

# Royal Service

## EUROPEAN WORK as HELPED by SOUTHERN BAPTISTS

**Missionaries:** Dr. and Mrs. Whittinghill in Italy; Dr. and Mrs. Gill, Miss Earl Hester and Mrs. Dan Hurley in Rumania; Rev. and Mrs. Bengtson in Spain—  
Total, 8

**Churches:** Italy, 55; Hungary, 80; Jugo-Slavia, 30; Rumania, 1515; Spain, 19—  
Total, 1699

**Members:** Italy, 3232; Hungary, 12470; Jugo-Slavia, 1729; Rumania, 52477; Spain, 1007—Total, 70915



## EUROPEANS in SOUTH as HELPED by BAPTISTS

**Missionaries:** Supt. Beagle; Reverends Gartenhaus, Newman, Newbrough, Held, Plainfield, Pucciarelli and Foulon; Misses Kelly, Bollinger, Headen and Taylor

Acadia Academy for French in Louisiana

Good Will Centers in East St. Louis and Christopher, Ill., and in Birmingham

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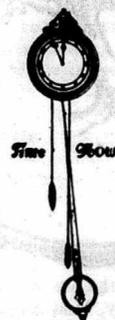
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Five O'Clock

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Royal Service

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MONTHLY MISSIONARY TOPIC—Pioneering Baptists in Europe

SUGGESTED LEAFLETS—Supplemental Helps for W.M.S. Program  
SEPTEMBER—Pioneering Baptists in Europe

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## EDITORIAL

### FALL FEATURES



Said a little daughter of a southern Baptist preacher: "I've got to plan it and then I've got to be in it!" Thus doubly do many have to serve in the many activities of their churches and societies, especially when new plans are being introduced. One of the striking features this fall is the plan for giving added emphasis to prayer for missions at home and abroad. In the August issue of this magazine and again displayed (page 16) in this issue is an explanation of the new prayer card which was approved by the W.M.U. meeting at Fort Worth in May.

There is an added urge to the use of this card when it is recalled that the Union's first corresponding secretary, Miss Annie W. Armstrong, issued a prayer card more than forty years ago. This was before the Union published any magazines, so the four-paged card contained much information for "daily prayer and study and for use in monthly missionary concerts". On the frontispiece of such a card, issued in July of 1893, is the following quotation: "Knowing, praying and giving are the three strands of the rope by which the car of missions is drawn".

Highly appropriate was it that the W.M.U. president, Mrs. F. W. Armstrong who inaugurated this new emphasis upon prayer, should have signed the first card and should then have witnessed the signing by many other W.M.U. officers and by a great host at the Y.W.A. Camp at Ridgecrest. This impressive camp service followed Mrs. Armstrong's profound argument and gentle plea for more faith in prayer and more power through prayer. The great audience (see page 25) stood to sing; then Miss Juliette Mather asked that only those remain standing who really desired to sign the card, thereby promising to pray according to its five-fold appeal. Perhaps a few sat down but it seemed to be a unanimous desire thus voluntarily to enter into this concert of prayer.

September and October will afford many opportunities to present the prayer card, notably in associational meetings and during the observance of the season of prayer for state missions. Likewise may emphasis then be placed upon the purchase of the new W.M.U. booklet, which was planned for at the Fort Worth meeting to be ready for sale by September. The title of the booklet is "Prayer, the Golden Chain". The price is 25c from State Baptist Bookstores or from W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.

Fall inevitably features the resuming of college activities (page 26). Those

counselors of College Y.W.A.'s will be truly far-sighted who introduce to the auxiliary members the prayer card and booklet. Unquestionably this is true also with reference to the church auxiliaries, to Women's Missionary Societies and to family altars. "All . . . ought everywhere to pray" more!

Just about this time last year the Baptist Hundred Thousand Club began to get its literature distributed through the pastors and other interested supporters of its debt-paying ideals. On page 7 the General Leader, Dr. Tripp, shows the great relief which the Club members rendered this past year, the need now being to secure renewals and new members. As set forth by the Club's literature, there is thoroughly substantiated proof that the vast majority of the southwide debt was incurred for buildings and other work that will increasingly promote the Kingdom of God. It is heartening to believe that many W.M.S. and Y.W.A. members will rejoice to feature this fall an enthusiastic support of the Baptist Hundred Thousand Club.—Kathleen Mallory

### BOOKS on PRAYER

AT THE May meeting in Ft. Worth Mrs. Una Roberts Lawrence was asked to furnish a list of commendable books on prayer, it being also agreed that "we urge their use in home and group reading. In each society a record might be kept of those who are reading the books recommended, as a means of keeping the matter before the women". Mrs. Lawrence has graciously furnished the following carefully selected list of books on prayer, commenting on each book and subdividing the list in added helpfulness.

How to Pray (Torrey).....	.30 and .75
A book of constant value in the development of habits and practice of prayer	
Intercessory Prayer (McClellan).....	.30
A book that gives especial emphasis to this phase of prayer	
Lord, Teach Us to Pray (Whyte).....	\$1.50
One of the best on the development of personal prayer	
Prayer (Allen).....	.50
A most helpful study of prayer as taught in the Scriptures	
"Lord, Teach Us to Pray" (Carver).....	\$1
A penetrating analysis of Jesus' words to His disciples	
RESULTS of PRAYER	
Prayer and Missions (Montgomery).....	.50 and .75
The Making of prayer with the ongoing of missions	
How God Answers Prayer (Baldewolf).....	\$1.25
Revealing history of the Holy Spirit at work with human prayer	
How I Know God Answers Prayer (Goforth).....	\$1.50
Amazing stories of God's power shown through prayer	
DEVOTIONAL PRAYING	
In the Quiet Corner (Gordon).....	\$1
One of the best books to lead into devotional meditation	
Quiet Talks on Prayer (Gordon).....	\$1
A classic on the personal life and prayer	
Paths to the Presence of God (Palmer).....	\$1
A deeply devotional book	
The Practice of the Presence of God (Brother Lawrence)—Several Editions	
One of the classics on the prayer life	
Of the Imitation of Christ (Thomas A. Kempis)—Several Editions	
The greatest book of devotions of all time. This was the constant companion of Miss Lottie Moon's devotional hours in her forty years of missionary life in China.	



## FROM OUR MISSIONARIES



### JOY in HELP from W.M.U. GIVING



It will be happily and thankfully remembered that the 1933 Lottie Moon Christmas Offering went beyond its goal by \$32,054.11. Among the foreign mission causes helped by these "beyond-the-goal gifts" was Wei Ling (Girls' School) at Soochow, China. The founder of that excellent Christian school is Miss Sophie Lanneau, for 27 years a missionary to China. Hear her heart throbbing in thanks for the help accorded the school:

"There was a deeper depth of conviction in my voice, as in my heart, when I drilled some girls yesterday (May 26) and had the verse read, 'Ask and ye shall receive'. I told these girls: 'That is true. It's not just words'. My heart has been full of thanksgiving and joy ever since I opened a common letter from Shanghai, expecting printed matter, and out leaped before my astonished eyes this wonderful message: 'Bapto, Shanghai. Advise Lanneau at once an appropriation made for Weilin amounting to U. S. \$4000. We are now sending Lea, Yates. Furlough is granted. You may leave at your convenience. Maddy'—My thanks go first to God, who has heard our prayers, and to the W.M.U. whose consecration and loving helpfulness have been the vehicle of God's grace and blessing. This large gift is a most tremendous relief. We can now face the coming months without the extreme tension of the past. I had succeeded in being quiet in heart about our financial difficulties and was waiting in hope that help would come in due time, but this was an answer 'exceeding abundantly' and more quickly than I had dared to hope. The new missionary, Miss Helen Yates, is also a gift to Wei Ling, out of the generosity of the W.M.U., and I am happy beyond expression in my anticipation of her coming to begin her life in Soochow, with Miss Ola Lea returning to her service here. I have had a fine letter from Miss Yates already, and I plan to be here to welcome her and to welcome Miss Lea back before I begin my furlough. I believe that a new day is really dawning for this girls' school and for all Christian work in China and everywhere".

Another emergency aid through the "beyond-the-goal gifts" of the 1933 Lottie Moon Christmas Offering was to enable certain missionaries to come home on much needed furlough. Among the families thus brought home was that of Rev. and Mrs. M. G. White of Bahia, Brazil. Conditions were such that they had to leave for furlough before they knew how their passage-money would be provided. But let Mrs. White tell the story:

"The Board wrote us to pay our way home, if we could, and it would in some way reimburse us. So we managed to get here and now there has come a letter from the Richmond office telling us that the money for our return has been given by the W.M.U. My heart almost burst with joy and gratitude! How lovely it is to be loved and remembered! It has poured a balm on my homesick heart, and I can now feel my heart warming and my tongue loosening to the task in the homeland. If you just knew Portuguese, I could express in a more jubilant way my feelings!"

(Continued on Page 31)



## STEWARDSHIP SUGGESTIONS



Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama

### THANKS

For Past, Present and Future Cooperation

By Frank Tripp



It would be difficult to say with absolute accuracy just how many members of the W.M.U. have joined the Baptist Hundred Thousand Club. We can say, however, that more than 50 per cent of the Club members are women. For this splendid showing we wish to express our most sincere appreciation. The cooperation of Miss Mallory and her associates, the splendid help that has come from our neighbor and your president, Mrs. F. W. Armstrong, along with the secretaries of the state W.M.U. organizations and the officers and leaders of the local societies, have been a constant encouragement to us.

The movement has proved its merits and demonstrated its practicability. We are actually paying debts. For the information and encouragement of the W.M.U., I am glad to report that up to June 30, we had received \$120,687.17, every cent of which has been applied on the principal of the debt of the agencies of the Southern Baptist Convention. The distribution of this amount was as follows:

Foreign Mission Board	\$ 36,882.75
Home Mission Board	24,325.38
Southern Theological Seminary	21,723.69
Southwestern Theological Seminary	17,196.91
Baptist Bible Institute	11,993.53
Southern Baptist Hospital	1,911.28
American Theological Seminary and Education Board	6,653.63
	<hr/>
	\$120,687.17

Surely it will encourage our good women to know that they have had such a large part in the success of the movement.

### The Next Step

It is most important that we conserve our gains. We must not only hold on, but hold on. This is an endurance contest: it will reveal the stuff southern Baptists are made out of. The majority of the Club members signed for one year; it is, therefore, very important that these subscriptions be renewed for at least another twelve months and longer if possible. We will never reach the one hundred thousand goal unless we keep our members after we get them. Renew your own membership and then see that every other member of the Club in your church has an opportunity and is urged to do likewise. I cannot over-emphasize the importance of doing this. If your pastor or someone else in your church does not have a sufficient amount of literature and supplies, write the General Leader's office and they will be forwarded to you at once (care Rev. Frank Tripp, Baptist Hundred Thousand Club, St. Joseph, Mo.)

### And the Next Step

There are two things which are positively indispensable to our progress: one, to hold what we have; the other, to get more. We must keep new members coming into the movement every day. Many, who were skeptical of the plan to begin with, have been convinced of its possibilities and are now ready to join us. If every member of the W.M.U., who can and who ought to join, will join and then go earnestly to work to enroll others, we will soon get the one hundred thousand.

### Finally, My Friends

Let us be reminded that unless this (Concluded on Page 34)



## FAMILY ALTAR



TOPIC: "Concerning the STRANGER"—II Chron. 6:32, 33

**WHAT** does Family Altar mean?  
Two things, I do declare—  
The Word of God, it must be read,  
There must be earnest prayer.

**WITHOUT** the Word we would not know  
To pray in Jesus' name.  
"Draw nigh to God". To lead in this  
The Holy Spirit came.

### "Concerning the Stranger"

1st Day—Lev. 19:10, 33-37  
2nd Day—Deut. 10:17-23; 23:7  
3rd Day—Ex. 23:31; 23:9  
4th Day—Lev. 24:22  
5th Day—Ex. 20:8-11  
6th Day—Exra 9:5,6  
7th Day—Hob. 18:2

### "Show Me New Thy Way"

8th Day—Ex. 33:13-15  
9th Day—Deut. 8:24  
10th Day—II Sam. 7:25-29  
11th Day—Psa. 26:6; 27:9; 81:8; 71:18  
12th Day—Rom. 1:9; 12:12; 8:26; 10:12  
13th Day—Col. 1:9,10  
14th Day—I Thess. 3:10; 5:17

### "God, Who Keepeth Covenant"

15th Day—Deut. 7:9; 9:18, 20, 25, 26  
16th Day—Ex. 32:31, 32; 34:9  
17th Day—Isa. 64:7-9  
18th Day—Psa. 28:1; 116:2; 180:1  
19th Day—Judges 6:36-40  
20th Day—I Sam. 1:10, 11; 12:23  
21st Day—Matt. 6:5, 6; 7:7, 8

### "Praying Always"

22nd Day—Col. 1:3, 4, 9  
23rd Day—I Pet. 2:1  
24th Day—I Thess. 5:17  
25th Day—Dan. 6:10  
26th Day—Psa. 86:3; 88:1, 2, 9, 18  
27th Day—Luke 18:1; 11:1-13  
28th Day—Phil. 4:8, 7  
29th Day—I John 8:22; 5:14, 15  
30th Day—James 4:8, 10; 5:16

## "Pray Ye"

Thank God for our Lord and Savior, Jesus Christ.  
Humbly ask pardon for sins of omission and commission.  
Intercede for missionaries overburdened on the fields,  
for those on furlough, for those indefinitely detained,  
for new ones recently commissioned.

Pray for youthful volunteers for home or foreign service,  
that by God's leading the way may be opened  
up for them to go forth.

Ask God's guidance for all Margaret Fund students  
and their parents.

Pray for opening of W.M.U. Training School in Louisville, Ky.

Intercede for other Training Schools, Theological Seminaries  
and other Baptist schools and students.

Pray for definitely spiritual results from Baptist World Alliance,  
for Mrs. Armstrong and Miss Mather and other delegates as they visit the European and  
Palestine missions and as they journey home.

Ask God to guide in: (1) observance of state seasons of prayer; (2) use of W.M.U.  
prayer card and booklet, *(Prayer, the Golden Chain)*; (3) full plans for mission  
study, enrollment, personal service, instruction of W.M.U. young people's organiza-  
tions, increased emphasis on tithes and offerings.

## Calendar of Prayer September, 1934

Prepared by Mrs. Maud E. McClure

**MASTER** of the common weal,  
The shop, the field, the market place!  
Thou knowest all the pangs we feel,  
Thou knowest all our need of grace.

### Topic: Pioneering Baptists in Europe

#### 1—SATURDAY

Pray for Mrs. W. H. Sears,  
educational work, and Miss  
Blanche Bradley, nurse, Pingtu,  
China.  
Thy faithfulness reacheth unto the  
skies.—Psa. 88:5

#### 2—SUNDAY

For better understanding be-  
tween capital and labor in our  
country  
Be of the same mind.—II Cor. 13:11

#### 3—MONDAY

For all laborers in our country  
Come unto Me all ye that labor.—  
Matt. 11:28

#### 4—TUESDAY

For Rev. and Mrs. W. W. Law-  
ton, evangelistic work, Kaifeng,  
China  
The knowledge of the Holy One is un-  
derstanding.—Prov. 9:10

#### 5—WEDNESDAY

For Mrs. C. K. Dozier, educa-  
tional and evangelistic work,  
Fukuoka, Japan, and for Miss  
Dozier, Margaret Fund student  
This is the victory—over our faith.—  
I Joh. 5:4

#### 6—THURSDAY

For Mrs. A. Y. Nepler (*retired  
on pension*), and Campbell and  
Davis Nepler, Margaret Fund  
students  
He that soweth righteousness hath a  
sure reward.—Prov. 11:18

#### 7—FRIDAY

For Rev. and Mrs. J. L. Hart,  
educational work, Concepcion,  
Chile, and Lois Hart, Margaret  
Fund student  
For we are His workmanship.—Eph.  
2:10

#### 8—SATURDAY

For Rev. and Mrs. I. V. Larson,  
evangelistic work, Lanchow-Fu,  
China  
God is my high tower.—Psa. 18:17

#### 9—SUNDAY

For careful presentation and  
increasing interest in all our W.  
M. U. monthly programs  
Give diligence to present thyself ap-  
proved unto God.—II Tim. 2:15

#### 10—MONDAY

For Dr. and Mrs. Everett Gill,  
supervising work in Europe,  
Bucharest, Roumania  
I will deliver him and honor him.—  
Psa. 81:15

#### 11—TUESDAY

For Dr. and Mrs. R. E. Beddoe,  
medical and evangelistic work,  
Wuchow, China, and Addie Bed-  
doe, Margaret Fund student  
Be their Shepherd also and hear them  
up.—Psa. 88:8

#### 12—WEDNESDAY

For Rev. and Mrs. Hugh P.  
McCormick, educational work,  
Ogbomoso, Nigeria  
Be strong and let your heart take  
courage.—Psa. 11:14

#### 13—THURSDAY

For Rev. and Mrs. C. C. Mar-  
riott, educational and evangelis-  
tic work, Chinkiang, China, and  
for Crend C. Marriott, Margaret  
Fund student  
Ye shall go out with joy.—Isa. 68:12

#### 14—FRIDAY

For Mrs. D. P. Appleby, evange-  
listic work, Petropolis, Brazil  
Praise ye Jehovah, for Jehovah is  
good.—Psa. 135:3

#### 15—SATURDAY

For Rev. and Mrs. A. S. Gil-  
lespie, evangelistic work, Kai-  
feng, China  
O Jehovah, my God, Thou art very  
good.—Psa. 134:3

<sup>1</sup>Attended W.M.U. Training School

## Calendar of Prayer September, 1934

**AND**, where the world's inhuman gods  
The weary on the climbing roads,  
Sloop once again with tender voice—  
Though clanging discords fill the air—

**O** whisper hope and bid rejoice  
All who the world's oppression bear.  
**O** Master of the tolling plan,  
Thou Son of God! Thou Son of Man!  
—George Edward Day

### Topic: Pionerring Baptists in Europe

#### 16—SUNDAY

Pray for the students in the James Memorial Training School, Bucharest, Roumania. Trust in Jehovah—and lean not upon thine own understanding.—Prov. 3:5

#### 17—MONDAY

For blessing upon the opening of our seminaries and training schools  
Go work today in the vineyard.—Matt. 21:28

#### 18—TUESDAY

For Rev. and Mrs. P. H. Anderson, evangelistic work, Canton, China, and for David and Theresa Anderson, Margaret Fund students  
Fervent in spirit, serving the Lord.—Rom. 12:11

#### 19—WEDNESDAY

For Miss Ollie Lewellyn, worker among Chinese, San Antonio, Texas  
In the shadow of Thy wings will I take refuge.—Psa. 57:1

#### 20—THURSDAY

For Miss Alice Huey, evangelistic work, Laichow-Fu, China  
Great peace have they that love Thy law.—Psa. 119:166

#### 21—FRIDAY

For Mrs. F. J. Fowler, evangelistic work, Mendoza, Argentina  
Let not your heart be troubled.—John 14:1

#### 22—SATURDAY

For Rev. and Mrs. W. W. Adams, evangelistic work, Dairen, Manchuria  
He will never suffer the righteous to be moved.—Psa. 55:22

#### 23—SUNDAY

Pray that divine wisdom be granted our Baptist leaders in Europe.  
The breath of the Almighty giveth them understanding.—Job 32:8

#### 24—MONDAY

Pray for Misses \*Hannah Fair Sallee and F. Catharine Bryan, educational work, Shanghai, China.

He that feareth Him and worketh righteousness is acceptable to Him.—Acts 10:35

#### 25—TUESDAY

For Rev. and Mrs. T. B. Stover, publication and educational work, Rio de Janeiro, Brazil

Who shall also confine you unto the end that ye be unreprouable.—I Cor. 1:8

#### 26—WEDNESDAY

For Mrs. R. H. Graves, educational and evangelistic work, Canton, China

Ye shall be My witnesses.—Acts 1:8

#### 27—THURSDAY

For Rev. and Mrs. E. H. Crouch, educational work, Corrente, Brazil

Blinded is the man whose strength is in Thee.—Psa. 54:5

#### 28—FRIDAY

For Rev. and Mrs. W. H. Tipton, literary and evangelistic work, Shanghai, China, and for Bryson Tipton, Margaret Fund student

My lovingkindness shall not depart from thee.—Isa. 54:10

#### 29—SATURDAY

For Miss Ruth Kersey, nurse, Ogbomoso, Nigeria

Holy Father, keep them in Thy name.—John 17:11

#### 30—SUNDAY

For European Baptists  
In all thy ways acknowledge Him.—Prov. 3:8

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



## BIBLE STUDY



Mrs. W. H. Gray, Alabama

*Societies, circles, families and individuals wishing a more detailed outline Bible study are referred to the "Family Altar" page with its many carefully grouped Scripture references.*

### TOPIC: "Concerning the STRANGER"—II Chron. 6:32, 33



In coming to the Bible study period we review the topic for the year, "Prayer in the Progress of Christianity". Month by month we think upon the ongoing of the Kingdom, we hear stories of the power of the Word in every land. How great a part has prayer had in the progress that Christianity has made? From the day of Christ's own ministry the Holy Spirit has led men and women to pray for others. Who can set a limit to the power that may be released by prayer? But who has set a limit by withholding prayer?

The wise king of Israel "determined (II Chron. 2:1) to build a house for the name of the Lord". He "began (II Chron. 3:1) to build the house of the Lord". Soon he "made an altar". After awhile "all the work that Solomon made for the house of the Lord was finished" (II Chron. 5:1). "They brought up the ark" and "the glory of the Lord filled the house". Solomon pronounced a benediction upon the congregation. He said, "Blessed be the Lord" (II Chron. 6:4). The place is given to the Lord Jehovah. Supplication is made for all who shall ever pray looking toward this house. Then Solomon reaches the passion of praying. What a prayer! How much of real talking to God in this short petition concerning the stranger! (Repeat II Chronicles 6:32, 33.) "The stranger—not Thy people Israel"; the stranger—"from a far country"; the stranger—"if they come and pray in this house!"

Every one of us can realize passions of fear, indignation, hate or love. Few give passions vent in effectual prevailing prayer. The Holy Spirit is the One

who can bring this about in you. He can lead us to the throne in behalf of those we love and even for those who are unlovely to us. It is told of a certain Christian that his prayer before the sermon on Sunday morning was so earnest that listeners reasoned with God like Paul and argued with God like Job. One who knew this great divine well said that he wept like Jeremiah and sang like Isaiah. There was Elijah in the days of the Hebrews. He prayed fearlessly and with such power as Moses, the perfect intercessor of Old Testament history, and there was Paul who offered himself to be accused of God that Israel might be saved. It will take something of your strength, your time, your very self to pray as Solomon did "concerning the stranger". Offer your own church house to God afresh. Ask Him to turn the stranger's steps to the place of prayer. Can you even plead that He will "do according to all the stranger calleth to Thee for?"

James, the brother of our Lord, could not accept the fact that Jesus was the Christ. At last the realization of the truth came upon him. He confessed his slowness of heart to believe. He became a man of prayer. It is said that those who knew him best nicknamed him "Camel-knees" and that at death his knees were stiff, hard, worn from kneeling in the kind of prayer he describes in closing his general epistle (James 5:13-20).

When Dr. John Lake came to Birmingham in 1932 he sought out as many Chinese as he could. There was a family whose ancestors had lived in the very section of the Cantonese province where Dr. Lake had recently preached.

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## BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

POSTER SUGGESTION—On white poster board print the following:

### Do You Know?

- Who was the first missionary to Europe?
- When was the first missionary message given to Europe?
- Who was the first convert in Europe?
- How did Baptists enter Germany?
- How did Baptists enter Sweden?
- Who are southern Baptist missionaries in Europe today?

Come to B.W.C. Time..... Place.....  
And bear the answers to these and other questions about Europe.

### TOPIC for MONTH: PIONEERING BAPTISTS in EUROPE

- Quartette—(Use several European national anthems, as for Spain, Italy, Germany, Rumania etc.)
- Memory Thoughts—II Chron. 6:32, 33 (See page 11.) —Silent Prayer
- News from the Fields (Page 35) —Business
- Hymn—"The Whole Wide World for Jesus"
- Introduction—"Europe Needing Baptist Pioneers" (Pages 14-15)
- Biography—John G. Oncken (Pages 15-16)
- Story of "Baptist Pioneers in Sweden" (Pages 16-18)
- History of "Southern Baptists Pioneering in Europe" (Pages 18-19)
- Impersonation (in Costume) of "Training Baptist Pioneers" (Pages 20-21)
- Lighthouses for "Europeans in America" (Pages 21-22)
- Round Table Discussion—"Facing a Personal Question" (Pages 22-23)
- Quartette—"Rescue the Perishing" —Prayer

"Prayer in the Progress of Christianity", which is the W.M.U. theme for the year, calls business women to put special emphasis on prayer as they think upon the evangelization of the world. Mingled in this call to pray more this year are the faces of our missionaries. Shall we not turn the pages of our Album of Southern Baptist Missionaries (50c from Baptist Book Stores) to page 64 and while looking into the faces of our European missionaries pray for them as we have never prayed for missionaries before?

*New Teachers for Old:* With the dawning of September days school bells ring into communities throughout the south new teachers for schools and colleges. These teachers are strangers in a strange land. What an opportunity this occasion affords business women who will claim these strangers as sisters in B.W.C.! What an asset of fresh and interesting personalities to enlist! And what a blessing to them will these new Christian fellowships, born in a missionary atmosphere, become!

"Little drops of water, little grains of sand make the mighty ocean and the pleasant land!" This childhood nursery rhyme reminds us that just a dollar a

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## PROGRAM PLANS

Mrs. T. M. Pittman, North Carolina

### With the PROGRAM COMMITTEE



As the September number of ROYAL SERVICE is being prepared for the printers, hundreds of Baptists all over the world are making their final arrangements to attend the Baptist World Alliance in Berlin. At this (July) time also, Germany is in a great state of political upheaval. What the condition of that great nation will be when the Alliance meets and later on when this number of the magazine is in use by the societies, no one can predict. Whatever state of affairs prevails when this September program is given in the societies, the matter of religious liberty will be as important as in the days of the pioneer German Baptist, John Oncken.

The Program Committee will of course read carefully the material on "Pioneer Baptists in Europe" (pages 14-23). Also it would be well for them to study something of the latest conditions in Germany, Spain, Italy and Rumania. A first talk for the program might be "Conditions That Surround Baptists Today in Europe". Newspapers and denominational papers will be carrying accounts of the Baptist World Alliance and there will be fine sources of help for such a talk. If possible get a clear view of the Baptist situation throughout Europe. Where the program is used in a circle or small society, a brief view of each country named may be given by different members.

Following this rapid view of the fields, let the stories of pioneer Baptists be told. The life of John G. Oncken, who was baptized one hundred years ago, should be known and cherished by all Baptists. Of great interest and inspiration also are the interwoven stories of Gustavus W. Schroeder and

the Rev. Frederick O. Nelson and the Rev. Andrew Wiberg. These should be told by one woman since they are so closely related (pages 15-18).

"Beginning in Italy and Southern Europe" may be stated briefly by the leader just before she calls on some one to give a sketch of "Pioneering in Rumania". The account written by Mrs. Hurley offers an encouraging view of the growth of the work in ten years. This talk should include the work of Miss Earl Hester in writing the first book in Rumania for Baptist women and should also tell of the James Memorial Training School. The sketches of the six graduates from this school last year give an idea of the conditions of our brave Baptists in Rumania. (See pages 18-21.)

The Personal Service Committee should take charge of the part of the program dealing with Europeans in America. In places where some of these Europeans have settled, a group may be invited to the society meeting. It is distressing that these foreigners to our shores have to live usually in the most undesirable sections of our cities. They often have to find the cheapest housing and so are apt to be thrown with the ignorant and immoral people of our communities. The Personal Service Committee should study this situation and make a report to the society of the number of foreigners and of their business and living conditions.

If the Program Committee wishes to give a little different touch to the meeting, two women may be asked to represent visitors just returned from the Baptist World Alliance. These two may tell of the people they met in Berlin from Spain, Italy and Rumania. They may speak of the reports from these countries and of the pioneers who began

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## PROGRAM for SEPTEMBER

The list of reference material given at close of this program is the chief source 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 this listed material and in leaflets suggested in this number which may be obtained for a fee from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Creasman, Tennessee

### THEME for YEAR: PRAYER in the PROGRESS of CHRISTIANITY TOPIC for MONTH: PIONEERING BAPTISTS in EUROPE

Hymn for the Year

Bible Study—"Concerning the Stranger": II Chron. 6:32, 33 (See page 11.)

Prayer that the study of this program may help us to love and serve people of other nationalities

Hymn—The King's Business

John G. Oncken, the Peerless Pioneer

Hymn—Faith of Our Fathers

Southern Baptists Pioneering in Europe

Prayer for the students and faculty of the James Memorial Training School

Hymn—O Zion Hasten

A Personal Question

Prayer that we may do all that we can to give the Gospel to the European in Europe and America

—Watchword for the Year

—Europe Needing Baptist Pioneers

—Pioneers in Sweden

—Training Baptist Pioneers

—Europeans in America

—Hymn—Rescue the Perishing

#### EUROPE NEEDING BAPTIST PIONEERS



"Come over into Macedonia and help us"—and, answering that call, carried the Gospel for the first time to European soil. To find the first European convert we must go to a riverside prayer meeting where Lydia heard and received the Gospel as proclaimed by Paul. We remember that Paul carried the Gospel as far as Rome—and, some think, even as far as Spain—and that by the end of the first century thousands of Europeans had embraced the Christian faith. We, who believe that

the churches established by Paul and his colleagues were in doctrine and polity like our Baptist churches today, can claim that these apostolic missionaries were the first Baptist pioneers in Europe. But, as we remember from our historical studies of this year, it was not long until the character of the churches changed. Christianity took on the form of Catholicism and was extended on through Europe, not by missionaries preaching in the power of the Holy Spirit but by military force and mass evangelism. But it must be remembered, too, that during this period there were always small groups of people in Europe whose doctrines of faith were about the same as those of the Baptists today. However, these were so few in number and so strong was the power of Rome against any who dared to express opposing religious opinions, that they were compelled to hide themselves and their doctrines; so for several centuries there was no Baptist pioneering in Europe:

Then came the Reformation, bringing many changes but which, as Dr. Carver in "The Course of Christian Missions" reminds us, was "an incomplete movement whose progress was arrested short of its logical goal. The conservative forces of accumulated history, tradition, institutions and creeds were too powerful to permit achievement of a free, voluntary, individual faith and a free, autonomous, self-reliant, self-supporting church, with a membership which was voluntary. In spite of the principles of salvation by personal faith and of the struggle for freedom of the individual against compulsory authority, the Reformation churches all continued the practice of hereditary church membership and, in every country of Europe where they won the ascendancy, erected a state church". So, as far as religious liberty was concerned, conditions after the Reformation were not much better than before. Free churches, voluntarily entered and voluntarily supported, such as exist in America, were few in number on the continent of Europe up until the time of the World War, and every effort to establish them met with great opposition from all the state churches, both protestant and Catholic.

It was in such an atmosphere as this that the early Baptist pioneers worked, fighting against the accumulated opposition of centuries of religious autocracy for the almost unknown Baptist principles of separation of church and state and complete religious liberty. And it is in such an atmosphere as this that Baptists in many European countries today must work, still pioneering for the principles of religious democracy which are hard for people long under the domination of emperors and kings and popes and bishops to understand and adopt.

So we see Europe at the beginning of the nineteenth century having a form of Christianity but knowing little, if anything, of the spirit thereof, still under the dominance of state churches, still knowing nothing of real freedom in religion. Then came the Baptist pioneers—but that is the story we tell as

we study the topic for this program—Pioneering Baptists in Europe.

JOHN G. ONCKEN  
The Peerless Pioneer

PERHAPS the most outstanding Baptist pioneer in Europe was John G. Oncken of Germany. America, England and Germany were wonderfully linked to his life. He was born in Germany, he became a Christian in England, he was sent as a missionary of the Congregational Church from England to Germany, it was through an American in Germany that he became a Baptist, and for years his missionary work in Germany was supported by American Baptists. We are especially interested in his work as a Baptist, so will begin our story where that began.

In the winter of 1831 an American shipping vessel was ice bound at Hamburg, Germany. Its captain, Calvin Tubbs, boarded for the winter in the home of John G. Oncken, who was at that time employed as a colporter by the Edinburgh Bible Society. Now Captain Tubbs was a loyal Baptist, a member of a church in Philadelphia. He and his Congregational host spent the long winter evenings examining the New Testament and talking over the doctrines and practices of the Baptist churches of the United States. We must remember our program theme for the year, Prayer in the Progress of Christianity, as we picture these two—the Congregational German missionary and the American Baptist sea captain—spending their evenings in Bible study and prayer. What wonderful things happen when Christians talk to God and let Him talk to them through His Word! As happened to Adoniram Judson and his wife en route to a foreign mission field and to John Mason Peck and his wife in their Connecticut home, this study of the New Testament convinced Oncken that the doctrines and practices of the Baptist churches were right. He expressed his wish to be immersed, but there was no Baptist preacher to administer the ordinance—no Baptist church that he could join.

When spring melted the ice, Captain

Tubbe returned to his American home and told the story of his German convert who was looking for some one to baptise him. In 1834 Prof. Barnas Sears of the Theological Institution at Hamilton, N. Y., went to Germany to prosecute certain studies and on April the 22nd baptised Oncken and six others in the River Elbe near Hamburg. The next day these seven were organized into the First Baptist Church of Germany. During the next year the Baptists in America took charge of this German mission and adopted Mr. Oncken as their missionary.

Do not think that the establishment of Baptist work in Germany could be accomplished without the opposition of the state church. When the organization of the little church became known there was no small stir in Hamburg. "The upper room where the little band worshipped was surrounded by a mob, its doors and windows broken and Oncken was dragged before the magistrates and thrust into prison. This at once gave flame to the movement throughout all Germany: the clergy raged, the mob threatened and the magistrate punished, but it all amounted to nothing. For a time they were driven from place to place, and Oncken says that his citations to appear before the police averaged about one a week for a time". Fortunately, at first the man who was at the head of the police was a Christian who considered Oncken's religious activity fraught with blessing and refused to proceed against him as urged by the persecutors. But his successor was not so kindly disposed and told Oncken frankly: "As long as I can move my little finger I will continue to move against you. If you wish to go to America I will give you, together with your wife and children, a free passage; but here such sectarianism will not be endured".

This state of things continued for years, but the work grew in spite of all opposition. Each year from twelve to twenty-eight were baptized. In a little more than four years there were under Oncken's direction four churches

with a hundred and twenty members. By 1844 Oncken had sent out seventeen preachers and organized twenty-six churches with fifteen hundred members. Then in 1848 something occurred which broke the power of the persecutors—a great fire broke out in Hamburg. The Baptists furnished an asylum for the homeless, fed and clothed them and showed in every way a beautiful Christian spirit. The government could not avail itself of the charitable deeds of these people and at the same time oppress and imprison them. So persecution ceased and Oncken was able to go on with his missionary work unmolested.

The little light which he started in Hamburg streamed forth in all directions. The work of grace spread not only through the German states but also into Prussia, Denmark, Austria, Hungary, Switzerland, Poland, Russia and Turkey. Oncken established at Hamburg a seminary which became the source of leadership for the Baptists of the whole continent. Thus we see that what Judson was for Burma and what Carey was for India, John C. Oncken was for Europe—a great pioneer Baptist missionary, opening up the way by which the Baptist message might reach a continent of people.

#### BAPTISTS PIONEERING IN SWEDEN

IN THE story of Baptist beginnings in Sweden, Europe and America are again linked together, as we hear how sailors became Christians and preachers became Baptists and Baptists became missionaries, all by God's wonderful grace operating in America, in Europe and on the high seas. This is the way the story goes:

A Swedish sailor, Gustavus W. Schroeder by name, was converted to Christianity while on a ship on his way to America. He planned to join a Methodist church but on his arrival in New York was invited by another sailor to attend the Mariners Church, a church for sailors conducted by the Baptists. During the service two converted sailors were immersed. This

was the first time that young Schroeder had ever seen anybody immersed. He was deeply affected and said: "This is the way that the Lord Jesus, who redeemed me with His blood, was baptized, and now it would be ungrateful for me not to follow Him". So he, too, was immersed in the Mariners Church and soon after sailed for Sweden.

On board the ship he met Rev. Frederick O. Nelson, a Methodist missionary. These two discussed the Bible teachings about baptism with the result that Mr. Nelson too became convinced that the Baptist view of baptism was the right one. In July, 1847, he was baptized by Mr. Oncken in Hamburg. In September of the same year his wife and four others were baptized by a Danish missionary in England. Writing of this Mr. Nelson said: "Thus the Lord has been pleased to commence a church on New Testament principles even here in Sweden. We expect great trials and suffering for our principles; and we have had thoughts of leaving the country, but our consciences would not suffer us until we were driven out by the authorities. If we are punished according to an existing law, it is a question if we do not suffer death". Not many months passed by until Mr. Nelson was rejoicing because there were 28 Baptists in Sweden.

The expected trials and suffering came to the Swedish Baptists in a large measure. At that time the punishment for forsaking the state church was banishment, so in 1855 Mr. Nelson and his church were banished and came to America. Forces in America and London appealed to the Swedish government in the interest of religious freedom with the result that Nelson's sentence of banishment was revoked and he returned to continue his missionary labors in Sweden.

In the meantime others in Sweden began to turn to Baptist doctrines. A Mr. Forsell and a small company in Stockholm began to see "the need of a holy life and the abandonment of infant baptism". Farther in the north

Rev. Andrew Wiberg, a clergyman of the state church, reached the conclusion that unregenerated men should not be admitted to the Lord's table. In company with Mr. Forsell he visited Germany, came in contact with Mr. Oncken and adopted Baptist principles as a whole. He was immersed by Oncken in the Baltic Sea at eleven o'clock on the night of July 23, 1852. In quest of health he came to New York, joined the Mariners Church and was there ordained as a Baptist minister.

About this time across the waters came a letter to American Baptists from a Swedish pastor in a cell in a Stockholm prison, telling of the imprisonment of fifteen brethren and sisters on bread and water diet for taking the communion outside of the state church. This so fired American Baptists with a desire to help these persecuted Swedish brethren that they sent Mr. Wiberg back to his native land as a missionary. Much discouraging news was told him on his arrival in Sweden. Fourteen pamphlets opposing the Baptists had been published. A court preacher had entered the house of Forsell with a policeman and by force had sprinkled the forehead of a six months old child. At another place two cows had been seized and sold for the fees of a priest who had christened two children against the protest of their parents. In conditions like this Mr. Wiberg and other pioneers worked to establish the Baptist cause among the Swedes. In no land were Baptists more zealous than in Sweden. The story is told of one Baptist preacher who, when summoned from court to court, had to travel twenty-four hundred miles to obey—while on the journey he held 144 meetings and baptized 116 converts. Such a spirit always wins, so it is not surprising to know that there is now in Sweden a strong body of Baptists. And we remember that in 1924 the great meeting of the Baptist World Alliance was held in Stockholm. And no one was banished and no one was put in prison, but the people of Sweden, as a

whole welcomed the visitors and graciously accorded to the Swedish Baptists and their guests all the hospitality of the land. How wondrously hath God wrought!

#### SOUTHERN BAPTISTS PIONEERING in EUROPE

FROM almost the beginning of their history southern Baptists had their eyes on Europe as a possible mission field. At one time they discussed sending missionaries to France and at another time to Switzerland, but at last Italy was chosen as the best place for a European mission, and work was inaugurated there in 1870. Dr. W. N. Cote was our first missionary to Italy but after three years was called home, so it was left to Dr. George Boardman Taylor to become the great pioneer missionary of sunny Italy. In July, 1873, he and his family reached Italy and for thirty-four years did pioneer missionary work in this field made especially difficult by the presence of the pope and the resulting strength of Catholic fanaticism. He established churches, he built chapels, he trained preachers, he established a seminary, he did all the difficult "trail making" work that falls to the lot of a pioneer. Today his daughter and her husband, Dr. and Mrs. Whittinghill, are still pioneering in what is still one of the hardest mission fields in the world.

Italy was the only field of southern Baptists in Europe until after the London Conference of 1920. It is interesting to know, however, that even before the conference Dr. Gill, our southern Baptist representative in Italy at that time, on the suggestion of Dr. Prestridge of Louisville, Ky., visited Bohemia and reported the work there to our Foreign Mission Board with the result that financial help was sent to the Bohemian brethren for several years. Then it will be remembered that in the memorable London meeting a co-ordinated plan for furthering the Baptist work in Europe was adopted. To each of the larger bodies were assigned certain European countries, for co-operative helpfulness

in carrying on their work. To southern Baptists fell Spain, Hungary, Jugo-Slavia, Rumania, Italy and part responsibility for Russia. So, since that time we have been doing missionary work in these lands, not by sending great numbers of missionaries to them but by financial assistance and prayerful co-operation in all their work. Besides the Whittinghills in Italy we have only six missionaries in Europe: Rev. and Mrs. Nils J. Bengtson in Barcelona, Spain, and Rev. and Mrs. Everett Gill, Mrs. Dan T. Hurley and Miss Earl Hester, all with headquarters at Bucharest, Rumania. Dr. Gill is general director of all our European work. All of these are truly pioneers—opening up new work, doing "first things", daring impossible ventures, overcoming insurmountable difficulties.

The following story of first days in Rumania, as told by Mrs. Hurley, will give us some idea of the difficulties of pioneering and also of the changes which ten years of work have brought. "In the fall of 1923 while my husband and I were calmly sailing toward our field of labor, the calmness was suddenly broken by remembering that we had left America without the address of a Baptist or even the address of the Baptist headquarters, and we were on our way to a city of near one million inhabitants. What would we do when we arrived? We would go to some good hotel, and surely some one would be able to give us the address of the Baptist office. Our minds were put at rest by this decision until we reached the hotel and saw the blank look on the hotel keeper's face when we mentioned the word Baptist. He gave us the address of several 'Orthodox' churches and one Catholic, saying that he was sure that one of these places would be what we were looking for. When we found the Baptist headquarters after searching for seven hours and being assisted by the secretary of the Y.W.C.A. who was an American girl, we ceased to wonder why it was so difficult to find. It was in the basement of a small house situated on an unimportant street. Today

it would not be difficult for any one without an address to find the Baptist Seminary and the James Memorial Training School, for a majority of the people living in Bucharest know where the Pocaiti (*Believers*) live. The buildings are on one of the main streets of the city leading from the station to town.

The long search for the office was made on Saturday. On Sunday morning we were taken to the Baptist church. Naturally all the way over we were wondering what kind of a church we would find. As the brother led the way up a flight of narrow steps, we were told that the first floor of the building was used as a livery stable and that the little room to which we were being led was the only Baptist church in Bucharest. Since the room held only about forty people, there was a line all the way down the steps trying to get in to hear the Gospel. A look at that church today reveals a great change—the congregation has moved from a livery stable to a garage. Perhaps that does not sound very progressive but, if you could see the two together, you would feel satisfied with the change. It is now a large brick building which will seat from six to seven hundred people, and it is full every Sunday. The pastor has a very efficient assistant who has had four years in the seminary here and two years at Louisville, Ky. They have a large organized Sunday school, B.Y.P.U. and W.M.S. The most encouraging thing about this church is the fact that they are now planning to buy the building and to make it into a commodious church that will seat a thousand people. There are also four other Baptist churches in Bucharest with members numbering from fifty to one hundred".

Among the "first things" which Miss Earl Hester has done is to write the first book for Baptist women of Rumania, written by a woman. It bears the interesting title, "Women in Royal Service". One writing of it says: "This book is a whole library in itself and with the Bible will be the only library that

most of the women will possess. The good that such a book will do cannot be measured".

In practically all European countries Baptists are still persecuted. Dr. Whittinghill tells of two churches in Italy with funds ready to build chapels but unable to get the permission of the government to build. He writes: "At this moment, when so many of our brethren are without work, persecution is making itself felt more than ever". In Jugo-Slavia last year Baptists had to pay a fine for baptizing a man before he had made a legal transfer of his name from the Roman Catholic Church to the Baptist. Miss Hester tells of visiting a village in Rumania where Baptists were not allowed to bury their dead in the village cemetery. "They had asked many times to be allowed to do so but were told to throw their dead in the woods to the animals. The elder of the church died three years ago. The brethren went and dug a grave in the corner of the village cemetery, but the priest had it filled in. So they went to the town hall and made a protest, and only then were they given a plot of ground on the green hillside for a burying place".

In spite of all difficulties the work in Europe goes gloriously forward. The little band of Baptists in Jugo-Slavia now numbers more than 1700. The Baptists of Spain are rejoicing because their number has passed the 1,000 mark. Dr. Whittinghill reports splendid progress in the 55 churches and 53 outstations in Italy. From Hungary comes this word: "The work grows and in new places we are winning to Christ". Rumania still leads all mission fields in the number of baptisms, with 5500 for last year. So southern Baptists can rejoice because their pioneering in Europe is bringing such glorious results. Dr. Gill says: "The pioneering period over here is not ended yet. We will be pioneering for years to come. It is a wonderful thing to be a pioneer and to know that you are having to do with what is almost certain to be a great work for the Lord in the years to come".

### TRAINING BAPTIST PIONEERS

THE Woman's Missionary Union of the Southern Baptist Convention is having a wonderful part in the training of pioneer missionaries through the work of the James Memorial Training School at Bucharest, Rumania. This school started, as did our own W.M.U. Training School at Louisville, with four girls coming to attend the seminary. For three years these girls and others who came to join them lived in a small house in the yard of the seminary building, which was hardly tall enough for them to stand straight. Then we built for them a lovely and commodious building in which live the girls who come to the seminary for training for special missionary service. Last year this school had six graduates. Wouldn't you like to know each of these girls personally? That privilege is not granted us, but a recent letter from our three American women, who are teachers in the school, gives the following most interesting pen picture of the six graduates:

*Martha*, who in addition to her school work, has taught the sewing-class, is the daughter of the first Baptist missionary to Oltenia, which is the section of Rumania nearest to Jugoslavia, bordering on the Danube. Her father was imprisoned and suffered much during the war. He died shortly afterwards, but his work still lives in the church, established by himself, and in his splendid daughter. She has been a great inspiration to us ever since she has been a member of our school family and will be greatly missed. She will work with the women and children in her home-church.

*Katinka* was converted the spring before she came to the school. At first her family ridiculed her and made it very unpleasant for her but, by her prayer and patience, in less than three months the whole family became Baptists. She was eager to learn the Bible and so bought one when she came to school. Recently in a talk at the women's meeting, she said: "I feel as if it

is my very own soul, for during the two years it has been my text-book".

*Helena* is a Russian girl, who was turned out of her home by her parents when she became a Baptist. She is a fine, strong character and devout Christian. She is going to work with a group of Ukrainian women on the Russian border. She will be the first worker they have had.

*Eugenia* is an orphan and comes from a village where there is a group of only six Baptists. Of this group, there are three women and three young people—Eugenia, her sister and a young university student. Eugenia will come back to the school next year to help with the music and to continue her high school work in the city school.

*Mary* is the only member of a Baptist church in her family, but her people are friendly. She has been teaching the primary class in the Sunday school since she has been here. Very recently her father, who was well-to-do, lost everything, so her home-going will not be very happy, but she will work as the others, wherever the Lord leads her.

*Elizabeth* is a fine speaker and will be a leader among the women. We ask you to pray for these fine girls, who must endure criticisms, hardships and sometimes persecution as they go into the fields to work for the Master.

Miss Hester gives the following story of the transformation of another girl: "She came last fall—shy, uncertain, crudely dressed in a village costume. She was so homesick the first two weeks she couldn't eat, but after she became a bit more accustomed to things she was satisfied. Her mind, so long unused, became elastic again, and her longing for books and knowledge was pitiful. One day during the Bible course she visited in my room and, sitting on the edge of my bed, she said: "The women here in my dear Bucavina are like sheep or cattle. They eat, sleep and work like some beasts of burden with never an upward look. They never read anything, never have a new thought. I was like that until I came here to

school. Now I realize how ignorant and backward we are".

Of another girl Miss Hester writes: "Pauna comes from a poor family in a village but through her own resources went to high school. While there she began going to the Baptist chapel for the purpose of making fun of the simple preachers and their homely sermons. But the Gospel got into her heart a bit—enough to break down prejudice. A strong desire to go on to college made her come to the James Memorial Training School so as to be able to attend the university. A year here completely changed her life. She wanted to be a lawyer but she has become very consecrated and her one desire is to be the first missionary with a college degree in Rumania".

How glad we are that the James Memorial Training School is giving an opportunity for girls like this to be transformed! Miss Hester writes: "We hope for thirty girls in James Memorial next fall. Their individual service will be the women and children in the country will transform our Baptist work".

### EUROPEANS in AMERICA

EVER since Europeans discovered America and carried back home stories of the wonders of the new continent, America has been the land of hope for the down trodden, enslaved peoples of all European countries. As long as immigration was permitted, they came to our shores by millions every year. As a result we have today a good part of Europe in America. Many Europeans are numbered among the foreign population of our southland. It is estimated that there are about 450,000 Italians in the south. Large numbers of these are to be found in St. Louis, Birmingham, Tampa and other southern cities. Then there are perhaps many more Russians in the south than most of us dream of. We are told that there are 43,374 Russians in St. Louis, 42,504 in Baltimore, with colonies ranging from 2500 to 99 in as many as sixteen other southern cities. Then we have thousands of Greeks, "sponge fishers on the Florida

coast and usually restaurant men in our cities". In southern Illinois there are people speaking 26 different languages, mostly European. In Texas there are about 500,000 European-speaking people. In many of our southern cities are large Polish and Austrian populations. New Orleans alone numbers among her people 11,486 from France, 2105 from Spain, 784 from Switzerland and 18,112 from Germany.

So we see that we have a little Europe right here in our southland. We are glad to say that southern Baptists have not been neglectful of these Europeans at our door. Under the general direction of Dr. Beagle our Home Board is doing splendid service in places where foreigners are most numerous. In Birmingham Rev. Antonio Pucciarelli and Miss Mary Headen work among the Italian people. Their work centers in a Good Will Center. In East St. Louis Miss Mildred Bollinger carries on her work through a Good Will Center at Fairmount, an industrial village where live seventeen nationalities. At Christopher, Ill., Miss Mary Kelly ministers to people of twenty-eight nationalities. In West Tampa we have our Italian mission under the direction of Rev. and Mrs. Plainfield and Miss Fannie Taylor. In New Orleans Dr. and Mrs. J. V. Newbrough are reaching many of the foreigners of that cosmopolitan city.

In addition to this work for foreigners under the direction of our Home Mission Board, other work is being done through state missions, city missions and personal service of missionary societies. Dr. John A. Held is doing a splendid work among European speaking people of Texas. He tells a most interesting story of the organization of a church among foreigners at Rowena, Texas: "Last summer we held a tent meeting on the square of that town. There we had many Catholics and Lutherans to attend. God gave us power and the presence of the Holy Spirit to the saving of sixteen people. The Roman Catholics threatened us and suggested to some of our members that the evangelist ought to be made to leave. There

was quite a stir in the little town. There was even talk of forcing the preacher out. The priest himself took a hand in the matter. But by the grace of God we continued undisturbed, believing that God would take care of us. He did. We closed the meeting by organizing a Baptist church of twelve members". Dr. Held returned to this church later to conduct a Sunday School Training School, and twelve others united with the church. And while he was there every member subscribed for the Baptist Standard, every member subscribed to the budget, and every member subscribed to the building fund. Little wonder it is that Dr. Held says: "It is the greatest miracle of God's power I have witnessed". How splendid it would be if all our southern Baptist churches would follow the example of this little European church in America.

#### A PERSONAL QUESTION

**WE ARE** concluding our programs each month this year with a personal question. The question for this month is: "What can I do for the Europeans in my own community and in Europe?" The answer to this question as it concerns the Europeans in Europe is comparatively easy. I can best serve them by supporting the Foreign Mission Board so that there may be no retrenchments in our work in Europe. The secretary of the Hungarian Baptist Union, in reporting the work in Hungary last year, said: "In the good results of the work of the year our dear southern Baptist brethren have a share. Your sacrifices and help, material and personal, and your prayers have done much for us. We express to our southern Baptist brotherhood our gratitude". Our European brothers are depending on us. We must not fail to give them the support of our gifts and our prayers.

By supporting our Home Mission Board we will be doing much for the Europeans in our southland. But there still remains the question: "What can I do for the Europeans in my own commu-

nity? Are there Italians or Greeks or Poles or Swedes or other Europeans near me? If so, what can I do to give them Christ? I cannot delegate to any mission board the responsibility for these. But what can I do?"

*First, I can be a friend to them.* I can visit in their homes. I can be friendly when I meet them on the street. I can minister to them as a Christian neighbor and friend, rejoicing with them in times of gladness and weeping with them in times of sorrow. Many of them are needing just the kind of a friend that I could be if I would. By being a friend to them I may be able to lead them to find Jesus, the friend of sinners.

*Second, I can help my Woman's Missionary Society do definite personal service for the [foreigners] of our community.* We should make a survey of our community to find out how many foreigners we have and then get busy doing something for them. Perhaps there is a Good Will Center through which I can work. If not perhaps I can establish one. Or if that is impractical I can help hold services and conduct classes and in other ways help to Americanize and Christianize the Europeans in my community.

*Third, I can invite them and bring them into my church.* I can see that there are Sunday school classes formed for them. In many of our communities there are enough people of one foreign nationality to form a good Sunday school class if only some one would bring them in and provide a teacher for them. None of us can claim to be really interested in foreigners far away if we fail to give Christ to those whom God has placed at our very door.

*I can best serve the Europeans both in Europe and in my own community by prayer.* In a recent article about his work, Dr. John A. Held wrote of the power of prayer in these words: "The outstanding fact of Pentecost is that it was born in prayer. I seriously doubt whether Pentecost could have become a reality, without prayer; and

prayer, genuine prayer, will bring pentecostal experiences today. I am aware of the fact that modern man outlaws miracles because he outlaws prayer. They fail to fit into his scientific, rational interpretation of life in the universe. But call it miracle, call it mystery, call it what you will, there is a strange, mystic force that keeps creeping into the experiences of human life and works wonders all the way. No problem, trying situation or great undertaking has ever been accomplished among Christians without prayer".

How true are we finding this as we study the program theme for the year, "Prayer in the Progress of Christianity". We see this month that prayer has had and is still having a great part in the advance of the Gospel among

Europeans. John G. Oncken was a man of great prayer. Our missionaries in Europe today are praying men and women. The reports of our home missionaries among Europeans are full of expressions of belief in prayer and requests for prayer. To fail to grant these requests is to prove ourselves unfaithful in the greatest stewardship granted us.

*I want to be a pioneer in prayer—* daring to venture in new experiences of communion with Christ, making my requests known to Him with a spirit of faith that wins even the impossible. When I become such a pioneer then will I be doing my utmost for those who are pioneering with the Gospel among Europeans, both in Europe and in America.

#### QUESTIONS for REVIEW and DISCUSSION

1. In what respects was the Reformation in Europe not complete?
2. Discuss religious conditions in Europe since the Reformation.
3. How did John G. Oncken become a Baptist?
4. Tell something of Oncken's work as a Baptist pioneer.
5. Tell of some Baptist pioneers in Sweden.
6. In what European country did southern Baptists first pioneer?
7. Tell something of the work of George Boardman Taylor.
8. What European countries were assigned to southern Baptists after the London Conference?
9. How does our work in Europe differ from work in other foreign lands?
10. Name our missionaries in Europe today.
11. Tell something of the James Memorial Training School.
12. Discuss the European population of southern states.
13. Tell something of missionary work among foreigners in the south.
14. What can I do for the Europeans in my community and in Europe?

#### REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Reports of Foreign and Home Mission Boards for 1934	
The Course of Christian Missions	.....William Owen Carver
Story of the Baptists	.....Richard B. Cook
History of the Baptists	.....Thomas R. Armitage
The Keys of the Kingdom	.....Una Roberts Lawrence



### A HIGHER PRICE for a BETTER VALUE

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## ROYAL SERVICE

### RENEWALS

and

### SUBSCRIPTIONS

To BE SECURED by  
EACH STATE before  
JANUARY

Ala.	1045
Ark.	697
Ariz.	23
D. C.	73
Fla.	684
Ga.	732
Ill.	230
Ind.	1040
Ia.	105
Mo.	124
Miss.	792
Mo.	1759
N. C.	1044
N. M.	100
Ohio.	1064
S. C.	942
Tenn.	732
Tex.	2022
Va.	1040
Total	10400



## YOUNG WOMAN'S AUXILIARY



Miss Juliette Mather, W.M.U. Young People's Secretary

### RIDGECREST'S GREATEST Y.W.A. CAMP



June 26 to July 6 brought the largest and in many ways the finest Southwide Y.W.A. Camp which W.M.U. has promoted at Ridgecrest, N. C. Added to the usual attractions of such an established program there were many special features. This being the "after-ten-years" camp it was fitting to celebrate the beginning of a new decade of camp life. Mrs. W. C. James, president of W.M.U. when Y.W.A. Camp was inaugurated, graciously came again with earnest messages for today's young women. Mrs. F. W. Armstrong, our president now, was also with us projecting the "Prayer Emphasis" plans on the night of "W.M.U.

Day". From North Carolina, South Carolina and Tennessee "W.M.U. Day" brought at least 125 women who shared in the morning Y.W.A. Camp program and had a service arranged especially for them that afternoon. Miss Northington of Tennessee and Mrs. Edna R. Harris of North Carolina assisted in the success of this day which gave the visitors opportunity to hear the camp speakers, among whom were many of our W.M.U. leaders. A full account of Y.W.A. Camp will appear in *The Window of Y.W.A.*; suffice it to record here the outstanding features. Mr. Charles A. Wells—world traveler and missionary illustrator from New York, a "hard-boiled newspaper man" as he said of himself—made a profound impression by his graphic messages, his swiftly drawn and gripping pictures and by his sure urge to be vigorously Christian.

The Peace Parade of July Fourth was most effective. Different states presented in variety of tableaux their contributions to world peace. Virginia portrayed George Washington and Robert E. Lee, Illinois presented Abraham Lincoln, Georgia impersonated Henry Grady, Florida sketched the life of Hamilton Holt and so on. The final tableau showed the nations of the world dropping their burdens before a symbolized "Peace" to whom W.M.U. lifted the world globe and over whose head floated the Christian flag. At the close of the tableau Miss Bourne, able Camp Director, made a few choice remarks before the presentation of a roll bearing a message of greeting to European Baptist young women, to be taken to our mission fields by Mrs. Armstrong and Juliette Mather. A surprise bag of gifts to open daily during the Atlantic crossing was also presented to each of these W.M.U. travelers.

A beautiful Japanese reception was planned one evening by the recreational directors, guests being ushered to the receiving line by a group of Y.W.A.'s in Japanese costume. Another evening was devoted to the W.M.U. Training School when Miss Carrie U. Littlejohn, principal, announced the new book "House Beautiful" by Mrs. E. Y. Mullins and with the help of W.M.U. Training School graduates and students depicted several episodes therefrom.

Dr. Yates opened new paths in Bible study to the young women who reveled in his morning messages. Dr. J. B. Lawrence and Dr. I. J. VanNess were present and spoke on Sunday. Miss Mallory led the closing vesper service, having taught a mission study class throughout the camp days. Mrs. Una Roberts Lawrence planned home mission evening and Miss Inabelle Coleman arranged foreign mis-

(Concluded on Page 34)

## COLLEGE Y. W. A.

Miss Juliette Mather, W.M.U. Young People's Secretary

### FOSTERING the COLLEGE Y.W.A.



September "says" Ann Hasseltine (or College) Y.W.A. again. Every W.M.S. in a college, university or academy town should be on the qui vive ready to welcome and help the young women in every possible way. If there is an organized Y.W.A., proffer to its Council (you would call it W.M.S. Executive Committee) some delightful home or outing spot where these leaders can meet before, school officially starts and make their plans with careful detail. Providing a living room or a sun parlor or a cabin in the woods—some quiet place where these choice young women can be together for four or five hours at least, their conference brightened by dainty refreshments and furnished with comfortable chairs and ready table—will begin their year in admirable manner. If the president of your College Y.W.A. hesitates to ask this favor, assist her by offering it. When the majority of the college young women are arriving, could not the local Y.W.A. and W.M.S. meet the trains and busses with Y.W.A. stickers, pennants and colors in evidence, making Y.W.A. obviously a cordial organization from the first dreaded arrival moment?

In September *World Comrades* it is suggested that Sunbeam Bands put vases of flowers in each dormitory room.

The W.M.S. could see that this was done by some other organization if it is too large an undertaking for your Sunbeams. A card of greeting in the name of the local Y.W.A. should accompany each vase. A pleasant call can be made later to retrieve the vase and take it to its owner.

Plan with the College Y.W.A. for an informal affair when college girls and W.M.S. mothers may make "Mother-Daughter" arrangements for the year. Each W.M.S. "mother" will seek to increase the happiness of her daughter in every possible way—inviting her for Sunday dinner, giving her a daughter's freedom to "run in" to the home, helping her adjust to the college experiences.

These are but a few ways in which the W.M.S. can foster the College Y.W.A. Your own Y.W.A. Council will think of many others for their special needs and desires. Prayerfully plan together to make this your best College Y.W.A. year. If no Ann Hasseltine (College) Y.W.A. has been organized on your campus, why not achieve that this year? The young women need this organization of young women, deepening the spiritual life, interpreting their learning in terms of Kingdom wisdom, stretching horizons beyond the campus limits. Help them in every loyal fostering way possible.

### SEPTEMBER SAYS:

#### SUBSCRIBE to THE WINDOW of Y.W.A.

Monthly Missionary Magazine for Young Women

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### SEEING CONDITIONS in SPAIN

Among the many southern Baptists who went to Europe this summer was Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board. From Barcelona, Spain, on July 7 Dr. Maddry wrote as follows: "I have been greatly impressed with the spirit and devotion of our pastors and missionaries in Spain. The need is heart-breaking and appalling. The land is cursed with ignorance and poverty. Even in the more advanced provinces, only 40 per cent of the people can read, and in some places not over 20 per cent. Our greatest need in Spain is for trained leadership. The pastors are poorly trained. The Sunday school teachers need training. The greatest need in our work here is for a young woman to work with girls and women. There are a few Women's Missionary Societies but no one to lead or teach them. Bro. Bengtson, our superintendent, is fine but he cannot do everything".





## MARGARET FUND



Chairman: Mrs. Frank Burney, Waynesboro, Ga.

### STUDENTS ALUMNI ASSOCIATION

**I**N HONOR of the 20th Anniversary of the Margaret Fund a Student Alumni Association was launched at the W.M.U. meeting in Ft. Worth and the following constitution and by-laws were adopted:

#### Constitution

**Motto:** "For we are His workmanship—created in Christ Jesus unto good works" — Eph. 2:10.

**Song:** To the Work

**Colors:** Lavender and Gold

#### Article I—Name:

This organization shall be known as the Margaret Fund Students Alumni Association of Woman's Missionary Union, S.B.C.

#### Article II—Object:

Its object shall be to enlarge and to foster the best interest of the Margaret Fund, by prayer and loyal support; to manifest greater interest in Margaret Fund students now in school; and to bind together by a common spirit of love and loyalty all those who have ever been beneficiaries of the Fund.

#### Article III—Membership:

The membership shall be both active and honorary. The active members shall consist of all sons and daughters of southern Baptist missionaries who have ever been beneficiaries of the Margaret Fund and those who were recipients of the comforts of the Margaret Home. The honorary members shall be all members of southwide Margaret Fund Committee and of state, associational and local Margaret Fund chairmen who desire to foster the interest of the association.

#### Article IV—Officers:

All officers shall be former students. The officers shall be a president, a first

vice president and a vice president of each country whence students have come, a secretary and a treasurer. These officers to be elected at the association's regular meeting, and shall constitute the Executive Committee.

#### Article V—Meeting:

The regular meeting shall be held at the time and place of that of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention.

#### Article VI—Amendments:

This constitution may be amended by a two-thirds vote of members present, provided written notice of the proposed amendment be given before the meeting.

#### By-Laws

- 1—The president shall preside over all meetings. The president shall appoint a nominating committee to report at the regular meeting.
- 2—The vice president shall act in absence of the president.
- 3—Each vice president of the various countries shall keep all members of their respective fields in touch with the purpose and work of the association.
- 4—The secretary shall keep a careful record of all meetings and proceedings, a correct roll of the membership, and shall notify all members of the time and place of meeting and any other matters of importance.
- 5—The treasurer shall keep a careful record of all money received and expended.
- 6—The membership fee shall be fifty cents per year.
- 7—Members of the association in the various states shall strive to hold auxiliary meetings during the ses-

(Concluded on Page 34)



## SOCIETY METHODS



### HALF CENTURY of PROGRESS LUNCHEON

**T**HIS luncheon was given by the W.M.S. of Broadway Baptist Church, Fort Worth, Texas. Its purpose was to carry out an idea conceived by our president, Mrs. R. D. Evans, and was our contribution to the celebration by our church of its 50th anniversary.

We have 12 circles, one for each month, and each circle was assigned a table and part on the program. The officers took the table of the circle serving in kitchen, thus leaving 11 others. To each circle was assigned a general chairman, so that the circle chairman and her general chairman worked together correlating ideas and motifs, so that each month portrayed in its table decorations a seasonal motif together with some particular phase of W.M.U. work. There being only 9 general chairmen, two sub-chairmen were enlisted to fill out the eleven. I will try to suggest in outline form the decorations used and program given, but it is hard to convey the idea of the clever results obtained and the very enjoyable program given.—Mrs. E. T. Stearns, *Publicity Chairman*

**January: Seasonal Motif** — Snow; *Chairman*—Benevolence

Table decorations, using snow and wintry effects. They portrayed only two parts of this work, hospitals and aged ministers: the third, orphanages, was given to another circle. On the table in replica were our local Fort Worth Baptist Hospital at one end and at the other a typical, poor aged minister's home. The chairman gave a splendid 5-minute talk on old ministers of the Bible.

**February: Seasonal Motif** — Valentine's Love; *Chairman*—Stewardship

This table was decorated with hearts, valentines and paper money, the ideas of love and stewardship being well blended. The chairman gave a demon-

stration of taking a collection (as they did it 50 years ago) and then talked of Biblical and modern methods of church finance.

**March: Seasonal Motif** — St. Patrick's; *Chairman*—W.M.U. Young People's Work

Green and white table decorations suggested St. Patrick's and also the Y. W.A. and G.A. colors. An original verse set to music presented the work of each young people's organization as its local sponsor was introduced.

**April: Seasonal Motif** — April Showers; *Chairman*—Enlistment

Umbrellas were used as table decorations and a talk was given on "A Shower of New Members".

**May: Chairman** — Publicity. This circle deviated from the general plan and provided the fun of the program. Their tablecloth was of newspaper. Their part on the program consisted of 3 broadcasts, at intervals from Station MAY giving first a parody of 50 years ago, then modern times, then 50 years hence, introducing television.

**June: Seasonal Motif** — Graduations; *Chairman*—Education

Table had a model of campus and buildings of Southwestern Baptist Seminary. Program presented a playlet with a graduate receiving a diploma from each Texas Baptist school.

**July: Seasonal Motif**—July 4, Patriotic; *Chairman*—Missions

Decorations portrayed highways leading to mission fields. Program correlated this with talk on July 4, liberty etc.

**August: Seasonal Motif** — Swimming Pool; *Chairman*—Buckner Orphans' Home

Since we make 750 shirts each year for this Texas orphanage, the table was decorated with tiny shirts on a line.

(Concluded on Page 35)



## BOOK REVIEWS



Mrs. Julius P. Thomas, Virginia

Any books reviewed in this magazine may be ordered from Baptist Foreign Mission Board, Richmond, Va., or from State Baptist Bookstore. The price of each is quoted with its review.

### At the GATE of ASIA



A most delightful mission study book on Japan is "At the Gate of Asia" by Mrs. Foy Johnson Farmer, herself a former missionary to Japan. One cannot read the book without understanding and appreciating and even loving this gifted people.

The author so enters into a knowledge of the racial traits of the people and their consequent loyalties and characteristics that she makes the reader appreciate the difficult problems they face. With her our hearts are stirred with the hope that the devoted Christians may exert a strong enough influence to keep this lovely country in the path of peace. To this end Mrs. Farmer thinks Christians in this country can do much by sending well-equipped missionaries to the aid of their brothers in Japan.—Price: paper, 50c

### The FOREIGN MISSIONARY

THE revised edition of "The Foreign Missionary"—by Arthur Judson Brown, D.D., for many years secretary of the Northern Baptist Presbyterian Foreign Mission Board—first published in 1907, is most valuable to all interested in foreign missions. It treats exhaustively of every phase of the mission world from the standpoint of the mission board, the missionary himself and the church member who contributes to missions.

The book has been used for years in the class room and has proved a mine of information. Fundamentally it remains the same, but it has been revised to take in the new conditions prevailing in foreign lands.

The author understands and appreciates deeply the rewards and sorrows of the missionary. A fine study for advanced classes!—Price: cloth, \$2

### BUSINESS WOMEN'S CIRCLES (Concluded from Page 12)

month, over and above our weekly offerings through the Cooperative Program, from 100,000 southern Baptists will soon pay for the \$990,000 worth of work already done for the Master in S.B.C. foreign fields as well as for similar debts on the other S.B.C. causes. Let's make September the month for enlisting every B.W.C. in the Hundred Thousand Club that there may be no deficit against our name in His books! (See page 7.)

### BIBLE STUDY TOPICS for W.M.U. in 1935

- Jan.—"A Great High Priest"—Heb. 4:12-16  
 Feb.—"A Good Report through Faith"—Heb. 11:1-6  
 March—"A Sceptre of Righteousness"—Heb. 1:1-8  
 April—"A Cloud of Witnesses"—Heb. 12:1, 2, 5b-7, 11  
 May—"His Hands upon Him"—Mark 8:22-26  
 June—"His Cross"—Mark 8:34-38  
 July—"I Believe"—Mark 9:23, 24; II Cor. 8:5  
 Aug.—"According to the Scriptures"—I Cor. 15:1-8  
 Sept.—"A Certain Woman"—Luke 10:38-42  
 Oct.—Paul's "Son in the Faith"—I Tim. 1:1, 2; 4:12-16  
 Nov.—"Even as He Walked"—I John 2:1-6  
 Dec.—"In a Manger"—Luke 2:1-7

### From OUR MISSIONARIES (Continued from Page 6)

#### JAPANESE MARYS and MARTHAS

IN OUR Shimonoseki church we have two Y.W.A. organizations, which distinguish themselves by the names "Mary" and "Martha". The Mary Y.W.A. is composed of high school students and graduates who meet on Saturday afternoon. The Martha Association—composed of girls employed in banks, business concerns, post and telegraph and telephone offices—must hold its meetings in the evening when its members are wearied by the long hours at their daily tasks. The Martha girls, however, show as much interest in their meetings as do the more fortunate members of their sister auxiliary.

The average attendance at the meetings is twenty-two. Many of the members are Christians, and the remainder might be classed as inquirers. Practically all of them attend both the week-night and Sunday services of the church. During the past year these two auxiliaries furnished a majority of our candidates for baptism.

The working girls especially meet many temptations in their places of business and in their social lives. Since most of them belong to non-Christian families, the problem of marriage causes them much concern and is often solved in such a way as to wreck their lives.

One of the loveliest of these girls, a teacher in the Sunday school, became engaged three years ago to one of our finest young men. In order to break the engagement, her parents forced her to sever connection with all church organizations and to entirely cease attendance upon all church services. Only after they had succeeded in forcing her to give up her Christian fiancé did they cease to persecute and not until the young man had married another girl did her parents yield reluctant consent for her to attend church services at irregular intervals. Her troubles are not over, however, since she knows that in the end she will be forced to marry a non-Christian man.

I might tell you of another girl who came to one of the meetings in search of comfort. This girl, after a year of married life, had been sent back to her parents with her life blighted. Such all too frequently happens!

On a recent Sunday I noticed another girl who was in tears through the morning services. I learned that her tears were due to the cruel treatment which she had received the day before at the hands of her mother who was entirely dependent upon the daughter's meager salary for support.—Mrs. E. N. Walne, Japan

#### VICTORY

FANNIE, the oldest of eight children, had many duties and heavy tasks at home. Even her earliest memories were crowded with babies to be cared for and dishes to be washed. Her parents (Italian) lived only a block from the North Boulevard Baptist Church (the Italian church of West Tampa, Fla.) and had never attended our services. If one asked them about their preference, they would gladly say they were Roman Catholics although they had not entered a Roman Catholic church for years. On one of my many visits in their home the mother proudly brought forth from a large antiquated trunk a

beautiful statue of the baby Jesus, one of the Roman Catholic idols. She always kept this safely wrapped and she handled it most reverently. When gently argued with that it was not Jesus and that the Bible taught the baseness of image worship, she would say that the baby Jesus was just a keepsake of a near relative who had patiently carved it out of a tree trunk just as he had often done in other instances.

In spite of the utter indifference of her family—especially of her father who from his greedy reading of spurious literature had gathered into his head many notions against religion in general and against evangelical religion in particular—and in spite of her many du-

ties as assistant housekeeper in the home of her parents, Fannie found time to attend our Sunday school. She was then just a slip of a girl, but the years soon passed and found her a cigar maker in one of the large West Tampa factories. She was chief bread winner for many years and was most happy to turn over her entire pay envelope to her mother each Saturday.

Fannie continued her study of the Bible in our church school and the time came when her heart was won over to Christ. One Sabbath she walked forward to give the pastor her hand and testify for her new-found Saviour, Jesus. She stood so fearless, her large black eyes fairly shining with joy and eagerness. She felt her life was to be one of victory.

The following Sabbath was set apart as baptismal Sunday and Fannie in her youthful enthusiasm and eagerness was counting the days and hours, but when the morning came and Fannie began to prepare for church, her mother led her upstairs to a little sleeping porch and locked her in, saying she could never be baptized in a protestant church. Fannie wept bitterly all morning but to no avail: she was to be kept forever from the church. Nevertheless she found opportunities to run to church, and many were the times that the slip of a girl was seen radiant and eager in the company of older women at their monthly W.M.S. meeting, translating for the benefit of the foreign women the words of the missionary. How happy she was to be of service.

Fifteen years have passed, bringing us up to date, and they have not been too kind to the brave, intelligent young girl. She has married, as most Italian girls do, and she is the mother of three little girls and one boy. For the past year ill-health, due to poverty and other causes, has not permitted her working in the large cigar factory. Sickness and hard work have left their imprints in a brave soul. But her faith never wavered, her love for Christ and the message she had heard in youth were asserting themselves in her heart.

One Sunday recently Fannie once more walked down the aisle of the same Baptist Church, but not alone: this time by her side walked her daughter, their faces radiating the faith within. Fannie may not be as pretty as when she first accepted the Lord, but her spiritual power has grown through tribulations and sufferings; the years have been sad, but she has always desired the presence of Jesus in her heart, and now she feels she has Him forever.

Her victory will live on in her children's lives, for they are encouraged to come each Sunday to hear our teachers give the same beautiful Bible stories she enjoyed so much long ago. "Thanks be to God which giveth us the victory through our Lord Jesus Christ!

This is the victory that overcometh the world, even our faith"—*Mrs. J. F. Plainfield, West Tampa, Fla.*

#### FREE from DEBT

IT WAS with great joy that we received news of the additional help that the W.M.U. of the south was extending for the "Collegio Baptista Brasileiro". It is almost unbelievable that so much good could come to us now in these hard times. We are so glad that you could help us and that you did. We are not worthy of this kindness. God be praised for His lovingkindness and your generosity. For once, the "Collegio" is free from debt and has none of any sort!

In fact we have a small balance from your gift. This balance will be used with the strictest economy in the purchase of equipment of the school. We need laboratory apparatus for physics and chemistry. We need desks and supplies for the Domestic Arts Department. We need chairs for the dormitory and a lot of things which the government will require of us now that we are equipping the school in line with the government regulations. Students here do not wish to attend a school which is not valid in getting diplomas to teach in the state schools. So we are forced to do this. This amount will not be enough but with the money

which I can save by the end of this second semester we hope to have all the equipment for the laboratories which we need.

Our heart goes out to God in deep gratitude. Our heart goes out to each and every one who had a part in this offering. May the Lord be glorified in the salvation of the lost students here in the "Collegio". You may rest assured that we will sow the seed of the Kingdom with all diligence, waiting for the harvest with supplication.

We have a class of twelve girls who are to graduate this year. They are not all Christians yet but we will do our best to win them to the Savior before

the end of the year. Pray for us.

The graduating class last year helped in the seating of the "Collegio" auditorium. We now have 629 chairs in it. The class of this year is raising money for a large shed for athletics. The spirit of the student body is fine and they are loyal to the school. We will lead them in these things so that they will be tied onto the school.

Words are inadequate to express our gratitude but we say with all our heart "Thank you!" We will try to prove our gratitude by what we do with the help extended. God help us to honor Him and you in it all.—*F. A. R. Morgan, Sao Paulo, Brasil*

#### SOCIETY METHODS

(Concluded from Page 29)

Also a model of the log cabin where Father Buckner was born. The program was a presentation of Buckner Orphans' Home as it used to be and is now.

**September:** This circle served. Their table was used by Mrs. Evans and her Executive Board. The table was decorated with churches Broadway has built during her fifty years. The program was presented in period costume and also songs giving pioneers of Broadway and its W.M.S. and was concluded with a talk on "Passing the Torch On".

**October:** *Seasonal Motif*—Halloween; *Chairman*—Mission Study

*Decorations*—figurines of a class and teacher studying, also a globe of the world. *Program*—silent demonstration of how mission books were taught formerly and now.

**November:** *Seasonal Motif*—Thanksgiving; *Chairman*—Personal Service

Table was decorated with fruit etc. Centerpiece was a huge basket of groceries representing our gifts to the needy. The program was *Personal Service* spelled out in poetry, telling what it should mean to W.M.U.

**December:** *Seasonal Motif*—Christmas; *Chairman*—Periodicals

*Centerpiece*—manger and star, magazines at either end of the table. *Program*—a coat made of covers from periodicals and worn by a member who passed through the audience while talk was made on periodicals.

*Editorial Note*—The foregoing suggestions may well be kept for use next December or January when the programs for 1935 are being introduced to the society or these suggestions could be adapted for earlier or immediate use. The programs for the remaining months of 1934 are outlined on page 38 of the 1934 W.M.U. Year Book. The ones for 1935 are set forth on pages 33-34 of the August issue of ROYAL SERVICE.

#### PROGRAM PLANS

(Concluded from Page 11)

Baptist work in Germany and Sweden. The two who take these parts should work over the program material thor-

oughly, selecting the items each is to include in her report. Two very sprightly women can make this most interesting with "Do you remember?" and "Did you see or hear?"

### BIBLE STUDY

(Concluded from Page 11)

It was with keen delight that they heard him speak in their own dialect. Their faces lighted as he even joked in sounds which came to their ears like music. A second round of calls was made. Genuine interest in the stranger from a far country was revealed by this man of God. The years of one generation had been spent in China. No wonder that the Chinese people heard him gladly in cities from coast to coast. With equal ease he found them in Seattle, in New York and in the southern cities. He loved them. He knew their background. He understood their customs. They recognized in him a friend. They trusted him. You and I may not be able to speak in his own tongue to the man in the Chinese restaurant. We cannot go to Italian mothers in Good Will Centers and tell them of Jesus so they can understand. (One member of a *Woman's Missionary Society* is doing that very thing!) There is a limit to our power in working with the stranger but there is no limit to our power in praying for the stranger. Meditate "concerning the stranger". You can pray and there may be something else you can do. The stranger is going to pray. We do not know to what god he may pray. Perhaps the name of Jesus is unknown to him. He does not know that God is Father to those who believe in Jesus Christ, the Son of God. Shall we leave him in darkness?

"If we with earnest effort could succeed  
To make our life one long connected prayer,  
As lives of some perhaps have been and are;  
If, never leaving These, we had no need  
Our wandering spirits back again to lead  
Into Thy presence, but continue there,  
Like angels standing on the highest stair  
Of the sapphire throne: this were to pray  
indeed.

"But if distractions manifold prevail,  
And if in this we must confess we fail,  
Grant us to keep at least a prompt desire,  
Continual readiness for prayer and praise,  
An altar heaped and waiting to take fire  
With the least spark and leap into a blaze!"

### MARGARET FUND

(Concluded from Page 28)

sions of the State W.M.U. Convention, these meetings to be in charge of the State Margaret Fund Chairman.

- 8—Six members of the association shall constitute a quorum.
- 9—These by-laws may be amended in same way as the constitution.

### STEWARDSHIP SUGGESTIONS

(Concluded from Page 7)

movement is worthy of the blessings of God it will not succeed. If it is worthy of His blessings, let us each day pause long enough to ask Him to help it succeed. I am sure that He wants southern Baptists to be honest and will add His favor to any effort that we make toward paying our debts.

I would urge all of the good women of the W.M.U. to join the "Inner Circle". No membership card is signed; there are no badges to wear; no publication of names; no reports and no human recognition. All you have to do is just to pause for a moment each day and ask the Father to help southern Baptists get under this load. I am convinced that the organizational machinery must be undergirded by the prayers of our people if our efforts are to be rewarded by the largest measure of success.

Y.W.A. (Concluded from Page 25)  
sion evening, each of them teaching a class as did Miss Littlejohn and Miss Emma Leachman. Margaret Fund students and home and foreign missionaries were presented. Misses Elizabeth Hale and Helen Yates, newly appointed to China because of the beyond-the-goal gifts of the Lottie Moon Christmas Offering, closed the Y.W.A. Camp with tender appeals that will not be forgotten by the 675 young women and their 125 counselors enrolled at the Y. W. A. Camp, which was attended by at least 1,000 including those who could not stay the entire ten days. We are grateful to Miss Bourne, Camp Director, and all others who made the days so glorious.

## CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

In an article appearing in a recent copy of the *Religious Herald* Dr. Rushbrooke, general secretary of the Baptist World Alliance, referring to the meeting to be held in Berlin, said in part: "Members of the older and larger bodies of Baptists in such countries as the United States and Great Britain have a quite inadequate sense of the moral and spiritual significance of a great international gathering".

Strong churches and conventions at home offer ample opportunities of fellowship. The condition of Baptists in European continental lands is totally different. They form but small minorities, offering their witness and living their lives in the face of dominant state churches.

"No testimony could exaggerate the courage, the patience and the loyalty to truth and to their Lord of our Baptist people in many countries of Europe. Yet however brave, the sense of futility and weakness and isolation at times oppresses them".

"Those who know the smaller bodies", says Dr. Rushbrooke, "know that nothing thrills them like the 'Roll Call of the Nations'. Their own little country has the chance to speak, while the sight of delegates from a great convention thrills them. For leaders who have breathed the atmosphere of a World Assembly to bring home to groups numbering but a few thousand (sometimes a few hundred) the sense that they are members of a mighty host is a spiritual achievement far more significant than some of us in the English-speaking world can understand. Merely to attend a World Congress is in a true sense to 'strengthen the brethren'".

At just about the time this copy of *ROYAL SERVICE* is being placed in your hands the fifth meeting of the Baptist World Alliance will have come to a close. With the messengers from all lands turning their faces homeward or toward other lands seeking further information and inspiration there seems no time more fitting that W.M.U. members should meditate seriously upon the theme for the year—"Prayer in the Progress of Christianity"—and *sincerely and earnestly labor in prayer* that all those who attended the meeting will be empowered of God to carry back to their churches at home just the message, just the encouragement and inspiration needed for deeper consecration and more effective service in the Kingdom of our Lord.

Early in the year there appeared in the *Watchman-Examiner* an article, "Baptist Conditions in Present-Day Europe", by Dr. W. O. Lewis, representative of northern Baptists in Europe. Among other things Dr. Lewis said: "There never has been a greater need for the Baptist message than today. We require a personal faith for admission to our churches. In most of the churches of the continent, people inherit church membership or are admitted after memorizing a catechism. This is not to say that these church members do not become Christian. But conversion is not a prerequisite to church membership".

Dr. Lewis further adds: "If we believe in our religion, we must do all we can to propagate it everywhere. Europe has such an influence in world affairs that it is extremely important that pure Christianity should prevail there".

