

ROYAL SERVICE

MARCH 1954

Freedom's
Lighthouse

City Groups

\$90,000 for Negro Work

\$120,300 for Good Will Centers and Missions

\$50,000 for Student Mission Program

\$48,200 for Field Workers Salaries

\$18,000 for Margaret Fund Students

\$8,000 for Literature,
Institutes, Conferences

March 1-5 Makes a Big Difference

by Juliette Mather



Do you think the Week of Prayer for Home Missions affects only our witness in Southern Baptist Convention territory in the United States? Out here in the Orient we can see that time is running out for the United States to become Christian in her leadership. The morning papers here relate the latest crime along with news of tornadoes. The most sensuous of American movies come out with all their garish signs. The astounding liquor consumption in the USA is well known here.

It matters out here that our country be Christian in its international business dealings. Once having visited a rubber plantation or a tin mine, the discussion of prices becomes a revelation of Christian understanding or of cold-blooded selfish business interests.

Here one sees the missionaries handicapped by the men and women in government or business positions who lead a careless social life with no attention to worship and personal witness.

One sees also the joy of missionaries and nationals when Americans away from home are faithful to Jesus Christ and loyal in their church affiliations and interests. How grateful I have been to meet women at Baptist mission points whom I have met as Sunbeams or have known in GA or YWA camps in the past years. The number of these choice women could and should be increased. How? By winning all our boys and girls to Christ and nurturing them in the life of the church and the way of Christ until Christian habits cannot be broken.

We have met some outstanding men,

younger and older, who take their place in teaching Sunday school classes and other church activities but, alas, there are the exceptions. When the ship is in, most of our young men are not looking for missionaries and churches.

So the United States must wake up. Southern Baptists must be more zealous for Christ.

The Week of Prayer and its Annie Armstrong Offering can move the world toward righteousness and peace if you are faithful in prayer and giving. There is so much to be done here that cannot be touched without a more devoted constituency at home. When "Freedom's Holy Light" shines more brightly in the USA it will reflect glowingly out here.

America must be Christian! Christ yearns for that; the unsaved are lost unless Christians pass on the message; the world situation will not wait but it needs light and holiness and freedom. Pray and give that Freedom's Holy Light may beam with strength in and from the United States of America!



A Message to Woman's Missionary Union

by Courts Redford



IT IS with deep gratitude for your prayers and wholehearted support in the past that I write my first message as executive secretary of the Home Mission Board to the missionary societies and auxiliaries of Woman's Missionary Union of the Southern Baptist Convention.

Your devotion to mission causes in the homeland and your loyal support of our home mission program during those long years when the Board was staggering under the burden of debt will ever be a diadem of achievement adorning the brow of Woman's Missionary Union.

The debt is paid, but the home mission task is larger and more important than ever before. Without doubt America is one nation, which above all others, represents the hope and the welfare of the fifty-nine liberty-loving nations of the world.

In this hour of her destiny our nation must be genuinely Christian. We cannot give to others that which we do not have ourselves. Unless we have a spiritual awakening and a new appreciation of spiritual values, the peril of physical decay and destruction is imminent. The possibility of losing a lost world which looks to America for Christian leadership is sobering. The dangers of moral degeneracy in our own land are alarming. The apathy and indifference of Christian forces facing America's crises is truly appalling.

America must have a revival. Southern Baptists, and Woman's Missionary Union in particular, can well lead in this revival. Using the home mission forces as the advanced guard and as a coordinating influence, the hosts of Southern Baptists may be enlisted in the greatest evangelistic and missionary crusade that America has ever known.

Women can have a great part in such a crusade. Women have often held in their hearts and in their hands the answers to world crises. It is so today. Woman's Missionary Union can release four great forces that may change America and in changing America help to save a tottering world.

The first of these forces is personal consecration. The world today is looking for a personal demonstration of God's power as it finds expression in the life of the individual Christian. In the dedication of talent, in the building of Christian homes, in faithful service in the church and missionary society, and in giving a consistent Christian witness in the everyday walk of life, our women can unleash the first great force that will bring a genuine revival.

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The second force is the abiding faith in the great Christian verities. The world today is looking for certainties on which to anchor its soul. This is no time to give an uncertain witness. That lady who through word of mouth and through consistent living gives a constant and definite witness for her Lord is helping to bring to pass the spiritual awakening which we desire.

The third force is that of prevailing prayer. Eternity alone will reveal the mighty power that has been released through the day by day concerted prayer for our missionaries. The special season of prayer for home missions, March 1-5, will send forth a glow of spiritual power that will reach the uttermost part of our homeland. The Holy Spirit does his mighty work through the prayer-conditioned Christian.

And fourth, our women may release a mighty force of Christian energy through sacrificial giving. Money is stored-up personality, and as one gives her money, so she gives herself. It is one way that each individual may become a missionary. "For as his part is that goeth to the battle, so shall his part be that stayeth by the stuff; they shall share alike." Through her gifts each woman stands beside every missionary who is supported by the Annie Armstrong Offering.

The release of these four forces will provide a quickened interest in reaching the unevangelized people in our homeland. It will open the doors to the spiritually underprivileged, such as the minority groups, the migrants, the isolated, and unchanged. It will immediately motivate the construction of mission buildings and church houses in new and destitute areas. It will grasp the hands of the hard pressed Baptist forces of the West and pioneer areas, and help provide the personnel and support so sorely needed in these lands of promise. It will unify our forces, consolidate our gains, motivate our efforts, enlist our indifferent members, and give joy and happiness to hearts of God's chosen saints throughout our Convention territory.

I covet for each of you a worthy part in this awakening. "Who knows whether thou art come to the Kingdom for such a time as this?" God needs you. He needs your influence. He needs that concern that will be manifest in your prayers. He needs your money.

The March Week of Prayer presents to you a challenge for personal surrender as well as an opportunity for mission support. I ask that you do your best during this season of prayer for your own sake, for the sake of others, and primarily and above all for the sake of Christ who has done so much for each of us.

Once each year Southern Baptists focus their attention on their opportunities to support a worthy home mission program through the March Week of Prayer and the Annie Armstrong Offering. In praying and giving the women and young people in our churches are identifying themselves with the missionaries on the fields.

Study, pray, and give with that measure of sacrifice and devotion that will please the Lord, and I shall be eternally grateful for your assistance.

Let us go well beyond the goal that has been set for this offering, \$1,250,000, knowing that every additional dollar is helping to build new churches that will be lighthouses among all peoples in every section of our beloved homeland. Thus, Freedom's Holy Light shall be shed abroad, America will be evangelized and enlisted in Christian service, and a waiting world will be enlightened by those who have shared in this missionary effort.

MARCH, 1954

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

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Editorial Assistant: Ruth Hartman

Art Editor: Rachel Joy Calvin

Art Assistant: June Lewis

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CONTENTS

ARTICLES

March 1-5 Makes a Big Difference	Juliette Mather	cover 2
A Message to Woman's Missionary Union	Courts Redford	1
Teresita, Potter of Santa Clara	Mrs. William McMurry	4
When Today Becomes Tomorrow	Harold E. Dye	6
Baptists in the Bahamas	Mildred Cox Mein	8
Reaching the Russians	Mrs. Fred A. McCaulley	10
Can We Win the Jew?	Jacob Gartenhaus	12

FEATURES

HINTS TO COMMITTEE CHAIRMEN

Community Missions	Edith Stokely	14
Mission Study	Mrs. William McMurry	14
Stewardship	Mrs. C. D. Cressman	15

LETTER-ETTES		16
IT'S HAPPENING NOW	Marjorie Moore Armstrong	18
OUR YOUNG PEOPLE	Margaret Bruce	19
CARVER SCHOOL OF MISSIONS	Emily Lansdell	20
BUSINESS WOMAN'S CIRCLE EXCHANGE		28
PRAY YE	Mrs. Elmer Brillhart	30
NEW BOOKS TO READ	Anne Guttendon Martin	cover 3

PROGRAMS

YOUR CIRCLE PROGRAM		13
YOUR WMU PROGRAM		22

"Lifting America's Morals"

COVER

The light goes out to those in the homeland who need Christ as we give our sacrificial gifts through the Annie Armstrong Offering. See the list of objectives in your WMS and BWC Week of Prayer material for a full account of the allocations to various home mission causes. Send out "Freedom's Holy Light!"

Teresita, Potter of Santa Clara

by Mrs. William McMurry

THERE she is," said the young woman sitting by me in the auditorium at Glorieta.

"You mean the one holding the two pieces of pottery?"

She nodded her head. I took a good look at the short, plump but very attractive Indian woman who was literally covered up in a royal blue and red striped blanket and a voluminous dark-hued skirt. Her little short legs encased in white folded boots escaped the floor by at least an inch.

When her turn came to talk I leaned forward expectantly. Here was the finest pottery maker among the Pueblo Indians. Her beautiful pieces had won all the blue ribbons at Gallup, New Mexico, scene of the Inter-Tribal ceremonies in the southwest.

"She won the sweepstake prize of \$250 too," whispered my seat mate.

I shook my head to discourage further comment, for the soft-voiced woman on the platform was beginning to talk.

"I make pottery," she said. "These two pieces I hold in my hands make me think of the Christian and what God does when he makes us over. I make my pottery from a special kind of clay found where we live. First I soak it, then I sift some sand and mix them together. Reminds me of the hymn 'Have Thine Own Way.' After mixing this clay I try to see if it is all right to be mold. I always search for small stones, sticks and other things that don't belong in the clay. After doing this I try to mold it again.

"Sometimes the clay is weak and when I try to mold a piece of pottery it often falls and can't stand in shape. When we Christians are weak we do fall too like the pottery clay. But when the clay is strong enough, the bowl can stand in shape as we Christians when we try our best to do God's will. We can stand up too into a better shape.

"Often in drying pottery will crack but I will always fix them again with my

hands. The same way the Lord is the potter and we are the clay. He searches our hearts when we come to him and try to and mold us again. What sins we have in our hearts he takes it out and heals us from that sin."

She paused, picked up a black bowl and held it so that the light shone on the inside. The interior looked as smooth and glossy as black satin. She went on talking.

"Also in polishing the pottery some are polished inside and outside like this piece. I feel God has polished our inside as well as our outside when he takes out our sins. But when we are not doing what God wants us to do or not obeying his commandments we are not polished inside of our hearts even if we polish our outside."

She held up the other bowl and ran her small, graceful hand over the inner surface. With a slight shrug of her heavy blanketed shoulders she said, "It is rough. See?" As she turned the bowl up to the light we saw that the interior was dull. She carefully set aside the pottery and in the same simple but effective way of speaking, told the story of her conversion.

"The first member of our family to find Jesus was my husband. He was sick in bed when a Christian man from Los Alamos came to see him. That same month he died. It was a sad, sad life for me and my four dear children; we were so alone. Two weeks later the Christian man came back and asked us if we wanted to go to Sunday school. I told him yes though we didn't know what Sunday school was. I was saved that day.

"Now I am happy and so thankful for the man who introduced my husband and me to the living Christ. That was three years ago. It makes me happy to know that my husband died a Christian and that he is with our Heavenly Father and one of these days we will see each other and be altogether. I'm so happy because today I don't have to kneel before a statue to pray or tell my sins to the priest. Going through



Teresita and her family

trials, temptations and persecutions is hard but Jesus cares. I can look up to him for everything."

Quietly she took her seat, unaware of the glow that had lighted her face as she talked about her husband's salvation and the anticipated joy of their eternal union.

I must talk to her, I thought as the service came to an end. At that time there was little opportunity as others pressed around to speak to her and get a closer look at the handsome black pottery.

The next day I visited the Santa Clara Pueblo. The Pueblo Indians of New Mexico build their houses of adobe brick made out of clay mixed with straw, then covered with mud. In such a house lives Mrs. Teresita with her four children. It was a nicely furnished, comfortable home. In one corner of the living room were many pieces of pottery ready for firing. There were other finished pieces both in red and black.

"What makes the difference in the color?" I asked.

"It is in the firing," Mrs. Teresita replied. "In the red I use only tree barks. I put the pottery in some tins and cover with the bark. Then I build the fire all around and when the pottery turns red I take them out. In the black I use manure

chips instead of the barks to smoke the pottery. I let them stand for four to five hours before we take them out. In that time the pottery becomes black."

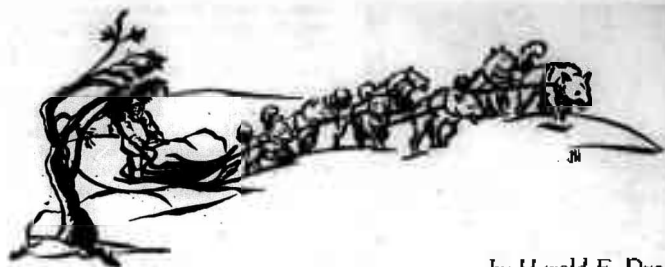
There were the ribbons and trophy Mrs. Teresita had been awarded at Gallup. Heretofore Maria of San Ildefonso, made famous by Alice Marriott's book, had won the sweepstake prize. But this year our own lovely Baptist lady of Santa Clara held the coveted award.

When Mrs. Teresita brought the money home, she asked one of her young daughters, "Do you know how much a tenth of \$250 is?" She smiled her slow, beautiful smile as she recalled the incident. She wanted to test the daughter's knowledge of tithing and was pleased with her quick reply.

"That next Sunday we put \$25.00 in the church. Every week I give my 'tithing money.' The Lord is so good to us."

I wanted to know about the dress she had worn at the meeting the night before. She told me that it was the Tewa costume which is worn in five Pueblos where the Tewa language is spoken. Her soft white doeskin boots had very high tops which folded down. These folds may be used as pockets. The more important the family, the more folds one may wear in her boots. There were many folds in Mrs. Teresita's pair. Only the married women wear them. There are also deeper meanings to the folds, handed down from generation to generation as "goodness to come and not evil," "special prayers" and "never forget the ancestors."

In the gift shops and art studios throughout the southwest, wherever the black and red pottery is displayed, you will find pieces made by this Indian artist. It was in a shop at Taos where I first discovered the name "Teresita" on a very beautiful bowl. In raised design was the highly imaginative interpretation of the wind, a cloud, a raindrop and the mountain, polished to satin-smoothness. I could see the age-old family polishing stone she had showed me in her home and marveled that so crude a device could produce such perfection. Pride and joy welled up in my heart for this was our Teresita, a Baptist, a tither, a witness for the Lord in a hard place where most of life's joys come from Him.



by Harold E. Dye

When Today Becomes Tomorrow

I DO NOT know her name. If I did, I could neither spell it nor pronounce it. After all, while that would undoubtedly make a difference to her, it does not to my story. As I saw her she was, like Rodin's statue of *The Thinker*, a symbol. She was the embodied expression, for the moment at least, of the eternal hope of woman, wherever she is found.

She was sitting on the tiny beach fronting the Arctic Ocean at Kotzebue, Alaska, an Eskimo village far above the Arctic Circle. With a movie camera slung over my shoulder and a slide camera in my hand, I had been stalking the one street of the village, making pictures of everything and everybody I saw. My pockets were full of candy. Those sensational speakers who libel the Eskimo children by asserting that they had rather have a cake of Ivory Soap than a piece of candy for eating purposes might have learned to speak more accurately could they have seen the avid looks on the dark, olive-skinned faces of the little ones as they posed for me, their bright eyes expectant for the all-day suckers I would hold out to them afterwards. I had a delightful shot of four native women, busily engaged in preparing fish, down where the water lapped at the legs of their crude table. These women were using the prehistoric "ula" or "woman's knife," a semi-circular instrument sharp as a man's best razor. I felt a little sorry for these women

and a little envious of their mates. The Eskimo male goes out to fish and hunt, having all the fun, but his work is over the moment his mukluks touch the shore. His wife takes over then. I had a picture of an old man, with the ravages of a lifetime spent where the thermometer dipped to sixty degrees below zero showing on his seamed, leathery face. His white hair peeked out from his wolf-fur parka hood like patches of never-melting snow. I snapped a picture, with her smiling permission, of an ancient Eskimo woman busily mending a fishing net. They were a gracious, friendly people, untouched and unsullied by the coarsening effect of white tourists. I never made a picture without asking. The nearest I came to it was while I stood watching the little old woman by the sea.

And I never made that picture.

I would give a hundred dollars for it now, but I do not have it. She is five thousand long, hard miles from my home. By now the snows of the bleak dark winter have drifted over the roof of her crude log igloo. I can imagine her sitting, at this moment, on the floor before the cooking fire with her pots and pans busy with the fat steaks and roasts of the beluga whale. That sunny afternoon last September is hard for her to remember these bitter days.

The sparkling blue waters of the Kotzebue Sound are gone now. As far as the eye



The old and the young of Alaska, remembering the past but ever looking toward tomorrow—the future



can see there is ice, ice, and more ice. It is a different land from what it was that summer day when the little old woman sitting alone by the sea tempted me to part with my principles and my finger trembled on the trigger of my camera, hoping to make a picture of her soul. While my will-power held and I never reduced her to the emulsion coating of a piece of photographic film, her image is etched as though by strong acid into my mind, and, perhaps, into my heart as well.

I remember her again as she sat with her chin cupped in a wrinkled hand, the hood of her parka pulled back from her face, her quiet eyes looking out across the tranquil sea. She sat immobile. The only movement about her was the suggestion of a flutter, now and then, of the hairs of her parka hood as they moved in the whispery breeze.

I approached to within a dozen feet of her until every line of her face was clearly visible. As far as she was concerned, I might as well have been on the moon. She never knew I was there.

My own eyes followed the direction of hers. All I could see was a long expanse of water, stretching toward infinity. It was sublimely beautiful, I admitted, but not enough to mesmerize the soul. I looked back at the Eskimo woman. She had not moved.

My glance took in her clothing. It was exquisite. The parka was trimmed along

the lower edge with a two-color brown and white band fashioned out of animal skins in tiny, triangular folds which resembled delicate embroidery. The woman's feet were encased in seal-skin mukluks, finely decorated.

What was she watching? I wondered. My eyes again swept the calm ripples of the sea, and sought the far horizon. The thought came to me with a sudden, palpable impact: I could actually see where two continents met, where two oceans were joined and where Today is Tomorrow.

Suddenly I knew what the old Eskimo woman saw. She was looking into Tomorrow.

And may that tomorrow bring her to Christ, the Daystar.

To that hope is dedicated the little Southern Baptist mission on Kotzebue, and the life of young Dick Miller, the first missionary of Southern Baptists beyond the Arctic Circle.



ONE of the newest mission fields opened by the Southern Baptist Foreign Mission Board is the Bahama Islands. There are 690 islands and 2387 rocky cays (islets) in the group which is scattered over 760 miles in the Atlantic Ocean off the east coast of Florida. Nassau, on New Providence Island is the capital of this British Colony. It has a population of 35,000, half of the entire island group.

During the nineteenth century, British Baptist missionaries co-operated with individual American Baptists to evangelize the islands. They established churches which exist today and claimed eighty per cent of the islands' inhabitants as Baptists. However, no English Baptist missionaries have lived in the Bahamas nor have English Baptists contributed funds for the work in thirty years.

All 210 Baptist churches have memberships exclusively of Bahamians and are pastored by Bahamians. This situation is different from that of all other religious denominations working on the islands. Usually at least a "mother church" is made up of English residents and a white man is pastor.

The Baptist churches are organized along lines similar to those of England and the hymn books come from there.

Sunday school literature is provided by the American National Baptist Convention, Incorporated, USA, or by another convention similarly named but unincorporated.

In Nassau there are twenty-two Baptist churches. They have usual Baptist names like Salem, Bethel, Calvary or are named according to location such Metropolitan, Fox Hill, James Street. Her Majesty's court helped in choosing the name St. John's Baptist when a question about ownership of the building was brought to the tribunal.

Most of the church buildings are large, built on busy thoroughfares and are accessible to the people. They have either modern electric organs and pianos or old fashioned instruments, or both. Space for Sunday school and young people's organizations is small. There are a number of talented musicians, choirmasters, soloists and organists in all the congregations and the members love to sing. The audience usually assists the choir or soloist in a special number. Bahamians are particularly responsive to the emotions music awakens. Often as the people unite in singing a militant hymn, many tap their feet, clap their hands or sway their bodies to the rhythm.

There is no general Bahama Baptist Convention that unites the forces of the churches in one co-operative group. The

Baptists in the Bahamas

by Mildred Cox Mein

churches are roughly divided into six general associations or conventions, and there are some strong individual churches which stand alone. There is Bahama's United Baptist Mission with a strong city church, Zion, and seventy-two out-island churches. Zion Church, located in the center of Nassau, is self-supporting and has a membership of 350. The able pastor, Rev. Talmadge Sands, is superintendent of the mission and tries to visit each of the out-island churches annually. He travels distances of from sixty to four hundred miles by boat or plane.

The mission has a maintained fund which all the churches have a part in. These funds are used for church repairs, a few high school scholarships and expenses for the annual conference. At this five day meeting held each year at Zion, each pastor and worker makes a report and hears Bible lectures, sermons and counsel which will inspire him for his work. Rev. Sands studied at Calabar College in Jamaica, but no other pastor in this mission has any formal training.

Superintendent Charles Thompson and his strong city Church of Transfiguration with several out-island churches, serves faithfully and well. Other superintendents are T. E. W. Donaldson, Enoch Backford, H. W. Brown and A. Samuel Colebrook. They lead their strong associations of city and out-island churches to co-operate with the American National Baptist Convention, Incorporated, with headquarters in Philadelphia. They receive moral and financial aid toward the carrying out of the Baptist program. Rev. T. B. Livingston is the missionary of that convention to the Bahamas and is director of a day school for children.

Each of these superintendents visits all

the churches regularly, counseling and assisting. Rev. Brown is a graduate of the American Baptist Seminary in Nashville, Tennessee, but almost none of the pastors had opportunities for theological training.

Practical in their world outlook and eager that the truths of God's Word be preached and practiced in all nations throughout this entire world, Southern Baptists felt that Bahama Baptists needed the love and sympathy of a strong brother. A preaching mission of some thirty-five Southern Baptist pastors was sent to the islands in 1951. Every summer Southwestern Seminary students conduct vacation Bible schools on the islands. This and the aroused interest of individual Baptist visitors has contributed toward the initial step that the Foreign Mission Board took in appointing Dr. and Mrs. H. H. McMillan as advisory missionaries to the Bahama Baptists in 1951.

It was the prayerful recommendation of the McMillans that the cause could best be served by the organization of a theological institution which could train the pastors for the ministry that they might lead their churches in Bible study, efficient organizations and stewardship. So a second missionary couple, Dr. and Mrs. John Mein, was appointed to make definite plans for the opening of a Bible Institute on the islands last September.

With the foundation already laid by careful planning, watering and cultivating of the seed sown, the Lord should reap a bountiful harvest to his glory in these enchanting islands.

Rev. and Mrs. John Mein and
Dr. and Mrs. H. H. McMillan



Reaching the Russians

by Mrs. Fred A. McCaulley

FOR a long time I have felt in my own heart that I had rather Southern Baptists would establish work for the many thousands of Russians in California than for any other language group. This is not exactly because our Saviour said, "Love your enemies," for most of these Russians are anti-Communists and have suffered much at the hands of communism. I remember that before World War II we read that there were at least one million Baptists in Russia—some authorities said the number was nearer two million—and I wonder what has become of our brethren over there under the yoke of communism.

My husband received an invitation from Rev. Paul Rogosin of Los Angeles to the dedication of the building which the Home Mission Board has bought for a Russian mission.



Rev. Paul Rogosin

Mr. McCaulley has "discovered" Paul Rogosin through reading a book which he had written. He had said to me, "This man believes as Southern Baptists believe." Later he took Mr. Rogosin to a Home Mission conference in Phoenix, where he met the leaders of our Home Mission Board. They believed in him and appointed him as our missionary to the Russians in Los Angeles.

That Sunday we were really international. We went to our Japanese Baptist church in Sawtelle, then to the organization of a new Mexican church. About 7 P.M. we entered our lovely mission for the Russians. We were a bit late and an octave was singing in Russian; singing with splendid harmony and with deep feeling. Paul Rogosin was happy to see my husband and insisted that he preach. The interpreter

was a mature Russian woman who seemed well prepared for such work, for she never hesitated in her interpreting.

The chapel was full of Russians and other Slavic people. I had never seen Christians more devout and worshipful, nor more attentive. There was beautiful special music, and the closing prayers were led by several men, all of whom wept as they prayed. I have never wanted to speak in tongues, but that time, I did wish I could understand in tongues!

After the service I went to the interpreter to ask several questions. One was why the men who prayed in the closing prayers broke down and wept. She answered, "Well, all of us had to leave loved ones in Russia. Most of them were Christians and they were not 'Reds.' We cannot hear from them, of course, and we have no idea what may have become of them; but we do know that many were killed. We never pray that we do not ask God's protection and mercy upon them."

I asked her what she thought was the possible number of Baptists in Russia. She answered, "I have not the slightest doubt that there have been at least one million. I am a graduate of the University of Odessa and I belonged to a Baptist church there. In the city there were many Baptist churches, not small ones, but very large ones. When we had special occasions in our churches, the other churches would send their choirs to join with us. You never heard such music." I could imagine how they would sing, for I have never heard more beautiful sacred music than I heard that evening.

At this service Mr. McCaulley met some other Russian Baptist ministers. One was from San Francisco. He is eager for us to start work there (or on one hill called "Russian Hill") there are 20,000 Russians, but no Southern Baptist work. Another was Peter Shelohvostoff of Bryte, California.

The Sunday following our visit to the Russian mission in Los Angeles, we went to Bryte (a suburb of Sacramento) to the Russian church there. We found the members meeting in a rented hall which they often had to clean up before they could have Sunday school.

Peter Shelohvostoff, the pastor, and his family had been fleeing communism for twenty years before they got to America. Natives of Siberia, they first fled across the border to Manchuria. Then they moved farther interior into China, where communism again hounded them. Peter Shelohvostoff refused to carry a Communist card which meant he was a marked man. He was pastor of a loyal Baptist church there, although some members did consent to carry the Communist card.

Many of them longed to flee to America, but those who attempted such a trip were usually caught and killed. Besides, American immigration laws made it impossible for any one to enter the States unless they were "vouched for" by someone already in America. Peter Shelohvostoff knew that his name was to come up at the next Communist meeting and he decided to flee.

He left with his family one dark night. Often in the long thirty-nine day trek to Shanghai, they were only a short distance

ahead of Communist troops. On the way their baby died. There was no time for a decent burial so they scooped out a shallow grave by the side of the road.

Finally they reached Shanghai, where our missionaries helped them gather clothing and made it possible for them to continue their trip. They had to leave their eldest daughter, who was already eighteen years old and could not enter America with her family.

A Baptist church in Bryte "vouched for" Mr. Shelohvostoff asking that he be pastor of a Russian mission. And so the family finally arrived in America.

The people at the mission want to build a church of their own. They have asked the Home Mission Board for a loan to begin the building.

Lydia Shelohvostoff, the family's high school daughter, is interpreter. She is a mission volunteer. We have had her visit us in Berkeley and visit our International Center. Lydia goes to school every day and at night teaches a class where her father and other adult Russians are learning to speak English.

So the Russians here on our West Coast appeal to us by their loyalty and earnestness and we pray our Board may enlarge its work among them.

Pioneer Missionary Dies

Southern Baptist's first missionary in China, Dr. Thomas W. Ayers, died January 5. The ninety-five-year-old medical missionary had been ill for several months.

Doctor and Mrs. Ayers spent twenty-five years in China after their appointment in 1901. He was decorated by two presidents of China for outstanding work. A monument was erected to his honor in Hwangshien in 1926. He was the second living man to receive this recognition. In Hwangshien he built the first Southern Baptist Hospital. This building still stands, although other schools and churches have been destroyed by Japanese or Communist soldiers.

In 1926 the Ayers returned to the United States because of Mrs. Ayers' health. Then Dr. Ayers became field secretary for the Foreign Mission Board. He retired from that position at the age of seventy-five. Woman's Missionary Union mourns the passing of this religious leader. His work in China is a memorial to him.



Can We Win the Jew?

by Jacob Gartenhaus

IMAGINE little Rebecca's concern when her school chum said to her, "I won't play with you any more because you killed our Christ!" Frightened by this outburst, Rebecca ran to her mother to find out what the child meant.

This recalls the story of the Hebrew and his Russian neighbor who seemed quite friendly until one day the Russian in an angry mood began to curse and beat him. Greatly surprised the Hebrew asked, "Ivan, what have I done to deserve all this?"

"You killed my Christ," he shouted. "But that happened 1900 years ago," his friend replied. "That makes no difference," the Russian cried, "I just heard about it."

Jews are very fond of relating this story and placing the blame for all their persecution on the crucifixion, forgetting that anti-Semitism is not a product of this age or even the Christian era. A glance back through history reveals that hatred of the Jews is as old as the race itself.

The first anti-Semite was Pharaoh, king of Egypt. The story of the Hebrew slaves is familiar everywhere. God's Word records many outburst of anti-Jewishism in Assyria, Syria, Babylon, Persia and other countries. In the book of Esther we find an account of one of the darkest hours in Israel's history. Mordecai, a Jew, refuses to bow to Haman, one of the king's aides. Haman tricks the King into making a decree that all Jews will be killed. But the God of Israel brought about deliverance

through Esther.

All through the ages the lot of the Jews has been one persecution after another. In the year 70 A. D. more than a million were killed in the streets of Jerusalem. Those who survived were scattered. The past 2000 years tell of one persecution after another. No other race in all history has been hounded, persecuted, tortured as have these unfortunate people.

But what is so surprising and shocking is that after 2000 years of preaching the gospel, hatred against the Jews is still fostered, sometimes even in the very name of the gospel itself and in this age of enlightenment. How shall we account for these outbursts of hate against the Jews? In the same manner as we would account for hatred against other races—sin, ignorance and jealousy. These caused the first murder when Cain killed his brother Abel.

What is the cure? Rebecca's little Gentile friend was not responsible; she was echoing the words of an adult—maybe her own parents. There is only one remedy for such prejudice and hate and that is to practice the teachings of Christ in our daily walk, exercising compassion, forgiveness toward our neighbors whether they be Jew or Gentile, black or white. The Christian message to Israel should be, "We have for you a heart full of sympathy. The one we love most and the one who has done most for us was a Jew in the flesh. To him we owe all we are and ever will be and our hearts yearn that everyone of you might share with us the blessing of eternal life through Jesus Christ our Lord. We have no part in the stirring up of base passions against you. And we want you to know that those who are guilty of persecuting

you do not express the love which the Lord Jesus Christ has commanded us to show you." Only as we demonstrate through our lives the love of Christ to our Jewish friends can we ever hope to win them. Every follower of Christ is under solemn obligation to witness to the lost, not forgetting Christ's own brethren, "according to the flesh" who are still without the promise of eternal life.

How can you help win the Jew in your own community? The Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, has a number of tracts giving suggestions. These are free on request from the Home Mission Board.

Some suggestions made for church people are these: seek out every opportunity to be kind and friendly to Jewish people, make an effort to visit in Jewish homes,

invite Jewish people to visit in Christian homes, discourage any type of anti-Semitism and ask help of your pastor in any difficult problems.

For Jews in other countries, you could send a CARE food parcel. Such concern for the physical welfare of these people will show your interest in their spiritual life.

One of the most powerful witnesses for Christ in the USA is *The Mediator*, published by Jewish Christians. The subscription cost is fifty cents a year. Order *The Mediator* for a Jewish friend from Box 1256, Atlanta 1, Georgia.

Every one can pray that the Jewish people will accept Jesus Christ as the true Messiah and as their personal Saviour. If we pray and witness, surely the Lord will reward our labor.

Your Circle Program

Laboratory Period (Community Missions)

Every up-to-date school has excellent laboratory work. This March circle meeting is particularly for planning new emphasis on community missions. Let your community missions chairman work with program chairman or take full responsibility for this meeting. She will look back through "Hints to Community Missions Chairmen" in recent numbers of *ROYAL SERVICE* and catch up matters she has not presented. Use the leaflets suggested.

Select hymns like "Lead Me to Some Soul," "Rescue the Perishing," "I Love to Tell the Story."

Read John 1:35-50.

Tell "Can We Win The Jew?" page 12 in this *ROYAL SERVICE*.

Tell "Love in Action," of community missions in Brazil from *March The Commission*.

Tell "Is This Community Missions?" from *March Southern Baptist Home Missions*.

Perhaps you will want to ask your pastor to come and give a practical talk on how to approach lost people. Or ask a Royal Ambassador who is at least a Page to quote Scripture verses on man's need of the gospel and how he can receive it (Project 4 in being a Page).

Ask a GA who is at least a Maiden to quote Scripture in Project 3 in becoming a Maiden.

Do you have a copy of *The Guide for Community Missions*? The price is 25c and you may order it from Woman's Missionary Union, Birmingham 3, Alabama.

Read pages 57-60 in the 1953-1954 WMU Year Book for community missions suggestions.

Make community missions assignments and go out to perform them.

To Community Missions Chairmen

YOUR ROYAL SERVICE program has helped your members to face America's morals. Now is your opportunity to help them see America's moral condition in relation to your own community. Too many women say, "Yes, we know conditions are bad in New Orleans and other big cities but not my town, not our children." They may realize too late that their own loved ones are caught in a society of low moral standards that often lead to ruined lives. Christ is sufficient to lift America's morals only as he can work through men and women and boys and girls in the many communities of America.

What about your community? How many liquor stores does it boast? Are alcoholic beverages available in the neighborhood grocery, the corner drug store, the favorite restaurant? Who are the customers? Are your women concerned? Then lead them in doing something about it. Consider: (1) Petition grocery and drug stores to remove alcoholic beverages from their shelves. (2) Co-operate with temperance forces in working for local option (the opportunity for each community to make its own decision as to the legal sale of alcoholic beverages). (3) Express approval to local newspapers and radio stations that do not carry alcoholic beverage advertisements and disapproval to those that do. Give your reasons. (4) Support or instigate alcohol education plans in your own church—use panel discussions, films, pamphlets and books. For other suggestions, see the leaflet "What You Can Do About the Alcoholic Problem" available free from your state WMU office.

What about juvenile delinquency in your community? Talk with the policemen, judges and local lawyers. Find out how many boys and girls are involved with the law and why, and in what areas of the community they live. Then lead your women in doing something about the prob-

lem. For example, sponsor weekday Bible school and a teen-age recreation group in a neighborhood where juvenile delinquency is prevalent. If there is a juvenile judge in your community, plan with him for some of your members to serve as parole advisors to delinquent girls. Work with the city missions or associational missions committee to enlist volunteer counselors for broken homes, seeking to save the home from the divorce courts and to establish a Christian home for the children. The tract on "Southern Baptist Ministry to Juvenile Delinquents and Broken Homes" free from the Home Mission Board is most helpful in planning such a ministry.

Christian homes are the bulwark for Christian moral standards. Now is the strategic moment to point out to your women the importance of making their own homes thoroughly Christian. Stress again the importance of family worship, noting the helps given in *Home Life* magazine. Include in your community missions plans some of the suggested activities listed in the leaflet "Christian Living in the Home." (Order free from your state WMU office if you do not already have it.)

Your community can be Christian, but not without the consecrated efforts of all your members.

Edith Stokely

To Mission Study Chairmen

Perhaps the women and young people in your WMU have completed the study of the home mission graded series. Maybe they are finishing the books this month. Be that as it may, why not plan a project? Get out your leaflet, "Explaining the WMU Achievement Chart," free from state WMU offices, and turn to Section VII. Decide what appeals to you and what you can do most successfully at this time.

To illustrate, suppose we take number 2, the missionary exhibit. There are several possibilities with the adult book.

1. *The state of Louisiana.* See pages 18-20 in the resource book, *Our Neighbors of Many Tongues*, for necessary materials. Set up a large table in a traffic spot in your church. Over the table pin up the map of Louisiana. Arrange on the table as many of the state's products as you can find. See the reverse side of the map for a list. Make posters using pictures and short features cut from the magazine listed in the resource book. Mount the posters on pasteboard easels (buy at any school supply store or printing company, or make them yourself) so that they can be set up on the floor around the table. Print on a long paper streamer to hang over the display: "Here live 700,000 French-speaking people who need the gospel." This display may be as varied and elaborate as you wish to make it.

2. *Scripture portions in French.* See page 25 in the resource book for materials and where to order them. Be sure to order the illustrated gospels. They cost only 25c. To use as a background for the display make two posters shaped like open books. Print on one in French "Into My Heart" (*Dedans mon Coeur*) and on the other the French translation of John 3:16. See page 24 in the resource book.

3. *One of the missions in New Orleans.* For example, Rachel Sims, Carver Center, or the Woman's Emergency Home. See page 14 in *Our Neighbors of Many Tongues* for the addresses of the centers. Write to the director and explain what you want, specifying a picture so that you may have a sketch to serve as a model. If you cannot construct the mission, make a sketch of it on poster board, or use pictures in the event you can neither construct nor draw. This project should be undertaken by the young women who studied *The New Orleans Story*. A typical bedroom, playground or nursery can be set up in miniature to be used with the pictures, sketch or model. Only one exhibit is necessary to gain 15 points.

In *The World in Her Hands* you will find excellent possibilities for project number 3. There are suggestions for dramatizing one of the stories in the resource book, page 47. This episode may be too brief to

qualify as a project (See leaflet "Explaining the WMU Achievement Chart" for the time requirement). However, it will not be difficult to create a series of scenes including other Europeans who come to "I" Center.

Members of the class may be encouraged to write an original play using many of the characters included in chapters 3 through 5. Perhaps a talented woman in your society may agree to write a play based on this material. The play can be used during a Focus Week, at a Wednesday evening service when the WMS has been asked to provide the program, or at a general meeting of the society.

When the projects have been completed—one missionary exhibit and the play—check the month on the Achievement Chart and record the number of points earned in the space indicated for totals.

Wm. Williams McMurtry
MISSION STUDY DIRECTOR

To Stewardship Chairmen

"Give gladly and you go where your money goes; give grudgingly and you stay at home."

"Put not your trust in money, but put your money in trust."

"Charity gives itself rich; covetousness hordes itself poor."

"The love of what money can do is the root of all kinds of righteousness, peace and good will in the world."

These are quotations which you may use in brief stewardship presentations. They could be printed on posters or flash cards. One of them written on a small card or seasonal cut-out, could be used as a favor for luncheon table or refreshment plate. You might repeat one or more of the quotations as an introduction to your monthly report to the missionary society. Or you could have them read by the stewardship circle chairman before or after your report is given. You can find other good stewardship quotations in the *Stewardship Scrapbook*. (Order from Woman's Missionary Union, Birmingham 5, Alabama, price 25c.)

Your special stewardship responsibility
(Continued on page 21)



from Jessie Short
... Hong Kong

We are so grateful for the new dormitory for men that has been completed and the improvements which have been made on the women's building. Last year it was difficult for me to teach in the seminary without any textbooks, but this year we have a text written in Chinese. It is a great help in teaching "Principles of Christian Education."

Many of this year's students have had some religious experiences and therefore we have some good class discussions. Weekly the students hand in notebooks which tell of the educational work they are now doing in the churches and chapels of the colony. We are so happy that there are so many places where the students can work. Part of the money you gave to the

1953 Lottie Moon Christmas Offering has been designated to carry on the work of this school.

The 3,600 students of Pui Ching and the 1,400 students in Pool To wish to say, "Thanks for the money you have already given to make it possible for us to have more classroom space." The Pui Ching building is already completed and classes are being held in the spacious new quarters. Franklin and Anna Liu have returned from the United States where they went to school and are leading in the religious life of the school.

It is almost unbelievable that the Baptist Press has made such rapid progress. Miss Mary Alexander, who is my apartment mate, is leading the work. Nine thousand dollars of your Lottie Moon Christmas Offering in 1953 has been given to help the press here in Hong Kong. The press prints materials, not only for this colony but for every place where we have Chinese work—Taiwan, Malaya, Indonesia, Thailand and Philippines.

In January we had our first Sunday school material for Beginners. People are pleased with the attractive, well-written Primary and Junior literature. This year the lessons are based on the Southern Baptist

Convention material for six and nine year olds and next year we will use the seven and ten year old material. At Christmas we gave out over 100,000 tracts which were printed on our press. We cannot say thanks enough for the millions who are benefited from the material printed on this Baptist Press. We thank you for your interest and we hope that you will not only give your prayers and money for the people in darkness, but also yourself in dedicated service to God wherever you are.

from Mrs. Finlay M. Graham
... Beirut, Lebanon

Our greatest need in Lebanon is more missionaries. We feel that our work here is on the threshold of expansion but we are so limited. As you know, Lebanon and Jordan combined have ten missionaries. Of the four men in this number three are doctors and only Mr. Graham is a full-time evangelist—one Southern Baptist minister for millions of Moslem Arabs.

One of our great needs is for publications and literature, and the 1953 Lottie Moon Christmas Offering allocated \$850.00 for that. Much of this money will be used for Gospels, Testaments and Bibles, and also tracts in Arabic secured from the Nile Mission Press in Cairo and the Presbyterian Press in Beirut. Some will pay for printing of our simple Sunday school leaflets and for translation and printing of a few other tracts and booklets. In order to have adequate literature, we must have a missionary working full-time at the job. Local people can assist with the translation, but a missionary needs to do the bulk of the work. Because many out here have just learned to read, the people are avid readers and will read anything given to them. Jehovah's Witnesses and Seventh Day Adventists have a veteran missionary, who knows Arabic well, working full-time with a staff of local people in publication work. They publish, among other things, a very attractive illustrated monthly magazine. These Adventists must have thirty to forty missionaries in Beirut.

Another personnel need is someone to begin a Bible School or Seminary. We have several fine young men who have recently surrendered to preach. These need training. Mr. Graham is planning to have

classes for them one day a week beginning in the fall. They need full-time study, but what more can he do with so many pressing responsibilities. We could begin services in other towns to which we have been invited, but we do not have the preachers ready to do the job. Humanly speaking, it is impossible to expand any more until we have more preachers.

Another need is a missionary to take over the supervision of the work in Tripoli and North Lebanon. The work in Tripoli is being carried on by an unordained young man who is deeply consecrated, but needs training badly. All we can do is make periodic visits to Tripoli to encourage the little group there.

If we open our school here in Beirut next year, that will be another responsibility added to our already bursting schedule. Some day, in the not too distant future, we hope to have a secondary as well as a primary school in Beirut. Surely one missionary to take over all the school work is not too much to request.

When we left to go home on furlough in 1950, our people here in Beirut said at first that we just could not leave them. Then they finally said, "All right, we will let you go if you will bring back more missionaries with you." We promised them we would, but the only missionary appointed is Miss Virginia Cobb, who arrived September, 1952. She has been studying full-time at Arabic and has put us all to shame with her progress. But we still need more male missionaries.

We have been so thankful for the station wagon given to us through the Lottie Moon Christmas Offering. It is a real blessing. It saves so much time and allows us to carry on preaching points where we could not possibly do so otherwise. It is used by the church, the WMS and the YWA of Beirut in their missionary activities.

Thank you for your interest in Lebanon. We have some fine young people in our church. In fact most of our members are young people. We are helping a few through high school at the British mission school and a few to go to the American university, who could not afford to go otherwise. How we do need your continued prayers!

Buildings of the Pui Ching Middle School, Kowloon, Hong Kong



It's Happening Now!

by Marjorie Moore Armstrong

The newest landmark on the horizon in Washington, D. C., is a minaret. Rising from a Mohammedan mosque which, although not yet finished, attracts busloads of tourists daily, it is identified from a distance by the graceful crescent at the top—a crescent and spire which serve as a lightning rod.

The mosque, or house of prayer, faces Mecca from a spot in Embassy Row on Massachusetts Avenue at Rock Creek Park. In the telephone directory it is listed as the Islamic Center, for it includes two wings and a colonnade, to accommodate a library, a museum, administrative offices, and classrooms, in addition to the mosque.

This three million dollar, air-conditioned structure was designed by Egypt's leading architect, without charge, and is being erected by one of Washington's builders, a Moslem born in Jerusalem. The style of architecture dates from the 10th-14th century era. Eleven countries sponsor the project. Many individuals, both Moslems and non-Moslems, are contributing money for it. They hope to finish it in 1954.

The Mimbar, or pulpit, is being carved and decorated in Egypt. Oriental rugs donated by the Shah of Iran will cover the floors. Wine-red draperies embroidered in gold will be given by Begum Liaquat Ali Khan of Pakistan. The dome will be decorated with plaster molds made last year by two Egyptian artisans sent to Washington to do this job which no American plasterer could do.

The Mosque Foundation, Inc., owns the Islamic Center. What is back of this costly effort?

The Center frankly represents the desire of the Moslem world to be understood. The eleven nations responsible for it want to interpret Islam to the Western world. They want to win the confidence and appreciation of the United States. They want to share with Americans one of the world's oldest cultures.

What are the distinctive features of this culture?

An interview with the receptionist, who introduced herself to Baptist visitors as "a renegade Episcopalian" in the profession of public relations, yielded some interesting facts.

Islam means figuratively "submission to God's will." Believers are properly called Moslems—not Mohammedans. They revere Mohammed as the principal and last prophet. They revere Jesus Christ also as a prophet, but not as the Son of God.

The good Moslem is faithful in prayer. He engages in group prayer, lying prostrate on his prayer rug, every Friday at noon. He prays five times a day in response to the call of the prayer leader, the Muezzin, who occupies the minaret. (In Washington, as in some other large cities like Cairo, a record and a public address system substitute for the Muezzin. The Islamic Center uses a recording of a passage from the Koran, praising God as "the Beneficent and Merciful.")

The good Moslem is a teetotaler. Personal temperance is the mark of most Moslem diplomatic officials. It is well known in the nation's capital that the Embassy of Saudi Arabia serves no liquor at its parties.

In some other matters, the Center represents a faith which may be hard for Americans to understand. Asked about marriage and divorce in Moslem countries, the receptionist told her visitors that only the director could adequately answer the question.

"You see," she said, "polygamy grew out of a social need in the Moslem world. Women there don't work. Women outnumber men. Women would have to resort to prostitution in order to live. The Moslem faith protects the character of its women by the practice of polygamy—but of course that is purely voluntary." Sexual equality before the law is the Islamic code, she declared. "Islamic laws are identical for men and for women."

What about the separation of women from men in worship? Strictly out of mod-

(Continued on page 21)

Our Young People

by Margaret Bruce

LIVE OUT YOUR AIM

The 1953-54 WMU year has reached the halfway mark. There are only six months left to do all the things we resolved last October to do. We determined to organize new auxiliaries, enlist all prospective members, do A-1 work, and plan better fostering.

Recently I heard of one church in which there are eleven Royal Ambassador chapters. Another has a class for future RA counselors in which there are twelve men. By the first of the year they expect to organize ten new chapters. Surely that's the way to grow—train leaders and organize new auxiliaries.

The fortieth anniversary of Girls' Auxiliary is over, but we must continue working on the goals adopted for that special year. Continually we must strive to feature leadership training; organize new Girls' Auxiliaries; use the GA magazine, *Tell*; and reach the standard of excellence.

The year 1953 was also an anniversary for English Baptists. In May the Girls' Auxiliary of England celebrated its Golden Jubilee. On October 17 a final get-together was held in the large central church of London. Greetings were sent to that meeting from the Girls' Auxiliary of our Convention, mentioning our anniversary goals. The following is an excerpt from their secretary's response: "Not all of our members fully realize that similar work is done among girls in other lands . . . so it was a great thrill for us to hear all the greetings. Our aim for the year has been very similar to yours. We are trying to extend our organization and establish new branches; organizing leadership courses; and endeavoring to live out our aims and motto to the utmost. The first two are being quite successful so far, but the third is more of a long term policy and one which we are always striving to attain."

This reminds us that the aim and watchwords of our auxiliaries are not so easily attained either and must be kept before us

continually: "We are ambassadors for Christ"; "Ye are the light of the world"; "Arise, shine, for thy light is come"; "And they that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

The Week of Prayer for Home Missions, March 1-5, will offer all the members of Woman's Missionary Union an opportunity to turn many to righteousness. Let us make this season of prayer an effective one, a time when young people as well as women will pray and give to help make America Christian. May we encourage all of our young people's organizations to live out their aim: to unite others in the effort to bring the kingdom of God in the hearts of people everywhere.

LOVE

by Betty Edwards Chumbley

I taught my children in Sunday School,
"Jesus loves the little children; red, yellow,
black and white.
Therefore, we must love them too."
And they agreed.
One morning Bertie came to work at our house.
A slight, little colored woman with glasses.
Bertie, that was our cook's name.
She had six children and a no 'count husband.
She had it pretty hard, and I was sorry for her.
Remembering what I had taught my little children, I loved her and wanted to help her, I thought.
I gave her some of my old clothes for one of her girls.
"How wonderful it is to truly love," I thought.
"Now I know what Jesus meant."
Yet, in receiving the clothes, her hand touched mine—
And I shrank.

—The Arrowhead

Carver School of Missions and Social Work

by Emily Lansdell

LAST YEAR AT CARVER SCHOOL

In the last issue of ROYAL SERVICE we reviewed the first three months of the past year at Carver School, and now we come to April.

During the noon chapel hour one day in mid-April last year we looked through the arched windows at a dark and dismal sky. When the worship service was ended we made our way through the lighted halls and stairway to the dining room with its brightly flowered walls and tile floor. We were seated at the round tables—those brought over from the old building on Broadway and familiar to many former students. The atmosphere was cozy and comfortable and contrasted to the gloom outside. Then suddenly and quietly snow began falling on the Armstrong Memorial Terrace which opens off the dining room. Flurries of snow. Sighs and exclamations came from all over the dining room. Soon the red tulips in the garden were covered with a lumpy blanket of white. It was winter in April. In the afternoon the sun came out and April warmth returned. The snow melted as quickly as it came. We saw winter and spring on this April day.

The month of April at Carver School gathered up and brought together much of the school year.

The Student Government. Early in April the newly elected student government officers were installed and took office. Miss Nancy Bergman of Kentucky was selected as chairman. Other officers of the student committee installed with her were Lillian Lu of China, Sara Ann Hobbs of Alabama, and Beverly Nelson of North Carolina. These officers entered upon their responsibility of guiding the students in defining and achieving their best thought on student affairs and conduct.

The students themselves set up and administered a minimum of rules which make for better group living. Otherwise the only rule is consideration for self and others. The faculty and administration strive to do as

little as possible in regulating the lives of the students but trust them to be mature and Christian. At the same time, the faculty offers guidance to the student committee and counsel to individual students.

The student committee directs the religious activities of the campus, such as daily vesper services, morning watch and hall prayer meetings. They plan a varied social program—ping pong tournaments, games of tennis, skating and bowling parties, aspirations and many campus socials.

The School Yearbook. It was during April that the school annual was published. This portrayed the buildings and campus scene, the students and staff, clubs and activities and the whole life of the school.

The students are members of Business Woman's Circles and participate in the usual activities of a Woman's Missionary Society. They belong to the Student Volunteer Band, International Relations Club, Human Relations Group and the Shakespeare Club. They have dates and some become engaged. The editor of the yearbook, Doris Mahanna of Virginia, was wearing a diamond all during April and was married to seminary student Robert Taylor on the day after graduation. Together they will serve God as workers at home or overseas.

Dramatics. On the evening of April 10 a dramatic service of worship was held in the school chapel under the direction of Miss Miriam Robinson and her drama class.

Examinations and Commencement. April brought term papers, final examinations and then graduation. At the vesper service on April 20 the speaker was Miss Olive Lawton, alumna of the school and missionary to Formosa. At that time twelve stars were added to the service flag representing the twelve alumnae of the school who had entered missionary service overseas during the year. The next day Dr. M. Theron Rankin brought the commencement address, and sixty-one young women were graduated. April ended that day and so did the forty-sixth session of the school.

It's Happening Now

(Continued from page 18)

esty, she asserted. Women do not wish to lie prostrate on the floor among the men worshippers; it is only proper that they remain at the back of the Mosque.

The Islamic Center represents the union of church and state. "Mohammed set the civil law," as they put it. In the Moslem world, the state is the church, the church the state.

The director, who seems to know all the answers to questions asked by tourists, school children, club women, and students, is Dr. Mahmoud Hoballah. He is on leave from Alazhar University, the oldest Moslem center of learning in the world, under assignment of the Egyptian Government for this task.

Dr. Hoballah says, "The art in the temple has no forms. It is highly ornate but not in familiar figures, you notice. This is because Mohammed found people worshipping idols and he said, 'We'll have none of that.' So he decreed that the mosques should be decorated in abstract art entirely." He is proud to show the Arabic calligraphy in cerulean blue on the walls made of Alabama limestone.

As a house of worship, the center will serve a congregation of about one thousand Moslems. These are chiefly diplomats, embassy officials and servants, and their families. It will be the pride of some 30,000 Americans who are followers of Mohammed. These live in San Francisco, Chicago, New York, Detroit, and for some unknown reason, Cedar Rapids, Iowa.

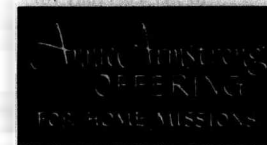
By virtue of this effort to win understanding, the Center will undoubtedly become an evangelistic agency. Many residents of Washington—"renegade" Episcopalians, or Baptists—will respond to its beauty, its ancient culture, its practice of total abstinence, its staunch resistance to communism.

Freedom to worship and freedom to propagandize for one's faith is guaranteed in America, and if the Islamic Center wins many converts in Washington, it will be a symptom of the fact that home missions deserves priority in the District's Baptist budget.

To Stewardship Chairmen

(Continued from page 15)

for March is the promotion of the Annie Armstrong Offering for Home Missions. You will lead in setting a worthy goal and in the distribution and ingathering of the offering envelopes. The stewardship chairmen of the circles will help you see that every member of the WMS has an envelope and that every envelope is returned with an offering. Writing names on the envelopes will personalize the giving and aid



in systemizing and completing the offering. You will remember to aid the young people's director and counselors in promoting the offering in the young people's organizations.

It is time for quarterly reports. You will be faithful in making yours promptly according to the plan in your state. Always, reporting time is checking time, when you will study the records to see how you are progressing in your stewardship plans. Are you enlisting new tithers? Are 75% of the members of your missionary society giving to the Cooperative Program? Are your young people's organizations using the stewardship education plan? Are you planning for stewardship study classes during this year? Are you planning to observe Church Night of Stewardship at the end of the year?

In most of the states annual WMU meetings come in March and April. Make your plans to attend this meeting in your state. You will receive much information and inspiration from the whole program and there will surely be parts of it that will give you special help with your stewardship work. Be alert to know all you can and to do all you can for more faithful stewardship in your Woman's Missionary Union.

Mrs. C. D. Chasman

THEME: A Sinful World—A Sufficient Saviour

Program "Lifting America's Morals"

The topics in this program are so broad that it would have been impossible to have included all of the information. We have tried to present the subjects that would be of interest to the average WMS member with the hope that she will accept them and apply them to her everyday life, her community, her family, and her church.

Program Helps

Poster: Make a poster of white poster paper, printing at the top **THE BIG FOUR**. List under this heading "Juvenile Delinquency," "Family Relations," "Racial Prejudice," and "Alcoholism."

Program Plans: Order free leaflets from your state WMU office and have a display at the front of the room. After the meeting distribute them to the women or as the subjects are presented in the program, the leaflet pertaining to that talk may be given out. The leaflets are "What You Can Do About the Alcohol Problem," "Christian Living in the Home" and "Ministry to Other Races and Nationalities."

The Department of Co-operative Missions of the Home Mission Board is anxious to assist churches and associations in dealing with the problem of juvenile delinquency. Literature covering this phase of work is available free upon request to the Rev. Leland H. Waters, 161 Spring St., N.W., Atlanta 3, Georgia.

Visual Aids

The Christian Family—35 mm. filmstrip. Application of Christian principles to home and family life. Captions on pictures. With manual. 40 single frames. \$3.00.

It's the Brain That Counts—18 mm. sound, black and white motion picture. The story of an accident and how even a few drinks will lead to serious injury. 20 minutes. Service charge, \$2.00.

Order from your state Baptist Book Store. For a complete list of films and filmstrips, see *Focus*, a catalog of audio-visual aids, also free from your Baptist Book Store.

Program Outline

Hymn: "How Firm a Foundation"

Prayer: That we will see that the Saviour is sufficient for all our needs.

Devotional Period: Daniel 2:31-36.

Prayer: That we may not have feet of clay.

Talks: "Someone Has to Care"

(Juvenile Delinquency)
Influence of the Home
Parental Neglect
The Influence of the Church
What We Can Do About Juvenile Delinquency
Family Life
Keep Your Religion and Religion Will Keep Your Family

Hymn: "Oh Master, Let Me Walk With Thee"
Alcohol Does Not Belong
Help Is Needed

What Is Moderation?
Racial Prejudice
Can You Do Something About Prejudice?
America's Morals and Our Christian World Mission

Hymn: "My Faith Looks Up to Thee"

Benediction: That the women of America will do their part in lifting the morals of this nation through God's help and guidance.

Anyone who kindles fires of hate and prejudice is building a fire under his own house.—Harold E. Stassen

Devotional Period

Feet of Clay

Daniel 2:31-36

This great image can be compared in many ways to the United States today. We are a large and wealthy nation. We have a mighty, democratic government, magnificent colleges and universities, the strongest of armies, the most destructive bombs, limitless possessions!

These are our gold, silver and brass. But what about our feet—our foundation? We know that a building is only as strong as its foundation—the same is true of a country. And you and I are this foundation upon which this great civilization rests. If every individual is not true iron, solid in his Christian principles, then the very things we stand for will be destroyed.

Often we let the clay of prejudice, lust, greed, self-indulgence and hate so fill our lives that we do not leave room for Christ and what he stands for.

Each action we make—no matter how small it seems to us—if it degrades our character, then it is clay in our feet. Instead of building a strong foundation to withstand all the stones of evil we are making ourselves the cause of downfall.

As we think today about the morals in our country, let us remember that they apply to us individually. As we talk about the causes and solutions to this problem, let us resolve in our hearts to make our foundation the pure iron of Christian living.

"Someone Has to Care" (Juvenile Delinquency)

"Delinquency flourishes where religious influences are weak; where churches and communities have no adequate social program."

This is not the declaration of some church conference. It is a quotation from a public report on juvenile and adult delinquency. It reveals the growing awareness, even among secular leaders, that the church is a potent force in preventing and curbing delinquency. "Significant in the attack of the church upon the legions of crime and delinquency is the work of the Sunday school. Crime among youth would become practically negligible if the young

people of America attended Sunday school regularly during their formative years." That is the testimony of J. Edgar Hoover, chief of the FBI.

Influence of the Home

The most important factor in the formation of a child's behaviour pattern is the home. It has been pointed out repeatedly that the fundamental needs of children are two: the need for security, that is to be loved and wanted, and the need for development. It is when these needs are unmet or when the child is thwarted in his attempt to meet them that he launches out upon a career of delinquency in order to find that which has been denied him in his home life. The child is very definitely

One of the reasons why the Army has legalized the sale of liquor to the United States Army, is believed to be that "there is no longer a Protestant concern on the issue that needs to be reckoned with at vote-counting time." Opposition to the "order" on the part of church leaders is growing, but it is yet to be seen whether the opposition will be strong enough to impress the Army leaders.

THE SURVEY BULLETIN
Vol. 16, September 20, 1951, Volume 81

affected by a broken home. Many children who live in broken homes do not become delinquent, while many become delinquent whose homes are not broken. There are many causes which might be responsible: financial difficulties, divorce, desertion, or death.

Parental Neglect

One is impressed with the fact that nowadays many parents of the delinquent give little thought to his training. He is often kept out of school because he is needed in the home. It is not unusual to find that some parents have no idea where their children were until the police informed them that the child had been taken into custody. This statement was made by a court worker about one boy, "One night the boy did not go home at all. The mother did not seem to be worried."

There are two types of parental neglect. Their children are neglected because they, the parents, are ignorant of the importance of their work. Some make an effort to discipline their children but because of their own lack of knowledge or ability are never quite successful. They, too, often treat the child as an adult and resort to punishment when he fails to act as one. Thus another conflict arises to drive the child from the home.

There are other parents who cannot lay their failure as parents to ignorance. Frequently the court steps in and tells them what should be done but in many cases receive no co-operation, because there is a lack of understanding of the technique of handling their home problems.

Influence of the Church

It is very difficult to determine the influence of the churches upon juvenile delinquency. Most, if not all, of the character building agencies grew out of the church. Not only so, but the churches co-operate with the work through these agencies, some of the troops or other groups working directly under church supervision. This, coupled with the direct influence of the church, makes the church a much greater force in the fight against delinquency than it might at first appear to be.

The very fact that the records show almost 100 per cent of the delinquents are not regular attendants at Sunday school or church and that few of them go at all, indicates that however effective the work of the church might be, it is certainly not reaching these particular boys and girls.

The saddest fact of all is that the churches whose appeal is most exclusively to the upper classes are the ones which are located in the delinquency areas, the downtown churches. There are exceptions to this, but those churches that do make their appeal to the delinquency areas are all too often poorly equipped and manned by poorly trained workers.

What Can We Do About Juvenile Delinquency?

We might now ask ourselves the question, what can be done to curb juvenile delinquency, by removing existing causes or by improving the facilities for its treatment?

Ten Commandments for Modern Parents

1. Give your children the support of love and confidence, with appreciation of the individuality of each.
2. Plan for good times with your children and try always to realize how things seem to a child.
3. Give your children a share in the tasks, plans and creative activities of the home.
4. Look for good which you can praise more than for faults which you must condemn.
5. Value curiosity in your children and stimulate in them the love of all things true and beautiful.
6. Teach your children to convert obstacles into opportunities.
7. Develop in yourself such qualities as you want your children to have.
8. Make your home a center of friendship and good neighborliness.
9. Share with your children in the fellowship of the church.
10. Lead your children into faith in God through discipline to Jesus Christ that they may be workers with God in overcoming evil and promoting the good.

Joint Department of Family Life, NCC

Improve Housing Conditions—While we must remember that the greatest cause is the attitudes of the individuals with whom the delinquent associates, we must also remember that undesirable economic conditions tremendously affect such attitudes. While this is a great problem, and not easy to solve, an important step can be taken to improve conditions by slum clearance.

Improve Methods of Handling Problem Children—It is immediately objected, in most cases, by school authorities and taxpayers that child guidance clinics, special classes and equipment, trained psychiatrists, psychologists, visiting teachers and attendance officers are too expensive. One could grant the truth of this statement if the immediate cost were the only consideration, but not if the ultimate cost of dealing with criminals and social misfits is taken into account. Such outlay in cash will more than be returned to the taxpayers in dollars and cents in lowering the cost of crime to say nothing of the conservation of personality.

Extend Work of Character Building Agencies—A well-adjusted child means not only a happy child but ultimately a well-adjusted and happy adult. For this reason it is highly important that every citizen should take an active interest in improving facilities for the handling of problem children, and to support all constructive efforts to prevent or cure juvenile delinquency.

Family Life—

The foundations of our lives are laid in our homes. Many of our happiest memories and experiences center there. The home is a training school to teach us how to use our differences constructively. The well being of all mankind and the carrying on of civilization depend upon how well we learn this lesson. In many instances people do not use their differences constructively; hence family breakdown, group and racial conflicts and war.

The Christian home is one place in which the antagonisms, emotional loneliness and confusion of postwar living can be offset through experiences of security, love, joy and co-operativeness. While some homes resulting from war marriages will be among the best, too many are already breaking up. Not how we fall in love but what we do about it through life counts most.

The entire rising generation should have a better educational preparation for marriage and homemaking than preceding ones have had. Home life is a schooling in the art of getting along together. In it each day brings opportunities of meeting life creatively. If what we most want in home life is to be achieved we must unite with others in creating favorable conditions and an atmosphere in which Christian homes are possible.

Keep Your Religion and Religion Will Keep Your Family

Happiness makes a stronger family. Have good times together. Make democracy work in your home. Develop the family council method of talking things over. Do things together both for fun and for mutual helpfulness. Make money talk in terms of co-operation and mutual consideration.

Make your home a center of love, companionship and growth, with Christ at the center of its life. Only growing parents are well suited to guide growing children. Recognize that your home is a training school in the love of God and of humanity. Family faith and family devotions add strength and joy to life.

"Alcohol Does Not 'Belong'"

As long as we permit the sale of alcoholic beverages in our society, we are directly responsible for alcoholism and accountable for the alcoholics.

There are now approximately 4,500,000 chronic excessive drinkers in the U.S. Of this number, about 900,000 are suffering from acute alcoholism, demanding medical attention. The National Safety Council found that of those killed in all fatal accidents, 20% had been drinking.

Why do people drink? Many drink because "everyone else does." They want to go along with the crowd and not be a "wet blanket." Many drink because of trouble in the home, the family, the job, and many drink "just to forget." But the sad part is that after the false satisfaction from the drink has passed, the same old problems are still there, now multiplied by pain and embarrassment from the alcohol.

Help Is Needed

We must accept alcoholism as a disease because that is what it is. Both repentance and treatment are needed. An alcoholic, then, is a person suffering from a self-inflicted condition which started in sin and resulted in disease. There are no pills which can be taken to "cure" drinking, but there are methods which help. "Alcoholics Anonymous," of course, is the most well known of the societies which help to curb and stop, if possible, drinking. Other organizations, social case work agencies, the Salvation Army and rescue shelters all do some work with alcoholics. But they can only give temporary relief to the victim and some assistance materially to his family.

An alcoholic needs spiritual help as well. This is hard, very hard, for some people, even long-time Christians because it is difficult work to try to teach and love a person, man or woman, who does not even

want to help himself. But how can those who follow Christ and who call themselves Christians refuse to help any sufferer?

What is Moderation?

The liquor problem with youth is not new. Jesus put a child at the center of his religious teaching. Our Lord's words put the moral responsibility precisely where it belongs, namely, on the parents. He did not hesitate to say that whosoever "shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Parents who serve liquor in their homes therefore can readily see that they are assuming considerable risk by the example they set their children. They doubtless feel that by surrounding

drinking customs with a wholesome environment and being sensible themselves about drinking, they influence their children to be moderate.

But moderation depends not upon example or teaching but upon the nature of the drinker and the circumstances he encounters in life. We must face the fact that the drinking situation in America is extremely serious, that it is contributing to juvenile delinquency, divorce and crime.

May we learn to pray and follow the rules of the "Alcoholics Anonymous Prayer."

God, I offer myself to You (good and bad), to build with me as You will. Relieve me of the bondage of self—that I may better do Your Will. Take away my difficulties, that victory over them may be a witness to those I would help of Your Power.

This collection of thirty-four dolls is part of the program emphasis of the Woman's Missionary Union of First Baptist Church, Ft. Thomas, Kentucky. Mrs. Kermit Rosene, program chairman, holds a doll from Guatemala. The printed signs give the topic for the year.



Your Love and Your Way of Life. Show me through the day what my next step is—how I can best serve You—Your Will, not mine, be done always. Give me whatever I need to take care of such problems and grant me strength to do Your bidding. Remove from me every single defect of character which stands in the way of my usefulness to You and my fellowmen. Grant me strength, as I go out from here, to do Your bidding.

Racial Prejudice

Prejudice is something that we are taught or learn. And where do we learn it? (1) the home, (2) personal experience or contact, (3) school, (4) and sad to say, some churches.

The alcoholic cannot be helped unless he wants to be, so we cannot abolish prejudice unless we have a conviction that we should think and act differently. What can Baptists do? Baptists are the dominant religious body in the South and if they decide to solve the problem in a Christian way they can succeed. The Home Mission Board has long ministered to other races in the homeland; among the Negroes, the Jews, and language groups.

A white high school faculty decided not to let their students appear with students from a Negro high school in a Junior Chamber of Commerce speech contest. The subject for the contestants was: "I Speak for Democracy."

There is much discrimination in private colleges and professional schools. The application blanks of many colleges include questions about the candidate's racial origin, religious preference, parents' birthplace, etc. Discrimination is subtle and hard to prove. But certain facts are clear. In the North some colleges accept Jewish students freely, but the enrolment of Jewish students in other colleges and most professional schools seem never to exceed certain fixed points.

How many potential Einsteins, Booker T. Washingtons, Steinmetzs, and other great leaders have been lost by our failure to extend fair educational opportunities to all our citizens can only be guessed at.

A Negro boy grew up in a typical American community in the North. He was a bright boy and popular with his fellow stu-

dents. He did well in school and shone particularly in athletic contests, becoming the school star on most of the athletic teams. Unlike most of his race, he succeeded in finishing high school and was ambitious to go to college. But his family was poor and he found no scholarships open for Negroes in any of the nearby colleges.

Defeated in his efforts to continue his education, he sought work. Although there were plenty of office jobs for which he was qualified, all he heard was, "Sorry, we have nothing right now." After weary months of searching, he was forced to accept a menial job in a laboratory at about half the pay received by most of his white classmates.

This is one little story, but it is repeated tens of thousands of times throughout America when members of various racial and religious groups seek employment.

Can You Do Something Prejudice?

1. Do you ever use derogatory terms such as "Nigger," "Wop," "Hunkie" or "Jap"?
 - (a) Why do you use this term?
 - (b) When do you use it? In anger? In the presence of some friends and not others?
2. What is your reaction when you hear a derogatory joke about a member of a minority group?
 - (a) Do you listen in silence?
 - (b) Do you laugh because others are laughing?
 - (c) Do you quietly indicate that you have no desire to insult or hurt another person?
3. Make a list of your friends—those who are more than acquaintances.
 - (a) How many have a religious belief that differs basically from yours?
 - (b) How many belong to a different race?
 - (c) How many have a different national origin?
4. What are the minority groups against which there is prejudice in your community? Is there the same prejudice against groups in other places? If so, why? If not, why?

—Gail Montgomery

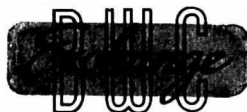
From The Camp Fire Girl, December, 1951. Adapted and used by permission.

America's Morals and Our Christian World Mission

This concern for improving our nation's moral life is not an impossible task. It is very difficult and complicated, but it is not impossible. It is possible to bring together statistics, headlines, and personal tragedies to show the "mess" that our national life is in. But that is only part of the picture. We should keep reminding ourselves also of the other part—the fact that our nation is founded on sound principles and has a good foundation. We should always remember there is much good in our national life and that it is the results of many, many years of work and struggle.

Along with holding on to the good in our national life the church must be as the prophets of the Old Testament; it must continually point out the weaknesses and errors of personal and social life in comparison with God's standards.

Working to lift our national morality is a part of the church's mission in the world. The reason we are concerned to do so is our interest in the salvation of every individual. Low moral conditions are an indication of the "lostness" of large numbers of individuals. "By their fruits ye shall know them," Jesus said. Christian missions faces the need to produce "good trees." By strengthening the home base it helps to spread the gospel throughout the world.



Texas

A Business Woman's Circle was organized in the First Baptist Church, Lamesa, Texas, when thirteen women met in the home of WMU president, Mrs. Ernest Moody.

The enrolment now has grown to thirty-one. As a community missions project, the circle cares for three motherless girls. The benevolence chairman sends boxes of clothing to orphans' homes every quarter. Mrs. Bill Davis is BWC chairman.

Lifting our nation's morals is part of Christian missions also because our national morality seriously affects the bearing of the gospel in other places.

A Baptist pastor and his wife visited overseas last summer. They report that as soon as people learned they were from the southern part of the United States they were immediately asked, "Why do Christians treat Negroes as they do?" In other words, missionaries from the United States will be asked, "How will Christianity help us? Look at your political scandals, race relations, economic cheating in Christian America. No, we don't want those things." Of course, these people do not understand the gospel. Still their attitude emphasizes for us that our national morality will be considered as their good or bad advertisement of Christianity as our missionaries carry God's Word around the world.

Working to lift our nation's morals is just another way of living up to the gospel in our own lives. Jesus gave his climactic statement of the personal expression of Christianity in two short statements, "Thou shalt love God completely . . . and thy neighbor as thyself." As we attempt to live these commandments, we will be filled with "divine discontent" until we make our nation a shining example to the world of what Jesus can do. Our objective—everyone respecting the rights of others because the love of God is spread abroad in their hearts.

Virginia

Curios from many foreign countries were displayed when the Roanoke-Vines Business Woman's Federation held a mission study in the Calvary Baptist Church, Roanoke.

Members of the sixteen Vines circles were in charge of the displays. Each circle had members dressed in foreign costumes who took care of the registering, selling of the mission book, *Let's Listen*, and serving fruit punch.

At the dinner, attended by one hundred and fifty members in the Federation, tables were decorated with articles from other countries. Each circle chairman furnished a centerpiece and favors for the table which represented the foreign land to which she was assigned.

North Carolina

Fifty thousand vitamin capsules were shipped to our missionaries in Korea by the Business Woman's Circle of Bethel Baptist Church.

These vitamins, valued at \$1,600 were donated by a pharmaceutical company in Tennessee. The BWC sent letters to four drug companies asking for vitamin samples, so they might buy some to send to Korea. One company wrote to say they were overstocked on two very potent vitamin compound preparations and offered to ship the circle 25,000 capsules of each formula, free of charge, for this worthy purpose.

The BWC Federation of Roanoke Association voted to give financial aid to the Bethel circle and church in shipping the medicine to Korea.

This is not the first relief project the women of Bethel church have undertaken for Korea. Two years ago the BWC chairman, Mrs. W. E. Andrews read a plea from Rev. Rex Ray in ROYAL SERVICE and decided it was her personal duty to help. She sent a box of clothing from her own and



The Business Woman's Circle of Bethel Baptist Church, North Carolina

husband's wardrobe. When a letter of appreciation came from Mr. Ray, she used it as part of the circle program. The circle made plans to help in several ways. Once they sent powdered milk to be used by the missionaries. Relief for Korea has become their pet project and they enjoy it very much.

These Baptist business women with the world in their hearts and a generous art by a group of Christian business men have made a vital contribution to relief of suffering in Korea!



Above: The Business Woman's Circle of First Baptist Church, Lamesa, Texas invited their pastor and his wife to a meeting

Below: A buffet supper was served by the BWC, First Baptist Church, Tulsa, Oklahoma during their state convention

Pray Ye

by Mrs. Elmer W. Brillhart, Oklahoma

The missionaries are listed by birthdays. For detailed addresses, see directory in magazine, *Southern Baptist Home Missions*, and *Directory of Missionary Personnel* which may be obtained free from the Foreign Mission Board.

1 Monday "Deceive not with thy lips"—Prov. 24:28 Rev. A. G. Ortiz, San Antonio, Tex., ev. among Spanish-speaking. Mrs. Bruce R. Conrad, Newkirk, Okla., ev. among Indians. Miss Bernice Neel, Rio de Janeiro, Brazil, ed. ev., Rev. William Lockard, Bulawayo, Southern Rhodesia, ev.; WMU Week of Prayer for Home Missions and Annie Armstrong Offering, March 1-5

2 Tuesday "He that giveth unto the poor shall not lack"—Prov. 28:27 *Mrs. J. E. Low, Ogbomoshu, Rev. E. Humphrey, Ede, Nigeria, ed. ev., *Mrs. N. A. Bryan, Yangchow, China, Rev. W. W. Lee, Guadalajara, Mexico, ev., Mrs. J. P. Salterwhite, Sakayoku, Kyoto, Japan, RN, Dr. A. Y. Napier, China, em

3 Wednesday "Study to be quiet, and to do your own business"—1 Thess. 4:11 Rev. Lawrence Thibodeaux, Thibodeaux, La., ev. among French-speaking. Rev. S. T. Mayo, Atlanta, Ga., ev. among migrants. Rev. John C. Denton, Anchorage, Alaska, ev., Mrs. C. L. Culpepper, Jr., Hsin Chu, Formosa, ed. ev., Dr. J. E. Walker, Shaki, Nigeria, MD, Mrs. A. B. Christie, Brazil, em.

4 Thursday "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"—1 Peter 5:4 Rev. Alfred Major, Sao Paulo, Brazil, lan. sc., Rev. L. D. Wood, San Antonio, Tex., ev. among Spanish-speaking. *Mrs. J. B. Underwood, Recife, Brazil, Mrs. J. D. Hughey, Zurich, Switzerland, ed. ev., Mrs. F. L. Kelley, Alice, Tex., Rev. E. O. Mills, Japan, em.

5 Friday "For where your treasure is, there will your heart be also"—Matt. 6:21 Pray that Southern Baptists will exceed the \$1,250,000.00 goal set for the Annie Armstrong Offering; pray that missionaries in our home land will receive a special blessing on this, the last day of our observance of the Week of Prayer for Home Missions

6 Saturday "Be thou faithful unto death, and I will give thee a crown of life"—Rev. 2:10 Rev. G. M. Cole, San Jose, Costa Rica,

lan. sc., Mrs. M. J. Anderson, Hong Kong, RN, Dr. G. M. Faile, Jr., Ogbomoshu, MD, Rev. C. S. Ford, Abeokuta, Nigeria, ed. ev., Mrs. Frank Ramirez, Deming, N. M., ed. ev. among Spanish-speaking. Miss Anna B. Hartwell, Mrs. T. C. Britton, China, Mrs. J. R. Allen, Belo Horizonte, Brazil, em.

7 Sunday "Remember the sabbath day, keep it holy"—Exod. 20:8 *Mrs. H. H. Millan, Nassau, Bahama Islands, Mrs. Herbert Caudill, Havana, Cuba, ev., Miss Minnie Frances Hatcher, Honolulu, Hawaii, ed. ev., Margaret Caudill, MF

8 Monday "God is not unrighteous to forget your work and labor of love"—Heb. 6:10 Mrs. W. C. Taylor, Rio de Janeiro, Brazil, Mrs. Nemesio Garcia, Havana, Cuba, ev. Rev. Merced Becerra, Hondo, Tex., ev. among Spanish-speaking. *Rev. T. N. Clinkscales, Londrina, Brazil, ed. ev., Ildida Garcia, Joel Becerra, MF

9 Tuesday "Make thy way straight before my face"—Psalm 5:8 Mrs. W. M. Dyal, Jr., San Jose, Costa Rica, lan. sc., Rev. Frank Mendez, Phoenix, Ariz., Rev. Joshua Grijalva, San Antonio, Tex., ev. among Spanish-speaking. Dr. J. B. Rounds, Oklahoma City, Okla., em.; state meetings, Georgia WMU, Albany, and North Carolina WMU, Greensboro, March 9-11

10 Wednesday "Quench not the Spirit"—1 Thess. 5:19 Mrs. L. F. Maynard, Mobile, Ala., ev. among Negroes. Rev. C. B. Clark, Maracaibo, Venezuela, ev., Dr. C. L. Culpepper, Taipei, Formosa, ed. ev., *Miss Vivian Nowell, Lagos, Nigeria, sec. ev., Mrs. B. D. Gray, Atlanta, Ga., em.

11 Thursday "Boast not thyself of tomorrow"—Prov. 27:1 Rev. L. L. Lowry, Beaumont, Tex., ev. among Spanish-speaking; pray that more Christians will spend a part of each day in Bible reading and prayer

12 Friday "Be not faithless, but believing"—John 20:27 *Mrs. D. R. Russell, Bangkok, Thailand, Rev. Manuel Quintana, Marik, Rev. Luis Napoles, Marti, Cuba, ev.

"Less, less of self each day,
And more, my God, of Thee."
—HORATIUS BONAR

13 Saturday "Heaven and earth shall pass away: but my words shall not pass away"—Mark 13:31 Pray for success of Training Union study courses that are being held in churches throughout the convention during this month

14 Sunday "Recompense to no man evil for evil"—Rom. 12:17 Dr. J. C. Hayward, Pusan, Korea, MD

15 Monday "If iniquity be in thy hand, put it far away"—Job 11:14 Rev. W. M. Haverfield, Guadalajara, Mexico, Rev. Casto Lima, Remedios, Cuba, ev., Rev. A. W. Williams, Atlanta, Ga., ev. among Negroes, Mrs. Aldersee White, Christobal, Canal Zone, ed. ev., Miss Evangelina Lopez, Alamo, Tex., ed. ev. among Spanish-speaking

16 Tuesday "Endure hardness, as a good soldier of Jesus Christ"—2 Tim. 2:3 Mrs. Irene G. Turner, Nashville, Tenn., ev. among Negroes. Rev. J. W. McCandless, Columbia, S. C., ev. among deaf, *Mrs. M. D. Oates, Lima, Peru, ev., Mrs. J. B. Hipps, China, em.; state meetings, Alabama WMU, Mobile, and Virginia WMU, Norfolk, March 16-18

17 Wednesday "They that sow in tears shall reap in joy"—Psalm 126:5 Rev. W. L. Walker, Oita, Japan, *Mrs. S. G. Rankin, Canton, China, ev.

18 Thursday "They have sown the wind, and they shall reap the whirlwind"—Hosea 8:7 *Mrs. D. N. Sharpley, Santa Maria, Brazil, ev., Rev. J. G. Sanchez, Roswell, N. M., em.

19 Friday "The Lord is my light and my salvation; whom shall I fear"—Psalm 27:1 Mrs. E. M. Cross, Wahiawa, Oahu, T. H., ev., Mrs. W. L. Jester, Ogbomoshu, Nigeria, RN, Rev. C. D. Clarke, Kyoto, Japan, ed. ev., Rev. J. Z. Diaz, San Pablo, California, ev. among Spanish-speaking. Mrs. W. W. Lawton, China, em., David L. Jester, MF

20 Saturday "The eyes of the Lord are in every place, beholding the evil and the good"—Psalm 15:3 Rev. T. D. Gullatt, Mito, Japan, ev., Miss Elizabeth Hale, Alor Star, Malaya, Rev. H. R. Littleton, Gold Coast, Africa, ed. ev., Mrs. E. G. Wilcox, Brazil, em.

21 Sunday "Those that wait upon the Lord shall inherit the earth"—Psalm 37:9 Rev. Elias Delgado, La Feria, Tex., Rev. B. M. Villarreal, Houston, Tex., ev. among Spanish-speaking. Mrs. L. H. Neil, Ibadan, Miss Ruth Kersey, Ogbomoshu, Nigeria, RN, Mrs. Filomeno Hernandez, Catalina, Cuba, ev., Rev. J. L. Galloway, China, em.

22 Monday "Bring forth fruits worthy of repentance"—Luke 3:8 Mr. H. W. Fife, Jr., Cidade da Barra, Brazil, ev., Rev. R. L. Bausum, Keelung, Formosa, Miss Irene Smith, Avellaneda, Argentina, ed. ev., Mrs. Grace Thompson, Bolivar, Tenn., em., George Bausum, MF

23 Tuesday "Put on the whole armour of God"—Eph. 6:11 Mrs. Ismael Negrin, Key West, Fla., ev. among Spanish-speaking. Rev. Finlay M. Graham, Beirut, Lebanon, *Mrs. W. H. Ferrell, San Jose, Costa Rica, ev.; state meeting, Tennessee WMU, Chattanooga, March 23-25

24 Wednesday "The Lord is good unto them that wait for him, to the soul that seeketh him"—Lam. 3:25 Rev. J. C. Jackson, Tulsa, Okla., ev. among Negroes, Mrs. L. G. Lane, Lagos, Nigeria, ed. ev., *Dr. Ethel M. Pierce, Yangchow, China, MD, Miss Grace Clifford, Nardin, Okla., em.

25 Thursday "He careth for you"—1 Peter 5:7 Rev. Cecil Finfrack, Kansas City, Kan., Western Mission Program, Mr. E. G. Berry, Rio de Janeiro, Brazil, Rev. Victor Koon, Honolulu, T. H., Rev. R. L. Lyon, Saito, Mexico, ev., Mrs. W. H. Tipton, China, Mrs. Everett Gill, Europe, em., Gwendolyn Koon, MF

26 Friday "Set your affection on things above, not on things on the earth"—Col. 3:2 Mrs. P. E. Sanderson, Belem, ev., Rev. Burton Davis, Fortaleza, Brazil, Mrs. T. N. Callaway, Fukuoka, Japan, ed. ev., Mrs. C. W. Stumph, Albuquerque, N. M., em.

27 Saturday "Out of the abundance of the heart the mouth speaketh"—Matt. 12:34 Rev. Marvin Sorrells, Sells, Ariz., ev. among Indians, Miss Frances Hudgins, Bangkok, Thailand, Mrs. William Lockard, Kamalo, Bulawayo, Southern Rhodesia, ev., Mr. R. L. Fielden, Corrente, Brazil, pilot, Rev. J. J. Johnson, Cherokee, N. C., em.

28 Sunday "We, being many, are one body in Christ"—Rom. 12:5 Rev. Toshio Sakamoto, Los Angeles, Calif., ed. ev. among Japanese, Miss Walter Ray Buxter, Rio de Janeiro, Brazil, ed. ev., Miss Margie Shumate, Bangkok, Thailand, "Rev. J. C. Johnson, Sao Luiz, Brazil, Mrs. C. J. Dotson, Gatooma, Southern Rhodesia, ev., Dr. F. T. Fowler, Asuncion, Paraguay, MD. Ruth, Loketta, and Betty Dotson, MF; Home and Foreign Missions Day in Sunday school and offering

29 Monday "Vengeance is mine; I will repay, saith the Lord"—Rom. 12:19 Pray that home and foreign missionaries may receive special blessings during these days of missionary emphasis

30 Tuesday "Set a watch, O Lord, before my mouth"—Psalm 141:3 Mrs. W. P. Andrews, Temuco, Chile, ev., Mrs. Louise Burford, Wagon Mound, N. M., Rev. David Trevizo, El Paso, Tex., ev. among Spanish-speaking; state meetings, Louisiana WMU, Monroe, and Mississippi WMU, Jackson, March 30-April 1

31 Wednesday "Pray without ceasing"—1 Thess. 5:17 Miss Ethel Fay Taylor, Java, Indonesia, ed. ev., Mrs. A. Y. Napier, China, em.

• on furlough
ev. evangelism
ed. educational
esp. opportunities
MD. doctor
RN nurse
sec. secretarial
lan. L. language school

YOU have important dates ahead . . .

March 1-5 in your own WMS
for Week of Prayer for Home Missions

May 9-15 for Girls' Auxiliary Focus Week

May 30-June 1 in St. Louis, Missouri
for WMU Annual Meeting

June 2-6 in St. Louis, Missouri
for Southern Baptist Convention

July 8-14 in Glorieta, New Mexico
for WMU Conference

August 5-11 in Ridgecrest, North Carolina
for WMU Conference

August 8-14 for Sunbeam Focus Week

November 7-13 for Royal Ambassador Focus Week

November 29-December 3 in our own WMS
for Week of Prayer for Foreign Missions

We Are Laborers Together With God

New Books to Read

by Anne Crittendon Martin

CHINA COAST FAMILY
by John C. Caldwell,
Regnery, \$3.50.

Here is a missions book you may have trouble holding onto long enough to finish if your husband or teenagers get hold of it before you reach the end. It is a first-rate adventure story as well as an inspiring chronicle of the impact one missionary family made on the China coast in the very recent past.

The "China Coast Family"—of this heart-warming saga is the remarkable Cawdwells, Methodist missionaries who left the mountains of Tennessee for the hills of China in 1899. Told by a son of the missionaries, it is the story of their fifty years in Fuhien, "the Providence of Happiness." From the first of the book it is evident that the hero of the story is Harry Caldwell, the father, and as his story unfolds the reader can easily see why.

Making a promise to God as a student to give his life to the service of the church, Harry Caldwell went on to become successful in business and sought after by Big League baseball before he stepped to study theology and go to China as a missionary. Convinced that he could use his hobbies of big-game hunting and specimen-collecting for the glory of God, he becomes known all along the China coast as "The Great Tiger Hunter" and as an American the Chinese people, and even bandits, would trust. This reputation opened the way for the establishing of mission stations in many small villages normally closed to "foreign devils."

Some of the most exciting passages of the book are the accounts of the tiger hunts, many of which the Caldwell boys went on with their father. Since the tigers they killed were man-eaters which terrorized the countryside, the Cawdwells quickly became local heroes. Other hair-raising episodes are those in which Caldwell acts as negotiator between bandit tribes and the government, offering his own son as hostage. The part of the book which deals with the recent war and how it affected the missionary family is more familiar to the average reader but none-the-less thrilling. One son was killed in combat and two others served with government agencies.

This book should be required reading—especially for anyone who might have the idea that missionaries are pale people. For Missionary Harry Caldwell is as red-blooded and courageous a man as ever walked through the pages

of a book and into the hearts of readers. His devoted wife is made of the same stern stuff, though she is a quiet force in the home, an ideal missionary wife.

A special value of the book lies in the insight it gives into the feelings of a missionary child—of the difficulties of separation from parents for schooling and of the terrors of adjusting these special problems may help those who entertain missionaries on furlough.

Though he doesn't need to, Author Caldwell apologizes at the outset of the book by stating, "I regret that I write too much of one American family and one religious denomination. There were hundreds of missionary families other than ours. There were hundreds of missionaries other than Methodists. All did their part, all had their heartaches, thrills and adventures. All had a part in the drama of China, and all have a share in the despair of this day." True though this be, we are grateful that John Caldwell chose to tell the story of his remarkable China Coast family, for it is the best missionary story in many a moon.

I DRANK THE ZAMBEZI
by Arthur Loveridge,
Harper, \$4.00.

This book could be read with profit by anyone but it will be appreciated most of all by naturalists who can share the author's enthusiasm for the flora and fauna of Southern Africa.

Arthur Loveridge is curator of reptiles and amphibians at the Museum of Comparative Zoology at Harvard University. In 1948 he set out on a safari into Nyasaland to find, preserve, and catalog as much of the disappearing wild life as possible. The resulting account is lively and reveals something of the native life and customs as we become acquainted with the Africans who go along to carry supplies, cook meals, and skin the various finds along the way.

After a close-up look at the natives the reader will no doubt share Loveridge's strong feeling that the African is as yet too immature and untrained to be trusted with self-government.

Loveridge himself emerges as the hero of the book, for he is a highly ethical man, a teetotaler, humorous and patient with the errant natives and devoted to the discipline of his job.

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