announced that he had a flat tire and could go no farther. I looked rather ruefully at the dirt road that wound around the hills and then back at my freshly polished white sandals and my fresh cotton dress.

The morning sun grew steadily hotter as I picked my way along the dusty street. The children playing in the dirt, stopped to stare at me as I passed by. Dirty men and women walked beside me or passed me along the way. The ditches on either side of the street-road were filled with sewer refuse that penetrated the air with its putrid stench. Yet in the midst of all this, I was aware of the beauty of the hillsides. Rich foliage, flowers and banana trees formed a brilliantly colored background for the dingy roads and shoddy huts. The thought went through my mind that it is just what man has touched that is ugly. In God's creation all is lovely, colorful and fragrant.

After asking directions several times I finally found the street on which the little Baptist church was located. I was wishing I had worn something old instead of the new dress I had just brought from the States for I seemed so out of place in this neighborhood. But as I turned in at the gate of the little church, a different atmosphere was evident from the beginning. Here all was clean.

As I went in at the closing of the Sun-

day school classes, I saw the groups scattered over the church auditorium attentively listening to their teachers. There was a look of peace on their faces. All seemed happy in contrast to the misery and bitterness I had detected on the faces of the people in the streets. Back of the pulpit were brilliant yellow satin finished draperies that added a regal air to the church.

It was as I slipped into the back row of the women's class, that a member turned around to shake hands with me and ask immediately: "Are you a Christian?" I explained who I was and why I had come. The class continued but these words stayed in my mind. Here was a person unknown to them, a stranger in their midst and their first words were: "Are you a Christian?"

I realized then as never before that being a Christian had made the difference between the people of that church and the neighborhood in which they lived. It added dignity, security and hope to their lives.

The Girls' Auxiliary was formally organized, making the thirty-sixth G.A. in Brazil. There were fifteen members and they had already learned the song, "We've a Story to Tell to the Nations," the watchword and the pact, which you would call allegiance. How we thank God for pastors like Senhor John Figueredo who take an interest in the boys and girls of their churches.

It was with a warm feeling in my heart that I left the church at mid-day to wind back through the hills to the bus line and on to the ferry landing. The people in the streets seemed dirtier than before. The noonday sun beat down on the filthy streets. Soon I saw a clean, well-dressed lady coming through the streets and asked her about the bus schedule. I knew she was a Christian for she carried a Bible in her hand. She was a member of the Congregational church.

The words of the lady in the church stayed with me all day. As I walked at the

(Please turn to page 7)



# I Like Having a Missionary Sister

by Frances Alexander

SOME thirty years ago my sister, Mary C. Alexander, left for China as a Baptist missionary. We had been very close all of our lives and when she went, I felt that half of me had died. After a time I rallied and I have never been too disturbed over her going and coming since. Last March she returned to the Orient for her fifth term of service, this time to work in Hong Kong.

Perhaps I should be disturbed over my sister's going. Hong Kong is now a ticklish international spot, with the hot breath of Red China upon it. Two million people share the island's limited resources, where once only 800,000 lived comfortably.

And truly I am personally concerned over the many difficulties of housing, diet and transportation which Mary will have to meet each day. Selfishly I regret giving her up again after our companionable two years together. To myself I had said assuringly, "This time she won't get to go back. She can settle down, we will widen the house, and she can do many of the interesting American things she has

Mary C. Alexander



Frances Alexander

missed." But no! Here came the call, the passport, the visa, and she was off for Hong Kong just as she wanted to be.

My sister was radiant over returning to the South China region. She had spent her first seventeen missionary years near Hong Kong as director of a girls' middle school in Canton; she could see many of her old friends again; she could use her favorite Cantonese dialect again. Also, her call was to direct the current publication of Cantonese literature for Sunday schools, for women and young people's organizations—literature to be used not only in Hong Kong but also in the newly-opened Chinese centers of Thailand, Singapore, the Philippines and Java.

This publication work was also a sort of going home to my sister, because she had spent her last thirteen years in the Chinese Publication Society in Shanghai preparing literature for and guiding the national W.M.U. organizations for women and young people. In addition to this specific call, she was invited to join the staffs of our seminary and girls' schools there. These interesting invitations she will no doubt have to decline in part or as a whole. Also, there are the five native churches where she can help many times.

★ JULY 1952

She has a fine executive mind, she has had wide experience, studied and read widely, and she loves people. She has a jolly steam-roller way about her that gets quick co-operation. Who knows that fact better than her immediate family, where she started her practice as "big sister"?

But even selfishly speaking, having a missionary in the family has much on the credit side. Even our great-nephew boasts about it to his small playmates: "We have more Chinese things than anybody. We even have a Chinese aunt." And this having a Chinese aunt has been good for all of us. We have touched another great civilization in a constructive way. We have read its history, studied its art and literature, traveled in China, and learned to know many charming Oriental people both in Asia and in America. When our friends see our house with the beautiful Chinese art pieces and our Chinese library, they say facetiously, "Which side is your sister working on, converting America or the Chinese?"

I remember thirty years ago when my missionary sister was being toasted and praised by a great church for her first sailing away to China, that they called on my mother for comment. Now mother was timid, but she always knew how to keep us leveled down against too much pride; so she rose and said briefly: "I have three more just as good as she is."

There was laughter, of course, at this concise anticlimax to the build-up they had been giving to Mary. But there was the very wholesome reminder that for a Christian, any calling is sacred and dedicated to the aim of leaving the world much better than he found it.

I am glad therefore that my sister can invest more years in her Chinese work, even though dangers threaten more than ever. There is comfort to me in knowing how kind missionaries are to one another. Also, they pray so constantly and with such faith, that somehow I feel that God is always right on the job caring for them.

Yes, I like having a missionary sister. It has enlarged my own faith, vision, and challenge, though Martha-like I explain:

"Of course my sister's hair isn't as gray as mine. I've had all the family responsibilities, and she's only been a missionary!"

## "Are You A Christian?"

(Continued from page 7)

bus stop, I stood in the shade of a telegraph pole. The cross piece on the pole caused it to cast a shadow of a cross and I felt that I was truly standing in the shadow of the cross of Christ Jesus in the midst of a land steeped in sin. The words "Are you a Christian?" kept burning in my ears, for it is only within the shadow of the cross that one can find peace and happiness in a world of instability and turbulence.

Are you a Christian?



## Behold the Lamb of God

*Listen to the voice of one  
Crying in the wilderness,  
Make straight the way of the Lord!*

*Hear not the expositions  
Of the law of Moses only.  
But hear of grace and truth!*

*Hearken, there is one who cometh  
Whose shoe's latchet  
I am not worthy to unloose!*

*Look upon Him as He walks!  
The Word made flesh  
To dwell among us.*

*Lo! He it is  
Who coming after  
Is preferred before me.*

*Behold! The Lamb of God  
Which taketh away  
The sins of the world!*

MILDRED S. ANDREWS  
Westville, Florida

## Dona Enriqueta

by Mrs. Charles Whitten

**S**HE has a quiet dignity and charm as she stands before her Sunday school class, presides at a W.M.S. meeting, or sits in a meeting of the advisory council of the Godoy Cruz Baptist Church, Mendoza, Argentina. She is of French parentage and is married to an Italian-born Argentine, Don Ramon Pagliari.

Anyone who is fortunate enough to be invited to tea at Dona Enriqueta's house is soon convinced that her life revolves around the church and its activities. It is not just the Scripture texts on the wall that make the visitor so sure, but countless little things; most important, the atmosphere that the hostess herself creates as she shows her unflinching devotion to the Lord's work.

Don Ramon used to be a taxi driver; but, as the years passed, the working hours became increasingly difficult and at times he was placed in dangerous situations because of the type passengers he had to carry. Last year he had the opportunity of swapping his taxi for a lovely house in a new section of Godoy Cruz, and both he and Dona Enriqueta were glad for the change. Now he is in business with a cousin of his, and he has more time to be at home.

Dona Enriqueta has been a Christian for thirty-one years; and when asked about her religious experience, she said that she would be happy to write a brief testimony.

"Thirty-one years ago we were living in Desamparados, ('Forsaken' in English) in the Province of San Juan, Mendoza. Surely it was through the providence of God that we moved there from 25 de Mayo, San Juan ('25th of May' is the name of the town), for it was there that I came to know Christ as my Saviour.

"A short time after our arrival, the Baptists put up a tent near my house and had a series of evangelistic meetings. I was afraid to attend the services. The first time I waited until dark and then slipped in, thinking that no one would see me. Pastor



*Dona Enriqueta as she leaves the Godoy Cruz Baptist Church on Sunday morning. She has her Bible and hymn book in hand. It is a custom in the Latin American republics for every person to carry his own hymn book to church*

Enrique Molina preached, and his message made such an impression on me that I continued going. I felt the burden of my sin and a short time afterward in a regular service, I made a profession of my faith in Christ.

"My family objected violently and did everything they could to discourage me in my new-found faith. My little girl was in school, and when the teachers found out that she went to the evangelical Sunday school, they wouldn't let her attend anymore because of orders that the priests had given."

"I was received as a candidate for baptism, and the day I was baptized, my niece was having a party to announce her engagement and approaching marriage. I couldn't go to the party because of the baptismal service, but as soon as possible, I called at her home. My own sister would not let me come in because I had become a 'Protestant.'

"Because of my husband's work we moved to Mendoza. At that time, my husband was indifferent to the gospel and

*She thought all had been lost but through Christ she found everything*

made it difficult for my daughter and me to attend the services regularly.

"When my daughter was eleven years old, she trusted Christ as her Saviour and was baptized. Two years later, she became ill, and after twenty-five days of suffering, the Lord took her to be in his blessed presence forever. My family blamed her death on the fact that we were Evangelicals. I wrote to them but they did not answer my letters. I was left alone in the struggle, for the Lord had taken my only child, the only other believer in my family. But he is always faithful to his promises and he sustained me in these difficult experiences.

"Three months later my husband and my mother became Christians. My mother died years ago, but my husband and I are happy as we serve the Lord together. I

want to serve him all the days of my life, and I pray that he will give me strength to carry to others the glorious message of salvation."

As Dona Enriqueta shows the visitor over her new house, she is sure to open the door to the empty garage. She can even imagine where the pulpit will be placed when the Godoy Cruz Church opens up a "preaching point" in this garage.

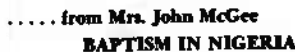
Dona Enriqueta's church activities are numerous and inspiring. She is in her place at the Sunday morning preaching service when so many women are at home cooking dinner. She is faithful to visit the sick and comfort those in sorrow. Surely the Lord is answering her prayer that she might be faithful and carry the message of salvation to others.

## She's Never Too Busy to Serve

*With arms full, Mrs. Louise West, mission study chairman of Hillcrest Baptist Church, Oklahoma City, Oklahoma, arrived to teach "Crusade in Home Missions." She is just twenty-one, a consecrated Christian with a zeal to build a Christian home and to work for the Lord and win the lost.*

*Her three children are Earline, two years old, and Mike and Tony, nine months. Mrs. Beryl Vick who sent the picture says her W.M.S. appreciates Mrs. West and thinks her devotion and zeal will be a challenge to other women who excuse themselves as being "too busy" to serve the Lord when he needs them.*





Another thing that makes conversion difficult is that so many of them are coming out of paganism and have learned so little. Can you imagine what we would know about Jesus if we never had gone to Sunday school or church—or been taught anything in the home about him until we were grown? We can't expect them to know all about God's plan for redemption and about being good church members in a few months. But we do expect any person under the age of thirty or forty to be able to read the Bible before being baptized.

We feel that learning to read God's Word is almost more essential to being a good Christian than being baptized and most of them want to be baptized so much that they learn to read. The churches have adult classes to teach anyone who wishes to learn to read and if any young person doesn't care enough to learn to read, we don't think they are sincere enough to be church members. The African pastors in this area agree and try to teach their people, though the baptismal service is usually Mr. McGee's privilege since we have as yet only one ordained pastor in these two provinces.

..... from Johnnie Johnson, Tokyo  
HUMBLE BEFORE GOD

"Christians must really love the Bible and live by it," declared Pastor Kiyoki Yuya of Tokyo, Japan, recently.

The occasion was Universal Bible Sunday and Pastor Yuka, president of the Japan Baptist Convention, was speaking to his congregation at Tokyo's Jeijiro-gaka church.

In the beginning he recounted some of the difficulties overcome in translating the Bible into Japanese and announced that now three hundred copies a day are sold throughout the nation.

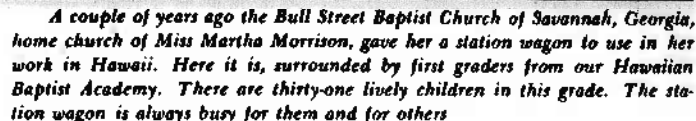
Holding an old, torn copy of the Bible in his hand, Pastor Yuya told his congregation about his grandmother who became a Christian at the age of eighty. He explained that she read the Bible diligently because it opened up a whole new world to her. He said that she read the New Testament through eighty-six times and memorized twenty-three Christian hymns before she was ninety.

"And what a great change I observed in her life!" he added. "You see, if we read the Bible with intellectual interest only, we become clever and proud. But if we read it with our heart, we become humble before God."

..... from A. C. Queen  
NEW TITHERS IN CUBA

Julio Duarte was our first president of the Union Bautista Estudiantil of the University of Havana. He is married and has two boys. He and his wife are charming people, cultured, dedicated to the Lord. He has worked most faithfully with me in starting our Baptist student work. He has been my interpreter, translator, and errand boy. We have played together, studied the field together, dreamed dreams of the future of our work, and consoled one another in our disappointments.

One day I lent Duarte a book on stewardship. He speaks very good English. I said, "Duarte, one of the things we must help these professional students see is the glory of being in partnership with God in the business of world redemption. I'd like for you to read this book and tell me what you think of it. Would it be adaptable to Latin-American needs." We have



lately no literature for students in Spanish.

Later he came back. "How was the book? Would it be worth translating? Do you know someone who could write a better one from the Cuban viewpoint?" "Wait a minute! I don't know what to say about it," he said.

I was thinking he was going to say that it was no good. Then I thought he was changing the subject when he said, "Something has happened to me! And to my wife!"

He began to tell me. "I became a Christian seven years ago. But the greatest thing that ever happened to me and my wife occurred the other night. We were reading that book. We found out we have been robbing God all our lives and that all we had belonged to him. I read to her and we got to talking it over."

Then I thought he was going to weep for joy, literally. He meant what he said. He worked in a bank at the time and had a very good job. He was finishing up giving his testimony and was going back to church. One night he gave his testimony in his home church. At the end of his testimony he said that he was to the point of tears and was about to cry.

"I want to show you people that I am not just talking. My wife and I mean what we have testified. Brother pastor, here is my check, a love gift to God, for \$200." I believe Duarte is one explanation of the recent financial and spiritual successes of that church.

... from Pauline Moore

## A NEW WMS at RUSCHELIRON

We organized a WMS here at the International Baptist Seminary near Zurich, Switzerland with fifteen charter members. We have some prospects among women in the community who speak English and a few Americans in Zurich. Our officers are from several different countries:

President, Mrs. J. D. Franks, U.S.A.  
Vice-president, Mrs. Josef Nordenhaug  
Vice-president, Mrs. John Allen Moore  
Secretary, Mrs. Jeremiah Hodorabe, French  
Treasurer, Mrs. Pedro Bonet, Spanish  
Community Missions, Miss Heidi Scherrer,  
Switzerland  
Mission Study, Mrs. Hester Peacock, U.S.A.  
Liturgy, Miss Jane Burch, U.S.A.  
Chairman, Mrs. Orla Jonsson  
Mrs. Claus Melander, U.S.A.



## Virginia

The Roanoke BWC Federation had grown too large for dinner meetings in all but one church in its territory. So the Federation voted unanimously to divide into two Federations. This re-organization was perfected in its January meeting. The presidents of these two Federations are Mrs. Helen Riley and Miss Gay Cronk. The division left each of the new federations with an even number of circles in its membership. Mrs. S. A. Mayfield, president of the Roanoke Federation, worked herself out of a "job" by leading out in the division.

Two new presidents (left to right, front)—Mrs. Helen Riley, Roanoke-Vines Federation and Miss Gay Cronk, Roanoke-Taylor Federation. They are "backed up" by all of the other officers of the two new Federations



## Tennessee

When the BWC Federation of Hamilton County met at the First Baptist Church of Chattanooga for the spring quarterly din-

ner meeting, there was on each table a model train getting up steam for the take-off to the state meeting in Memphis. Place cards were trains marked "Chattanooga Choo! Choo! Memphis Bound."

There were 126 present with three new circles represented and a number of visitors. It was reported that the dishes for the Baptist Student Center of Chattanooga had been bought and a dinette suite would be delivered soon.

They voted to purchase an electric hot water heater for their young people's camp on Harrison Lake, and to pay for an Easter party for the teenage girls at the Good Will Center.

Mrs. M. K. Cobble, state W.M.U. president, brought a challenging message on "Lift Up Your Eyes Unto the Needs of the World."

As the Chattanooga choo choo left the church there were fifteen BWC members aboard for Memphis.

## Oklahoma

Two hundred and thirty-five businesswomen and their advisers from fifty different Business Woman's Circles in Oklahoma met at Norman for their fourth state federation meeting. Mrs. R. R. Bullis, state president, presided with other officers who served capably assisted by Mrs. W. R., Fisher, the state adviser.

The theme for the meeting was "The Power of Jesus' Name." The worship periods presented the names of Jesus through Scripture and songs, using slides projected by Mrs. Maurine Schmidt of the Baptist Book Store for audience participation.

The meeting began with a banquet in an Indian motif. The programs were inside small teepees covered with Indian pictographs. On the tables were Indian objects and handwork from

many tribes. Mrs. Samaria Leader sang "Hallelujah" in Creek. Mrs. B. Frank Belvin did "Nearer My God To Thee" in the beautiful Indian sign language as Mrs.

Freeman Beets, BWC soloist, sang the hymn. The only BWC we know of in an Indian missionary society was represented with five members and their adviser from the Little Cussetah Indian Church present.

Other mission fields were presented by these Oklahoma missionaries: Miss Gracia Bailey of Amazonas, Brazil, and Miss Jaxie Short, Hong Kong, China, with three nationals enrolled in Oklahoma Baptist College; Miss Helen Itomi of Hawaii; Jorge Padron of Cuba and Charles Tang of Shanghai, China. The businesswomen were taken on two thrilling pilgrimages by way of colored stills. Miss Eula Mae Henderson, executive secretary of Texas W.M.U., showed pictures of Southern Baptist Foreign Mission work in Latin American fields she visited last year.

James W. Read, pastor of the First Baptist Church, Altus, showed his colored stills of many home mission fields that he visited en route to San Francisco last June. The businesswomen voted unanimously for their love offering to go to help with the church building that has been started on the personal property of Mike and Rose

Naranjo of the Santa Clara Pueblo, New Mexico. The offering amounted to \$180; fifty dollars to help send the president of the federation to W.M.U. Week at Ridgecrest and \$150 for this church.

Miss Mary Tongee, manager of the Baptist Book Store, brought an interesting discussion of Missionary Round Table books and with her assistants did a landslide business after the MRT discussion.

There were methods conferences, with BWCers discussing phases of BWC work in which they had excelled. The Aurora Lee BWC of Oklahoma City First Church acted as "flower girls," selling subscriptions to ROYAL SERVICE because all twenty-three members of their circle are subscribers. Kingfisher BWC has one hundred per cent subscribers, too.

At breakfast the "Big Blowout" was a surprise announcement, made by bursting balloons, of W.M.U. Week at Ridgecrest in August. At noon all played a game of anagrams spelling out areas and peoples in the objectives of the Annie Armstrong Offering. There were nine new BWCs organized in six months and one new Associational BWC Federation.

## Your Circle Program

## Witnessing in Our Own Community

(BWCs use program on page 22)

**Devotional Scripture Reading:** Isaiah 43:10-12. "Ye are my witnesses, saith the Lord." How we must obey that command and witness to those about us, those with whom we come in contact every day!

Sing hymns like "Bring Them In" and "Living for Jesus."

In July, 1952 *The Commission* read and tell "Land of Beauty and Heartbreak."

From this ROYAL SERVICE, page 1, tell "Mattie's Glowing Lamp."

From July, 1952, *Southern Baptist Home Missions*, speak on, "Finding the People."

Ask a circle member or invite a Y.W.A., G.A., or R.A. to tell stories from their magazines as follows:

"Missions Within Your Reach" in *The Window of YWA*, July, 1952.

"Whites Only" in July, 1952, *World Comrades*.

"Pilot Mel" in June, 1952, *Ambassador Life*.

This should be a time of circle activity in Community Missions, not a mere discussion of what should be done. After a devotional period your community missions committee will direct the members to their assigned service and all will be actually "witnessing."

Or this summer your circle might well have some mission study instead of or in addition to the circle program. (See page 22 for "The Lower Levels of Faith.")

## W.H.H. Training School IN LOUISVILLE, KENTUCKY

### "Whatever Be Thy Task"

by S. Kathryn Bigham, Director of Field Work

A significant part of the program of study for every Training School student is supervised field work. This may mean going down back alleys and into the homes of the less fortunate or across the avenues and into some of Louisville's largest churches. Then the student goes out to hospitals and institutions for dependent and delinquent children; through the doors of our Good Will Center, Missions and Community Centers.

My challenging task when I came to the Training School last fall was the responsibility of directing the program of selecting and supervising these field work placements. Miss Elaine Neely and Miss Edith Vaughn assisted in this undertaking. Much thought and earnest prayer was given to the assignments. Always uppermost in our thoughts were the needs, interests and future plans of each student. As far as possible we tried to place the student in a situation where she could best develop. We had twice as many requests for the services of our students as we could fill. But in several cases, we sought special situations which we felt could better meet the needs of the students.

Through performance in their assignments, through individual and group conferences, through visiting lecturers, through written reports, we attempt to help make supervised field work a valuable contribution to the development of the student.

Recently at one of our field work meetings, some of the students shared their impressions, their challenges, their blessings and their problems. The first student who spoke spends her Sundays at a government-sponsored Negro high school. There she teaches a group of thirty adolescent boys and girls in Sunday school, has dinner, and assists in the recreation program during the afternoon. Her report began, "For the first time in my life I ate with Negroes; for the first time in my life I shook hands with Negroes. We were

the first white people these boys and girls had ever accepted as brothers and sisters." Her remarks ended with, "If I haven't given them anything, they have given me everything for they have made me a better Christian."

A student who helps in the BSU program here in Louisville suggested, "Now I see the BSU secretary's job from the other side of the desk. Before I had only been able to see it from the student's point of view."

Five of our foreign mission volunteers work in a mission located in an area alive with crime and delinquency. One student confessed, "I didn't want the placement when I got the assignment. They didn't accept us very well at first—but now," and her expression changed, "they treat us like old home folks." In addition to her regular Monday afternoon Bible school assignment, this student goes back on Sundays to teach in the Sunday school.

Representing the two who visit crippled children on Sunday mornings, one girl said, "I have learned to show Jesus to the children through games." Talking about the difficulties of the handicapped, she added, "You can get a lot from people if you love them."

Six of our students work in a state institution for dependent and delinquent adolescents. One of them remarked, "My work is thrilling—it's really an answer to prayer." Through their group work activities these young women learn the problems and opportunities in working with adolescents in an institutional setting.

Four of our students are assistants to educational directors. One who has always been in a small church is finding first hand some of the problems of a large downtown church. She remarked, "I didn't know there was so much to learn about the setup of a big church."

Two of our students are charged with the responsibility of mimeographing

small newspaper giving their selection of poems, bits of hospital news and religious thoughts to the patients in a hospital for the tubercular. In discussing her challenge in visiting the patients, one remarked, "I just didn't realize that people could have so many problems."

Many other reports were given. The last one was by a student representing a group of ten who are in a large community center where they lead club groups and teach Bible classes. She had much difficulty getting teen-age problem youngsters to accept her leadership. In her brief report, she admitted, "There had to be some changes in me so I could meet them where

they were." Her girls aren't yet ready to listen to discussions about the Bible. "I have to really put Christianity into action, not in words. This place has been hard but I know that it is God's will for me to be there. Pray for me that I may win Mary (the greatest problem in her group) to Christ."

Throughout the year we have had one hundred and two students in field work in twenty-three different places. Both students and supervisors have held as their motto: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23).

## Is this your question?

When did the title *Personal Service* change to *Community Missions*?

The name was changed in 1942, but some of you might like to know why.

From the first the work was limited to one's own community. Because its purpose was to enlist the individual woman, it was called *Personal*; because its aim was to meet the needs of the community it was called *Service*. As the years passed, the development of the work brought a definition of its program, its field and desired results. What the women were doing in their own communities was simply what missionaries do on their fields.

So the question came, "Why not call it *Community Missions*?" thus simplifying the task of explaining the work to the newly enlisted, and correlating it happily with the beloved causes of city, associational, state, home and foreign missions. (from *Guide for Community Missions for W.M.U. Organizations* by Louise M. Davis, page 7).

Why do we say "Community Missions Union" instead of "Missions Union"?

The original name of the Baptist

women had its beginning in the Maryland Societies thereafter known as "Woman's Mission to Woman," which sought to enlist the Baptist women of the South. From this it became known by the present name.

The organization had its choice of names and chose Woman's Missionary Union. It is incorrect to say Women's Missionary Union just as it is incorrect to say Young Women's Auxiliary instead of Young Woman's Auxiliary.

Is there a Southern Baptist correspondence course in Bible study in which women can enroll?

There is a definite Seminary Extension Department with offices at Baptist Building, P. O. Box 590, Jackson 5, Mississippi. Mr. Lee Gallman is the director. Intensive courses are offered in New Testament and Old Testament, History, Epistles of the New Testament, Evangelism and Church Leadership Education. Charges for these courses range from \$4.50 to \$8. You can write to Mr. Gallman for further information.

The Home Mission Board offers free the Four Gospels and the book

## It's Happening Now

BY MARJORIE MOORE ARMSTRONG

Whoever on this Fourth of July feels a temptation to lose faith in the government of our nation because of recent evidence of corruption in high places would be glad, if he is a Christian, to know of one very quiet but vigorous movement in Washington.

My congressman first learned of it upon his arrival in the capitol city to assume his duties as a representative. He was invited by a colleague to come to breakfast on Thursday in the Vandenberg room of the capitol for prayer. He found about thirty other congressmen around that breakfast table. The meeting was quite informal but reverent. After a good breakfast, which he paid for himself, one of the group read and commented on a verse or paragraph of Scripture, one of the others brought up some current problem which they all discussed in the light of Biblical, not political, truth, and the hour closed with a prayer.

On Wednesdays in the same room, a group of senators meet. Out-of-town engagements and family responsibilities permit none of them to attend every week, but out of 435 representatives more than a hundred belong to this Thursday breakfast group, and a good fourth of the 96 senators belong to the Wednesday group.

This unique breakfast club did not start in Washington; it did not end there. "It was by the Sea of Tiberias more than 1,900 years ago that the breakfast groups had their start," says a published statement. "Workers and businessmen had a meeting with Jesus. That morning they received instructions on how to apply the Master's teachings to their everyday affairs. By the simple meeting of inspired fellowship, a new life of freedom and a sense of the future was born."

In this era, a man by the name of Abraham Vereide (make it rhyme with "Judy"), a Methodist pastor in Seattle, invited nineteen business executives of that city to breakfast in April, 1935. They decided to meet every week. Later the idea of

such prayer meetings spread to Chicago, Boston, Philadelphia, and the nation's capitol. Washington now has sixteen groups besides the two meeting under the capitol dome, all government workers or businessmen and women devoted to prayer and Christian fellowship around the breakfast or lunch table once a week. They call themselves Christian Leadership Groups.

Inevitably the idea crossed the oceans and International Christian Leadership was born. Today I.C.L. is known by active breakfast prayer groups all over Europe, and also in China, the Philippines, Egypt, and South Africa. In Berlin, Frankfurt, Hamburg, Bielefeld, Dusseldorf, and Bonn, Germany, my congressman and I were guests of such groups last November.

Mr. Vereide is secretary-general of I.C.L. That name Abraham could not have been better placed; he is a patriarch in modern dress with some courageous pioneering in unknown territory to his credit. He was reared in a Christian home in Norway. Arriving in this country at eighteen, he was greeted on the dock at Ellis Island by a white-haired American woman who handed him a Testament. "This, young man, is the book this nation was founded upon," she said. "I hope you will read it."

A few years later the young immigrant married the daughter of a Methodist Norwegian-American pastor in Oregon, and together they entered the ministry. Today with sons and a daughter all grown, they live in an apartment of the town house on Massachusetts Avenue which is international headquarters of the movement they launched.

It is not so much an office building as it is a sort of "spiritual service station," a place where any man or woman is welcome for counsel or rest. At "Fellowship House" you might encounter David Lawrence, the columnist; Senator Flanders; Donald C. Stone of E.C.A.; John Henderson, member of Parliament of London; Billy Graham; Congressman Walter Judd; Congresswoman Katharine St. George; and numerous attachés and secretaries of foreign embassies in this country.

Mr. and Mrs. Vereide are devoting their lives to a vital ministry, a sort of "mission to the up-and-outs."

## POINT COMFORT

by Margaret Bruce

Three hundred and forty-five years ago three small sailing vessels crossed the Atlantic from England. This hazardous and wearisome journey was made in a little more than four months. Thirteen per cent of those who had embarked did not survive to share the joy with which the remaining 101 Jamestown colonists "described the Land of Virginia."

Sailing westward through Cape Henry and Cape Charles, they entered the mouth of the Chesapeake Bay. They anchored overnight and christened the spot Point Comfort because water ten fathoms deep put us in good comfort."

Point ten of the W.M.S. Standard of Excellence is too often "point comfort" for some women. If your W.M.S. is fostering a Sunbeam Band and one other W.M.U. young people's organization, are you comforted? Yes, your society is doing what the standard requires! But not until there is a full-graded Woman's Missionary Union in your church should you feel comfortable about the missionary education of your young people.

Having a full-graded Union does not necessarily mean that all is going well with your young people's director, counselors, members, and organizations. Good fostering is required if the enlistment and activity of each organization is successful. Let your committee on young people's work know that you are interested in all that they are trying to do for your child and the other children and young people in your church—not only interested, but eager and willing to help them in every way.

After the third quarter's reports are made in July, there are only three months remaining in our 1951-52 W.M.U. year. Will you be able to report an A-1 full-graded Union? Check the standards of each of your organizations carefully and discover how much you lack in attaining this high goal. Have all of your organizations met the requirements for meetings, at-

## Our Young People

tendance, enlistment, reports, seasons of prayer, gifts, mission study, and community missions? Have your W.M.S. and Y.W.A. fostered consistently and effectively? Have they secured the required number of subscriptions to ROYAL SERVICE and *The Window of YWA*?

The founder of the Newport News Shipbuilding and Dry Dock Company, Mr. Collis P. Huntington, made a challenging pledge for the firm: "We shall build good ships here—at a profit if we can, at a loss if we must—but always good ships." I hope that we shall always seek to build good A-1 full-graded Unions and not allow the fulfillment of the minimum requirement to be our "point comfort."

*"If you send good Americans to Asia—religious, honest, friendly, devoted Americans—do you suppose for a moment that Asia can be won by you? The missionary movement in Asia, based from the Western World, is over a hundred years old, and yet Asia seems to have become more anti- than pro-Western. You could not have sent more devoted and exemplary Americans than the missionary kind. But when Asians come to America to visit, they cannot help comparing what the Americans abroad have told or taught them with the actual conditions in which Americans themselves live in their own land."*

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# Hints to Committee Chairmen

## To Community Missions Chairmen

July—flags flying, parades going by, patriotic speeches being made, citizens of all races and national backgrounds crying "Three cheers for the red, white and blue!" What better time could there be to emphasize Christian citizenship and Christian use of the ballot?

Perhaps you have held these before your women all year, but what about the host of young people who have just turned twenty-one? Are they prepared for the responsibilities of citizenship?

Try a "Coming of Age" party for the young people in your community. Set the date far enough ahead to give you time to make up your list. Start in your own church, asking your members to give you names of boys and girls who are twenty-one. Go to your high school and get the names and addresses of those who graduated in 1948. You will need to check addresses and correct the list for those who have moved away. Run an article in your local paper, so that those young people whose names you do not have will know that they are invited.

Send out attractive invitations. The young people's organizations can help make these and also address them. In addition to light entertainment and refreshments, plan an educational program. Include such topics as, "What the Bible Teaches about Citizenship," "Voting and Principles to Guide One in Voting," "The Citizen and His Lawmakers," "You and Your Community," "The Christian Use of the Ballot." Allow opportunity for discussion. Your purpose is to encourage all young people to take advantage of voting and other citizenship privileges as soon as they become twenty-one, and to be guided by Christian principles as they use these privileges.

On your program use Christian civic leaders who thoroughly understand your purpose. The "Coming of Age" party is

not a time for political speeches! As we educate our young people in Christian citizenship, we are taking a forward step in building Christian communities.

*Edith Stokely*

## To Mission Study Chairmen . . .

To the semiannual meeting in January, the executive secretaries brought the recommendation that circles be encouraged to study a book on one of the W.M.U. fundamentals during the fourth quarter of 1952. This study, though optional, may be used in place of the regular circle program. The secretaries also asked that teaching helps be made available through Royal Service.

It is not always easy to choose for others; however, it seems to me that the time is ripe for each person to look at her prayer life as it is. Not as she would like for it to be; not somebody else's experience but hers. George S. Stewart's *The Lower Levels of Prayer* (\$1 from Baptist Book Store) is just the book to turn the searchlight inward. However, he does not leave the individual with only a discouraging introspective look but leads one from the lower levels to attempt a greater release of power which a vital experience with God through prayer brings.

On page 29 you will find a suggested teaching procedure. There are a "few things" incident to the preparation which you may find helpful. First, notice and mark the author's aim: *To give some help in the ways of prayer to people who want to pray and find it hard.* This includes most of us. Second, read the book with your pencil in hand. Underline sentences and paragraphs which challenge your ideas about prayer. Don't make up your mind to reject any part of it until

you have reflected on the whole. Try out some of the author's ideas as a part of your preparation. This book has to be felt.

Third, here are five slogans, one for each session. Print on wrapping paper with crayon or paint them on separate strips of cloth:

1. To make time for prayer is to save time for work.
2. Prayer windows open outward and downward as well as upward.
3. "One way to recollect the mind easily in time of prayer is not to let it wander too far at other times."
4. Begin the day affirming your faith in God.
5. God uses all of life to convey to us his will.

This concluding word. The combination and order of chapters are purely personal. No doubt there are other possible combinations, but these seem logical. The study is arranged for five sessions. Some circles meet twice monthly; others meet once a month. In either event you may have to further combine chapters, but you will miss much if you attempt to teach the book in less than five sessions. Try doing it this way, won't you?

*Mrs. William H. Murray*

## To Stewardship Chairmen . . .

It is a good time to check up on the progress of the stewardship education plans for young people. If your Woman's Missionary Union year runs from October to October, the stewardship work for this year should be almost completed. You should contact your young people's director and counselors, inquiring about the progress of the work. Or you might go to the meetings when the organizations are using stewardship education plans, not only to see what is being done, but to stimulate interest in the work.

It is not too early to begin to plan for Church Night of Stewardship, which should be observed the last of September or the first of October. Remember that the program for this should be made up largely of materials used in the stewardship plans through the year. Planning for this pro-

gram will encourage the young people to renew interest in the stories, songs, memory work and other stewardship activities of the year.

Have your young people's organizations had study classes using the new stewardship books? If not, there is still time to plan for summer classes, with Sunbeams studying *Bonny Baptist and the Sunbeams* (price, 35c); Junior R.As. and Jr. G.As. studying *Genny, Penny and Kan* (price, 35c); and Intermediate R.As. and G.As. studying *These Dared to Share* (price, 35c). All of these books and teaching helps may be obtained from your Baptist Book Store.

It is the purpose of our stewardship education plans not only to teach young people about tithing but to win them to become tithers while they are young. Sometimes this desired effect of our stewardship education is lost because parents do not co-operate by making it possible for their children to tithe. A new stewardship leaflet "What Do Your Children Do With Their Money?" has been prepared especially for parents, reminding them that they have a responsibility in the stewardship education of their children and suggesting how they may help them to tithe. This is a free leaflet and should be ordered from your state W.M.U. office. Copies may be distributed at meetings where parents are present or may be given to the young people at their meetings, requesting them to carry them home to their parents.

*Mrs. C. D. Cheaman*

Liberty will not descend to a people; a people must raise themselves to Liberty; it is a blessing that must be earned before it can be enjoyed.  
—Cicero

## JULY PROGRAM MATERIAL

# Liberty and Justice for All

Planned by Mrs. W. B. Pittard, Jr.

Pen Life Compete Pittard is a missionary daughter, a pastor's wife, and has just finished serving as mission study chairman for North Carolina. She lives in Franklinton, North Carolina.

### Program Committee

Your announcement poster or invitation may be like a scroll. For poster use about a yard of any white paper such as shell or wrapping paper. Roll each end slightly around a small stick and glue in place. Then roll each end two or three turns toward the middle. For invitations, use swab sticks—available in eight-inch lengths at your drug store. Cut each stick in two, making both rollers for one invitation. Onion skin paper is best, or some other thin paper (tissue paper is too thin). With red ink, poster paint, or crayon, do the lettering, scatter blue stars about at random. Wording may be:

Hear ye! Hear ye!  
Democracy to be Discussed!  
Come to W.M.S.  
(Time) (Date) (Place)  
Topic: Liberty and Justice for All

If a poster is made, mount it on a bulletin board already unrolled. Roll invitations and tie with red, white, and blue ribbons.

If announcement poster has been made, add an additional length of paper on one roller so that the order of service for the program can be printed on the same scroll and placed before the W.M.S. at the meeting. Or make a scroll for the program outline. Or scroll may be drawn on a blackboard and program outline printed in red chalk; make blue chalk stars. Invite an Intermediate R.A. or G.A. to come and

lead your society in the two pledges of allegiance. Invite a Y.W.A. to give briefly the gist of Dr. Norman Cousins's article "The Number 1 Question," in February and March *The Window of F.W.I.* If you can, invite a well-educated Christian Negro leader to discuss interracial tensions in an address before your W.M.S.

### Program Outline

Hymn: "O, Speak to Me That I May Speak"

Devotional Thoughts: What Doth the Lord Require?

Meditation Period, with solo: "God Bless America" (sung slowly and reverently)

Discussions: Liberty and Justice for All  
Can This Be Southern Baptists?  
Liberty Not a Racial Matter  
The Meaning of Democracy  
Prejudice in Action  
Who Is Prejudiced?  
What Not To Do  
What To Do  
A Common Ground for Beginning

Pledge of Allegiance

Hymn: "America"

Negro Spiritual: "Lord I Want to Be a Christian" or "We are Climbing Jacob's Ladder"

## Devotional Thoughts

What Doth the Lord Require?

"Come, let us worship and bow down: let us kneel before the Lord our maker!" Let us lift ourselves apart from our surrounding companions, even our problems. Let us quietly concentrate on our Creator, on his fatherless love, his unfailing understanding and fairness, his mighty power. We recognize his greatness and the majesty of the universe he has created. Our individual problems and personalities are small, when we look at them as only a part of the vast universe of problems and personalities. How humbling an experience it is to see ourselves as tiny creations, special only as the entire human family is special!

Let us hear from the very voice of God, speaking directly to our hearts, telling what it is that the Lord requires of us, his supreme creation—his cherished children: Only this: "to do justly, and to love mercy, and to walk humbly with thy God."

Harold Lambert Studios



Let us pray with deep sincerity that our minds and our feelings may be frankly open and honest as we examine ourselves in terms of the principle of liberty and justice for all, for which our sons are dying, but by which many of us are afraid to live.

### Liberty and Justice for All.

All of us recite allegiance to the principle of liberty and justice for all. We love to quote the Preamble to the Constitution, saying that we hold it to be self-evident that all men are created equal. Yet we do not agree as to what we mean by "liberty and justice for all" or the equality of all men.

Everyone knows that not all men are equal in every way. Some are born with more intelligence and talent than others. Some are born with more wealth than others. Some have lovelier faces and some have stronger bodies. Some people are born with better parents and better homes, and so on. Yet we are "created equal" in two respects: we are equal in our right to opportunity and to the privileges and protection of the government, and in our share in the loving Fatherhood of God. It is our asserted conviction that in the basic human rights, we should look to our government for protection.

The fifteen-member Committee on Civil Rights which the President appointed, says that these rights are: (1) the right to safety and security of the person (2) the right to citizenship and its privileges (3) the right to freedom of conscience and expression (4) the right to equality of opportunity. This committee also says that the way in which our government is to bring equality to its people is to guarantee that the "aspirations and achievements of each member of our society are to be limited only by the skills and energies he brings to the opportunities equally offered to all Americans." (From the report of the Committee on Civil Rights, 1947.)

Most of us are quick to resent it, if our rights have been abridged. Many of us are not so concerned if this curtailment of liberty happens to other people.

### Can This Be Southern Baptists?

In his recent book, *Tangled Threads*, Ralph Phelps, Jr. quotes the following



editorial from the *Hawaii Herald*:

We find it very interesting that the young missionaries who arrived in Hawaii with so much fanfare to bring the light of truth to the benighted come as a representative of their sect which bears the word 'Southern' as part of its title. This sect split about the time of the Civil War, with the Southern branch breaking off because of unwillingness of its members to face the evils of the caste system.

We do not allege that these young visitors intend to introduce into Hawaii the undemocratic prejudices which are unquestioned in their homeland. Nor do we charge that their sect takes a stand in favor of racial prejudice. But we do reserve the right to question the appropriateness of missionaries coming from a bi-racial, segregation-hamstrung, caste culture to bring the light of truth to us.

If religion is, as we believe it to be, the organization of basic values around which man builds his life and toward which he orients his endeavors, we can't get very excited about a religion which remains silent about, and thereby condones, injustice and the cruelties and undemocratic dignities of the caste system.

Somehow, we could really see more point in sending missionaries from Hawaii to Arkansas and Texas, Tennessee and Mississippi.

Can this be the world's opinion about us? Can it be true? If it is true, is it a disease of our environment—or a disease of ourselves?

### Liberty Not a Racial Matter

Much has been said and written about race—although no one seems to be able to say exactly what a "race" is. "Race" cannot mean skin color, because we use the term to refer to groups whose members have many kinds of skin. We speak of the "white" race, but large numbers of the so-called white race have very dark skin. We speak of the Jewish race, which comprises Caucasians, Orientals, Negroes, etc. We cannot define race in terms of religion or of culture or even of geographical location. In fact, scientists have generally concluded that even as the Bible says, there is actually just one race of men—the human race.

The fact that certain groups of people tend to look more alike or act more alike may be due to the fact that they and their ancestors have lived close together with little intermingling with other peoples for many generations, as well as to other factors. Basically, we are of "one blood," as

Acts 17:26 says, and according to the best findings of science as well as the Bible, we descended from common parentage. There is "no difference between Jew and Greek, bond and free," except the differences between individuals. There are brilliant, highly-cultured, great and good among all peoples and there are the opposite among them all.

Dr. Frank Boaz, eminent anthropologist who has spent a life studying the history of races, says, "If we were to select the most intelligent, imaginative, energetic and emotionally stable third of mankind, all races would be represented."

As W. T. Couch says: "Genuine superiority is not a thing to be feared. The thing to fear is inability to recognize it; and equally dangerous is that pride which prevents the cultivating and following of superiority, the kind that values the label more than the quality of the thing itself."

The color of a person's skin, the name or occupation of his father or grandfather, the religion to which he adheres—surely none of these things can prevent a follower of Christ from appreciating a person's worth or his personal merit! Could we willingly deny any person full liberty and justice, equally with ourselves, because we do not like the slant of his eyes or the curl of his hair, the family from which he comes or the religion he professes? Even if we honestly believed one specific group—race, if you call it that—is inferior by creation to our own, could we believe it our duty or even our right to prevent any member of that group from rising to a better level if he had the ability?

### The Meaning of Democracy

Referring again to the report of the Committee on Civil Rights, we find this statement: "Democracy . . . means that in going to school, working, participating in the political process, serving in the armed forces, enjoying government services in such fields as health and recreation, making use of transportation and other public accommodation facilities, and living in specific communities and neighborhoods, dis-

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tinctions of race, color, and creed have no place."

It contends that, while it is perfectly true that a person has a right to choose his own associates, he has no right to interfere with the chance for happiness of other human beings because of his personal dislike for their skin color, creed or ancestry. Do you agree? Do you think Christ agrees? Do you really believe in democracy? Or do you believe in democracy only for "white" people?

### What the Bible Has to Say

The most important source of authority for any belief and any attitude or action is the Word of God. It has perhaps been more distorted in relation to this one subject than to any other one. What does it say and teach?

### Visual Aids for July by Mildred Williams

**THE BARRIER** is a story of Harry Sauler who feels that his personal property and family may be hurt by a much needed housing project adjacent to his home. He fights for segregation by a permanent roadblock to the entrance of the project. His prejudice toward these new less fortunate neighbors is relentless until he is forcibly shown the error of his action by events that affect the lives of his own family.

It is a 30-minute, sound, black and white film and rents for \$8.00.

**AS OUR BOYHOOD IS** shows the progress that is being made by southern Negroes in the struggle for education. Scenes show the old one-room schools, improved schools taught by the Jeanes teachers, and a new development, the centralized rural school, where the curriculum is related more closely to the life and needs of the pupils. The film concludes with scenes of Negroes in the Air Force and the plea that they may share more fully in the democracy for which they are fighting. 20 minutes; sound; rental, \$3.00.

**PREJUDICE** is the story of two families with different religious and racial backgrounds. Both suffer when one lets its

In the first place, perhaps it is well to point out one important thing that it does not teach. In the ninth chapter of Genesis, where the story of Noah's drunkenness and his disrespectful treatment by Ham, the father of Canaan, is told, there is the record of a curse of God upon Canaan. For some curious reason people for generations have taken for granted that Ham was black and the father of the Negro race. They have assumed that the curse of God was upon all the descendants of Ham forevermore—therefore upon all black people. And from this point of completely false reasoning, they justify every ugly discrimination they wish to inflict upon a colored person. Please read this account, and see if you find such a statement in the Bible. Read Genesis 9:18-29.

Then read the following Scripture

attitudes and relationships with the other be influenced by deep seated prejudice.

The film runs for 58 minutes and rents for \$12.

**STRANGER AT OUR DOOR**—21 minutes; sound; rental, \$6.

The teenage son of a refugee family reveals his thorough Christian upbringing by returning good for evil. The film presents a good lesson on intolerance toward people of other races, nationalities, and religions.

**REACHING FROM HEAVEN** shows how God daily reaches down into the lives of men, brings light into darkness and fills their hearts with the strength of his divine assurance. An injured stranger is befriended by church members and the incidents which follow lead Christians to a greater realization of their personal responsibilities in witnessing in those who need God's help. 80 minutes; sound; black and white; rental, \$17.50.

**IN HIS NAME** shows how a minister and his congregation were inspired to new visions of the church's responsibility in the community, when a boy threw a ball through the beautiful stained glass window of the church. 35 minutes; sound; rental, \$10.00.

verses: Acts 10:1-2, 4-5, 9-16, 19-21, 23, 25, 28, 34, 44. (Have these verses plainly marked so there will be no break in reading when verses are omitted.)

### Prejudice in Action

None of us really needs to be told more stories of how prejudice acts. We have seen it or experienced it. A Negro woman, suffering from third degree burns is rushed from her small-town home to the city, only to find that not a single hospital will admit her. She is carried to a second city, thirty miles away before she receives the treatment which comes too late, and her life is lost. A husband is employed in an important government position in Washington, and is separated from his family. After a long search he finds a lovely apartment. How wonderful to think the family can be united again! But no! There are people of other races living in the same apartment house, so they decide to remain separated, rather than occupy the same building with "such people"!

A hotel restaurant manager closes his

shop because Japanese-Americans are coming in and expecting to be served! A valued home place is sold, because Negroes or Jews or Orientals or Mexicans have moved into the neighborhood. Who is hurt by this attitude? All of us. Communists herald such incidents around the world and advance upon such signs of "capitalistic prejudices."

### Who is Prejudiced?

Who is prejudiced? Actually, fewer people than you may think. Most of us are prejudiced because we are afraid other people will not approve of us if we do not. Examine yourself. If no one else had to know about it ever, so far as you are personally concerned, would you really object to living next door to Negroes or Mexicans or Jews or Indians? If you did not fear that people would look down on you, would you really mind working beside a Negro, a Jew, etc., in a store, on a school faculty, in a factory, in a business office?

In Minneapolis, department stores had hired only white sales girls. Managers

feared they would lose customers if they hired Negroes. Then one store did put on a Negro clerk. Only two customers cancelled their accounts, and scores of others opened new ones to show their approval of the new policy. In the same city, another store employed its first Negro clerk. Three white clerks immediately said they would quit. The manager told them that his policy would stand, no matter what they did. The three went sulkily back to work, but in a few days the same three were seen visiting in friendly fashion with their Negro companion!

A real estate dealer made the statement that in twenty years of experience he had never seen a clear-cut case in which the value of any piece of property decreased because a person of a different race moved into the neighborhood. One family protested to a real estate dealer because he sold an adjacent piece of property to a Negro. "It will make our property worthless!" they exclaimed.

"Did you buy your home as an investment or to live in?" the dealer asked.

"To live in!" they said.

"Then why don't you just go ahead and live in it?" was his simple suggestion.

The real trouble is that most of us let a few people make us afraid to act the way we really feel. The recent revival of the Ku Klux Klan and the burning of their fiery crosses has seemed to indicate that prejudice is increasing in the South. But we must not let it. We are better educated. We are more progressive and practical in our thinking. We know more scientific facts about our social problems. We simply have not overcome prejudice in our society. One writer has well suggested, for most of us, prejudice is just a bad social habit. Aren't we Christian enough to overcome it?

### What Not to Do

Well-meaning people often hurt the cause of interracial brotherhood and justice by misguided efforts. Fiery speeches, name-calling, and guilt-establishing will not help. Picketing and boycotting and other forms of pressure are of worse than no use.

It helps very little, if any, for white churches to send used hymnbooks and

## FOR YOUR PROGRAM

Order "The Bible on Brotherhood," a set of posters at 25c a set. A filmstrip "Rumor Clinic" with accompanying instruction manual is available for free bookings or at a purchase price of 50c. This is a startling demonstration of how rumors spread, using audience participation. (5mm) Secure these from Anti-Defamation League of B'Nai B'rith, 11 Pryor St. S.W., Atlanta 3, Georgia.

Songs of Friendship, 10 min. Animated color cartoons of three delightful Irving Caesar songs presenting basic concepts of democracy in an absorbing and highly entertaining manner. You will find yourself singing along with the film, helped by the "bouncing ball" community sing technique.

Boundary Lines, 12 min. Animated color cartoon with dramatic musical score. Taking the theme that a line is what we make it—it is only an idea—the film explores various imaginary lines which divided people from one another and shows that such lines have no true basis in reality.

Brotherhood of Man, 10 min. Animated color cartoon which presents in a humorous and entertaining way the scientific facts of how people are essentially alike.

Story of Dr. Carver, 11 min. The inspirational story of a Negro slave boy who became one of America's leading scientists.

Our Town is the World, 11 min. A story of friction between two groups in an average town. The conflict reproduces in miniature the problems of ill-will and rivalry facing the United Nations, and illustrates the necessity for understanding between individuals and nations.

\$1 service charge for each film booking from Anti-Defamation League of B'Nai B'rith, 11 Pryor St., S.W., Atlanta 3, Ga.

### PATRIOTISM—FALSE & TRUE

by Charles A. Wells

People have different ways of saluting a flag. Some give the full right hand salute, some stand with hand over heart, some with hats off in simple reverence. But we must go beyond a physical gesture. We must see the spiritual values that made pioneers endure hardships, that made the founding fathers pray the soul of America might become great. The "American way" of freedom and abundance will not continue unless we recreate its spiritual character in each generation. We have abundance because of Christian sharing, freedom because of the immeasurable worth of human personality. Still some continue to cheat and chisel and watch for chances to exploit human weakness. We can make saluting the flag an empty gesture unless we renew our pledge to those ideals that are the sources of the "American spirit."



program but it does not do much to relieve the bitterness or heal the breach between races. Likewise, gifts of money for whatever splendid purposes—to pay the salary of a Negro worker, to provide a camp for Indian young people, to send literature to Jews, to help equip a library for Chinese children—may be good missions—but money alone does not solve interracial difficulties. Personal or social injustice is not corrected simply by participating in “noble” projects.

### What to Do

Dr. Charles S. Johnson, president of Fisk University at Nashville, Tennessee, has a plan of action for any community which really wants to rid itself of prejudice. He has trained workers who will come to a community to direct the beginning for no charge except transportation and living costs. These workers train and lead local people to make their own survey, draw their own conclusions, and make their own plans. They have proven that their plan works where it is tried. The plan is something like this:

1. Take for granted that 90 per cent of the people in your community want to act without prejudice and do right.
2. Secure cooperation of leading people from many churches, from your chamber of commerce, your civic clubs, your educational institutions, etc., in finding the facts about racial discrimination in your community.
3. Together, visit in the homes of all minority groups represented in your community. See how they live, what kind of training and background they have, what kinds of jobs are open to them, how much they make, etc.
4. In a community-wide council, consider the facts and begin to do the most obvious things to correct the trouble.
5. Determine in advance that noisy protests from the few people who do not approve of “liberty and justice for all” will not frighten you nor make you quit.

Is this too big an undertaking for a missionary society? A Baptist church?

### A Common Ground for a Beginning

Several state W.M.U.'s. have annually held interracial institutes. Leaders from the Negro Woman's Convention and leaders from the W.M.U. participate jointly in all parts of the program, which includes speeches, discussions and demonstrations, setting forth the most effective methods of missionary work among women and young people. There is often a tea, where all share in the fellowship.

Missionaries are continually blind to racial differences in people. Good Will Centers minister to all. Yet that work of our Boards is not enough.

The affairs of the Kingdom of God on earth without regard to race are in our hands together. Dare we invite Christians of other races to our church to share a discussion as a beginning in the establishment of interracial brotherhood?

In the last analysis, personal relationships make the difference. This month dare we, individually, cultivate one personal friend—not a servant—of a minority race? Choose someone who is of your educational level, who does the same type of work, or at least is qualified for the same. New adventures for Christ might open up through such a friendship.

Let us sincerely and honestly recite the allegiances, knowing their meaning, accepting their obligations and challenge.

#### Pledge of Allegiance to flag of the United States

*“I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation indivisible, with liberty and justice for all.”*

#### Pledge of Allegiance to the Christian flag

*“I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands, one brotherhood, uniting all mankind in service and love.”*

#### Prayer

## The Lower Levels of Prayer

Teaching Helps by Mrs. William McMurry

Here is a brief working outline for teaching *The Lower Levels of Prayer* by George S. Stewart, Abingdon-Cokesbury Press, 189 pages, and priced \$1 for the paper bound copy. Buy it at your Baptist Book Store.

#### Session I. Foreword, Chapters 1, 2, 3

**Aim:** To lead the class to discover and examine some underlying principles that govern prayer.

**Methods:** Lecture and informal discussion. Make clear the fact that life is a unit. Body and spirit are indivisible. Discuss “setting ourselves to prayer.” This logically leads to a consideration of the author's suggested prayer-sequence. Call attention to other types of prayer (chapter 5). This may be done by writing on the blackboard the words *ejaculation, vision, benediction*. Ask the class to define and give their experiences with these types. Discuss: Does anything happen to you when the benediction is pronounced other than to signal to you that it is time to go home? In this discussion analyze the meaning of some familiar benedictions used in our own churches. Are the concluding phrases of your own prayers significant? Summarize discussions in relation to the chapter aim.

#### Session II. Chapters 5, 6, 7, 8

**Aim:** To present four common acts of praying.

**Methods:** Lecture, blackboard outline and discussion. As a part of the teaching process outline aspects of thanksgiving, intercession, petition and confession. Lead class to list their own reasons for thanksgiving. Discuss: 1. “Even our furniture is marked by the blood of Jesus.” 2. Must I put into my regular prayer the names of some who have wronged me? 3. Prayer always creates a new situation. 4. Should

personal wants be a part of prayer? 5. Should confession be made to a wronged person?

#### Session III. Chapters 4, 9

**Aim:** To point out distractions in prayer and how to overcome them.

**Methods:** Question and answer, lecture and discussion. Open the session with the question: What are the sources of distraction in prayer? List on blackboard

members' suggestions. Lead the members to self-analysis. Keep before them this thought:

Our nature and mental processes do not change when we begin to pray.

**Discuss:** 2. Distracting thoughts may have their source in God.

2. Will a prayer-sequence or plan help us to overcome wandering in prayer?

3. Do you believe in making yourself pray? Give reason for or against.

#### Session IV. Chapters 10, 11, 12

**Aim:** To help the members realize the value of a program of prayer.

**Methods:** Lecture, discussion and blackboard outline. Take up chapter 11 first, pointing out the difficulties in the way of a program of prayer for busy people. Combine details for such a program with the more elaborate discussion in chapter 12. Explain what the author means by “cells of prayer.” Outline on blackboard the distinguishing features of the “cell” in contrast to books of prayers.

**Special assignment:** The value of books of prayers. Chapter 10. Illustrate. Collect and display prayer books. Make up your own collection from prayer hymns, great prayers of the Bible (Psa. 91:3; Psa. 36:5-11; Psa. 51:1-17; Psa. 139:23-24; Eph. 3:14-21; Psa. 19:14; The Lord's Prayer, Christ's farewell prayer [his prayer in Gethsemane]). (Please turn to 32)

This is the first month the missionaries are listed by birthdays. For detailed addresses, see directory in Southern Baptist Home Missions and The Commission. SUGGESTION: It would be nice to look ahead and send birthday cards, without expecting replies.

by Mrs. W. B. Pittard, Jr., North Carolina

1 Tuesday "Ho, every one that thirsteth, come ye to the waters . . ."—Isa. 55:1 \*Rev. Earl Parker, ev., Pingtu, China, Mrs. Armando Alvarado, ev., Spanish-speaking, San Antonio, Tex.

2 Wednesday "But whosoever drinketh of the water that I shall give him shall never thirst . . ."—John 4:14 Rev. Davis Saunders, Igde, Nigeria, Rev. Chester Young, Honolulu, Hawaii, ev.

3 Thursday "I will lift up mine eyes unto the hills, from whence cometh my help."—Ps. 121:1 Rev. William Clinton, language school, Sao Paulo, Brazil, Miss Helen Ige, Japanese ev., Richmond, Calif.

4 Friday "He will not suffer thy foot to be moved . . ."—Ps. 121:3 Mrs. Ronald Fuller, Macao, \*Mrs. I. N. Patterson, Ibadan, Nigeria, ev., Rev. John Mills, Ijebu-Ife, Mrs. Cecil Roberson, Oyo, Nigeria, ed., Rev. G. T. Martin, Negro ev., Tampa, Fla., Miss Rosa Lee Franks, Miami, Fla., Miss Louise Waddell, Mrs. Julian Dyess, Baltimore, Md., GWC, Billy Patterson, MF

5 Saturday "... the earth is full of the goodness of the Lord."—Ps. 33:5 Mrs. S. J. Townshend, China, \*Miss Anne Laseter, Santiago, Chile, Mrs. Julius Hickerson, Cali, Colombia, Rev. Paul Porter, Sao Paulo, Brazil, ed., Mrs. William Haverfield, Guadalajara, Mexico, Mrs. T. C. Bagby, Sao Paulo, Brazil, ev., Miss Bertha Wallis, field worker, HMB, Anne Bagby, Nathan Porter, MF

6 Sunday "But without faith it is impossible to please him . . ."—Heb. 11:6 \*Miss Blanche Groves, ed., China, Dr. Frank Patterson, pub. ev., El Paso, Tex. Miss Emma Leachman, em., HMB

7 Monday "Humble yourselves there-

fore under the mighty hand of God . . ."—1 Pet. 5:6 Miss Alda Grayson, ev., Maui, T.H., Rev. A. E. Hayes, ed. ev., Route, Brazil, Rev. Camilo Rico, Alice, Rev. Armando Alvarado, San Antonio, Tex., ev., Spanish-speaking, Miss Ella Keller, GWC, New Orleans, La.

8 Tuesday "Shew me thy ways, O Lord; teach me thy paths . . ."—Ps. 25:4-5 Mrs. John Mein, ed. ev., Recife, Brazil, Mrs. Marvin Sorrels, Indian ev., Sells, Ariz.

9 Wednesday "... cleanse thou me from secret faults."—Ps. 19:12 Mrs. William H. Bryant, Antofagasta, Chile, Rev. Charles Compton, Campo Grande, Mrs. James Musgrave, Goiania, Brazil, ev., Mrs. C. Hernandez Rios, San Antonio, Tex., Mrs. M. Lopez, Santa Fe, N. M., ev. and ed. ev., Spanish-speaking, Miss Ruth Widick, GWC, New Orleans, La., Rev. Cirilo Mogen, ev., Matanzas, Cuba, Mike Lopez Jr. MF

10 Thursday "... even from everlasting to everlasting, thou art God."—Ps. 90:2 Rev. J. A. Tumblin, ed. ev., Natal, Brazil, Rev. William H. Bryant, Antofagasta, Chile, \*Mrs. M. W. Rankin, Kukong, China, ev., Rev. F. H. Linton, ev., Ancon, Canal Zone

11 Friday "O come, let us worship and how down . . ."—Ps. 95:6 Rev. Luis Gloria, Cotulla, Tex., Rev. Milton Leach Sr., Albuquerque, N. M., Spanish-speaking

12 Saturday "I can do all things through Christ which strengtheneth me."—Phil. 4:13 \*Miss Marie Conner, China, Mrs. V. L. Seats, Ibadan, Nigeria, Rev. W. J. Webb, Guatemala City, Guatemala, ed. ev., Rev. G. C. Rodriguez, ev., Spanish-speaking, Carrizo Springs, Tex.

13 Sunday "And let us not be weary of well doing . . ."—Gal. 6:9 Mrs. J.

Parker, ev., Santiago, Chile, Mrs. Celso M. Villarreal, ev., Spanish-speaking, Albuquerque, N. M.

14 Monday "Evening, and morning, and at noon, I pray . . ."—Ps. 55:17 Mrs. W. W. Adams, em., China, Rev. W. Dewey Moore, ev., Rome, Italy, Rev. Eusebio Rodriguez, ev., Spanish-speaking, Kerrville, Tex., Abelaida Rodriguez, MF; staff and all who go to Ridgecrest, state assemblies, and camps

15 Tuesday "In his hand are the deep places of the earth; the strength of the hills is his also."—Ps. 93:4 Mrs. William Poe, ev., Kumasi, Gold Coast, \*Miss Thelma Williams, med. ev., Taipei, Formosa, Miss Jean Stampert, GWC, New Orleans, La.

6 Wednesday "... no good thing will he withhold from them that walk uprightly."—Ps. 84:11 \*Rev. James Clarke, special appointee, ev., Ogbomoshio, Miss Neale C. Young, missionary director Nigeria W.M.U., Ibe, Nigeria, Miss Bonnie Jean Ray, ev., Honolulu, T. H.

17 Thursday "But they that wait upon the Lord shall renew their strength . . ."—Isa. 40:31 \*Miss Ruth Pettigrew, Hunan, China, Mrs. J. C. Poul, Ogbomoshio, Nigeria, ed. ev., Mrs. Edgar Hallock, pub. ev., Rio de Janeiro, Brazil, Mrs. R. C. McGlamery, med. ev., Barranquilla, Colombia.

18 Friday "... I will trust in the covert of thy wings."—Ps. 61:4 Rev. J. R. Saunders, em., China, Mrs. L. L. Lowry, ev., Spanish-speaking, Beaumont, Tex.; students who are in volunteer summer service

19 Saturday "If ye then be risen with Christ, seek those things which are above . . ."—Col. 3:1 Rev. W. A. Hickman, ev., \*Miss Frances Roberts, ed. ev., Asuncion, Paraguay, Mrs. Robert Lindsey, ed. ev., Jerusalem, Israel, Rev. Julio Diaz, ev., Spanish-speaking, Fort Worth, Tex.

20 Sunday "Be still . . . The Lord of hosts is with us . . ."—Ps. 46:10-11 \*Dr. Maurice J. Anderson, ed. ev., Canton, China, Rev. Glenn Bridges, Campo Grande, Brazil, Miss Ethel Harmon, Ibadan, Nigeria, Mrs. A. C. Queen, Havana, Cuba, ev.

21 Monday "But grow . . . in the knowledge of our Lord . . ."—2 Pet. 3:18 Dr. H. H. McMillan, Nawan, Bahamas Islands, Mrs. D. Curtis Ashew, Hiroshima, Japan, ev., Rev. John Shepard, language study, Tokyo, Japan, Mrs. D. LeRoy Chi, appointee for Colombia, language study, San Jose, Costa Rica, Rev. Enrique Vasquez, ev., Pinar del Rio, Cuba, Rev. Daniel Delgado, Westaco, Rev. George Saenz, Mission, Tex., ev., Spanish-speaking, Miss Pauline Cammack, Indian ed. ev., Santa Fe, N. M.

22 Tuesday "Keep yourselves in the love of God . . ."—1 John 2:1 Miss Bernice Tipton, GWC, Rev. Raymond Jee, Rexor House, New Orleans, La., Rev. Fred Jones, ev., Gatun, Canal Zone, Rev. David Sheng, Chinese ev., Phoenix, Ariz., Eileen Jones, MF

23 Wednesday "Love never faileth . . ."—1 Cor. 13:8 Dr. E. Lamar Cole, Guadalajara, Mexico, Mrs. William Gaventa, Eku, Nigeria, med. ev., \*Rev. Charles Culpepper Jr., ev., China, Rev. Alvin Spencer, appointee for Japan

24 Thursday "Behold, what manner of love the Father hath bestowed upon us . . ."—1 John 3:1 Rev. Jesus Rios, ev., Spanish-speaking, Los Angeles, Calif., Jesus Rios, MF; summer revivals

25 Friday "... love is the fulfilling of the law."—Rom. 13:10 Miss Floryne Miller, Kokura, Japan, \*Miss Jean Bach, Abokuta, Nigeria, ed. ev.

26 Saturday "Let love be without hypocrisy . . ."—Rom. 12:9 Mrs. C. G. McDaniel, China, Dr. George Green, Nigeria, em., Rev. A. I. Bagby, Porto Alegre, Brazil, \*Miss Pearl Johnson, China, ed., Yangchow, China, Rev. Edgar Hallock, pub. ev., Rio de Janeiro, Brazil

27 Sunday "... with well doing ye may put to silence the ignorance of foolish men."—1 Pet. 2:15 Rev. W. H. Berry, pub. ev., Rio de Janeiro, Brazil, \*Miss Hannah Sallee, ed. ev., Shanghai, China, \*Mrs. J. D. McMurray, ev., Montevideo, Uruguay, Rev. P. Molina, Taft, Mrs. Richard Sanchez, Brownwood, Tex., ev., Spanish-speaking, Miss Mary Etheridge, Chinese ev., El Paso, Tex., Betty Berry, MF

## .... Our Daily Bread ....

26 Monday "... by faith ye stand."—2 Cor. 1:24 Rev. Carlton Whirley, ed. ev., Iwo, Nigeria, Mrs. W. E. Haltom, ev., Honolulu, T. H., Rev. Moises Gonzales, ev., Santa Clara, Cuba, Rev. E. C. Branch, Indian ev., Lakeside, Ariz.

29 Tuesday "If ye be reproached for the name of Christ, happy are ye..."—1 Pet. 4:14 Rev. Clyde Dotson, ev., Gatooma, Southern Rhodesia, \*Miss Kathleen Manley, med. ev., Joinkrama, Nigeria, Rev. James Wood, ed. ev., Fukuoka, Japan, Miss Reba Stewart, em., China, Lolote and Ruth Dotson, MF; annual meeting Alaska W.M.U., July 29-31

30 Wednesday "... he careth for you."

—1 Pet. 5:7 Miss Aletha Fuller, med. ev., Joinkrama, Nigeria, Dr. F. P. Lide, ed. ev., Manila, P. I., Mrs. L. O. Cotey, em., HMB, Mary and Frank P. Lide, MF

31 Thursday "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—Mic. 6:8 Mrs. W. W. Enete, ed. ev., Rio de Janeiro, Brazil, Rev. E. Whitford Ware, Negro ed. ev., St. Augustine, Fla., Rev. Ignacio Villalpondo, ev., Spanish-speaking, Kenedy, Tex., Mrs. Mionell Graves, GWC, Miami, Fla., William, Happy, and Joy Enete, MF

\* On furlough  
MF Margaret Fund students  
GWC Good Will Center  
HMB Home Mission Board  
med. Medical  
ed. educational  
ev. evangelism  
pub. publication

## Lower Levels of Prayer

(Continued from page 29)

and prayers written by poets.) Display a map of the world and show how it can be used as a prayer book. Mark Southern Baptist mission stations, in part at least.

Session V. Chapters 13,14

**Aim:** To help the class discuss ways in which God answers prayer; to recognize the channels through which he guides.

**Methods:** Lecture, blackboard outline and discussion. In advance of the session, write on the blackboard the outline on page 160. Challenge the class to examine these areas for answers to their prayers. Explain briefly the meaning of each. Lead members to give personal illustrations of each. Under "Direct Guidance" (list last) include channels through which God guides us in knowing his will. In conclusion, drive home the splendid thoughts in the last two paragraphs of the chapter.

**Discuss:** 1. "While they are yet speaking I will hear."

2. Circumstances are answers to prayer.

3. Imagination is a main channel for guidance in the Holy Spirit.

4. Is conscience a reliable guide?

"There's no weapon half so mighty

As the intercessors bear;

Nor a broader field of service

Than the ministry of prayer."

by Georgie Fancher

## Our World in Books



**Hearth in the Snow**, by Laura Buchan and Jerry Allen, Willfred Funk, Inc. \$3.50

In 1915, Laura Buchan and her husband Bill went to Alaska on their honeymoon and liked it so well they stayed. This is the intensely interesting story of their experiences as teacher and radio operation in Bristol Village, a settlement made up of Aleuts and Eskimos, twenty-three days journey from Juneau by boat, train, plane and dogsled.

Around the school they built a strong community center as it became not only a place for classes for both youth and adults, but also the radio center, post-office, dispensary and the seat of government functions in that district. Through these various activities, the reader gets a fascinating account of the home life among the native peoples, the social and economic conditions there, the total lack of religious leadership, the meager educational opportunities offered, as well as the tragic need for better medical facilities.

With the nearest doctor four hundred miles away, Laura became the village "doc." With no clergyman in the village the kind and friendly natives looked to her to lead in any religious gathering, particularly that of conducting funeral services.

This land is not free from exploitation by the white man. Not only have they carried to the people disease and misgovernment, but the low ethical standards of many who have gone there have made these words from the Declaration of Independence sound strange to them: "We hold these truths to be self-evident . . . all men are created equal . . . unalienable

rights . . . life, liberty, and the pursuit of happiness."

It was the friendliness of the people and the challenge it offered that inspired Laura and Bill. Through *Hearth in the Snow* they pass on this inspiration and challenge to their readers.

**The World is My Home** by Ewald Mand, Friendship Press. cl. \$2; pa. \$1.25

In vivid detail the author contrasts life in America as it came to be for a group of displaced people and life as they had dreamed "it would be for them in America while they were in camps in Europe. Young Jaan Kalam, the interpreter for the group, also interprets for the reader the hopes and dreams of his people for "human rights" in the new country to which they had come.

Colonel Roberts, a landowner and "pillar of society" who had become unable to get help in America to cultivate his worthless land, turns to the masses of displaced people in the camps in Europe for cheap labor. Through misrepresenting the true conditions, eighty-seven Estonians are transplanted to this sandy wasteland and are soon overwhelmed by debt, discouragement and despair. The way a young news reporter, with whom Jaan falls in love, and a fellow Estonian come to their rescue through publicity, makes it possible to right the wrong.

With their new-found freedom, the great world outside beckons to them—a world with its vast possibilities of being a friendlier home. If you want more from fiction than mere entertainment, you have it here.

Order these books from your Baptist Book Store





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**DR. RAY SUMMERS**, director of the School of Theology and professor of New Testament and Evangelism at Southwestern Baptist Theological Seminary. Dr. Summers is author of several books and is much in demand as supply pastor.

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