

Royal Service

EDITORIAL DEPARTMENT
WALLACE GREENE

PUBLISHING GLAD TIDINGS

by

Foy Johnson Farmer

BROADMAN
PRESS

THE book as herewith announced is issued primarily for study in preparation for the *December Week of Prayer for Foreign Missions*. Each Woman's Missionary Society and each Y.W.A. organization is furnished one free copy for its study leader; other necessary copies are to be purchased promptly, please, from State Baptist Bookstore; the price per copy is 25c. A review and suggestions for the teaching of the book are given on pages 17-19 of this magazine.

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NOVEMBER, 1940

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NOVEMBER—Faithful amid Persecutions (Europe)

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Editorial

INTERESTING ITEMS about W.M.U. TRAINING SCHOOL

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

IO write in anticipation of events that will have become history when you read is a frequent experience of the writer of this page in your magazine. At this time we wish to share with you the events and experiences we now (Sept. 18) anticipate as we look forward to the observance of a very significant Founders' Day (Oct. 2) at Woman's Missionary Union Training School, the occasion also of the laying of the corner-stone for the new and very beautiful building of this loved institution in Louisville, Ky.

It was on March 20 of this year that the Ground-Breaking Ceremony was held in the presence of the School's Board of Trustees, the faculties and student bodies of the Training School and Southern Baptist Theological Seminary and a goodly number of other deeply interested friends. On October 2, 1940, in the corner of the chapel wing, over the spot where ground was broken, the corner-stone of the new House Beautiful will be laid. Though the walls are almost up and part of the roof is on it is reassuring to know through the architects that often corner-stones are laid just so. This is most gratifying since it assures the presence of this year's unusually large student body together with the first students, the famous "Big Four" who are the feature for this year's Founders' Day celebration. Could there have been a more auspicious and significant combination of circumstances to hallow this occasion in the memory of its every participant?

Picture if you will the lovely spacious ground immediately adjoining the most beautiful campus Baptists possess, that of the Southern Baptist Theological Seminary. A lot of seven and a quarter acres seemingly ordained of God for the purpose to which it is now dedicated, adorned with many beautiful trees and capable of exquisite landscaping, is the site of this new House Beautiful. Join students, faculty and friends at the corner of the wing that contains the Fannie E. S. Heck Chapel. For dear sentiment's sake there will be a repetition of some features of the corner-stone laying of the present building at 334 East Broadway: the singing of the Doxology; the opening prayer by the long-time beloved friend and teacher, Dr. W. O. Carver; singing by the Training School students, "O thou, thrice happy, happy place". Dr. John R. Sampey will speak on "That our daughters may be as corner-stones"; Miss Juliette Mather will speak, representing the alumnae and the Union. There will be some music by the Training School Chorus and then will come the actual laying of the corner-stone by Miss Carrie U. Littlejohn, principal of the School. She will receive and place in a copper container documents, pictures, books and other articles deemed worthy to represent for all time the ideals and activities of this institution and Woman's Missionary Union which supports and directs it. Having placed the box into the corner-stone, Miss Littlejohn will speak briefly; then the corner-stone will be rolled into its place and finally sealed there. The first principal, Mrs. Maud Reynolds McLure, will be fittingly honored—one hundred thousand dollars will have been given toward the building by W.M.U. members by the end of 1940, to honor her memory. It is not convenient for her successor, Mrs. Janie Cree Anderson, to participate in the corner-stone ceremonies as will Miss Emma Leachman and the "Big Four"—Mrs. Rena

Groover (J. W.) Shepard of Louisiana, Miss Alice Huey of Alabama, Mrs. Clemmie Ford (G. E.) Henderson of Tennessee and Mrs. Ella Jeter Comerford of Texas. The closing prayer will be led by Miss Kathleen Mallory, followed by the lovely benediction used in annual meetings of W.M.U. since the Golden Jubilee, being sung by the state young people's secretaries who will have just completed their annual conference which is to be held in the city of Louisville and will be climaxed by their participation in this service, the large majority of them being alumnae of the Training School.

At eight o'clock, in the evening of this movingly significant day, Founder's Day will be observed in the chapel of the Training School, with the famous "Big Four" featured in the service. Fruitful missionary service and equally Christian service in the homeland have characterized the lives of these four women, called of God and trained in the Southern Baptist Theological Seminary; from their humble first "home" grew the radiant House Beautiful. Pray for the blessing of God on them and on all the School's alumnae and on the eager young women who now study in Woman's Missionary Union Training School.

CORNER-STONE LAYING PROGRAM

Presiding Officer, Mrs. F. W. Armstrong

Doxology, *Led by Chorus of Training School*

Prayer, *Dr. W. O. Carver*

Address, *Miss Juliette Mather*

Address, *Dr. John R. Sampey*

Training School Chorus

Presentation of Articles for Box:

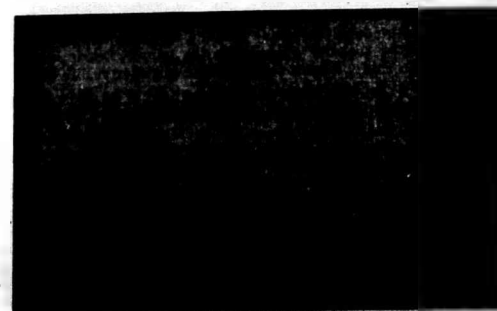
Program of Ceremony; Catalogue of Training School; 1940 W.M.U. Annual Meeting Minutes; Copies of *Royal Service*, *World Comrades*, *The Window of Y.W.A.*, "In Royal Service", "House Beautiful", "Following in His Train", "Hidden Springs in the Life of Fannie E. S. Heck"; Lists of Training Schools on S.B.C. Foreign Fields, of Foreign Students and Missionaries' Daughters at Training School; Statement as to Southern Baptist Theological Seminary; Pictures of Former Homes of Training School, Four W.M.U. Presidents during School's History, W.M.U. Executive Secretary, W.M.U. Young People's Secretary, Three Principals of School, 1940-41 Faculty and Student Body; Record of Contents of Corner-Stone of Present "House Beautiful"; Louisville Daily Newspaper; Picture of New Building; Bible

Address, *Miss Carrie U. Littlejohn*

Training School Chorus

Prayer, *Miss Kathleen Mallory*

Musical Benediction, *Led by Miss Elma Curris and State W.M.U. Young People's Secretaries*



REPLICA of CORNER-STONE

Personal Service

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

The PERSONAL SERVICE of JESUS

ONE day during our Lord's earthly ministry He gathered His disciples about Him on a hillside and in His great sermon on practical Christian living He proclaimed a principle of life that had not been declared by any religionist of His or any other day: "As ye would that men should do unto you, do ye even so unto them". In making that statement Jesus not only became the author of the great Golden Rule which is accepted by men everywhere as the highest ethical concept ever expressed but He became also the author and exponent of a new type of personal service that bore definite characteristics which we as His followers do well to emulate.

Jesus was compassionate in His personal service. An outstanding minister of a certain religious sect once said to a young woman: "God almighty does not know anything about your headache or mine. He is concerning Himself with nations and movements, but He knows nothing about you and me". Evidently the deluded man was a stranger to the Savior who went into a little home in Bethany one day where death had entered. As the Jews and professional mourners saw His tender expressions of grief they said one to another: "Behold, how He loved him"; and surely a more tender and revealing message is not contained in the whole Bible than the one we find in that brief statement: "Jesus wept". Yes, our Lord not only knows about our headaches, but He knows about our heartaches too; when we are broken with sorrow and grief He mingles His tears with ours as He prays for us by the Father's throne.

Jesus was constructive in His personal service. When He first began talking to His disciples about turning the other cheek, going the second mile, loving one's life to find it, they poorly understood His meaning; but as He wrought and taught before them they caught the inner meaning of His message. One day two of them were going to the temple to pray. At the gate they passed by a crippled beggar who asked of them alms. During the many years that he had lain in his helpless condition devout men and women had passed by him and had given to him the thing for which he asked, and still he remained a helpless, hapless cripple; but when the two men who had been with Jesus came by, they had not that to give for which the cripple cried, but they had something better—they gave him strength to stand on his own feet, and from that day he was no longer a charge on society but was a citizen of whom society could be proud. He no longer remained outside the temple bemoaning his fate in life, but he took his place inside the temple, beside his fellow-men, as a devout worshiper of Him who said: "I am come that ye might have life and have it more abundantly".

Jesus was comprehensive in His personal service. When He heard of the death of His beloved kinsman, John the Baptist, His heart was filled with great sorrow and He withdrew from the city that He might be alone, but when the people learned of His whereabouts they followed Him. When He saw the multitude, forgetting His own sorrow of heart, He turned in compassion toward them, for He saw them as sheep having no shepherd, and He healed their diseases. Not only did Jesus see the multitude, but He saw also the individuals who were there. He saw a little boy that day; surely no one of all the group ever had a finer story to tell of having met the Lord face to face than did that lad. He saw men that day as they were; He saw them as they had been; and He saw them as they might become by the power of His atoning grace. He saw it all—the sin in their lives, the hurt in their hearts, the hunger in their eyes—and He said unto His disciples: "Ye give them to eat". Today men and multitudes everywhere are yearning for the same compassionate, constructive, comprehensive, personal service exemplified by Jesus, and He is still saying to His disciples: "As ye would that men should do unto you, do ye even so unto them".—Miss Virginia Ely, Texas

Evangelist Crusade

The ALABAMA PLAN of EVANGELISM

Dr. John A. Davison, Pastor First Baptist Church, Selma

WHEN the southwide program of evangelism was launched by the Southern Baptist Convention in 1938 the Alabama Baptist Convention appointed a special committee on evangelism to study the program and devise a definite technique which might be simultaneously worked in all of the churches of the state. When this committee met it came to the conclusion that its task was three-fold: namely, the diagnosis of the problem; a definite prescription for the solution; and a persistent application of the remedy as suggested in this prescription.

A study of the situation in the evangelical churches of America will reveal the tragic fact that in the average church not more than twenty-five per cent are earnest Christians and that, of the remaining seventy-five per cent, twenty-five per cent are very irregular and that fifty per cent show no interest whatsoever. As a result, the spiritual life of the average church is paralyzed.

What, then, is the remedy? Clearly, a program that will bring to bear upon the hearts and consciences of this seventy-five per cent the hopeless condition of lost souls unless they can be led to give God a chance to deepen their spiritual lives and transfigure their personalities.

A plan to accomplish this result, as worked out by the Alabama Committee, involves a twelve weeks' intensive effort. The membership roll of the church is carefully studied and divided into groups of not more than twelve. On each of these groups is placed an equal proportion of the spiritually-minded, the irregular and the indifferent members.

From a list of those who are most consecrated, group leaders are chosen who, in the beginning of the program, visit each member of their group, individually, carrying a plea from the pastor and the church, in the name of Christ, for loyalty in church attendance, Bible study, prayer and soul-winning during the designated twelve weeks. A careful plan is worked out to check up on attendance and between Sunday and Wednesday of each week those who were not present on any given Sunday are visited by the group leaders and urged to be present the following Sunday.

This simple technique of visitation must be undergirded with a program of heart-searching preaching. Great Gospel themes must be handled. The objective of the program is not merely to promote attendance but also to deepen the spiritual life of the members.

It has been found that wherever this work has been done in the spirit of self-renunciation by the group leaders the congregations have been doubled or trebled, the attendance on all of the organizations of the church has been most conspicuously increased, the problem of finances has been automatically solved and the people themselves, under the leadership of the Spirit, have become concerned for the lost. In the Alabama plan suggestions are made for a definite program of personal soul-winning at the expiration of the first three or four weeks of the program.

(Concluded on Page 15)

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: Faithful amid Persecutions—Europe

BUT and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror; neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Pet. 3:14, 15

"Therefore did the Jews persecute Jesus".

1st Day—Gen. 8:15; Luke 18:35-43
2nd Day—Matt. 2:12-15; Luke 5:12-16
3rd Day—Matt. 28:1-4, 14-16; Luke 7:16-23
4th Day—Matt. 27:11-23; Luke 6:20-26
5th Day—Matt. 27:24-30; Luke 6:27-30
6th Day—Matt. 27:30-54; Luke 6:31-35
7th Day—John 5:16-24; Luke 6:36-38

"In Stripes above Measure"

8th Day—II Cor. 11:23-31; Luke 6:39-42
9th Day—Acts 8:1-13; Luke 6:43-45
10th Day—Acts 8:14-25; Luke 6:46-49
11th Day—Acts 8:26-40; Luke 7:2-10
12th Day—Acts 9:1-10; Luke 7:11-17
13th Day—Acts 9:17-31; Luke 7:36-50
14th Day—II Cor. 12:7-10; Mark 2:1-12

Troubled on Every Side (II Cor. 4:8)

15th Day—Mark 10:28-30; Luke 15:11-24
16th Day—Acts 6:8-15; John 10:7-10
17th Day—Acts 7:1-31; John 10:11-18
18th Day—Acts 7:32-41; Luke 9:4-15
19th Day—Acts 7:42-50; Titus 1:10-14
20th Day—John 5:1-10; II Tim. 4:9-18
21st Day—I Cor. 15:48; Matt. 6:24-34

"Fear none of these things".

22nd Day—I Cor. 15:48; Acts 2:17-47
23rd Day—I Pet. 4:1, 2, 12-13; Psa. 119:9-14
24th Day—Luke 22:31, 33; John 15:1-4
25th Day—John 17:11-20; Luke 9:37-42
26th Day—II Tim. 3:10-13; Matt. 10:37-39
27th Day—Matt. 10:28-42; Luke 9:23-25
28th Day—Phil. 1:12-16, 27-29;
Rom. 12:1, 2
29th Day—Psa. 37:27-40; Luke 5:27-32
30th Day—Rev. 2:10; Phil. 3:7-14



"Pray Ye"

Give thanks always that the Pilgrim Fathers founded America as a place in which to worship God.

Thank the Heavenly Father that the national Thanksgiving Day originated in the Pilgrim Fathers' gratitude to God for abundant crops.

Give thanks that each full Christian American remember to praise God for the harvest.

Bible Study

Mrs. Bredding Robertson, Kentucky

PAUL'S FIRST and LAST MESSAGES

I Thess. 1:1-3; 2:12-16; II Tim. 1:1, 2; 4:1, 2, 6-8

STRANGE, that Paul's two earliest letters (*to the church at Thessalonica*) and his latest (*to Timothy twice and Titus between*) are placed together in our New Testament. We have today some verses from the very first and from the last of all: "faith, hope and love"—it's a favorite combination in Paul's mind. Paul delighted to see these virtues shine in his converts, shine in their daily lives—"your work of faith and labor of love and patience of hope". James was not the only writer who believed that faith produced works! We know that love glorifies labor and that patience grows out of hope. These are sweet memories indeed for a missionary. In the second chapter of I Thessalonians Paul amplifies the same thought. The Thessalonians had received the Gospel joyfully, as a real message from God, and their love had caused them to bear persecution with patience, even as the Christians in Jerusalem had endured, even as Christ Himself had suffered from these same Jews. So had the prophets, so had Paul and Barnabas. No wonder Paul calls this church "our hope and joy and crown of glorying".

In the letters to Timothy and to Titus, it is interesting to notice how differently he writes to the two young men. Both were his own converts, both had been trained by him for the work of the ministry. Timothy had been brought up by a devout mother and grandmother, both Jewish Christians; his father was a Greek. Titus was pure Greek, and Paul made him a test case in the matter of circumcision, for the freedom of the Gospel to the gentiles. But in the mood of writing one feels, besides, a difference of temperament in the two young preachers. Read and see for yourself!

Timothy had been Paul's amanuensis, probably, in the Thessalonian letters. Now Paul, a lonely prisoner, writes to this dearest of his disciples. He has sent Titus and other companions away, and some have deserted; but Luke is with him, and Christian friends in Rome seek him out in his deep dungeon. Persecutions innumerable have been his portion (*Phil. 3:1-12*), but he does not complain. Had not he persecuted Christians in his day, before Christ laid hold on him? Now he faces death calmly. His concern is all for one thing—the ongoing of Christ's Kingdom, the faithfulness of his young successors. He sees Christ Jesus as the righteous judge, the king who will some day come again and crown His true servants who "have loved His appearing". Paul's blood is about to be "poured out as a drink-offering". He has fought the good fight. He has kept the faith. He wants Timothy to be "a good soldier of Christ Jesus" too—in faith, long-suffering, love, patience, persecutions" (*II Tim. 3:10, 11*). He hopes to see him once again, and Mark too, if he can bring him—he likes to have Mark around; "and the warm cloak, Timothy, left with our good friend in Troas; and the books—oh, the books, especially those rolls of the law and the prophets! Come as soon as you can, Timothy, before winter, anyway; and blessings on you!"

Training School

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

CROWDED AGAIN

THE crowded condition of the Training School reminds us of the old days in the early 20's when there was such need for breathing space. One hundred and one boarding-students and fifty-seven day-students have registered already. To relieve the crowded condition in the building, four people are being housed in an apartment next door; the apartment belongs to the School. Among the boarding-students North Carolina leads with thirteen; Mississippi, Tennessee and Virginia come next with eleven each; Florida, ten; Georgia, Kentucky and South Carolina, eight each; Alabama, four; Louisiana and Oklahoma, three each; Arkansas and Missouri, two each; District of Columbia, Illinois, Maryland, California and West Virginia, one each; China and Italy, one each. Two other students from Kentucky and Texas are expected shortly.

In the group are two foreign students and five daughters of home and foreign missionaries. Their presence will keep us more constantly reminded of our mission fields.

At our opening on September 17th Dr. J. B. Weatherspoon, professor of sociology in the Seminary and Training School, brought a stimulating message reminding us that there are good things for us in the year ahead. He also proved that these good things cannot be appropriated and enjoyed without earnest effort and even struggle.

After twenty-eight years of outstanding service in one of the neediest sections of the city our Good Will Center was closed September first. During the last few years Negroes had moved into the neighborhood to such an extent that we found our work in the center of one of the Negro areas of the city. Fortunately a ready purchaser appeared in the person of Dr. John Little, superintendent of the Presbyterian Colored Mission. The building was admirably located for extension of its work; he took the matter up several months ago with us through Miss Lynch, the Good Will Center director. We rejoice that the building will continue to be used as a Christian center and under Dr. Little's supervision will serve the physical and spiritual needs of a large Negro constituency.

We pray for God's guidance as we hope for the opening of a new center. We should get into an underprivileged section of the city that is not being adequately served by any other evangelical group. This section should be reasonably accessible to the new location of our School. With an eye not only for the present but for the future, we should plan carefully for so important a development of our work. During this year with its added responsibility due to the building project, Miss Lynch is helpfully assisting in the social work courses, field work department and office.

The School suffered a real loss during the vacation period when Miss Eva Brewer, resident nurse for ten years, resigned to accept a similar position in More Hill College. Two students—each a graduate nurse, the other a practical nurse with institutional experience—will have charge of the infirmary this year.

Very satisfactory—even amazing—progress is being made on the new building. Each day new portions of the beauty of the completed structure becomes more evident. (See page 43, 44.)—Miss Carrie U. Littlejohn

Calendar of Prayer November, 1940

Prepared by Mrs. W. C. Henderson, Arizona

HOW broad is His love?—Oh as broad as man's trespass,
As wide as the need of the world can be;
And yet to the need of one soul it can narrow—
He came to the world and He came to me.

—Annie Johnson Flint

1—FRIDAY

That God's people shall seek His counsel
In matters of government
He that ruleth over men must be just,
ruling in the fear of God.—II Sam. 23:3

2—SATURDAY

Rev. A. J. Silva and Mrs. Aurelia Bass,
evangelistic workers among foreigners,
Tampa, Fla.
Consider the wondrous works of God
—Job 37:14

3—SUNDAY

That merited emphasis may be given to
missionary education of boys in Royal Amb-
assador Fourth Week, Nov. 3-9
Wherein shall a young man cleanse his
way? By taking heed thereto according to
Thy Word.—Psa. 119:9

4—MONDAY

Dr. and Mrs. L. D. Wood (Oro Smith),
Rev. and Mrs. W. H. Bryant (Sarah
Belle Alfred), evangelistic workers, Santi-
ago, Chile
God is my witness, whom I serve with my
spirit in the flock of His Son.
—Rom. 1:9

5—TUESDAY

Evangelistic workers in Canal Zone
The fruit of righteousness is sown in peace
for them that make peace.—Jam. 3:18

6—WEDNESDAY

That Christians in Europe may be faithful
amid persecutions
Mine eyes shall be upon the faithful of
the land that they may dwell with Me.
—Psa. 138:15

7—THURSDAY

Women's Missionary Union of Mexican
Baptist Convention, in the United States
God . . . doeth great things and unsearch-
able, marvelous things without
—Psa. 135:5

8—FRIDAY

Rev. and Mrs. W. B. McNulty (Yvonne
Alexander), evangelistic workers, Guyana,
Brazil
The Lord is the true God; He is the living
God and everlasting King.—Jer. 10:10

9—SATURDAY

ast/Miss Alice Huey, evangelistic worker,
Lanchow-Fu, 9/Miss Akda Grayson, evangel-
istic-medical worker, Lanchow, China
The Lord hath appeared . . . saying,
"With lovingkindness have I drawn thee."
—Jer. 31:3

10—SUNDAY

That the missionary work of British Bap-
tists may be faithfully remembered by
southern Baptists
To him that is afflicted pity should be
shown by his friend.—Job 6:14

11—MONDAY

W.M.U. annual meetings of Okla. (Tulsa)
and Texas (Houston)—Nov. 11-12
I will go up in the strength of the Lord
God; I will make mention of Thy right-
eousness.—Psa. 71:16

12—TUESDAY

Rev. and Mrs. J. Ramirez, Sinton, Rev.
and Mrs. R. Tijerino, Raymondville,
Texas, evangelistic workers among Mex-
icans
It is the blood that maketh atonement for
the soul.—Lev. 17:11

13—WEDNESDAY

That the Church Night of Stewardship for
young people may be faithfully promoted
by each W.M.U.
The statutes and judgments . . . that ye
may learn them and keep and do them
—Deut. 1:1

14—THURSDAY

Dr. and Mrs. B. L. Macchioni, educational
workers in their own Negro race, Little
Rock, Ark.
The love of Christ constraineth us.
—II Cor. 5:14

15—FRIDAY

Mrs. L. G. Thompson, Montreat, La.,
evangelistic worker among French
Now the Lord of peace Himself give you
peace by all means.—II Thes. 3:16

Calendar of Prayer for November

16—SATURDAY

Mrs. (Phyllis) Dumas and Hyacinth Givens, educational workers, Canton, China
I will trust and not be afraid.—Isa. 12:2

17—SUNDAY

Mrs. L. M. Duval (Alice Spragg), emerita missionary from Africa
The righteous shall be in everlasting remembrance.—Psa. 112:6

18—MONDAY

That southwide cause may be debtless by 1945
They shall know that My Name is the Lord.—Jer. 16:21

19—TUESDAY

Rev. and Mrs. E. Savole, evangelistic workers among French, Church Point, La.
As many as received Him, to them gave He the right to become the sons of God.—John 1:12

20—WEDNESDAY

Mrs. Leona Wollfirth, New Orleans, La.
Miss Agnes Miller, Lake Arthur, La., evangelistic workers among foreigners
He is a rewarder of them that diligently seek Him.—Heb. 11:6

21—THURSDAY

Mrs. A. L. Dunstan (Spillie Silvey), evangelistic worker, Pelotas, "Miss Alma Jackson, medical-nursing worker, Sao Paulo, Brazil
His eyes are upon the ways of men and He seeth all his goings.—Job 34:21

22—FRIDAY

Mrs. Mollie Cohen, evangelistic worker among Jews, New Orleans, La.
In (the) Lord shall all the seed of Israel be justified and shall glory.—Isa. 45:25

23—SATURDAY

Rev. and Mrs. A. Pereira (Elene Sanchez), Cumanayagua, Rev. and Mrs. F. Santana (Mercedes Valdes), San Juan Y Martines, Cuba, evangelistic workers; also Moises F. and Josefa Santana, Margaret Ford students
Put ye on the Lord Jesus Christ.—Rom. 13:14

24—SUNDAY

That Women's Missionary Union may co-operate in preparation for and loyalty to the Every Member Canvass in the churches
For we are laborers together with God.—1 Cor. 3:9

25—MONDAY

Rev. W. E. Malton, evangelistic worker, Dyess Colony, Ark.
It is the Spirit that beareth witness to (us) (that) the Spirit is truth.—1 John 3:7

26—TUESDAY

Rev. F. Dominguez, Astoria, Rev. S. Gallegos, Las Vegas, N. M., evangelistic workers among Spanish-Americans
The Lord is gracious and full of compassion.—Psa. 145:8

27—WEDNESDAY

"Miss Viola Campbell, evangelistic worker among Chinese, El Paso, Tex.
Teach me to do Thy will, for Thou art my God.—Psa. 143:10

28—THURSDAY

That the people of the nation may be humbly thankful for the blessings God has given this year
O give thanks unto the Lord for He is good: for His mercy endureth forever!—1 Chron. 16:34

29—FRIDAY

Evangelistic work among French students, La.
Blessed are the pure in heart.—Matt. 5:8

30—SATURDAY

Faithful preparation for the Week of Prayer for Foreign Missions and the Little Moon Christmas Offering
The Lord is good unto them that wait for Him, to the soul that seeketh Him.—Lam. 3:25

Attended W.M.U. Training School
Attended Southwestern Training School
Attended Baptist Bible Institute
Former Margaret Ford Student
On Furlough

Stewardship Suggestions

Southwide Stewardship Chairman: Mrs. Carter Wright, Alabama
The W.M.U. and the EVERY MEMBER CANVASS

Dr. J. E. Dilard, S.B.C. Director of Promotion

THE W.M.U. is nothing if not cooperative. The word "union" is a part of its name; "auxiliary to the Southern Baptist Convention" is a part of its official title and tells what it is and does.

This means that the members of the W.M.U. work together and help every cause fostered by the Southern Baptist Convention. The W.M.S. in every church is auxiliary to the church and should help in the whole program of that church.

And that is just what they do. The reports of the W.M.U. show how these good women and their auxiliaries have helped in all the work of the denomination. Every pastor can bear witness to the invaluable services rendered by his W.M.S. and W.M.U. young people's organizations.

The time has come for the special stressing of our church budget with our Cooperative Program causes. This effort is to enlist all our people in the intelligent, systematic, adequate and cheerful support of all our work—local, state, south-wide and world-wide. This special effort culminates in the annual Every Member Canvass. Every member of the W.M.U. who is loyal to our Lord, to His church and to His program will want to have a part, a large part in this special effort. The material provision for the work of the church and all our causes depends largely upon the success of this undertaking. What can, what should the members of all our W.M.U. organizations do at this time?

1. Pray fervently. Pray for every cause we have; pray for the leaders and the followers, for the workers at home and abroad. Pray that great wisdom may be given those in positions of responsibility; pray for union of effort and sympathy and for good success; pray that all our members may rejoice in the privilege of having a part in the support of the work; pray that sufficient funds may be subscribed and paid to enable us to carry on, get out of debt and go forward for our Master.

2. Work diligently. Let the pastor know that you are praying for the success of the Every Member Canvass and are anxious to help. Serve on any committee; help prepare canvass cards, distribute literature, serve refreshments, write letters, make announcements, call on the people—in short, do anything you can to help get all our people in all our work.

Certainly you will want to see the proposed goals or budget of your church and go carefully and prayerfully over the several items. If a single budget is used you will graciously but firmly insist that a reasonable percentage goes to the Cooperative Program for denominational objects (50-50 in most cases would be the ideal division of funds). If a double budget is used you will see that the missionary or cooperative side is in keeping with the local side. We must deal fairly with our Lord.

3. Subscribe liberally. Many of our women are tithers; some are much more than tithers. They are the happy, exemplary and dependable ones. Would that all our mothers would tithe and teach their children to tithe. Maybe that would help their husbands too; it would certainly raise up a generation that would support the Kingdom causes better than our generation has done.

But whether you tithe, more than tithe or less than tithe, be sure to do something you think will help the great causes for which Jesus died. What does the Master think when He sees His professed followers give less to His cause than they spend on needless luxuries, worldly pleasures and frivolities? We shall see the King some day. We want all our W.M.U. to have a worthy part in all our work.

LIST OF CAUSES

INCLUDED in
1940 GOAL
of
\$220,000
for

LOTTIE

MOON

CHRISTMAS

OFFERING

(To Have Preference in Order Herewith
Listed)

*The
Prince of Peace
The Only Hope of the World*

**"WE HAVE SEEN
HIS STAR and
ARE COME to
WORSHIP HIM!"**

1. Salaries of 125 Missionaries.....	\$100,000
2. Education of Missionaries' Sons and Daughters (Margaret Fund).....	16,000
3. Fannie E. S. Heck Memorial.....	15,250
(1) Pooi In Bible Training School, Canton, China.....	\$2,600
(2) Women's and Girls' Department in North China Baptist Seminary and Bible School, Hwanghsien.....	1,000
(3) W.M.U. Training School, Fukuoka, Japan.....	1,500
(4) Woman's Bible Training School, Budapest, Hungary.....	2,000
(5) Current Expenses of Woman's Training School, Rio, Brazil.....	1,500
(6) Current Expenses of Woman's Training School, Recife, Brazil.....	1,500
(7) Woman's Training School, Buenos Aires, Argentina.....	1,750
(8) Woman's Training School, Rosario, Argentina.....	900
(9) Woman's Training Department of Seminary, Santiago, Chile.....	1,000
(10) Mexican Woman's Training School, El Paso, Tex.....	1,000
(11) W.M.U. Training School, Kaifeng, China.....	500
4. Mrs. W. C. James Memorial Training School, Bucharest, Rumania.....	4,000
5. Mrs. W. J. Cox Fund for W.M.U. Work on Foreign Fields.....	16,000
(1) China.....	\$3,000
(2) Japan.....	2,000
(3) Africa.....	2,300
(4) Argentina-Uruguay.....	1,200
(5) Brazil.....	2,500
(6) Chile.....	1,000
(7) Italy.....	\$ 500
(8) Mexico.....	500
(9) Palestine-Syria.....	2,000
(10) Rumania.....	1,000
(11) Hungary.....	1,000
(12) Jugo-Slavia.....	1,000

6. Whilden-Graves Memorial Mo Kwong Endowment Fund, Canton, China.....	2,000
7. K'gong To Bible School, Shiu Hing, China.....	500
8. Two Bible Schools, Shiuchow, China.....	1,000
9. Evangelistic and Woman's Work, Waichow, China.....	500
10. Shih Yu Bible Institute, Kaifeng, China (Annie Jenkins Sallee School).....	500
11. Cantonese Church and School, Shanghai, China.....	2,500
12. Kindergarten Work, North China.....	200
13. Kindergarten Work, South China.....	1,000
14. Kindergarten Work in Japan.....	1,000
15. Girls' School, Abeokuta, Nigeria.....	2,500
16. Bible School, Wuchow, China.....	500
17. Running Expenses of Launch (Nigeria).....	800
18. Mexican Baptist Publishing House, El Paso, Texas.....	3,000
19. Emergencies at Stout Memorial Hospital, Wuchow, China.....	2,000
20. Traveling Expenses, Secretary of Brazilian Home Mission Board.....	600
21. Publication and Literature.....	1,450
Africa.....	\$350
Argentina-Uruguay.....	350
Chile.....	\$350
China.....	400
*22. Current Expenses, College and Seminary, Rio, Brazil.....	2,500
*23. Current Expenses, College and Seminary, Recife, Brazil.....	2,500
24. Boys' Dormitory, Temuco, Chile.....	5,000
25. First Baptist Church, Montevideo, Uruguay.....	4,000
26. Haifa, Palestine.....	5,000
27. Building Fund, Manchuria.....	5,000
28. Beirut, Missionaries' Home and Chapel (Palestine).....	1,500
29. Mendoza, Good Will Center (Argentina).....	1,000
30. Publishing Work, Buenos Aires, Argentina.....	1,000
31. Rehabilitation Work in Chile.....	1,200
32. Equipment, Baptist Academy, Lagos, Nigeria.....	1,000
33. Mission Home, Nigeria.....	5,000
34. Housewives' School, Shaki, Nigeria.....	1,000
35. Domestic School, Bahia, Brazil.....	3,000
36. New Site, Grace Church, Shanghai, China.....	5,000
37. Church and School Site, Wusib, China.....	5,000
TOTAL.....	\$220,000

*Rio College \$1500; Seminary \$1000; Recife College \$1000, Seminary \$1500

EVANGELISTIC CRUSADE (Concluded from Page 7)

It is to be seen that this simple technique is only a method for carrying out Christ's Great Commission. The Alabama Committee is convinced that if some such technique were worked out and promoted by the Southern Baptist Convention a wave of spiritual power would be generated and the evangelistic department would be able to report not just 269,000 souls won in a year, but a million. The conviction is born not as a result of theorizing, but from observing the experiences which churches all over Alabama and elsewhere in the south have had. Great cities like Knoxville, Atlanta, Birmingham, Oklahoma City and Asheville have promoted this program simultaneously in all the evangelical churches with most unusual results.

Margaret Fund

Chairman: Mrs. H. M. Rhodes, Tennessee
INCLUDED in WEEKS of PRAYER

IN 1938, which significantly was the Golden Jubilee Year of Woman's Missionary Union, it was decided to include the Margaret Fund in the list of causes for the Annie Armstrong Offering and the Lottie Moon Christmas Offering of the March and December Weeks of Prayer. Therefore this is the third time that the Fund has been included in the Lottie Moon Christmas Offering. Among the many good reasons for and blessings resultant from this plan, three are herewith mentioned.

1—Margaret Fund students are thus more closely associated with the missionary work of their parents. Many of the students are the sons or daughters of some of the 125 S.B.C. foreign missionaries whose salaries are provided by the Lottie Moon Christmas Offering, even as others of the Margaret Fund students are from the homes of S.B.C. home missionaries whose salaries are made possible by the Annie Armstrong Offering. Likewise is it true that many such students and others on the Margaret Fund list are sons or daughters of missionaries who teach in the schools, work in the publishing houses etc. as helped by the Week of Prayer offering. Having the parents and their sons and daughters thus associated not only heightens interest but also inspires the hope that many of these young people will be called into similar missionary usefulness.

2—Margaret Fund students are thus more apt to be remembered in prayer by W.M.U. young people and women. Unquestionably it helps young people, especially those who have been taught to believe in prayer, if they know that other Christians are interceding for them. The members of the Mar-

garet Fund Committee have repeatedly said that every W.M.U. member has the Christian responsibility as well as the privilege of praying regularly for Margaret Fund students in the midst of college temptations, usually far from their parents and often confused by conditions radically different from those on the mission fields where they were reared. By including all Margaret Fund students in both the March and December Weeks of Prayer offerings, there is the reasonable assurance that earnest prayers will also be offered in their behalf. The December issue of this magazine will carry the up-to-date list of Margaret Fund students for the current scholastic year, showing also their colleges and the "fields" where their missionary parents are serving. It is suggested that the names of these fine young men and women be called during the Week of Prayer: for instance, those from China when that country is being studied as to its hospitals or churches or schools or publications.

3—Margaret Fund students are thus a part of the Christian stewardship of every one who contributes to the week's offering. Verily it is true even as Jesus said (*Luke 12:34*): "Where your treasure is, there will your heart be also". Any one who has had the privilege of knowing Margaret Fund students is gratefully aware that their average worth is quite high and that they very seldom disappoint either the Margaret Fund Committee or any others who invest in them. Therefore, it is gratifying to say to W.M.U. young people and women that \$16,000 of the \$220,000 goal of the 1940 Lottie Moon Christmas Offering is for Margaret Fund scholarships.—
Kathleen Mallory —16—

Book Reviews

Miss Willie Jean Stewart, Tennessee

PUBLISHING GLAD TIDINGS: Foy Johnson Farmer, Nashville, Broadman Press, 1940; Pages 85; Price 25c

THIS is the study book for use in preparation for this year's Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering. Written by a former missionary to Japan, it deals with the idea of publishing glad tidings through preaching, healing, teaching, the printed page and prayer.

Chapter one opens with the statement that "the aim of every missionary's efforts is bringing lost souls to the Savior and helping those who have become Christians to grow in grace and in the knowledge of our Lord and Savior Jesus Christ". This is the theme of the book as well as the objective of all missionary endeavor, for each chapter is in essence a study of the evangelistic opportunities offered by these various types of missionary work. Chapter one presents evangelism as personal witnessing, preaching and using such modern devices as radio broadcasts, newspaper advertisements, Good Will Center work and the automobile and motor launch as a means of transportation. In addition to illustrative materials from many sources, it gives a brief report from each of the countries where southern Baptists have work and a statistical summary of the results of their efforts in 1939.

Chapter two takes up the close relationship between medical missions and evangelism. It opens with an interesting history of the beginning of our medical work through the amateur efforts of certain early missionaries who tried as best they could to meet the physical needs of those to whom they ministered, leading at last to the opening of a little ten-by-fifteen hospital in Hwangshien, the forerunner of the modern well equipped Warren Memorial Hospital. After discussing the special opportunities, growing out of the war, of this and the seven other hospitals we have in China, it goes on to tell briefly of our medical set up in Nigeria, the only other coun-

try in which we have this type of work. It urges particularly the need for expanding our ministry to the sick and gives a statistical summary of its accomplishments in 1939.

Chapter three discusses the evangelistic opportunities offered by our mission schools, particularly our theological and women's training schools on the various fields. Of particular interest is the account of the short term Bible schools or "Field Seminars" of eastern Europe. The results listed from these schools—as well as for those of the more usual type, as shown in the statistical summary with which the chapter closes—are most encouraging.

Chapter four deals with the publication work on the various fields. It shows how the missionaries have been able to multiply themselves many times over by spreading the Gospel through the printed page.

Chapter five brings the book to a fitting climax in a brief study of the relationship of prayer to all that the missionaries try to do and all that we can do to uphold and help them as they carry on their labors. Following this chapter there is a short concluding section in which the author makes definite plea for gifts and prayers for the work presented in the book.

We urge that all our circles and their women's societies as well as the Y.W.A.'s study this book earnestly and prayerfully before they go into their season of prayer for foreign missions. Doing such study in November will prepare them for the December Week of Prayer and their Lottie Moon Christmas Offering. (See also page 18.)

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

Circle Plans

Mrs. William McMurry, Tennessee

In TEACHING "PUBLISHING GLAD TIDINGS"

(See also page 17.)

General Aim: To magnify the mediums through which our missionaries are publishing glad tidings

To the Teacher: For each chapter make a large banner out of a strip of domestic (discarded sheet). Cut letters out of plain white paper, color and paste on the cloth. Suggested slogan for each:

1. "And He sent them to preach".
2. "And to heal the sick"
3. "And teach all nations"
4. "A tract is a missionary's wedge".
5. "Pray without ceasing".

Write to Baptist Foreign Mission Board, Richmond, Va., for pictures of hospitals. See Foreign Board's Album (price \$1 from State Baptist Bookstore) for doctors and nurses; use in making posters. A search through the files of the mission journals will reveal accounts of the bombings of the hospitals in China, also other material especially helpful in developing *Modern Preaching Methods*, chapter 1. See that all special assignments are tied together and to the chapter aims.

Session I—

Aim: To magnify the work of the evangelist

Atmosphere. Under the banner arrange a table of objects illustrating modern preaching methods: a toy soldier's tent (sticks and a man's handkerchief), church page in a daily newspaper, a toy boat and automobile, a doll (Sammy), a doll house (label *Good Will Center*) and a small radio. In the center of the table place a Bible.

Methods:

Lecture and blackboard outline. Give the introduction and the first section in the chapter. Suggestion outline:

I. Getting Ready to Preach (If possible display "samples" of foreign languages. See August 1936 *Home and Foreign Fields* for John 3:16 in various languages. Copy on poster board.)

II. Forms of Evangelism

A. Personal Witnessing

B. Preaching

1. Development of Churches

- (1) In the City
- (2) In the Country

III. Modern Methods. See text for list.

Special Assignments under III

1. Chinese Stenographer
2. Tobata Good Will Center (See *A Golden Milestone in Japan*.)
3. "Sammy" (World Comrades, October 1936)
4. Broadcasting in China

Session II—

Aim: To magnify the ministry of healing in missions

Atmosphere. Arrange on a table packages of gauze, rolls of cotton, adhesive tape, thermometers and bottles of medicine. A pair of bathroom scales, towels and sheets stacked in a chair and a hospital tray with dishes will add to the setting.

Methods:

Lecture. Introduction, pp. 33-35 and the conclusion, pp. 43-44. See chapter I, *Japanese Youth Faces Life*.

Special Assignments (Use posters.)

1. The Beginning of Warren Memorial Hospital, pp. 36-38
2. Southern Baptist Hospitals Bombed
 - (1) Stout Memorial (2) Kweilin (3) Chengchow
3. Other Southern Baptist Hospitals in China
4. The Hospital at Ogbomosho

Session III—

Aim: To magnify the place of teaching in missions

Atmosphere. A typical schoolroom: a desk, map of the world, globe, blackboard equipment etc.

Methods:

Lecture. Pages 46 to the middle of 48. The last division. Write on the blackboard

the following outline, topic by topic, as the individuals give the assigned material and as the class participates in the discussion of Results under E:

I. Type of Mission Schools

A. Seminars (Assignment. Cull chapter for material.)

B. Day Schools

C. Middle Schools and College (Assignment)

1. Seinan Gakuin, Japan

2. Colegio Bautista, Chile

D. W.M.U. Training Schools

E. Short-Term Bible Schools (Assignment) Results (See text.)

F. Special Types (See text.)

II. Results

Topics not assigned may be touched on briefly by the teacher as she develops the outline.

Session IV—

Aim: To magnify the printed page as a missionary agency

Atmosphere. Arrange an exhibit of books listed on pages 65-66. On a bulletin board display tracts. If there are copies of Baptist foreign papers in your society, use them.

Methods:

Lecture. Pages 59-62. See February 1939

issues of *Royal Service* and *The Window of Y.W.A.* for additional material.

Question and Answer. Work out a series of fact-finding questions about the publication work. Make copies on white paper cut in the shape of a book. Give one to each member. Encourage members to ask questions in which they are most interested.

Special Assignment. Stories under the heading *Results*. An effective costume can be made by sewing tracts, pieces of mission magazine and denominational papers on a plain dark dress. Ask the member to carry a Bible.

Session V—

Aim: To magnify the place of prayer in missions

Atmosphere. Under the banner hang a large picture of *Christ Praying in Gethsemane* or *The Praying Hands*.

Methods:

Let the pianist open the session with a medley of prayer hymns. Follow with the poem "In Thy Presence" (special assignment).

Lecture. Lead the class into the sacred prayer-life of our missionaries, pp. 71 to 73. Climax the session with their appeal for our prayers and *Conclusion*.

Special Assignments:

1. Native Christians Pray
2. Story of Miss Bertha Smith

"They shall walk with Me in white: for they are worthy!"

UHUS John wrote to the early Christians and thus may it be written concerning all "who die in the Lord". Late in August two worthy W.M.U. leaders thus went to be "forever with the Lord"—Mrs. J. C. Wallis, who for the past thirteen years was trustee from Arkansas for the W.M.U. Training School; Mrs. Paul C. Bell, missionary to the Mexicans at Bastrop, Texas. Another beloved S.B.C. missionary, Dr. Mary L. King of Pochow in interior China, was summoned by the Great Physician on September 14. Just four days earlier the little son of Mr. and Mrs. Eugene Hill of south China joined "the boys playing in the Heavenly streets". Sincerest sympathy is felt for each bereft family, even as gratitude is expressed for the lives of these four friends.

Every W.M.S. is urged to guard against the holding in its church of any study courses or institutes etc. during the Week of Prayer for Foreign Missions, Dec. 2-6 inclusive.

Current Missionary Events

Discussed by Mrs. W. C. James, Virginia

"What happens anywhere is felt everywhere!"

The above quotation is the title of an article in the September issue of *Missions* and is a thought to bear in mind in any discussion of missionary events in whatever part of the world such events occur. Quoting from this article—"No land where Baptists support mission work is too remote from the centers of conflict to be affected. . . . In China, work has been disrupted. In some instances both leaders and people have been widely scattered. . . . The amazing thing is that the work as a whole goes on. Incidental to war in its total effect on missions is the fact that relief funds must be raised in addition to missionary budgets. And not only relief funds but support must be secured for certain German, French, Danish, Norwegian, Finnish, Swedish and eventually for Dutch, Belgian and Swiss missions which are now isolated from their usual sources of income."

More persons have died for their faith in Germany since 1918 than in all the persecutions of the early "Church". Many members have ceased to attend but a new life exists in those who remain. The "Church" has been driven into the catacombs but there surely will be a resurrection.—*World Dominion*

The correspondent to the *Christian Century* from Geneva gives us the following interesting items: The magazine *Junge Kirche* in June said concerning evangelism in Germany, "In this war evangelism never ceased and has brought much quiet blessing here and there."—The first newspaper published in Paris after German occupation printed under a six column headline, *Days of Sorrow and Mourning*, the following: "We are going to pay for 60 years of de-Christianization, falling birth rate, decline into paganism and materialism,

decline into political anarchy. We have worn out the patience of Providence! We have disgusted the good God Himself! And now, when will the Lord grant us the recovery and resurrection of France?"

Dr. Robert E. Speer is the chairman of a national committee sponsoring the raising by the American Bible Society of an emergency fund of \$150,000 to provide Scriptures for those countries which are usually supplied by the foreign Bible Societies. Scriptures are immediately needed for refugees who, Dr. Adolf Keller says, constitute "a caravan of despair which on a thousand European roads winds its way slowly toward an unknown goal". Scriptures are also needed for prisoners of war, soldiers and the wounded in hospitals.

Since the Norwegian Baptist Mission in the Belgian Congo is cut off from Norwegian support because of German occupation the Norwegian Baptists of America have decided to make a special effort to support that work.

The British Baptist Missionary Society, which is the oldest Baptist missionary society in the world, has 400 missions, 2377 mission churches, 2000 schools, 17 hospitals and 157,000 church members. To aid in this work southern Baptists sent through the Foreign Mission Board early in September \$100,000 and had by September 6 over \$36,000 more in hand to send. For these heroic, faithful, besieged people we must keep our pledge to give them the full \$200,000 and then be prepared to "go the second mile" if necessary. At the same time we cannot afford to fall those who look to southern Baptists—and to southern Baptists alone—for support. Therefore we must be prepared to give, give to the Cooperative Program for all the work and to the Lottie Moon Christmas Offering before this year closes. "There is not enough in the world for every man's greed; but there is enough for every man's need". We know the God of righteousness and truth; and we can worship Him in freedom and joy. All things which enrich our lives come from Him. "Freely 'we' have received!"

Business Women's Circles

Prepared by Miss Emily Lamsdell, Ga.
Student in Missionary Education Course I
W.M.U. Training School, Louisville, Ky.

Announcement Poster—On large poster-board print: "Faith of our fathers, living still". Put this beneath the first four measures of the hymn, using only the single notes of melody. Give the topic—"Europe and European Baptists"—and the date, time and place of meeting.

Invitations—If individual invitations are desired, sketch on a correspondence card (or on back of a postal) a microphone with lines emerging from it to indicate sound waves; write "Come to B.W.C. and Hear Latest News from Europe"; give also the date, time and place of meeting.

Materials—Pictures of southern Baptist missionaries to Europe and of the schools and churches are furnished free by the Foreign Mission Board, Box 1595, Richmond, Va. Use also a large map of Europe, flags of European countries, Christian flag.

Program Outline
Music—As a call to worship use some reverent selection from a European composer such as Liszt, the Hungarian musician.

Introductory Remarks—By chairman to show how Europe (the home of music, art and architecture and the seat of learning and culture) is torn by bloody strife, fear and distrust (See first paragraph of "Like and Unlike", pages 24-25.)

Understanding the Conflict—Use topic entitled "Some 'Why's' Answered". The map will be helpful in giving this talk. (Pages 25-26)

Prayer that we shall be more sympathetic and understanding in our attitude toward Europe and that we shall be faithful in helping to establish peace and true brotherhood among these warring peoples. More thoughtful prayers will be given if they are assigned before the meeting.

Baptist Missionaries in Europe—Use the topics, "Christianity in Europe" and "Baptists in Europe", as background material to develop in a concise manner why Baptist missionaries are sent to Europe. Stress that Baptist churches are

comparatively new, weak, poor and persecuted by the firmly established Roman Catholic and Greek Orthodox Churches. Indicate the need in Europe for the Gospel of individual experience rendered by southern Baptist missionaries as outlined in "Southern Baptists in Europe" (pages 26-29). The pictures and data in the Album of the Foreign Mission Board (price \$1 from State Baptist Bookstore) can be used effectively here.

Present Plight of European Baptists and the Missionaries—Supplement the material in the last two topics (pages 29-32) by recent developments in Europe (from radio broadcasts and newspapers) and by latest news of missionaries (from *The Commission* and from reports of Foreign Mission Board in denominational weekly papers). A librarian or teacher of history could do this. (*The Commission* costs 50c a year from Baptist Foreign Mission Board, Richmond, Va.)

Prayer for Christians in Europe, that they may feel the Comforter near as they face hardships and that they may be able to love their enemies, do good to those who hate them and pray for those who persecute them.

Hymn—Faith of Our Fathers
Discussion of what members of the circle can do to help Europeans. Among specific things mentioned should be: financial aid to British missionaries; gifts through relief agencies to provide food and clothing; and whole-hearted support by gifts and prayers of southern Baptist missionaries in Europe. The leader will probably find useful in this discussion the second and third paragraphs of "Like and Unlike". (Pages 24-25)

Hymn—In Christ There Is No East nor West
Prayer that God will help us free ourselves from petty prejudices and hatreds and selfish ambitions for ourselves and our nation; that He will constrain us to love more and will show us ways to express our love.

Program Plans

Prepared by Miss Ruth Cheves, Ga.
Student in Missionary Education Course II
W.M.U. Training School, Louisville, Ky.

Poster and Program Suggestions: Several posters might be used in the presentation of this program on Europe. One that would serve both as an announcement poster as well as one to be used by the chairman, as she introduces the program, could be made as follows. Cut an outline of the map of Europe from the light colored paper; tear holes in it, then paste on a dark background. Cut a large cross from colored paper; place it across the map through one of the center holes. Above the map print "*Messengers of the Cross in Europe*"; below, print "*Faithful amid Persecutions*"; then, date and place of meeting.

In addition to this, a poster might be built by the several members who present the various phases of the program. The chairman will arrange ahead of time the background of the poster by pasting or sketching on a board an outline of the map of Europe and one of North America, connecting the two by a bridge. As the first discussion is presented using the topic, "*Like and Unlike*", this poster might be used, showing that America and Europe cannot live apart (page 24).

Some Why's Answered would be the second discussion. This speaker would add to the poster a picture of Christ, the Prince of Peace, placing the picture on the North American continent. She might stress the fact that war and the rise of totalitarian governments etc. in Europe today indicate a failure on the part of Christians in America to properly present Christ. (Page 25)

"*Christianity in Europe*"—The speak-

er presenting this topic would cover the map of Europe with a black map. Then she should give the full discussion of the topic. (Page 26)

"*Baptists in Europe*" and "*Southern Baptists in Europe*" might be given by one person and the last two topics, "*European Baptists Steadfast*" and "*Missionaries Steadfast*", by another. As these two speakers tell of the actual mission work in Europe each would remove part of the black map, thus showing that rays of light are penetrating the darkness. The closing speaker would present a challenge to the members to be steadfast in gifts and prayers for Europe. (Pages 27-32)

A season of prayer should follow wherein all the missionaries of Europe are remembered. Call them by name.

For variety and to get all the members in active participation a "What's My Name?" contest might be prepared and presented about the missionaries in Europe, as is often done on well known radio programs about famous characters. For additional information about the missionaries in Europe see "The Missionary Album" (\$1), "The Commission" (50c), "Modern Macedonia" (50c) and "Europe and the Gospel" (10c); order all such from State Baptist Bookstore except *The Commission*; this monthly magazine is to be ordered from Baptist Foreign Mission Board, Richmond, Va. As the brief biography of the missionary is read, the reader will stop after a few facts are given and see if the members know who it is. If they do not she reads more about the missionary's life until they recognize whom she is describing.

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Program Material

Mrs. C. D. Creaman, Tennessee

THEME for YEAR: Steadfast Purpose in a Changing World

TOPIC for MONTH: Faithful amid Persecutions—Europe

Hymn—Faith of Our Fathers

Bible Study—Paul's First and Last Messages—I Thess. 1:1-3; 2:13-16; II Tim. 1:1, 2; 4:1, 2, 6-8 (Page 9)

Prayer that we may be faithful to Christ at all times

Hymn—Faith Is the Victory

—Europe

Like and Unlike

—Christianity in Europe

Prayer for all evangelical work in Europe today

Baptists in Europe

—Southern Baptists in Europe

Hymn—True Hearted, Whole Hearted

European Baptists Steadfast

—Missionaries Steadfast in Europe

Watchword for Year—"Be ye steadfast, unmovable, always abounding in the work of the Lord"—I Cor. 15:58.

Hymn for Year—How Firm a Foundation

Prayer that the cause of right may prevail in Europe, that all conflict may cease and that we may be faithful in sending to the Europeans the Gospel of the Prince of Peace

EUROPE

 OR over a year Europe has been the center of our absorbing interest. European news items fill the columns of our daily papers and we listen with unabated interest to the frequent periods of radio broadcasts bringing the latest happenings on this war stricken continent. Every magazine presents for our reading articles discussing what has happened, what is happening and what may happen in Europe. We read and listen not only with the keenest interest but with fear, apprehension and forebodings, wondering what the outcome will be and how it will affect our own nation and the lives of us who live on this side of the Atlantic.

As this writer attempts to prepare in August a program on Europe to be used in November, she is aware that things are happening so rapidly over there that anything written today may be out-of-date tomorrow and certainly a program prepared in August may not fit the situation in November. Since *Royal Service* last presented to the women of the Southern Baptist Convention a program on Europe the map of the continent has changed and before this one can pass through the process of being edited, printed, mailed and prepared for presentation that map may change again. We cannot tell what may be the boundaries of the countries, the lineup of the nations, the forms of governments or the status of our missionary work even a few weeks hence. But there are some things true today which will remain true whatever may happen in Europe between the preparation and presentation of this program. To these unchanging historical facts and general principles we give the major part of this program discussion. (Program leaders should bring the pro-

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gram up-to-date by supplementing these facts with information from newspapers, radio broadcasts and current magazines.)

Surely all who study this program will do so with the keenest interest in the destiny of the European nations, with tenderest sympathy toward all suffering European people and with the earnest desire that the Gospel of Jesus Christ will yet bring joy, peace and salvation to these war torn lands.

LIKE and UNLIKE

WE are thinking today as never before of the relationship between Americans and Europeans. We find that we, the people of America, are very much *like* and very much *unlike* the people of Europe. We are like the Europeans because we *are* Europeans. Americans are just Europeans transplanted on another continent. Most of us are a mixture of different European peoples. We call ourselves Americans but in our veins flows the blood of the English, Irish, Scotch, French, German, Dutch, Swiss, Slav and other European races. Europe was the home of our ancestors. From Europe came much of our civilization. We listen to European music, we enjoy European art, we model our architecture after that of Europe, we speak a European language and we must go back to the European homes of our forefathers to find the source of many of our traditions and customs of life. Even our Christianity came to us through Europe. When Paul answered the Macedonian call the Gospel started on its way to America but it lingered for many centuries in Europe before it reached our shores and our hearts.

But in spite of the ties that bind us to the Europeans and make us *like* them we realize also that we are very much *unlike* them. As transplanted Europeans, who call ourselves Americans, we have developed on this new continent a new spirit—the American spirit—which is different from that of any other country in all the world. Here we have different ideals, different standards and different conceptions of life. This difference is perhaps expressed better in the word *freedom* than in any other word. This is in truth “the land of the free” and such a thing has seldom if ever been known in Europe, with the possible exception of Switzerland. It is because we have freedom of government, freedom of religion, freedom of life, that America is different. In the American conception, not the state, not any form of government, not any dictator but the individual is of supreme importance and for the protection of individual rights the government exists. In America any rail-splitter may become president, any poor boy may become a millionaire, factory employees may ride in their own automobiles, those of the laboring class may own their own homes and all are accorded a chance to be happy and prosperous. These are the ideals of America, not always realized perhaps, but they make the American spirit and make Americans unlike Europeans. Yes, our country is different and we want to keep it different as we preserve the freedom of the individual, democracy of government and a free, untrammelled Christianity.

However we must not think that we can live apart from Europe. As Dr. Gill says: “America is bound up with Europe in a bundle of life and destiny”. Europe once seemed far away but now she is like a next door neighbor. We read in our newspapers every night the events of the day among her nations. We turn on our radios to hear the voices of her sons speaking around our own firesides. As this is being written, there is a universal determination throughout the United States that we shall not become involved in the European war and we are hoping and praying that our fine American boys will never again go across the Atlantic to feed the cannon on European battle-fields. But we must know that what happens in Europe affects us, economically, socially and spiritually. We cannot escape the influence of European affairs and neither can we escape our responsibility to the European nations. We must demonstrate to Europe the blessings of freedom.

We must prove the superiority of our ideals. We must “point out to all nations the best, the only safe way to peace and happiness; that is, by the acceptance of the principle of brotherhood of all men, of a civilization based on mutual respect and equal rights, of a democracy founded on the rights of all nations, of each commonwealth made strong by the common consent of all its citizens” (*Plainfield*). We must share with the European nations our Christ who can solve all their problems and whose truth will make all of their people free.

SOME “WHYS” ANSWERED

TODAY as we see European nations in conflict, killing each other by the millions, impoverishing themselves, starving to death, robbing themselves of every chance of happiness in life, we find ourselves asking the question “Why?” Many magazine articles and books are being written in answer to that question. We would not, in one brief program, attempt to give an exhaustive explanation of the causes of the European conflict but, from the writings of Dr. Everett Gill, Mrs. Earl Hester Trutza and others who understand conditions better than we do, we have discovered seven words which we believe explain at least in part what is back of all this trouble and which will help us to a better understanding of the situation.

Nationalism—Nationalism is a much used word today; it means patriotism carried to excess. Europe is only a few square miles larger than the United States and yet has a population of 550,000,000 people divided into scores of races, languages, groups and nationalities. Imagine almost four times as many people as there are in the United States, divided into thirty separate and independent states and living in about the same territory which our country covers and we have something of the situation that existed at the beginning of the present war. Each of those states had a strong nationalistic spirit. Each race felt superior to all the other races. Each nation was ambitious for its own expansion and enrichment. Their close proximity to each other and the limitations in territory made expansion impossible without infringing on the rights of others, so their national ambitions produced jealousy and hatred toward each other.

Language—The fact that people living so close together speak different languages tends to cause conflict among European nations. “There is an instinctive feeling among us that one who cannot speak our tongue is lacking somewhat in mind or morals or something” (*Gill*). Each European group is proud of its own language and hates the neighbors who jabber in a tongue which they cannot understand.

History—The history of all the European nations reeks with stories of conflicts with each other. These stories, told to each generation, keep alive the feeling of hatred among the nations. The fact that something happened one, two or three centuries ago makes no difference. The desire for revenge is passed on from one generation to another and grows stronger instead of weaker as these stories of past abuses are told over and over again.

Boundaries—Families and nations have always fought over boundary lines and always will as long as one group has territory that another wants and feels that they have a right to possess. When by the Versailles Treaty lines were drawn across the map of Europe—thereby dividing friendly communities, cities, farms and homes—seeds were sown that have produced a harvest of hatred responsible in a large part for the present European conflict.

Poverty—The masses of European people are desperately poor. There are at least two causes for this: *first*, there are too many people for the land and therefore not enough material resources to go around; *second*, there is an unequal distribution of wealth. A few possess more than their share while the masses

suffer for the necessities of life. When people are hungry it is easy to lead them into a fight which they think will better their economic condition.

Totalitarianism—Out of all these conditions has grown a government regime called totalitarianism. This word is so new that it has hardly found its way into our dictionaries but it describes an idea as old as organized society. Dr. Gill defines it as "a government regime which robs the individual of the totality of his inborn rights". It is one man ruling all. It is tyranny, despotism, autocracy. Dr. Gill attributes the present rise of totalitarianism to "two of the major sins of history—*injustice* with its inevitable reactions and *human pride* with its personal and national ambition, love of luxury and love of power". There are four totalitarian governments today, each one with ambition to control the whole world. In Germany it is Hitler and nazism; in Italy it is Mussolini and fascism; in Russia it is Stalin and communism; in Japan it is the emperor and extreme Japanese nationalism. Dr. Gill says: "The most deadly and unpardonable element in totalitarianism is its suppression of all the rights of the individual for which in all ages saints, martyrs and patriots have died. If continued this system will in the end destroy all worth of personality. Without freedom no individual or people can grow and have value for the world. . . . If words are meant to express ideas then all totalitarian dictators are antichrist in that they are against everything that Christ stood for and for which He died. The issue is between right and might, between moral law and force, between civilization and the jungle, between God and the realm of evil".

Religion—While the European nations have a form of Christianity there is not much in their religion to develop the spiritual life of the people or to give them noble ideals of living. In fact the church itself has been through many centuries a great autocracy aiding the governments in robbing the people of both civil and religious liberty. The failure of the church to appreciate the value of soul liberty and to minister to the spiritual needs of the people is largely responsible for the rise of the totalitarian governments, all of which are openly atheistic and actively opposed to Christianity. Because they know not the Prince of Peace the Europeans are at war today.

CHRISTIANITY in EUROPE

THE story of Christianity in Europe is connected very closely with the history of the continent for the last two thousand years. It starts with Paul's call into Macedonia and passes through a period of great victories in spite of persecutions; a period of lost power which brought to the continent the era known as the Dark Ages; and the present period when evangelical churches are again, in spite of the opposing powers of state churches, winning victories for Christ in every European country.

Early Victories—The Apostle Paul first carried the Gospel into Europe. We know that he preached and established churches all through Macedonia and Greece and on to Rome and it is probable that his plan to go to Spain was carried out. Thus even in the Apostolic Era the Gospel spread all over southern Europe and from there was carried on into central Europe and the British Isles. "Within thirty years after the crucifixion there were Christian churches in all the great cities of the Roman Empire; leaders and pastors had been appointed in many cities; church offices were in process of being established and the beginnings of Christian literature were already made". By the middle of the second century Justin Martyr wrote: "There is not a single race of beings, barbarians or whatever name you please to call them, nomads or herdsmen living in tents where prayers in the name of Jesus the crucified are not offered up". This was probably an exaggeration but it shows how rapid was the spread of Christianity. During

all this period Christians were bitterly persecuted but "the blood of the martyrs became the seed of the churches", and stronger and stronger grew the new faith. In the year 312 the Roman emperor, Constantine, affixed the cross to his banner and in the next year declared the union of church and state, thereby making Christianity the official religion of the whole Roman Empire.

Weakening Forces—With the union of church and state, Christianity lost its spiritual power. Missionary work continued but the method of approach became official rather than spontaneous and individual. Conversion came to mean not a change of heart but incorporation into the church. The church became a great political body forcing its claims upon hordes of people who knew nothing about the deeper meaning of Christianity. The decadence of the Roman Empire and its final division with two capitals, one at Rome and one at Constantinople, brought also a division in the church: the Catholic centering still in Rome and the orthodox centering in Constantinople. Both of these branches were missionary and carried their forms of Christianity on into the yet unreached parts of Europe. The Orthodox Church Christianized the eastern part of Europe and the Roman Catholic Church Christianized the western part. It must be kept in mind that it was a perverted Gospel that was thus spread through Europe—a Gospel of force rather than spirit, of formalism rather than heart power, a Gospel magnifying the sacraments rather than the saving grace of Jesus Christ. Whole nations embraced Christianity without knowing what it really meant to be converted and thousands were forced into baptism without understanding its spiritual significance. So in about a thousand years was Europe Christianized but with a form of Christianity that has become a curse rather than a blessing.

Evangelical Churches—For about five hundred years practically the only Christianity Europe knew was of the Roman Catholic or Greek Orthodox type. One or the other of these was the state church in every European country. Then came the Reformation and the rise of protestantism which was, as its name indicates, a protest against the evils of the two great ruling churches. But this did not mean a separation of church and state, because the protestant churches themselves became "state churches" in the countries which chose to adopt them.

We need to realize that free churches with a volunteer membership wholly supported by the voluntary gifts of their constituency were at the beginning of the nineteenth century practically unknown in Europe. Such churches were developed in America and it was not until about 1840 that most of the different denominations such as we have in our country began to spring up in Europe. European immigrants who came to America "found here not only fresh and original experience of the saving Christ but the free church of which they had never known before and returned to inaugurate and foster such churches in their own homelands". In practically every land those adhering to such churches have been persecuted by the state churches. Since the World War gave to the European people new ideas of freedom these churches have grown stronger. The American denominations have realized the significance of these churches in Europe and have aided the work by sending large gifts for building and supporting schools, churches and other institutions.

BAPTISTS in EUROPE

AMONG the evangelical denominations which sprang up in different parts of Europe about a hundred years ago was the Baptist. A means used of the Lord in starting such Baptist churches was the distribution of Bibles chiefly by English colporters. In many instances the reading of the Bible without the aid of anyone to interpret or explain resulted in the conversion of groups of people who formed themselves into Baptist churches, not knowing whether or not there were similar churches in other parts of the world.

So far as is known the first to become a Baptist in Europe in modern times was John G. Oncken. He, along with six others on an April night in 1834, was secretly baptized in the River Elbe, near Hamburg, Germany. This group established in Hamburg the first Baptist church in modern Europe. In spite of the fact that the Baptists were bitterly persecuted and that Oncken and several of his converts spent much time in prison, the church at Hamburg became the center for Baptist expansion in Russia, in the Scandinavian countries and in southeastern Europe. A theological seminary was established in Hamburg which became a source of leadership among Baptists of the continent. By the time of the World War there were a quarter of a million Baptists in a score of European countries.

Before the World War the Baptists of America knew very little of the Baptists in Europe, neither did the European Baptists know about the great host of Baptists on this side of the Atlantic. But the World War brought the Baptists of America and Europe into a close relationship. The Baptists of America learned that there were in Europe small groups of Baptists strong in the faith, courageous in the face of hardships but hungry, poverty stricken and greatly in need of help. And the Baptists of Europe learned that in America were large groups of Baptists, strong and rich, with no despotic government to threaten their liberties and with no state churches to persecute them.

This day of mutual discovery was a happy one for Baptists on both sides of the Atlantic. It was a blessing to us in America to learn about those Baptists in Europe. The stories told of them reminded us of the churches of Bible days. Hearing of "their simplicity of faith, devotion to the Word of God, their spirit of evangelism, their care of the sick and helpless, their hospitality and their love of prayer" was like reading an addition to the *Acts of the Apostles*. The more we heard of these European Baptists the more we loved them and the more were we inspired by their faith, courage and consecrated living.

And certainly it was a wonderful blessing to the European Baptists to learn about the Baptists of America for not only did it encourage them to know that there were such large groups of Baptists in the world but their new found friends began helping them. First, material relief was sent to these people, impoverished by the ravages of the war. Then, across the water began going money and missionaries sent by the American Baptists to help the European Baptists give the Gospel to their lost countrymen. This work has been difficult but progress has been made and there were many more Baptists in all European lands when the present war started than there were at the close of the World War.

SOUTHERN BAPTISTS IN EUROPE

SOUTHERN BAPTISTS conduct mission work in five European countries: Italy, Spain, Hungary, Rumania and Jugoslavia. The twenty years of our missionary work in the last four of these lands and our seventy years in Italy have brought gratifying results. It has never been our policy to send missionaries in large numbers to European lands nor have we attempted to supplant with our forces the native leadership. Dr. Gill defines the nature of our work as follows—"Our assistance consists principally in educating their leaders, men and women; in providing literature in the form of books and weekly and monthly Baptist papers; and in the building of chapels and churches. That is, our main work is that of helping in enterprises which require capital which they, in their poverty, so sadly lack. They do most of the work of evangelization themselves. We train the evangelists whom the Lord calls".

In the two strongly Roman Catholic countries of Spain and Italy the progress of our work has been slow but in eastern Europe the number of Baptists has in-

creased in an amazing way. "The little group of Russian Baptists in Bessarabia has grown from less than 200 to more than 11,000. The Baptists of Hungary, who were reduced by the remaking of national boundaries by the Peace Treaty from 23,000 to 7,000, have again grown to 12,000 and more. The diminutive group in Jugoslavia of a few hundreds have increased to over 2,000. The combined groups of Rumania (Rumanian, Russian, Hungarian and German) have grown from approximately 15,000 to about 50,000" (Gill).

Our most telling work in Europe has been through our seminaries and training schools. For a number of years we had a flourishing seminary in Italy but since 1932 it has been closed. During this time when it seems impossible to open the seminary our missionaries have worked out a plan of pre-theological preparation in the churches designed to give training to the young people who feel called for special service.

Our Seminary and Training School in Hungary did splendid work in 1939. Eleven young men and five young women graduated and went out to take up their work for Christ.

Writing of the Seminary in Rumania in 1939 our missionary said: "Our student body is made up of young native Rumanians, Russians, Hungarians, Ukrainians and others. One may see a demonstration of what Christ can do in eliminating race barriers here in our Seminary, the only answer to the exaggerated nationalism of Europe's nations". The graduates of this Seminary and the James Memorial Training School for girls are proving the worth of trained leadership throughout Rumania. In the summers the students of both schools do practical missionary work. We are told that the men come back with stories of persecution, fines and imprisonment but, more important, they tell of the fruit of the Word. The report of the work done by the 22 girls of the Training School in 1939 sounds almost incredible. "They visited two hundred and eleven churches, organized twenty-six Women's Missionary Societies, six Y.W.A.'s., fourteen Sunday schools, sixteen young people's societies, held forty Bible schools, ninety-eight interviews with the lost, made forty-eight visits to the sick, conducted sixty-six special programs or services, distributed two hundred and three religious tracts".

Two missionaries have gone to Jugoslavia for the purpose of establishing there a seminary and training school like those we have in Rumania and Hungary. As yet the schools have not been started but a building has been purchased which will serve for this educational work as well as for a chapel and living quarters for our missionaries. While they are waiting for an opportune time to start the seminary, short term Bible courses are being conducted in Belgrade and other centers.

The reports of all our European work for 1939 were encouraging. Of course we cannot know what 1940 has brought. We are sure that the work has been greatly interrupted but we must hope and pray that out of this conflict will come conditions which will make it possible for our work to expand more rapidly than ever before.

EUROPEAN BAPTISTS STEADFAST

AS we think about the war in Europe and of the great changes that are transpiring in those lands in which we conduct our missionary work we find ourselves wondering about the condition of our Baptist brothers and sisters. We wonder how many of them have died on the battle-fields. We wonder how many of their homes have become the possession of another nation by the change of boundary lines. We wonder what trials and privations they have had to suffer. We wonder how they have deported themselves in this time of their tribulation. Somehow we feel sure that most of them have been true to

the faith, that they have remained steadfast in their loyalty to Christ and have continued in His service as much as conditions would permit. We believe this because for years they have been faithful amid persecution and we know that people who are steadfast in persecution would also be steadfast in time of war.

In practically every European land there have been persecutions against Baptists. The Roman Catholic Church usually persecutes when it has an opportunity and the Greek Orthodox Church and other state churches have at times been equally intolerant of Baptists. Mrs. Earl Hester Trutza in her book, *Modern Macedonia*, tells of instances showing the fanatical spirit of the Roman Catholic Church. She tells of a monk in Milan, Italy, who a few years ago said publicly that when all other methods fail in winning back the heretics (protestants) to the mother church there was nothing left but their execution. She tells of an aristocratic Spanish woman remarking to a man to whom she was talking at a reception: "Oh how I wish the dear days of the 'Auto de Fe' could return!" "Auto de Fe" means "the spectacle of burning heretics". So this refined, cultured Spanish woman was longing to see Christians burned to death and she considered herself a very devout Catholic in having such a desire. Such is the spirit of Catholicism and such a spirit have our missionaries had to work against in Italy and Spain and to some extent in our other European mission lands.

Hungary is the only one of our mission lands which has enjoyed full religious liberty since the World War. In Yugoslavia our missionary who went out in 1938 had great difficulty in securing permission from the government for missionary work and even for residence for American missionaries in the country. In Italy, the home of the pope, there has always been persecution against the Baptists. We rejoice because under the regime of Mussolini there has been a degree of religious tolerance. However in the report of our Italian mission for 1939 we find these words: "Local interference and opposition render the work exceedingly difficult in certain areas where bigotry and superstition are rife and religious intolerance achieves a subtle underground dominance over more liberal civil authority. Multiplied cases of deliberate falsehood, misrepresentation and acts of intimidation are on record in the progress of the year 1939". In Spain the victorious National Army promised religious liberty but it has never been fully granted. Many of the churches are still closed, awaiting the publication of the law of religious toleration.

It is in Rumania that Baptists have suffered most from persecution since the World War. The government has never granted absolute religious liberty and the rapid growth of the Baptists has brought the vengeance of the ruling church upon their heads. Mrs. Trutza, in *Modern Macedonia*, describes Rumanian persecution as follows:

"There has not been a time since Baptist work started in Rumania that there has not been some form of persecution, especially in the villages where the new faith is just taking hold. Leaders have been placed in jail, fined, beaten, discriminated against in courts and in the finding of work. . . . The police have entered chapels in time of worship and scattered the worshipers. Children of Baptists have been continuously held back in their classes, beaten and fined. . . . The most general persecution Rumania has ever known was in force in the winter of 1938-39. All, absolutely all Baptist churches were closed. Many of them were sealed. Some thirty leaders were condemned to prison by military courts. Dozens of brethren were beaten with heavy sticks. Some were threatened to be shot down like dogs. Churches were turned into orthodox chapels, others into community houses for theatrical performances".

Out of these European persecutions come beautiful stories of the faithfulness of the Baptists. Their loyalty to Christ, their determination to go forward with

their church work and their willingness to suffer for their faith make a shining page in Baptist history. In Rumania where the persecution has been the fiercest the growth of the Baptists has been the largest. Mrs. Trutza tells that even in the terrible and bloody persecution of 1939 the members were absolutely true to Christ. "Not one turned away from his faith. Even while the church doors were sealed the members came one by one throughout the days and standing alone on their church steps bowed their heads in silent prayer. There was no law or 'decision' against this. The enemy had not calculated on this silent witness nor its tremendous influence upon the public."

"Likewise at the regular hours for the week's services Baptist families everywhere throughout Rumania assembled together in silent worship, every little family aware that over their land were thousands of other such little fireside groups, praying to and worshipping the same God, even as they were. These persecuted people found comfort in this sense of silent sharing and common loyalty".

Such is the spirit of European Baptists. Such a spirit of steadfastness in face of danger and persecution is bound to win.

MISSIONARIES STEADFAST in EUROPE

WHILE we are thinking about the steadfastness of European Baptists surely we should remember with gratitude the steadfastness of our faithful missionaries during this period of stress and danger. We have ten missionaries to Europe and as this is being written (August) only two of them have had to leave their work. Rev. and Mrs. Craighead are our missionaries in Bessarabia, that part of Rumania which has passed into the hands of Russia. Some months ago Mr. Craighead took his family to Scotland for safety, he himself returning to his field. But, after Russia took the territory, conditions became so unbearable that he was compelled to leave, so he and his family are now in the homeland.

Rev. and Mrs. Starmer, our new missionaries to Rumania, have spent one year studying the language and one year in their educational work in the Seminary and Training School and are still in Bucharest. Dr. and Mrs. W. Dewey Moore are still at their post in Italy.

Our romantic hearts are thrilled over the story of Miss Pauline Willingham who ventured to cross the Atlantic to join her fiancé, Dr. John Allen Moore, our missionary in Yugoslavia. On January 20, 1940, they were united in marriage in Rome by Dr. W. Dewey Moore and are now at their work in Belgrade.

Miss Ruby Daniel dared to sail the dangerous waters of the Atlantic in the last days of 1939 that she might return to her work in the Training School at Budapest, Hungary. She wrote in August that plans were in progress for the opening of the Girls' School the next month. She spent the summer traveling in and around Budapest making contacts with prospective students. Repairs were being made on the building. The following paragraph from a letter written by Miss Daniel gives us an idea of some of the privations caused by the war.

"For more than three weeks we have been securing sugar and lard only in very small quantities by means of tickets. Last Saturday I was invited to dinner at the home of a member. I was delighted and surprised when a chocolate cake was brought in for dessert. Later I found out that the young daughter in the home did not eat her portion of sugar for a whole week in order that she might make a cake for dessert when the guest came".

In June Rev. Nils Bengtson died at his post of duty in Barcelona, Spain. Our tenderest sympathy is with Mrs. Bengtson as she bravely continues to serve as our missionary in Spain.

Our hearts go out also with special tenderness to Mrs. Peter Trutza who some years ago as Miss Earl Heater went to Rumania as directress of the James Memorial Training School and married Mr. Trutza, a Rumanian pastor and professor in the Seminary at Budapest. As the wife of a Rumanian she shares in the troubles of the Rumanian people. Mr. and Mrs. Trutza had planned to return to this country to resume studies in the Seminary at Louisville but as yet permission has not been granted to them to leave the country. It is very probable that before this program is given Mr. Trutza will be fighting for his country.

The steadfastness and abounding service of these workers in Europe inspire us to be also "steadfast, unmovable, always abounding in the work of the Lord". May they as well as we be comforted in the assurance that "labor in the Lord is not in vain".

QUESTIONS for REVIEW and DISCUSSION

1. How are Europeans and Americans alike?
2. How are Europeans and Americans unlike?
3. Discuss the effect of European affairs on America.
4. Mention some causes for the present conflict in Europe.
5. Discuss the dangers of totalitarianism.
6. Tell of early Christian victories in Europe.
7. What brought the loss of power to Christianity in Europe?
8. Tell of the coming of evangelical churches in Europe.
9. Tell of modern Baptist beginnings in Europe.
10. In what European countries do southern Baptists have missionaries?
11. What is the nature of our work in Europe?
12. Tell something of our seminaries and training schools in Europe.
13. Discuss the faithfulness of European Baptists amid persecutions.
14. Tell something of the steadfastness of our missionaries to Europe.

REFERENCE MATERIAL

The following list of reference material is the chief source used in the preparation of foregoing program, and credits 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.	—World Comrades
The Commission	—State Baptist Papers
Last Report of the Foreign Mission Board	
Europe and the Gospel.....	Dr. Everett Gill
Europe—Christ or Chaos?.....	Dr. Everett Gill
Modern Macedonia.....	Earl Heater Trutza
From Jerusalem to Jerusalem.....	Helen Barrett Montgomery

Our Young People

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

R.A. FOCUS—NOVEMBER 3-9

THE announcement concerning a G.A. banquet had been made by the young people's director in a certain church. At the close of the service her son came up and said in boyish fashion: "Say, Mom, looks like you would do something for the boys sometime!" This particular church did not even have a Royal Ambassador Chapter; but because of her son's remark that mother, who had recently accepted the position of W.M.U. young people's director, was aroused to action in behalf of the boys in her church. The next week found her at the state W.M.U. headquarters seeking literature and information that would help her to build in that church this organization that helps boys not only to build character and have a good wholesome time but that also helps boys to know that all men are brothers. The boy who wrote the following poem learned this through his personal acquaintance with boys of other lands.

There were boys in my classes from Norway,
From Italy, Burma, Japan;
There was one from Labrador mission—
I knew every one as a man.

So you can see why I am worried;
If war with its terror impends,
They'll give me a gun and my orders
To go out and shoot down my friends.

—Selected

It is our privilege and duty to help the boys and young men in our churches, who do not have the opportunity to develop personal friendship with those of other lands, to come to feel this kindred relationship through a Royal Ambassador Chapter—its missionary programs, mission study books, rallies and other activities. R. A. Focus Week, November 3-9, grants to every southern Baptist church the opportunity to do something really worthwhile for the boys. Check up on the missionary organizations for young people in your church. Do you have Junior and Intermediate R.A. Chapters? If not, the best way to observe Focus Week is to make definite plans for organizing them.

World Comrades should be read carefully; its November issue features the Royal Ambassador organization. Its articles, letters from pastors, experiences of the boys themselves will spur counselors on to greater activity and will encourage their hearts. A detailed article concerning Focus Week has been included which contains excellent suggestions for enriching the Royal Ambassador work in your church.—Miss Elma Currin, W.M.U. Associate Young People's Secretary

I'm worried tonight as I write this
For I read that a war is at hand.
I wonder just who is the enemy
And which is the enemy land.

I sang with a boy from Australia
(He seemed like a brother to me);
I roomed with a son of Old China
And both were as square as could be.

I played on a team with a German,
He taught me the glorious game.
We played against lads of ebony hue
Whose fairness I always acclaim.

College Y.W.A.

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

HOW BIG IS THEIR WORLD?

IOSTER the Ann Hasseltine and Grace McBride Y.W.A. by helping to plan worthwhile mission study. A young lady, who finished college eight years ago, related this experience as she spoke to a group of college girls telling them how small the world in which she lived was until she became a member of the Ann Hasseltine Y.W.A. of her college. She said:

"I was born and reared in the country. My first recollection of leaving my home was that of going to church on Sunday. It was really a family affair. We dressed in our best, bright and early, and all took our places in the family parson. The church we attended was 'up the road' about three miles. Sometimes, on week-day afternoons and evenings, trips were made to the same community to visit my mother's relatives and other friends. Later I remember going with my mother and father on rare occasions to the (then far away) town, located four and one-half miles from my home, on shopping expeditions. During the course of a year members of the family made an annual pilgrimage over to a town fifteen miles from home to visit my paternal relatives. We always stayed at least a week because it took so long to go and come. Soon I started to school which extended my world a little beyond its limited circle. Although I studied history and geography during school days, it was always just to learn facts which might be recalled when tests and examinations came. It was not until I reached college and joined the Ann Hasseltine Y.W.A. that the facts of world history and geography became vitalized. As I studied for the first time the life of Ann Hasseltine Judson, my scattered knowledge of the world—facts and figures—were related to the Kingdom of God. My home church at that time did not foster W.M.U. organizations for the young people. I am grateful to the college Y.W.A. for extending my horizons to include a world peopled with men and women who are seeking Him".

Ann Hasseltine (College) Y.W.A. should not be just another organization; but with wise, consecrated, helpful leaders it can change the world in which young women live from one that is very small physically and intellectually to the one that Christ has commanded His servants to enter and bear the good news. One of the best ways to enlarge college girls' vision of the world is to plan an excellent mission study class. Confer with the Y.W.A. president to help them select teacher and book. If good planning is done in advance with state young people's secretary it may be that a missionary at home on furlough can be secured. If not, usually there are professors' wives who would appreciate this contact with the girls. There may be consecrated teachers who have traveled in the country which is to be studied. This would certainly enrich the teaching. Find a good teacher!

There are many books that should be studied. On the shelves of the Y.W.A. library there should be copies of *The Splendor of God* (\$1) and *Ann of Ava* (75c). These books the girls would read individually after someone reviews them; but for the mission study class, one of the following books would be excellent (order from State Baptist Bookstore):

Japanese Youth Faces Life, Garrott.....	50c
China Rediscovered Her West, Yu and Price.....	60c
Stand By for China, Poter.....	60c
Move On, Youth, Nall.....	60c

Other books on Europe, Palestine, South America, Africa should be made accessible to the girls for group or individual study.—Miss Elma Curran, W.M.U. Associate Young People's Secretary



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HER LENGTHENED SHADOW

A play for one evening during Week of Prayer for Foreign Missions

Episodes in the life of Miss Lottie Moom who as a missionary in China inspired the W.M.U. Week of Prayer and Christmas Offering for Foreign Missions. It is fitting that W.M.U. members review in December 1940 the life that began in December 1840 and that for 40 years witnessed for Christ in a foreign land.

Author: Mrs. D. A. Howard, S. C.
 Characters: 7 women (different ages), 4 little girls, 5 older boys
 Time: 45 minutes to one hour
 Price: 10c a copy

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Christian hearts should respond more generously than ever to the American Red Cross appeal at this time of the year. In addition to its merciful ministrations in this country there is its large aid to innocent victims in war-torn Europe. Let its appeal touch your heart as it issues its

Annual Membership Roll Call

Nov. 11-30.





THE pictures as shown above reveal the progress as of September 18 on the building project of W.M.U. Training School in Louisville, Ky. The magazine's editorial was written on the same date and should be read while these pictures are being contemplated. Thus any who could not get to Louisville for the corner-stone laying will have this almost up-to-date information. The upper picture presents (where there are circle head windows) the Heck Memorial Chapel wing of the building, whose extensive proportions are more fully shown by the lower picture. (See pages 4, 5, 10.)