

"I THAT SPEAK UNTO YOU AM HE"

OUR
SAMARIA



LIFT UP YOUR EYES AND LOOK ON THE FIELDS THAT THEY ARE WHITE AL-
READY TO HARVEST.—JOHN 4:35

PUBLISHED MONTHLY BY THE WOMAN'S MISSIONARY UNION
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Feb. —The Homeland—Our Heritage	Aug. —Notable Native Christians
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EDITORIAL



KEEPER of the KEYS

Mrs. W. J. Cox, President, W.M.U. of S.B.C.



HOME MISSIONS, rightly understood, is the Keeper of the Keys to Jerusalem and to Samaria. HOME MISSIONS is also the Keeper of the Keys to the uttermost fields of the earth.

To look out over our Samaria is to realize its vast natural reservoirs and resources. These are the gifts of God. To look out upon its varied races meeting and mingling in our thoroughfares and fields, in our manufacturies and mines, in our schools and in our homes is to realize our responsible position. And these contacts are opportunities of God. Truly estimated, they stir our souls with a divine fire. We come to feel we have no right to accept the physical blessings of our land, its spiritual obligations as a commonplace, for of a surety these things are of God, and to Him we must render a stewardship. A clever author says, "If I had the misfortune to be born a polar bear or an Esquimo, I would not have been a patriot!" You and I live in a choice land. Here it is easy to be a patriot. We may ask, as did Moses, "What great nation is there that hath a God so nigh unto them as Jehovah our God is whensoever we call upon Him?" But we must also ask, "What shall I render unto the Lord for all His benefits towards me?"

Every artery of body and commerce has its logical channel of distribution. HOME MISSIONS is the reasonable and practical channel for distribution of spiritual information, education and evangelism in our Samaria. Yet it does not, it cannot end there, for the influence of the individual saved and enlisted extends to the uttermost fields. In HOME MISSIONS live the dreams, the efforts, the blood of many generations of workers. It has known brave and sacrificial missionaries who served in lonely sentry boxes overlooking wide unclaimed areas. Its past is but a preparation for future growth, for HOME MISSIONS is an integral part of the foundations of the missionary enterprise. The psalmist asked, "If the foundations be destroyed, what can the righteous do?" If the foundational principles that animate and actuate HOME MISSIONS be destroyed, truly what can the righteous do? Prayer and evangelism are the keys to world-wide knowledge of Christ. HOME MISSIONS holds these keys. It is tragically true that these keys are being held. The good people in our own Samaria determine what the Home Board does. Until we awake to our declining missionary zeal and meet the need with the restoration of prayer and evangelism, in a meaningful sense we will continue to be the *Keeper of the Keys* to world-wide missions. HOME MISSIONS is not a passive possession of southern Baptists but an active principle of reclamation and redemption for all peoples. It commands positive leadership and loyalty. It cannot be starved without showing emaciation. It cannot render the service of the strong with the body of the weak.

"Lift up your eyes and look upon the fields that they are white already to harvest!" We need to look upon the burdens and needs of our brothers. When Moses left his choice environment and went out unto his brethren and looked on their burden he felt he must relieve their oppression, help in their deliverance. Thus it will be with us, for our God says: "And if a stranger sojourn with thee

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PROHIBITION and LAW ENFORCEMENT

"Be Ye Steadfast", 1 Cor. 15:58

By Dr. C. C. Coleman, Pastor of
Grace Baptist Church, Richmond, Va.



Without the purse strings, women have been the heart and soul of the foreign mission movement. Without the ballot, women led the fight for prohibition. Thus by influence, rather than direct power, women have been largely instrumental in "putting over" the two greatest moral and spiritual movements of our day. It seems axiomatic: if women without the ballot could influence men to put prohibition into the constitution, that with the ballot they and good men can keep it there. The prayers, tears, heartaches and wrecked homes, the sheer martyrdom of countless women, wives and mothers and children, under the cruel reign of Demon Rum, will not be forgotten. "It is the woman that pays". This time she "paid back", with interest.

In Statuary Hall in Washington, I like to take off my hat before the figures of Washington, Lee, Roger Williams and Frances E. Willard. I was present when Congress accepted from the state of Illinois this statue of the only woman thus honored in America. I wonder if that spirit so strong and gentle, so eager for the "Golden Age of man through the Golden Rule of Christ", finding it so "beautiful to be with God", did not lean over the battlements of glory and rejoice to see her blessed work thus glorified before all the world by this incomparable nation. I am very sure, however, that her rapture was greater still when her cause was forever enshrined in the constitution of this land. It was a most glorious victory.

But the enemy has not surrendered. "The head of the snake is off, but his tail can still wriggle" tremendously. A widespread, determined, lavishly financed propaganda is flooding the country. Half truths and whole falsehoods, caricatures and denunciations, shell fire and poison gas are bombarding the advancing forces of prohibition. But the practical mind of woman is not deceived by smooth phrases and specious fallacies. She distrusts the devil when he begins to quote Scripture. She has learned much since the day of Mother Eve. She knows that prohibition at its worst is infinitely better than the saloon era at its best. She sees that social and economic miracles have occurred in myriads of humble homes under the dry regime. She is highly resolved that this arch enemy of constructive business, of the state, of the home, of the church, of the body and soul of man, this enemy of all good and friend of all evil—the accursed liquor traffic—shall never again stain our flag by securing the sanction of law. She is determined that men shall not "float into office on a whiskey barrel". She can and will use her best social power to make it good form to obey and defend this law, and bad social form to violate and scoff at it. With her inborn ingenious tact she will find ways to help in creating sentiment everywhere for law enforcement and law observance.

Of course, a large majority of American men are faithful to prohibition. They have shown it in a thousand battles. But the women are even more overwhelmingly for the cause. Men sometimes listen to pious (?) whiskey talk about "states' rights", "personal liberty", "the constitution", "economic loss" and all that. Women think of their homes, their children, the poor, public safety and all the manifold human interests involved. They know that gasoline and liquor make an explosive mixture. The churches, the W.C.T.U., the Anti-Saloon League, the W.M.U. and all the other gracious agencies that, as allies, captured the Hindenburg Line of this terrible enemy, will consolidate their gains and hold their ground. The same zeal, prayers, organization, labor and education that won the victory will maintain it. "Be ye steadfast".



OUR FIRST CHURCH SCHOOL of MISSIONS

Rev. R. Kelly White, Pastor of

Belmont Heights Baptist Church, Nashville, Tenn.



The W.M.S. has been used mightily to foster and promote a real interest in missions among the women of our churches. We thank God for it. Many of us preachers have often wished that the entire church membership were as much endowed with the spirit of missions as these good women. We realize that too long too many of the men, especially, have remained in a state of ignorance and therefore indifference to our great world task.

And so we welcomed the idea of a Church School of Missions as a Heaven-born inspiration. We liked the all-inclusive sound of it. The thought of all the church members coming together for a week of mission study and inspirational addresses is enough to thrill any pastor's heart. But, I asked myself, will this idea of a Church School of Missions really work? Will the men and boys and girls come as well as the women? We never doubted that the W.M.S. would support it. As to the others—well, we just had to have faith and try it. Mindful of James' admonition that "faith without works is dead" we got busy trying to answer our own prayers.

It seemed that instead of getting the W. M. S. to promote it, it would be best to avoid that—lest the men get the impression that it was "just a woman's affair" after all. So, first of all it was presented to the deacons. Some of them were really enthusiastic about it. All of them were good deacons and if their pastor wanted to try out all these new things they were willing to cooperate with him. That settled it in the pastor's mind at least. It was presented to the church by the Board of Deacons at

the regular business meeting and approved there. A committee composed of the chairman of the Board of Deacons, superintendent of Sunday school, president of W.M.S., director of B.Y.P.U. (*the Church Cabinet*)—was appointed to assist the pastor in putting it on. The next thing was to decide upon the books to be studied and to procure a strong corps of teachers and inspirational speakers. Naturally the question of finances came up at this point and the pastor was glad to be able to tell them that it could be held with practically no cost to the local church. Then began an intense effort to enlist the entire church through the deacons, W. M.S. and B.Y.P.U. The organized Sunday school classes proved an exceptionally good medium for this work.

Now I wish I could tell you that every single church member was enlisted and attended this School of Missions and was thereafter zealous for the cause of missions forever and ever. That would make a good ending, wouldn't it? I'm sorry to say that wasn't the case. As a matter of fact I was somewhat disappointed in the number but not in the spirit and interest of those who came. Perhaps I expected too much from this first effort. It was somewhat surprising to find that there were *more men enrolled in the school than women*. In addition to those enrolled there were many others who attended the inspirational addresses. So, after all, we felt that we had reached a great many of our people with mission information and inspiration.

Doubtless the greatest contributions to the cause of missions were made by the members of our faculty who were
(Concluded on Page 34)



Preserve in memory and in file the following articles for use during the Week of Prayer for Home Missions, March 3-7 inclusive. Attention is also called to the drawing on page 1 as illustrative of the week's purpose. The following four pages are perforated so they may be removed without injury to the rest of the magazine.

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A BUSY CUBAN MISSION



Cardenas might be taken as typical of our Cuban fields of the more successful class. The little city of forty thousand nestles close to a large bay in low marshy ground. It is sometimes called the "Crab City", because the big land-crabs run about its streets during the rainy season, sometimes coming up the gutters into the houses. To hear one running about on the tile floor at night in your bed-room is not pleasant.

The little city has always been a great shipping-point for sugar and, for that reason, felt more of American influence in old Spanish days than most Cuban towns. I was told of one American who fifty years ago used to ask his agents in the United States to pack Bibles in the middle of the bales of sugar-sacks. In this way he distributed many Bibles in Cardenas when the Bible was a prohibited book. Perhaps this accounts for the fact that the place has from the first been peculiarly friendly to the Gospel.

The pretty building of the Baptist mission has special interest for us because it was built by our Sunbeams nearly twenty years ago. It is built of stone and will perhaps last as long as the Columbus cathedral in Havana, which has been standing nearly three hundred years. Pastor Martinez was

born in Spain and converted in his native country. He studied at Colgate University and speaks both English and Spanish fluently. He is bright, eloquent, active and good. He had been a missionary several years when he decided to study medicine, because he believed it would help him in his pastoral work. There are so many poor people in Cuba who either have to do without proper medical attention or become the victims of doctors who are without conscience. Doctor Martinez has set aside a little room in the church building, where he gives free consultations three afternoons a week. One of his great regrets is that he has not the money to fix it up as it should be, with proper instruments and equipment. He is right in saying that a thousand dollars' worth of equipment would make his ministry of mercy much more helpful, and it is a pity we are not able to provide the more necessary things.

If we should spend a Sunday with him we would find him directing personally four services, while at the same time a group of young people of the church conduct three others in different parts of the city, one of them being a jail service. The little stone church building seats three hundred and is well filled, both in Sunday school and preaching services. The B.Y.P.U. has over a hundred members. As Sr. Martinez is of Spanish birth, he has seemed to appeal especially to the Spaniards of the city. This is a very large element, for almost all the storekeepers, hotel men, clerks and others engaged in business are Spaniards. This element is harder to reach, for they are more strongly Catholic and seem to think that hostility toward evangelical mission work is a patriotic duty. But Dr. Martinez has brought many of them into his congregation, and twelve have been baptized in the last four months. Our pastor at Cardenas is a capable and untiring

worker, and we should thank God that we have such a good man to preach Christ in that city.—*Dr. M. N. McCall, Havana, Cuba*

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A GLORIOUS MOUNTAIN SCHOOL RECORD

THERE are at present nineteen mountain schools in the Mountain School Department. Eight receive support from the Home Mission Board while the others receive theirs either from State Baptist Conventions or locally. The record of twenty-nine years is glorious in results.

1. It is a record of opened doors and enlarged opportunity. Economic conditions in the mountains close doors against aspiring youth. Families are large, incomes small, roads impassable much of the winter, and vision narrow. Scores are thereby shut in to remain in ignorance. Planting these schools caused a great light to shine and opened many doors. A Virginia family has sent four children to one of our schools. The family lives on a poor, rocky mountain farm fifteen miles from the school. At the beginning of the session, the boys and girls walk to and from the school on week-ends. Later they remain in the dormitories the entire time, working their way. All four have graduated, three taking highest honors. Three have gone to a nearby Baptist college, two having completed the course. There are other children in the home, and these bid fair to take honors also. This school has opened this home and many others in this section to larger vision and greater opportunity.

2. It is a record of trained leadership. The crying need has been and is yet a trained leadership. The mountain schools have supplied thousands of preachers, teachers and professional men. They have furnished hundreds of trained business men, lawyers, doctors and those for all departments of public and private life. The quota of trained church and Kingdom workers is well nigh immeasurable. There came to one of our north Georgia schools a strong,

beautiful girl from a farm home. Many objections were raised by the father. He needed the girl's work on the farm, he had no money for tuition, and he did not see any need for it anyway. The girl was, however, permitted to enter, others paying her tuition. She worked for her board. After a few months, she learned something of the ideals of Sunday school and B.Y.P.U. She became a leader in her church and built a splendid Sunday school and a good B.Y.P.U., where these were practically unknown before. She has graduated and is now the leader of the young people's activities. This instance can be multiplied by thousands in the mountains. The mountain church is best reached through the pupils from our schools. Sixty have gone as foreign missionaries and approximately ten per cent of the active Baptist pastors of the southland have been students in our schools in the mountains.

3. It is a record of Christian homes and better citizenship. Pass through the mountains from Virginia to Alabama and from Old Hog Back in South Carolina to the Ozarks in the West, you will find that the greatest force in improving homes, raising standards of citizenship and bettering conditions has been these Christian institutions. A business man travelling through a section of the mountains noted the poverty of the people and the poorly built and scantily furnished homes in which they lived. Suddenly there came to his vision a neat, beautiful home with flowers everywhere. There was the appearance of neatness and order. He stopped and made inquiry. The little mother said, "We have all this paid for and we hope to add other comforts to our home and educate our children. We are poor and do not make much, but our home is happy". The traveller said, "Tell me where you caught this vision". The reply came quickly, "We both attended the Christian school at a certain place. There we were given our ideals". These Christian homes, formed by the young people from our schools, are leavening

the mountains and producing better citizenship.

Today hundreds are seeking to enter our schools but have no means with which to pay their expenses. Shall we send them back to remain in ignorance, to establish un-Christian homes, rear children who will disregard laws and scorn lofty ideals? Shall we deprive the world of their latent powers and rob the Kingdom of our Christ of their trained possibilities? What is your answer?—*Dr. J. W. O'Hara, Asheville, N. C.*

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PRESENTING CHRIST to the JEWS

MANY of our Jewish missionaries find their experience a counterpart in those of the apostles. Recently while in a series of meetings a Jewish citizen made his way down to the front, introducing himself in this fashion:

"My name is Mr. ———", he began, "and this is my first evening here. Ever since the announcement of your meeting there has been quite a stir in the Jewish camp. Members of our club have expressed their views on the subject and we have been having considerable discussion. Personally I, like the others, felt that such meetings as these were a dishonor to our people, only a means of stirring up strife. To satisfy my curiosity I decided to attend a service to see for myself, and I am ready to confess that since hearing you I have changed my opinion for, instead of denouncing and poking fun at us, you express your love for us and long for our good. I am going to the club now to tell the others what I have heard".

When I saw him the next morning, the Jewish man quite excitedly told me of his experience the previous night at his club:

"You have been unfair to these men", he told them, referring to the evangelists. "You have criticized and condemned them unjustly. You neither know them nor have heard what they have to say. Listen, my fellow-members, I have heard one of them speak, had personal conversation with him

later and, let me tell you, these men are not in the least harming us. I just wish you could hear them yourselves".

That evening we were honored at the service in having present the president and other prominent Jewish leaders of this august Jewish club. They gave the speaker undivided attention.

The confidence of the Jewish people has been greatly abused. I have had them tell me frequently, in response to the personal invitation of their neighbors to hear Jewish Christian speakers, that they had gone to church only to be painfully embarrassed as they listened to one, who "had forsaken the faith of his fathers", criticize and ridicule his own people, make capital of some offensive Jewish stories which, perhaps, pleased the Christian audience but was like a sword to the heart of the Jew. And yet, we say we cannot understand why more Jews will not accept our invitations to a church! It goes without saying that these "free lance" evangelists, resorting to such methods do more harm than good; instead of being a drawing power to the Jewish people, they drive them further away with their "smart" sayings.

It has been heartbreaking to hear of the many "free lance" (so-called) Jewish evangelists who are taking advantage of the increasing interest of southern Baptists in the salvation of Israel for their own selfish purposes. Many thousands of dollars which should go for our own work, which the Lord has so mightily blessed, falls into their hands. Pastors should especially take notice of this and, before such be admitted into the churches, information should be sought concerning these individuals from the Home Mission Board. A considerable amount of money and embarrassment would be saved.

Need we wonder then that these Jews from the club that evening wore an expression of surprise as they listened to the presentation of the Gospel message by one of their race as he spoke in all sincerity from the fullness of his heart! Why, here was a Jewish Christian with-

out ridicule, one actually interested in them, who loved them. And, at the close, as one Christian remarked to another: "The very fact that they stopped long enough to shake hands with the speaker and secure some literature was in itself an evidence that their hearts were greatly touched".

My own policy has been to appeal to my Jewish brethren in the most loving attitude, taking into consideration their super-sensitiveness, urging them to search the Scriptures, examine the claims of Jesus of Nazareth and, for themselves, decide whether He is the long promised Messiah. My dear readers, pray that God will put into our mouths such words as He would have us say, that the listening Jew may clearly see not only our patient, loving attitude but more, that he may come to know and accept Jesus Christ in all His glory.—*Rev. Jacob Gartenhaus, Atlanta, Ga.*

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WHO ARE MAKING SACRIFICES?

WHO are making sacrifices? Not the great body of our Baptist people in general, for most of them are living in luxury and extravagance.

Who are making sacrifices? These are making sacrifices—which ought to put southern Baptists to shame:

Come and go with me and see for yourself! Let us approach this mission home. The building is uninviting and in bad repair. In response to our knock, a lady meets us.

"Is the missionary in?" "No, he is out on his mission work. I am a neighbor and drop in to look after the children while the wife gets some rest as she is compelled to work in the laundry at night to help support the family. The missionary's salary is too small for them to live on and the mother is making this sacrifice so that her husband can carry the Gospel to the lost multitude of foreigners in this city".

Must we tell her who we are? No, we are ashamed—and turn away with a heavy heart, asking the Lord again and

again, "How long must these suffer and struggle before we give them relief?"

Let us visit another mission field. In response to our call, a bright faced, cultured young lady comes smiling and conducts us over the plant. We see the lack of conveniences, the need here and there. The missionary does not call attention to them but rather tries to conceal them and, in the course of our conversation, replied: "If the Board is not able to continue my salary I have made up my mind to stay with this work. Just how I will live, I do not know, but this work must be done. These people must be won to Christ regardless of what the cost may be and I am willing to make the sacrifice".

Here is another mission station, more inviting, yes, a beautiful place—but this plant was built and paid for by the missionary out of the meager salary received through the years. It is a monument of loving sacrifice for Jesus Christ.

Well, we are on another mission field, and the missionary carries us in her car to four different points where work is carried on and we are thrilled at what has been accomplished and the glowing prospects for the future. How can this missionary do all this on a salary of less than \$60 per month? It is evident that great sacrifice is being made by this missionary.

We can only visit one more field as space is limited, but we could carry on until we have touched most of the seventy mission fields of this department. Here is a missionary that has baptized over 100 Mexican converts this summer. He has a family of eight to provide for, pay rent and carry on a school to train Mexican workers on an income of \$180 per month. Out of this, the salaries of two workers are supplemented, and other expense is met by him. He does not complain. He meekly carries on by making sacrifice after sacrifice that southern Baptists must relieve. God help us to relieve the sacrificing missionaries before it is too late!—*Dr. J. W. Booth, Atlanta, Ga.*



TRAINING SCHOOL



Mrs. Janie Cree Bose, Principal

BIBLE COURSE at the W.M.U. TRAINING SCHOOL



The purpose of our Bible course at the Training School is to give the students an insight into the great movements of God's dealing with the race through consecrated leaders in revealing His plan of salvation and in ushering in His Kingdom. The emphasis is on the larger meaning and gradual unfolding of the history of Israel, culminating in the coming of its Messiah, the Saviour of the world, and on the life-work of Jesus as the heart of the "Good News" which was sent afield on a world-conquering mission.

In accordance with this aim and in view of the limitations of time in completing the entire Bible in one session, many interesting incidents must be passed with a word and the consideration of questions of interpretation and application of specific texts must be largely set aside. The effort is made, however, to inspire the student to master that story in its simplest details and to become personally acquainted with its God-called leaders, whether prophet, priest, poet, king, warrior, trusting disciple or resolute apostle.

Our course, naturally, is modeled after the plan followed at the Seminary. We use the textbooks of Drs. Sampey and Robertson, with the suggestions of lesson assignments. The influence of these great teachers is gratefully acknowledged by the writer. Our own method of instruction is the outgrowth of this contact and the result of observation and experience during several years. Dr. Sampey and Dr. Robertson lecture to the classes in Bible from time to time during the session.

The preparation of the lesson calls forth two lines of procedure: namely, exacting memory work and the careful analysis and outlining of books. The memorizing is insisted upon in the study of the historical sections, tracing the movements of the story and evaluating the characters who led in those events. The student is urged to see the inner connection between actions, sayings and the larger purpose of revealed truth.

The method adopted in the study of other sections of the Bible is that of marking off the paragraph dealing with a given topic and underscoring the verse or phrase that gives the key-thought. The lesson is prepared by carefully searching out the verse that expresses the idea best, then recitation is made with the open marked Bible and the student's attempt to reproduce in her own words the teaching of the paragraph or section of Scripture. The marked Bible thus becomes a treasure-house indeed for Bible work in after years. In the study of the prophecies and the epistles the student is encouraged to associate the man with his particular theme or mission in such a way that his contribution to God's divine revelation is so understood and so emphasized as to be firmly fixed in the permanent knowledge of the Word.

We seek to call attention to many of the great texts and to get in a brief comment upon the significance of the truth set forth. If the story of the lesson has been mastered and the leader properly related to the incident, the great text clings to the mind of the student and, perchance, finds a place in the deeper inner life, to bring a vision of God or a sense of the living presence of the Christ into the reci-

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BIBLE STUDY

Mrs. W. H. Gray, Alabama

TOPIC: "Within THY WALLS"

Scripture: *Ezra 1:1-4; Psalm 122*

Hymn: *My Country, 'Tis of Thee*

How inspiring are the psalms of David! They are the first-born of Heaven's beautiful melodies. Through it all old Israel seems to be singing of her joys, her sorrows and her glories. Softly we hear an oratorio of angels praising God for His goodness and His boundless mercies. "Not in their divine arguments alone", said John Milton, "but in the very critical art of composition they may be made to appear over and above all kinds of lyric poesy". Athanasius and Luther saw in the psalms of David the epitome of the Bible; Basil and Bishop Hall, a compend of divine theology. Richard Hooker has said in his Ecclesiastical Polity: "Let there be any wound or sickness or sorrow or deep distress, there is in this treasure-house a present and comfortable remedy at all times to be found".—*Childress*

Misery gave place to happiness when Cyrus made it possible for the Jews to return to the ordinances of God. Seventy years in exile without the temple service had produced a soul-hunger. Into the mind of the psalmist came visions of political and spiritual union. Catching a glimpse of thrones of judgment in David's city, he breathes the prayer, "Peace be within thy walls".

The recent visit to Washington of England's prime minister was evidence that two countries seek permanent peace. "Peace be within thy walls, O America", is the prayer of the patriot and the Christian. Early in school life the children are taught to sing:

"OUR fathers' God! to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!"

Peace is lasting only when it begins with the individual. The Prince of Peace must come into his heart and life. There follows a desire to tell others of the Author of Peace. Southern Baptists and other evangelical denominations have received the commission to give this message to every man, woman and child within the bounds of our great country. God grant that members of our churches may represent faithfully the Christ who said, "Peace I leave with you".

A high ideal of Christian citizenship is needed. Honest observance of law, respect for government and an appreciation of spiritual values will do much to raise the standard.

"BEAUTIFUL for patriot dream
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears!
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea!"

FAMILY ALTAR

Mrs. W. H. Gray, Alabama

TOPIC: "Within THY WALLS"

"How Readest Thou?"

"IT is one thing to read the Bible through,
Another thing to read and learn to do.
Some read it with design to learn to read
But to the subject pay but little heed.
Some read it as their duty once a week
But no instruction from the Bible seek.

"Read it prayerfully and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote
We find that Christ and His disciples quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all."

Salvation by Grace

Saturday, 1st
Romans 1:1-16
Sunday, 2nd
Romans 8:1-14
Monday, 3rd
Romans 8:15-28
Tuesday, 4th
Romans 8:29-39
Wednesday, 5th
Romans 4:1-8, 15; Ephesians 2:8
Thursday, 6th
Romans 5:1-15
Friday, 7th
Exodus 15:2; Isaiah 1:18; Malachi 4:2;
John 3:14-17

Growth in Grace

Saturday, 8th
Romans 6:1-14
Sunday, 9th
Romans 6:15-23
Monday, 10th
II Corinthians 7:1; 13:7; Galatians 5:
22-25
Tuesday, 11th
Ephesians 5:1-14
Wednesday, 12th
I Timothy 4:1-11, 15, 16
Thursday, 13th
Philippians 1:6, 9-11, 31; 2:1-5, 9-11; II
Peter 3:18
Friday, 14th
Romans 12:1-21

The Church

Saturday, 15th
Psalm 20:1-9
Sunday, 16th
Psalms 69:35; 74:2; 111:1; 133:1; 134:
1-3
Monday, 17th
Isaiah 4:2-6; Psalm 118:22, 23; Hebrews
3:3-6; 12:22, 23
Tuesday, 18th
Matthew 16:18, 19; Ephesians 5:23-27,
29; 2:20-22
Wednesday, 19th
I Corinthians 3:9, 11; 12:28; 15:9; II
Corinthians 8:1, 9; Acts 13:1, 3; 14:23
Thursday, 20th
I Peter 2:5; Colossians 1:13, 18; 2:10,
19; I Timothy 3:15
Friday, 21st
Matthew 26:59-64; Acts 6:2-6

Within Thy Walls

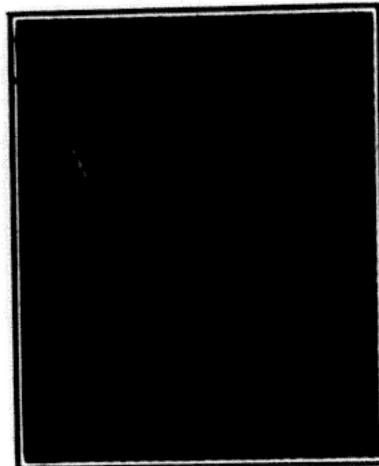
Saturday, 22nd
Proverbs 14:34; Isaiah 40:1-11
Sunday, 23rd
Psalms 122:1-9; 128:5, 6
Monday, 24th
Psalms 51:18; 85:1-13
Tuesday, 25th
Matthew 4:23; Luke 4:43; 8:1; John
9:4; Colossians 3:15, 16
Wednesday, 26th
Luke 24:47, 48; Acts 26:14-18
Thursday, 27th
Luke 2:14; John 14:27; 16:33; 20:19;
Acts 10:36
Friday, 28th
Romans 10:15; 14:17; 15:13, 33; Gala-
tians 5:22; Philippians 4:7, 9; II Thessa-
lonians 3:16



"PRAY YE"



"CONTINUED in PRAYER"



Matthew was one of the twelve disciples of Jesus. It is Matthew who records the fact that to the disciples Jesus said: "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest". Another has noted that Matthew immediately in the tenth chapter narrates how he and the other disciples were "sent forth" to "preach, saying the Kingdom of Heaven is at hand". It is Luke (6:12) who reveals the power which prayer had in the choice of the disciples, the record being that Jesus "went out into a mountain to pray and continued all night in prayer to God", after which He chose the twelve. Born, therefore, of prayer and sent forth as

an answer to prayer for laborers it seems strange that they ever lacked power even as when they failed to heal the boy at the foot of the Mount of Transfiguration, Jesus telling them "privately - - - : This kind can come forth by nothing but by prayer and fasting". Still another time they failed to follow His example of continuing in prayer: it was the night before His crucifixion and every one of them slept while He met His Gethsemane.

A study of the foregoing facts leads a Christian not to be critical but to be very careful lest "history repeat itself" and there be a constant failure to pray. Some one has said that "to pray well there must be calmness, time and deliberation". Who is willing to pay the price for a life empowered by Spirit-guided prayer?

That W.M.U. members may "grow in this grace also" and that like Jesus they may "continue in prayer", they are encouraged not only as individuals to use the Calendar of Prayer (pages 15-16) and as mothers to maintain the Family Altar (page 13) but also in circles and societies to devote more time to prayer, especially that of missionary intercession. It is perhaps never easy to plan for or to pray but the very difficulty is a challenge which has been met by societies that gather for a season of prayer before the opening hour of the missionary meeting. In such a gathering prayer may be asked for:

Hearts that glow with praise and thanksgiving to God
Lives that are free from known sin
Consecration that "seeks first the Kingdom of God"
Faithful stewardship of time, talents and possessions
Careful training of the young in missionary organizations
Systematic study in classes and Church Schools of Missions
Preparation of heart and mind for Week of Prayer for Home Missions,
March 3-7 Inclusive
Russian evangelicals and others "persecuted for righteousness' sake"
May meeting in New Orleans, La. (See page 36.)
Missionaries in home and foreign lands

Calendar of Prayer February, 1930

Prepared by Mrs. Maud R. McLure, Kentucky

IN days long gone God spake unto our sires:
"Courage! Launch out! A new world build for Me!"
Then to the deep they set their ships and sailed
And came to land and prayed that here might be
A realm from pride and despotism free—
A place of peace, the home of liberty.

—Thomas Curtis Clark

Topic: The Homeland—Our Heritage

1—SATURDAY

Pray for Misses †Carrie U. Littlejohn and †Claudia Edwards and their co-workers at Good Will Center, Louisville, Ky.
The eyes of Jehovah are in every place, keeping watch upon the evil and the good.—Prov. 15:3

2—SUNDAY

Pray that the Baptist World Alliance may give world-wide inspiration and help.
God is faithful through Whom ye were called unto the fellowship of His Son.—I Cor. 1:9

3—MONDAY

Pray for Rev. and Mrs. T. C. Bagby, evangelistic work, Sao Paulo, Brazil.
Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.—Lk. 12:32

4—TUESDAY

For Dr. T. B. Ray, executive secretary of Foreign Mission Board, and Mrs. Ray, Richmond, Va.
They that know Thy name will put their trust in Thee.—Psa. 9:10

5—WEDNESDAY

For Misses †Mildred Matthews and Eva Smith, Baptist Temple, Havana, Cuba
Thy right hand hath holden me up.—Psa. 18:35

6—THURSDAY

For Miss Edith West and Rev. and Mrs. L. M. Reno, educational work, Victoria, Brazil, and for Carol and Fern Reno, Margaret Fund students
My God is the rock of my refuge.—Psa. 94:22

7—FRIDAY

For Misses †Flora Dodson and †Lydia Green, educational work, Canton, China
Let them also that love Thy name rejoice.—Psa. 5:11

8—SATURDAY

For Rev. and Mrs. F. P. Lide, evangelistic work, Hwang-Hsien, China
Jehovah is my light and my salvation.—Psa. 27:1

9—SUNDAY

For the observance of this day as "Race Relations Sunday"
He that loveth his brother abideth in the light.—I John 1:10

10—MONDAY

For Rev. and Mrs. A. L. Dunstan, evangelistic work, and Miss Pearl Dunstan, educational work, Pelotas, Brazil; also for Albert and Paul Dunstan, Margaret Fund students
A faithful man shall abound with blessings.—Prov. 28:20

11—TUESDAY

For Rev. and †Mrs. J. Hundley Wiley, Baptist College, Shanghai, China
In due season we shall reap if we faint not.—Gal. 6:9

12—WEDNESDAY

For Rev. and Mrs. R. F. Elder, evangelistic work, Buenos Aires, Argentina, and for Arthur and Robert Elder, Margaret Fund students
Ask of Me and I will give thee the nations for an inheritance.—Psa. 2:8

13—THURSDAY

For †Miss Florence Walne, evangelistic and literary work, Shimono-seki, Japan
That the name of our Lord Jesus may be glorified in you and ye in Him.—II Thess. 1:12

†Attended W.M.U. Training School

Calendar of Prayer February, 1930

O, in these days, to all good men and true
God speaks again: "Launch out upon the deep
And win for Me a world of righteousness!"
Can we, free men, at such an hour still sleep?
O God of freedom, stir us in our night
That we set forth for justice, truth and right!
—Thomas Curtis Clark

Topic: The Homeland—Our Heritage

14—FRIDAY

For Rev. and *Mrs. Paul C. Porter,
evangelistic work, Campinas, Brazil
And the God of peace Himself sanctify
you wholly.—I Thess. 5:23

15—SATURDAY

For Misses †Annie M. Sandlin and
†Nellie Lee Putney (on furlough),
educational work, Shuichow, China
The Lord direct your hearts into the
love of God and into the patience of
Christ.—II Thess. 3:5

16—SUNDAY

Pray for the work of all Good Will
Centers.
I was a stranger and ye took Me in: I
was sick and ye visited Me.
—Matt. 25:35

17—MONDAY

Pray for Dr. M. N. McCall, super-
intendent, and Mrs. McCall, Baptist
Temple, Havana, Cuba.
As I was with Moses so I will be with
thee.—Josh. 1:5

18—TUESDAY

For all departments of our Home
Mission Board
Thy Kingdom come.—Lk. 11:2

19—WEDNESDAY

For Rev. and Mrs. L. M. Duval,
evangelistic and educational work,
Lagos, Nigeria
For we are God's fellow-workers.
—I Cor. 3:9

20—THURSDAY

For Rev. and Mrs. Frank Marrs, ed-
ucational work among Mexicans, San
Antonio, Texas
Trust in Jehovah—and feed on His
faithfulness.—Psa. 87:3

21—FRIDAY

For Rev. and †Mrs. W. E. Allen
and †Miss Ruth Randall, educa-
tional work, Rio de Janeiro, Brazil
Let us follow after things which make
for peace and things whereby we may
edify one another.—Rom. 14:19

22—SATURDAY

For faculty, students and Local
Board of Managers of W. M. U.
Training School, Louisville, Ky.
God gave us not a spirit of fearfulness
but of power and love and discipline.
—II Tim. 1:7

23—SUNDAY

Pray that we may be true to the
righteous ideals which are our her-
itage from the past.
For that nation and kingdom that will
not serve Thee shall perish.—Isa. 60:12

24—MONDAY

For Miss Sallie Priest (on furlough),
educational work, Shanghai, China
Jehovah will be unto thee an everlast-
ing light.—Isa. 60:19

25—TUESDAY

For the work of Dr. and Mrs. W.
W. Hamilton, and faculty of Bap-
tist Bible Institute, New Orleans, La.
Jehovah of hosts is with us.
—Psa. 46:7

26—WEDNESDAY

For †Miss Lilla E. Echols (on fur-
lough), educational work, Shanghai,
China
Because He is at my right hand I shall
not be moved.—Psa. 16:8

27—THURSDAY

For Rev. and †Mrs. R. A. Jacob,
educational work, Laichow-Fu, China
The Lord is good, a stronghold in the
day of trouble.—Nahum 1:7

28—FRIDAY

For †Miss Essie Smith (on fur-
lough), educational work, Canton,
China
Trust in Him at all times.—Psa. 62:8

†Attended W.M.U. Training School
*Attended Southwestern Training School



BUSINESS WOMEN'S CIRCLES



Miss Inabelle Coleman, North Carolina

Poster Suggestion: *Our Heritage*

(Drawing of "Family Tree" bearing on limbs Bible, churches, S.B.C. Home Board, missionaries etc. etc.)

Come! Receive Your Share!

Time..... Place.....

Welcome!!

TOPIC: OUR HERITAGE

Hymn: "Faith of Our Fathers" (See page 36 of January issue.)

Inherited Jewels—The Scripture: Matt. 28:19, 20; I Cor. 15:58; Prov. 4:18;
Romans 8:38, 39; Matt. 10:22

Prayer for more interest and perseverance springing from deeper love and gratitude

Bestowed Talents—Duet: "Into the Woods My Master Went"

Silent Prayer

The Family Tree—(Baptist Pioneers in Democracy) (See pages 20-23.)

Heirloom of 1814—(The Second Awakening) (See pages 23-24.)

Shares and Portions—(Home Mission Beginnings) (See pages 24-25.)


Other Endowments—(Growth from Clearer Vision) (See pages 25-26.)

Inherited Incumbrances—(Problems and Activities) (See page 26.)

Heirship—(Concluding challenge and appeal by the leader for personal response
to the call to pass on a worthy heritage for Christ's sake)

Hymn: "Hark, the Voice of Jesus Calling"

(NOTE: On mimeographed program for meeting copy the above, omitting sugges-
tions in parentheses. Use poster suggestion of "Family Tree" at top of
sheet if desired.)

 "First Things First"—It is a splendid thing to supplement the pro-
gram material offered in ROYAL SERVICE, but it is not endorsed that
a circle depart entirely from the subject of the month and present an
altogether new idea entirely foreign to the month's topic. Pageants, sto-
ries of the lives of missionaries, playlets, specially worked-out themes etc.
are excellent for the second or third meeting. But for the missionary
meeting (and many circles have only one circle meeting monthly) let's
follow the topic of the month and let's by all means use the material in this maga-
zine.

It is necessary that we all unite in a common study if we would be uniformly
informed, if we would pray unitedly for the same things, if we would be intelli-
gent, following the course of study outlined by those who have pondered and
prayed much before choosing, if we would cooperate. Extra-curricula are fine, but
the curriculum first—"first things first".

Little Children—

At the beginning of the New Year many little children were left without a
leader, a shepherd—a W.M.U. counselor. Some have never had one. To the
young women of the B.W.C. Jesus speaks these words just now: "And whoso
shall receive one such little child in My name receiveth Me". Verily whoso shall
receive such little ones in His name into a G.A., a S.B. or an R.A. shall indeed
receive Him and shall be ministering unto Him. Would you serve Him so?
Would you be young again with youth so pure and candid, so bare and needy, so
marveling and loving?



*Program Outline and References for
Advanced Missionary Societies*

Prepared by Mrs. Taul B. White, Georgia



THE HOMELAND—OUR HERITAGE

Purpose of Program—*To realize our debt to those in the past and to face the present and future tasks with like courage and faith*

Prayer

Devotional—Gen. 12:1-3. The story of Abraham's immigration and God's promise and providence. These were the verses our Pilgrim forefathers read as they left Holland on the Mayflower 1620 for the "Land of Promise".

Hymn—Faith of Our Fathers (See page 36 of January issue.)

I. The Purposes and Ideals of the Founders of Our Nation—Our Heritage—

- (a) In the Political Realm: The emergence and expansion of the individual man; the principle of federation; the spirit of co-operation
- (b) In the Religious Realm: Free churches in a free state. References: Bennett's "The Essential American Tradition", Chapters 1 and 2; Love's "The Mission of Our Nation", Chapters 1 and 2

Poem—Read "O Pioneers" by Walt Whitman or "The Nameless Saints" by Edward Everett Hale—tribute to our forbears.

II. Baptist Contribution to America—Roger Williams, the Apostle of Soul Liberty. References: Chapters 1 and 2, Newman's History of Baptist Churches in the United States; Prize Essay (contest) 1928-29 Sunday School Board (Miss May)

Prayer of thanksgiving for the great leadership God has given southern Baptists in their home mission leaders

III. The Contribution of Dr. I. T. Tichenor to the Home Mission Statesmanship of the South—a Link between the Old and the New South

- (a) His life and service
- (b) Preparation for his life work
- (c) His vision

References: Dill's Life of I. T. Tichenor, Chapters 3, 4 and 8

Read: Matt. 16:1-3. The Importance of Studying the Signs of Our Times

IV. "What Next in Home Missions?"—(A study of the Home Mission Board's report in the minutes of the S.B.C. 1929 Convention. Present figures by charts and posters.)

1. Reports:

- (a) The recommendations of the Board as to the mountain schools
- (b) The recommendations of the Board as to the Cuban work and Mrs. Bottom's gift
- (c) The recommendations of the Board as to the work among the foreigners and Negroes

2. What are the challenges to prayer seen in the reports concerning the mountain work, the Indians, the Mexican Baptist Institute, the Negro work and the Jews?

3. What evidences of spiritual growth in the Cuban work?

4. What valuable missionary method has Rev. Jacob Gartenhaus developed in his Jewish work?

5. In what ways can you make the facts of the Home Mission Board's report known to your church?

(Concluded on Page 32)



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

WITH the PROGRAM COMMITTEE



Pioneers and pioneering are favorite subjects for writers of today. Fiction writers are turning to these as subjects for their books. Biographers are reviving the life-stories of pioneers in all lines of endeavor. Some of these were rough men of unworthy motives, yet in many cases they were followed by bearers of peace and culture. God's purposes are wrought out, even as in the days of Pharaoh, through men hostile to His cause. How much more are His purposes fulfilled through those who are following His guidance.

The Program Committee will find the pioneer thought running through all the material given for this month's study (pages 20-27). After the opening devotions, there may be two papers or talks on: 1. Roger Williams, 2. John Clarke. Besides the sketches in this magazine, further details of their lives are to be found in encyclopedias, United States histories and other sources.

Follow these papers with a brief talk on "Abraham the Great Pioneer". See Genesis 12:1-4. Note the four commands, followed by seven promises. The sacrifice and hardship were for one man, the promises for the world. So our Saviour suffered that all through Him might be blessed. The speaker here may bring out the fact that God does not always reveal His long purposes. Williams and Clarke little knew the ideal they were establishing for the nation and now for the world.

"Baptists in the Struggle for Liberty" may be read, using the first two paragraphs. Then have someone tell the "Great Awakening". If yours is a large society with members from many states ask them to tell briefly of "Baptist Pioneers in My Native State".

"The Second Awakening" offers material for another talk or may be combined with the "Great Awakening".

The subject of home missions is given in a form easy to divide. One woman may take 1845-1860; another 1860-1882; a third 1882-1903; a fourth 1903-1929.

Instead of talks on these periods of home mission work, the following plan may be followed. Since this program comes in February, hearts, hatchets, cherries are the emblems most used. On bright paper cut in one of these shapes, or on some of the cheap cards to be bought in the stores, write a date and a home mission feature developed that year. Distribute these among the members to be read when called for.

Think, plan, pray, oh Program Committee! Remember it is largely you who will increase or decrease the society attendance. One woman can lead a newcomer to the society, but ten cannot bring her back if the program is dull and long. Add all the attractive features possible, only remembering always that this is a missionary society, not a literary or travel club.

If your members like the spectacular, have women dressed in the style of the period they represent when the Home Mission Board is discussed. Suitable hymns should be carefully chosen and some special music brought into the program. Descendants of pioneers of your church or society may be recognized. Fourth or fifth generations are in many of our churches. These descendants could be made honor guests for the afternoon.



PROGRAM for FEBRUARY



The list of reference books given at close of this program is the source material used in the preparation of this program, and credit is hereby given for facts and suggestions derived therefrom as well as for matter quoted in whole or in part. Further interesting material and help may be found in these books as well as in the leaflets suggested in this number which may be obtained for a few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. W. C. James, Virginia

TOPIC: The Homeland—Our Heritage

Hymn—My Country, 'Tis of Thee

Bible Study—(See page 12.)

Prayer that each member present may have ears to hear the message in the program that shall follow

Baptist Heritage in the Homeland

Talk—Baptist Pioneers in Democracy

Talk—Baptists in the Struggle for Liberty

Hymn—Faith of Our Fathers (See page 36 of January issue.)

Baptists Seeking to Save the Homeland

Talk—The Second Awakening

Talk—Home Mission Beginnings

Talk—War and Reconstruction

Hymn—America the Beautiful (Sing it as a prayer.)

Talk—Growth from Clearer Vision

Talk—Problems and Activities

Talk—"Lest We Forget"


Hymn—God of Our Fathers

Watchword for the Year—"Be ye steadfast": 1 Cor. 15:58

Prayer for God's blessing on the Home Mission Board, on its work and on its workers in whatever capacity they serve

BAPTIST HERITAGE in the HOMELAND

Baptist Pioneers in Democracy



Since God created the first man and put him in the Garden of Eden to dress it and keep it, since He called Abraham from among his people and promised that He would make of him a great nation, but demanding of him that he be a blessing, God has been working His purpose out and has not hesitated to exalt or to set aside a people or a nation according as they were or were not working in harmony with His eternal purpose. In the course of Amer-

ican history, there have been marvelous providences which seem to prove that for centuries God had reserved our land as a place where, in the fullness of time, He would make a great nation, where its people, equal before God, would enjoy the blessings of religious and civil freedom and thereby be a blessing to mankind. While it is true that all those who were among the first settlers of the United States did not come seeking religious freedom, it is true that, when religious persecution was raging in Europe, America seemed to be the land where evangelical Christianity might find freedom to develop. Certainly it was not until then that "the ocean began to whiten with the sails of pilgrim fleets" which found their way to these shores.

Back of the invincible armies of Washington, the Declaration of Independence, the American Constitution and the large number of states now a part of our great nation, are the faithful few of distant colonial history by whose fidelity to principle and loyalty to God all these were made possible.

Just a brief summary will show what part Baptists played in those early days as pioneers of religious and civil liberty. Within a decade two men were born, one just before and the other just after the settlement at Jamestown in 1607. The first was Roger Williams, son of William Williams—Gentleman; the other was John Clarke, the son of Thomas Clarke who was "to the manor born". Both were university graduates. Williams studied law and later theology and took orders under the Established Church of England. Clarke was a physician. Both were Puritans and identified themselves with the large and growing body of men in England who sought to correct the abuses in both church and state and give the people more of civil and religious liberty. Failing in their efforts, many of these men came to America, among them Roger Williams in 1631 and John Clarke in 1637. When Williams came he was cordially invited to settle in Boston as a teacher of the Established Church there, but in England he had become an advocate of the Baptist doctrine of religious freedom and, consequently, declined the flattering offer. Later he settled in Salem, where he was soon chosen as pastor of the church there, a church which claimed independence of any ecclesiastical authority. Here he did not hesitate to preach his doctrine of religious liberty which brought a protest from the civil authorities, and soon a storm of persecution arose. Williams was driven from place to place, till finally he was banished from the Massachusetts Bay Colony by the combined efforts of other towns and churches, the Salem church protecting him through it all. It was in January, the coldest month in New England, that he was forced to

leave the colony. "For fourteen weeks"—he wrote in after years—"I was sorely tossed, not knowing what bread or bed did mean". Finally, he and his companions founded a settlement which, in gratitude to his Supreme Deliverer, he named Providence. In 1639, with twelve members and with Roger Williams as pastor, was founded the First Baptist Church of Rhode Island which continues to this day.

When John Clarke arrived in America, he was disappointed to find the government at Boston as intolerant as that from which he had fled. Consequently he proposed to a number of citizens of like mind with himself that, for the sake of peace, they withdraw and establish for themselves a settlement which should be a democracy of popular government where no one was "to be counted a delinquent for religious doctrine". Dr. Clarke was to seek out the place, and Providence led him to Rhode Island, where a settlement was made which is now Newport. There a Baptist church was organized of which Dr. Clarke became pastor but, for some reason, it was later dissolved. Thus two great Baptist leaders with the same ideas of liberty found themselves in the same territory. Both were determined to have an abode of freedom in the wilds of Rhode Island, and each was prompted by the same spirit which inspired Patrick Henry when he used those immortal words, "Give me liberty or give me death". They soon joined their forces and included other settlements in a confederacy which afterwards became the state of Rhode Island. After years of work and waiting on the part of these two great spirits—Williams in America and Clarke in England—they succeeded in securing from the king of England a charter granting the establishment of a democracy in Rhode Island with full civil and religious liberty. That the Rhode Island democracy stood as a light-house in the new world—that the Baptists were wholly responsible for it cannot be questioned. Therefore to Baptists belongs the glorious heritage of

"first showing in actual government that the best safeguard of personal rights is Christian law" and in pointing the way toward the establishment of the first great government on earth which gave equal liberty, civil and religious, to all living under it.

Baptists in the Struggle for Liberty

To think that those of Rhode Island were the only Baptists who were willing to work and suffer for religious freedom would be a grave blunder. One is a Baptist first of all because he is a free-man in Christ Jesus and believes in an equality of freedom for all alike. Therefore the Baptists had proclaimed their faith wherever they went, and the consequence was that there were many such congregations throughout the colonies.

In 1684 a small Baptist congregation of Maine was driven out by persecution and, sailing along the Atlantic coast, found refuge at Charleston, South Carolina, where they founded what is now the First Baptist Church of that city. South Carolina was just then being peopled by a very high class of English settlers who, opposed to the Established Church in England, were seeking religious freedom in America. At the head of this colony was a brother of the admiral who, under Cromwell, had made England mistress of the seas. His nephew had married the daughter of Lady Axtel, a staunch Baptist of England. The daughter was likewise an earnest and active Baptist. Here the Baptists found a congenial atmosphere in which to grow.

There began in New Jersey in 1719 a revival that as it progressed grew in power under the preaching of such men as George Whitfield and Jonathan Edwards, extending throughout all the colonies. It lasted for twenty years and was known as the "Great Awakening". In this revival thousands were awakened to the great doctrine of separation of church and state, and many strong leaders were added to the Baptists at this time.

Philadelphia, always free from the

stigma of persecution, had become headquarters for the Baptists in the colonies, and North Carolina had become a famous center from which Baptist influences went forth in every direction. God was moving in America and things were coming to a crisis. The currents of Baptist belief were turning toward Virginia from New England, Philadelphia, North Carolina and South Carolina, and Virginia Baptists were being strengthened by these re-inforcements for that passive resistance to persecution, the result of which made them famous in church history as the foundation layers of civil and religious liberty.

Of all the regions under the dominion of the British king, Virginia was the most severely ruled. The management of affairs was given over to the clergy of the Established Church who, according to the Episcopal historians, Bishop Meade and Dr. Hawks, "were generally hirelings, working as government employes. To them the ministry was merely a job. Their chief concern was their pay, which was derived from the taxation of all the people". At the disposal of these men were placed the little local courts and a host of petty officials. The Baptists were noted for their rugged honesty, their homely virtues and their strict regard for law. The chief offense against them was that they were firm in their religious convictions. No right to worship outside the Established Church was granted except by special license. All other assemblies were deemed a disturbance of the peace. In order therefore to worship, they had to do so as secretly as possible. It is easy to see how they were exposed to the wrath of this type of clergy, who set their spies to watch the Baptists and used any means to break up their meetings. At first the persecutions took the form of petty annoyances, such as sticks and stones being thrown from the underbrush, and sometimes lizards and other reptiles being turned loose among the worshippers. Sometimes men with bottles of liquor and decks of cards would take their seat in front of the

preacher, frequently interrupting the service with uncouth and profane remarks. Failing to break up the meetings and also in bringing forth any retaliation from the Baptists for which they might be accused, they resorted to more violent methods. Sometimes the minister would be struck down and, on trumped-up charges, men and women would be dragged to court, heavily fined and the fine forcibly collected. Failing yet to break the passive resistance of these people, the arrest, trial and imprisonment of ministers was finally resorted to. This method of persecution, rather than humiliating them and breaking the will of the preachers, was by them counted an honor. They rejoiced that they were allowed to suffer for righteousness' sake. On the other hand, the very heartlessness of the persecutions attracted the attention of many people to the principles of religious freedom for which the Baptists stood, and many were added to their number, sometimes whole congregations of the Established Church going over to the Baptists. Leading statesmen such as Jefferson, Madison and Patrick Henry, who had been brought up in the midst of Baptists and knew their sterling worth, and John Marshall, whose uncle was one of the foremost Baptist preachers of his time, all became friends and allies in contending for the principles of liberty as set forth by the Baptists. Thus the Baptists contributed to that "sense of liberty which was more than surface passion" and which resolving itself into granite principle brought on the war for independence. More responsible than any others for the creation of the spirit of liberty, Baptists were ready for the fray. Throughout the colonies there was an outpouring of Baptist men for the army. Howe in his "Virginia Historical Collections" says: "The Baptists were the most strenuous supporters of liberty". Washington remarked that Baptist chaplains were among the most prominent and useful in the army, and Cornwallis is reported to have said that he feared the prayers of Richard Fur-

man, a Baptist minister, more than he did the armies of the Americans.

Though the Baptists craved freedom from England, their hope went further. They were fighting for religious liberty, and they never stopped their contention even though the Revolution was won, till by their contention and their vote they succeeded in having the constitution of the new republic so amended as to admit "freedom of speech, freedom of the press and the right of free assemblage of the people".

In 1799 the Baptists and Presbyterians working together succeeded in the final overthrow of the Established Church in America, when a law was passed taking from the Episcopal Church lands and the homes of the clergy acquired by taxation of the people. With this action, passed forever the union of church and state; thus the United States started on its career as the first nation in the world without a state religion.

BAPTISTS SEEKING to SAVE the HOMELAND

The Second Awakening

War is always followed by demoralization, and this was particularly true of the Revolutionary War. The new republic of the United States existed more in theory than in fact. The people had freedom, which was in danger of becoming license. Soldiers, many of them unpaid, returned to once quiet, peaceful homes, where only desolation was left to tell the story. There was no mail service, no printing-press. It was but natural that, in those days of confusion, many considered the establishment of a monarchy in this new land as a thing more to be desired than a republic. None were more concerned over this state of affairs than the Baptists, who had risked all in the struggle for a democracy, and now all their cherished hopes for freedom seemed about to turn to ashes. In their dire extremity, they resolved to call on the Lord. Accordingly prayer-meetings were begun in the rural Baptist churches up on the James River in Virginia. Requests were sent

from neighborhood to neighborhood, calling on the people to gather together, day after day, and plead for light and redemption from calamity. It became an era of prayer, out of which grew a great revival, the "Second Awakening", into which all denominations and all classes were drawn. It spread throughout the states of the south and far into the north. Beyond the Mississippi into Arkansas, Missouri and the far southwest, seeds of this revival were sown by spiritual pioneers from which sprang some of the strongest churches of our day. The preaching was of a startling character. We are told that, while it was not devoid of the element of love, it took the form of the denunciation of wrong-doing. Sin hid its head, crime was greatly reduced, and a religious awe and reverence seemed to take possession of people everywhere. Men were saved, and thereby the nation was saved, for the people were now in a state of mind to listen and to heed the counsel of the statesmen of democracy. The leading characteristic of this revival, so far as doctrine was concerned, was the sovereignty of God which found one of its expressions in the inscription on our coins, "In God We Trust".

For more than twenty years the revival held, coming over into the nineteenth century. From it sprang nearly all the great national religious institutions of that century. One of these was the Triennial Convention of American Baptists organized in 1814 for the purpose of propagating the Gospel. Out of this cooperative effort there grew the Northern Baptist Convention and the Southern Baptist Convention. So insistent had become the call of home missions that, when the Southern Baptist Convention was organized in Augusta, Georgia, in 1845 it launched its mission work with a Home Board as well as a Foreign Board. In order to get a bird's-eye view of what this Board has undertaken in seeking to save America we will follow the outline suggested in "The Home Mission Task" and view one period at a time.

Home Mission Beginnings—1845-1860

This new Board with headquarters at Marion, Alabama, was given a difficult task. A survey of the needs must be made, and the people who had but little knowledge of missionary activities must be informed. There were only about 2,000 miles of railroads in the south and few newspapers. The great majority of the people lived in the country and were dependent almost entirely upon rough country roads, at times impassable, as their means of communication with the outside world. It was difficult to raise money for religious work, because the people had not yet forgotten the heavy burdens in taxes placed upon them by the Established Church of colonial days to build expensive church-houses and provide lavishly for the support of the clergy. But there were rich fields wherever they might turn, whitened already unto harvest, and the Board undertook its work with faith and courage. The first instruction given by the Convention was to do work among the Negroes. So vigorously was this work undertaken that, by 1860, the Board had forty white missionaries working among them. During this period, missionaries were sent to the rural sections of the south and far out into the west. Work among the Indian tribes had been so successful that, at the outbreak of the Civil War, there was a Baptist mission church for almost every 1000 inhabitants. In 1860 the Board raised \$45,778 for home missions and had 104 missionaries, who reported for one year's work 1,667 baptisms and 533 preaching-places supplied. Just what this cost in hardships and sacrifice only eternity can tell. But with the knowledge that Heaven rejoices over one soul that is saved, those pioneer home missionaries verily had their reward.

War and Reconstruction, 1860-1882

Even before 1860 the shadow of war had begun to cast a gloom over the entire south, and the work of the Home Mission Board had begun to feel the effect. During the four years the war raged the annual income was reduced to

\$12,900. Work among the Indians was given up altogether, and that among the Negroes greatly reduced. All other work was at a standstill. War was calling for every resource in money and men. The Board consequently turned its attention entirely to army missions. During the war 137 army missionaries were employed. Some served as chaplains, some were engaged in hospitals and army posts, and others went about preaching the Gospel to the soldiers. The results were wonderful. Nearly 150,000 soldiers were converted in the "Great Revival" in which all evangelical denominations participated. Dr. I. T. Tichenor said of this movement: "The world has rarely seen more general or powerful revivals. The old saying, that an army is a school of vice, was changed into the blessed truth, that the Confederate Army was the school of Christ".

Following the war came a period so filled with poverty, distress and change that it was well-nigh impossible for the Home Mission Board to renew its work along the old lines, but they bravely undertook to work under the changed conditions. During this period the Negroes took their membership from the white churches where they had had the advantage of instruction from white teachers and preachers. They must of course be assisted in building their houses of worship and in perfecting an organization which would enable them to reach their people. So afflicted by the war were so many of the southern states, that the border states had to come to the rescue of the work. Kentucky, Maryland, Missouri and Texas, trophies of home missions, contributed largely in these days of poverty. But even with this help, the Home Mission Board went down into the "valley of trial". Some of the states began to cooperate with the Home Mission Society of the North, others went so far as to ask the Board not to send representatives into their territory to collect money, and many of the churches were so taken up with their own needs that they could not see the need and opportunity through

the open door to destitute places. At the meeting of the Southern Baptist Convention in 1879 there was serious talk of southern Baptists again uniting with the northern Baptists, but Dr. John A. Broadus saved the day when he introduced a resolution setting forth the advantages of separate conventions. So serious had become the difficulties of the Home Board that, by 1882, there was serious talk of discontinuing it. This question, however, never came to a vote in the Convention, but on the other hand it was decided to move the Board from Marion to Atlanta, a city more accessible and nearer the center of Baptist strength.

Growth from Clearer Vision, 1882-1903

In Atlanta the Board began a new day with Dr. I. T. Tichenor as secretary. The south was beginning to come from under the awful shadow of war and reconstruction. When the first Sunday School Board was abolished in 1873, the Home Board was given the responsibility of paying a debt of \$6,000 and of publishing "Kind Words". In 1885 the Board was given in addition the task of publishing a series of Sunday school lesson quarterlies and in 1887 the quarterlies began to appear. In 1890 the Home Board was able to turn over to a committee, appointed by the Convention to do the Sunday school work, a publication property valued at \$30,000. The next year the present Sunday School Board was constituted. In 1886 the Home Board entered Cuba to do missionary work. Two years later it was agreed that the northern Baptists should work in the two eastern states of Cuba and that our Home Board would be responsible for the four western states, in one of which is the city of Havana, where our work had grown and prospered. In 1891 the mountain mission school work was begun by aiding a school in Georgia. But not until 1900 did the Board take hold of the work in any large way. The result is the splendid system of mountain schools, where the first thought is the building of Christian character. The spirit of service to

Christ is as characteristic of the mountain school teachers as of the missionaries of the cross. Records of conversions in the schools have not always been kept, but had there been no more than the 7,000 that were recorded, we would feel justified in saying it has been more than worthwhile.

The work among the Negroes attracted renewed attention, and in 1886 twenty Negroes were employed as missionaries to their own people. Today nearly all the work is done in cooperation with the Home Mission Board of the Negro Baptist Convention. This was also the period of large development in state missions and, consequently, the growth in gifts was not so large as might have been expected. The gifts grew, however, from \$28,370 in 1882 to \$116,152 in 1903.

Problems and Activities, 1903-1929

About this time the south began to grow in prosperity and numbers. Conditions began to change and new problems presented themselves. New industries were making their appearance, and the people began moving in large numbers from the country into the cities and industrial centers. The immigrant, long a problem in the north, began coming into the south in ever-increasing numbers. The needs of the Indian, Spanish and French-speaking Americans began to claim the interests of the Baptists in a larger way than ever before, and the crying need for the enlightenment and development of our own Baptist people began to burden the hearts of the leaders. To help solve these problems, the Home Board, as the years passed, developed the following activities, while the gifts to home missions began steadily to increase. In 1906 the Department of Evangelism was established for the purpose of preaching the Gospel in cities, towns and country districts. In 1912 the Department of Enlistment and Cooperation was created for the purpose of helping in the enlistment and training of the unenlisted Baptist churches in our territory. Early in this period work was begun among the foreigners. Mis-

sionaries were stationed at the ports where the immigrant ships come and go. Mission schools for foreigners were established, mission workers were employed in cities and other foreign settlements, and pastors were supplied for missionary churches. The Good Will Center now has a large place in service for the foreigner and industrial worker. Realizing the handicap under which a houseless church works, the Department of Church Extension was established and a Church Building Loan Fund created. This was started by the gift from the Woman's Missionary Union in 1909 of the Tichenor Memorial Loan Fund of \$20,263. The total fund now on hand is \$1,280,743.81. Long before this the Home Board had been aiding needy churches, as many of the strongest churches in our cities today can witness. In 1905 the Home Board opened work in the Canal Zone and during this period other phases of work have been added. The Board in 1921 undertook the task of presenting the message of salvation to the Jews and as yet has but one missionary to the 500,000 Jews in our territory. A ministry to the deaf has been undertaken with two missionaries. Through the Board, we are joining in the effort to fight the white plague and have missionaries looking after other specific work. Since 1921 gifts to home missions have steadily decreased and the burden of debt has been added to the Home Board, yet the work went on. But following the disaster that overtook the Board in 1928, many readjustments and many drastic cuts in salaries had to be made and some workers had to be dropped. The Department of Evangelism, however, was the only full department dropped.

"LEST WE FORGET"

ACCORDING to the report of the Home Board last May, so superb has been the acceptance of the situation on the part of the missionaries under the Home Board, that it is amazing how little they have permitted the work to be reduced. But if the gifts to home missions continue to decrease as

seems probable unless we rally to the work, other workers must yet be dropped and other cuts be made. We will not even be able to hold our line of defense, to say nothing of meeting the increasing problems with enlarged activities.

With the heritage bequeathed us by our Baptist forefathers from the days of Roger Williams and John Clarke to this present hour, dare we say "It is enough"? Dare we falter while there is a soul yet in America who can say, "I have not the Gospel, because there is no one to tell it unto me"? Dare we risk failure as long as there are 18,000,000 persons in the south over ten years of age who belong to no church; as long as there is a "Climbing Race" among us seeking its way to a higher development; as long as there are native Americans who are yet heathen; as long as

the Mormons have more missionaries in the south than the Home Board and are doubling their numbers in brief spaces of time; as long as there are 500,000 Jews in the south and not only their number but the number of foreigners is increasing daily; as long as so large a proportion of the shores of our Gulf of Mexico is dominated by foreign-born or foreign-speaking Roman Catholics—I say, as long as these things are true—dare we risk failure?—dare we take a backward step? Jesus said to His disciples: "Go ye—preach—baptize—teach—and lo I am with you". To be blessed we must bless. It was our Savior who said: "Ye shall be My witnesses both in Jerusalem and in all Judea and Samaria and to the uttermost part". Dare we fail Him?

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QUESTIONS for DISCUSSION

- 1—Have we any examples to show that when God blesses a people or a nation He expects them to be a blessing in return?
- 2—Are there any evidences in the settlement of our country to indicate that God was holding North America in reserve in which to build a nation whose people, because of their opportunities, could be a blessing to the world?
- 3—What two men are regarded as the founders of the Baptist denomination in America? Tell something of their lives in England.
- 4—What were their experiences in the Massachusetts Bay Colony and what outstanding contribution did they make to civil liberty and to the development of democracy in America?
- 5—Tell something of the spread of the Baptists throughout the other colonies.
- 6—How did it happen that the final struggle for religious liberty was centered in Virginia? Tell something of the persecution of Baptists in Virginia.
- 7—What effect did the persecutions have upon many people in that colony?
- 8—What can be said of the Baptists in the actual war for independence from England?
- 9—What great contribution did Baptists make to absolute religious liberty and the separation of church and state after the war was over?
- 10—What part did Baptists play in the great revival that brought order out of post-war confusion?
- 11—When and where was the Southern Baptist Convention organized and with what boards was the work started?
- 12—Give the outstanding events of home mission work from 1845 to 1860.
- 13—What was accomplished during the period of war and reconstruction, 1860-1882?
- 14—What was accomplished in the years between 1882 and 1903?
- 15—Give the problems that confronted the Home Board in the new era beginning in 1903 and the methods used up to 1929 to meet these problems.

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COLLEGE Y. W. A.



Miss Juliette Mather, W.M.U. Young People's Secretary
(On Leave of Absence)

TITHING STORY CONTEST



This year, as in former years, an opportunity is presented to College Y.W.A.'s through the Tithing Story Contest conducted by Woman's Missionary Union. The requirements are as follows: the story must be submitted by an active member, approved by the counselor of the organization and it must be the result of the individual's own work. The writer is to be of Y.W.A. age (17 and up). The story should contain from 1800 to 2400 words.

These stories are to be sent to your state W.M.U. young people's secretary. (See page 2 for addresses.) She will appoint a committee of five to judge the stories. This committee will be governed by the following scale of rating:

Value of material in teaching tithing.....	50 per cent
Originality of plot.....	25 per cent
Literary skill	15 per cent
Appearance of paper.....	10 per cent

These stories should be written on one side of the paper only, typewritten preferably. They should be sent in by or before March 1, 1930.

State Awards

These awards vary according to the state plan. Write your state W.M.U. headquarters for information.

Southwide Award

After the state judges have graded the stories and selected the best ones, the best one from each state is sent to 1111 Comer Bldg., Birmingham, Ala., where another committee selects the best one. The writer of this best one is given a trip by ROYAL SERVICE to the W.M.U. annual meeting. This year New Orleans is the place of meeting. The story is given as a souvenir of the annual meeting and is also published in this magazine.

North Carolina, Tennessee and Kentucky have each had a winner:

1927—Miss Bess Thomas, Meredith College, N. C.

1928—Miss Gladys Martin, Tennessee

1929—Miss Reva Stamper, Georgetown College, Ky.

Who will be next?

Before Writing

Study Your Bible

Study Books on Stewardship

Talk with Your Pastor

Secure Leaflets and Helps from State W.M.U. Headquarters
Send the Story in on Time

Tithing Story Contest

Closes March 1, 1930

Will your story be in?

—Pearle Bourne, Associate Secretary

HIGH DAYS and RIDGECREST WAYS

June 17-27, 1930

Ridgcrest, N. C.

Enrollment fee \$2. Reduced railroad rates. Plan to go!



OUR YOUNG PEOPLE



Miss Juliette Mather, Young People's Secretary
(On Leave of Absence)

The PREPARATION and BENEFITS of the WEEK of PRAYER



Someone has said, "Prayer is one of the means by which we 'tune in' with God as one tunes in with a radio". The air may be filled with sweet music and lovely voices but, unless the radio is properly tuned in, they will pass by unheard. So it is with our Heavenly Father: He is always sending out important messages to His children but, unless their lives are in tune with His, the messages cannot reach them. During the Week of Prayer young people may have the joy and privilege of "listening in" for His messages.

1. Preparation for the Week of Prayer March 3-7 Inclusive

In order to make the March Week of Prayer for Home Missions one that will give lasting impressions there must first of all be *spiritual preparation*. The leader should first search her own heart and then pray constantly and definitely and earnestly that the Holy Spirit may move upon the hearts of the members of the organization as they meet—for without His presence the meeting will be in vain.

In the second place, there must be *material preparation*. Someone has said, "An ounce of picture is worth a ton of talk". Most of our impressions are received through the eye, especially with young people. (a) Posters should be made at least two weeks before the meeting and placed in the most conspicuous part of the church. (b) Pictures, maps, flags, pictures of missionaries, curios or anything that would make the study more vivid should be collected and used in connection with the program. Duff, one of the great missionaries to India, traced his first desire to be a missionary back to pictures of idols shown him at the age of four by

his father. It is easier to pray for the people when you have a map before you, and young people will be more interested in our missionaries and will feel that they are real people if they can see a picture of them. (c) The envelopes for the offering should be given out and their object explained many weeks before the meeting, constantly calling their attention to them. A greater impression is made if the leader with some of the members of the organization could visit in the homes and deliver them personally. This not only gives an opportunity for visiting in the homes, but it also impresses upon the one visited the importance of the offering.

2. Benefits of the Week of Prayer

First, it gives young people an *opportunity to share in Christ's method of increasing workers in His Kingdom*. It was through prayer that Christ proposed to His disciples that workers should be sent forth into His vineyard. He said: "The harvest truly is plenteous but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest". Our young people should be given a part in this world-wide task. Older people fail to realize sometimes just what the prayers of young Christians mean. Very few older Christians pray with the simple faith and loving confidence of a little child. We might be surprised to find just how many blessings have been granted to the cause of missions in answer to the prayers of Christ's little ones.

Second, it gives *information*. Through the programs during the Week of Prayer they become acquainted with the missionaries and their fields, the

(Concluded on Page 34)



MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

"With all thy getting, get wisdom".

"The fear of the Lord is the beginning of wisdom".



It is generally believed by our best educators that our higher institutions of learning will gradually admit only such students as prove worthy through studious and scholarly attainments, with steadfastness of character and high purpose of life. Any investigation of the records of the great majority of our Margaret Fund students will reveal their leadership, not only in scholarship but in contribution to the highest intellectual and spiritual atmosphere of the institutions.

We are grateful for the generous cooperation of our colleges; fortunate are these students because of the individual, personal attentions they receive from most of the presidents and instructors in these colleges—a peculiar attachment, inspiring fellowship and a sympathetic interest are aroused in the hearts of most of our college faculties by these students from our mission fields; thus encouraged they naturally appropriate the best essentials that the colleges have to offer; because of this watchful interest they are not often handicapped and misdirected by the glare and glamour of many of the popular adjuncts of college life. More and more these students are inspired, heartened and encouraged by the constant, loving, prayerful ministry of Woman's Missionary Union and they are thus led to a still higher ambition for a useful and worthy career.

I am pleased to quote from a few letters from colleges, thus testifying to the high esteem in which many are held. The majority of their reports show excellent work.

Dr. McGlothlin, President Furman University:

It is a pleasure to have the students of the Margaret Fund. You are to be congratulated on having such splendid young men.

Dr. W. D. Furry, President of Shorter College:

The girls are altogether worthy of the aid the Union is giving them. We appreciate very much their presence in our student body and they are making a real contribution to the spiritual life of the institution.

Dr. S. Dowell, President Mercer University:

In my judgment this young girl has the missionary spirit in its purest form, a gilt-edged missionary in heart and in prospect of true service. I sincerely hope the door of opportunity will be opened to her. There is no doubt about her ability and merit and I do not know anyone whom I consider more worthy.

Dr. W. S. Allen, Dean Baylor University:

In a note to one of our boys these words: "Permit me to congratulate you for your excellent work and to express to you, personally and in behalf of the institution we both love, my appreciation of your high scholarship. You are adding to the mighty influence of Baylor".

(Concluded on Page 34)



CURRENT MISSIONARY EVENTS



Discussed by Mrs. W. C. James

THE south embraces a territory of 1,081,842 square miles in which there live 40,685,000 people. Of these 29,171,145 are native-born white people; 1,383,825 are foreign-born white people; 9,967,825 are Negroes; and 162,740 are Indians. Among these people, both white and colored, are thousands to whom the Bible is an unknown book.

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Rev. Peter Chiminelli, a Doctor of Theology of the Southern Baptist Theological Seminary, is a native Italian and has had much experience both as editor of religious literature and as pastor in Italy. He is now at work among Italians and Sicilians (*his wife is a Sicilian*) in Kansas City. He writes: "Never, while pastor in Italy, have I felt myself as much a missionary as here in Kansas City".

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From the "Big Tract on Home Missions" we learn that, when the Oklahoma Baptist Indian Association held their meeting last summer, they had all the usual business of a Baptist association and, in addition, had evangelistic sermons morning and evening and a missionary sermon every afternoon. They camped Indian fashion, cooked their food over open pits and lived as Indians have always done.

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Progress measured by our own achievements breeds content but measured in comparison with others helps us to get the best estimate of our success. As for example, our Church Building Loan Fund amounts to \$1,280,743; that of the Disciples \$2,510,683; the Methodist Episcopal Church South \$2,878,453; and the Church and Manse Building Loan Fund of the Northern Presbyterians \$3,708,622. It is true we have had the misfortune to lose some of ours

but as compared to the whole a very small amount. What we have now is absolutely safeguarded and should be increased greatly.

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Southern Baptists have but one school and orphanage for Indians. This is the Nuyaka-Levering School and Orphanage in one. Notwithstanding the fact that they lost a building by fire last May the school enrolled as many students this year as last.

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The famous pioneer work of John Eliot as a missionary among the American Indians has been called to mind by the discovery of the original Old Testament he had translated into an Indian language. The book was found in Exeter Cathedral, England, and is dated 1661. John Eliot's Bible is supposed to have been the first Bible printed in America and the first book printed in an Indian language.

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The Christian Index recently announced that a certain man would speak to the men of the Druid Hills Baptist Church, Atlanta, at their *monthly missionary dinner*. We wonder if it would not be a fine bit of practical mission work should the Women's Missionary Societies in churches where the men are not keenly alive to missions serve them a dinner or supper once a month and have a speaker each time make a brief but informing address on some phase of missionary work.

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In view of the 19 hundredth anniversary of Pentecost a book to be published early in 1930 should attract unusual attention and will probably be widely read. The volume is "The Christ of Every Road: a Study in Pentecost" by E. Stanley Jones.

EDITORIAL (Concluded from Page 4)

in your land ye shall not vex him but be unto you as one born among you, and thou shalt love him as thyself". Here is no condescending patronage but the command to be a true brother in the spirit. One has said: "If a thousand years is to God as a day and a day as a thousand years, is not this principle also true as to distance?" Surely the soul a mile from your church or home is equally dear to the Redeemer as one a thousand leagues away, and vice versa. The Jew or foreigner in our midst should be as challenging as one in Palestine or some distant land. We need to carve God's image on the Afric ebony of our own land. A few of our great Baptist leaders are both compensation and vindication of mountain schools. The government cannot meet the problems of the Indians by education alone. Without Christ, the educated Indian eventually reverts to the blanket and primitive life. Without Christ, life holds only tragedy and disillusionment for the Indian youth who goes back home full of expectations and plans, only to find unchanged surroundings and unsympathetic attitudes. These races live in our Samaria and we need to look upon their burdens.

The Union is preparing for the SEASON of PRAYER for HOME MISSIONS. A meaningful drawing has been suggested by the committee and beautifully and suggestively executed by Miss Whitfield. That we may more intelligently comprehend some phases of its work, a home mission book should be studied by W.M.U. members. One has facetiously said, "Some folks don't have to turn the light out to be in the dark!" Too many of us are in the dark about the real work and scope of HOME MISSIONS. A stirring sermon definitely on HOME MISSIONS will prepare the hearts of the people for this special observance. Leaders should see that there is early and member-wide distribution of envelopes. The offering this year is to be used for active mission work which in several instances the Home Board would not otherwise do. None of the offering is to be applied on debt. It is a living gift. This offering must be over and above any pledge made through our churches. It is a Thank-Offering. In this current issue are splendid articles by HOME MISSION leaders.

The true measure of our days is our moment with God. So the true measure of our organized life is our united prayer life. Power lies in prayer. It comes not in discussion groups and the trappings of man but from the illimitable capacities of God. When God's children pray, evangelism and mission zeal "leap beneath the future's heart".

TRAINING SCHOOL (Concluded from Page 11)

tation hour. It is our goal that appreciation of the Father's message to us shall bring the joy of personal acquaintance with Him, the delights of hours spent in refreshing our minds upon His promises and a sense of the high privilege in after years, whether in the home, school, Bible class or church worship, of bearing the light of His life to those to whom we are called to minister.—Dr. C. L. McGinty, Professor of Old and New Testament

PROGRAM OUTLINE (Concluded from Page 18)

6. How link knowledge with action?
 - (a) Should a survey of my town or city be made with reference to knowing the needs? How plan to meet them?
 - (b) Should study classes be formed for the whole church to study home mission problems; racial groups; biography?

Prayer for the needs as they have been seen and heard from a study of the home mission report

Hymn—America, the Beautiful

BOOK REVIEWS

Mrs. Julian P. Thomas, Virginia

FIGHTERS for FREEDOM



A wonderful story of the growth of Baptist principles and the struggle for freedom of conscience is the series of biographical sketches in "Fighters for Freedom". The author is Austen de Blois, president of the Eastern Theological Seminary in Philadelphia, who has many well-known and interesting books to his credit. He tells us that "Fighters for Freedom" grew out of a series of lectures and discussions and was published at the request of his students. After reading it, one can easily see how the hearts of those who listened to these stirring stories must have thrilled at the thought of the courageous fights made by these outstanding believers in "every man's right to himself".

Beginning with Arnold of Brescia in the year 1137, the author traces in each sketch the growing effort to throw off the yoke of entrenched autocracy and to give to each person the right to soul-liberty. "This", he says, "is above all else, the contribution that Baptists have made to the religious life and thought of the ages". In this struggle, we are told names are secondary. Whether those who take part are called Anabaptists or Brethren, Moravians or Mennonites, their spirit is the same. It was the Baptist principle of zeal for human rights and human liberty that actuated them.

While each sketch is complete in itself, the series is connected by the one thought of the rise and growth of the idea of democracy in religion until, finally, in Roger Williams the fight is crowned with success, and in America, at last, man finds a place where he is free to believe according to his own conscience. The working out of these principles is seen in the lives of those fighters who come later in time and in the book.

"Fighters for Freedom" is heartily commended to all who would learn through what difficulties Baptist beliefs won to success. Those who know the gifted author of this book need not be told of the unusual charm of its style. The book grips you so that you read on and on "with a wet thumb" as the French say.

Order from the Baptist Foreign Mission Board, Richmond, Va. Price \$1.50

RED MEN on the BIGHORN

"RED MEN ON THE BIGHORN" is a book for all classes and all ages. The author, Coe Hayne, has written a number of volumes dealing with the Indians and is chairman of the joint committee on literature and publicity of the Home Missions Council.

The book is the story of the son of an Indian mother and a white father. The son, brought up as an Indian and taught all the customs of his tribe, becomes a Christian and is now a Baptist pastor, highly honored and beloved by his people. Rarely is a finer face seen than that of this man, Plenty Crows (John Frost), given in the frontispiece of the book. From his early youth, when he took an oath to his mother to avenge the death of his father who was murdered by the Sioux, to the dramatic close of the book when, in a gathering of his people, putting his arm around a Christian Sioux, he calls him brother, the interest never flags.

The story of this Indian boy gives the author the opportunity of describing many details of Indian life, customs of the tribe, the training of youth, the work at the Carlisle school, the influence of the school, the difficulty of keeping up the habits acquired there after returning to the tribe. In the coming of missionaries, at the request of the Crow tribe in order that they might

have a school for their children, a gradual change came over them and many accepted Christ. At first our Indian, Plenty Crows, showed no interest. But after watching the effects of this way of living, he not only became a Christian but found his greatest joy in the work of a missionary pastor.

The book is a storehouse of interesting and valuable information about Indians. Order from the Baptist Foreign Mission Board, Richmond, Va., price, \$1.

CHURCH SCHOOL of MISSIONS (Concluded from Page 6)

returned missionaries fresh from the battle-front and fired with an intense fervor for the cause. Their spirit was contagious and it found a warm reception in many hearts. The messages of the inspirational speakers did just what they were supposed to do—added inspiration to the information. While many secretly consecrated themselves more wholly to the Master and His Kingdom's interests there were others who made known their intention to become tithers and better stewards of all they possessed.

Thus ended our first Church School of Missions. It was not all that we wanted it to be but with more accomplished along that line than we had ever succeeded in doing before. The first venture! But it shall not be the last! For I believe that therein lies a

solution to the problem of enlisting the whole church in a world-wide program for Christ.

OUR YOUNG PEOPLE (Concluded from Page 29)

types and departments of work and see results of the work. And it is here they get a vision of the world's needs as they look on the whitened fields and see how God needs workers to garner His harvest and money to send laborers forth. Information has been the key that has unlocked the hearts of young people to answer the call of the Master to go labor in His vineyard. And many while studying one of these programs have answered, "Here am I, Lord, send me".

Third, it gives an opportunity for expression. By the bringing of their gifts they are given an opportunity to respond in the definite way to the impressions they have received of the needs of God's world. Since the day when the Lord used the five loaves and two fishes to feed the hungry multitudes He has been using young people's gifts to bless the world. Youth is extravagant in its generosity when it sees a need. In proportion to their income young people are the largest givers in the world. Let us take advantage of this fine generosity of youth and give them an opportunity to use it for the Kingdom of our Lord.—
Mrs. A. D. Kinnett, Ala.

PROGRAM for FEBRUARY (Concluded from Page 27)

16—Name the reason why we should be loyal to our home mission work, supporting it more largely than ever before with our prayers and gifts.

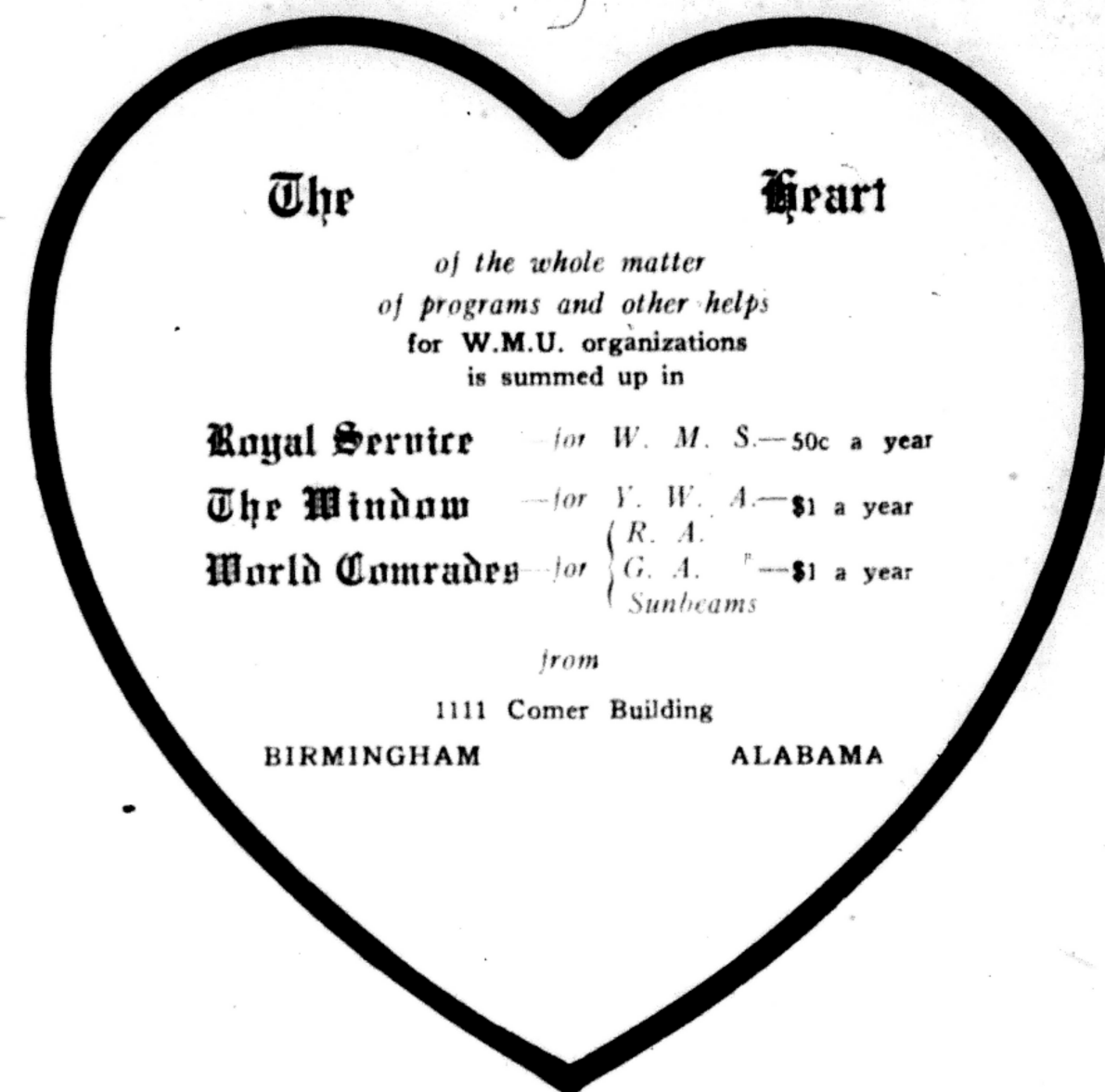
REFERENCE BOOKS

The Baptist Encyclopedia
The Baptists in the Building of the Nation.....B. F. Riley
Today's Supreme Challenge to America (Chapter II).....J. F. Love
The Home Mission Task.....Home Mission Board
Baptist Home Missions.....Victor I. Masters
The Heart of Home Missions.....Una Roberts Lawrence
Report of Home Mission Board—May 1929

MARGARET FUND (Concluded from Page 30)

Dr. Nevil P. Wood, Eltham College, England:

This report represents a high level of sustained effort on the result of which he is to be heartily congratulated. He is as conscientious as he is industrious and his conduct has been almost exemplary.



LEAFLETS for WEEK of PRAYER for HOME MISSIONS

March 3-7, 1930

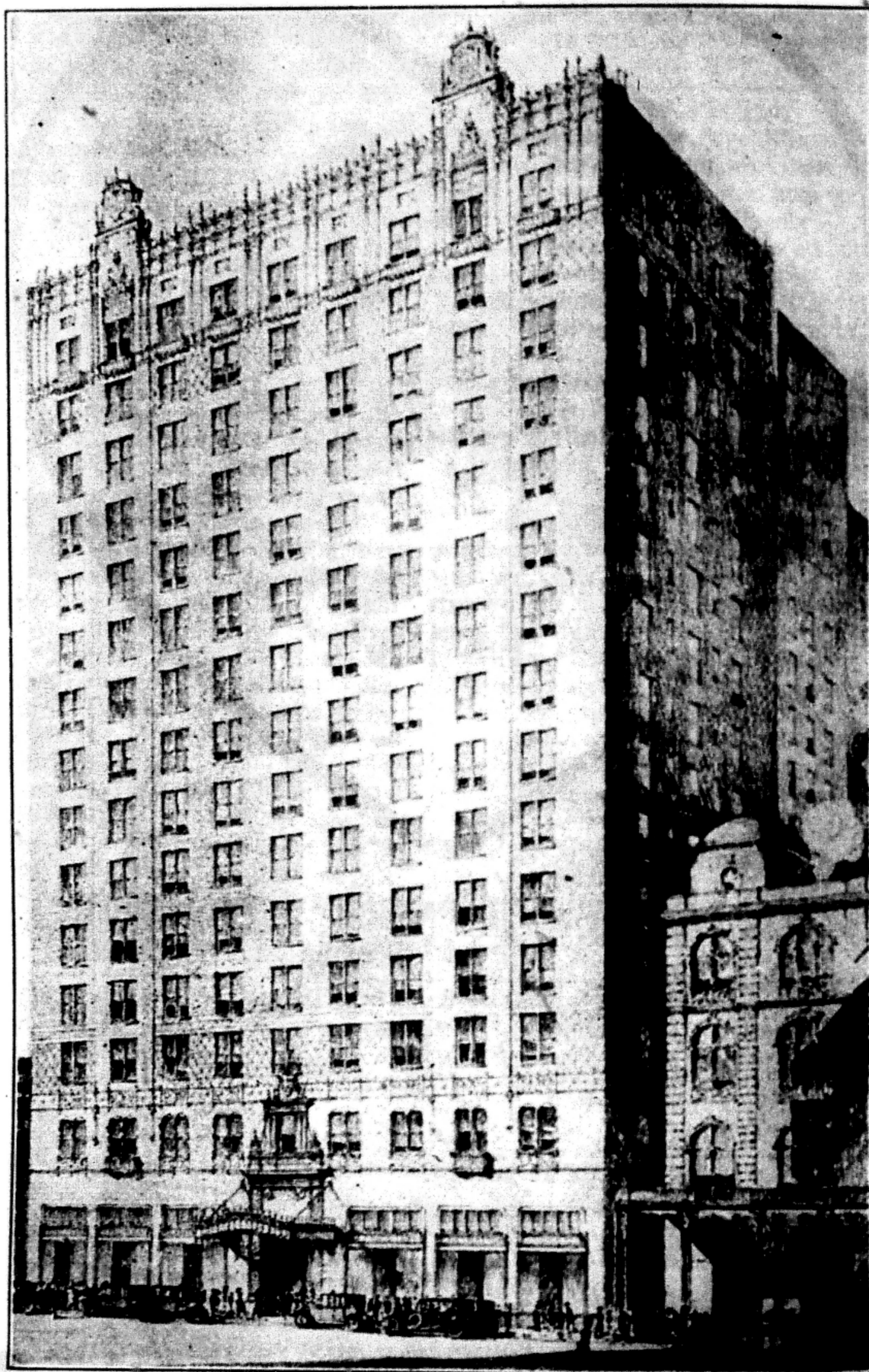
	Cents
Woman's Missionary Society	
Monday—The Melting Point	3
Tuesday—Typical Experiences of a Missionary in Cuba	3
Wednesday—Reaching the "Chosen People"	4
Thursday—Indians Rejoicing in the Gospel	3
Friday—Will the Line Hold?	3
Young Woman's Auxiliary	
Forget - Me - Nots	3
Girls' Auxiliary	
The 23rd Psalm in Indian Sign Language	2
Royal Ambassador Chapter	
An Unusual Church and Its Deacons	3
Sunbeam Band	
Eeny - Meeny - Miny - Mo	3

Send your order early, please, to

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HOTEL ROOSEVELT—New Orleans, La.



In this modern hotel many of the S.B.C. and W.M.U. officers will have their reservations during the annual meeting in May. In it also the southwide committees of Woman's Missionary Union will meet in annual session. Tickets for this New Orleans Convention will be sold May 8-15 inclusive with final limit May 23. Watch this magazine and the state paper for fuller information. Begin now to plan to attend.