

VOLUME XXIX

APRIL, 1935

NUMBER 10

Royal Service



PEABODY HOTEL—Memphis, Tenn.

In this hotel on Monday, May 13, will convene the following Southwide W.M.U. Committees:

- 9 A.M.—Margaret Fund, Mission Study, Personal Service, Stewardship, Missionary Education of Young People
- 11 A.M.—General Board of W.M.U. Training School
- 2 P.M.—Joint Session of W.M.U. Executive Committee and State W.M.U. Corresponding Secretaries

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Royal Service

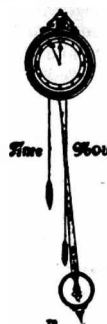
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Royal Service

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MONTHLY MISSIONARY TOPIC—The Banner of the Cross in Mediaeval and Modern Europe

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EDITORIAL

FIELDS WHITE unto HARVEST

Mrs. F. W. Armstrong, President W.M.U.



"Lift up your eyes and look", said Jesus, "on the fields for they are white already unto harvest". He was a strangely wise teacher, using always apt and very familiar illustrations. The land in which He lived was a small country indeed. Much of its soil was barren with small fields cleared with infinite toil and patience, then seeded and cultivated and watched carefully until the time of harvest. A great many people were dependent upon that harvest for their very lives. Every one of His hearers knew that when fields were white unto harvest there was gravest danger in delay. When the slender stalks were bending under the weight of ripened grain a devastating wind would fell them and thus thwart the harvest; a sudden rain could bear the heavy heads to the ground and ruin the precious grain; or with even a day's delay the tiny sheaf surrounding the grain might burst and its precious burden be shattered and lost. Every hearer knew that disaster might follow delay when fields were ready for harvest. Many laborers were needed that the harvest might be quickly accomplished. By careful, painstaking processes the grain must be cut, thrashed, winnowed and gleaned. Human labor must accomplish it all. Heads and hearts, hands and feet were needed.

As an illustration of the nature and progress of the Kingdom it is timeless, complete and satisfying and vastly encouraging to the laborer. Back of the ready harvest field is the infinite care of the Creator, the mystery of eternal life hidden in the seed, the resources for feeding life found in the soil, the rain, the miracle of growth; then the everlasting truth of sacrifice that there may be life more abundant: "Except a grain of wheat fall into the ground and die it abideth alone, but if it die it beareth much fruit". God and His creatures are co-partners in a fruitful abundant harvest. Even so in the growing coming Kingdom: "We are laborers together with God". His power is infinite, His mercy unfailing. If the laborers be constant, true and faithful the harvest is sure.

"Lift up your eyes and look" said Jesus. He lived and taught much in the open. Often on a hillside, where all about Him were small terraced fields fenced round with the stones patiently gathered to clear a spot for cultivation, He paused to speak some eternal truth of the Kingdom. Often, no doubt, many people intent upon His teaching followed Him to the very top of a mountain. There looking out would be visible for great distances such fields on many hillides with the larger ones in the valleys. There it would be easy for them to comprehend when Jesus said that "the field is the world". It was a small world that they saw, but large enough that the seed planted there grew and multiplied to be in turn seed for other fields as wide as the world which Jesus saw. It is an expanding Kingdom demanding constantly widening vision. Two thousand years of seedtime and harvest and still the Spirit speaks through these words of Jesus: "Lift up your eyes and look".

Enlarging missionary vision and increasing missionary activity are twin parts
(Concluded on Page 32)

ANNUAL MEETING

COME to MEMPHIS—DOWN in DIXIE



The 47th annual session of Woman's Missionary Union Auxiliary to the Southern Baptist Convention will be held in Memphis, Tennessee, during the week beginning May 12, 1935. "Memphis—Down in Dixie"—has become the keynote of real southern hospitality, for her doors are ever flung wide with a real welcome for visitors from all parts of the land. It has been a spot famed for warm, never-to-be forgotten hospitality from the days when the narrow confine of the old fortified trading village made way for the city of wide streets, imposing town houses and stately colonnaded mansions.

Through the years many who came to visit remained to take up permanent abode in a community that offers a complete and well balanced scheme of living. And so Memphis has steadily forged ahead into the front rank of southern cities.

There is much to attract and hold the interest of the visitor. It is a city of progress as evidenced by the thoroughly modern downtown district thickly dotted with towering skyscrapers, by imposing public buildings of such classic beauty as to rival the Greek originals that furnished their inspiration. It is thickly studded with many beautiful parks that will be in full flower for W.M.U. visitors in May. In fact, there will unfold an ever changing panorama of loveliness at this time of year—from the myriads of dogwood and red bud trees seen everywhere, to the jewel-like miniature azalea garden in historical Overton Park.

Of especial significance to members of Woman's Missionary Union will be the numerous churches to be found, in fact, in every portion of Memphis, even in the heart of the "loop" district. Their historic old spires and towers stand securely, as they have stood through war and siege, through devastation and raging pestilences. Practically all denominations are represented and the visitor may well pause for a close-up of the many varied and handsome edifices that house the city's congregations.

It is not strange then that Memphians and especially the Baptist women of that city feel that Memphis is an ideal place for the W.M.U. annual meeting. In the heart of the southland, with a wealth of natural beauty and man-made achievements, with a religious background and reputation—it easily warrants the fine reputation that it enjoys.

Since convention visitors are, by all means, interested in the accommodations to be had, it is well to mention here that the hotel facilities of Memphis are without their equal in the entire central and southern portions of the United States. The numerous large and new hotels offer delightful accommodations at very moderate costs and are easily accessible to all convention meetings. A list of hotels together with their rates will appear in issues of our denominational papers.

This is not the first time you have met with us so we already know something of the blessings we shall receive from your coming. Those of us who are making preparations for your coming say to you, "Come thou with us" and share bountifully in the wealth of enthusiasm and knowledge to be gained at such a meeting in order that we may truly be better "laborers together with God".

Won't you pray with us that, as we labor, God may richly bless the entire meeting?—Mrs. M. L. Martin, W.M.U. Publicity Chairman, Memphis, Tennessee

SOCIETY METHODS

CELEBRATING OUR 100th ANNIVERSARY by BECOMING A-1



In 1833, the Third Baptist Church of Richmond, now Grace Baptist, was organized and that same year a great missionary meeting was held in the church as a result of the appeal of Luther Rice. An offering was taken for foreign missions: a young man sitting in the rear of the church was seen to procure a slip of paper and, after writing on it, dropped it in the collection plate. When the offering was counted there was much silver, many bank notes and even some gold but what attracted most attention was the slip of paper on which was written, "Mysell, J. Lewis Shuck". The following year, 1834, the Woman's Missionary Society was organized in the church, the gifts for the year totaling \$114.37. In the appendix of "In Royal Service", (the history of W.M.U., written by Miss Fannie E. S. Heck) this is listed as "Female Missionary Society of Third Baptist Church, Richmond, Va."

We felt that the best possible way to celebrate the centennial of our organization would be to become, for the first time, an A-1 Union. We realized that, to do this, every officer, counselor and leader must give untiring effort from January through December. Circle leaders, 1st vice president and registrar worked on the attendance with the result that we had an average of 75% instead of the required 50%. Mission study and denominational literature have never been our problem but the young people have been hardest to keep going through the summer months. This year the educational secretary of our church, Mr. Alwyn Howell, assisted the leaders of G.A. and R.A.; the Y.W.A. counselor looked after her meetings; and the Sunbeam leader had two meetings a month through the entire year. The July meeting of the W.M.S. was most inspiring: a pilgrimage was made to Miss Lottie Moon's grave at Crewe, Va., with a joint meeting of the Crewe W.M.S. in the lovely church with its beautiful memorial window. The Standard of Excellence was marked month by month and the weak points brought out and strengthened, so at the close of the year there was no going back over records to check up. After the first four months, the registrar began reporting, each month, how many members had become active. The circle leaders put on a contest to see which would be the first to become 100% active and the result was success. Making the apportionment was the last point and caused some anxiety, but it was kept before the women and prayed for at all our meetings, including our weekly Thursday morning prayer group. This could mean nothing but attainment—"over the top"—and the standard was made.

For the fourth year we have taken care of the salary of our missionary, Miss Nelle Putney. This is done through our Lottie Moon Christmas Offering. Yes, the W.M.U. can be A-1. However, it takes work, co-operation and "continuing earnestly in prayer" daily, for "without Me, ye can do nothing". It is so worthwhile to be A-1.—Mrs. Fred Pfau, Va.

—O—
CONVERTED by ONCKEN

THE Woman's Missionary Society of the Second Baptist Church of Little Rock had a charmingly unique experience with its missionary program on Europe

last year. The member who was asked to have charge of the program accepted the responsibility without noting the subject matter. Imagine her happy surprise when she discovered that the material contained a great deal concerning the beginnings of the Baptist movement in Germany under the great Oncken, telling of course of his first seven converts.

Now one of these converts was the grandfather of the program leader's husband. Pictures of the grandparents were shown at the meeting. Several intimate incidents were told about them, one being that the grandmother was chosen by the church as a worthy mate for the grandfather! Their grandson is a deacon in our church, his wife is busy in the various church activities, their daughter is a prominent member of our choir: at this particular missionary program she sang "Faith of Our Fathers".—Mrs. J. Vernon Hall, Ark.

As to LOTTIE MOON CHRISTMAS OFFERING OF 1934

(First column was tabulated by treasurer of Foreign Mission Board on Feb. 14: from this total of \$185,194.18 must be deducted \$411.31 which was contributed to the 1933 offering, making the 1934 receipts \$184,782.87 by Feb. 14. The second and third columns were reported by state W.M.U. corresponding secretaries on Jan. 31 or about Feb. 14. The Foreign Board had received \$198,000 by Feb. 21.)

Name of State	Receipts (Total) by Foreign Board	Totals Reported by Secretaries	Amounts Included in Secretaries' Totals but Not to Be Used for Objects in Union's \$100,000 Goal
Ala.	6,929.24	8,402.99	\$ 2,300.00
Ark.	239.17	240.00	
Ariz.	7,661.56	7,534.91	2,000.00
D. C.		462.71	
Fla.	4,727.61	4,858.78	
Ga.	12,943.18	10,227.12	
Ill.	1,996.12	2,127.22	
Ind.	12,994.16	14,591.60	
Iowa	6,326.01	6,306.33	
Kent.	3,131.63	2,180.89	
Mich.	9,988.50	10,080.92	232.00
Mo.	5,278.70	9,902.41	
N. H.	1,355.79	1,355.79	
N. C.	21,682.82	20,228.20	2,778.92
N. D.	7,246.46	7,258.60	
Ohio	11,120.09	14,196.48	164.68
Tenn.	12,749.72	14,257.23	
Tex.	27,261.43	28,420.19	5,200.00
Va.	28,982.74	31,065.13	2,785.88
Wisc.	296.29		
Totals	\$185,194.18	\$211,328.64	\$15,594.90

ON January 31 the mid-year meeting of W.M.U. Executive Committee and state W.M.U. corresponding secretaries voted to authorize the Foreign Mission Board to use as follows \$34,700.00 of the "Beyond-the-Goal Gifts" of the 1934 Lottie Moon Christmas Offering. At the May W.M.U. meeting in Memphis it will doubtless be decided how to use what further remains of the "Beyond-the-Goal Gifts". "Hallelujah!" is surely the grateful acclaim of all W.M.U. hearts in thanking God and all donors for the marvelous victory of the 1934 Lottie Moon Christmas Offering.

1—Girls' School of Colegio Bautista, Temuco, Chile.....	\$ 2,500
2—Travel for Miss Elsie Clor for Furlough.....	800
3—(Awaiting Further Consideration).....	800
4—Building for School and Sunday School, Pelotas, Brazil.....	2,500
5—Missionaries' Homes in Africa.....	1,000
6—Girls' School, Abeokuta, Africa.....	5,000
7—Debt on School, Campos, Brazil.....	4,000
8—Chapel in Belgrade, Yugo-Slavia.....	10,000
9—Return of Missionaries on Furlough and Sending New Ones.....	2,000
10—Woman's Training School, Budapest, Hungary.....	3,000
11—Publishing House, Rio, Brazil.....	3,000
12—Church at Bahia, Brazil.....	
Total Thus Decided.....	\$34,700



FAMILY ALTAR



Mrs. W. H. Gray, Alabama

TOPIC: "A Cloud of Witnesses"—Hebrews 12:1, 2, 5b-7, 11

"WAKE, my soul, stretch every nerve
And press with vigor on;
A Heavenly race demands thy zeal,
And an immortal crown.

"A CLOUD of witnesses around
Hold thee in full survey;
Forget the steps already trod
And onward urge thy way."

False Witnesses

1st Day—Ex. 20:16; 28:1
2nd Day—Lev. 6:8; 19:11, 12, 16
3rd Day—Prov. 6:16-19; 12:17
4th Day—Matt. 15:19; 19:18; 28:50-61
5th Day—Acts 6:8, 10-15
6th Day—Acts 16:19-21; 17:2-7
7th Day—Acts 25:1-8

Notable Witnesses

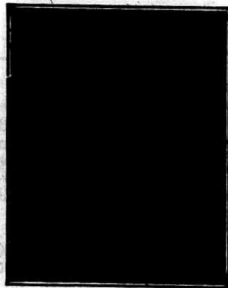
15th Day—Dan. 4:1-3, 24-27
16th Day—Jer. 7:1-8
17th Day—Ezek. 13:1-3, 8, 9
18th Day—1 Sam. 3:1-10
19th Day—Job 27:1-8
20th Day—Isa. 48:1, 2, 10; 44:8-11
21st Day—Acts 28:12-23

"Speaking to Yourselves"

22nd Day—Eph. 5:19
23rd Day—Heb. 2:8, 12
24th Day—Acts 2:4-11
25th Day—Hab. 12:1-10
26th Day—Heb. 12:11-24
27th Day—Heb. 12:28-29; 13:1, 2, 5-8
28th Day—Heb. 13:15-21
29th Day—Zech. 8:16, 17
30th Day—Mal. 3:16

"Witnesses of These Things"

8th Day—Luke 24:48
9th Day—Jno. 4:23-30, 39, 41, 42; 15:27
10th Day—Acts 1:8, 22
11th Day—1 Cor. 1:5, 6; 12:3
12th Day—1 Tim. 6:12, 13
13th Day—II Tim. 1:8
14th Day—I Peter 3:15; 5:1



"Pray Ye"

Humbly give thanks for the atonement through Jesus Christ.

Ask forgiveness for sin that "crucifies the Son of God afresh".

Give thanks for the hope set before Christians because "Christ is risen from the dead".

Praise God that Jesus "ever liveth to make intercession".

Pray for evangelicals, especially in papal lands, this Easter month.

Intercede for persecuted European Christians, especially in Rumania and Russia.

Ask God's guidance for all missionaries and for mission secretaries.
Pray that every gift to the Annie W. Armstrong Offering for Home Missions may be faithfully forwarded and that the goal of \$163,500 may be exceeded.
Intercede for those in charge of the plans and programs for the S.B.C. and W.M.U. annual meetings in Memphis in May in week of 12th.

See pages 1 and 36 for notices as to dates and hours for Southwide W.M.U. Committee meetings and for opening and closing sessions of Woman's Missionary Union, convening in annual session in Memphis in May.

Calendar of Prayer

April, 1935

Prepared by Mrs. Maud R. McClure, Georgia

BENEATH the smoldering leaves and grass
I hear the voice of spring;
Within my garden desolate
Are lilacs burgeoning.
And in the garden of my dreams
The birds forever sing.

Script: The Banner of the Cross in Ecclesiastical and Modern Envoys

1—MONDAY

Pray for Miss Rose Mariawe, educational work, Shanghai, China, and for W.M.U. of Central and Interior China.

They shall not labor in vain.—Isa. 41:10

2—TUESDAY

For annual sessions of W.M.U. of Mississippi, Corinth, and W.M.U. of Louisiana, New Orleans, April 2-4
Be strong and of good courage.—Josh. 1:9

3—WEDNESDAY

For annual sessions of W.M.U. of Missouri, Cape Girardeau, and W.M.U. of Illinois, Carbondale, April 3-5
Lead forth thy simple and song.—Rev. 14:13

4—THURSDAY

For Rev. and Mrs. John Mein, educational work, Pernambuco, Brazil, and for John and Robert Mein, Margaret Fund students
Verify there is a reward for the righteous.—Ps. 58:11

5—FRIDAY

For W.M.U. of Cuba and W.M.U. of Argentina-Uruguay
Walk in the light.—1 John 1:7

6—SATURDAY

For Miss Cornelia Brower, Colegio Bautista, Temuco, Chile
I was not disobedient to the Heavenly vision.—Acts 26:19

7—SUNDAY

Pray that right international relations may be maintained in Europe. Also pray for May meetings in Memphis, Tenn., in week beginning May 12.

For Thou wilt bless the righteous.—Ps. 51:12

8—MONDAY

Pray for Mrs. Dan Hurley, educational work, Bucharest, Roumania.
The weapons of our warfare are not of the flesh.—II Cor. 10:4

9—TUESDAY

For annual sessions of W.M.U. of Arkansas, Ft. Smith, and of W.M.U. of South Carolina, Columbia, April 9-11
Ask of Me and I will give thee the promise for those laboring.—Ps. 2:8

10—WEDNESDAY

For Dr. I. J. VanNess, executive secretary Sunday School Board, Nashville, Tenn., and for Mrs. VanNess
Jehovah is merciful and gracious.—Ps. 136:8

11—THURSDAY

For Rev. and Mrs. Hundley Wiley, University of Shanghai, China
I have given you an example.—John 13:15

12—FRIDAY

For Rev. and Mrs. J. C. Quarles, literary and evangelistic work, Mendoza, Argentina, and for William and Mary Wallace Quarles, Margaret Fund students
A faithful man shall abound with increase.—Prov. 28:20

13—SATURDAY

For Dr. Christopher Pool, Baptist Seminary, Oshkosh, Wisconsin
Every good gift . . . is from above.—Jas. 1:17

14—SUNDAY

For our Baptist people in Europe. Also pray for May meetings in Memphis, Tenn., in week beginning May 12.
Be their Shepherd also, and hear their cry.—Ps. 28:9

1 Attended W.M.U. Training School
2 Attended Southwestern Training School

Calendar of Prayer

April, 1935

FOR why should I, who never knew
The bonds of dark despair,
Surrender to the winter winds?
In gardens free and fair
My fancy soars on summer wings
A million joys to share.—Curtis Clark

Scripture: The Banner of the Cross in Medieval and Modern Europe

15—MONDAY

For Miss Lora Clement, evangelistic work, Kong Moon, China; and for Misses Sara Funderburke and E. E. Rea (on pension from China).
Jehovah hath been mindful of us.
—Ps. 115:12

16—TUESDAY

For Rev. and Mrs. J. A. Tumblin, evangelistic work, Jaguassara, Brazil.
It is the spirit that giveth life.
—John 6:63

17—WEDNESDAY

For Misses Pearl Caldwell (on furlough) and Bonnie Ray, evangelistic work, Pingtu, China.
My presence shall go with thee.
—Ex. 33:14

18—THURSDAY

For the Nigerian W.M.U.
Thou gavest also Thy good Spirit to instruct them.—Neb. 9:30

19—FRIDAY

For Rev. and Mrs. O. P. Maddox, evangelistic work, Bello Horizonte, Brazil, and for Daniel and Samuel Maddox, Margaret Fund students.
Jehovah preserveth all them that love Him.—Ps. 145:20

20—SATURDAY

For Miss Reba Stewart (on furlough), educational work, Kweilin, China.
Our sufficiency is from God.—II Cor. 3:5

21—SUNDAY

Pray for all students in our Seminaries and Training School in Europe. Also pray for May meetings in Memphis, Tenn., in week beginning May 12.
Then opened He their mind that they might understand.—Luke 24:45

22—MONDAY

For Mrs. R. E. Chambers, publication work, Shanghai, China.
Them that honor Me I will honor.
—I Sam. 2:30

23—TUESDAY

For Miss Minnie Landrum, W.M.U. worker, Rio de Janeiro, Brazil.
He saith unto him, Tread My sheep.
—John 21:16

24—WEDNESDAY

For Rev. and Mrs. J. W. Lowe (on furlough), evangelistic work, Tsingtao, China, and for Florence Lowe, Margaret Fund student.
Ye shall go out with joy.—Luk. 19:11

25—THURSDAY

For Rev. and Mrs. J. H. Benson, Mexican Baptist Publishing House, El Paso, Texas, and for Horace Benson, Margaret Fund student.
Ye shall receive power.—Acts 1:8

26—FRIDAY

For Miss Margie Shumate, evangelistic work, Shui Hing, China.
Blessed be the Lord who daily beareth our burden.—Ps. 68:19

27—SATURDAY

For Rev. E. O. Mills, evangelistic work, Nagasaki, Japan.
I press on toward the goal.—Phil. 3:14

28—SUNDAY

Pray for annual sessions of S.B.C. and W.M.U. auxiliary to S.B.C., Memphis, Tenn., in week beginning May 12.
In all thy ways acknowledge Him.
—Prov. 3:6

29—MONDAY

For commencement exercises of W.M.U. Training School, Louisville, Ky.
Let us offer up a sacrifice of praise to God continually.—Heb. 13:15

30—TUESDAY

For Miss Nellie Lee Putney, evangelistic work, Walchow, China.
Unto Thee, O my strength, will I sing praises.—Ps. 59:17

*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: "A Cloud of Witnesses"—Hebrews 12:1, 2, 5b-7, 11



Thousands of football fans witnessed the Rose Bowl game on New Year's day. Countless men, women and children "listened in". Newspaper reporters and camera men were doing their best to catch high lights of the game. Alabama was compassed about with a great cloud of witnesses. Players knew this. They fixed eyes and minds on the goal. Can you say how much influence the wide interest in this conflict had on the winning of the game?

In the Olympic games the runner knew that the principal men of Greece were watching. Later, Romans were in the event. People everywhere knew what was going on in Olympia. Every hindrance in dress was removed. The runner's physical condition was cared for. The Greeks and Romans were already using the word cloud in speaking of a number of spearmen, a number of shields. They must have looked out from their sacred mountain upon a cloud of witnesses at the games.

For the early Christians Old Testament heroes were truly a cloud of witnesses. Many had persevered in faith even unto death. The scattered followers of our Lord to whom the letter to the Hebrews is addressed had witnessed for Him, but not with their lives (Hebrews 12:4). With the cloud of witnesses around they are urged to put aside everything that would interfere with a good race. They are warned about keeping eyes fixed on Jesus who alone is able to finish the work of faith. (See Hebrews 12:2.)

We are not sure about the authorship of Hebrews. For a long time it was

credited to Paul. Scholars at times have given both Timothy and Apollos credit for it. It was evidently some one who understood the great doctrines preached by Paul. The many references to the temple service show that it was written before the temple was destroyed. It was for the Hebrew Christians here and there throughout the world of that day. The subject of the great High Priest and the allusions to the Mosaic law could never have been fully understood by people who were not familiar with Judaism. The epistle is worth frequent reading and careful study. Indeed we miss much when we neglect it. By adoption we are in the family of God. We may behold the veil of the temple rent in twain and go right into the presence of the Father.

And is there anything for us in the admonition to lay aside every weight and the sin which doth so easily beset us? How far can a runner go if borne down by heavy burdens? How far can you go with the love of the world weighing down upon you? Sin is presented as attractive and popular. Perhaps our trade, or profession, offers a temptation. To what extent are you able to be a good runner, free to keep on unhindered? And is your eye fixed on Jesus, the Author and Perfecter of our faith? The joy of doing the Father's will was enough for Him. He was willing to endure the cross. He overlooked the humiliation and shame. He triumphed. Today He sits at His Father's right hand. In Him is our security.

"Jesus, merciful and mild,
Lead me as a helpless child;
(Concluded on Page 32)

BUSINESS WOMEN'S CIRCLES

Miss Isabelle Coleman, Virginia

Poster Suggestion—On large poster board copy map found in center of the new booklet, "Mightily Grew the Word of God in Europe and Palestine". Trace with red ink the borders of the seven countries to which southern Baptists are carrying the Gospel. Use this poster map in presenting the program.

Program Heading—Across the top of the page sketch the backs and titles of the following books standing between bookends: "Europe and the Gospel"—Gill; "Mightily Grew the Word of God in Europe and Palestine"—Maddry; "The Jew and the World-Ferment"—Matthew; "Europe Turns the Corner"—Rigg; "Baptists in Italy: Their History and Work"—Chisholm. Under this row of books, print: You do not want to miss reading these. (Announcements as to time etc. of meeting.)

European Echoes—"Mightily Grew the Word of God in Europe and Palestine" is the title of Dr. Charles E. Maddry's new booklet giving the most current information about southern Baptist work in these seven nations beyond the Atlantic. Copies may be secured for 5 cents from the Baptist Foreign Mission Board, Richmond, Virginia. This booklet will be a valuable supplement for this April program.

"Europe and the Gospel"—This book by Dr. Gill, re-studied this month in connection with the program and the new booklet, will become a new book itself and finer than ever.

Europe—Her present status, needs and prospects will receive special emphasis at Ridgecrest, North Carolina, during Foreign Missions Week, August 11-18. Three missionaries from these fields will bring daily echoes from these nations, as will also Dr. Maddry.

In Europe, says Bishop J. L. Nye, "there is an atmosphere of restlessness and uncertainty as never before. Political passions inflame the minds. Despondence grips the older generations. Radicalism attracts the younger people. The economic condition has become worse as the years pass by. Radical nationalism and communism are rampant. The message of Christianity—direct, personal but worldwide in its outlook, potent with the regenerating power of the Holy Spirit, vibrant with joy and hope, full of faith and love—is needed more than ever and is appreciated more than ever in distracted Europe."

TOPIC for MONTH—The BANNER of the CROSS in MEDIAEVAL and MODERN EUROPE

Soft Music (as circle assemblies): National Anthems of Spain, Italy, Rumania, Hungary and Yugoslavia

Hymn: "America" —Prayer for America to be more Christian

News-casting: Current Events (Page 35) —Business —Solo: "My Task"

A Scripture Story: "A Cloud of Witnesses" (Page 11)

Hymn: "A Charge to Keep"

A Short Story: "How the Banner of the Cross Went to Europe" (Page 15)

A Thrilling Story: "Constantine Lifts the Banner" (Page 16)

A Tragic Story: "Enemies of the Banner in Europe" (Page 17)

Hymn: "Onward, Christian Soldiers" —Silent Prayer

An Encouraging Story: "The Banner in Modern Europe" (Page 18)

A Personal Story: "Southern Baptists Lifting the Banner" (Page 19)

Violin Solo: "A Gypsy Maiden" from "The Anvil Chorus" of *Il Trovatore*

"A Gypsy Story" (Page 22)

A Challenging Story: "Europe in America" (Page 23)

Duet: "Must I Go and Empty Handed?" —Prayer

CIRCLE PLANS

As to THIS "NEW" PAGE



Circle leaders and their members were borne in mind in the publishing of pages 32, 33 and 98 of the 1935 W.M.U. Year Book. However, it is believed that additional suggestions should be offered each month in this magazine. The initial effort is herewith being made. Please write the magazine as to ways of improving this or any other page in the magazine. (For Business Women's Circle program etc. see page 12.)

Knowing that many circles are continuously studying a mission book, this page will each month furnish suggestions for the use of a particular book. Be sure, please, to file these suggestions until such time as your circle may decide to use the particular book but try to have it studied as early as possible, since the effort will be made each month to have the selected book very appropriate for prompt study. The suggestions for this month pertain to the recent book—"Winning the Border"—as reviewed on page 31 of this magazine. The following suggestions for its use by your circle are the gracious gift of Miss Mary M. Hunter, who has charge of the Book Department of the Foreign Mission Board.

CIRCLE'S MISSIONARY PROGRAM

The outline program in the W.M.U. department of *Home and Foreign Fields* has been prepared with especial thought of its being used by circles, the effort being made to avoid duplication of thought or material as used by the society in its regular missionary program. The price of *Home and Foreign Fields* is \$1 from Baptist Sunday School Board, Nashville, Tenn.

WHEN YOUR CIRCLE STUDIES "WINNING THE BORDER"

the following suggestions will help:

Supplemental Helps for Chapters 1, 2, 3

Free from Pan American Union, Washington, D. C.

Mexico City (*The American City Series*); Mexico (*The American Nation Series*)

Free from Baptist Home Mission Board, Atlanta, Ga.

Picture Poster of Staff and Missionaries; Leaflets; Map

To Be Bought from National Geographic Society, Washington, D. C.

National Geographic Map of Mexico, Central and North America—25c

To Be Bought from State Baptist Bookstores or from Baptist Foreign Mission Board, Richmond, Va.

Thirty Years in Mexico (*Chastain*)—\$1; Handmaidens of the King (*3rd Chapter: Clerk*)—50c and 75c; Mexico (*Chase*)—\$1; That Mexican (*McLain*)—\$1.25

Supplemental Helps for Chapters 4, 5

To Be Bought from State Baptist Bookstores or from Baptist Foreign Mission Board, Richmond, Va.

That Other American (*MacKay*)—60c and \$1; The Two Americas (*Duggan*)—60c and \$1; From over the Border (*McCombs*)—50c

Use also your file of back numbers of *Home and Foreign Fields*, especially January, February, April (1934-35). Use pictures from other magazines.

Preliminary Meeting

Appoint leader for study. She should read carefully study plans for each chapter. Write for supplemental helps. Have helps for each chapter ready before study meeting. But remember that these helps are just helps and not necessities. Leader may present book attractively without many or any such helps.

First Study Meeting—Chapter I

Leader tell subject of book—point out on "Picture Poster" author and Mexican missionaries. Use map to fix in mind the Border—and mission stations. Let leader tell first story. On blackboard write several significant sentences. Have some member of circle tell last story. Assign to members parts of second chapter.

Second Study Meeting—Chapter II

Outline: Conquest—People—Mexican Life. Write on blackboard or have ready on chart the main facts under each heading. Then in class discussion bring out: History of Mexicans—Background of the Border—Racial strains and other things that have made people what they are today. Let some member tell last story. Assign to members parts of next chapter.

(Concluded on Page 30)



PROGRAM PLANS



Mrs. T. M. Pittman, North Carolina

With the PROGRAM COMMITTEE



How important it is that chairmen of the various circles and committees have copies of *Royal Service*! The Personal Service Chairman needs her own copy and should clip from it the pages on personal service, file these in a loose-leaf note book or large envelope for reference. She should get the members of her committee to report from this page to their circles, telling what other societies are doing and thus giving new plans of service to their circles. The same is true of the Mission Study and Stewardship Chairmen and the members of their respective committees. While they may not be called on to report often, if they keep files of these special pages they will get ideas for their work which will help them have suggestions and plans when they are called upon for them. How else can the society keep in line with Woman's Missionary Union work and plans?

The chairman of the Program Committee will be greatly helped if she keeps a file of the Training School and Margaret Fund pages. These will furnish necessary information when these subjects are brought up in the society program. One important thing should be remembered: to write the date on all clippings. Otherwise old items and plans may pass for current news.

One program each year or two might be enlarged so as to cover the whole contents of a copy of *Royal Service*. Different women might take a department in the magazine and tell the purpose it is designed to meet. Or departments might be combined as: Editorial and Stewardship Suggestions; Training School and Margaret Fund; Society Methods and Program Plans; From Our Missionaries and Current Events; Per-

sonal Service and Mission Study; Bible Study, Calendar of Prayer and Family Altar; Our Young People, College Y. W. A. and Business Woman's Circle; Program of the Month; and any other items such as announcements or reports in the issue of the magazine under discussion. Our small and unpretentious *Royal Service* is packed with excellent supplemental material which should be brought before the society often. It is definitely a publication to be studied by the society and to help make the programs for missionary meetings even as our Sunday school publications are for use in teaching in the Sunday schools.

If the Program Committee feels inclined to arrange an "All Royal Service Program", April will be a suitable time for such. The program material is full of interest and should be given in outline by the leader. She may show the magazine from which she has secured this information, then mention that there are other interesting, informing and inspiring departments, and call on the ones chosen to tell of these.

An elaborate arrangement of this may be made by having "Royal Service" enter with her family. The different "daughters" may carry something to indicate the department each represents and tell of the service her page is designed to render.

Should none of the above plans suit your society or circle, merely the program material will prove most interesting. A Bible reading—"A Cloud of Witnesses"—is suggested. In the paragraph, "How the Banner of the Cross Went to Europe", reference is made to Acts 16:9-15. This tells of the man who urged Paul to go into Europe and the woman who met him and gave him a home there. This would make a suitable additional Scripture reference. (For

(Concluded on Page 32)



PROGRAM for APRIL



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 few cents from W.M.U. Literature Department, 1111 Comer Bldg., Birmingham, Ala. See list of leaflets on page 3.

Prepared by Mrs. C. D. Cressman, Tennessee

THEME for YEAR: "The Christian Conquest" or "The Banner of the Cross"

TOPIC for MONTH: The Banner of the Cross in Mediaeval and Modern Europe

Hymn—Faith of Our Fathers

Bible Study—"A Cloud of Witnesses"—*Heb. 12:1, 2, 5b-7, 11* (Page 11)

Prayer that we may be inspired to our best efforts by the faith of those who have gone before

Hymn—I Love to Tell the Story

How the Banner of the Cross Went to Europe

Constantine Lifts the Banner

—Enemies of the Banner in Europe

Prayer that Europe may be saved from the enemies which threaten her

Hymn—Hail to the Brightness of Zion's Glad Morning

The Banner in Modern Europe

Southern Baptists Lifting the Banner in Europe

Prayer for all of our European work

A Gypsy Story

—Europe in America

Hymn for Year—Fling Out the Banner! Let It Float!

Prayer that we may do our utmost to keep the Banner floating in the hearts of Europeans in America and in Europe

HOW the BANNER of the CROSS WENT to EUROPE



"And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him and saying: Come over into Macedonia and help us. And when he had seen the vision, straightway we sought to go forth unto Macedonia, concluding that God had

called us to preach the Gospel unto them"—*Acts 16:9-10*. This is the story of how the Banner of the Cross was carried into Europe. It was an epochal

day in the history of Christianity when Paul answered the Macedonian call and stepped on European soil as an emissary of the Gospel. It meant that the Gospel was on its way to have a part in the civilization and culture of peoples who were to dominate the world for over two thousand years.

How simply did the great work of evangelizing Europe begin—with a few women at a riverside prayer meeting in Philippi! But one of these heard and believed—Lydia, a simple business woman, accepted Christ and so set the Banner of the Cross waving in Europe. On and on that banner went, carried in the hands of the invincible Paul to Thessalonica, Berea, Athens, Corinth and Rome. It is thought by some Bible scholars that Paul probably went as far

as Spain with the Gospel message. Certain it is that early in the Christian era the Banner of the Cross was set up in Spain and Rumania and other parts of Europe.

We remember that it was not an easy matter to plant the cross in Europe. Paul found opposition even in Philippi, the first point visited, and he and his companion, Silas, were cast into prison. This was but the beginning of European persecution which continued for three hundred years. At first it was the Jews who sought by persecution to stay the advance of the new religion so despised by them. Then, as Christianity became more powerful, the Romans became the persecutors. Every mode of persecution that a powerful and cruel enemy could invent was inflicted upon the Christians. They were scourged, they were stoned, they were imprisoned, they were burned as torches, they were forced to fight wild animals in the arena. Notwithstanding all these cruel and horrible persecutions, Christianity increased in the numbers and strength of its followers. The Banner of the Cross was in Europe to stay. No fires could burn it, no winds of persecution could destroy it, no enemies could conquer it. It was destined to play an important part in the history of all European nations. It was on its western trek which was not to end until it had encircled the earth.

CONSTANTINE LIFTS the BANNER

WE ARE using the Banner of the Cross this year in our programs as a figure of speech, representing the thought of Christian conquest. We are not thinking especially of any literal banner, which anybody has ever waved, but of that spiritual power which, like a banner, has waved in the hearts of the followers of Jesus, calling them to the great conquest of winning a lost world to Christ. However, we come today to the story of the making of a literal Banner of the Cross. That story is connected with one of the most significant events in history, an event which was a turning point in the progress of the church and which has probably influ-

enced the history of the world as much as anything which has happened since the conversion of the Apostle Paul. That event was the conversion of Constantine.

Constantine came to the throne of the Roman Empire in the beginning of the fourth century. He was at first a zealous pagan, even as had been the other emperors who had brought such bitter persecutions on the Christians. Had he stayed a pagan, persecutions would probably have continued, but he changed and as a result the whole status of Christianity changed. The legend of his conversion was in this wise. At the age of thirty-eight, in the sixth year of his reign he was engaged in a bitter conflict with a pagan rival. On the eve of an important battle as he approached the imperial city of Rome, a little after noon he saw—or fancied he saw—just above the sun, which he worshipped, a bright cross with this inscription, "In this conquer." On the following night, while he slept, he dreamed that Christ appeared to him and enjoined him to make a banner in the shape of the celestial sign which he had seen. Constantine arose from this vision a changed man—no longer a pagan, but a Christian. He made the banner of his dream and, under that ensign, tried to conquer the world for the cross.

The legend of the miraculous vision may not be authentic, but certain it is that in the year 312 A.D. Constantine abandoned paganism, became a Christian and brought in a new era for Christianity. He at once issued an edict of toleration which secured Christians from any other persecution. He became a munificent patron of the church. He entered into the great religious controversies which engaged the church at that time. Indeed he made everything pertaining to the church of supreme importance. The Banner of the Cross became the ensign of his empire and the most important banner in the world. Oh if Constantine and the Christian leaders of his time could have realized the spiritual significance of that banner! They

might have carried it in a spiritual conquest that would have won Europe to a vital, powerful Christianity, and so have saved her from the Dark Ages which followed. But the church leaders engaged in doctrinal controversies instead of missions; they depended on imperial favor instead of the grace of God; they basked in material wealth but ceased to be rich toward God. Christianity became linked with the state, instead of with Christ, and became a great political force instead of a great spiritual power. Constantine made the first literal Banner of the Cross, but he started a church policy which robbed that banner of its spiritual power and plunged Europe into that woeful period known as the Dark Ages.

Following Constantine came a time when the Catholic Church was most aggressive in "Christianizing" Europe. The story of their forced evangelism and military and political occupation of Europe in the name of Christ has been so recently told in this magazine that it need not be repeated. We remember how the Banner of the Cross became a military ensign whereby millions of people were forced to an allegiance to the cross, the significance of which was unknown to them. Whole tribes and nations were forced or brought into membership of the Catholic Church. So the literal Banner of the Cross waved in triumph over Europe while the spiritual banner trailed and lost its power. Let us now notice some of the enemies of the Banner of the Cross which are found in Europe today.

ENEMIES of the BANNER in EUROPE

Catholicism—We have seen how most of Europe was first won, not to a true, spiritual Christianity, based on a regenerated church membership, but to a form of Christianity as expressed by the Catholic Church. Thus Catholicism became the curse of Europe during the Middle Ages and its influence remains to curse modern Europe. Practically every country in continental Europe is largely influenced today either by the

Greek or Roman Catholic Church. Both churches are so mixed with paganism that there is scarcely any spiritual power in them. The Roman Church emphasizes the worship of images, and the Greek the worship of icons or pictures of saints. Mrs. Whittinghill, our missionary in Italy, tells of seeing in an Italian village a procession in honor of the feast day of a local saint. "A colossal and an almost repulsive image was borne through the streets on a platform. The natives strewed flowers before it and chanted Latin prayers. As the procession passed women dashed out of their humble houses to pin a money bill on the saint's garment to propitiate him. The smallest paper bill now in circulation is valued about four dollars. The more modest silver offerings were placed in a plate at the feet of the figure." Miss Hester, writing of the Greek Church in Rumania, says: "In the orthodox churches the candles burn before icons day and night. The more candles one burns the more religious one is." Dr. Maddy, who made a trip through our European mission countries last summer, tells of seeing in a cathedral in Spain what was claimed to be "three thorns of the crown that was pressed upon the brow of Jesus, a little coat which was made for Jesus by Mary, some of the swaddling clothes used at His birth, a part of His seamless robe, three pieces of the cross" and many other relics which the poor deluded people think are authentic and therefore worship. In Rome they actually showed him a bottle of Egyptian darkness as seen in one of the ten plagues. How ridiculous! How pathetic! Surely there is nothing more pagan in China or Japan than many of the practices of the Catholic Church in Europe.

State Churches—Constantine, in his zeal for the promulgation of Christianity, made an allegiance between the church and the state. From that day till now state churches have been a great enemy of the Cross of Christ in Europe. For many centuries the Catholic Church was the state church of

all European countries. Then came the Reformation, which was a movement against Catholicism, but strange to say it did not recognize that one of the greatest curses of Catholicism was the union of church and state; so some of the protestant churches, growing out of the Reformation, became themselves state churches in the different nations. Today we find in practically all European countries state churches supported by taxation. This mixing of religion and politics has blighted the spirituality of the churches and made them largely the agencies of the politicians. It is easily seen that the leaders of the church supported by the state cannot exercise the same freedom in discussing moral and ethical questions as do the leaders of free churches. All state churches, be they Catholic or protestant, have always been actively against the intrusion of free churches and have through the years been cruel persecutors of all other churches. Even today they resent the idea of other denominations entering Europe for evangelical work, contending that the state churches are sufficient for the task. But we believe that state churches are not Biblical and are, therefore, enemies of the Cross and that the only hope for the evangelization of Europe is "in the free and unincumbered Gospel as preached by free Christian bodies".

Economic Distress — We have had an economic depression in the United States but it is nothing as compared with that which has existed in Europe ever since the World War. Dr. Gill, writing of economic conditions, says: "Multitudes are living on a few cents a day. Women farm laborers in summer receive fifteen cents a day, while town and city laborers get more in proportion. . . . Europe shot away her liquid capital—her gold supply—during the recent war. There is a famine of money wherewith to do business". Of course such conditions affect our religious work and are therefore an enemy to the Banner of the Cross.

Threats of War — War is always an enemy of the Banner of the Cross. The threats of another war hang like a terrible cloud over Europe. Some one has said that wars never decide anything but the date of the next war. It seems that the World War has taught the European nations nothing. They are going through the same old experiences of assassinations, broken treaties and international jealousies, turning a deaf ear to all disarmament proposals and apparently preparing as rapidly as possible for another war. Of course such a hectic condition has its effect on the religious life of the European peoples. The state churches cannot oppose war, for they must stand for the policies of the government which supports them. The members of the free churches too see no hope for righting the wrongs of their lands except by another war and all too often feel that to be patriotic they must participate in international hatred.

Bolshevism — Bolshevism is a great enemy of the Cross in Europe. Already this enemy has control in Russia and has decreed that there shall be no religion in that great country. Communistic ideas are spreading rapidly in other parts of Europe. The poverty and dire economic conditions of the people furnish fertile soil for the propagation of socialistic propaganda. The wretched people are willing to turn to anything that offers hope of better living conditions.

All these enemies make it difficult to keep the Banner of the Cross waving in Europe. But we must keep it waving in spite of—nay, because of—these enemies! That Banner can conquer all enemies and is the only hope for poor, war scarred, priest defuded, economically pauperized and spiritually impoverished Europe.

THE BANNER IN MODERN EUROPE

THE Banner of the Cross—the spiritual Banner, which stands for the redemption of lost souls in a crucified and risen Savior—waves in Europe today, not as strongly as we would de-

sire, not as victoriously as we would crave, but it waves steadily and bravely, with a spirit that is set on ultimate victory. Up to 1840 there were not in Europe many free churches of different denominations, such as we have in America. About that time European peoples, coming to America and finding here "not only fresh and original experience of the saving Christ, but the free church, of which they had never heard before, returned to inaugurate and foster such churches in their home lands". As a result, in every European country we have free churches of different denominations. The work of Methodists and Baptists has been especially fruitful. Dr. Gill estimates that there are now on continental Europe 250,000 Baptists and as many Methodists, with a goodly number of those of other denominations.

A number of encouraging things have happened in Europe recently. There appeared in two religious papers in our country in the fall of 1934 a statement that Mussolini was recommending the use of the New Testament in all the schools in Italy. We hope that this is authentic but, when we remember that only a few years ago Bibles and Testaments were burned by priests in public squares in Rome, it seems almost too good to be true.

Dr. Daniel C. Poling, after visiting fifteen countries on the continent, wrote an article for the *Literary Digest* on "The Cross in Europe", which was not only interesting but for the most part encouraging. He told of a movement in Poland which he calls a "quiet, penetrating evangelistic effort, carried on by the Youth Movement among the White Russians, ten thousand of whom live in New Poland". When asked "Why this particular program?" these youthful evangelists answered: "When the border opens again to Jesus Christ, as open it must, we shall have a peaceful army trained and ready". Dr. Poling says that in Russia there are thousands of religious groups meeting secretly in forests and in cellars, with the same devotion that characterized the early Chris-

tians who when persecutions were so severe met to worship in the catacombs of Rome. Dr. Poling summarized the conditions in Europe as follows: "There is a spirit of search abroad everywhere. Life definitely is responsive to religious appeal and teaching. Certainly the church now has an opportunity to present a comprehensive Christian message and to lead men into a larger life—an opportunity grown great within a decade. . . . I found religion on the march in Europe, and Christian youth everywhere eager for the quest".

SOUTHERN BAPTISTS LIFTING the BANNER in EUROPE

THE first Baptist church of modern Europe was established when, one dark night in the year 1834, John G. Oncken and six other believers slipped quietly out of the city of Hamburg, Germany, to the River Elbe where, under the protecting cover of darkness, they were secretly baptized. That was a great night for Europe and for Baptists, for it meant that the doctrines which were first brought to Europe by the Apostle Paul were once more to be propagated among European peoples. It meant that Baptists were starting a work which was to grow until over every nation in Europe would wave a Banner of the Cross held by Baptist hands.

That little Baptist group in Hamburg grew rapidly, spreading not only through Germany but into surrounding countries. By the time of the World War there were groups of Baptists in every European country. Already, since 1870 southern Baptists had had missionaries in Italy. Then, in the famous London Conference of 1920, a distribution of European fields among the larger Baptist bodies for special supervision of missionary work was made, and to southern Baptists fell the countries of Italy, Spain, Hungary, Yugoslavia and Rumania. Since that time these have been a part of our foreign mission work. We do not send a large number of missionaries to these lands, neither do we absolutely direct their

missionary activities; but we cooperate with the national bodies and committees in the promotion of their work, rendering what financial assistance we can, especially for the training of native workers. Dr. Everett Gill is our superintendent of European work. Let us take a brief view of work in each of our fields.

Italy—We will begin with Italy, where southern Baptists first began European mission work. Our pioneer missionaries to Italy were Dr. and Mrs. George B. Taylor. Their daughter and her husband, Dr. and Mrs. D. G. Whittinghill, are our representatives there today. From their home in Rome they supervise the work of our fifty-five churches and fifty-three mission stations. The theological seminary has been closed for two years. This is a most tragic situation, for practically all of the pastors of churches were trained in this seminary, half of them are old or middle aged, and they will soon be gone, but we are not training any new men to take their places. "Unless we can reopen the seminary speedily our work in Italy will utterly collapse in a few years". The Lottie Moon Christmas Offering has kept the publication work going. This offering also made possible last year the organization of a national W.M.U. composed of twenty-four missionary societies, the result of the patient work of Mrs. Whittinghill through the years. Dr. Whittinghill reports 202 baptisms for last year, with other converts who had not been baptized. It is against the law to baptize in rivers or lakes; therefore in the out stations, where there are no baptisteries, it is sometime difficult to arrange for the baptism of the converts.

Spain—The number of Baptists in Spain has passed the thousand mark, which is a great victory in this land, for so long the most intolerantly Roman Catholic nation in the world. When southern Baptists began their work there, about twelve years ago, there were less than three hundred Baptists in all Spain. We have now about twenty

live flourishing churches, with ten native pastors, supported in part by the Foreign Mission Board. Dr. Maddry, after his visit in Spain, said: "The Baptist churches are fashioned strictly after the New Testament pattern. To be a church member means something, and many of the young men are lay preachers". He said that the people like a lengthy service, that a sermon is never long enough for them. "The women cover their heads in church with a black lace veil or mantilla. In rural villages the supply is kept in the church, and as the women enter they provide themselves with the head covering". The seminary in Spain, too, has been closed for five years, and as a result there is a paralyzing lack of native leaders. Rev. Nils Bengtson and wife are our workers in Spain. There is one family in Tarasa, Spain, that has built two church houses. First they built their own church which, under the leadership of the pastor's son, has become one of the two largest in Spain. Then last year the same family built in a near by city a mission station. Such a spirit of sacrificial service will make the Banner of the Cross wave in triumph over Spain.

Jugo-Slavia — There is no more loyal group of Baptists in all Europe than the 1729 members of our thirty churches in Jugo-Slavia. During the brief period of our cooperative work with this group they have increased three hundred percent. If southern Baptists had increased at the same rate we would now number over ten million. Our total appropriation for work in Jugo-Slavia last year was only \$1200. This helped with the support of seven pastors and with the publication and distribution of a Baptist paper, going to a thousand subscribers. The great need here, as in all European countries, is for trained leaders. Dr. Maddry hopes to send a missionary couple next year to teach their preachers and leaders. He will be able to do that provided we give to missions as we should.

Hungary—By the peace treaty at the end of the World War Hungary lost

three-fourths of her territory and two-thirds of her population. This has produced an atmosphere of restlessness and dissatisfaction. At the beginning of the World War there was in Hungary an efficient and progressive Baptist Union, with a membership of 23,000. The division left her with only 7,000 Baptists. Of course such a condition has made our work difficult. However, the faithful Hungarian Baptists have worked earnestly with the result that they now have 14,000 members, and the work is growing in a very gratifying way. Dr. Maddry brought back from his visit to Europe marvelous stories of the enthusiasm and faithfulness of the Hungarian brethren. In one village of 13,000 inhabitants, sixty-five miles from Budapest, the visitors were met at the station by the whole church and their friends, headed by a brass band. They marched between two lines of village folk in native costume to the home of the pastor where they were served a bountiful supper while the band played in the court. After that they went to the church which was packed to the doors and the galleries, waiting for the service to begin. The service lasted till eleven-thirty, then back to the pastor's home went the visitors to enjoy a midnight supper while the band and choir continued to make beautiful music in the courtyard. The heart of the work in Hungary is our seminary at Budapest, which is furnishing the Baptist leadership for the churches throughout the country.

Rumania — Rumania is really headquarters for our work in Europe, for in its capital, Bucharest, live Dr. and Mrs. Gill, together with Mrs. Dan Hurley and Miss Earl Hester, our missionaries to Rumania. Rumania is the country which grew with the World War, for by the peace treaty she received generous slices of her neighboring nations. If Hungary has had difficulty because of losing her people, Rumania has been equally embarrassed by the addition of those of other languages, customs etc. All of this, together with the poverty of the people and the general unrest which

Rumania shares with other European peoples, has made our work there very difficult. And yet she has been our "miracle land" in results. For several of the years since she became our mission field she has led all of our foreign fields in the number of baptisms. Last year the number of baptisms totaled 5,500. The growth has been especially noticeable in Bessarabia, a Russian province, where under the leadership of Rev. and Mrs. W. E. Craighead the Baptists have grown from a scattered handful of some four hundred members to more than three hundred churches with over 10,000 members. The special need in Bessarabia and in all Rumania is for trained native leadership. Therefore we rejoice over the work of our seminary and training school at Bucharest. There were thirty men in the seminary last year, and Dr. Gill writes of the work: "The spirit was never better. We are making this a real inter-racial institution, where Rumanians, Hungarians and Russians work together in harmony". The training school is particularly a W.M.U. project, built by the W.M.U. of the S.B.C. and named the James Memorial School in honor of our former president, Mrs. W. C. James. Miss Earl Hester, one of our own Louisville Training School girls, is principal of the school, and she is ably assisted in her work by Mrs. Gill and Mrs. Hurley. "This school—with its three-point program of instruction in elementary education, practical home training and Bible and church work—is laying a deep foundation of spiritual culture for the rising generation of Rumanian Baptist women". A splendid training feature of the Rumanian work is the plan of holding Bible Courses in the different churches. Our missionaries and native workers go to a church and spend three days or a week, giving the mornings and afternoons to teaching and lectures, and the evenings to evangelistic effort. By this work the churches are not only revived and trained but many lost souls are saved. A vital result of the Bible Courses is the beginning of foreign mission work. Yes, these whom we are

helping are passing their blessings on by supporting a missionary in Africa.

A GYPSY STORY

WHO is it that is not interested in gypsies? Surely all of us will be interested in the story of how our Bucharest seminary and training school students are trying to lift the Banner of the Cross among the gypsies of Rumania. Let's hear this story, as it is told by Miss Earl Hester.

For more than a year I have wanted to begin some gypsy work which would be our home mission project. We had a gypsy boy in the seminary last year and had hoped he would be back this fall to help us start the gypsy work here in Bucharest, but he couldn't come. All undaunted we began with a boy, Arad, who had worked in the only gypsy church in Rumania; then we formed a sort of a gypsy board among the students here in our two schools. Before that I had sent letters to some women's societies asking for help. So we were soon able to open a small room where lots of children came but very few grown ups. The children came thinking that the students would give them clothing and shoes for the winter.

In another part of this city, right in the center of gypsy quarters, we opened another hall and began holding services. After the first meeting the priests of that section came to inquire about what kind of meetings were being held. In the meanwhile we were trying to get permission from the authorities for such services under the protection of the mother church of Bucharest, but it all goes so slowly that by the second Sunday there were still no authorization papers. The boys went on to the hall anyway—five of them with two seminary girls. Just after the Sunday school with the children had been held a young man representing the head of the school in that section came and ordered all the children out of the house. Then the police came and took the boys to the station, where accusations were made that they were probably communists making propaganda. The priests came

to the station and asked the boys where they were from. They were from different provinces annexed to Rumania since the war, and only one was from the old kingdom. When the priests heard that a boy from real Rumania had left the religion of his fathers he slapped him twice. The boys were sent to the central police station for the night. Since it was Sunday nothing could be done, so they had to sleep in the jail with pickpockets, thieves and other criminals. About noon Monday they were released after having appeared before a kind of court of two hundred persons. They were identified as dangerous citizens and told if they were ever caught again it would go hard with them.

A member from a church in the suburbs had asked us to go to a gypsy village about twenty-five miles away. So, early one Sunday morning this woman, with a boy from our seminary and one of our James Memorial girls, went to this village by train. They went first to the home of the parents of this woman, where they were given breakfast. These parents were very much opposed to Baptists and at first they refused to listen to their guests, but later listened with great interest. A grandmother in the home, ninety years old, was very much moved and asked: "What must I do?" When the mother learned that the workers had come hoping to reach the gypsies she went a few hundred yards to the gypsy village and gathered a group of women into the home of a gypsy dressmaker whom she knew. There a service was held. The gypsy women cried, and for the second time that day the question was put to our students: "What must we do?" The gypsies begged our students to come back the next Sunday. Our students longed to go, but if they went a second time they would be arrested, so there is a great struggle going on in their hearts. You see that our liberty must still be purchased with nights in jail, insults, curses and beatings. It seems that we have not proceeded very far with our

work for the gypsies, but we have made a beginning and we mean to go on till the Banner of the Cross floats over the gypsies of Rumania.

EUROPE is AMERICA

SHE lives in an Italian home. Her people are all Catholics. The priest dominates the religion of her household. There is no Bible there, and should one be brought into the house it would be hidden from the priest because it is a forbidden book. She receives all of her religious training at the cathedral where she goes for mass and confession and religious services conducted in a language unknown to her. She does not know Jesus as a loving Savior, ready to forgive her sins and to accept her as His child. **She does not live in Europe but in America!** She may live in Tampa or Birmingham or St. Louis or in any one of many of our southern cities, for almost all have their quota of Italian population. There are 450,000 Italians in our southland. They need the Gospel just as much as do the Italians in sunny Italy.

She lives in a Russian home. Her ideals of religion are false. She needs Christianity to fortify her against communism and other isms bidding high for her young life. **She does not live in Europe but in America!** She is not in Russia where religion is under a ban and the evangelists of the Gospel are forbidden to enter, but she is just around the corner from you and me, where religion is as free as the air, and any one who desires may tell her of Jesus. There are thousands like her in St. Louis, Baltimore, Norfolk, New Orleans, Houston and other southern cities. She needs Christ, even as do her sisters in far-away Russia.

She lives in a French home. All the traditions of the Catholic church bind

her soul and rob her of the joy of living. She knows no Christ, powerful to save. She has no Bible. If some one gave her a Bible she would be afraid to read it, for she has been taught that one who reads the Bible will go crazy. **She does not live in Europe but in America!** There are five hundred thousand like her in the southland, most of them in Louisiana. They have not been in Europe for many generations, but they are as foreign and as needy as their sisters in France.

She is a Pole or a Swede or a Slav or a Spaniard—she may be from any one of twenty-six different European countries. She is European in her modes of life, in her ideals and in her religion. She is almost certain to be a Catholic, bound by all of the fanaticism and superstition of mediaeval Catholicism. Or may be that her people have cast off the old church and are without a religion. **She does not live in Europe but in America!** She is a part of the mining population of southern Illinois, or she is a part of the industrial life of hundreds of American communities. And she needs the Gospel even as do her sisters of many European lands.

We desire that the Banner of the Cross shall wave in Europe. Therefore we will support our Foreign Mission Board with all the energy of our prayers and gifts, that our great work among Europeans in Europe may go gloriously forward.

We desire that the Banner of the Cross shall wave over the Europe in our own land. Therefore we will support with equal fervor the work of our Home Mission Board, which is striving to give the Gospel to the foreigners within our borders.

So will we be helping to lift the Banner of the Cross in the hearts of Europeans both in Europe and in America.

QUESTIONS for REVIEW and DISCUSSION

1. Tell something of Paul's work in Europe.
2. Tell the story of Constantine's conversion.

3. What changes did Constantine's conversion bring to Christianity?
4. Discuss the "Christianizing" of Europe by the Catholic Church.
5. Mention some enemies of the Banner of the Cross in Europe.
6. Discuss the evils of state churches.
7. Tell something of the religious condition of modern Europe.
8. To which European country did southern Baptists first send missionaries?
9. What are our mission fields in Europe today?
10. Name our missionaries in Europe.
11. Tell something of the work of the James Memorial Training School.
12. Discuss our obligation to Europeans in the homeland.

REFERENCE MATERIAL

The Window of Y.W.A.	—World Comrades
Home and Foreign Fields	—State Denominational Paper
Minutes of the Southern Baptist Convention 1934	—Foreign Mission Board Report
Europe and the GospelEverett Gill
The Course of Christian MissionsW. O. Carver
The Keys of the KingdomUna Roberts Lawrence



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OUR YOUNG PEOPLE

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

A NEW ADJECTIVE for APRIL



April has been given many descriptive adjectives by poets and essayists. She's been called "whimsical", "spoiled", "changeable"—but for W.M.U. purposes "anticipating" tells some of her characteristics. With the record for the first quarter of 1935 written, counselors and W.M.U. directors should certainly be anticipating that the remaining three quarters may improve or sustain that first quarter's achievements. One distinct value of quarterly reporting, which is often overlooked, is that it causes counselors and W.M.U. directors to check what they really have done against what they had half-way expected to do. W.M.U. directors may well plan with their counselors for discussion of weak places in the first quarter's report and anticipation of how to overcome these difficulties during April, May and June. Reading carefully the "Here at Home" pages in *World Comrades* and "Together in Y.W.A." department in *The Window of Y.W.A.* will bring to mind suggestions of what your organization may do from the accounts of what others have done.

We shall be saying more about summer camps in May or June *Royal Service* but anticipatory planning can be done now also. One Royal Ambassador Chapter of the Northern Baptist Convention had a very bright idea about arousing church interest in sending a boy to the Royal Ambassador Camp at Ocean Park, Maine. They arranged coupons with the title "Interest-Bearing Certificate for Permanent Investment in the Development of Baptist Youth". By the sale of these certificates to individuals in the church, the adults felt they had a definite part in the develop-

ment of the man power of the church for tomorrow. The boy felt that going to the camp laid a real obligation on him to report well, to use well all that he learned during the days. Such a plan might be followed in regard to south-wide Y.W.A. Camp. Read article on College Y.W.A. page in this *Royal Service* and articles in April and following numbers of *The Window of Y.W.A.* to learn of values of past Y.W.A. Camps and the rich plans for 1935. Plan to use the playlet "Happy Hours at Y.W.A. Camp" given in April *The Window of Y.W.A.* at an open meeting to which church members are invited that they may understand Y.W.A. Camp life. Invite someone who has attended in past years to come and tell about camp experiences and influences. Special Y.W.A. emphasis will be in keeping with Y.W.A. Focus Week for the week of May 5-11. W.M.U. director will be anticipating plans for this in cooperation with Y.W.A. counselor. Plan for membership campaign, attendance "round-up" efforts, a Mothers' Day observance as detailed in May *The Window of Y.W.A.*; perhaps the pastor can arrange for time for pantomime of "O Zion Haste" at evening worship service instead of the customary musical number by the choir.

Do not neglect R.A.'s. or G.A.'s. or Sunbeams while focussing on Y.W.A. Leaders of Sunbeam Bands will want to conserve the enlarged interest in Sunbeam Band activities resultant from their Focus Week in February. Keep carefully in touch with homes of newly enlisted members.

If there have been necessary changes in the personnel of young people's organization counselors, let the W.M.U. director ascertain that each new counselor has the proper material for her

(Concluded on Page 27)

COLLEGE Y.W.A.

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

RIDGECREST Y.W.A. CAMP from a COUNSELOR'S VIEWPOINT



Mrs. H. M. Stryker, Williamsburg, Virginia, sends this "chatty" account of her experiences at Ridgecrest Y.W.A. Camp in 1934. Reading of her reactions will help counselors to see what a blessing Ridgecrest Y.W.A. Camp can be to them and to their Y.W.A. members if they are present, June 25 to July 5, 1935. Watch *The Window of Y.W.A.* for advance announcements of speakers; you will hear more about Y.W.A. Camp on this page next month also. Plan for your Y.W.A.'s to attend this southwide camp, assisting financially where necessary. Mrs. Stryker says:

"As you know, I drove down with Mrs. James. It is only a rare Y.W.A. counselor who can have that privilege, and that made the trip pleasant to begin with. The scenery grew more rugged and beautiful as we approached Ridgecrest in the late afternoon, and then the big, roomy, comfortable looking hotel came into sight. Those courteous young boys (*men, I ought to say*) who were waiting in the lobby to take our baggage to the rooms made a fine impression on me right away. I think it is remarkable how smoothly the registration and assignment of rooms was made with the unusually large number of girls who came. I was impressed more than once by the patience and willingness shown by the young women in the office. With nearly seven hundred girls together for ten days, there are bound to be many foolish requests made, but I did not see any display of impatience from the office.

"I went with the idea of going to perhaps one lecture a day and to anything else which interested me in particular, but I found myself unable to leave anything off. My 'sales resistance' proved to be very weak, and I just fell for everything offered, like the woman at the proverbial bargain counter. I do actually consider Ridgecrest Y.W.A. Camp a very great vacation bargain. No Y.W.A. counselor could go anywhere for so little and get so much in both pleasure and profit. I had read in our magazines that no girl could go to Ridgecrest and ever be the same again, and now I know why Y.W.A. girls have made that statement. The experiences there are now a part of all of us who attended, and nothing will ever remove them from us. A young woman or an older woman either, who once goes and gathers in front of the Assembly Hall for Morning Watch, hears a message from any of the several carefully selected messengers, then closes with the singing of that beautiful benediction, 'I will lift up mine eyes to the hills', can feel something permanent being added to her inner being.

"I don't think any of the speakers could possibly be improved on. Dr. Yates was wonderful in his lectures on Isaiah; and Mr. Wells—well, those who didn't hear him can never know what they missed. He is a prophet called of God just as surely as those of old were called. Of course, you will have others just as fine this summer. The hardest problem I had was to decide which study class to take. It was just like passing six plates of delicious and tempting candy to a hungry child—and telling him he could have only one piece—to try to decide between the classes and those lovely women who taught them.

"I was so glad to have an opportunity to see all our other southwide leaders about whom we have read so much. I have told my Y.W.A. that it was a source of much inspiration to see the intelligent, cultured women who are leaders in

W.M.U. work. For that reason, there was a display of the social graces and fine sensibilities which I had not expected at a camp. I just loved the way everything was handled, from the quiet but sure manner in which Miss Bourne began each session, to the reception.

"The two events which touched me most were the appearance and introduction to the audience of the sons and daughters of missionaries, when my heart fairly bled for their parents so far away, and the last night when those fine young women, who had felt and heard the call to do either home or foreign mission work, went to the front to offer themselves as volunteers. I resolved in my heart to pray for them, and I long that those of us who are called to stay at home may never fail to pray for them.

"While I could never promise every one who goes, whether Y.W.A. member or counselor, that she will find a dollar bill lying at her feet as she steps from the car on her return as I did, she will bring something of permanence home with her which will make life richer!"

COME to Y.W.A. CAMP, June 25 to July 5, 1935

at Ridgecrest, N. C.

Theme: Daniel 12:3

(Concluded from Page 25)
leadership responsibility. Did the former leader pass on the 1935 W.M.U. Year Book, the Manual of the organization? As director do not permit your leaders to stumble along without the compact instructions contained in these books supplied through your state W.M.U. headquarters.

Even though April brings spring rains that might be dampening to the ardor of missionary interest, keep anticipatory plans warm with zeal so that the activities of your organization will not be affected by passing dull atmospheres. This second quarter can be better than the first—will you make it so?



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A REMINDER of a WORTHY MEMORIAL



The name of the late Mrs. George B. Eager will always be linked up with the beginning, early struggles and the continuous development through twenty years of Woman's Missionary Union Training School. It was her vision, her faith, her steadfastness of purpose, her refusal to be discouraged, her quiet persistence more than anything else perhaps, that kept the Louisville women from giving up in utter discouragement, and that finally persuaded the Union to take over the venture so bravely started by these same Louisville women.

Among the records found in the office, after Mrs. Eager had moved from Louisville in 1926, was an inconspicuous little memorandum book containing notations about the distribution of a small fund which she had chosen to call the "Fellowship Fund". Over a period of years there were names of students for whom various necessities had been purchased.

On investigation it had been revealed that a few years before Mr. and Mrs. W. J. Druen, the latter a member of long standing of the Local Board of Managers, had given Mrs. Eager a sum of money for the school to be used as she felt it was needed. So many times she had seen students going without many of the things necessary for their well ordered life because they could not afford them, that she decided at once to devote this gift to the meeting of such needs. Her mind always alert and her heart sympathetic, she began to cast about for a term that would take away any suggestion of charity; hence the name, "Fellowship Fund".

In personal conversation and often in small group meetings she mentioned this

worthy service with the result that small gifts were often contributed to the fund. It continued to be her joy and privilege to administer it until she left Louisville. Then it developed upon the principal as the most logical person to handle it.

At the meeting of the General Board of the school in Washington, D. C., in May, 1933, shortly after Mrs. Eager's death, it was unanimously voted to make this pet philanthropy of hers a memorial to her by naming it the "Mrs. George B. Eager Fellowship Fund". Surely no honor that has ever come to her could have pleased her more! How she loved the school and her "grand daughters" as she fondly designated the students!

It is the dream of some of the members of our Board that this memorial may grow to a modest endowment, the interest from which would adequately take care of the emergency needs of students today. How easily this could be done! For instance, if just *one-tenth* of the 11,000 Women's Missionary Societies would send *yearly*, for a period of *three years*, the small sum of *one dollar each*—or if *one-third* of these societies would average *this year one dollar each*—the resulting sum would be adequate. Surely our smaller organizations could include in their budgets this year one dollar or less, while the stronger ones could take one, two or five dollars as their goal. Why not make your "Special" to the W.M.U. Training School during 1935 a contribution to the "Mrs. George B. Eager Fellowship Fund"? Let us continue this service worthy of the great woman whose name should make it immortal.

Send all such gifts, carefully designated, directly to the W.M.U. Training School, 334 E. Broadway, Louisville, Kentucky.

MARGARET FUND

Chairman: Mrs. Frank Barney, Waynesboro, Ga.

And a Book of Remembrance was written before Him for them that feared the Lord and that thought upon His Name.—Mal. 3:16



At the W.M.U. meeting last May in Fort Worth it was voted that each state strive to secure at least 20 new "Margarets" to be enrolled in Margaret Memorial Book. This task is a joyous undertaking as we thus increase our fund and link on to the cause the "Margarets" of the world by subscribing \$2 or more that each of their names may be enrolled in our Margaret Fund Book of Remembrance.

From far-away Brazil comes this most interesting letter from Mrs. W. B. Bagby. Enclosed in the letter was a picture of a tomb in cemetery "Caju" marking the last resting place of a "Margaret" missionary. Eagerly did I scan the pages of our Margarets enrolled in our beautiful memorial book, but I found not *this Margaret's name*. Perhaps there is an interested individual or society that would delight to have the privilege of enrolling and thus linking this sacred, precious "Margaret" on to our "Margaret Memorial Fund".

In all the world our "Margarets" have been found, but none shall give to our memorial a holier page than this first single Baptist woman missionary to Brazil. How grateful we feel to dear Mrs. Bagby for this interest and, if this "Margaret" should be enrolled by an interested friend or society, the picture will be pasted on its page. Read for yourself Mrs. Bagby's message as follows:

I am wondering if the enclosed photo and the fact that it is that of the last resting place of another Margaret—Miss Maggie Rice of St. Joseph, Mo., who was the first single Baptist missionary to Brazil—will interest you and the

cause you represent. Miss Margaret Rice came to Brazil with us when we returned after our first furlough, May 1887. She was with us only eighteen months when the invincible yellow fever terminated her earthly career. She was a most lovable character, a most competent and untiring worker.

We laid her in the beautiful cemetery, Caju, in the suburbs of Rio de Janeiro. Her tomb bears the following inscription:

— — — — —
"The Word of God"

(in the open book at the head of the stone)

MAGGIE RICE

Daughter of B. F. and Susan E. Rice
Born in Buchanan Co., Mo., U.S.A.

Dec. 23, 1859

Died in Rio de Janeiro, Brazil
Nov. 28, 1888

And every one, that hath forsaken houses, or brethren, or sisters, or fathers or mothers, or wife, or children, or lands for My name's sake, shall receive an hundred fold and shall inherit everlasting life.—Matt. 19:29

— — — — —
Accept the repeated thanks for all that the Margaret Fund has done for our children. May God bless you and all the dear sisters of the devoted and powerful W.M.U., is the prayer of your missionary,

Anne Bagby (Mrs. W. B. Bagby)

"Rejoice evermore".—1 Thess. 5:16
REAL interested workers in the Margaret Fund activities find many reasons for rejoicing. However we should "rejoice evermore" when former students are used of God as instruments

in converting heathen souls from darkness to the Light. Sketches from this letter of Hermon Ray now in Tokyo, Japan, make our hearts to pray more fervently that others of our students may learn to "rejoice evermore" in carrying the Light of the World to darkened countries. He writes:

Two familiar objects in this "land of the gods" both of them linked with the national religion of Shinto—"the way of the gods"—are the torii and the toro. Scarcely a day passes even in this modern metropolis of Tokyo that we do not see one or more of them standing in some sacred place. Superstition clusters around the toro and the torii, and their subtle influence clings to the thought-life of these people whom we love.

One of these people whom we have learned to love is Rayberta's (my wife's) Japanese teacher, Miss Nozawa, whose well-to-do father, a retired high naval officer, is a worshiper of the gods of Shinto and often passes through the torii, between the rows of toro, into the shrine, there to bow before the altar, clap his hands and mumble his prayer.

In such an atmosphere of strict devotion to "the way of the gods", the emperor of whose land is believed to be descended from the "Sun Goddess" and bears the august name of "Lord of Heaven", Miss Nozawa was reared from early childhood. But by the time she graduated from college two years ago, the influence of the torii and toro upon her thought-life was almost gone. And she came to us! She came to teach Rayberta Japanese, but we soon found

that she wanted us to teach her Jesus. Many mornings she tarried, eager to find that Something which was making us so happy in our home and work. Or was it that Someone?

And then, one morning a few months ago in our home, she found "the Light of the world". Through beautiful tears of repentance and joyous faith she passed through the Gateway, not to a shrine of the gods, but to the Son of God. And this afternoon one of the most cultured, well-educated and attractive young Japanese ladies we know is coming to receive final instruction in preparation for following her Lord in baptism tomorrow morning! Rejoice with us! . . . That tomorrow morning has come and gone, one of the most thrilling mornings in all our happy experience either in Japan or in the beloved home land. How I wish I could describe the beautiful scene, as the radiant seven candidates passed through the baptismal waters of our Sugamo Baptist Church here in Tokyo; and among them our lovely teacher, friend and daughter in the blessed Gospel, Miss Nozawa! The Sugamo Baptist Church was helped several years ago by the Lottie Moon Christmas Offering.

Rejoice with us! You, by your prayers, gifts and Christian love—yes, and by your heartening letters for which we deeply thank you, each and all—you had an important part in the placing of this jewel and all of the others, that we have and shall find, in the diadem of Him "who came to seek and to save the lost" of beautiful Japan. God bless you, dear partners of ours in prayer! Yours for Japan, and Japan for Christ!

CIRCLE PLANS (Concluded from Page 13)

Third Study Meeting—Chapter III

Let leader tell Border scene. Discuss: Why do Mexicans come to the United States? What have been their contribution, their educational, social and religious problems? Have each member of the circle tell what fact in the chapter impresses her most. Make assignments for next meeting.

Fourth Study Meeting—Chapter IV

Let leader tell story of baptism. List on blackboard or poster facts of beginning of Baptist work on Border. Name and tell something of the work of the outstanding pioneer missionaries. Discuss: difficulties and results of work, entrance of Home Mission Board into field, methods of work. Let each member tell briefly the story that impresses her most. Make assignments for next meeting.

Fifth Study Meeting—Chapter V

Discuss chapter under outline given in the book. Let each member of circle name and locate a missionary and tell of the work of that missionary. As evidence of fruits of mission work on the Border show poster of schools, mission houses, orphans' home and churches. Use pictures cut from *Home and Foreign Fields* and from folders from Home Mission Board.

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BOOK REVIEWS

Mrs. Julian 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.

WHEN JEWS FACE CHRIST



The little volume, "When Jews Face Christ", will be a revelation to gentile Christians. It consists of a number of stories compiled and edited by Henry Einspruch telling of the persecution of Jews who have dared to embrace the Christian faith. It reads

like another chapter of the Acts of the Apostles. Few of us realize that, in accepting Christ, the Jews literally leave father and mother, often never to see them again. Sometimes it is fortune as well that they leave. Literally they leave all and follow Him. Under these circumstances we can but wonder when we are told that, in this day, over two hundred thousand have embraced Christianity.

Each story will be found thrillingly interesting. Perhaps the last carries a special lesson for us all.—Price: cloth, \$1.25

WINNING the BORDER

MRS. UNA ROBERTS LAWRENCE'S new home mission book—"Winning the Border"—will open a new mission field to numbers of her readers. Realizing this, the author has painted the background of history of the people of whom she writes—the Mexicans, who have come into our own southwestern states. Most interesting is the story of their coming and the reason for it.

After showing us conditions on the border, she enters into the problems that confront the missionary working with these people, problems of difference of race, of language and outlook. Especially does she dwell on the difficulty arising from their Catholic origin and from the difference in mode of thought between Catholicism and protestantism. Convincingly she proves the need of our Gospel for these people who are really more pagan than Roman Catholic.

In the last chapter the author points out that home and foreign missions are one. The book is written in Mrs. Lawrence's usual delightful style and should prove one of the most usable of mission books.—Price: paper 25c

Mary of Bethany

‘T WAS extravagant service she rendered for Him

In the generous gift of her love,
When the costly sweet cruse that she broke over Him
Was drained in her tribute's swift move.
And, though men disapproved and spoke condemnation,
She regarded not what they might say,
For the Lord of her heart knew her pure adoration,
And He smiled and He blessed her that day.

The cruse of my life I would empty for Him
With an essence refined, rare and sweet;
And the days of my years I would lavish on Him
As a perfume outpoured on His feet.

—Gwynn McLendon, Texas

From the *Advance* we learn that "in Peru a band of young men and women, called the 'Apra', has all the glamor of a crusade. Their leader, Haya de la Torre, for fifteen years has fought to weld together the youth and the disinherited of the land for the purification and the redemption of their country. Back of the movement is a purpose profoundly religious. Haya was educated in a Presbyterian school and, while he could hardly be classed as orthodox, he owes much to the things learned in that school".

EDITORIAL (Concluded from Page 4)

poses of the Woman's Missionary Union. Inter-dependent they are and quite inseparable. Through *study, gifts and prayer*, through *enlistment, service and missionary education* of young people our Union has been blessed and has been a blessing. Its constant missionary emphasis has "brought forth abundantly". World fields, at home and abroad, are today *white unto harvest*. *Lift up your eyes and look*.

(Concluded from Page 14)

Bible study and program material see pages 11, 15-24.)

"Constantine Lifts the Banner" should be given just after this. "Enemies of the Banner" may be told in outline, followed by "Southern Baptists Lifting the Banner in Europe". "A Gypsy Story" will be interesting to all. But watch the clock! Do not let the program be too long. (Pages 16-18, 19-23)

(Concluded from Page 11)

On no other arm but Thine
Would my weary soul recline;
Thou art ready to forgive,
Thou canst bid the sinner live—
Guide the wanderer day by day,
In the straight and narrow way.

"Thou canst fit me by Thy grace
For the Heavenly dwelling-place:
All Thy promises are sure,
Ever shall Thy love endure;
Then what more could I desire,
How to greater bliss aspire?
All I need, in Thee I see,
Thou art all in all to me".

We are thinking today of the Christians in Europe. They have looked upon the cloud of witnesses and have sought to run a good race. Many of them have suffered much for Jesus' sake. They need our prayers. We need their prayers. Together we will set up the Banner of the Cross. (Quote in unison *Psa. 20:5*.)

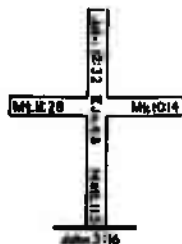
Remembrance

I CANNOT forget at Easter,
For remembering, I know,
Emerging from a borrowed tomb
Christ arose, His love to show.

I must not forget Christ's suffering,
For thorns are sharp, I know,
Yet on the cross at Calvary
He died, His love to show.

I dare not forget the shame He bore—
How quietly He went
Beneath the weight of burdens,
Until His strength was spent.

I will not forget Christ is alive—
And pray that I may be
Always expressing gratitude
For all He means to me.



—Maude Adams Little, Va.

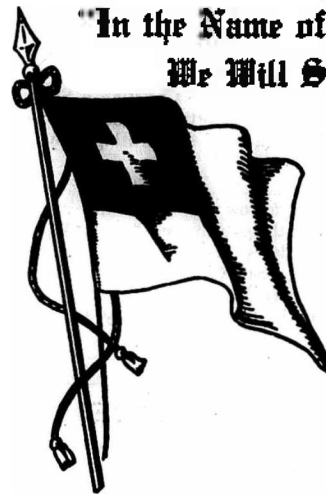
1936 MONTHLY MISSIONARY W.M.U. TOPICS

(Outlines for these monthly topics for 1936 will be furnished later.)

THEME—"Thy Kingdom Come"

- January: The Kingdom of Heaven Is Like
- February: Laborers Together with God in Kingdom Tasks
- March: Woman's Contribution to the Kingdom
- April: Pioneers of the Kingdom
- May: Youth Movements in the Kingdom
- June: Signs of Kingdom Progress
- July: Good News of Kingdom Progress
- August: A Summer Cruise through Home Mission Fields
- September: Schools and the Kingdom
- October: The Blessed Grace of Giving
- November: Our Christmas Offering in Kingdom Building
- December: The Kingdom of God Is . . . PEACE—Rom. 14:17

"In the Name of Our God We Will Set Up Our Banners!"



OUR BANNERS of dauntless daring
For missions with faith that is strong,
With hope and unceasing vigilance
Against vice and evil and wrong.

Our banners of Christian conquest,
Of allegiance to Christ's righteous cause,
Of faith that is bold and fearless,
And peace unsullied by wars.

Of prayer and of love beyond measure,
Of sacrifice wholly divine—
In Thy name we set up our banners,
May our wills be yielded to Thine.

—Mrs. C. C. Pugh, Ala.

NOTE: The flag shown above is called "The Christian Flag". The cross is red on a field of blue, the rest of the flag being white. From State Baptist Bookstores may be purchased such flags.

MONTHLY MISSIONARY W.M.U. TOPICS for REMAINING MONTHS of 1935

THEME: "The CHRISTIAN CONQUEST" or "The BANNER of the CROSS"

- April** —The BANNER of the CROSS in MEDIEVAL and MODERN EUROPE
How the Gospel came to Europe; the conversion of Constantine; Roman Catholicism; the Gospel in modern Europe; enemies of the cross; maintaining right international relations
- May** —LIFTING the BANNER through a MINISTRY of HEALING
Our hospitals on mission fields; hospitals in southern Baptist territory; some notable names in our medical work; the story of Grace McBride
- June** —LIFTING the BANNER in the LAND of the SOUTHERN CROSS
Making our international relationships Christian; the spiritual awakening in South America; the unreached territory—the neglected Indian; triumph of the Gospel in Latin America
- July** —The CHALLENGE of MODERN CONDITIONS to UPLIFT the BANNER of the CROSS in AFRICA
The changing order in Africa presents a challenge to protestant Christianity; the old Africa has passed away—no longer a land of mystery and isolation; new industrial conditions bring new problems—a new colonial empire in the Congo; our own field in Nigeria; failing to meet our opportunity—our missionary forces and equipment; the menace of Roman Catholicism and Mohammedanism
- Aug.** —LIFTING the BANNER in the LAND of the RISING SUN
Progress of Christianity in recent years; what the Kingdom of God Movement has meant; the challenge presented by the fact that there is but one Christian to every 260 people in Japan; the unreached rural sections; our own Japanese work; international relations with Japan
- Sept.** —UPLIFTING the BANNER through STEWARDSHIP
The need of making Christian ideals real; every Christian a Steward of Personality; Talents, Influence, Time, Opportunity and Gifts; our obligation as a child of God; the rewards of stewardship—joy and blessing
- Oct.** —YOUTH UPLIFTING the BANNER
Our responsibility for the youth of tomorrow; the sufficiency of Jesus Christ for the youth of today; some things achieved by our W.M.U. young people's organizations; "Today's Youth and Tomorrow's World" (Hick); "We know that only Jesus Christ can change tomorrow's world, but we know also that even He cannot do it without today's youth" (Mack); a heroine of the thirties a century ago—Henrietta Hall Shuck
- Nov.** —The CHRISTIAN CONQUEST in CHINA
Revealing Christ in China through Christian lives—preaching the Word; Christian schools and hospitals—the printed page etc.; making our international relations Christian; what southern Baptists have accomplished in a period of 90 years; some results of protestant missions in China; the way of victory in China—a more aggressive missionary program; lift high the Banner of the Cross
- Dec.** —LIFTING the BANNER of the CROSS through OUR CHRISTMAS OFFERING
Lottie Moon—the influence of a life—"She being dead yet speaketh"; some things achieved by this special offering; missionaries sent out and returned; W.M.U. work in foreign fields; a statistical table; the Christmas offering on mission fields

CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Virginia

From recent copies of the *Watchman-Examiner* we quote interesting items concerning the progress of the Gospel in three of the countries of modern Europe.

No less than 20,000 Austrians are reported to have become protestants in recent months. A Dutch religious journal says: "The people are asking for real religion. This is a movement from merely formal Christianity to a genuine religious experience."

The Baptist work in Portugal is comparatively new, the members numbering not yet 500. In spite of this, nearly £4000 was raised in the past year. They own six places of worship and are, although the youngest, numerically the strongest non-Roman Catholic denomination in Portugal. In connection with this information your editor would remind you that Brazilian Baptists have sent missionaries to Portugal and, as Brazil is one of our own foreign mission fields, southern Baptists are thus indirectly concerned in the work in Portugal.

The Baptist Missionary Society of Great Britain and Ireland has had a good year both spiritually and financially. It reports a record number of baptisms in the mission fields and, besides this, a very remarkable financial triumph. At the beginning of January, the debt accumulated from previous years was over £24,000. This has been entirely extinguished, and the fiscal year which closed on March 31, 1934, shows no deficit.

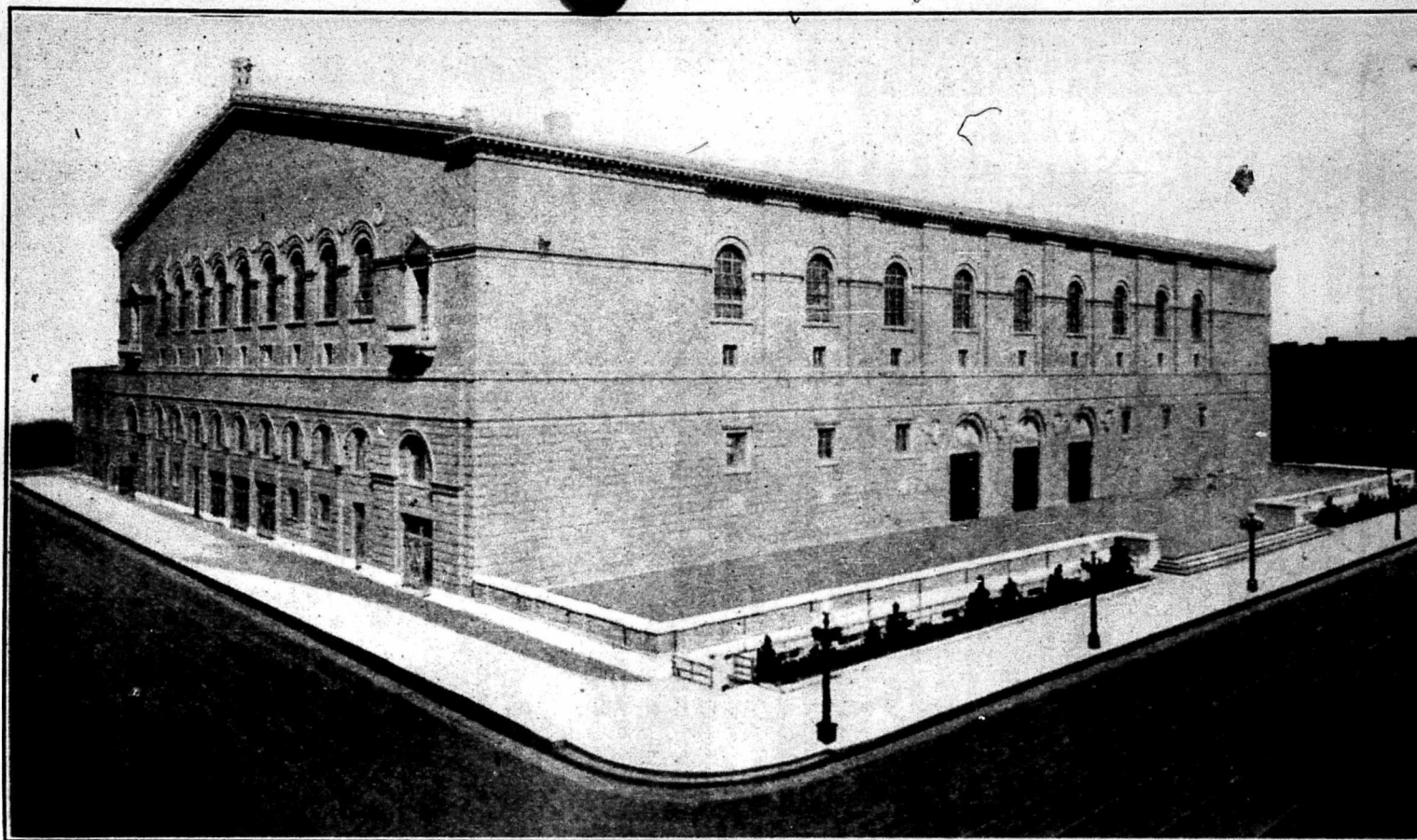
Paris has protestant Sunday service in 168 places. A protestant weekly gives in every issue a list of the Sunday services held in Paris. A late issue has no less than 59 Reformed churches; 24 Lutheran churches; 13 Methodist and Baptist centers of worship; in addition there are twelve mission centers of the

Salvation Army and other evangelizing agencies. Protestant services are conducted in German, English, Armenian, Danish, Dutch, Hungarian, Swedish, Russian and Romanian languages.—*The Presbyterian*

In recent years in southern Poland groups of evangelical Christians have been springing up in village after village. The law of Poland requires that a change of religion can only be made after certain legal preliminaries, which require three months for their accomplishment. The cost, including that of a birth certificate from the priest, amounts to about \$5, approximately one month's wages for a peasant. In spite of this and the fact that children between six and fourteen may not change their faith even though parents do so, some 8000 persons have officially made the transfer to just two of the evangelical churches in Poland.

The Moravian Christians, famous for their missionary zeal, are busy in Denmark. All over the land are organizations for the dissemination of missionary knowledge and the gathering of funds though they have but two Moravian centers in that country. Nor does the work stop there. These many societies seek recruits among the young people for volunteer work in various sections of the country after which they go out into some designated mission field.

—o—
The Continental Conference of Europe, representing 2500 missionaries of 35 mission societies, met in Bremen last year. Seventy representatives constituted the conference. All reported financial difficulties but expressed the purpose to carry on notwithstanding hindrances caused by the active encroachments of Islam, the increasing activities of Rome and other conditions unsettling to the faith of evangelical Christians.



MUNICIPAL AUDITORIUM—Memphis, Tenn.

Here will be held maybe one or more of the sessions of 17th annual meeting of Woman's Missionary Union, Auxiliary to Southern Baptist Convention. The opening W.M.U. session will be on *Monday night, May 13.* The closing W.M.U. session will adjourn *Wednesday noon, May 15.*