

EDITORIAL DEPARTMENT  
WALLACE GREENE

# Royal Service



## For Observance of Week of Prayer for Home Missions

March 4-8 Inclusive

(See also pages 4, 6-9, 32, 33.)

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# Editorial

For DAILY OBSERVANCE of WEEK of PRAYER

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

THE EXPRESSION—"Experience is a dear teacher"—finds ample exemplification in the life and work of Woman's Missionary Union. It is a wise person who profits by experience and plans future activity on the basis of that experience. The growth in number of societies and auxiliaries observing the seasons of prayer is a sure indication of response to well-laid plans and of consequent deepening of interest in the missionary objects thus fostered.

All hearts turn now to preparation for the Week of Prayer for Home Missions (March 4-8). Growing experience has helped to produce the plans for that observance. These have been presented to your president through your state headquarters. The experience you have had in other years in promoting the plans has taught you that your organization is blessed and in turn becomes a blessing in just such measure as you follow the plans presented.

It is difficult to measure the depth of influence of the study class using the preparatory book. For this year the committee planning this important feature asked that Mrs. B. A. Copass of Texas write the book. Unusual gifts of mind and heart, together with a vital experience in close touch with many of the problems and opportunities in the field of home missions, prepared the author to present facts in a fresh and arresting style. Your society and your Y.W.A. will have done well to have made careful preparation for prayer through a well planned study class using "Give Ye Them to Eat".

Experience has taught that a program planned for each day, Monday through Friday, is the best way to bring information that begets prayer and to enlist the largest number of members in daily observance of prayer. Were you ever embarrassed by having to hear a pastor say with a knowing smile: "My women are observing the Week of Prayer this afternoon"? A society that has grown from having one or only a few meetings to a full observance with a meeting each day, using the prepared program, will testify that the experience has so enriched the society's missionary information, has so deepened its spiritual life, has so quickened its prayer life that it would not go back to its former inadequate plan. Your society is wise if it profits by this experience and plans its future activity accordingly.

Personal redemption is God's unchanging plan for righteousness in society, nations and the world. America holds a strategic place in the chaotic world in which we live. In order that the mighty weight of its influence may help to turn the world to righteousness its concepts must be Christian. This is only possible as its individual citizens are Christian in the full meaning of that significant word. The vast importance of winning America to Christ is therefore more impressive than ever before. To make America Christian we must devote ourselves to prayer and effort and missionary giving that individuals may be won to trust and obey Him. This is the home mission task. In full observance of the Week of Prayer we shall learn to know the problems and opportunities in detail. We shall thus be led to pray more intelligently for the work and workers and to give more generously to the Annie W. Armstrong Offering which carries a very large part of the entire program of the Home Mission Board.

# Evangelist's Crusade

PERSONAL EVANGELISM

Singer E. Powell Lee, Anderson, S. C.

Our Nation-wide Baptist Evangelistic Crusade no group in our midst faces greater possibilities for personal soul winning than does Woman's Missionary Union. Christian women are by nature effective workers.

As a boy I observed with much interest the earnest and faithful diligence of my Godly mother in guiding her children and tenderly leading them, one by one, to the point of decision for Christ. I will never forget the expression of joy in her face the day I told her I had accepted Christ and had decided to unite with the church. My Sunday school teacher—my mother's sister, a thorough student of the Bible and a skilled teacher of the Word, because of her consecrated life and faithful personal efforts in soul winning—led each member of her class to the Lord and saw two of them answer God's call to the Gospel ministry. Characterized by love, gentleness and patience she lived for them. It is a special endowment God has given woman that makes her a successful soul winner.

Members of the Union are by preparation remarkably fitted for the soul winning task. Having had the advantages of a full course of information in denominational affairs, courses in systematic Bible study and missions and having adopted and followed a definite program of daily prayer, the members should be reinforced and well prepared spiritually for such a time as this. Winning to Christ is our work. It is distinctly woman's opportunity.

Because of their obligation to Christianity and the abundant blessings which through Christ have come to them all over the world, women are telling the story of salvation at home and abroad. "It was a glorious experience when, as the result of my personal efforts, I heard a friend say: 'I can never thank you enough for talking to me as you did. I am so happy now that I am a Christian'. Personal soul winning efforts are worth while". This testimony came from one of a group of women who had met to plan for a personal visitation upon the unsaved members of their group.

A compassion for the lost will impel the Christian womanhood of our nation to become living evangelists for Christ. In our revival meetings throughout the south and the north, women have always outnumbered the men in supporting the services in prayer and personal work, and God has richly blessed their efforts in the salvation of many souls. In our meetings in Toronto, a well organized group of women were always on hand, with Bibles, ready to instruct and to lead to a definite acceptance of Christ those who came forward at the minister's invitation for spiritual help. Women who have dared to believe God's Word and have been earnest and persevering in presenting it to unsaved friends have witnessed miraculous experiences as the Holy Spirit of God has blessed His truth, bringing conviction for sin, conversion and acceptance of the new life in Christ Jesus. Unfortunately, too few women know the deep and abiding joy which comes to the Christian who habitually seeks the lost for Christ.

If the banner of Christ is to be carried forward in nineteen forty in a glorious soul winning effort, first place must be given to evangelism by all our leaders. All efforts must be undergirded by earnest and prevailing prayer to God, and each one of us must determine to become a personal evangel for Christ.

# Preparing for Prayer Week

## W.M.S. PROGRAM for WEEK of PRAYER

NOTE: The pages herewith used for the outline program of the first four days of the Week of Prayer are prepared, so that they may be easily detached for use in preparation for the week. All page references refer to W.M.S. Folder of Week of Prayer.

### PROGRAM for MONDAY—March 4, 1940

SUBJECT: Our Concern for the Foreigners in Our Midst

HYMN: "How Firm a Foundation"

LORD'S PRAYER (in Unison)

TALK (by President): Explanation of Week's Plans, Theme, Goal etc. (Pages 1-5)

DEVOTIONAL (See page 11.)

—PRAYER

TALK: Christ's Concern—Our Concern (See article by that title on page 13.)

TALK: Opportunities—Responsibility (See article by that title on page 15.)

HYMN: "Must Jesus Bear the Cross Alone?"

TALK: Pray for Workers among Italians (See article by that title on page 16.)

SEASON of PRAYER for All Foreigners in Southland

CURRENT EVENTS (See Monday's items on pages 6-7.)

TALK: My Concern for Foreigners (See article by that title on page 17.)

SILENT PRAYER for Heart Searching

READING of APPEAL from Home Mission Board (See "Appeal" on page 18.)

PRAYER for Dr. Lawrence and for the Annie W. Armstrong Offering

INGATHERING of Annie W. Armstrong Offering

ANNOUNCEMENTS as to Tuesday's Program

HYMN: "What a Friend We Have in Jesus"

### PROGRAM for TUESDAY—March 5

SUBJECT—Our Concern for the City

HYMN: "How Firm a Foundation"

DEVOTIONAL (See page 19.)

—PRAYER

TALK: Modern City—Challenging Mission Field (See article by that title on page 19.)

HYMN: "Take Time to Be Holy"

TALK: The Call of the City (See article by that title on page 21.)

SEASON of PRAYER for City Missions

CURRENT EVENTS (See Tuesday's items on pages 7-9.)

TALK: Our Concern for the City (See article by that title on pages 22-23.)

HYMN: "Yield Not to Temptation"

SILENT PRAYER for Heart Searching

TALK: Offering Named for Miss Annie W. Armstrong (See article by that title on page 24.)

INGATHERING of Annie W. Armstrong Offering

ANNOUNCEMENTS as to Week's Program

LORD'S PRAYER (in Unison)

### PROGRAM for WEDNESDAY—March 6

SUBJECT: Lost Sheep, Lost Coin, Lost Son

HYMN: "How Firm a Foundation"

LORD'S PRAYER (in Unison)

DEVOTIONAL (See page 25.)

—PRAYER

CURRENT EVENTS (See Wednesday's items on pages 9-11.)

TALK: A Ministry within the Reach of All (See article by that title on page 26.)

PRAYER for Work among Jews

HYMN: "My Jesus, I Love Thee"

TALK: For My People—The Indians (See article by that title on page 27.)

PRAYER for Work among Indians

TALK: In the Whirl of the City's Sin (See article by that title on page 28.)

HYMN: "Throw Out the Life-Line"

SILENT PRAYER for Heart Searching

REREADING of "Appeal" from Home Board (See "Appeal" on page 18.)

INGATHERING of Annie W. Armstrong Offering

ANNOUNCEMENTS as to Week's Program

SEASON of PRAYER for Week's Observance

### PROGRAM for THURSDAY—March 7

SUBJECT: Our Concern: Obedience to Christ's Commands

HYMN: "How Firm a Foundation"

LORD'S PRAYER (in Unison)

—PRAYER

DEVOTIONAL (See page 29.)

TALK: When Christ Becomes Real to Christians (See article by that title on page 29.)

SEASON of PRAYER for Heart Searching

CURRENT EVENTS (See Thursday's items on pages 11-12.)

(Concluded on Page 8)



#### B.W.C. PROGRAM for HOME MISSION PRAYER WEEK

For week's theme, illustration, full program, list of causes and goal see W.M.S. Folder for week; consult W.M.S. president if B.W.C. has not been supplied with week's folder. For month's B.W.C. program see page 18 of this magazine.

*Hymn:* "How Firm a Foundation"

*Devotional* (See devotionals on pages 13, 19, 25, 29 of week's folder)

*Prayer* that B.W.C. members may show deep compassion for the lost in the homeland

*Talk:* My Concern for Foreigners (See page 17 of week's folder.)

*Talk:* The Call of the City (See page 21 of week's folder.)

*Hymn:* "Yield Not to Temptation"

*Season of Prayer* for City Missions

*Talk:* A Ministry within the Reach of All (See page 26 of week's folder)

*Talk:* Obedient Christians (See page 32 of week's folder.)

*Hymn:* "Help Somebody Today"

*Prayer* for Home Board work throughout the south, in Cuba and Canal Zone

*Reading* of "Appeal" from Home Board (See page 18 of week's folder.)

*Silent Prayer* for Heart Searching

*Ingathering* of Annie W. Armstrong Offering

*Lord's Prayer* (in Union)

#### PREPARING for PRAYER WEEK (Concluded from Page 7)

**HYMN:** "Take the Name of Jesus with You"

**TALK:** Angelita Finds Peace and Rest (See article by that title on page 31.)

**PRAYER** for Work in Cuba, Panama and the Canal Zone

**TALK:** Obedient Christians (See article by that title on page 32.)

**HYMN:** "Help Somebody Today"

**INGATHERING** of Annie W. Armstrong Offering

**ANNOUNCEMENTS** as to Plans for Friday (See pages 34-43.)

**SILENT PRAYER** in Anticipation of Friday's Program of Prayer and Praise

#### PROGRAM for FRIDAY—March 8

**T**HE program for Friday, March 8, is on pages 34-43 of the Week's W.M.S. Folder. Each W.M.S. is entitled to two free copies of the folder. If your W.M.S. has not received its two copies of folder, please write promptly to your state W.M.U. headquarters, address on page 2 of this magazine.

# My Alabaster Box

## "PREPARE YE for ANNIE W. ARMSTRONG OFFERING

**O**FTEN we are confronted with the question as to what methods might be employed and what appeals might be sounded to yield an increase for our Annie W. Armstrong Offering for Home Missions in March. Perhaps the solution lies largely in putting into action **preparedness**—the preparation of self through prayer, the preparation of careful planning concerning our contributions, the preparation of a helpful program and the preparation of presenting our offering.

This program of **preparedness** should include early and frequent announcements throughout all W.M.U. organizations, emphasizing the value of liberal giving to the Annie W. Armstrong Offering, asking each member to **pray daily** for this particular offering; thereby the preparation of self is involved. And further it should be requested that all members **plan** definitely concerning their contribution. The early appeal enables every one to work out a systematic schedule that will be found helpful in "giving of the best" to an "unfinished task" directed by our Home Mission Board.

Suggestion number two relates to the **preparation of the program** that will provide a more intimate knowledge of our work and workers in the territory supported by home missions. Assignments should be distributed well in advance that those on the program may be prepared to speak effectively. An attractively arranged room with colorful maps revealing different stations which southern Baptists foster in the homeland will prove interesting. Every detail should be worked out to invite

serious thinking on "fields that are white unto harvest".

Suggestion number three carries our appeal in the form of a letter or bulletin mailed to each circle member, together with the envelope for the offering. This bulletin should contain information regarding the program, the place, date and hour to be presented, incorporating therein a most urgent appeal for each one to come and present in person her offering but, if unable to come, to be sure to send her offering. Observing the assembling together at a designated time to make our offering eliminates a long drawn out method and affords concentration and cooperation on a worth while objective.

The fourth suggestion refers to the **program period**, the occasion for which preparation has been carefully made. Mimeographed programs are attractive and eliminate verbal announcements. There should be indicated on the program as a special feature when, at the appointed time and in quietness, each person is to present her gift. There is real inspiration when the "Ingathering" is so arranged. Following the offering a committee, having been previously chosen, withdraws, tabulates, returns and reports. A fitting climax is the lifting of voices in singing "Praise God from Whom All Blessings Flow!"

This four-point arrangement provides for the preparation of self, for a well prepared program, a definite appeal for attendance, the presentation of the offering at a stated time. Briefly stated it is: pray, prepare and present that southern Baptists may enjoy "a lengthening of cords and a strengthening of stakes" in the homeland.—Miss Willie A. Carrico, Ky.

# Circle Plans

Mrs. William McMurry, Tennessee

## In Teaching "The New Why and How"

(See also page 11.)

### Session I

Present "high lights" in the form of a poster (see page 35 of October 1939 *Royal Service*) or use 21 white candles and 3 large colored ones for the anniversaries. Behind each lighted candle place cardboard labels. Cull high lights from chronological outline in chapter I and in *Following in His Train* (Cox)

### Session II

The teacher can illustrate the plan of organization with a series of circles drawn on the blackboard or on cardboard (see page 29 of 1940 *Year Book*). Begin with the southwide organization as the outer ring and end with the circle organization as the last inside ring. Follow this explanation with the organization of a W.M.U., the class members constituting the society. Keep in mind the size of your own society in selecting the number of officers. At the beginning of the period, assign questions concerning a Full Graded W.M.U., the circle plan and the Business Woman's Circle.

Work out in advance from material in chapter 3 the essential duties of each officer. Write them on a typical symbol and give to each new officer at the conclusion of the session.

Suggested symbols: president, gavel cut from cardboard; 1st vice president, picture of an automobile; 2nd vice president, cut out the white rectangle within the blue border of the January 1940 issue of *Royal Service*. Use this as the cover of the magazine in miniature; 3rd vice president, small cardboard shield on which are pasted the emblems of young people's organizations, cut from W.M.U. periodicals. Follow through for all officers

### Session III

Consider the class the new missionary society. Conduct the session as a regular meeting, following the suggestions outlined in division 2, page 38. As a program feature, major on the previously assigned duties of the officers.

From opinions, based on facts learned about these duties, lead the members to give their own ideas about the qualifications of officers. A spirited discussion should follow.

### Session IV

Arrange an exhibit of all necessary materials for young people's leaders (see text). Banners for each organization can be made out of white and colored crepe paper. Mount on broom handles and fasten in standards made of blocks of wood to be found in anybody's kindling pile. Display properly marked Standards of Excellence. Conduct a review on the Full Graded W.M.U. and the duties and qualifications of the 3rd vice president. Ask the 3rd vice president of your society to tell exactly what she does as director of young people's work. Lead the class to measure her work by the requirements given in division II, chapter 4. Call for the counselors to report on their organizations (previously assigned). Ask the president or a circle leader to tell how a society can foster the Full Graded W.M.U. (see Chapter V in *The Way of Missionary Education*, Mather).

### Session V

Chapters 5 and 6. Select ten women to present the Standard of Excellence. Each woman explains her point.

1. A large calendar
2. Cut from fashion magazines pictures of women of various heights. Arrange in stair step fashion on poster board. Print to the bottom left the enrolment number in January and at the top right what the 10% net increase should be at the end of the year.
3. Make two money bags. Pin on one the amount reported the previous year according to your state plan. On the other, the apportionment your society accepted for the new year.
4. Enlarge on poster board the report blank in the treasurer's book.

(Concluded on Page 11)

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# Book Reviews

Miss Willie Jean Stewart, Tennessee

**THE NEW WHY and HOW of WOMAN'S MISSIONARY UNION;** Wilma G. Bucy, 1934; Nashville, Broadman Press; Pages 118; Price 35c

As the personnel of missionary societies changes, it is necessary to review the general books required for Certificate Courses I and II, lest there grow up societies with a very hazy idea of W.M.U. plans and purposes. To prevent this, we know of no better study plan than "The New Why and How of Woman's Missionary Union". Written in 1928 and revised in 1934, it is a simple and practical handbook of W.M.U. methods. Anyone studying it faithfully will know how to organize and conduct a Woman's Missionary Society and to foster any of the W.M.U. young people's organizations. Indeed, it would be hard to think of any practical question about the workings of W.M.U. which this book does not answer. It is also true that its full, careful outline makes it effective for ready reference.

The preface gives an outline of Christ's ministry to womanhood, with references. Chapter I gives, briefly, the highlights in the history of Woman's Missionary Union. Chapter II discusses the general plans of organization—southwide, state and local—with practical suggestions as to why to use the circle plan in the larger societies. Chapter III takes up the qualifications and duties of officers and standing committees. Chapter IV makes definite suggestions about the Standard of Excellence and how to conduct meetings and study classes. Chapter V tells how workers have made successes of their organizations; it also gives suggested report forms.

Because it is so definite and concrete, the book is easy to teach and to learn. We hope many circles will study it. (See also page 10.)

Any books reviewed in this magazine may be ordered from State Baptist Book Store. The price of each book is quoted with its review.

## CIRCLE PLANS (Concluded from Page 10)

5. Copies of W.M.U. periodicals and your state paper
6. Member wears streamer bearing the name of her state. She carries in one hand a flag of the United States and the Christian flag and, in the other, two flags of foreign countries.
7. Lighted candle in one hand and, in the other, one or two current mission books
8. A tray on which there are food, flowers and a Bible
9. Make a pennant out of white crepe paper on which is pasted the word—Attendance—made out of lavender letters.
10. Out of white poster board make a shield bearing emblems of young people's organizations (for design see page 1 of any issue of *World Comrades*).
11. Discuss the best methods to use in promoting the fundamentals of W.M.U., thereby making possible the attainment of the Standard of Excellence.

-11-



# Personal Service

Southwide Personal Service Chairman, Mrs. Eureka Whiteker, Ky.

## OTHERS

*A* M I my brother's keeper? This question was asked and answered many years ago and the same affirmative answer remains.

We are stewards of the unsaved. The majority of people do not seem to be much concerned about their own spiritual welfare. They evidently do not realize the sinfulness of sin. The pleasures and cares of the world cause them to forget God's claim upon their lives and oftentimes they have the wrong estimate of the church and its members. It thus becomes the duty and privilege of every Christian to arouse their interest and direct their attention toward Christ.

Joy in the hearts of Christians should cause them to tell others. The individual method, one telling another, was the most fruitful plan of apostolic times: Christ has no other plan for the salvation of the world. If the 17,700,000 protestants and Baptists in the bounds of the Southern Baptist Convention had each told the Gospel story to five unsaved persons last year, we confidently believe that we would not have today 24,305,000 in the southland who are unsaved, because "God's Word does not return unto Him void".

There is scarcely a human task that does not daily bring us into close contact with some of our fellow beings. In our relations with others we can make life fine and noble and splendid even in most commonplace surroundings. Every person who loves God ought to get recruits for God's cause.

We as Christians should be lights. Our influence is to light up the road and lead others to God. We are told that

candles do not lose any heat by lighting other candles: here is a natural law that finds ample illustration in the spiritual world.

One of the laws of Christian citizenship is helping others. If Jesus were here in person every one of us would be eager to do Him a kindness. He gave us a plan whereby we could help Him while helping others (*Matt. 25:40*). To help others in Christ's name is to help Christ. We grow into His likeness but we grow by exercise. We must give out before we can take in. He who forgets himself will surely be remembered by God.

We are also stewards of the saved. How drab and dull and uninteresting is the Christian life as set forth by the great multitude of church people today. Many are in the throes of spiritual defeat. It is ours to say to them: "Awake thou that sleepest; awake to spiritual strength; yield all to God; put Christ at the center of all that you do and know the joys of the victorious Christian!"

In order to be fruitful in enlisting others we must live the right kind of lives ourselves. The thing that takes our thoughts and deeds, when of necessity we are not taken with other things, is the Lord and His work. He it is of whom we should most delight to talk. We should seek to do all to His glory; we should hurry through with all else that we might have more time to devote to His worship and service. Christ will then be the center of our lives.

We read that an iceberg saves six-sevenths of its mass by hiding it below the ocean's surface. We, too, have stored up energy and we need to bring it out

and put it to use in enlisting others in the extension of the Kingdom.

Find the unenlisted. Go where they are.

Fetch the unenlisted. Bring them in. Do not depend upon their promises to come.

Fix their enlistment. Train them in stewardship. Teach them missions.

Finish their enlistment. Enroll them

in the organizations of the church. Give them definite tasks. Send them out in personal service.

We are stewards of others. With new zeal and determination we need to link up with Christ all of our resources for the purpose of making His saving grace known to all men as well as making known the joys of the Christ-centered life.—*Mrs. Eureka Whiteker, Ky.*



## Steadfast, Unmovable, Abounding

### STEADFAST!

Bound by cords of love to the task  
Of reaching out for others,  
Bound by cords of faith in Christ  
We seek them for co-workers.  
Steadily, loyally, constantly living  
A life that tells of Him;  
Brightly, firmly, radiantly, shedding  
A light that will not dim!

### UNMOVABLE!

Deeply anchored in Christian faith  
By binding ties of love,  
Firm foundation of Christian truth  
That naught on earth can move!  
Daily we pray for Thy Kingdom, dear Father;  
Ever our plan shall be  
Faithful, watchful, obedient, loyal  
Service, Lord, to Thee.

### ABOUNDING!

Genuine joy in service to God  
That makes our task sublime,  
Zeal to go and courage to give  
Ourselves, our gold, our time.  
Teeming with love that compels us to service,  
Happy, Father, to be  
Joyously working, giving, living  
And pressing on to Thee.

—*Mrs. Mildred Sherrer Andrews, Fla.*

# Family Altar

Mrs. W. H. Gray, Alabama

*Note:* The references in italics are furnished by the "Committee on Improved Uniform Lessons of the International Sunday School Lessons". The references in heavy type are in keeping with the month's missionary topic and with the denomination's emphasis on soul winning in 1940.

## TOPIC: Steadfast in the Homeland

"Heart is fixed".

1st Day—Psa. 57:1-11; *I Cor. 11:20-28*  
2nd Day—Psa. 108:1-6, 12, 13;  
*Rev. 19:4-10*  
3rd Day—Psa. 112:1-10; *John 14:1-9*  
4th Day—Heb. 10:19-25; *Matt. 26:36-46*  
5th Day—Heb. 13:8,9; 2:5-12  
6th Day—Jas. 1:1-12; *Rom. 8:18-25*  
7th Day—Mark 4:14-20; *II Tim. 4:1-8*

"Heart is divided".

8th Day—Hos. 10:2; *Heb. 11:32-40*  
9th Day—Matt. 13:19-22; *II Cor. 4:11-13*  
10th Day—I King 11:4,6;18:21; *Psa. 42:1-3*  
11th Day—Ex. 32:8-10; *Matt. 27:33-44*  
12th Day—II Chron. 12:1; *Matt. 27:45-56*  
13th Day—Prov. 16:1-9; *Heb. 12:1-6*  
14th Day—Prov. 21:2-8; *Psa. 22:1-5*

"With Every Wind of Doctrine"

15th Day—Eph. 4:14-16; *I Pet. 1:13-20*  
16th Day—Luke 17:22-32; *14:25-35*  
17th Day—Matt. 5:19;15:9; *I Cor. 1:13-25*  
18th Day—Rom. 16:17, 18; *Matt. 27:57-66*  
19th Day—II Cor. 11:3; *Matt. 28:1-10*  
20th Day—I Tim. 1:3-11; *I Cor. 15:1-11*  
21st Day—I Tim. 4:1-11; *I Cor. 15:12-19*

"By Sound Doctrine Both to Exhort and to Convince"

22nd Day—Titus 1:3; *Psa. 118:14-24*  
23rd Day—Heb. 2:1-18; *II Tim. 2:1-12*  
24th Day—Heb. 3:1-15; *Rom. 8:31-39*  
25th Day—Matt. 4:17; 6:24; *28:16-20*  
26th Day—John 7:16,17; *Acts 1:1-8*  
27th Day—I Cor. 3:10-14; *John 1:35-42*  
28th Day—Luke 1:1-4, 68-80; *Deut. 6:4-9*  
29th Day—I John 1:1-10; *I Pet. 2:11-17*  
30th Day—I John 2:1-13; *II Cor. 8:1-8*  
31st Day—Eph. 3:5; *Psa. 96:1-13*

## "Pray Ye"

Thank God for Jesus Christ and that through Him "whosoever wills" may have eternal life. Ask God's guidance in national, state and local governments, praying for those who make and administer the laws, that righteousness may prevail. Intercede for lost souls in the southland and for Christians who are seeking to win them to Christ, remembering especially Nation-wide Baptist Evangelistic Crusade (page 5).

Pray that the observance of the March Week of Prayer may greatly promote home missions, asking that each W.M.U. member and every society will give with unusual generosity toward the goal of \$130,000 for the Annie W. Armstrong Offering. (See pages 1, 4, 6-9, 32, 33.)

Intercede for the meetings in Baltimore in June of the Southern Baptist Convention and of Woman's Missionary Union, asking God's guidance for their presbyters and program committees, for Baltimore pastors and committees in preparatory activities.



## Calendar of Prayer March, 1940

Prepared by Mrs. W. C. Henderson, Arizona

The secret of finding sunbeams in everything is simply letting God have His own way, and making your will the sounding board and echo of Him.

—Dr. Alexander MacLaren

### 1—FRIDAY

That members of W.M.U. may prepare their hearts and minds for the Week of Prayer for Home Missions and the Annie W. Armstrong Offering  
Prepare your hearts unto the Lord and serve Him only.—I Sam. 7:3

### 2—SATURDAY

Dr. and Mrs. W. L. Hatcher, Columbia, S. C., white missionaries to Negroes  
A good man out of the good treasure of his heart bringeth forth good things.—Matt. 12:35

### 3—SUNDAY

Dr. J. V. Dawes, Dr. and Mrs. P. S. Evans (*Mary Leavins*), emeritus missionaries from China  
For where your treasure is, there will your heart be also.—Matt. 6:21

### 4—MONDAY

That women and young people of W.M.U. may faithfully observe the entire Week of Prayer for Home Missions (March 4-8)  
Ye stand this day all of you before the Lord, your God.—Deut. 29:10

### 5—TUESDAY

Mrs. Stella Schaeffer, Rev. C. Villarreal, Prof. F. E. Buldwin, educational workers, Bagdad, Tex.; also George, Mary and Martha Buldwin, Margaret Fund students  
The good seed are the children of the Kingdom.—Matt. 13:38

### 6—WEDNESDAY

Mid-week prayer meetings in S.B.C. churches may result in the salvation of souls for whom each church is responsible  
Mine ears shall be attent unto the prayer that is made in this place.—II Chron. 7:15

### 7—THURSDAY

Duke and Harry Muthhead, Stephen Jackson, John and Samuel Groover Shepard, daughter and sons of former missionaries to Brazil  
Your Father knoweth what things ye have need of before ye ask Him.—Matt. 6:8

### 8—FRIDAY

Rev. and Mrs. H. M. Harris (*Florence Powell*), Rev. and Mrs. A. S. Gillespie (*Pauline Pittard*), evangelistic-educational workers, Kailash, China; also Hendon and Lawrence Harris, Margaret Fund students

The hand of our God is upon all them for good that seek Him.—Ezra 8:22

### 9—SATURDAY

Mrs. Elma Elam, Shaki, Mines (Ethel Harmon and Imbelle Moore, Oyo, Nigeria, educational workers)  
The secret things belong unto the Lord, our God.—Deut. 29:29

### 10—SUNDAY

Mrs. F. J. Fowler (*Daisy Case*), emerita missionary from Argentina; also Franklin Fowler, Margaret Fund student  
He that loseth his life for My sake shall find it.—Matt. 10:39

### 11—MONDAY

Rev. and Mrs. E. S. Swenson (*Anna M. Granberg*), Bahia Blanca, Rev. and Mrs. L. C. Quarles (*Jennie Saunders*), Buenos Aires, Argentina, evangelistic-educational workers  
And as ye go, preach, saying: the Kingdom of Heaven is at hand.—Matt. 10:7

### 12—TUESDAY

Annual W.M.U. meetings at: Alabama, Selma; Georgia, Savannah; North Carolina, Wilmington—March 12-14  
Blessed are they which do hunger and thirst after righteousness.—Matt. 5:6

### 13—WEDNESDAY

Dr. and Mrs. F. P. Lide (*Bettie Stephens*), educational workers, Rev. and Mrs. W. B. Glass (*Jessie Pettigrew*), evangelistic-educational, medical workers, Huangshen, China; also Robert Wilson Lide and Gertrude and Bryan P. Glass, Margaret Fund students  
He that soweth bountifully shall also reap bountifully.—II Cor. 9:6

### 14—THURSDAY

Rev. and Mrs. G. G. Casselmann, Rev. and Mrs. H. B. Stille (*Lola Salasoli*), evangelistic workers among French, Acadia Academy, Church Point, La.  
We through the Spirit wait for the hope of righteousness by faith.—Gal. 5:5

### 15—FRIDAY

W.M.U. of South China  
He that is our God is the God of salvation.—Psa. 68:20

### 16—SATURDAY

Rev. and Mrs. M. A. Calliero (*Pura Mandreza*), Sagua la Grande, Rev. and Mrs. E. Becerra (*Maria Garcia*), Sancti Spiritus, Cuba; also Annabel Lila Calliero, Margaret Fund student  
Learn to do well.—Isa. 1:17



## Calendar of Prayer for March

### 17—SUNDAY

(Mrs. J. H. Rowe (Carrie Childs), Mrs. E. N. Walne (Claudia McConn), emerita missionaries from Japan  
Thy words have upholden him that was falling—Job 4:4

### 18—MONDAY

Rev. and Mrs. L. E. Blackman (Gladys Yates), evangelistic workers, Wahlewa, Oahu, T. H.  
Let them give glory unto the Lord and declare His praise in the islands.—Isa. 42:12

### 19—TUESDAY

Misses Hannah F. Sallee, Rose Marlowe, Lillie Mae Hurdley, Florence Tifford educational workers, Shanghai, China  
Glory and honor are in His presence, strength and gladness are in His place.—1 Chron. 16:17

### 20—WEDNESDAY

Rev. and Mrs. E. Atencio, Rev. J. Madrid, evangelistic workers among Spanish-Americans, Albuquerque, N. M.  
Salvation belongeth unto the Lord.—Psa. 118

### 21—THURSDAY

Rev. and Mrs. D. D. Conner (Martha J. Perry), evangelistic workers among Indians, Shawnee, Okla.  
They that be wise shall shine as the brightness of the firmament.—Dan. 12:3

### 22—FRIDAY

(Mrs. J. W. Moore (Minnie Foster), evangelistic worker, Chetoo, China; also \*Martha Jane, James Walton and Miriam Moore, whose father gave his life for China; also Theresa and David Anderson, Margaret Fund students, whose parents served in China  
My help cometh from the Lord.—Psa. 121:2

### 23—SATURDAY

Rev. and \*Mrs. O. P. Maddox (Effie Roe), Bello Horizonte, Rev. and Mrs. M. G. White (Kate Cox), Bahia, Brazil, evangelistic educational workers; also Samuel, Daniel and John Ray Maddox and John White, Margaret Fund students  
Thanks be unto God for His unspeakable gift—1 Cor. 9:15

### 24—SUNDAY

That the number of covenant-signing titheers may greatly increase during this year  
Offer unto God thanksgiving and pay thy vows unto the Most High—Psa. 50:14

### 25—MONDAY

Rev. and Mrs. A. Martines (Terese Albo), Cardenas; Rev. and Mrs. R. Fraguola (Folma Martines), Pinaras, Cuba, evangelistic workers; also Esther and Maria Martines and Mabel Elizabeth Fraguola, Margaret Fund students  
The very God of peace sanctify you wholly—1 Thes. 5:23

### 26—TUESDAY

W.M.U. annual meetings of: District of Columbia, March 26; Louisiana, Baton Rouge; Tennessee, Morristown—March 26-28  
Press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14

### 27—WEDNESDAY

Faithful gleanings for the Anne W. Armstrong Offering and that the offering may far exceed the goal  
That the Lord thy God may bless thee in all the work of thine hand which thou doest—Deut. 14:29

### 28—THURSDAY

W.M.U. annual meeting of Illinois, West Frankfort, March 28-29  
This work was wrought of God.—Neh. 6:16

### 29—FRIDAY

Rev. and Mrs. A. W. Hancock (Rella Marie), McAlester, Rev. and Mrs. R. R. Beard (Grace Hamed), Muskogee, Okla., evangelistic workers among Indians; also Wanda Marie Hancock, Margaret Fund student  
I am Thy servant; give me understanding that I may know Thy testimonies.—Psa. 119:115

### 30—SATURDAY

Dr. and Mrs. J. F. Pfaffenfeld (Alice J. Lucas), Rev. and Mrs. J. B. Silva, evangelistic workers among Italians, Tampa, Fla.  
They that be whole need not a physician but they that are sick.—Matt. 9:12

### 31—SUNDAY

Dr. and Mrs. A. Y. Napier (Lola Davis), Miss Blanche Rose Walker, emerita missionaries from China  
To esteem them very highly in love for their work's sake—1 Thes. 5:13

†Attended W.M.U. Training School  
\*Attended Southwestern Training School  
††Attended Baptist Bible Institute

# Bible Study

Ellis Brendan Robertson, Kentucky

## QUESTIONING GOD: A DIALOGUE

Malachi 1:2 (through "us"); 1:6, 7; 2:13, 14, 17; 3:7, 13, 14, 16

THE whole book of Malachi is a sort of dialogue between Jehovah and His people, especially the priests. They are represented as retorting with questions six times. (The leader can have some one else read these, like a bell interrupting.) There are only 55 verses in the whole book, but it is a vivid picture of serious times.

The first question is like a weak, despairing woman, unable to recognize the love and protection that surround her, crying: "How do I know you love me?" The answer goes back to Jacob, chosen above Esau, and his children honored in spite of their own failings.

The second retort is like that of a half-grown boy, resenting his father's reproof, though fully deserved. Family traditions are nothing to him. This is a priest, despising his office. Any old thing will do for an offering—a lame or sick beast, a moldy loaf of bread. "Present it to thy governor. . . . Will he be pleased with thee?" cries the prophet in Jehovah's name. Then he utters a startling word: "My name shall be great among the gentiles". The world around shall they rejoice to learn of God. (This we have seen fulfilled, in a day of prayer around the world.) The message continues: Levi was a chosen tribe among the chosen people. "My covenant was with him of life and peace. . . . Truth was with his mouth; . . . he walked with Me in peace and uprightness and turned many away from iniquity. . . . For he is the messenger of Jehovah of hosts!"

From this ideal of the priesthood, Malachi turns to a shocking evil, common in the land. The men were marrying heathen women and divorcing their proper wives, so that the Lord's altar was covered with tears from woman after woman, "though she is thy companion and the wife of thy covenant". These broken hearts spoiled the offering for God!

Next a cynic is dealt with. Malachi says the Lord gets tired of words, words, words. Why? Because there is no true thinking or right feeling in them. God's justice is flouted. Men are saying He deals with good and bad alike—that He doesn't care. This is like Psalm 73 and others, where bitterness blinds the writer to God's goodness, until in worship he considers more deeply "the latter end" of things.

Here come the joyful words: "Behold, I send My messenger before My face, and he shall prepare the way before Me; and the Lord whom ye seek shall suddenly come to His temple!" Is not John the Baptist crying: "Prepare ye the way of the Lord, make straight in the desert a highway for our God"? A day is coming when men shall see clearly and their offerings "shall be pleasant as in days of old".

A "tightfisted" group, blissfully unconscious that all is not well with them, draws out the question (the most familiar in the book), "Will a man rob God?" (Concluded on Page 29)

# Business Women's Circles

Prepared by Miss Julia David, N. C.  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Ky.

**Poster Suggestions—Our Family at Home**—On outline map of United States mark off with heavy lines the S. B. C. territory. In center of map put a picture of a modern home with children at play as on S. B. C. home mission fields.

**Invitations**—Tulips cut from magazines or seed catalogues and pasted on postals. Suggested wording: Two ears to hear, Two eyes to see, One heart to swell, Tulips each to tell, from shore to shore, Our dear Gospel story. Let's start! (Give date, time and place.)

**Program Presentation**—Draw with colored chalk on a worn sheet the outline of S. B. C. territory. Cut out jagged holes; then replace pieces with adhesive tape in order to be removed easily. Location of holes—1. Florida (cities); 2. Kentucky (mountains); 3. Oklahoma (Indians); 4. Georgia (Negroes); 5. Louisiana (French and other races); 6. New Mexico (Mexicans); 7. Arizona (Chinese). Put numbers on reverse side of sheet. Stretch sheet across a double door or blackboard or any other frame that allows room behind which to stand. Have seven patches each 18x18 inches, on which has been printed: 100,000 Club, Cooperative Program; Annie W. Armstrong Offering; Prayer; Time; Talents; Self. Give these patches and pins to those presenting "Steadfast in Mending the Holes in Home Mission Fields". Put numbers consecutively on reverse side of patches: 1 on reverse of 100,000 Club; 2 on reverse of Cooperative Program etc.

**PROGRAM—TOPIC: Steadfast in the Homeland**

Hymn for Year —Watchword for Year

Bible Study (Page 17) —Prayer

Hymn—"My Country, 'Tis of Thee"

Early Witness in the Homeland (Page 20); On the Frontier (Page 22)—(Refer to map.)

Changing Conditions in the Homeland (Page 23)

Unchanging Needs in the Homeland (1st paragraph); then introduce needs on field one by one in following order: Introduction—Speaker pulls attached pieces from holes in introduction of fields; those presenting the needs on the different fields thrust their faces through the holes and speak in first person, each closing with plea: "Will you leave this hole unmended?" Numbers in following outline correspond to those on reverse of sheet):

- 1—Needs in the Cities; Good Neighbors (Pages 24, 27)
- 2—Needs in the Country; Needs in the Mountains (Pages 24-25)
- 3—Needs among the Indians; An Indian Association (Pages 21, 26)
- 4—Needs among the Negroes (Page 22, Using a Negro if Possible)
- 5—Needs among the Races (Page 25, Using French Speaker if Possible)
- 6—Needs among the Mexicans (Broadcasting the Gospel, Page 26)
- 7—Needs among the Chinese (A Chinese Revival, Page 27)

Steadfast in Mending the Holes in Home Mission Fields (Speakers number 1, 2 and 3 pin their patches over holes while speaking. Patches 4, 5, 6, 7 are brought while third speaker continues.)

(Concluded on Page 28)

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# Program Plans

Prepared by Mrs. Wade Cochran, Mo.  
Student in Missionary Education Course II  
W.M.U. Training School, Louisville, Ky.

## POSTER SUGGESTIONS

**ON A POSTER** sketch the outline of the states of the Southern Baptist Convention. Draw the trunk of a tree to this—starting the line down from Texas on one side and down from Louisiana on the other side. Make tap-root with two roots on each side of tap-root. Let the trunk represent missions; the tap-root, Bible study; the other roots, praying and giving and personal service and missionary education. Then write across the branches: "Are we truly steadfast in the homeland?" Give place, time and date of meeting.

## INDIVIDUAL INVITATIONS

Paste a green shamrock on white paper. Across the leaves write: "Let us begin in our Samaria. Come to W.M.S." Give time, place and date. It may be preferable to write on one leaf of the shamrock the name of your city, on another leaf your state and on the third "Southland", writing in center "Go Ye!" Be sure to give date, time and place.

## PRESENTATION OF PROGRAM

Each W.M.S. is supposed to have received with its March Week of Prayer material a map and picture sheet as published by S.B.C. Home Mission Board. If your society failed to receive a copy of each, write to your state W.M.U. headquarters. Place the map and picture sheet where all can see them when the program is being presented.

After the Scripture is given have two Royal Ambassadors march in, bearing the Christian and United States flags. The boys will lead in the pledges of allegiance to the flags. All sing "America".

Draw aside a screen, revealing a very elderly lady seated in a rocking-chair, reading the Bible. She reads aloud Matt. 9:38 and then, after a few moments of thought, says to herself: "I remember my grandmother telling how we in America first became missionaries to those around us". The screen is replaced to hide her and there are seen three women (in mid-nineteenth century costumes) seated informally as they speak of "The Early Witness in the Homeland" (page 20). As they finish the discussion, there is a knock at the door. The Negro servant opens the door and receives an Indian woman who has come for a visit. The three women explain what they have been discussing and the visitor adds the information concerning the Indians. One of them mentions that many Negroes also have been won. Here the hostess asks the Negro servant to tell of the mission work among the Negroes ("Home Mission Beginnings", page 21).

The scene changes again to the very elderly lady. While she rocks, there is sung softly in the background by two or four voices "Faith of Our Fathers". As the song dies away, the lady tells of the "Changing Conditions in the Homeland" (page 23).

When she finishes, she takes up the Bible and reads again Matt. 9:38. Then she says, "But the laborers are still few and the need is the same". While her eyes are closed as if in prayer, the "Needs" (page 24) are read by one or four persons.

The scene again changes, showing three or four present-day women dis-

(Concluded on Page 29)

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# Program Material

Prepared by Mrs. C. D. Cressman, Tennessee

**THEME for YEAR: STEADFAST PURPOSE in a CHANGING WORLD**  
**TOPIC for MONTH: Steadfast in the Homeland**

Hymn for Year

Bible Study—Questioning God: A Dialogue—Mal. 1:2 (through “us”); 1:6, 7; 2:13, 14, 17; 3:7, 13, 14, 16 (Page 17)

Prayer that we may be faithful to God in all things

Hymn—America

Home Mission Beginnings

Changing Conditions in the Homeland

Prayer that we may realize the need of giving Christ to the homeland

Southern Baptists Steadfast in Home Missions

It Happened This Way

Broadcasting the Gospel

An Indian Association

A Chinese Revival

Good Neighbors

A Steadfast Home Base

Hymn—Battle Hymn of the Republic

Prayer that we may be faithful in our witness in the homeland through our support of the work of the Home Mission Board

## EARLY WITNESS in the HOMELAND

WHEN the first Christian settlers came to America they found a great mission field—a great mission field America remains until this day. The first thought of the newcomers to a new world, after they had erected rude log cabins for homes, was the preaching of the Gospel to their own people and to the natives. In the charter of the Massachusetts Colony, granted in 1626, is stated—as its “principal end”—“to wynn and incite the natives of the country to the knowledge of the onlie true God”. Thus was expressed the home mission purpose of the colonists.

To tell the complete story of the Christian witness and missionary expansion in the homeland would be to write the history of American Christianity, for “save a few original colonial

churches, all the churches of North America are the product of the missionary activities of volunteer pioneer preachers and workers and of the organized efforts of the older churches. The vast majority of churches in America began as missions and received financial support in their earlier years”.

From the very beginning of their history, the Baptists of America have been steadfast in their witness in the homeland. We remember that in early colonial times Baptists were a despised and persecuted sect. They were “unmercifully whipped, imprisoned and maltreated because of their great protest against infant baptism and because of their contention for religious liberty”. But all this persecution did not stop the witness of these faithful Baptists. Long before there was a Baptist convention or association in America and even before there were regularly organized Baptist churches, indi-

vidual Baptists were faithful in their witness to those around them of the power of Christ unto salvation. From the personal witness of these, the missionary work of Baptists began to expand. Baptist churches began to be organized; churches came together to form associations; and associations came together to form state conventions.

As the movement of the population westward increased, the need for organized home mission work was felt. In 1814 the Triennial Convention was organized, bringing the Baptists of America together for the twofold purpose of supporting the Judsons in a foreign land and of giving the Gospel to the homeland. In 1832 a Home Mission Society was organized, dedicated exclusively to the task of winning America to Christ. Dr. J. B. Lawrence, writing of the early home missionaries, says in *Taking Christ Seriously*. “No braver Christians ever labored for the Master than the missionaries who helped to build in the frontier days the Kingdom of God in the New World. To them horizons were only the limit of their vision, and they pushed forward through their skylines into the infinitude of God’s love. They caught the glory of going on. They were not afraid to follow Jesus closely. In winter they looked forward to the brighter days of spring. In spring they talked of harvest. In the autumn they laid up stores of courage for the quiet months ahead. They believed in a changeless Christ who in a changing world can transform and transfigure human lives”.

When the Southern Baptist Convention was organized in 1845, two boards were at once established: one for foreign missions and one for domestic or home missions. Through all the years since that time, the Home Mission Board has been the medium through which southern Baptists have witnessed in the homeland. Without question the strong Baptist denomination in the south today is due in large measure to the work of the Home Mission Board,

cooperating with state mission agencies in giving the Gospel to the people who live in our own homeland. There is no state in which there has not been home mission work done and there are few Baptist churches which have not received at some time help from either the Home Mission Board or a State Mission Board.

## HOME MISSION BEGINNINGS

**Among the Indians**—The first home mission work in America was among the Indians. Surely this was as it should have been, for Christian people coming to this new land and finding a race of pagan people could not have been true to their confessed faith in Christ had they not made some effort to witness for Him among these lost people. So we find that in early colonial days there were noble, self-sacrificing men who gave themselves faithfully to missionary work among the Indians. John Eliot spent six years living with the Indians and giving himself in intelligent devotion to Christianizing them. David Brainerd lived with the Indians and exposed himself to such hardships of life as he worked for their conversion that he died at the early age of twenty-nine. Roger Williams, cherished by many as our famous Baptist forebear, had the distinction of being the first to learn to speak well the language of the natives and to work with success for their conversion.

Soon after the Triennial Convention was formed the Baptists of America began work among the Indians in a regularly organized way, sending Isaac McCoy to tribes in Indiana and Humphrey Poses to North Carolina and Georgia. Even during the period of the removal of the Indians from the east to the west, Baptists were steadfast in their work, the missionaries going with the Indians and sharing in the vicissitudes of the journey in order to preach Jesus to them.

For many years most of the work among the Indians of the south was carried on through the Indian Mission As-

sociation, with headquarters in Louisville, Kentucky. This association continued its services for ten years after the organization of the Southern Baptist Convention, but in 1855 it was dissolved and its work transferred to the Board of Domestic Missions of the Southern Baptist Convention. Great was the missionary activity among the Indians in those early days of southern Baptist work. The missionaries with their interpreters went forth on horseback into every part of the Indian country preaching the Word. Revivals were held in brush arbors, log church houses were built and hundreds of Indians were converted and baptized. "So efficient were the labors of the missionaries and so abundant the divine blessings upon the work that in 1860, just before the beginning of the War between the States, there was an average of one Baptist church for every thousand Indians in the territory of the Convention and almost an average of one Indian preacher for every church". (*Dr. J. B. Lawrence*)

**Among the Negroes**—The first instruction of the Southern Baptist Convention to the Board of Domestic Missions was that it should "take all prudent measures for the religious instruction of the colored population". Already many white Baptists over the southland had been faithful in their witness to their Negro slaves. Already on Baptist church rolls were names of many Negroes and in Baptist church buildings were galleries where these Negro members could worship along with their white brothers and sisters. So faithful had been the witness of southern Baptists to this race in their midst that at the time of the organization in 1845 there were 200,000 Baptist Negroes in the south. And so faithful did southern Baptists continue to be in their work for the Negroes through the Board and through personal witness on their plantations that by 1860 the number of Negro Baptists had doubled, most of them being members of white churches.

After the war the Negroes formed churches of their own, but they had no houses of worship, no denominational organization and few preachers. However they went to work, soon supplied themselves with preachers of their own race and began building church houses. The white Baptists were impoverished by the war but gave the Negroes their sympathetic interest and as much financial help as they could. Then as soon as the Southern Baptist Convention revived sufficiently after the losses of the War between the States, the Home Mission Board began definite work among the Negroes, using the method of cooperation with the Negroes in the training of their ministers and other leaders.

**On the Frontier**—Much of early home mission work was done on the frontier. It is interesting to note in the history of home missions how frontiers were constantly changing. What was a new country one year in the next became an old settled section, with the frontier moved still farther on. Thus was our country settled—by people pushing on and on into new territory. And thus, also, did the Home Mission Board move on and on, following the people as they took possession of an ever-widening country. We read of home missions on the "frontier" in North Carolina, Florida, Alabama and so on. In fact there has been frontier missions in every state in the south and southwest and in California.

As the great southwest was being opened up and settled by the pioneers great were the missionary opportunities; and southern Baptists were not slow to take advantage of them. Into Missouri, Arkansas, Oklahoma and Texas went Baptist missionaries to endure hardships as great as those found on any foreign field. These planted the Gospel in these western states with such success that they are today numbered among the strongest Baptist states in the Convention.

We read of a certain missionary electrifying the General Association of Vir-

ginia by leaping to the platform and exclaiming: "Brethren, I'm going to Texas to plant the Rose of Sharon there!" We read of Lee Comper going to Arkansas when it was nothing but a wilderness. We are told that it was in the blacksmith shop of one of our pioneer missionaries in Texas that the declaration of Texas' independence was signed. The patriots met there for this sacred rite and thus it happened that a Baptist missionary was linked with the freedom of Texas. In fact it would be difficult to find many events in the history of the southwest which are not connected in some way with those missionaries of the cross who blazed a trail for Jesus in the hearts of the pioneers while they were blazing a trail for civilization in the wilderness.

#### CHANGING CONDITIONS in the HOMELAND

**A**NOTHER five years will round out a century of time since the Southern Baptist Convention was organized and our Home Mission Board began its work for the evangelization of the homeland. These years have brought many changes.

Ninety-five years ago there were few railroads and no paved highways in the south. There were no automobiles, no airplanes, no radios, no telephones, no picture shows, no electric lights—few of the things that make life so speedy and so complicated as it is today.

Ninety-five years ago much of our southland was still pioneer country. Texas became a state in the same year that the Southern Baptist Convention was organized and much of her wide expanse of land was still an unknown wilderness. This was forty-four years before the famous "run" in Oklahoma and the beautiful prairie lands which now comprise that great state were still the haunts of wild Indian tribes. Arkansas and Missouri were still pioneer states and even the states east of the Mississippi were far from being thickly populated. Ninety-five years ago and

for many years afterward, there were many places in the southland which, because they were new and unoccupied by any groups of Christian witnesses, made a great missionary appeal to southern Baptists.

Yes, the southland has changed in ninety-five years of time. The old geographical frontiers are gone. There is no new country today. In Oklahoma are great cities, prosperous villages and a marvelously cultivated countryside, while everywhere there are progressive, missionary-spirited Baptist churches. Arkansas would be insulted to be called a pioneer state, for her development led her past that stage years ago and her Baptists have long been an influential body among southern Baptists. Texas, far from being a pioneer country today, is one of the greatest commonwealths in the United States, with a Baptist constituency unsurpassed anywhere in the world. Yes, the geographical frontier is gone, but that does not mean that there are no longer frontiers to challenge southern Baptists. Dr. J. B. Lawrence—our wise, clear-thinking executive secretary of the Home Mission Board—says: "The frontier of home missions is not exclusively a geographical concept. There are frontiers physical and frontiers spiritual, one often overlapping the other. The general direction of the change in emphasis for the past few years has been from the dominance of one to the dominance of the other. The importance of the physical frontier has receded; the spiritual frontier has advanced. Physical isolation is being banished. Spiritual isolation is increasing. An adequate understanding of home mission fields must, therefore, go far beyond a mere computation of areas and numbers".

We need to realize that the years have brought changes moral and spiritual as well as physical. We would not claim with the pessimists that the world is "going to the dogs", nor do we find it in our hearts to cry for the "good old days" that have passed away. But we must acknowledge that changed modes

of living have tended to bring a lowering of moral ideals, that modern inventions have given speed to the powers of evil and that every day makes it a little more difficult to maintain a high spiritual plane of living, even among Christian people.

Since the organization of the Southern Baptist Convention, we have fought three great wars in defense of liberty only to see the liberties of our own "Land of the Free" limited more and more with every passing year. We have fought a great war "to make the world safe for democracy", only to see democracy almost pass off the face of the earth. During these ninety-five years, we have won and lost the prohibition fight. During this period, the crime rate in the United States has increased in much larger proportion than the population. During this time the great menacing religions—Christian Science, Mormonism, Russellism, Spiritualism and many other "isms"—have arisen to lead people astray in their religious thinking.

So, while the geographical frontier has disappeared, changing conditions have produced social, racial and economical frontiers which are as great a challenge to southern Baptists today as were any frontier countries in years passed. "The frontiers of home mission work have changed, but the work remains. In fact, the home mission task is larger and more vitally related to the whole task of the denomination than it has ever been at any period of our history".

#### UNCHANGING NEED in the HOMELAND

**T**HE years come and the years go, bringing many changes, but the need of the Gospel of Christ in the homeland remains the same. Christ was the need of the homeland in the days when the wild life of the border country made an appeal which southern Baptists could not resist. Christ is the need of the homeland today when a thousand evils threaten her safety. Dr. Lawrence says that the

field for home mission work, when measured by spiritual needs rather than by geographical area, is tenfold greater today than it was in 1845. "The population of the southland has been increasing 500,000 every year on the average, while all the churches of all faiths have been gaining only 275,000 a year, leaving a yearly increase of 225,000 to the unchurched millions of people in the southland".

**Need in the Cities**—One great change which the years have brought to the southland is found in the growth of her cities. In the ten years between 1920 and 1930 the number of cities having more than a hundred thousand population increased from sixteen to twenty-four, with a total increase of over 2,000,000 in population. In these cities congregate the races, in these cities center all the vices of the nation. They are strongholds of the forces that oppose the Kingdom of God. "The cities are destined to shape and mold our civilization. They will control the politics, set the social standards and determine the moral life of the country. Satan has his seat in the cities. Such is their growth that we will be forced to go in and conquer these cities for Christ or else be conquered by them". (Dr. J. B. Lawrence)

**Needs in the Country**—Changed conditions in the country are producing a rural field for home missions, presenting great need and offering great opportunity for Kingdom service. The government resettlement projects, together with its industrial development and social reconstruction, are remaking the countryside. Standards of living are being raised and a new type of country life is being developed. Good roads, electricity, telephone service, mail delivery and other rural improvements are not only modernizing living conditions but are also bringing country people into close contact with the whole world. Home missions must provide evangelistic opportunities for newly settled rural communities and must help the old country church to keep abreast

of the times in its equipment and in the development of its members.

**Need in the Mountains**—In the two great mountain sections of the south (the Cumberland and Appalachian ranges in the east and the Ozarks in the west) live about 9,000,000 people, practically one hundred per cent of whom are native white. While in these mountains are some splendidly developed cities and small towns and while some of the people are as cultured and up-to-date as those found in any section, the isolation of mountain people through many generations has tended to make them backward and undeveloped. Dr. Lawrence says: "There are as much ignorance, squalor, poverty, dirt, superstition, sin and spiritual need in the mountain fields of the south as can be found anywhere". The building of good roads and the industrial developments in some sections are eliminating the problems of isolation but are creating acute problems of economic and social readjustment. Surely the mountain people constitute one of southern Baptists' great home mission fields.

**Need among the Races**—Many races in the southland make this a foreign mission field at home. There are 200,000 Indians, 9,000,000 Negroes, 750,000 Mexicans, 700,000 French-speaking Americans, 500,000 Spanish-speaking Americans, 550,000 Italians, 500,000 Jews, with smaller groups of Chinese, Russians, Poles, Rumanians, Greeks and many other European and Asiatic peoples, all living in southern Baptist states. There is not a single state in the Southern Baptist Convention where there are not large groups of those of other races. These of many races living in our midst form a racial frontier to challenge southern Baptists to their utmost effort in home missions.

#### SOUTHERN BAPTISTS STEADFAST in HOME MISSIONS

**F**OR ninety-five years southern Baptists have been steadfast in their loyalty to home missions and they are still abounding in the work of the Lord in the homeland.

**Steadfast in the Cities**—The Home Mission Board has not turned a deaf ear to the call of the cities but has located missionaries where the need is the greatest. In East St. Louis five missionaries are working among various foreign groups. Seven Good Will Centers located in Birmingham, New Orleans, Baltimore and in four points in Illinois are reaching large groups of different races. In New Orleans we have two Rescue Missions—one for men and one for women. In 1937 almost 700 people professed having found the Savior in the nightly services of the men's mission. We also have a Rescue Mission in Jacksonville, Florida, which reports a constantly growing work.

**Steadfast in the Country**—A specially fruitful work of the Home Mission Board has been that at Dyess Colony in Arkansas where within the last few years the government has reclaimed and colonized a tract of swamp land eight miles square. Our Home Mission Board placed two missionaries in this new settlement in December, 1937. A Baptist church was established and in a year's time there were 68 baptisms and the membership had grown to 130. For about two years Baptists did their work in a community center building, but last year began work on a building of their own. They had only a few hundred dollars in hand when they started but the completion of the building has been made possible by the colonists doing most of the work themselves. The church owns a truck which is used in transporting people to and from the services. The missionaries on this field witnessed 107 professions of faith last summer.

**Steadfast in the Mountains**—Our Home Mission Board is helping with five missionaries to meet the need in the mountain sections of Kentucky. Recently two of these missionaries completed a new building which is the only Baptist church building in a county of over 8,000 inhabitants. One of our missionaries says that with 15,000 people on one mountain creek less than



1,000 are in Sunday school. Vacation Bible Schools held by Home Board missionaries last summer numbered 67 with a total enrolment of over 5,000. One of these was held in a Negro community and among the attendants was a Negro woman 96 years of age.

**Steadfast among the Races** — To view all of the Home Board work among the races we would have to travel over all our Southern Baptist Convention territory, visiting many places and interviewing many unusual and interesting personalities. We would have to visit the everglade section of Florida, the mountains of North Carolina, the southern part of Alabama and then go on out to many points in Oklahoma and still farther west to New Mexico and Arizona to find all of our 72 missionaries among the Indians. We would rejoice with them over 4,000 members of Indian Baptist churches. We would have to visit many points in Texas and other parts of the southwest and Florida to find our 115 missionaries among the Mexicans and other Spanish-speaking people. In the many Mexican churches which dot the plains of southern Texas we would see thousands of Mexican Baptists steadfast in their work for the Master. In New Mexico and also in Tampa, Florida, we would find others also steadfastly working among the Spanish-speaking people.

In southern Louisiana we would find 24 workers among French-speaking people. In five different centers we would find 11 missionaries working to win the Italians to Christ. We would have to visit the Mississippi Delta and San Antonio and El Paso, Texas, and Phoenix, Arizona, to find our Chinese Missions where four trained workers are winning many American Chinese to Christ. Among the Negroes we would find 16 teacher-ministers, giving time to the training of Negro leaders. We would have to visit every section of our southland if we followed in the footsteps of our one field secretary to the Jews. By the time we had seen all

the splendid work done by all these missionaries among all these races we would be very thankful to the Heavenly Father for giving us the opportunity of witnessing through our Home Mission Board to those of many nations in our homeland.

#### IT HAPPENED THIS WAY Broadcasting the Gospel

One of our missionaries among the Mexicans has been broadcasting over a San Angelo, Texas, radio station. Three times a week this Baptist preacher broadcasts in Spanish, reaching thousands of Mexican homes. Two commercial firms have asked him to contract to broadcast for them in Spanish but he has declined the proposition, preferring to give himself wholly to the ministry of the Gospel. A business man told this missionary that this broadcast was of more importance than ten church buildings.

#### An Indian Association

The Cherokee Indians of Oklahoma have a great time at their annual associational meeting. This meeting was held last September in Salina, Oklahoma, and lasted five days. Dr. Beagle tells us that for this meeting they had an adequate chapel, two brush arbors, an outhouse with five large cook stoves and two outdoor furnaces equipped with eight huge iron kettles. New equipment for the occasion included a dining shed to accommodate 150 guests at a time. Even with this equipment it required more than two hours to serve the midday meal. A thousand Indians attended this meeting, coming from the 37 Cherokee Indian Baptist Churches. And one of the best parts about it was that every church brought a contribution for missions. In a nearby brush arbor the Cherokee W.M.U. held its annual session, with 35 societies represented. The goal for the year was a dollar for missions from each woman and "as this was the final round up" Dr. Beagle reports that "the dollars came rolling in".

#### A Chinese Revival

Last year a splendid revival was held among the Chinese in Phoenix, Arizona, the Central Baptist Church of that city cooperating with our missionary, Rev. Shau Yan Lee, in the services. For five nights meetings were held in the church auditorium and seven Chinese were baptized as a result. Some girls who wanted to be baptized were not permitted to do so because their parents were afraid that they would find no Christian boys whom their girls could marry. The missionary tried to keep them from worrying about that, reminding them that Generalissimo Chiang Kai Shek had married a Christian girl!

#### Good Neighbors

In Knoxville, Tennessee, the Island Home Baptist Church property joins that of the Tennessee School for the Deaf. It happens that Mrs. Roy Shipley, superintendent of the W.M.U. of the Knox County Association, is a member of Island Home Church. When she goes to church and to town or in visiting in that community, her eyes must often look down the hill and across a lovely rolling lawn to the attractive buildings of the School for the Deaf. It occurred to her and to others that here was an evangelistic opportunity too precious to be lost. So contact was made with one of our Home Board missionaries to the deaf and arrangements were completed for a series of revival meetings. The missionary came and the commodious auditorium of the Island Home Church was used for the services. The W.M.U. of the Knox County Association financed the project. The students of the Deaf School came—several hundred of them came every night for a week. Their band furnished the music. The Gospel was preached to them by our home missionary in a language which they could understand. When the invitation was given to accept Christ so many responded that neither the evangelist nor the people looking on could believe that the stu-

dents had understood the proposition. But when an explanation was most carefully made and the invitation repeated the same group responded again, showing that they did understand and were sincere in their acceptance of Christ. The Island Home Church and the Knox County W.M.U. were so happy over the results of this meeting that the missionary was invited back for another revival and the joyous experience was repeated. Doubtless this will be an annual event in Knoxville from now on.

#### A STEADFAST HOME BASE

**D**O BE steadfast in our work in foreign lands we must establish a steadfast home base; this can be done only by being steadfast in our work to evangelize the homeland. In fact home missions is really a part of foreign missions, and the strength of our witness in foreign fields will increase as we increase the strength of our witness in the homeland.

We have seen how we can witness to those of all nations who live in the southland. In some instances we can reach nationalities in the homeland which we are not permitted to reach in their own lands. This is true of Mexicans, Russians and others.

Oftentimes foreigners, returning to their own lands, become evangelists to their people. This has happened many times with Mexicans. Mexico has tried to close her doors to the Gospel but Mexican Baptists converted in the southland return home carrying the Gospel with them and become better evangelists for Christ than any missionary could ever be. A leading Baptist in Mexico says: "Every Mexican won to Christ who comes across the border into 'Old Mexico' immediately becomes a missionary. We have at least 3,000 Mexican missionaries in 'Old Mexico' today as a result of the work of the Home Mission Board".

America is considered a Christian nation among the nations. All other nations look to her as an inter-

Christianity and judge Christianity by what happens in the United States. The more truly Christian we can make our nation, the more powerful will be her Christian influence throughout the world.

It is the purpose of home missions to evangelize the homeland for world conquest—to make a steadfast home base from which we can carry the Gospel to the uttermost parts of the world. "Keep the homeland evangelized and we have

the hope and the assurance of a world's evangelization".

For the sake of our own land,  
For the sake of our own homes,  
For the sake of the whole world,  
We must give the support  
Of our money,  
Of our prayers,  
Of our influence,  
Of our all

To the great cause of home missions.

#### QUESTIONS for REVIEW and DISCUSSION

1. Tell something of the early witness of southern Baptists in the homeland.
2. Name some early witnesses among the Indians.
3. Discuss work among the Negroes before the War between the States.
4. Tell something of early frontier missions.
5. Discuss changing conditions in the southland.
6. Discuss the changing frontiers of home missions.
7. Give some evidences of the need of home missions today.
8. Tell of the work of the Home Mission Board in the cities.
9. Tell something of mission work in Dyess Colony.
10. How many missionaries do we have in the mountains?
11. Tell of home mission work among the races.
12. Discuss how home missions helps foreign missions.

#### REFERENCE MATERIAL

The following list of reference material 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.

The Window of Y.W.A.  
Southern Baptist Home Missions  
Last Report of Home Mission Board  
Taking Christ Seriously  
Fruits of the Years  
"Give Ye Them to Eat"

--World Comrades  
--State Denominational Papers  
Dr. J. B. Lawrence  
Mrs. H. M. Wharton  
Mrs. B. A. Copass

#### BUSINESS WOMEN'S CIRCLES (Concluded from Page 18)

- 1—Steadfast in the Cities (Page 25)
- 2—Steadfast in the Mountains (Page 25)
- 3—Steadfast among the Races (Page 26)

A Steadfast Home Base (Page 27, Using Most Effective Speaker for This Challenge)

Hymn—"Battle Hymn of the Republic"  
Prayer for Home Mission Board.

#### BIBLE STUDY (Concluded from Page 17)

and to their calm, "Wherein shall we return? Wherein have we robbed Thee?" they get the answer and the promise about tithes and offerings. How many of us have dared to take God up on this and give under difficulties, trusting Him to bless us?

The doubter returns, with his "It's no use!" But the prophet has brought the people to a better frame of mind. They talk of God's goodness to them; they write a "book of remembrance"; they look for the Sun of Righteousness to arise "with healing in His wings"; for the law to be fulfilled; and for Elijah to come and teach people to love each other again.

#### PROGRAM PLANS (Concluded from Page 19)

cussing "Southern Baptists Steadfast in Home Missions" (page 25. If possible use persons from nationalities mentioned. Include in the discussion the incidents "It Happened This Way", page 26.)

The final scene shows again the very elderly lady. She discusses "A Steadfast Home Base" (page 27), earnestly expressing the hope that others will accept the challenge of today's needs.

#### OTHER PROGRAM IDEAS

Sketch on white paper a large outline map of the United States. Place map conveniently for use during the program.

As the speaker tells of "Early Witness in the Homeland" she can call attention to the place where missions started in America by placing a church in the section of Plymouth, Mass. As the Southern Baptist Convention is mentioned, the outline of S.B.C. states should be traced in crayon.

For the second discussion, "Home Mission Beginnings", have if possible a real Indian and a Negro or else have them impersonated in costume. As the

Indian gives her part, have her shade on the map with crayon the early Indian mission fields. Do the same for the Negro.

One person dressed as a pioneer might discuss "On the Frontier" (page 22). She may draw a line across the states to show the frontier 95 years ago.

Present "Changing Conditions in the Homeland" by letting ten women mention in quick succession inventions and historical points of difference. Let these women stand just wherever they have been sitting in the audience, without going to the platform.

"Unchanging Need in the Homeland" (page 24) may be more effectively given if the picture sheet of the Home Board is used. For the discussion of "Southern Baptists Steadfast in Home Missions" and "It Happened This Way" have an informal conversation among four or five persons. The last discussion should be led by a deeply consecrated person who will clinch the whole program, emphasizing the importance of constantly witnessing for Him.





# Training School

Miss Carrie U. Littlejohn, Principal, 334 East Broadway, Louisville, Ky.

With the CLASS of '39

**A**MONG numerous things cherished at House Beautiful is the Training School Service Flag. On the background of purple satin there are fourteen large gold stars representing the fourteen different types of work in the homeland in which former students of the School are engaged. Each of the 201 small stars represents one who has gone from the School to the foreign fields. To this latter group the class of '39 has added two. Miss Alice Giffin sailed for China in August, going out under the Woman's American Baptist Foreign Mission Board. Miss Kiyoko Shimose, our first Japanese graduate, returned to her homeland in July and is now teaching at Seinan Jo Gakuin, Kokura, Japan. Several others are volunteers for foreign service and hope to receive appointments soon.

In the home field, the class of '39 has one or more members engaged in practically every type of work represented by the fourteen large gold stars on the Service Flag. Miss Anna Murchison is secretary at the W.M.U. Training School. Miss Evelyn Collins is young people's secretary in Missouri. Miss Ruth Gardner is W.M.U. field worker in Alabama. Miss Alene Crutcher is regional young people's leader in Kentucky; Miss Crutcher also plans the Junior G.A. and Junior R.A. programs for *World Comrades*. Miss Helen Lambert is doing Good Will Center work in Illinois, while Miss Sarah Stephens is director of Good Will Center in Miami, Florida. Miss Ethel Richardson has been doing Sunday school field work in North Carolina. Miss Lucille Lynch is with the State Mission Board as worker among the Negroes in Louisville, Kentucky. In St. Louis Miss Edna Hedden is student secretary working among college students and Miss Dorothy Mayer serves as city missionary to the Jews. Miss Gwendolyn Johnson is secretary at Missouri Baptist Orphanage. Miss Margaret Jung has been employed by the Home Mission Board as missionary to the Chinese in Phoenix, Arizona. Miss Emma Watts is hostess at Georgetown College where she is completing work for her A.B. degree.

Perhaps there is no more challenging field than that of educational director or church secretary. The class of '39 has contributed eight to this field of service. Miss Ruth Weller Dohrmann is in Richmond, Virginia; Miss Ruth Napier in Graniteville, South Carolina; Miss Nancy Barton in Hendersonville, North Carolina; Miss Hilda Beggs in Tifton, Georgia; Miss Virginia Mathis in Pineville, Kentucky; Miss Elizabeth Provence in Kansas City, Missouri; Miss Dorothy Tippet in Griffin, Georgia; and Miss Mary Wilson at Virginia Avenue Baptist Church in Louisville, Kentucky.

Miss Constance Hall is teaching in Oak Hill Baptist Academy in Virginia. Miss Gladys Frost and Miss Lorena Miles are teaching religious education in public schools in Virginia. Miss Maude Weber is teaching Bible in the public school in Wilmington, North Carolina. Others engaged in public school teaching are: Miss Ellene Wiggins in Georgia; Miss Lola Wilson in Missouri; and Miss Margaret Marchman in Georgia.

(Concluded on Page 33)

# Margaret Fund

Chairman: Mrs. H. M. Rhodes, Tennessee

The Lord is nigh unto them that call upon Him.—Psa. 145:18

**A**S THE SEASON of prayer for home missions is in this month of March, we would remind you of our Margaret Fund students whose parents work under the Home Mission Board. As each group is studied—Cuban, Mexican, Indian, French etc.—think of the sons and daughters of these splendid missionaries in these varied fields and carry them often to the throne of grace that the Lord may have His way in their lives and that they may be faithful to their parents' teachings and those of our Lord and Master. They are: Maryona Pucciarelli in Alabama; Barbara Bennett from Florida; Paul Aguillard, Louisiana; Annabel Lia Calliero, Esther Martinez, Maria Teresa Martinez—from Cuba; Wanda Marie Hancock, Oklahoma; Dorothy Bell, George Buldain, Mary Buldain, Martha Buldain, Evangelina Velez, Herbert Ruiz—Texas; Glenn Pryor, New Mexico; Angel Bequer, Leonor Esther Bequer, Esther Cardenas, Moises Hernandez, Mabel Fraguela, Moises Santana—in Cuba; Hui Chung Lee, Hung Chung Lee—in China.

Many are the grateful letters from the Margaret Fund students, thanking southern W.M.U. for the checks provided by the "Burney Gifts". Has each society been faithful in sending such gifts to your state chairman and through her (or according to your state plan) to Mrs. Cox?

This seems to be a most satisfactory way to handle our gifts in "mothering" the students—thus making uniform gifts to all. As Mrs. Cox sends out these checks to the students, we thank all who have had a part in making such gifts possible. Remember all of the students in your prayers and, where possible, make personal contacts with those in your college town.

There follows herewith a short autobiographical sketch from a missionary's son as he looked forward to his coming to America. May we be faithful in supplying the need of all these students as they make such drastic changes in their lives and environment! John J. McMillan of Wake Forest College, whose parents went out to Soochow, China, in 1913, writes:

"Seventeen years ago I was born on Monkanshan, one of the most beautiful of Chinese mountain resorts. In Soochow I was privileged to have close fellowship with Chinese boys, thus getting an insight into Chinese characteristics that I treasure greatly. Attendance upon the American School in Shanghai for the past five years drew me somewhat away from my Chinese friends, but I can now realize all the more what they meant and still mean to me. I was nine years old when I was converted. It was a rainy Sunday in June when I was baptized with about 40 others. As I think on the various aspects of the Christian work that my parents and many other missionaries are carrying on in China, I cannot help but admire their unflinching loyalty and zeal in the worthy cause of telling the Chinese of Christ. The whole policy of foreign missionary work seems to be an outward one of unselfish sacrifice on each missionary's part in order that the many millions who are infinitely less fortunate can share the same happiness. It is in the foundation of Christianity that my parents have laid for me and in my own experiences as a Christian that I rely as a shock absorber to the life that is ahead and as a continual source of strength in the decisions and problems that will confront me".

# Our Young People's

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

## SPRINGTIME and YOUTH

**N**OT IN the early spring can a Woman's Missionary Society forget its youth! The young and tender green of new growing things constantly reminds of the refreshing development of the minds and hearts of children. "This my son is young and tender, and the work is very great", said David. As other words treasured in God's Book, they are true today. Sheltered, protected, the childhood and youth of America must look intelligently and compassionately on the great work of telling the world of Christ, "beginning in Jerusalem, Judea". America needs the awakening of a new spiritual power which can grow beautiful blossoms of world peace, of brotherly love, of international justice. Such new power will come through children and youth whose tender hearts receive the right seed of interest. This very month every W.M.U. young people's director, every Sunbeam Band leader, every Girls' Auxiliary and Royal Ambassador counselor should be sure that our Baptist children come to know and to pray and to give for home missions, our southern Baptist agency for world peace.

March 4 to 8 brings the Week of Prayer for Home Missions with its attendant Annie W. Armstrong Offering. Every child should be given an envelope several weeks in advance of the day looked forward to for its return. Every child's home should know what the money is to be used for, being informed either by a visit from counselor or her helper or by a letter carried home by the child. Every child should be learning about home missions so as to know, as even a child can, what the Annie W. Armstrong Offering will do. The suggested programs distributed through state W.M.U. headquarters will give knowledge about home missions for the several ages: be sure your copy is available to the proper person; ascertain that adequate preparation is made that this springtime may lead to a real harvest of souls, of Christian attitudes, of peace as children pray and give.

The smallest children enrolled as Sunbeam Babies can give as the mothers receive envelopes and fill them for the children. The contacts established by the Sunbeam visitor should grow strong enough to carry a gift bespeaking the future interest to be developed in the child through Sunbeam Band. Do not let your interest in the mothers of babies and youngest children lag. The beautiful prayer card is still available for presentation to all mothers of dear new babies. The letter for mothers on the first birthday of the babies is ready for your request. On the second birthday the G.A.'s will have "Sunday scrapbooks" so that the little child will begin learning that there is something special about one day in the week. The young people's director or G.A. counselor or Sunbeam Band leader will suggest to the G.A.'s the making of the Sunday scrapbook. Let it be an unusually lovely book according to the plan the girls work out; a few pictures—of churches, of the Bible, of children of the Bible, with bright flowers and birds—will make a lovely different sort of scrapbook for the child to look at only on Sunday, learning about the church and the Bible especially on that day.

Springtime—the breath of spring breathes new zeal and new desire to serve! Conserve all this in your children to help America be Christian in their days as adults, to help her now by prayers and gifts and deep-seated interest born in the spring of life!

# College Y.W.A.

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

## MARCH in AMERICA

**M**ARCH calls our third month. Across the oceans, east or west, young men march to battle to defend their own countries or to advance against their supposed foes. Young women step up to take their places in industry and agriculture, to learn to care for their sick and dying. Here, in America, young people can march to prayer. Their answer is one in peace, in increasing spirit of Christian love. Our young people march for America—yes, in defense of the faith, against the foes of injustice, racial prejudice, class pride. They step forward to relieve the problems of those who toil, to provide laborers for waiting fields in the harvest of soils; they will be ready to heal the broken-hearted with a Gospel of love and rescue the perishing.

This month of March calls southern Baptist young people, especially young women in Ann Hasseltine and Grace McBride Y.W.A. organizations, to study our home mission work, to pray, to give. How shall America stand in our world today unless she rises as a peacemaker? How can she make peace for others if her own heart is not at peace? How can her own heart be at peace unless she knows God? Then we must reach out or send out or pray down a knowledge of God as revealed through Christ Jesus by the power of the Holy Spirit.

Our Home Mission Board counts on the \$130,000 goal of our Annie W. Armstrong Offering just as if it were already paid in. We must not fail. Every Y.W.A. should carefully study the preparatory book, "Give Ye Them to Eat". One copy is sent free to each Young Woman's Auxiliary but many more should be ordered and read and studied. Do not be lazily content with that one copy. The title bears the words of Jesus. You must know the hungry in order to obey His injunction. So study the book (*order extra copies at 25c each from State Baptist Book Store*). Study the book before March if possible; otherwise study it during the week of March 4-8 in an evening or afternoon class or as a special feature at chapel each day. Then follow with a season of prayer in morning watch and noonday prayer services. The Y.W.A. prayer program is sent to you; use it. Divide it, elongate it, supplementing from W.M.S. program material, so it will cover the several days, plan for effective presentation of the needs which become prayer topics, pray and pray.

Then give. The test of value for your study course, the proof of the sincerity of your praying will be seen in your gift. It is not the amount in itself but the sum of real giving, at least touched with the red glow of sacrifice, that proves the worth of study and program and the efficacy of praying. **Know—pray—go!** every Ann Hasseltine and every Grace McBride Y.W.A. organization and member!

## TRAINING SCHOOL (Concluded from Page 30)

Since graduation seven members of the class have married. All are active in their local churches.

Truly the class of '39, one of the largest in recent years, is proving to be "laborers together with God" in bringing in His Kingdom.—Miss George Fancher, School's Librarian and Research Instructor



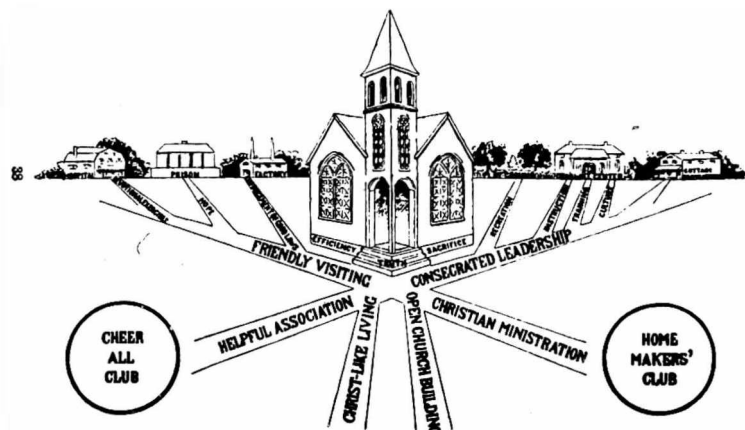
**M**ARCH winds are welcomed to hasten the arrival of subscriptions and renewals at 50c a year each for

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## THE AIM OF PERSONAL SERVICE

BY ALL MEANS SAVE SOME



THE GOLDEN RULE AT WORK

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# Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

The recent edition of the *Year Book of Churches* issued by the Federal Council shows a gain in membership during the year preceding of 915,000. The protestant bodies number 37,400,000; the Roman Catholics 21,300,000; Jewish congregations 4,000,000; while other groups fall below 1,000,000. The entire Jewish population is counted in the Jewish congregation. The Roman Catholics count all persons from tiny babies up who have been baptized in that faith with a deduction of about 15% for those who may have renounced the faith. We are told that therefore a careful interpretation is necessary in order to secure the truth, because the proportion of adults varies and in all protestant groups is higher than among Roman Catholics. According to a certain recognized method of interpretation the new Methodist Church with 7,500,000 members means a Methodist population of approximately 16,000,000 which comes third in population, with the Baptist population running a close second to that of Roman Catholics.

Writing in the *Christian Century* Charles E. Conover says that the crucial fact for the Christian churches in the college religious situation today is that student interest in religion is increasing if attendance at church services, participation in Y.M.C.A. and Y.W.C.A. and church-related student religious groups and enrolment in courses in religion are to be taken as evidences of student attitudes toward religion. There is today an impressive student response to religion. In closing his article however he says that a revival of interest in religion must not be confused with a revival of religion.

In his final report before the merging of the mission boards of the Methodist denomination Dr. E. D. Kohlstedt, executive

secretary of the Board of Home Missions and Extension in Philadelphia, declared that "America's threatened moral collapse rather than her economic crisis is our nation's most acute pending problem. The danger of progressive paganism today is an actuality rather than a fanciful fear. Home missions must major in prevention rather than curative policies and programs, to lift the whole of life to loftier levels".

"Do congressmen read the Bible and ponder the truths contained in its spiritual charter?" is a question asked by the *Watchman-Examiner* and in reply relates the following incident. On a recent visit to Washington a representative of the Fleming H. Revell Company called at the office of a United States senator. He noticed on the desk a copy of Dr. Houghton's book, "Let's Go Back to the Bible". It showed signs of having been read and in reply to the apparent question in the visitor's eye the senator said: "Yes, that is the answer".

The Chinese Presbyterian Church on East 31st Street, New York, is crowded as never before. Since the outbreak of the war in the Far East, the Chinese population in New York has doubled. At present there is a large number of boys, sent here by their parents with the approval of their government, to be educated away from the dangers of war and then to return to fill positions of leadership.—*Presbyterian Progress*

It is reported that the Japanese Buddhist Federation is planning to send a civilian corps of 1000 young priests to work as missionaries among the Chinese people in subjugated provinces. At the same time Dr. Samuel M. Zwemer states that the Egyptian government has advanced the sum of \$25,000 to propagate Mohammedanism in America, China and Japan.

## Victory Again for Royal Service

**B**ECAUSE ROYAL SERVICE is definitely missionary, it would not seem irreverent to exclaim "Hallelujah" in announcing the joyful news that the magazine's goal for 1939 was over-subscribed by 2191. Each state had a noble part in this unprecedented achievement, eighteen states each showing a gain over their 1938 totals. It is also most gratefully announced that each of the eleven states, by which a star appears in the following list, is distinguished further by having surpassed its goal—Ala., Ariz., Ark., Ga., Ill., Md., Mo., N. C., S. C., Tenn. and Va. The trumpeter sounds the magazine's note of praise and gratitude to these states, also to each of the others and to every organization and person that renewed or subscribed. The following quotas for 1940 are a 5% increase, their sole purpose being to stimulate a larger circulation of this definitely missionary monthly. **ROYAL SERVICE.**



NAME of STATE	SENT in during 1939	QUOTAS for YEAR of 1940
Alabama	6698*	7040
Arizona	210*	220
Arkansas	2659*	2790
District of Columbia	221	230
Florida	3420	3595
Georgia	9312*	9780
Illinois	1490*	1550
Kentucky	6575	6900
Louisiana	3991	4190
Maryland	591*	625
Mississippi	5742	6025
Missouri	5856*	6150
New Mexico	478	500
North Carolina	11375*	11940
Oklahoma	4033	4235
South Carolina	7465*	7840
Tennessee	7032*	7400
Texas	9274	9735
Virginia	9743*	10230
Miscellaneous	426	
<b>Totals</b>	<b>96,591*</b>	<b>100,975</b>

### In Renewing or Subscribing

Subscribers will greatly help by bearing in mind that the post office does not forward a magazine unless the addressee furnishes postage with the changed address. Thus it is doubly important to notify ROYAL SERVICE of the new address before moving. Please very promptly notify ROYAL SERVICE of change in address, thus saving the expense of the post office notification to ROYAL SERVICE as to incorrect address. ROYAL SERVICE always notifies the person or organization when expirations occur; the magazine regrets that it cannot supply such lists at any other time. (Please see also page 3.)